



Whom did Kiai Bisri Musthafa Address, Santri or Congregation? Language Registers in *al-Ibrīz* and Problems of Audience

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Abstract

This paper offers a new reading of register polarization in two types of translations (narrative and *gandul*/interlinear) and the *tafsīr* part of *al-Ibrīz li-Ma'rīfat Tafsīr al-Qur'ān al-'Azīz* by Kiai Bisri Musthafa. A close reading of the narrative translation and the *tafsīr* requires the identification of every word comprising the speech to identify the speech register. In order to recognize the register of the *gandul*/interlinear translation, one must put into one's perspective the tripartite components and properly put them into consideration. Bearing this in mind, I found that Kiai Bisri uses the register of *ngoko lugu* to address the audience in both parts of the narrative translation and *tafsīr*. In the *gandul* translation, one can barely identify the moment in which Kiai Bisri addresses the audience. However, I found that the very register of *ngoko lugu* is not exclusively exhausting the spaces. In many places the register of *krama* and *krama inggil* heavily flavor the dough. This polarization implies that the author-audience relationship is more likely that of the *kiai-santri* in the Islamic science class (pedagogical) instead of the *kiai-congregation* in the *pengajian* (public religious teaching, thus *da'wa*).

Keywords:

register, Javanese, *tafsīr*, translation, audience

Abstrak

Tulisan ini menawarkan sebuah pembacaan baru atas pola penggunaan register dalam dua jenis terjemah (naratif dan *gandul*/antarbaris) dan bagian tafsir yang ada dalam *al-Ibrīz li-Ma'rīfat Tafsīr al-Qur'ān al-'Azīz* karya Kiai Bisri Musthafa. Pembacaan terhadap terjemah naratif dan tafsir membutuhkan identifikasi level kesopanan seluruh kata penyusun tuturan untuk mengenali register tuturan tersebut. Untuk mengenali register terjemah *gandul*/antarbaris, tiga komponen penyusunnya harus diketahui dan ditempatkan semestinya. Dengan perspektif ini, saya mendapati bahwa Kiai Bisri menggunakan register *ngoko lugu* untuk bertutur pada audiens di bagian terjemah

naratif dan tafsir. Dalam terjemah *gandul*, sulit untuk mengetahui kapan Kiai Bisri bertutur pada audiens. Namun, saya dapati di sana bahwa register *ngoko lugu* tidak secara eksklusif memenuhi seluruh celah. Alih-alih, dalam banyak tempat register *krama* dan *krama inggil* mewarnai dengan cukup tinggi. Dengan pola ini, relasi yang tergambar lebih cenderung berpakiaai-santri di kelas ilmu keislaman (pedagogis) alih-alihkiaai-jamaah di ruang pengajian (dakwah).

Keywords:

register, bahasa Jawa, tafsir, terjemah, audiensi

Introduction

This article was begun to be penned in response to my interest in register polarization adopted in *al-Ibrīz li-Ma'rifat Tafsīr al-Qur'ān al-'Aẓīz* which was written by Kiai Bisri Musthafa. The interest first grew from the presentation of Johanna Pink, a professor of Islamic Studies and History at the University of Freiburg, Germany, in a limited meeting in the Laboratory of Qur'an-Hadith Studies (LSQH) of Sunan Kalijaga State Islamic University (UIN Sunan Kalijaga) in Juni 2018. Later, she explored the issue of register polarization more extensively on IQSA Zoom Seminar (April 2020). This interest led me to read some articles of Indonesian scholars, the two most related of which are the article by Ridhoul Wahidi (Wahidi 2015) and that of Mohammad Chaudi Al Anshori (Anshori 2021). Unfortunately, both contain something which to some extent I have to raise my objection against: Wahidi's apologetic argument and Al Anshori's methodological leap. Then I read Pink's article (Pink 2020), which in general got my agreement (I considered it to be the starting point in which to read other works on this issue more deeply and extensively) but not without objections. This brief article will raise my objections to Pink's ideas on this issue.

Javanese language recognizes three types of language registers: *ngoko*, *madya*, and *krama*—which describe degrees of politeness, alternately from low to high degrees of politeness. It was within this framework of

language register that Wahidi read *al-Ibrīz*. He limited his study to the registers which Kiai Bisri adopted in interpreting Qur'anic verses on dialogue. When reviewing the utterance of Moses to Pharaoh which in *al-Ibrīz* is described in a *karma* language register, Wahidi stated that such adoption of language register does not destroy the dignity of Moses, who was the Messenger of Allah, but instead respects it because Moses is depicted speaking polite words. Pharaoh, on the other hand, is depicted speaking in a *ngoko* language register to display his arrogance and his tendency to belittle everyone, including prophets (Wahidi 2015, 151–52). In different circumstance, the speech of Mary to Gabriel, who is the primary archangel, is described in a *ngoko* language register. Explaining such choice of registers, Wahidi stated that it is only natural for a holy woman like Mary to speak in a *ngoko* language register (to the extent her words sound harsh, when she felt annoyed because Gabriel manifested himself as a mysterious strange man who suddenly appeared before her (Wahidi 2015, 155–56). However, when explaining why Jesus is depicted speaking *ngoko* words to his followers while they spoke to him in a *karma* language register, Wahidi stated that the choice of Jesus to adopt a *ngoko* language register was to make it easier for the followers to understand his teachings (Wahidi 2015, 156–57).

The explanation above contains logical inconsistency which we cannot reconcile except by considering it to be Wahidi's apologetic attitude. Pharaoh, Jesus, and Mary all are attributed to *ngoko* language register, but they create different impressions. Unlike Pharaoh who is disfigured by arrogance, Mary and Jesus are somehow deemed to maintain positive images despite adopting *ngoko* language register. Without any detailed explanation as to how he arrived at the conclusion of the polarity, it seems to me that the narration of Wahidi is an apology of a Muslim to protect the dignity of his protagonists.

Another objection to Wahidi concerns his identification of the kinds of language register that Kiai Bisri adopted in texts other than the Qur'anic verses on dialogue and the reason behind the adoption. At the beginning, Wahidi identified the register adopted in those texts as *madya* language register (Wahidi 2015, 148), but he later considered it to be *ngoko* (Wahidi 2015, 157–58). Explaining the reason behind the choice of the particular style of register, Wahidi stated that Kiai Bisri wanted his explanations to be understood by as many readers as possible (Wahidi 2015, 148). There are two problems in this explanation, the first of which is that it shows fairly significant differences, especially the difference in the statuses of those involved in a conversation (whether the speaker has a higher or lower status in comparison with the interlocutor), the difference between *ngoko* and *madya*. Wahidi, therefore, needs to clarify which of both styles he will choose. The second problem is related to his explanation about the intention of Kiai Bisri in such adoption of the styles. How could Wahidi know the intention Kiai Bisri? Or does this register convey other information?

With an objection almost the same as mine, Mohammad Chaudi Al Anshori intentionally dedicated his research to present a critique of Wahidi's argument. He did more specific research than did Wahidi. He studied the polarization of registers adopted by Kiai Bisri in translating dialogues in the Qur'an which involve humans and angels. In such texts on dialogues, it is easy to find some cases similar to the ones which Wahidi understood inconsistently. What is more, can obtain some help from another academic field, which is in this case theology, to carefully understand the context in which the polarization of language register is produced.

First of all, we have to accept a shared assumption that there are two types of both humans and angels: special and ordinary ones. Special humans are prophets, while special angels are their leaders, namely the archangels like Gabriel, Michael, Raphael, and Azrael. Ordinary humans are

further categorized into pious individuals from the family of the prophet, pious individuals not from the family of the prophet, and disbelievers. In his research, Al Anshori found a) the speech of Gabriel (one of the archangels) to Zechariah delivered in a *muda krama* language register, b) the speech of ordinary angels (not the archangels) to the prophet and the other way around delivered in a *muda krama* language register, c) the speech of Gabriel to Mary and the other way around delivered in a *ngoko lugu* language register, d) the speech of ordinary angels to the family of the prophet and the other way around delivered in a *muda karma* language register, e) the speech of ordinary angels to pious individuals delivered in a *ngoko lugu* language register, while the speech of pious individuals to ordinary angels delivered in a *muda karma* language register, but f) the speech of ordinary angels to pious individuals not from the family of the prophet and the other way around delivered in a *muda karma* language register and g) the speech of ordinary angels to disbelievers delivered in a *ngoko lugu* language register, while the speech of disbelievers to ordinary angels delivered in a *muda karma* language register.

The close reading of Al Anshori on this polarization successfully identifies the main pattern and the distortion of the adoption of language register in the dialogue between angels (special and ordinary angels) and humans (prophets, the family of the prophet, pious individuals, and disbelievers) in some existing configuration. Although facing some difficulties and considering the distortion to be the infiltration of the oral dimension of Kiai Bisri, Al Anshori successfully established a hierarchy of *tafādul al-makblūqāt* of the polarization of language register. It is his subsequent point to which I raise my objection. Instead of the social context/function of dialogue, as Al Anshori stressed, I prefer to say that the choice of language register in those dialogues is influenced by the presumption of Kiai Bisri about the status of those involved in the hierarchy of *tafādul al-makblūqāt*. With this hierarchy in his mind, Kiai Bisri

determined which register one should adopt in communication with other people.

The argument of Al Anshori supports two points of that of Johanna Pink concerning language register in *al-Ibriz*. Before beginning further exploration, I would like to mention that the greatest contribution of Al Anshori is his detailed, accurate assessment of the register of each word, which then became his barometer to assess larger units of language register in the form of phrases and sentence among others—as far as I know, this is the first contribution to be made on this issue. The article of Pink (Pink 2020) is by far the most excellent one to deal with this issue. I need to mention that according to Pink, the explanation of Kiai Bisri in *al-Ibriz* is divided into three parts; the *gandul* translation (interlinear word-for-word translation), narrative translation, and additional information which we considered exegation more than translation. The division of explanation into the three parts is highly helpful, particularly for preparing this article, because each of the three parts is given necessary great depth.

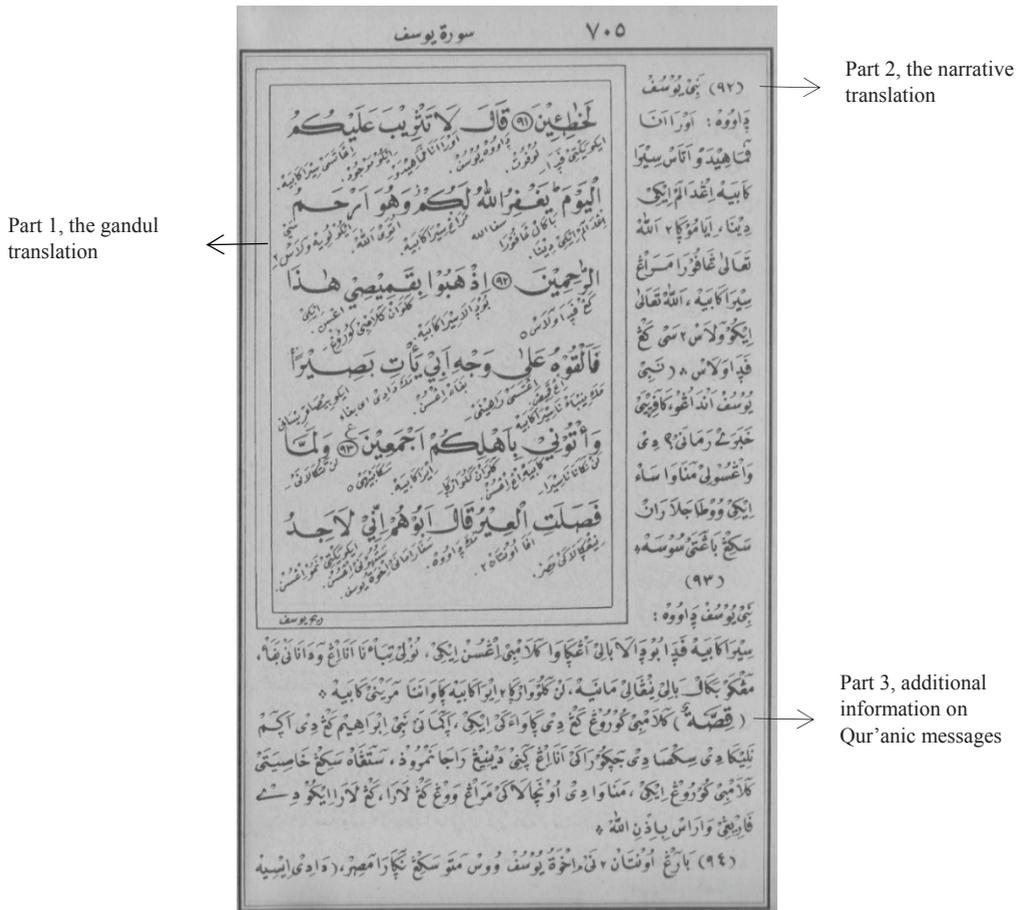


Figure 1. the tripartite structure of explanation in *al-Ibriz*.

As to the *gandul* translation, Pink argued that the one who speaks is the Kiai. She based this argument on the language register adopted in a unique, if not odd, way. The unique way can be seen, for example, when Kiai Bisri depicted the Prophet Yusuf speaking (*matur*) to his father, the Prophet Yakub, in a *ngoko* language register. Explaining this odd way, Pink stated that when reading the *gandul* translation, especially that of this verse, what we do not see the Prophet Yusuf speaking to the Prophet Yakub, or in Pink's word: "we are listening not to the *Qur'an*", but instead

we see the master (Kiai Bisri) teaching his students (santri) grammatical aspects of the speech of the Prophet Yusuf (Pink 2020, 342–43). We can still find the voice of Kiai Bisri in the part of narrative translation, but the clue we have here takes form of paraphrases and embellishment, both of which are at the significant level and in fairly high intensity—for the purpose of making the story more vivid. Therefore, the adoption of language register in this part should abide by the rules of common politeness to create more vivid impression. It is for this reason that in this part of translation the Prophet Yusuf is depicted using a *kerama* language register when speaking to his father (Pink 2020, 344–47).

To make a long story short, we can say that according to Pink what we find in the *gandul* translation is the voice of Kiai teaching Arabic grammar to his students, while in the narrative translation we find the voice of Kiai as a translator, or, to be more exact, his printed utterance is a storyteller talking to his audience about what he understand from the Qur'an (Pink 2020, 346). Hitherto we can ask about the audience to whom the storyteller or the utterer of the narrative translation is talking. If the story teller is still the Kiai, is the audience the same students (santri) whom he taught Arabic grammar? The answer to this question will be given in a particular part of this article. Anyway, we can see that in the two methods of translation, language register remain to play significant roles: the first method plays the major role, the second the supporting role. According to Pink, *ngoko* language registers are dominant in the first method of translation because the scenario is that the Kiai is teaching his students (santri); the language register in the second method turns to *kerama* language registers for the believability of the story.

However, in a careful analysis, we can see that the example of the narrative translation given by Pink deals with a case in which the Kiai tells readers a dialogue between two individuals. This means that both individuals are the ones being talked about (the third person) mentioned

by Kiai Bisri (the first person) to his audience (the second person). To make our discussion simpler, we can call both individuals O_3A (the first third person) and O_3B (the second third person). In this case, to determine the language register adopted by O_3A , the storyteller must consider O_3B (the audience of O_3A), and the other way around. In this case, a problem arises from the fact that the narration of the Qur'an does not only present a dialogue between two third persons, but it also mentions Allah's addressing humans as the readers of the Qur'an (the narration of the first person [O_1] to the second person [O_2]), be they believers, disbelievers, or both. How did Kiai Bisri translate these kinds of Qur'anic verses and how is the dynamics of the adoption language register in it? The *gandul* translation is intentionally aimed at students (santri) because the main purpose of this translation is to explain Arabic grammar, but at whom is the narrative translation, which stresses on understanding messages of the Qur'an, aimed? Is it still aimed at students or at individual or group of individuals in a wider scope? Taking into consideration the fact that *al-Ibriẓ* began with an Islamic forum on Qur'anic exegation every Tuesday and Friday, we can ask whether the congregation in the forum is the audience of the narrative translation?

In *al-Ibriẓ*, we can also find some narration which Kiai Bisri created and he aimed at the readers of *al-Ibriẓ*, who cannot be necessarily seen as the audience of the Qur'an. It is this narration that Pink called the third part. This part is marked by an Arabic header like *qissa*, *fā'ida*, and *tanbih* (Pink 2020, 338), and a header which goes unnoticed by Pink, namely *mas'ala*. In addition to those headers, the third part of *al-Ibriẓ*, based on my observation, is also introduced by additional information regarding the classification of Meccan (*Makkiyah*) and Medinan (*Madaniyah*) chapters (*surah*) at the beginning of each Qur'anic chapter to be explained as well as the number of its verses. Does the third part also follow the same pattern of the adoption of language register as the other two previous parts? Will

the pattern followed give us any information about the audience of this part? The discussion of this article will be about these two questions and in turn respond to the previous ones. The answer to those questions suggests the need for the identification of language register, and the basic principles behind the identification will be briefly explained in the following.

Language Registers¹ in Javanese

Despite its importance, the explanation of language registers will be relatively brief. Having this to be the barometer, the identification of registers in an utterance and thus the identification of the statuses of both speakers and interlocutors will achieve improved accuracy. As mentioned earlier, there are old and new classifications of registers in Javanese. In the former, Javanese has a tripartite classification of registers; *ngoko*, *madya*, and *krama*. Each of the registers is later divided into three sub-categories (*ngoko lugu*, *antya-basa*, *basa-antya*, *madya ngoko*, *madyantara*, *madya krama*, *wreda krama*, *kramantara*, and *muda krama*). Meanwhile, by excluding *madya* registers, the latter identifies only two categories of registers in Javanese. Similarly, each of the categories falls into two similar sub-categories: *lugu* and *alus*. Al Anshori persuaded us to adopt the tripartite classification rather than develop a new one. In this article, I try to assess the validity of Al Anshori's method and identify the category into which Javanese used in *al-Ibriz* will be included.

Briefly, *ngoko* registers are used in communication when the speaker has a higher social status than the interlocutor or when a close relationship exists between both. The higher the level of registers, like the adoption of *antya-basa* or *basa-antya* registers, used in an utterance, the higher the

¹ The term 'register' refers to what is often called speech levels or language stratification. I do not intend to make an alternative theoretical statement different from the widely-accepted definition of the term. Instead, considering space limitation, I will only present the theory I hold about it. Extended, in-depth theoretical discussions on it have become serious study subjects in some scholarly works on Javanese language and literature.

level of respect of O_1 for O_2 , although this does not necessarily mean a change in their social status nor the loss of intimacy between both. The use of *madya* registers more often than not suggests the rusticity of the interlocutor, although in some cases this use results from the rusticity of the speaker). Just like *ngoko* registers, despite the difference in some defining characteristics, the higher the sub-category of *madya* registers is used, the higher the level of respect and politeness. Meanwhile, the use of *krama* registers implies that O_2 enjoys a privileged, superior status because he/she is of high rank, belongs to an elite class (*priayi*), or has a higher prestige or influence than O_1 . It is underlined in this last level of registers that communication among noble families should be established in *krama inggil* registers. Nevertheless, if O_2 has a lower status of nobility, by being younger, for example, the speaker can use a register with a low degree of politeness or, at best, *antjabasa* registers (Poedjosoedarma et al. 1979, 24).

There are three elements which can help us identify the register in an utterance: function words (adverbs, demonstrative pronouns, particles, and *olébe*); words related to pronouns for the second persons (O_2) nouns, verbs, and adjectives attributed to them; and other components like affixes including *atèr-atèr* and *panambang*, adjectives, nouns, and numbers among others. All words in those categories of elements have different strata of *ngoko*, *madya*, *krama*, *krama inggil*, and *krama andhap*. It is the configuration of word classes which construct sentences that determines the adoption of particular registers in an utterance (Poedjosoedarma dkk. 1979, 14).

| Registers | Function Words | | O_2 | | Others |
|--------------------|----------------|---|-------|---|--------|
| <i>Ngoko Lugu</i> | N | + | N | + | N |
| <i>Antya-Basa</i> | N | + | KI | + | N |
| <i>Basa-Antya</i> | N | + | KI | + | K |
| <i>Madya ngoko</i> | M | + | N | + | N |

| | | | | | |
|--------------------|---|---|----|---|---|
| <i>Madyantara</i> | M | + | KI | + | K |
| <i>Madya Krama</i> | M | + | KI | + | K |
| <i>Wreda Krama</i> | N | + | K | + | K |
| <i>Kramantara</i> | K | + | K | + | K |
| <i>Muda Krama</i> | K | + | KI | + | K |

Table 1. The composition of registers in Javanese language

The Audience of Kiai Bisri the Exegate

As mentioned earlier, we will begin the discussion by answering the two last questions, with a little modification. Which register will Kiai Bisri adopt in the third part of *al-Ibrīz* to communicate with his audience? Will the register adopted give us any information on the audience of the third part? As stated by Pink, the third part of *al-Ibrīz* is the space in which Kiai Bisri positioned himself as an exegete rather than a translator (Pink 2020, 339). Unlike the ones in the other two previous parts, all the utterances in this part are Kiai Bisri's own words which he told to his audience. This will definitely remove ambiguities about whether the speaker is Kiai Bisri or Allah/the Qur'an and whether the audience is the readers of the Qur'an (the audience of the Qur'an) or the readers of the exegesis (*tafsīr*) of the Qur'an written by Kiai Bisri—the ambiguities which will be clarified in the discussion of the second part of *al-Ibrīz* (the narrative translation). The utterance in the third part is clearly that of Kiai Bisri which is aimed at the readers of his exegesis book. But are those readers are the same students whom he is addressing in the first part (the *gandul* translation)? Therefore, the identification of registers will help solve this problem. In this case, I will quote some cases in the same Qur'anic verses as the ones discussed by Pink; namely Q. 12 (Yūsuf).²

² Some words of the utterance in *al-Ibriz* are kept in Arabic. Such words will be underlined to differenciate them from other words whose spelling is changed

At the beginning of this chapter, before the narrative translation of the first verse, we will find an annotation of the identity of the chapter. “*Sūra Yūsuf iku sūra makkijya kejaba ayat2 namèr: 1-2-3 lan 7 ayate kabèh ana satas sawèlas*” (Musthofa, t.t., 661). This annotation contain two function words, namely a pronoun (*iku*) and a particle (*kejaba*), and two other elements in the forms of an affix (*-e*) and a verb attributed to both O₁ and O₂—all revealed in a *ngoko* language register. Because we see none of the component in the second column, which is attributed to O₂, then we cannot determine whether the register belongs to *ngoko lugu* or *antya-basa* registers.

Now let us see the *qissa* in this chapter to have a speculative hypothesis. In the following quotation, the parts relevant to our discussion, namely the utterance of Kiai Bisri to his audience, not his story about two third persons (O₃) are printed in bold.

“(Qissa) **sèdulure** Nabi Yūsuf **sèpuluh, tambah siji** *Bunyāmīn*, **dadi sawèlas. Sèdulur sawèlas iku dipanggonake ana ing kamar tamu, sabèn sak kamar diisi wong loro loro, namung** *Bunyāmīn dhewe kang ijén. Nalika iku* *Bunyāmīn nangis. Nabi Yūsuf dhawuh: rèhning kabèh wus ana kancane namung Bunyāmīn dhewe kang ora ana kancane, dadi ingsun dhewe kang bakal ngancani. Nalikane* Yūsuf **katèmu karo** *Bunyāmīn ijén2an, Nabi Yūsuf ngèndika: ana apa sèliramu nangis?. (Bunyāmīn): kawula émut sèdhérék kawula tunggil bapa biyung ingkang sampun kapundhut. Upami mènika taksih gèsang mèstinipun sagèd sèsarèngan wontèn ing kamar ngèriki kados sèdhérék2 kawula sèdaya ingkang sèdasa. (Yūsuf): Sapa asmane sèdulur ira kang wus mati?. (Bunyāmīn): asmanipun Yūsuf. (Yūsuf): apa sèliramu kèrsa upama ingsun dadi sèdulur ira minongka dadi gèntine sèdulur ira kang wus mati?. (Bunyāmīn): oh sang ratu!! Sintèn ingkang sagèd gadah sèdhérék kados panjènengan? Tèkan kunu* Nabi Yūsuf **tèrus** nangis. *Bunyāmīn dirangkul karo ngèndika: adhimas Bunyāmīn yén sèliramu ora ngèrti iya ingsun iki dulur ira kang ... kok arani*

into Javanese although the words are still written in pegon script (modified Arabic script).

wus mati Bunyāmīn iya nuli ora bisa ngèmpèt tangis. Oh kangmas Yūsuf! botèn kawula kintèn lan botèn kula ipi2 mènawi kangmas taksih gèsang Adhub sènènge ati ingsun ah ah ... kados mènapa bingahipun ... rama, kangmas! Kula botèn wangsul kangmas! Kawula andhérék panjènengan mawon (Yūsuf): adhimas Bunyāmīn!! Ingsun ngèrti kaya apa susah pèribatine bapak, manawa sèliramu kéri ana ing kene, mèsitine bapak tambah2 susah. Kajaba songka iku, ora ana dalane sèliramu kéri ana ing kene, kajaba kanti réka; iya iku sèliramu dhak sijaraké nyolong cènthak supaya sèliramu bisa ingsun tahan ana ing kene (Bunyāmīn): monggo sak kèrso panjènengan kangmas!! Pokokipun kawula sagèd kéntun wontèn ing ngarso panjènengan ngèriki (Musthofa, t.t., 694–95).”

In this quotation, we find function words (pronouns, particles, and adverbs) and other components (nouns, numbers, verbs, and adjectives) which all are delivered in *ngoko* registers. But we cannot still determine whether the register belongs to *ngoko lugu* or *antya-basa* registers because we do not find any component attributed to O_2 . Moreover, what we find in the quotation is an anomaly of some different level of registers used together in an utterance: we find the use of two words not belonging to the category of *ngoko* words, namely *namung* (an adverb) which belongs to the *karma* register and *nalika* (a particle) which is a *krama inggil* or *andhap* word. I will save the explanation of this anomaly for later. Evidently, *qissa* that we find in another chapter also adopts the same register and even contains the same anomaly.³ Likewise, the part marked by the header *mas`ala* is structure in an identical fashion.⁴ Will the part marked by the

3 (*Qissa*) rajane Siti Maryam kala iku kaarèp arèp matine Nabi ‘isa-bareng Siti maryam pireng-nuli Nabi ‘isa enggal2 diungséake mènayang tanah kang saiki disèbut *Bait al-Muqaddas* = mula diarani (*rabwa*) tanah geneng – jalaran padha2 bumi sak ‘alam dunya iki sing luweh dhuwur dhewe *Bait al-Muqaddas*– kacéke karo bumi2 liyane kurang luweh ana wolulukur kilométer. *Wallahu a`lam* (Musthofa, t.t., 1110). In the quotation of Q. 23, we identify the word *nalika* (a particle) which falls into the category of *krama inggil* or *andhap* words.

4 (*Mas`ala*) ayat iki awéh surasa yén wong lanang *haram* ningali marang apa2 kang ora *halal* [in Arabic] ditingali = dene *lafaz absarihim* dipanjingi *lafazmin* [both written in Arabic] iki awéh surasa yén wèruhe mata marang barang kang ora *halal* ditingali – ing mongka wèruhe ora disèja, iku *hukume ma`fu: ih* [i-h, is an

header *tanbih* also proceed in a similar fashion?

“(*Tanbih*) *para mahos aja terpengaruh, banjur gething marang ikhwat Yūsuf kang ing lahir pada nganingaya, sabab kabéh mau lagi dadi lakon kang ngandung hikma agung, apa maneh ikhwat Yūsuf iki kabeh pada oléh pangapuran saking Pengeran lan akhire dadi nabiyullah* (Musthofa, t.t., 709).”

This *tanbih* occurs after the narrative translation of the verse 54, in which we can find some components of function words (adverbs, pronouns, and particles), and other components (verbs, numbers, nouns, and adjectives) which are delivered in *ngoko* registers. The mention of some words including an adverb (*aja*), a verb (*gething*), and particles (*banjur* and *marang*) which are attributed to O₂ makes it possible for us to determine that the registers used in this *tanbih* are *ngoko lugu* or *antya-basa* registers. Because all are delivered in *ngoko* words, the register of this utterance is a *ngoko lugu* register. If we check other *tanbih* parts in other chapters, we will find the use of the same registers.⁵ Moreover, we can also find components attributed to O₂ in the parts marked by the header *fā`ida*. In the following example, verbs and *oléhe* attributed to O₂ are *ngoko* words. The register of the utterance, therefore, is a *ngoko lugu* register, although the pronouns used represent gentleness (pronouns in *ngoko alus*).

“(Fā`ida) *‘aqad kitāba iku carane mèngekene: sèliramu duwe budhak padha uga oléhe tuku utawa ora = nuli sèliramu kandha marang budhak mau: sira nyambut gaveha - hāsile kèlumpukno! Sabèn wulan sira supaya sètor marang aku satus rupiyah. Mengko yén wus tèlung tabun sira mèrdika = sajèrone durung bot. Budhak mau arane budhak mukātab. Wallāhu a`lam* (Musthofa, t.t., 1146–47).”

abbreviation for the word *intaha* which signifies the end of a quotation or statement] *Tafsir Jamal Thalith* 218 (Musthofa, t.t., 1142). What we can find here is function words (pronouns and particles) and other components (verbs and nouns) delivered in *ngoko* registers.

5 For example, see Q. 15 after the verse ayat 38. “*kang dén maqsudsèkabèhane kang tinutur iya iku larangan2 kang wus tinutur kaya shirik, matine uwong, zina, nyudo taker, lan liyan2ne*”(Musthofa, t.t., 844).

Considering all these examples, we know that Kiai Bisri the exegete adopted *ngoko* registers to communicate with his audience. This style of registers is commonly used to address the second person with a lower social status, just like students in comparison with their master talking to them. This reminds us of the question at the beginning of this article: is the *ngoko* register used to address congregation in Kiai Bisri's Islamic forum of on exegesis of the Qur'an? The answer to this question will be given at the end of this article. After we know that the register in the the third part of *al-Ibriz* is the *ngoko lugu* register, now we enter into the discussion on the second part of *al-Ibriz*, the narrative translation.

The Rise and Fall of the Voice of Kiai Bisri the Exegete

As I mentioned earlier, this part of the narrative translation will not discuss Qur'anic verses containing a dialogue between two individuals of the third person; instead, it will discuss the ones addressing the Prophet Muhammad introduced by a vocative particle (*al-munāḍā*) like *yā ayyuhā-llaḏīna āmanū* or *yā ayyuhā-l-nāsu*, and the ones on laws. As I did in the previous part, I will present an example from Q. 12 (Yūsuf) with additional examples from other chapters considered relevant to this discussion.

In advance, I want to review the opening verse of the chapter. This chapter (Q. 12) is begun with what is called *abruf muqatta'a* (*alif, lām, and ra*), and Kiai Bisri translated half of the first verse by mentioning a sentence characteristic of Muslim exegetes: "*Allāh ta'ālā dbewe kang pirsā artine dbawub: alif lām ra.*" In this translation, we find an adverb, particle, and affix delivered in *ngoko* registers; therefore, the translation of this verse can be said to adopt *ngoko lugu registers*. In my opinion, this is one of the examples (other examples will be presented later) in which Kiai Bisri did not make any mark on the extraqur'anic explanation as he usually does in the part of the narrative translation. The extraqur'anic explanation in this chapter contains explanation about parts of the verse, while in other

verses it presents an explanation of the historical context of the verse revelation (*sabab nuẓūl*) or the like of it. Because of its being extraqur'anic explanation, although it is mentioned in the part of the narrative translation and it is not marked by any header, I prefer to categorize this explanation into what Pink called the third part of *al-Ibrīz*, which has been explored previously.

“Ingsun Allah, nyaritani marang sira Muhammad, luwib bagus2e carita, sabab olébe Ingsun Allah paring wahyu marang sira Muhammad, rupa iki al-Qur'an, temenan sira iku sadurunge tumurune al-Qur'an, golongan wong2 kang ora ngerti (Musthofa, t.t., 661).”

The first verse of this chapter to explicitly address the Prophet Muhammad is the third verse mentioned above. It contains pronouns, verbs, adjectives and adverbs which belong to *ngoko* registers delivered to O₂. Besides, function words (pronouns, adverbs, *olébe*, and particles) and other components (verbs, adjectives, nouns, and affixes) which constitute this utterance are also delivered in *ngoko* registers. Therefore, the register of this utterance is *ngoko lugu*.

Al-Ibrīz: “Qissa2be Nabi Yūsuf, niwitan tekan pungkasan mau kabéh golongan carita samar. (ora mungkin Nabi Muhammad bisa nyaritaake yen ora sarana dalam wahyu) Allah ta'ālā kang paring wahyu marang Nabi Muhammad Sallallāhu 'alaih wa-sallam. Nabi Muhammad ora ana ing sandinge ikhwat Yūsuf nalika ikhwat Yūsuf pada sepakat arep gawe rakasane Yūsuf, semunu uga Nabi Muhammad ora bisa nyaritaake yen ora sarana dalam wahyu.(Musthofa, t.t., 710).”

QDT:⁶“That is from the stories of the unseen which We reveal to you (the Prophet Muhammad). You were not present when they all made up their minds, and when the plotted against Joseph (by throwing him into the bottom of a well).”⁷

6 Al-Qur'an Dan Terjemahnya (QDT) is the official Indonesian translation of the Qur'an published by Ministry of Religious Affairs of the Republic of Indonesia. For this article, I accessed the online version of QTD publicly available on the official site of Ministry of Religious Affairs.

7 <https://quran.kemenag.go.id/surah/12/102>, accessed in Juni 2022.

Although not the second verse in the chapter to address the Prophet, of all the verse of the chapter discussed here is the verse 102. In comparison to the official translation of the Ministry of Religious Affairs, the narrative translation of seems to be the loose paraphrase of the verse—although Kiai Bisri’s translation obediently follows the basic plot of the story and he put additional supporting information in parentheses.⁸ Therefore, what readers can see in this translation is not that “We reveal to you (the Prophet Muhammad) but the fact that Kiai Bisri retells a story which he understood from the verse. Besides, function words (adverbs and particles) and other components (affixes, nouns, numbers, and adjectives) in this utterances are delivered in *ngoko* registers, which suggests that the register if this utterance is *ngoko alus*. The same style of registers can be found in other verses.⁹

“Wong2 mau barèng kèrunggu al-Qur’an kang diturunake marang Kanjèng Nabi, mèripate banjur dèlèwèran èlub jalaran saking olèhe pada ngèrti kabènèran. Wong2 mau pada muni: Ya Allah: kula pitados dhatèng nabi Panjènèngan lan kitab Panjènèngan. Mugi kawula sèdaya Panjènèngan catèt golonganipun tiyang2 ingkang sami ngakoni sèdaya jalaran iman (Musthofa, t.t., 310).”

In the category of the Qur’anic verses which address the Prophet Muhammad, believers, and humankind in general are some verses on the Prophet Muhammad. In the plausible scenario of these verses is that Allah reveals some information about the Prophet Muhammad. In this category of Qur’anic verses, we can find that function words (adverbs and particles) and other components (affixes, nouns, and verbs) are delivered in *ngoko* registers, so the register used in those verses is *ngoko alus*.

⁸ Kiai Bisri often employed this method of presenting information when explaining the Qur’anic verses which literally address the Prophet Muhammad. For more detailed account of this method, see Kiai Bisri’s translation of Q. 3:7 (Musthofa, t.t., 122).

⁹ Q. 20:2 was translated by Kiai Bisri as follows: *Ingsun Allah ora nurunake al-Qur’an marang sira, supaya sira iku payah, (iku ora)*.

“He, iling2 para manusa, kbususe abli Makkah, umume manusa kabéh. Sira kabéh padaha *tagwā* marang Pangeran kang anitabake sira kabéh saking wong siji iya iku Nabi Ādam, lan nitabake garwane (Ibu *Hanwā*) uga saking Nabi Ādam, lan nuli saking Ādam *Hanwā* Allah ta’alā nitabake manusa akéh bangèt lanang lan wadon. Lan pada wèdia marang Allah kang Asmane tansah sira anggo sumpah, lan padhaba anjaga sanak, aja nganti pèdot. Saktèmènè Allah ta’alā iku Tansah Nginjèn2 ‘amal ira kabéh (Musthofa, t.t., 193).”

In the narrative translation of Q. 4:1, we can find function words (particles and adverbs), the words attributed to O₂ (pronouns, verbs, and affixes), and other components (adjectives, numbers, and nouns) delivered in *ngoko* registers. This means that the register of this verse is *ngoko lugu*. The narrative translation of the Qur’anic verses in this category will proceed in the same fashion: it adopts the same registers and contains what I called extraqur’anic explanation, commonly in the form of the explanation about the historical context of the verse revelation, or *sabab nuzūl*.¹⁰

“Bojo lanang kang *ilā*’ (sumpah ora *jimā*’ bojone) iku dén parèngakèn nyèrantekakèn patang wulan. Sakwuse patang wulan, bojo lanang kang *ilā*’ mau wājib nètèpi salah sijiné perkara loro: ambaléni *wātī* manéh utawa *talāq*. Lamun bali manéh Allah ta’alā agung pangapurane lan agung wèlase (Musthofa, t.t., 83).”

The last Qur’anic verse in the third part of this discussion is also structured in a similar fashion: function words (particles and adverbs) and other components (nouns, adjectives, verbs, and numbers) are revealed in *ngoko* registers. However, with the use of an affix representing gentleness (*-akèn*) and the absence of words attributed to O₂, this utterance cannot be said to adopt *ngoko lugu* registers.

¹⁰ For more detailed description of and examples for this kind of explanation, see Kiai Bisri’s translation of Q. 5:88 (Musthofa, t.t., 311–12) and Q. 5: 90 (Musthofa, t.t., 312–13). These two verses represent Qur’anic verses which are begun with *ya ayyuha-llazina amanu*.

With all the aforementioned examples, we can conclude that the utterance of Kiai Bisri in communicating with his audience is delivered in *ngoko lugu* register, and this reveals that his audience has either a lower social status or intimate relationship with Kiai Bisri. We can also assume that the situation surrounding Kiai Bisri did not prompt him to increase the degree of politeness of his utterance. However, at the same time, we should realize that the two first parts of also presents other dialogues and explanations in which Kia Bisri adopted various styles of registers other than *ngoko lugu* registers. However, it should be underlined here that the identification of the registers of Kiai Bisri's utterance is aimed at identifying his audience, whether Kiai Bisri positioned himself as a translator or an exegete. In this regard, assuming that jika *ngoko lugu* is the dominant register in the first two parts of *al-Ibrīz*, who is probably the audience of Kiai Bisri? Is *al-Ibrīz* designed exclusively for students (*santri*)? To get a positive answer, we have to review the *gandul* translation of Kiai Bisri.

Problems with the Interlinear Translation

In the part of the *gandul* (interlinear word-for-word) translation, Kiai Bisri adopted *ngoko* registers, just as mentioned by Pink: “*nearly exclusively even when a son addresses his father and the paraphrase of the same verse on the same page employs the adequate register of krama*” (Pink 2020, 343). *Gandul* translation can indeed be found almost everywhere in *al-Ibrīz*,¹¹ but for balanced coverage, we probably need to check the *gandul* translation of Q. 12:100 in the following.

11 We can see, for example, the utterance of Mary to Zechariah in Q. 3:37, (Musthofa, t.t., 124) that of Hawāriyyūn to Jesus in Q. 5:113, (Musthofa, t.t., 323), that of Pharaoh's sorcerers to Pharaoh in Q. 7:113 (Musthofa, t.t., 444)—but the narrative of this verse is mentioned in the next page, that of Canaan to Noah in Q. 11:43 (Musthofa, t.t., 635), and that of Moses's young assistant to Mūsā in Q. 18:63. (Musthofa, t.t., 911)

| | | | | |
|---|------------------------------------|--|---|---|
| <i>Wa-qāla</i> | <i>yāabati</i> | <i>hādihā</i> | <i>ta`wīlu ru`yāya</i> | <i>min qablu</i> |
| Lan <i>matur nabi yūsuf</i> | duh <i>bapa kawula</i> | utawi <i>punika</i> | iku <i>ta`wīlipun impèn kawulo</i> | saking <i>sakdéréng2ipun punika</i> |
| <i>qad ja`alahā</i> | <i>rabbī</i> | <i>baqqan</i> | <i>wa-qad absana</i> | <i>bī</i> |
| tèmèn2 <i>andadosakèn ing ru`yāya</i> | sapa <i>pèngèran kawula</i> | ingkang <i>nyata</i> | lan tèmèn2 <i>damèl sabe a-y rabbī</i> | kèlawan <i>kawula</i> |
| <i>idh akbrajanī</i> | <i>min al-sijn</i> | <i>wa-jā`a</i> | <i>bi-kum</i> | <i>min al-badw</i> |
| kèrana <i>ngédalaken a-y pèngèran ing kawula</i> | saking <i>kuncara</i> | lan <i>dhatèngakèn a-y pèngèran</i> | kèlawan <i>panjènèngan sèdaya</i> | saking <i>dusun</i> |
| <i>min ba`di</i> | <i>an nazāga</i> | <i>al-shaitānu</i> | <i>bainī</i> | <i>wa-baina ikhmātī</i> |
| saking <i>sak sampunipun</i> | yénta <i>ngerisak</i> | sapa <i>shaitān</i> | antawis <i>kawula</i> | lanantawis <i>para sèdhérék kawula</i> |

Table 2. The *gandul* translation of Q. 12:100.

It is necessary for us before exploring *gandul* translation of this verse to know its three components: marker of grammatical cases and syntactical, and sometimes morphological, functions, original meanings of words, and additional meanings. It will be clearly understood from the following explanation that I prefer to categorize what in Arabic is called *harf* as a part of the first element, which in the table above is printed in bold, while the second component is left unmarked. The third component, which is not found in this verse, will be underlined and printed in bold to differentiate it from underlined words which indicates that a word is kept being written in Arabic). This classification is necessary for the identification of registers in an utterance. For the reason which I will state later, I think that it is the first and second components (literal meanings of words and additional meanings) which should be taken into consideration to identify registers of an utterance in *gandul* translation. Only in special cases, usually the ones requiring the use of a high level of politeness, the first component deserves consideration.

In the table 2, we can see that almost all words belonging to the first component are delivered in *ngoko* registers, except for *antawis* (Ar. *baina*) which is a word in *karma* register. In the second component, we find functions words (particles and pronouns) and other components (affixes, nouns, verbs, and adjectives) delivered in *karma* registers. We also find a pronoun attributed to O₂ (*panjènengan*) and pronouns for O₁ (*kawula/kula*) delivered in *krama inggil/andhap* registers. With such composition, we can identify the register of this utterance is *muda krama*. If we compare this translation of this verse with that of other verses with the same topic, we will see congruence: both adopt *krama halus* registers, *muda krama* to be exact.

“... Nabi Yūsuf matur: inggih punika *ta`wilipun supèna kawula rumiyin, Allāh ta`alā andadosakèn supèna kawula rumiyin punika, dipun dadosakèn wujūd wontèn ing kényataan, lan Allāh ta`alā ugi sampun paring ni`mat dhatèng kawula arikala kawula dipun wèdalaken saking pakuncara(sumur guwa), lan Allāh ta`alā andumugéakèn panjènengan sèdaya saking dusun, sak sampunipun shaitānngerusak pasèbhérékan antawisipun kawula lan sèbhérék kawula, saestu Pangeran kawula mènika dhāt ingkang wèlas lan tansah ngurus mènapa ingkang dipun kersaakèn, sakyèktos Allāh ta`alā mènika dhāt ingkang ngudanéni tur wicaksana*(Musthofa, t.t., 708).”

In some other cases, words in the first elements are delivered in *karma* registers. We can take Q. 28:26-27 as an example (Musthofa, t.t., 1308–9). As shown in the table 3, Kiai Bisri often used a suffix *-a* instead of exclamation marks, for example, he said *mangan-a* to ask someone to eat. In this case, in stead of saying *mangan-a*, he uses *kula aturi* which brings a sense of politeness and gentleness. The word *inna* oftens translated as *saktèmène* is translated as *sèjatosipun*; words serving adjectival functions (*na`at/sifat*) are usually translated as *kang*, but here they are translated as *ingkang*; and the word *man*, which is usually translated as *wong*, is here translated as *tiyang*, a *krama* word for *wong*. In comparison with another

verse with the same case,¹² it can be said that there will be a change from the use of *ngoko* words to *kerama* words only if the second and third components are delivered in *kerama registers*, because of which the narrative translation of the verse will be delivered in *kerama registers* as well.

| <i>Yā-abati</i> | <i>(i)sta`jirhu</i> | <i>inna kbaira man</i> | <i>(i)sta`jarta</i> | <i>al-qawiyu</i> | <i>al-amīnu</i> |
|--|---|--|--|---|---|
| Dhuh <i>bapak</i> <i>kawula</i> | kula aturi <i>mundbut bërab</i> <i>panjènèngan</i> ing <i>mūsā</i> | sèjatosipun <i>sabe2nipun</i> tiyang | ingkang <i>panjènèngan</i> <i>pundbut bërab</i> | iku <i>ingkang</i> <i>qumwat</i> | ingkang <i>sagèd</i> <i>dipèrcados</i> |

Table 3. The *gandul* translation of Q. 28:26-27.

Just like the verses which present a dialogue among humans, the ones on the dialogue between Allah and humans also have two patterns. The *gandul* translation of Q. 12:101 (table 4) can provide a good illustration of *gandul* translation delivered in *kerama registers*,¹³ while the utterance of Jesus in Q. 5: 116 (table 5) (Musthafa, t.t., 325), represents the example of *ngoko registers* in *gandul* translation.

| | | | |
|--|--|------------------------------|--|
| <i>Rabbi</i> | <i>qad ataitani</i> | <i>min al-mulki</i> | <i>wa-`allamtani</i> |
| Dhuh <i>Pengeran</i> <i>kawula</i> | temen2 <i>paring</i> <i>panjènèngan</i> ing <i>kawula</i> | saking <i>kèraton</i> | lan <i>muruki</i> <i>panjènèngan</i> ing <i>kawula</i> |
| <i>min ta`wili-l-abadithi</i> | <i>fātira-l-samāwāti</i> | <i>wa-l-ardi</i> | <i>anta</i> |
| Saking <i>ta`wile</i> <i>pinten2 impen</i> | Duh <i>dhāt</i> ingkang <i>nitabakèn pintèn2</i> <i>langit</i> | lan <i>bumi</i> | utawi <i>panjènèngan</i> |
| <i>waliyyi</i> | <i>fi-l-dunyā</i> | <i>wa-l-ākhirah</i> | <i>tawaffani</i> |
| Iku <i>ingkang</i> <i>nguwasani kawula</i> | Ing <i>dalèmdunya</i> | Lan <i>ākhirat</i> | mugi <i>mundbut</i> <i>panjènèngan</i> ing <i>kawula</i> |

¹² For example, the utterance of al-Sāmīrī to Moses in Q. 20:87 and 96 (Musthafa, t.t., 996–97, 1000).

¹³ In addition, we can check the utterance of believers in Q. 2:286 (Musthafa, t.t., 120), that of Jesus in Q. 5:114 (Musthafa, t.t., 324), and that of Moses in Q. 20:84 (Musthafa, t.t., 995) by way of comparison.

| | | |
|-------------------|---|---|
| <i>musliman</i> | <i>wa-alhiqnī</i> | <i>bi-l-sālihīn</i> |
| hāle islam | lanmugi manggibakèn <i>panjènèngan ing</i> <i>kawula</i> | kelawan pira2 <i>tiyang ingkang</i> <i>sālih2 sedaya</i> |

Table 4. The *gandul* translation of Q. 12: 101.

| | | | |
|--|--|----------------------------|-------------------------|
| <i>Qala</i> | <i>subhanaka</i> | <i>mā yakūnu</i> | <i>lī</i> |
| <i>matur a-y nabi 'isā</i> | <i>maha suci</i> <i>panjènèngan</i> | ora ana | ikukaduwe ingsun |
| <i>an aqūla</i> | <i>mā</i> | <i>laisa</i> | <i>lī</i> |
| utawi yenta ngucap <i>ingsun</i> | ing <i>barang</i> | kang ora ana a-y mā | keduwe ingsun |
| <i>bi-haqq</i> | | | |
| ikuhaqq | | | |

Table 5. The *gandul* translation of Q. 5: 116.

| | | | | |
|---|--|--|---------------------------------|--|
| <i>Wa-'fu</i> | <i>'annā</i> | <i>wa-(i)gfir</i> | <i>la-nā</i> | <i>wa-(i)rhamnā</i> |
| lanmugi ngelebur <i>panjenengan</i> | Saking duso <i>kawula</i> | lanmugi <i>ngapura</i> <i>panjenengan</i> | dhatèng <i>kawula</i> | lanmugi melasi <i>panjenengan ing</i> <i>kula</i> |

Table 6. The *gandul* translation of Q. 2: 286.

As shown in those tables, the first components (printed in bold) are always translated in the same form and registers, except in particular cases. This appears in high intensity as if this will firmly attach the Javanese meaning to the grammatical case and syntactical functions of the word which belongs to the category of *harf*. In this case, it is interesting to check the translation of the phrases *bi-haqq* from the table 5 and *'annā* from the table 6. The word *kelawan* usually used as the meaning of the word *bi-is* absent in this translation of the verse; meanwhile, the word *'annā* usually translated as *saking kita* is here added with the word *duso* and the word *kita* (plural first person) turned into *kawula* (singular first person). Instead of showing mistakes, this in fact shows the translator's mastery of Arabic

grammar or Qur'an exegesis. This case of the use of *bi-* is an example of what is called *ẓiyādat harf al-jarr* (the insertion of genitive particles), while the addition of meanings in the case of *'annā* is the interpretation of some ulemas.

Although it is not the main focus of this part, the change in registers in an utterance is gradually worth researching extensively. The utterance of Noah to Allah (Q. 11: 45 and 47) who showed his objection to the sink of his son Canaan is delivered in varying registers from *ngoko* to *karma* (Musthofa, t.t., 636–37). The utterance of Moses to Khidr has a greater range of registers: *ngoko* (Q. 18: 66), *krama* (Q. 18: 69) and *krama inggil* (Q. 18: 71, 73, 74, 76, and 77) (Musthofa, t.t., 912–19). Hitherto it is clear that *gandul* translation is not exclusively delivered in *ngoko* registers. In fact, it is highly dynamic and complicated. In more in-depth studies, the dynamics of the adoption of language registers in the *gandul* translation can provide us with information far more important than a writer's mistakes or a scenario of language registers.

The Context of the Writing of *al-Ibrīz*: Pedagogical or Da'wa Strategies?

Indeed, my explanation in previous parts presents a direct contrast to Pink's arguments about the styles of registers in *gandul* translation, but this has nothing to do with Pink's other arguments, especially about the context in which *al-Ibrīz* was first introduced. According to Pink, *al-Ibrīz* occurred in a pedagogical context of Islamic education (Pink 2020, 342–43). This argument is convincing enough given the fact that the characteristics of *gandul* translation pay more attention to the needs of santri¹⁴ who want to comprehend the teachings of the Qur'an along with its philological investigations than to those of Muslim people in general.

¹⁴ Another scholar who mentioned this fact was Islah Gusmian. (Gusmian 2012, 62)

Ngoko registers used to address the audience in the second and third parts of *al-Ibriẓ* (the narrative translation Qur'an exegesis) also show the kiai-santri relationship in a learning process rather than the *kiai-congregation* relationship in a *pengajian* (public religious teaching). The data I have is a recording of a *pengajian* outside *pesantren* (Islamic boarding schools) in which Kiai Bisri gave his speech. Public affairs are usually held by an institution or members of the community. In the *pengajian* outside his *pesantren*, Kiai Bisri used *ngoko alus* or *keirama lugu* registers to communicate with his audience. This has been a common method of speech among Islamic leaders (kiai) in Central Java to date, including Kiai Bisri's own son, K.H. Ahmad Mustofa Bisri (Gus Mus). At this rate, this challenges the widely held assumption about the history of the writing of *al-Ibriẓ* that states that the book is written as an educational material for a routine forum for *tafsir* education which Kiai Bisri offered. The forum was more probably attended by his students not living in the *pesantren*, most of whom were at Kiai Bisri's own age or over. In other words, the composition of the attendants to this forum resembles that of the forum outside the *pesantren*. Assuming that Kiai Bisri wrote *al-Ibriẓ* for the sake of this forum, why did he not adopt in his book the register he adopted in an oral communication during the *pengajian*?

It is unfortunate that recording of the regular Islamic forum for *tafsir* education in the *pesantren* is harder to find than that of the forum outside the *pesantren*. Such limitation hampered us to further trace the context in which *al-Ibriẓ* was written. Nowadays, we can see some religious forums for *tafsir* education which exclusively make *al-Ibriẓ* its educational material like the ones held by Gus Mus, Kiai Kharis Shodaqoh (Semarang), and Kiai Husein Ilyas (Sidoarjo). The attendants to these forums in some respects resemble what I illustrated before. In these forums, immediately after reciting parts of *al-Ibriẓ*, those kiai will switch to the use of *ngoko alus* or *keirama lugu* registers to say their own words. This opens up possibilities

that Kiai Bisri also implemented the same procedure in his forum. By saying this, I want to stress that the widely held assumption about the history of the writing of *al-Ibrīz* is not totally rejected. Still, this cannot reveal why Kiai Bisri used *ngoko* registers as the main register in the printed utterance in *al-Ibrīz*? Did he aim this book at audience other than those attended his regular tafsir forum?

Furthermore, the three kiai I mentioned above often skipped some parts of *al-Ibrīz*. Instead, they will discuss other topics, sometimes very extensively, which even do not relate to Qur'anic or tafsir studies. More often than not, the discussion explores problems the attendants to the forum face in their daily life. Therefore, each of the three kiai speaks from points of view different from each other and may even address different discourses from *al-Ibrīz*. O get closer to the point of this article, it should be known that not all the narration of *al-Ibrīz* is agreed with by the audience of the three tafsir forums due to the differences in spatio-temporal backgrounds, religio-political identities, and socio-cultural horizons. This may result from more fundamental aspects: from the very beginning, they are not the audience at whom *al-Ibrīz* was actually aimed.

The previous paragraph makes it possible for other questions to appear: was the regular tafsir forum held for the educational, or pedagogical, context and purpose or as a da'wa strategy? If the sophisticated Islamic knowledge has to be lowered in such a way that it can satisfy all audience (Sofjan 2012, 2013), then it is not the Islamic forum where the mastery of Islamic knowledge becomes its main purpose (Pink 2020, 347), because the element of da'wa is more dominant in the forum.

Conclusion

Although it still needs more extensive theoretical explanation and exploration, the textual evidence which I have found leads me to support an argument that the situation which is grasped from the characteristics of

the written utterance of *al-Ibrīz* is pedagogical. This becomes evident when Kiai Bisri used *ngoko lugu* registers in the part of the narrative translation and the part of tafsir as well as the dominant use of *ngoko* registers in the *gandul*/interlinear translation. To identify the registers of each utterance, I adopted the method introduced by Al Anshori, namely by identifying the degree of politeness of each word and checking it through utterance composition patterns. This method required me to identify the functions of some categories of particular word classes (function words, words attributed to O₂, and other components) in an effort to determine the register of an utterance.

The findings of this study lead me to conclude that Javanese language used by Kiai Bisri tends to follow the new categorization of registers in Javanese based on the fact that Kiai Bisri exclusively used four ranges of registers known in the new categorization which is relatively easier than the old one. The registers used include *ngoko lugu*, *ngoko alus*, *kerama lugu*, and *kerama alus*. In his *al-Ibrīz madya* registers are totally abandoned, while such sub-categories as *antya-basa* and *basa-antya* as well as *keramantara* and *muda kerama* are fused with the pairs of each.

Additionally, I found an anomaly of the use of some different registers in an utterance. However, the anomaly only follows a downward trend: some words considered in some literature to belong to *kerama* registers are used in an utterance dominated with *ngoko* registers. Attaching *ngoko* meanings to *kerama* words is what may be called deflation. An extensive, critical reading on *al-Ibrīz* is highly instrumental in making an in-depth analysis of this point and previous points.

Furthermore, through this article, I developed a method of more properly identifying characteristics of *gandul*/interlinear translation. The awareness of three components constructing *gandul* translation will help identify registers of an utterance more accurately. The number of the elements may grow because of the pedagogical and emotional (literary?)

functions of each element, especially the first one which needs more extensive exploration. In my analysis given above, I deliberately skipped the word *a-y(ع-ل)*, as if the word never existed. To my knowledge, the word is a symbol representing the doer (*fā'il*) of a verb—although this hypothesis is to be put to the test. *Gandul*/interlinear translation contains a number of suchlike symbols and, therefore, deserves to receive more attention.

To say that the distribution of registers in a translation book and tafsir (exegesis or interpretation) can provide information about audience provokes more serious theoretical discussion.¹⁵ In this regard, it should be noted that *al-Ibrīz* was originally planned to be printed and widely published. The texts written in this era of printing technology have a significantly different characteristics from the one written in the period of writing, not to mention verbal utterance in the period of oral communication (Ong 2002). On the other hand, *al-Ibrīz* represents a tradition of printing oral utterances, for which I often mention printed utterance in this article.

The aforementioned discussion shows that this study stands side by side with other studies exclusively focusing on *al-Ibrīz* (Pratama 2018; Cholis 2002; Misbahuddin 1998; Syaefuddin 2003; Fauzi 2008; Muwaffaq 2020) or the ones exploring Javanese exegesis of the Qur'an in a wider context (Kaysie 2016; Mustaqim 2017); but at the same time it is independent from them. Moreover, this study also open up opportunities to conduct studies on the registers adopted in some other Javanese exegeses of the Qur'an. Eventually, this study can contribute to wide-ranging discussions about religious literature and the cultural reception to it.

15 I am preparing a series of written works on this topic. Further exploration of this topic will be given in the series.

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