

# Interrelation of Hadith and Javanese Culture in the Translation of Hadith *Kasyf al-Liṣām fi Tarjamati Bulūgh al-Marām* by KH. Misbah Mustafa

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## Abstract

The presence of hadith translations in Indonesia shows the reading and understanding of the Prophet's hadith, as well as a concrete form of the meeting between the world of texts, namely hadith and the concrete world of readers. This meeting emphasizes the existence of a cultural process. This study aims to read the dialectic of hadith with local and social culture in the translation of the hadith *Kasyf al-Liṣām fi Tarjamati Bulūgh al-Maram* fi Tarjamati Bulūgh al-Maram. This study is library research with an inductive method and with a historical-critical approach. The results of this study indicate that the interrelation between hadith and culture in the translation of the hadith *Kasyf al-Liṣām fi Tarjamati Bulūgh al-Maram* is explained through two patterns, namely adaptation and integration. The adaptation pattern is seen in the use of local language (Javanese) and socio-cultural (pesantren) which reflects respect for communication. The integration pattern is shown in the explanation of hadith material in the local Javanese context through the reconstruction of his life experiences in the surrounding community. Interrelation reflects the uniqueness of hadith translation in the archipelago as a depiction of the dynamic dialogue between Islamic teachings and local cultural diversity.

**Keywords:** *Interrelation, Translation of Hadith, Javanese Culture, Kasyf al-Liṣām fi Tarjamati Bulūgh al-Maram, KH.Misbah Mustafa*

## Introduction

During the process of guiding and building the social structure of a society that already had a cultural system in place, the Prophet took care not to completely eliminate the established cultural elements. The approach implemented by the Prophet in the formation of society can be used as a theoretical framework for

formulating the concept of an ideal society. The use of cultural symbols by the Prophet represents that God uses a culture-based approach in transmitting His revelation. These cultural symbols are not the core of revelation but rather function as a medium that bridges God as the sender of the message and the Arab community as the receptor of the message.<sup>1</sup>

In the context of the history of islamization in Indonesia, the process of spreading Islam did not completely replace local culture. This is due to the method of islamization that took place through peaceful penetration, utilizing trade, art, marriage, and education.<sup>2</sup> The development of Islam and local culture in Indonesia occurred harmoniously, where both passed on values, ethics, and norms that proved effective in uniting heterogeneous communities. When Islam enters an area, interaction with local cultural values is necessary. In this interaction, Islam often accommodates elements of local culture as long as they do not contradict the fundamental principles of its teachings. This is possible because in every culture there are local wisdom values that align with Islamic values.<sup>3</sup>

The traditions that developed in Islamic societies in Java are part of a complex dialectic,<sup>4</sup> especially in relation to the production of religious texts, including the explication of hadith. The emergence of Islamic traditions in Java is the result of a longstanding interaction between Islam and local belief systems. Thanks to the wisdom of Islamic propagators in managing the assimilation process between Islamic law and local Javanese culture, a synthetic cultural product was formed. This assimilation gave birth to various ritual expressions, the instrumental aspects of which were derived from the local culture while the material content was based on Islamic religious principles. In this endeavor, the interpretation of hadith is closely related to the dialectic between human and socio-cultural realities as well as the hadith text itself.

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<sup>1</sup> Abd. Halim, "Dialektika Hadis Nabi Dengan Budaya Lokal Arab," *DINIKA : Academic Journal of Islamic Studies* 4, no. 1 (2020): 65–82.

<sup>2</sup> M. C. Ricklefs, *Mengislamkan Jawa: Sejarah Islamisasi Di Jawa Dan Penentangannya Dari 1930 Sampai Sekarang* (Jakarta: PT Serambi Ilmu Semesta, 2013).

<sup>3</sup> Supriyanto Supriyanto, "Al-Qur'an Dalam Ruang Keagamaan Islam Jawa: Respons Pemikiran Keagamaan Misbah Mustafa Dalam Tafsir Al-Iklil Fī Ma'āni Al-Tanzīl," *Jurnal THEOLOGIA* 28, no. 1 (2017): 29–54.

<sup>4</sup> Ibid.

One of the works in the field of hadith that was born from this setting is *Kasyf al-Liṣām fī Tarjamati Bulūgh al-Marām* by KH. Misbah Mustafa (hereafter referred to as Misbah Mustafa). Misbah Mustafa is a pesantren scholar who is prolific in writing religious texts.<sup>5</sup> The hadith translation was published by Maktabah wa Matba'ah al-Ihsan in 1993. Not many scholars have studied Misbah Mustafa's hadith works and hadith thinking. There is only one who has studied Misbah's hadith thinking, namely Mokh, Sya'roni.<sup>6</sup> The study of Misbah Mustafa's thought is mostly extracted from his works of interpretation, *al-Iklil fī Ma'āni al-Tanzīl* and *Taj al-Muslimin min Kalam Rabbi al-Amin*.<sup>7</sup>

This study examines Misbah Mustafa's hadith work, *Kasyf al-Liṣām fī Tarjamati Bulugh al-Maram* (hereafter referred to as *Kashf al-Litham*), which discusses the dialectical form of hadith translation of *Kasyf al-Liṣām* with Javanese culture. This dialectic is explored through interrelationships and harmonies that reflect the process of self-adjustment in accordance with the culture. This process leads to a natural

<sup>5</sup> Martin Van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat* (Yogyakarta: Gading, 2015).

<sup>6</sup> Mokh Sya'roni, "Konstruksi Syarah Hadis Dalam Kitab Kasyf Al-Liṣām Fī Tarjamati Bulūgh Al Marām Min Adillat Al Ahkām Karya Kh. Misbah Mustofa Bangilan Tuban (Resepsi, Adaptasi, Dan Intertekstual)" (UIN WALISONGO, 2021).

<sup>7</sup> Ahmad Baidowi, "Pégon Script Phenomena in the Tradition of Pesantren'S Qur'anic Commentaries Writing," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 2020; Nur Hadi and Abdul Mustaqim, "Intertext and Orthodoxy Tafsir Al-Iklil Fī Ma'āni Al-Tanzil by Kh. Miṣbah Bin Zainil Muṣṭafā" 3, no. November 2021 (n.d.): 1-13; Islah Gusmian, "Al-Iklil Fī Ma'āni Al-Tanzil and Family Planning in Indonesia" 137, no. Icqh 2017 (2018): 84-87; Mustaffa Abdullah Islah Gusmian, "Criticism of Social, Political, and Religious Problems in Indonesia: A Study on Al-Iklil Fī Ma'āni Al-Tanzil by Misbah Bin Zainil Mustafa (197-1994)" 18, no. 2 (2023): 215-230; Supriyanto, "AL-QUR'AN DALAM RUANG KEAGAMAAN ISLAM JAWA: Respons Pemikiran Keagamaan Misbah Mustafa Dalam Tafsir Al-Iklil Fī Ma'āni Al-Tanzil"; Anggi Maulana, Mifta Hurrhami, and Alber Oki, "Kekhasan Pemikiran Misbah Musthofa Dalam Tafsir Al-Iklil Fī Ma'āni Al-Tanzil Dan Contoh Teks Penafsirannya," *Zad Al-Mufassirin* 3, no. 2 (2021): 268-294; Alif Hibatullah, "Analisis Al-Dakhil Kisah Nabi Sulaiman Dalam Tafsir Al-Iklil Karya Misbah Mustafa," *Ilmu Alquran dan Tafsir* 8, no. 1 (2023): 133; Siti Aisyah, "Sisi Kenusantara Dalam Kitab Tafsir Al-Iklil Fī Ma'āni Al-Tanzil Karya KH. Misbah Mustafa," *Al-Itqan* 5, no. 2 (2019): 81-100; Supriyanto, Islah Gusmian, and Zaenal Muttaqin, "Cultural Integration in Tafsir Al-Iklil Fī Ma'āni Al-Tanzil by Misbah Mustafa within the Context of Javanese Islam," *Jurnal Studi Ilmu-ilmu al-Qur'an dan Hadis* 25, no. 2 (2024): 392-415; Eko Zulfikar Ahmad Zainal Abidin, M. Imam Sanusi Al-Khanafi, "TAFSIR GENDER JAWA: TELAAH TAFSIR AL-IKLIL FI MA'ANI AL-TANZIL KARYA MISBAH MUSTAFA," *Musawa: Jurnal Studi Gender dan Islam* 19, no. 1 (2019): 1-18, <https://ejournal.uin-suka.ac.id/pusat/MUSAWA/article/view/181.1-17/1580>; Siti Robikah and Kuni Muyassaroh, "Lokalitas Tafsir Nusantara Dalam Kitab Taj Al-Muslimin Min Kalami Rabbi Al-Alamin," *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 5, no. 2 (2020): 71-92; Ilya Syafaátun Ni'mah, *Tafsir Al-Qur'an Dan Kritik Sosial: Studi Terhadap Tafsir Taj Muslimin Min Kalami Rabbi Al-Alamin Karya Misbah Mustafa* (Surabaya, 2018).

social harmony.<sup>8</sup> Local cultural harmony has high significance in the context of the role of local culture as a manifestation of wisdom in the life of Indonesian society. Local cultures, such as Javanese culture, play an important role in the dynamics of global life.<sup>9</sup> Local culture in religious texts, such as hadith texts, can be an alternative to Islam in viewing life that is tolerant and accommodating to change.<sup>10</sup>

### **The Dialectics of Hadith and Culture**

The dialectical interaction between the Prophet Muhammad and Arab culture cannot be separated from the role of revelation, which serves as a guide for the Prophet in dealing with the social dynamics of Arab society. Although the Prophet in some aspects made *ijtihad* in his actions, revelation still played a role in supervising and correcting the Prophet's behavior as a manifestation of the infallibility that kept him from mistakes. With the guidance of the Qur'an, the Prophet designed the structure of an already cultured society without completely erasing the existing culture. The Prophet's methodology in building society can be used as a theoretical framework to form an ideal society. In addition, this methodology can also be used to separate between fundamental and instrumental teachings. The fundamental teachings in question are the universal core values of the teachings of the Qur'an and Sunnah, which must be applied in every context of space and time and are not subject to local social systems or customs. Meanwhile, instrumental teachings are forms of teaching that are constructed using pre-existing cultural symbols. These cultural symbols can be understood as instruments in applying the fundamental teachings of Islam.<sup>11</sup>

The use of cultural symbols by the Prophet in interpreting the Qur'an is evidence that God applies a culture-based contextual approach in conveying His revelation. These cultural symbols are not the main essence of the divine message but rather function as a medium of communication that connects God as the sender of revelation with the Arab community as the recipient.

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<sup>8</sup> Koentjaraningrat, *Pengantar Ilmu Antropologi* (Jakarta: Rineka Cipta, 1990).

<sup>9</sup> F Sakinah, "Tradisi Diskursif Moso Rejeb Masyarakat Jatisari Senori," *Sosial Budaya* 19, no. 2 (2022), <http://ejournal.uin-suska.ac.id/index.php/SosialBudaya/article/view/18739>.

<sup>10</sup> Imam Muhsin, *Al-Qur'an Dan Budaya Jawa* (Yogyakarta: eLSAQ Press, 2013).

<sup>11</sup> Halim, "Dialektika Hadis Nabi Dengan Budaya Lokal Arab."

The Prophet's interaction with the local Arab culture required the Prophet to use cultural communication media that could be understood by the people at that time. In this process, the Prophet used language, moral values, and rules that were relevant to the developing culture and in accordance with the social needs of the community at that time. This condition sometimes causes some traditions to be inapplicable in the context of contemporary society, which has a different culture and social order. Therefore, traditions that are closely related to the local Arab culture should not be immediately regarded as final laws but need to be studied in depth. Some contemporary thinkers offer various approaches to interpreting hadith dynamically, including sociological, historical, psychological, and contextual approaches.<sup>12</sup>

### **Socio-religious Background of KH. Misbah Mustafa**

*Kasyf al-Lisām* is an explanation of the traditions in *Bulūgh al-Marām*. This work was written by Misbah Mustafa, an Islamic boarding school cleric, who was born in Rembang, Central Java, on the coast of the northern part of Java, in 1917. His father was Zainal Mustafa, and his mother was Chadijah.<sup>13</sup> He was the third of four children: Bisri Mustafa, Salamah, Misbah, and Ma'sum.<sup>14</sup> His father was a businessman who was known for his generosity and admired people who had a depth of religious knowledge.<sup>15</sup> After his father died, Misbah and his siblings were cared for by his half-brother, H. Zuhdi. In 1928 AD, Misbah completed the People's School and continued to study religion at the Kasingan Islamic Boarding School in Rembang, Central Java, Kasingan under the guidance of KH. Cholil bin Harun.<sup>16</sup> Furthermore, he was educated at the Tebu Ireng Islamic Boarding School in Jombang, under the direction of KH.

<sup>12</sup> Ibid.

<sup>13</sup> Eko Zulfikar Ahmad Zainal Abidin, M. Imam Sanusi Al-Khanafi, "Tafsir Gender Jawa: Telaah Tafsir Al-Iklil Fi Ma'ani Al-Tanzil Karya Misbah Mustafa," *Musawa: Jurnal Studi Gender dan Islam* 19, no. 1 (2019): 1–18, <https://ejournal.uin-suka.ac.id/pusat/MUSAWA/article/view/181.1-17/1580>.

<sup>14</sup> Akma Rizky et al., "Aspek Lokalitas Tafsir Kitab Tajal-Muslimin Min Kalaami Rabbil Al-Amin Karya K.H Misbah Mustafa," *Mimbar Kampus: Jurnal Pendidikan dan Agama Islam* 23, no. 2 (2024): 862–872.

<sup>15</sup> Islah Gusmian, "K.H. Misbah Ibn Zainul Musthafa (1916-1994 M): Pemikir Dan Penulis Teks Keagamaan Dari Pesantren," *Jurnal Lektur Keagamaan* 14, no. 1 (2016): 115.

<sup>16</sup> Hibatullah, "Analisis Al-Dakhil Kisah Nabi Sulaiman Dalam Tafsir Al-Iklil Karya Misbah Mustafa."

Hasyim Asy'ari, the founder of NU. At Pesantren Tebuireng, Misbah deepened the knowledge he had learned at Pesantren Kasingan and was known as a smart student, especially in Arabic grammar, so he was often used as a reference by his friends.

After completing a series of studies at the Tebu Ireng pesantren, Misbah Mustafa returned to his hometown and only taught at his father-in-law's pesantren, PP al-Balagh Bangilan Tuban. Misbah Mustafa taught various religious sciences, including Qur'anic interpretation, fiqh, history, language, hadith, and other sciences for community guidance. Seeing Misbah Mustafa's dedication, his father-in-law then handed over the leadership of the pesantren entirely to Misbah Mustafa, to be managed and cared for with full responsibility.<sup>17</sup> In addition, he often gives religious lectures in various places. When preaching in the community, he felt that lectures were ineffective and limited in reach. Therefore, he chose to preach through writing. Through writing, he can expand and spread his da'wah and pass on his knowledge to future generations. Misbah Mustafa began to explore the world of writing with his brother by translating the books he had studied and then printing them. The translated manuscripts were printed very simply, using tools they made themselves and homemade ink. The prints were then marketed in various bookstores in the area where they lived, Bangilan and Rembang. In addition to printing himself, Misbah Mustafa sent his writings to many publishers. He received a positive response from publishers and readers, especially from people within the pesantren.

The method of writing the book used by Misbah Mustafa is unique. This method is considered quite effective. He wrote at least a hundred pages in one day. Five scribes, usually taken from his students, then copied his writings into ready-to-print books. These works are written using pegon script and *gandul* meaning.<sup>18</sup> Misbah Mustafa has written books on various disciplines, such as tafsir, fiqh, hadith, Arabic grammar, ethics, and tasawwuf. The works in these disciplines are in the form of translations, *syarah*, or self-composed works.<sup>19</sup>

<sup>17</sup> Gusmian Islah, "Bahasa Dan Aksara Dalam Penulisan Tafsir Al-Qur'an Di Indonesia Era Awal Abad 20 M," *Mutawatir: Jurnal Keilmuan Tafsir Hadis* 5 (2015).

<sup>18</sup> Ahmad Fatoni, *Wawancara*, n.d.

<sup>19</sup> Islah Gusmian, "Criticism of Social, Political, and Religious Problems in Indonesia: A Study on Al-Iklil Fī Ma'ānī Al-Tanzil by Misbah Bin Zainil Mustafa (197-1994)."



Misbah Mustafa's writings and translations reflect the depth of his knowledge and the diversity of his learning. Misbah Mustafa not only successfully articulated his role as a scholar in the pesantren and a community leader amidst limited economic resources and political pressure from the New Order regime under President Soeharto but also diligently developed the literacy tradition in the pesantren.

### ***Kasyf al-Liṣām fī Tarjamati Bulūg al-Marām min Adillat al-Ahkām: History and Writing Background***

*Kasyf al-Liṣām fī Tarjamati Bulūg al-Maram* was compiled by Misbah Mustafa as an exposition and interpretation of the book *Bulūg al-Marām*, as explained in the preamble of his work. The title given to this work is *Kasyf al-Liṣām an Ma'āni Bulūg al-Marām*, which literally means "The book that reveals the veil that covers the meanings of *Bulūg al-Marām*." However, the edition published by al-Ihsan publishing house in Surabaya is titled *Kasyf al-Liṣām fī Tarjamati Bulūg al-Marām min Adillat al-Ahkām*, which reflects the focus on translating and presenting the legal propositions from *Bulūg al-Marām*.<sup>20</sup>

The hadith translation is systematically organized based on the order of the hadith matan contained in *Bulūg al-Marām*, starting from the preamble, followed by *kitāb al-thahārah*, *kitāb al-shalāt*, and so on until it ends at *kitāb al-Jāmi'*. Misbah Mustafa starts the translation process by applying the double meaning method, which is a word-by-word translation written in italics below the text, as commonly found in Islamic boarding school books, interlinear translation. Then, at the bottom, the complete translation is given along with the explanation of the hadith. Each hadith is preceded by a description of its authenticity status, in accordance with the notes given by Ibn Hajar al-Asqalāny in *Bulūg al-Marām*.<sup>21</sup>

The *Kasyf al-Liṣām* compiled by Misbah Mustafā consists of five volumes. Each volume contains translations and elaborations of traditions mapped out according to specific themes. The first volume includes translations and explanations of traditions from *Kitāb al-Thahārah* to *Kitāb Shifāt al-Shalāt*. The second volume delves into the issues of *Bāb Sujūd as-Sahwī*, *Sujūd al-Tilāwah*, and *Sujūd as-Syukr* up to *Kitāb As-*

<sup>20</sup> KH Misbah Mustofa, *Kasyf Al-Liṣām Fī Tarjamati Bulūg Al-Marām Min Adillat Al-Ahkām* (Surabaya: Maktabah wa Maṭba'ah al-Iḥsān, 1993).

<sup>21</sup> Ibid.

*Shiyām*. The third volume contains hadith studies ranging from *Bāb Shiyām al-Tathawwu'* to *Bāb al-Waqf*. Furthermore, the fourth volume covers the discussion of *Bāb Hibbah* up to *Kitāb al-Hudūd*. Finally, the fifth volume includes the translation and analysis of traditions ranging from *Bāb al-Hadd al-Qadzif* to *Bāb al-Dzikr wa al-Du'a*.

The background of the preparation of *Kasyf al-Lisām* by Misbah Musthofa aims to enable people to understand the arguments and provisions of religious law contained in *Bulūg al-Marām*. In addition, he hoped that people could internalize the meaning of the traditions of the Prophet Muhammad and his behavior, which was always based on his words. This statement was made by Misbah Mustafa in the preamble of *Kasyf al-Lisām*:

*"Apa kang kasebut mburi iki suwijine keterangan kang gandeng karo arti-artine kitab hadis kang aran bulūg almarām, yaiku suwijine kitab kang mengku hadis-hadis kang dadi dalil-dalil lan hukum-hukum agama Islam kang dikumpulake dening Syekh al-Hafidz Ibnu Hajar al-Asqalany. Maksud saking nerjemahake kitab iki yaiku supaya para Muslimin Muslimat bisaha ningkat pangertiyane ana ing bab hadis-hadise Rasulullah SAW lan supaya ana ing sekabihane tindak tanduke ucapane tansah didampingi dawuh-dawuh sangking kanjeng Nabi Muhammad SAW, sehingga bisa mapan ana ing kebenaran lan didorong dening kebenaran nuju marang kebenaran..."<sup>22</sup>*

*"Whatever is mentioned at the back is in the form of information relating to the meanings of the book of hadith entitled Bulugh al-Maram, namely a book that collects hadith, which are the postulates and laws of the Islamic religion collected by Sheikh al-Hafidz Ibn Hajar al-Asqalany. The purpose of translating this book is so that Muslims and Muslim women can increase their attention to the chapters on the hadiths of the Prophet Muhammad and so that everything they do and speak is always accompanied by the teachings of the Prophet Muhammad SAW, so that it can be in the truth (goodness) and always driven towards the truth (goodness)".*

In the introduction, there are a number of arguments that form the basis for the compilation of *Kasyf al-Lisām*. Firstly, normatively, the hadith serves as the second

<sup>22</sup> Ibid.



source of law after the Qur'an. *Secondly*, Misbah Mustafa seeks to contribute to improving people's understanding of the science of hadith. *Third*, the ability to understand the hadith is considered a fundamental capital to implement Islamic teachings in accordance with the guidance of the Prophet Muhammad so that every action of Muslims remains within the framework of truth as taught by him. *Fourth*, the selection of *Bulūg al-Marām* as the text to be translated and explained is based on its position as a hadith compilation that can serve as a practical guide in the performance of worship.

Thus, Misbah Mustafa translated *Bulūg al-Marām*, a work that has become a fundamental reference in the field of religious legal propositions and serves as an essential guide for those who wish to study, explore, and memorize legal traditions, both for beginners and experts. Given its reputation, it is not surprising that many scholars have highly appreciated the book and translated it into various languages.

Misbah Mustafa's translation of the hadith books containing the laws and arguments of Islamic law is an effort to enable readers to interpret and internalize the meaning of the text with precision and comprehensiveness. Especially for readers who want to explore legal traditions, a deep understanding of the linguistic rules, sentence structure, and foreign terms contained therein is crucial. In the process of translating and explaining the traditions, Misbah Mustafa raises relevant issues and provides explanations in accordance with the social conventions and values of the community. Sometimes, he also responds to the social context that existed at the time of the translation.

### **Dialectics of Hadith and Culture in *Kasyf al-Liṣām fī Tarjamati Bulūg al-Marām min Adillat al-Ahkām***

The integration of hadith values into local culture is known as the process of enculturation. This enculturation contains normative messages that are then implemented in the prevailing customs of the community. This process takes place in two directions: the assimilation of hadith values into the local culture and the accommodation of cultural elements into the hadith teachings. The process of enculturation between hadith and culture does not simply adapt existing traditions to hadith norms but rather produces new models as a result of the dialectic that occurs

during the process. This phenomenon is reflected in the variety of hadith responses to existing traditions; not all traditions are accepted or rejected absolutely, but some are reconstructed and readapted.

In the context of the dialectic between prophetic traditions and culture, the author adopts Imam Muhsin's theory regarding the relationship between the Qur'an and culture.<sup>23</sup> According to this theory, there are three main models of interrelation between the Qur'an and culture. First, the adaptation model, which refers to the adjustment process between two interacting value systems so that a new entity is formed. Second, the integration model, which refers to the disclosure of the psychological aspects of society in a linguistic context, where this pattern can affect the structure and meaning of the language used. In this case, the Qur'anic communication is placed within the framework of the Javanese community's taste values and spiritual aspects, so that the presence of these psychological aspects produces distinctive expressions with their own meaning. Third, the negotiation model, which aims to create interaction and collaboration between two value systems that have equal meaning. This negotiation model is divided into two types: accommodative negotiation and critical negotiation. Accommodative negotiation occurs when the Qur'an that carries global-normative values and culture with local-historical values can complement each other, while critical negotiation occurs when traditions are considered contrary to the basic principles of Islam. In the context of this research, the three models are tested to analyze the dialectical pattern between hadith and culture in *Kasyf al-Lisām*.

*Kasyf al-Lisām* is one of the works of hadith commentary produced through a process of interrelation between hadith and cultural values. One of the significant factors in this relationship is the author's cultural orientation centered on Javanese traditions. In this study, two main patterns in the interpretation of the hadith texts are identified that show the form of interrelation between hadith and culture.

### **Cultural Adaptation in Hadith Translation**

The adaptation pattern refers to a form of relationship that shows the adjustment of one of the interacting value systems, resulting in a new entity. This

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<sup>23</sup> Muhsin, *Al-Qur'an Dan Budaya Jawa*.

pattern is commonly found in various forms of hadith communication expression, which is reflected through the use of the Javanese language as a medium of interpretation. The use of Javanese language and culture indicates an adaptation that considers elements of locality, with a language-localization approach to convey the message. This aims to make the message of the translated hadith accessible and comprehensible to the local community, in accordance with the motive behind writing the hadith translation book. This step is part of Misbah Mustafa's effort to convey the teachings in the Prophet's hadith through an approach that is in line with the communication patterns and models of the surrounding community, namely the people who use the Javanese language variety typical of East Java in their daily interactions.

In the context of interrelation and communication, each party is bound to Javanese cultural values, known as *unggah-ungguh*, based on their respective positions or statuses in the communication.<sup>24</sup> In response to this, Misbah Mustafa, in his hadith commentary, attempts to reposition by symbolizing the position and degree of the parties in the hadith according to the Javanese cultural perspective. This symbolization is seen through the form of the greeting *kanjeng*, which is embedded in the name of the Prophet Muhammad. In Javanese culture, the greeting *kanjeng* has a meaning of deep respect and appreciation for the person being addressed. The greeting *kanjeng* is generally used for individuals who have a high position in a social or spiritual context. Therefore, the mention of *Kanjen* Prophet Muhammad indicates that Prophet Muhammad is placed as a figure with a high position, both socially and spiritually, given his role as the main spiritual source for the Javanese Muslim community.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ». رَوَاهُ الْخَمْسَةُ إِلَّا النَّسَائِيَّ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ

رواية سغكغ عائشة رضي الله عنها. كنجنغ نبى محمد صلى الله عليه وسلم ايكو داووه: الله تعالى ايكو اورا نربما صالتي وادون كغ ووس تھو حيض بين اورا غاگكو مكننا. كغ اران خمار ياييكو كائين كغ نوتوفى سيراه لن كولو. كغ دى مقصود داووه لا يقبل ايكى اورا صح لن اورا جوكونف

<sup>24</sup> G. Moedjanto, *Konsep Kekuasaan Jawa: Penerapannya Oleh Raja-Raja Mataram* (Yogyakarta: Penerbit Kanisius, 1987).

*"Narrated by Aisha ra. The Prophet Muhammad (peace be upon him) said: Allah does not accept the prayer of a menstruating woman who does not wear a mekena (veil). The khimar is a cloth that covers the head and neck. What is meant by the words la yaqbalu is that it is not valid or sufficient".<sup>25</sup>*

The greeting "kanjeng" is often used in Javanese religious traditions as a title of respect. This title is given to respected spiritual figures or scholars, such as "kanjeng sunan," which refers to the saints.<sup>26</sup> The use of kanjeng in reference to the Prophet Muhammad shows a deep respect for the Prophet Muhammad's position as their spiritual figure.

### **Cultural Integration In Hadith Translation**

The interaction between the values of hadith teachings and Javanese culture can result in a unique cultural integration. This phenomenon occurs through a process of lo-balization in which Javanese cultural values, which are local-historical in nature, are transformed towards hadith values that have a global-normative character. This circular dynamic creates a strong attraction that is interactive and mutually influencing, thus enabling the creation of distinctive and coherent forms of cultural integration.<sup>27</sup>

The expression of psychological aspects of society in a linguistic context can affect the structure and meaning of the language used. Similarly, in the Javanese language, when the psychological aspects of Javanese society are presented, forms of expression with specific meanings will emerge. In addition, the utilization of Javanese language with Pegon Arabic script in the Hadith commentary is intended to avoid the impression of elitism, because the target audience is the pesantren community, who are familiar with this script. As for the audience segment, this translation is aimed at the Javanese community to make it easier to understand, considering that the language used is harmonized with the Javanese customs and traditions that surround it.<sup>28</sup>

<sup>25</sup> Mustofa, *Kasyf Al-Lisām Fī Tarjamati Bulūg Al-Marām Min Adillat Al-Ahkām*.

<sup>26</sup> Koentjaraningrat, *Kebudayaan Jawa* (Jakarta: Balai Pustaka, 1984).

<sup>27</sup> Muhsin, *Al-Qur'an Dan Budaya Jawa*.

<sup>28</sup> Imam Muhsin, *Al-Qur'an Dan Budaya Jawa Dalam Tafsir Al-Huda Karya Bakri Syahid* (Yogyakarta: eLSAQ Press, 2013).

In *Kasyf al-Lisām*, Misbah Mustafa interprets the hadith through a process of knowledge transmission that refers to various reference sources, tailored to the theme of the hadith being studied. These sources act as horizons of knowledge that shape the construction of meaning semantically and pragmatically so that the results of interpretation are accessible to the reading public of this translated book. Misbah Mustafa presents an explanation that is consistent with the legal principles adopted by the majority of the community while emphasizing Javanese traditions that have become an integral part of daily life practices. This involves the horizon of experience as well as the social constructions and traditions that developed in the community at the time of the writing of the translation.<sup>29</sup>

The following are some examples of Javanese expressions adapted to translate the hadith texts in *Kasyf al-Lisām*. For example, the term *tambak* is used as the equivalent of the word *al-bahr*, which means sea; *iwak* is the equivalent of the word *maytah*, which means carrion; *tapeh* is used to refer to a woman's lower cloth; *blek lenga gas* is used to describe the volume of two *kulah* of water; and *mekena* is used as a translation of the word *khimar*, which refers to a woman's head covering.

وَعَنْ عَبْدِ اللَّهِ بْنِ غُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْحَبْثَ». وَفِي لَفْظٍ: «لَمْ يَنْجُسْ». أَخْرَجَهُ الْأَرْبَعَةُ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ. وَابْنُ حِبَّانَ وَالْحَاكِمُ

بين بايو ايكو انا روغ قلة بايو ايكو اورا غاندوغ نجس. انا اغ سحي رواية لفظي: لم ينجس. حديث ايكي دي رواياتاكي دينيغ امام ففات انا اغ كتابي لن دي اغكب صحيح ابن خزيمة، الحاكم لن ابن حبان. ايكي حديث كغكو دليل علماء شافعية بين كغ اران بايو اكيه يايكو بايو كغ تومكا ورغ قلة. انا اغ موغصا ايكي كوراغ لويوه سفلووه بليك لغا كاس. بين كوراغ سغكغ روغ قلة دي سبوت بايو سيطي. بين كجمفلوغان نجس، بيصا داداي نجس<sup>30</sup>

*"If it is two kulahs, the water is not impure. One narration uses the words: lam yanjus. This hadith was narrated by four Imams in their books and was authenticated by Ibn Huzaymah, al-Hakim, and Ibn Hibban. This Hadīth is the evidence of the Shafi'iyah scholars regarding large amounts of water, which is water that reaches the size of two kulahs. At this time, it is equivalent to ten blek*

<sup>29</sup> Mokh Sya'roni, "Konstruksi Syarah Hadis Dalam Kitab Kasyf Al-Lisām Fī Tarjamati Bulūg Al-Marām Min Adillat Al-Ahkām Karya Kh. Misbah Mustofa Bangilan Tuban (Resepsi, Adaptasi, Dan Intertekstual)" (UIN Walisongo Semarang, 2021).

<sup>30</sup> Mustofa, *Kasyf Al-Lisām Fī Tarjamati Bulūg Al-Marām Min Adillat Al-Ahkām*.

*lengo gas. If it is less than that, it is categorized as little water. If it falls into impurity, it becomes impure”.<sup>31</sup>*

Misbah Mustafa explains the hadith using a socio-cultural approach to facilitate the reader's understanding of the concept of two *kulah* water as a measure of water that is holy and can be used to purify. The term *sepuluh blek lenga gas* comes from a local custom that refers to a measuring instrument for kerosene, and if converted to the size of two *kulah*, it is equivalent to ten *blek*, which is a large square tin container.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ». رَوَاهُ الْحُمْسَةُ إِلَّا النَّسَائِيَّ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ

رواية سغكغ عائشة رضي الله عنها. كنجغ نبى محمد صلى الله عليه وسلم ايكو داووه: الله تعالى ايكو اورا نربما صالتي وادون كغ ووس تھو حوض بين اورا غاگكو مكننا. كغ اران خمار ياييكو كائين كغ نوتوفى سيراه لن كولو. كغ دى مقصود داووه لا يقبل ايكى اورا صح لن اورا جوكونف

*“Narrated by Aisha ra. The Prophet Muhammad (peace be upon him) said: Allah does not accept the prayer of a menstruating woman who does not wear a mekena (veil). The khimar is a cloth that covers the head and neck. What is meant by the words la yaqbalu is that it is not valid or sufficient”.<sup>32</sup>*

The use of these Javanese expressions aims to facilitate the Javanese people's understanding of the messages in the Prophetic traditions. The presentation of these expressions requires an in-depth interpretation of the meaning of the hadith in the context of Javanese culture. This interpretation process is the result of the interaction between the hadith, which contains global and normative moral values, and the local Javanese culture.

### ***Kasyf al-Liṣām: Accommodation of Javanese Cultural Values***

The translation of the prophetic hadith in *Bulūgh al-Marām* is one of the manifestations of the interaction of the hadith with the cultural values developed by the Javanese people. In other words, the translation of this hadith becomes a concrete manifestation of the process of adapting and integrating the universal Islamic values

<sup>31</sup> Ibid.

<sup>32</sup> Misbah bin Zayn Al-Mustafa, *Kashf Al-Lithām Fī Tarjamati Bulūgh Al-Maram Min Adillati Al-Aḥkām* (Surabaya: Maktabah wa Matbaah al-Ihsan, 1993).



contained in the text of the hadith matn with the local values of the historical Javanese community. In the Hadīth translation of *Kasyf al-Lisām*, the relationship between Islamic teachings and Javanese culture shows a mutual interaction, which results in a unique and contextualized Hadīth translation.

The process of forming the hadith translation of *Kasyf al-Lisām* reflects the influence of various cultural and social elements surrounding the life of its author, Misbah Mustafa. One of the main characteristics of this hadith translation is its accommodative attitude towards Javanese cultural values. This is influenced by the author's cultural background and the socio-cultural conditions that shape his views and mindset. With a Javacentric approach, this hadith translation presents an exegesis of the hadith matan that is in harmony with the norms and values of the Javanese society. This creative process involves in-depth analysis and interpretation that always interacts with the author's prior knowledge framework.<sup>33</sup> Diverse knowledge shapes the author's mindset so that the translation of *Kasyf al-Lisām* can respond appropriately to the needs of the community.

The existence of the hadith translation of *Kasyf al-Lisām* can be understood as the result of two main processes: dialectic and cultural inheritance. The dialectical process illustrates the author's efforts in understanding, adjusting, and integrating the teachings of prophetic traditions with the value system and norms prevailing in his society. On the other hand, the process of cultural inheritance reflects how these hadith translations contribute to transmitting cultural values to the next generation. These two processes are so closely intertwined that it is difficult to draw a clear dividing line between them.<sup>34</sup>

The accommodative approach can also be interpreted as a cultural strategy. The author, Misbah Mustafa, consciously and intentionally uses the hadith translation of *Kasyf al-Lisām* as a tool to transform local culture. The cultural strategy aims to integrate Javanese local cultural values with the universal Islamic values contained in the hadith text. This transformation process is carried out with a Javanese cultural approach that is oriented towards the perspective of Javanese society. Thus, the

<sup>33</sup> Hari Poerwanto, *Kebudayaan Dan Lingkungan, Dalam Prespektif Antropologi* (Yogyakarta: Pustaka Pelajar, 2005).

<sup>34</sup> Muhsin, *Al-Qur'an Dan Budaya Jawa Dalam Tafsir Al-Huda Karya Bakri Syahid*.

hadith translation of *Kasyf al-Lisām* is not only a medium of hadith exegesis but also a tool for social and cultural change.

Cultural transformation with hadith values creates harmony between local values and Islamic values. This transformation reflects an attempt to adapt Javanese culture without losing its local identity while illuminating the culture with hadith values. This approach allows *Kasyf al-Lisām* to be a work that is relevant to the needs of society while maintaining the depth of Islamic values. The creative and strategic approach in *Kasyf al-Lisām* shows that the reading of hadith is not only textual but also contextual. The dialectical process and cultural inheritance behind the hadith translation reflect how Islamic values can interact with local culture dynamically and harmoniously.

## Conclusion

This study can be concluded that *Kasyf al-Lisām* attempts to harmonize the teachings derived from the Prophet's hadith with Javanese culture. This work is the result of KH Misbah Mustafa's thought wrestling so that people can take and practice the values of the Prophet's hadith in life. This research shows that *Kasyf al-Lisām* by KH Misbah Mustafa is one of the works that strengthens the harmony and interrelation between Islam and Javanese culture. This harmony and interrelation can be seen in the use of subtle Javanese language that represents Javanese philosophy that prioritizes nobleness of mind and subtlety of speech. Interrelation is realized through patterns of adaptation and integration. This reflects the distinctiveness of hadith exegesis in the archipelago, which illustrates the dynamic dialog between Islamic teachings and the diversity of local cultures.

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