DECOLONIZING QUR'ANIC INTERPRETATION THROUGH PESANTREN EXEGETICAL PEDAGOGY: INSIGHTS FROM K.H. BISRI MUSTOFA'S TAFSIR SŪRAT YĀSĪN

Widodo Hami[1], Arditya Prayogi[2], Zawawi[3], Subhan Abidin[4]
[1] *UIN K.H. Abdurrahman Wahid Pekalongan*
[2] *UIN K.H. Abdurrahman Wahid Pekalongan*
[3] *UIN K.H. Abdurrahman Wahid Pekalongan*
[4]*Ponpes Al-Munawir Batang*
Corresponding author: widodo.hami@uingusdur.ac.id

Abstract

Qur'anic exegesis has often been studied through the dominant Arab exegetical tradition, while pedagogical systems developed within the pesantren tradition of the Indonesian archipelago have received comparatively limited attention. This study examined *Tafsir Sūrat Yāsīn* by K.H. Bisri Mustofa, written in Pegon script, as a representation of Pesantren Exegetical Pedagogy and an expression of the decolonization of Qur'anic exegetical epistemology. Using qualitative library research, the study employed textual inquiry and exegetical discourse analysis to examine the work's textual structure, particularly the relationship between the Qur'anic text, *makna gandul* (interlinear glosses), and interpretive commentary, as well as its adaptation of classical exegesis to the Javanese cultural context. The findings showed that Pegon functioned not merely as a medium of linguistic vernacularization but as an integral component of a pedagogical system that connected Qur'anic recitation, grammatical comprehension, and interpretive explanation. Through this framework, K.H. Bisri Mustofa transmitted classical exegetical knowledge while constructing a localized form of exegetical authority rooted in pesantren intellectual traditions. The study therefore proposed Pesantren Exegetical Pedagogy as a conceptual model for understanding how pesantren produces, transmits, and preserves Qur'anic knowledge through the integration of Pegon, Javanese culture, and classical exegetical traditions. This perspective contributes to decolonial Qur'anic studies by recognizing the pesantren tradition as an important site of Qur'anic epistemological production.

Keywords: Pesantren Exegetical Pedagogy; *Tafsir Sūrat Yāsīn*; K.H. Bisri Mustofa; Pegon; decolonization

INTRODUCTION

The development of Qur'anic exegesis studies over the past several decades has witnessed an increasing diversification of methodological approaches, ranging from philology, hermeneutics, and intellectual history to *Living Qur'an* studies and manuscript research. Nevertheless, the historiography of Qur'anic exegesis remains largely dominated by narratives that position the Arab exegetical tradition at the center of the development of Islamic exegetical epistemology. Consequently, exegetical works produced in non-Arab Muslim regions are often regarded merely as forms of *local adaptation*, rather than as intellectual traditions with their own distinct epistemological contributions. This dominance represents a form of the *coloniality of knowledge*, namely the tendency to establish one knowledge tradition as a universal standard while relegating other traditions to a peripheral position (Quijano, 2007). From a decolonial

perspective, the issue is not to reject the Arab intellectual tradition, but rather to broaden recognition of the diverse centers of Islamic knowledge production, so that the intellectual history of Islam is not understood in a monolithic manner(Mignolo, 2011) (Mignolo, 2009; Smith, 2012).

Within Qur'anic studies, the decolonial paradigm has increasingly attracted scholarly attention as an effort to re-examine exegetical practices that developed beyond the established centers of Islamic scholarship in the Middle East. This approach views local exegetical traditions not merely as means of disseminating Islam, but also as sites of knowledge production shaped by the interaction between the Qur'anic text, local culture, and the intellectual traditions of Muslim communities. Abdullah Saeed argues that Qur'anic interpretation is invariably influenced by the social context, language, and historical experiences of exegetes, resulting in distinct epistemological characteristics across exegetical traditions (Saeed, 2014). Therefore, contemporary Qur'anic studies should not be limited to analyzing the content of interpretation; they should also examine how communities construct, transmit, and preserve exegetical authority through their educational systems and scholarly traditions.

Indonesia is one of the regions with a rich and diverse tradition of Qur'anic exegesis. From the nineteenth to the twentieth century, numerous exegetical works emerged in local languages using indigenous Arabic-derived scripts, such as Jawi in Sumatra and the Malay Peninsula and Pegon in Java (Halim, 2026). This tradition demonstrates that the transmission of Qur'anic messages took place through processes of vernacularization, enabling Muslim communities to engage with the Qur'an while maintaining their local linguistic and cultural identities. Previous studies on Qur'anic exegesis in the Indonesian archipelago have largely focused on linguistic features, exegetical methods, and cultural locality (Gusmian, 2013). However, much of this scholarship continues to treat local exegetical works primarily as objects of intellectual history rather than as forms of epistemological production capable of enriching the theoretical landscape of Qur'anic studies globally.

One of the most important figures in the Qur'anic exegetical tradition of the Indonesian archipelago is K.H. Bisri Mustofa (1915–1977). He is best known for *Tafsir al-Ibrīz*, which has been extensively studied from the perspectives of exegetical

methodology, educational and socio-religious values, and the use of Javanese in the Pegon script. Nevertheless, scholarly attention to his thematic works, particularly *Tafsir Sūrat Yāsīn*, remains relatively limited. This work is especially significant because of its distinctive character as an instructional medium for pesantren communities, combining the Qur'anic text, *makna gandul* (interlinear translation), and exegetical explanations in Javanese written in the Pegon script. This structure indicates that the work functions not merely as an exegetical text, but also as a pedagogical instrument designed to transmit particular ways of understanding the Qur'an to students (*santri*) and the wider Muslim community.

Based on an initial examination of *Tafsir Sūrat Yāsīn*, the work appears to follow a layered textual architecture. The first layer consists of the Qur'anic text as the primary source of revelatory authority. The second layer comprises the *makna gandul*, which serves to mediate the grammatical relationship between Arabic and Javanese. This layer is closely associated with the distinctive Javanese *gandul* style of *iʿrāb* analysis. The third layer consists of exegetical explanations that elaborate on the meaning of the verses through a narrative style characteristic of the *pesantren* teaching tradition (Mustofa, 1954). This textual architecture demonstrates that the work does not merely convey religious information but also constructs a systematic learning process. Accordingly, Pegon in this work should not be understood merely as a linguistic medium, but as an integral component of an exegetical pedagogical system that shapes how the Qur'an is read, understood, and internalized.

These findings reveal a dimension that has received limited attention in previous scholarship. Most studies on Pegon exegesis have focused on linguistic vernacularization, translation, or the characteristics of local cultural contexts (Gusmian, 2022; Hami, 2025; Baidowi; et al., 2024). Meanwhile, the pedagogical dimension as a mechanism for producing and transmitting exegetical authority has received insufficient scholarly attention. In the *pesantren* tradition, however, the process of learning the Qur'an is shaped not only by the content of interpretation but also by the design of textual presentation, the relationship between the primary text and its *sharḥ* (commentary), and pedagogical methods transmitted across generations. In other words,

what is transmitted is not merely the meaning of the Qur'an, but also the ways of understanding the Qur'an.

From a decolonial perspective, this phenomenon carries broader significance. Decolonizing Qur'anic exegesis studies entails not only bringing Nusantara exegetical works into international academic discourse, but also recognizing *pesantren* pedagogy as a distinctive model of Islamic knowledge production (Trisnani et al., 2026). The *pesantren* tradition demonstrates that exegetical authority is constructed not solely through modern academic institutions, but also through networks of scholars, systems of religious instruction, the use of local languages, and distinctive textual designs. Therefore, K.H. Bisri Mustofa's *Tafsir Sūrat Yāsīn* can be understood as a representation of Pesantren Exegetical Pedagogy, namely a pedagogical system of Qur'anic interpretation that integrates the Qur'anic text, *makna gandul*, interpretive explanations, and the scholarly tradition of the *pesantren* into a coherent pedagogical framework.

Building on this research gap, this study aims to analyze how *Tafsir Sūrat Yāsīn* constructs exegetical pedagogy through its textual architecture, to examine how this pedagogical system shapes local exegetical authority within the Javanese *pesantren* tradition, and to assess its contribution to the decolonization of Qur'anic studies epistemology. Unlike previous studies that have primarily focused on the Pegon language or exegetical methodology, this study proposes the concept of Pesantren Exegetical Pedagogy as a conceptual framework for explaining how *pesantren* communities produce, transmit, and preserve exegetical knowledge through the integration of classical exegetical traditions, the Pegon script, and Javanese cultural practices. Accordingly, this study seeks not only to enrich scholarship on Qur'anic exegesis in the Indonesian archipelago but also to make a theoretical contribution to the development of Qur'anic studies from a decolonial perspective.

LITERATURE REVIEW

Decolonizing Qur'anic Interpretation and Epistemic Plurality

The discourse on decolonizing Qur'anic interpretation emerges from a broader critique of the epistemic hierarchies that have shaped the academic study of Islam and

the Qur'an. Decolonization in this context should not be understood simply as a rejection of Western scholarship or a return to an idealized precolonial tradition. Rather, it concerns the critical examination of the structures through which certain forms of knowledge are constructed as authoritative while others are marginalized, classified as merely traditional, or excluded from legitimate knowledge production. Lumbard (2022) for example, argues that the modern academic study of the Qur'an has been significantly influenced by Euro-American epistemological frameworks that have often marginalized analytical tools developed within the Islamic intellectual tradition. He therefore calls for a more inclusive Qur'anic Studies in which classical Islamic modes of inquiry can participate as genuine intellectual resources rather than being treated merely as historical objects.

Pesantren as an Epistemic and Pedagogical Space

The pesantren has historically functioned not merely as an educational institution but as a social and intellectual environment in which Islamic knowledge is transmitted through relationships among *kiai*, *santri*, texts, practices, and communal traditions. Dhofier's seminal study of the pesantren tradition demonstrates the central role of the *kiai* in maintaining and developing Islamic intellectual traditions in Java. The authority of the *kiai* is embedded not only in textual knowledge but also in institutional continuity, scholarly genealogy, moral exemplarity, and the transmission of established Islamic traditions (Dhofier, 2011). The pedagogical character of pesantren therefore extends beyond formal curricular instruction. Knowledge is transmitted through textual study, oral explanation, repetition, memorization, discussion, exemplification, and participation in the religious life of the community. The pesantren environment consequently produces a distinctive relationship between text and learner: texts are not merely objects to be interpreted but also instruments through which intellectual dispositions, ethical orientations, and religious identities are formed.

Tafsir Nusantara, Localization, and Bisri Mustofa

Studies of Indonesian Qur'anic interpretation have increasingly demonstrated the importance of localization in understanding the intellectual history of tafsir. Javanese tafsir, particularly those written in *Pegon*, represents a significant example of how Qur'anic knowledge was rendered accessible within local linguistic and cultural environments. Recent research on *Tafsir al-Ibrīz* and *al-Iklīl* shows that Javanese

exegetes incorporated socio-cultural realities into their interpretations, demonstrating that localization was not merely a linguistic translation but also a process of negotiating Qur'anic meaning with the lived world of Javanese Muslims (Abror, 2023; Abidin et al., 2022).

Within this tradition, K.H. Bisri Mustofa occupies a particularly important position. His *Tafsir Sūrat Yāsīn* has been examined from several perspectives. Gusmian and Abdullah (2022), for instance, demonstrate that Bisri Mustofa employed scientific explanations in his interpretation while simultaneously maintaining a theological and spiritual orientation. Their study shows that scientific discourse in the *Tafsir Sūrat Yāsīn* was not simply employed to prove the scientific character of the Qur'an; rather, it functioned to explain *sunnatullah*, divine existence, and the spiritual dimensions of natural phenomena. Another recent study by Baidowi, Ma'rufah, and Roswantoro examines the integration and interconnection of knowledge in *Tafsir Sūrah Yāsīn*. Their findings emphasize the dynamic character of pesantren tafsir and demonstrate that Bisri Mustofa's work brings different forms of knowledge into dialogue within a Javanese pesantren context. These studies are important because they move beyond the treatment of pesantren tafsir as a simple continuation of classical Arabic exegesis and reveal its intellectual creativity (Baidowi; et al., 2024).

From Exegetical Method to Exegetical Pedagogy

The distinction between exegetical method and exegetical pedagogy is therefore central to this study. An exegetical method concerns the procedures and sources employed to produce meaning from the Qur'anic text, such as *tafsīr bi al-ma'thūr*, linguistic analysis, theological reasoning, scientific interpretation, or contextual interpretation (Karimah et al., 2025). Exegetical pedagogy, by contrast, concerns how the resulting interpretation is structured as a learning process (Manik et al., 2023): how complexity is reduced without eliminating meaning, how unfamiliar concepts are explained, how abstract Qur'anic messages are connected to everyday experience, and how readers are gradually introduced to particular theological, ethical, and intellectual orientations.

This distinction allows tafsir to be treated as an educational technology of knowledge transmission. A tafsir text may teach not only what the Qur'an means, but

also how the Qur'an should be read, what sources should be trusted, which forms of reasoning are legitimate, and how Qur'anic knowledge should relate to everyday life. Such a perspective is particularly relevant to pesantren tafsir because the authority of the text is inseparable from the pedagogical authority of the *kiai* and the institutional culture in which the text is produced and circulated.

RESEARCH METHOD

This study employs a qualitative approach using a library research design combined with exegetical discourse analysis. This approach is adopted because the study seeks to understand the construction of exegetical pedagogy embodied in K.H. Bisri Mustofa's *Tafsir Sūrat Yāsīn*, rather than merely identifying the content of its interpretations. The analysis focuses on how the exegetical text is produced, structured, and utilized as a medium for Qur'anic learning within the *pesantren* tradition, as well as how these practices represent a form of decolonization of exegetical epistemology.

The primary data source for this study is K.H. Bisri Mustofa's *Tafsir Sūrat Yāsīn*, written in the Arabic-derived Pegon script. Secondary sources include scholarly works on K.H. Bisri Mustofa, Nusantara Qur'anic exegesis, Pegon literacy traditions, *pesantren* pedagogy, and decolonial theory, particularly Aníbal Quijano's concept of *coloniality of knowledge*, Walter D. Mignolo's notion of *epistemic disobedience*, and Linda Tuhiwai Smith's *decolonizing methodologies*. Relevant literature on contemporary Qur'anic studies and the vernacularization of the Qur'an is also employed to strengthen the interpretation of the research findings.

Data are collected through documentation by identifying analytical units within *Tafsir Sūrat Yāsīn*. These units encompass not only the content of Qur'anic interpretation but also the structure of textual presentation, the relationship between the Qur'anic text, *makna gandul*, and *sharḥ*, the use of the Pegon script, the selection of religious terminology, and patterns of conveying meaning that reflect the *pesantren* learning tradition. This approach enables the study to capture the pedagogical dimension of the work rather than focusing solely on its linguistic or theological aspects.

Data analysis was conducted through four stages. First, textual analysis was employed to identify the structure and characteristics of *Tafsir Sūrat Yāsīn*, including its textual architecture, the relationship between the Qur'anic verses, *makna gandul*, and exegetical explanations, as well as its patterns of textual presentation. This stage aims to examine how the work is constructed as a medium for learning Qur'anic exegesis.

Second, intertextual analysis was conducted to trace the relationship between K.H. Bisri Mustofa's interpretations and the classical exegetical tradition that informed his work, including *Tafsīr al-Jalālayn*, *Tafsīr Ibn Kathīr*, and other exegetical works that circulated within the *pesantren* tradition. This analysis seeks to identify processes of reception, selection, adaptation, and transformation in K.H. Bisri Mustofa's engagement with the classical exegetical tradition.

Third, exegetical pedagogical analysis was employed to examine how the textual structure of the work shapes the process of Qur'anic learning through the integration of the Qur'anic text, *makna gandul*, and *sharḥ*. At this stage, particular attention was given to the function of Pegon as a pedagogical medium, the mechanisms through which exegetical knowledge is transmitted, and the formation of exegetical authority within the *pesantren* environment. This analysis leads to the formulation of the concept of Pesantren Exegetical Pedagogy, understood as a system of exegetical learning that integrates classical scholarly traditions with local language and culture within a coherent pedagogical framework.

Fourth, decolonial analysis was employed to interpret the overall findings through a decolonial perspective, particularly to examine how *Tafsir Sūrat Yāsīn* represents a mode of knowledge production outside the established centers of Islamic epistemology historically dominated by the Arab tradition. This analysis demonstrates that *pesantren* exegetical pedagogy constitutes more than a form of linguistic vernacularization; it represents a mechanism for constructing localized exegetical authority that expands the epistemic geography of Qur'anic studies.

RESULTS AND DISCUSSION

Textual Architecture of *Tafsir Sūrat Yāsīn*: Exegetical Pedagogy in the *Pesantren* Tradition

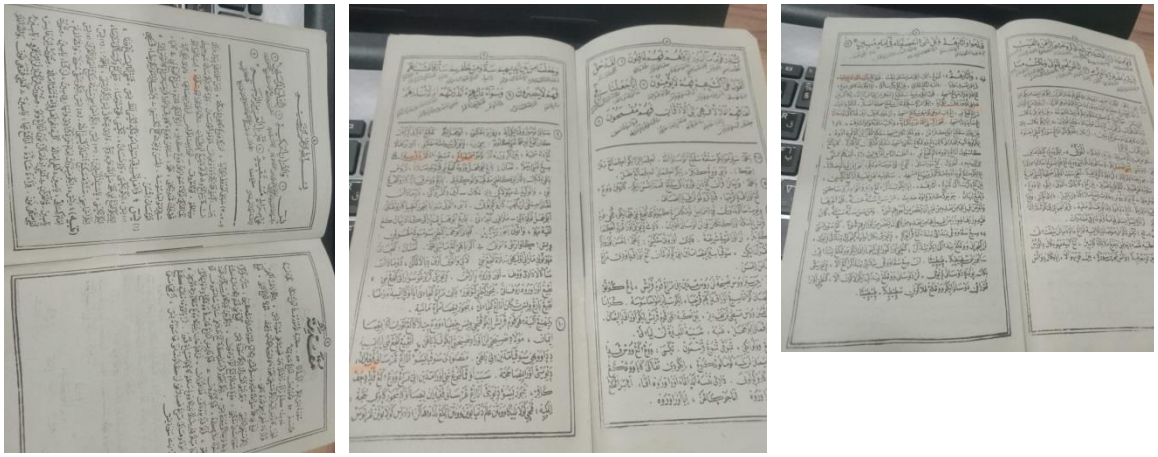
Analysis of *Tafsir Sūrat Yāsīn* demonstrates that the work is structured according to a distinctive textual architecture. Each section begins with the Qur'anic verse, followed by its *makna gandul* in Javanese written in the Pegon script, and then proceeds to a narrative exegetical explanation. This structure indicates that the work was not designed merely as an academic text oriented toward scholarly discourse, but rather as a pedagogical medium that follows the instructional traditions of *pesantren* learning.

Table 1. Empirical Evidence of the Pedagogical Architecture of Exegesis in the Exegesis of Sūrat Yāsīn (Mustofa, 1954):

Pedagogical Component	Empirical Evidence	Pedagogical Function
Qur'anic Text	Every section begins with the original Qur'anic verses.	Establishes the Qur'an as the primary source of authority.
Makna Gandul (Interlinear Glosses)	Each Arabic word is accompanied by Javanese Pegon glosses following Arabic syntax.	Bridges Arabic grammar and Javanese comprehension.
Exegetical Commentary	Narrative explanations are provided after the interlinear glosses.	Expands literal meaning into contextual understanding.
Sequential Layout	The text consistently follows the order: verse → gloss → commentary.	Creates a gradual learning process typical of pesantren education.

Unlike many modern exegetical works that tend to present interpretation directly (Katsir, n.d.; Al-Tabari, 1954; Al-Suyûti, 2003), K.H. Bisri Mustofa preserves stages of learning that parallel the *sorogan* and *bandongan* systems. Readers are first introduced to the Qur'anic text, then guided to understand its grammatical relationships through *makna gandul*, and finally provided with a comprehensive explanation of its meaning through *sharḥ*. This layered structure demonstrates that the process of understanding the Qur'an is constructed progressively, moving from linguistic comprehension toward substantive interpretation.

Figure 1. The Layered Structure of K.H. Bisri Mustofa's *Tafsir Sūrat Yāsīn*: Qur'anic Text, *Makna Gandul*, and Exegetical Commentary.



These findings demonstrate that the function of Pegon cannot be understood merely as a tool for transliteration or translation. Pegon constitutes an integral part of the pedagogical design that connects the ability to read Arabic texts with the capacity to understand the message of the Qur'an. Thus, *Tafsir Sūrat Yāsīn* demonstrates that the *pesantren* tradition has developed a distinctive model of exegetical pedagogy, namely a learning process that systematically integrates textual reading, linguistic analysis, and interpretation within a coherent framework.

From a decolonial perspective, this structure demonstrates that the *pesantren* tradition developed its own system of Qur'anic learning without fully adopting either modern educational models or Middle Eastern pedagogical systems. Accordingly, this work represents a form of knowledge production rooted in the intellectual experiences of Javanese Muslim communities.

Pegon as a Medium of Exegetical Knowledge Production

The findings demonstrate that the use of Pegon in *Tafsir Sūrat Yāsīn* serves a function beyond facilitating readers' comprehension of Arabic. Pegon operates as a medium that connects the revealed text with the linguistic experiences of Javanese Muslim communities. The Javanese language employed is not merely a simplified form of everyday speech, but rather a *pesantren* register that incorporates numerous Arabic terms and Islamic concepts.

Through the use of Pegon, readers are not positioned merely as passive recipients of translated meanings but as participants in the intellectual tradition of the *pesantren*.

Makna gandul preserves the syntactic structure of Arabic, enabling readers to engage with and learn the grammatical constructions of the Qur'an (Akbar et al., 2024). Meanwhile, the *sharḥ* provides interpretive explanations adapted to the social and cultural context of Javanese Muslim communities.

Table 2. Empirical Evidence of the Function of Pegon in the Production of Exegetical Knowledge

Dimension	Empirical Evidence	Contribution
Vernacularization	Interpretation is delivered entirely in Javanese Pegon.	Makes Qur'anic interpretation accessible to local communities.
Preservation of Arabic Syntax	Interlinear glosses retain Arabic grammatical order.	Preserves linguistic links with the Qur'anic text.
Localization	Explanations employ familiar Javanese expressions and examples.	Connects Qur'anic meanings with local cultural experience.
Knowledge Transmission	The text mirrors the teaching style of pesantren study circles.	Facilitates intergenerational transmission of exegetical knowledge.

These findings demonstrate that Pegon functions as an epistemic bridge, connecting the authority of the Arabic text with the realities of local culture. In this context, vernacularization does not entail replacing Arabic, but rather expanding access to exegetical knowledge through a language that is more closely connected to the reader community. Unlike approaches that regard vernacularization merely as a process of translation, this study demonstrates that Pegon constitutes a mechanism of knowledge production, as it enables forms of Qur'anic understanding to emerge that are rooted in the Javanese *pesantren* tradition.

The Selection of Classical Exegetical Traditions and the Formation of Local Exegetical Authority

Analysis of the exegetical patterns demonstrates that K.H. Bisri Mustofa remained grounded in the classical exegetical tradition as the primary foundation of his interpretation. However, these sources are not reproduced verbatim. Instead, he engages in processes of selection, simplification, and contextual adaptation in accordance with the needs of *pesantren* communities. This strategy demonstrates that the *pesantren* tradition does not merely transmit the classical exegetical heritage but also creatively

reproduces and reconfigures it. Interpretations are presented in accessible language, accompanied by illustrations drawn from everyday community life, while placing greater emphasis on moral and spiritual dimensions than on complex theological debates.

Accordingly, exegetical authority in *Tafsir Sūrat Yāsīn* is constructed not through the author's individual claims to authority, but through the continuity of the *pesantren* scholarly tradition and its chains of transmission. This authority emerges through a dialogue among the Qur'an, the classical exegetical tradition, and the social experiences of Javanese Muslim communities. This phenomenon demonstrates that *pesantren* constitutes an important center of Islamic knowledge production with its own mechanisms of scholarly legitimation (Affan et al., 2026).

From the perspective of theories of epistemic authority, this process can be understood as the formation of localized exegetical authority, namely a form of exegetical authority that derives its legitimacy from local intellectual traditions while maintaining its connection to the broader heritage of classical Islamic exegesis.

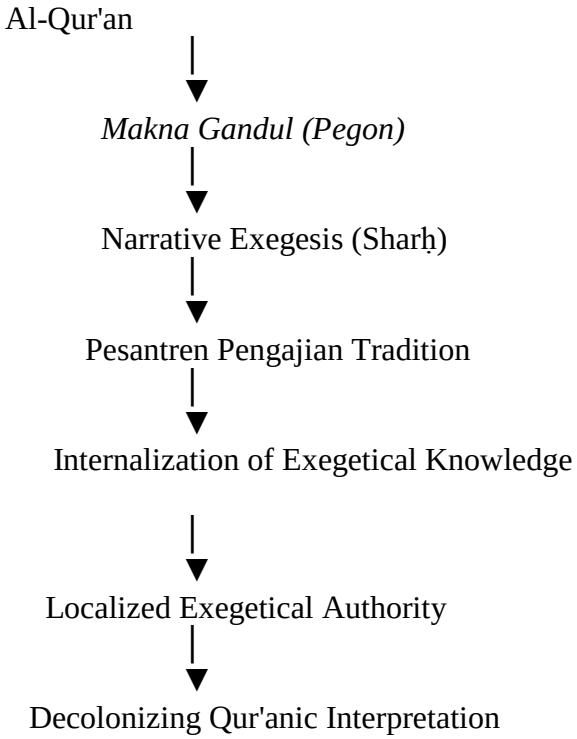
Pesantren Exegetical Pedagogy as a Model for Decolonizing Qur'anic Exegesis

The findings presented above demonstrate that *Tafsir Sūrat Yāsīn* represents not only the Pegon exegetical tradition but also a distinctive system of exegetical pedagogy developed within the *pesantren* environment. This system is constructed through the integration of four key components: the Qur'anic text as the source of authority, *makna gandul* as an instrument for linguistic learning, *sharḥ* as a mode of interpretation, and the *pengajian* tradition as a space for the transmission of knowledge.

From Quijano's perspective, the dominance of a Middle East-centered historiography of Qur'anic exegesis has often led local exegetical practices to be regarded merely as forms of adaptation (Quijano, 2007). However, the analysis of *Tafsir Sūrat Yāsīn* demonstrates that *pesantren* communities do not simply adapt classical exegesis but also develop a mode of knowledge production with its own pedagogical and epistemological characteristics. This finding resonates with Mignolo's notion of *epistemic disobedience*, understood as the production of knowledge from epistemic locations that have historically remained outside dominant centers of knowledge production (Mignolo, 2011).

Building on these findings, this study proposes the concept of Pesantren Exegetical Pedagogy as a conceptual model for explaining the mechanisms of exegetical knowledge production and transmission within the *pesantren* environment. This model is not centered solely on the Pegon script, but encompasses the broader learning system through which the Qur'an is understood through the interplay of Arabic textuality, local language, scholarly traditions, and the cultural experiences of Javanese Muslim communities.

The model can be illustrated as follows:



This model demonstrates that the decolonization of Qur'anic exegesis does not occur through the rejection of the classical exegetical tradition, but rather through the recontextualization of exegetical authority within the *pesantren* pedagogical system. Accordingly, the *pesantren* functions not merely as an institution for transmitting knowledge, but also as a site of exegetical epistemological production that expands the geographical and intellectual map of Qur'anic studies in the Muslim world.

CONCLUSIONS

This study demonstrates that K.H. Bisri Mustofa's *Tafsir Sūrat Yāsīn* represents more than a localized or vernacular form of Qur'anic exegesis. Its distinctive textual architecture—integrating the Qur'anic text, *makna gandul* in Pegon, and narrative *sharḥ*—constitutes a pedagogical mechanism through which Qur'anic knowledge is progressively read, understood, and internalized within the *pesantren* tradition. The findings therefore indicate that Pegon should not be understood merely as a linguistic instrument for translating Arabic into Javanese, but as an integral component of a broader system of exegetical knowledge transmission.

The study further shows that K.H. Bisri Mustofa's engagement with classical exegetical traditions involves processes of selection, simplification, and contextual adaptation rather than simple reproduction. Through these processes, classical exegetical knowledge is reconfigured in response to the linguistic, cultural, and pedagogical needs of Javanese Muslim communities. Exegetical authority is consequently produced through the interaction of the Qur'an, classical scholarly traditions, local language and culture, and the institutional and pedagogical traditions of the *pesantren*. This reveals the *pesantren* as an active site of Islamic knowledge production rather than merely a peripheral space for transmitting knowledge generated elsewhere.

The principal conceptual contribution of this study is the formulation of Pesantren Exegetical Pedagogy as a framework for understanding this process. The model explains how Qur'anic knowledge moves from textual authority through *makna gandul*, narrative exegesis, and *pesantren* learning practices toward the internalization and legitimation of localized exegetical authority. From a decolonial perspective, this model challenges a historiography that places Arab exegetical traditions as the exclusive center of Qur'anic epistemological development. Decolonization, in this sense, does not require rejecting the classical Islamic exegetical heritage; rather, it involves recognizing how that heritage is creatively reinterpreted and reproduced through different epistemic locations.

The implications of this finding extend beyond the study of Pegon or K.H. Bisri Mustofa. It suggests that the history of Qur'anic interpretation should also be examined through the pedagogical systems, textual practices, and local institutions through which exegetical knowledge is produced and transmitted. Nevertheless, this study is limited to a textual analysis of *Tafsir Sūrat Yāsīn* and therefore does not empirically examine how the text has been used by teachers, *santri*, or contemporary *pesantren* communities. Future research could extend this framework through comparative studies of other Nusantara tafsir works, different *pesantren* traditions, and ethnographic investigations of how Pesantren Exegetical Pedagogy operates in contemporary contexts. Such studies would further clarify the diversity of epistemological and pedagogical traditions that contribute to the global history of Qur'anic interpretation.

REFERENCES

Abidin, A. Z., Aziz, T., & Ahmadi, R. (2022). Vernacularization Aspects in Bisri Mustofa'S Al-Ibriz Tafsir. *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, *7*(1), 1–16.

Abror, A. M. (2023). Lokalitas Dan Tekstualitas Tafsir Al-Iklil Fi Ma'ani Al-Tanzil Dalam Masyarakat Tradisional Jawa. *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam*, *4*(1), 150–167.

Affan, M., Somad, A., Basuni, A., Sahidah, A., & others. (2026). Epistemologi Pesantren sebagai Tradisi Pengetahuan Praksis: Otoritas, Habitus, dan Produksi Ilmu. *AL YASINI: Jurnal Keislaman, Sosial, Hukum Dan Pendidikan*, *11*(01), 81.

Akbar, M., Ainiah, E. M., Siregar, M., & Nugraha, R. T. (2024). Aspek Lokalitas Tafsir Kitab Tajal-Muslimin Min Kalaami Rabbil Al-Amin Karya KH Misbah Mustafa. *Mimbar Kampus: Jurnal Pendidikan Dan Agama Islam*, *23*(1), 416–425.

Al-Suyûti, J. al-D. (2003). *Lihat, Jalâl al-Dîn al-Suyûti, al-Dur al-Mansûr fî alTafsîr bi al-Ma'sûr, Vol. IV*. Markaz al-Buh ûs wa al-Dirâsât al'Arabiyyah wa al-Islâmiyyah.

Al-Tabari, A. J. M. (1954). *Jami' al-Bayan an Ta'wil Ay al-Qur'an, Vol. V*. Mustofa Al-Babi.

Baidowi;, A., Ma'rufah;, Y., & Roswantoro, A. (2024). The Integration and Interconnection of Sciences in Pesantren Tafsir: An Analysis of Tafsir Sūrah Yāsīnby KH Bisri Mustafa. *QOF: Jurnal Studi Al-Qur'an Dan Tafsir*, *8*(2). https://doi.org/https://doi.org/10.30762/qof.v8i2.2668

Dhofier, Z. (2011). *Tradisi pesantren: studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia*. LP3ES. https://books.google.co.id/books?id=0wZKtwAACAAJ

Gusmian, I. (2013). *Khazanah Tafsir Indonesia: Dari Hermeneutika hingga Ideologi*. LKiS Yogyakarta.

Gusmian, I. (2022). SCIENTIFICAL METHOD OF THE TAFSIR OF PESANTREN: A STUDY OF KYAI BISRI MUSTAFA'S TAFSIR SURAH YASIN (1915-

1977). *Jurnal Pemikiran Islam Dan Filsafat*, *XIX No. 2*, 150–174. https://doi.org/: https://doi.org/10.22515/ajpif.v19i2.5358

Halim, M. S. (2026). Genealogi dan Dinamika Tafsir Al-Qur'an di Nusantara: Dari Abad Ke-17 Hingga Era KontemporerGenealogi dan Dinamika Tafsir Al-Qur'an di Nusantara: Dari Abad Ke-17 Hingga Era Kontemporer. *Al Iman: Jurnal Keislaman Dan Kemasyarakatan*, *10*(1), 709–733.

Hami, W. (2025). Studi Tafsir Pegon Nusantara. *The International Journal of Pegon: Islam Nusantara Civilization*, *14*(01), 87–116.

Karimah, S. A., Hasna, A. A., Mulyana, M. B., & others. (2025). Analisis Metodologi Penafsiran dalam Tafsir Kemenag RI Al-Qur'an dan Tafsirnya Berdasarkan Teori Metode Tafsir 'Abd al-Ḥayy al-Farmaw{\=\i}. *Mufassir: Jurnal Ilmu Tafsir Dan Studi Al-Qur'an*, *1*(1).

Katsir, A. al-F. I. (n.d.). *Tafsir Ibn Kasir, Vol. I*. Maktabah Dar al-Fiha'.

Lumbard, J. E. B. (2022). Decolonizing Qur'anic Studies. *Religions*, *13*(176). https://doi.org/https://doi.org/10.3390/rel13020176

Manik, E., Nasution, S., & Sumanti, S. T. (2023). Analisis kompetensi pedagogik guru pada proses pembelajaran. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, *4*(3), 659–668.

Mignolo, W. D. (2011). *The darker side of western modernity: Global futures, decolonial options*. Duke University Press.

Mustofa, B. (1954). *Tafsir Surat Yasin*. Menara Kudus.

Quijano, A. (2007). COLONIALITY AND MODERNITY/RATIONALITY. *Cultural Studies*, *21*(2–3), 168–178. https://doi.org/10.1080/09502380601164353

Saeed, A. (2014). *Al-Qur'an Abad 21: Tafsir Kontekstual, Terj. Reading the Qur'an in the Twenty-First Century oleh Ervan Nurtawab*. Mizan.

Trisnani, E. E., Mariyam, S., & Maskuri, M. (2026). Tradisi pesantren relasinya dengan kelembagaan pendidikan Islam multikultural. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, *9*(1), 976–987.