

Levels of Obedience According to a Javanese Tafsir: An Analysis of Bakri Syahid's Tafsir Al-Huda

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Abstract

This study discusses the concept of obedience according to Bakri Syahid in Tafsir Al-Huda, a Javanese interpretation. This study examines how Bakri Syahid interprets and defines obedience in various speech and Javanese vocabulary levels, from *Ngoko* to *krama*. This interpretation shows the importance of obedience, as obedience is passive and involves deep appreciation and sincerity. Through a qualitative approach and library research method, the author examines 54 verses of the Qur'an containing the word and its derivations *tā'ah* and identifies five levels of obedience, from the lowest (*Ngrujuki*) to the highest (*Ngestokaken Dhawuh*). The author also examines the meaning of each interpretation of *tā'ah* in Javanese through several dictionaries and books on Javanese grammar. In addition, in studying the verses, the author considers the Asbabun Nuzul verses and Ibn Kathir's interpretation as a comparison to make this research as objective as possible. This research concludes that obedience, according to Bakri Syahid, involves seriousness, conformity between words, heart, and deeds, sincerity, conformity to the rules, readiness in all circumstances, consistency, love, and respect in carrying out Allah's commands.

Keywords: *Islam, Obedience, Javanese Interpretation, Vocabulary Level, Speech Level.*

Abstrak

Penelitian ini membahas konsep ketaatan menurut Bakri Syahid dalam Tafsir Al-Huda, sebuah karya tafsir Al-Qur'an berbahasa Jawa. Penelitian ini mengkaji bagaimana Bakri Syahid mengartikan dan menafsirkan ketaatan dalam berbagai tingkatan tutur dan tingkatan kosakata bahasa Jawa, mulai dari *ngoko* hingga *krama*. Penafsiran ini menunjukkan pentingnya ketaatan sebagai kepatuhan yang tidak hanya bersifat pasif, tetapi juga melibatkan penghayatan mendalam dan kesungguhan. Melalui pendekatan kualitatif dan metode *library research*, penulis meneliti 54 ayat Al-Qur'an yang mengandung kata dan derivasi *tā'ah* serta mengidentifikasi lima tingkatan ketaatan, dari yang terendah (*ngrujuki*) hingga yang tertinggi (*ngestokaken dhawuh*). Penulis juga mengkaji arti setiap penafsiran *tā'ah* dalam bahasa Jawa melalui beberapa kamus dan buku tentang tata bahasa Jawa, selain itu dalam penelaahan ayat penulis mempertimbangkan asbabun nuzul ayat dan tafsir Ibnu Katsir sebagai pembanding untuk membuat penelitian ini seobjektif mungkin. Penelitian ini menyimpulkan bahwa ketaatan menurut Bakri Syahid melibatkan keseriusan, kesesuaian antara perkataan, hati dan perbuatan, keikhlasan, kesesuaian dengan aturan, kesiapan dalam segala keadaan, keistiqomahan, cinta dan penghormatan dalam menjalankan perintah Allah

Kata Kunci: *Islam, Ketaatan, Tafsir Bahasa Jawa, Tingkatan Kosakata, Tingkatan Tutur*

A. Introduction

Islam is a religion of mercy¹, a perfect and complete religion as well as a complete religion². Islam has regulated and provided complete guidelines for humans. Then Allah revealed the Qur'an and made it a *Manhajul Hayah* (Life Curriculum) for humans in life³. The Qur'an is the main foundation of Islam that supports faith, forms society, and becomes a pillar in the development of Muslim civilization.⁴

As a reference, Allah made the Qur'an a book with extensive discussion. In it Allah explains the rules of faith, morals, worship, warnings/remembrance, laws, stories or history and signs of the bearers of science and technology⁵. This is the flexibility of the contents of the Quran. The Qur'an and its teachings can provide unique guidance⁶. However, the

¹ Yeti Dahliana and Ahmad Ishom Pratama Wahab, 'Makna Mitsaqan Ghalizhan Perspektif Tafsir Al-Munir: Kajian Atas Surah An-Nisa: 21', *AN NUR: Jurnal Studi Islam* 15, no. 2 SE-Articles (2023): 257–270, <https://jurnalannur.standup.my.id/index.php/An-Nur/article/view/646>.

² L Hakim et al., 'MENINGKATKAN KUALITAS MEMBACA AL-QUR'AN DENGAN METODE TAJWID DI TPQ DARUL ULUM HIDAYATULLAH KOTA PROBOLINGGO', ... : *Journal Of ...* (2022), <http://jurnal.staim-probolinggo.ac.id/index.php/DJCE/article/view/318>.

³ Nur Kholis, *Pengantar Studi Al-Qur'an Dan Al-Hadits / Nur Kholis* (Sleman: Teras, 2008), 21, [//senayan.iain-palangkaraya.ac.id/index.php?p=show_detail&id=9720](http://senayan.iain-palangkaraya.ac.id/index.php?p=show_detail&id=9720).

⁴ Sayed jamal ud Din Heravi, 'Method of Allama Abul Fazl Al Borqae (d 1413 H) in His Tafseer “ Tabeshe Az Quran ” 3, no. 3 (2024): 373–410.

⁵ Tentiyo Suharto et al., 'The Concept of the Qur ' an as the Main Source in Islamic Law Konsep Al- Qur ' an s Ebagai Sumber Utama Dalam Hukum Islam ' 2, no. 2 (2022): 955–976.

⁶ Abdolmajid Naderi Beni, 'Qur'an and Climate Change', *QiST: Journal of Quran and Tafseer Studies* 3, no. 3 (2024): 339–360.

knowledge of the Qur'an is fundamental, and it is the responsibility of humans who Allah gives reason to study and dig deeper into its meaning.⁷

The Qur'an was revealed to humans as a guide to life. Therefore, discussing humans is one of the main focuses of the Qur'an.⁸ Allah SWT explains the position and duties of humans in the world in many verses of the Qur'an. One of the positions and duties of humans that Allah SWT explains is as servants. As servants, humans should be obedient⁹ and loyal¹⁰ or obedient to Allah SWT. According to the *al-Ma'any* dictionary, the Qur'an mentions the word obedience (طَاعَةٌ) and its derivatives in at least 119 verses¹¹. These derivations include imperative words (*fi'lu al-amri*) such as أَطِيعُوا , and وَأَطِيعَنَ , prohibitive words (*fi'lu al-nahyi*) such as فَلَا تُطِيعُهَا , وَلَا تُطِيعِ , and وَلَا تُطِيعُوا , and there are also past tense verbs (*fi'lu al-madhi*) such as, أَطَعْنَا , and فَاطَاعُوهُ , there are also present/future verbs (*fi'lu al-mudhori*) such as نَطِيعُكُمْ , يُطِيعُكُمْ , سَنُطِيعُكُمْ. The derivations that the author found also include *mashdar*, such as طَوْعًا and طَاعَةً , and also verbs that have changed form because they are connected to the *ismu ash-syarth* such as وَمَنْ يُطِيعِ. According to the tafsir of Al-Huda, each derivation has different meanings such as *maelu, ngrujuki, manut, nurut, taat, ngabekti, ambangun miturut, ndherek, nyandikani dhawuhing, and angestokake dhawuhing*.

Ibn Taimiyyah explained that repeating verses or words in the Qur'an (*al-tikrār*) is not in vain but contains its meaning and wisdom. Imam Suyuti in *al-Itqān fi 'Ulūm al-Qur'ān* also explained that (*al-tikrār*) has four functions; determination (*li al-taqirir*), strengthening or affirmation (*li al-ta'kid*), renewal (*tajwid li'ahdhi*), and describing the greatness or majesty of a matter (*li al-ta'zim*)¹².

Because of that, understanding the meaning and concept of obedience becomes very important. Not understanding the idea will cause potential errors¹³. We can find its theological, sociological, scientific, and cultural significance in¹⁴ by understanding its meaning. Understanding the meaning and concept of obedience can also help a Muslim fulfill his duties and achieve his position as a faithful servant of Allah SWT. On the other

⁷ Syamsul Hidayat and Izzul Khaq, 'Living Quran Surat Al-'Asr To Instill Moral Values and Develop a Progressive Muhammadiyah', *Revista de Gestao Social e Ambiental* 18, no. 6 (2024): 1–20.

⁸ Abdullah Mahmud, 'Multicultural Democratic and Tolerant : Qur ' Anic Perspectives and Islamic Education at the Universitas Muhammadiyah Surakarta', *Solo Universal Journal of Islamic Education and Multiculturalism* 1, no. 3 (2024): 205–220.

⁹ Yana Yuhana and Alam Tarlam, 'Memahami Tugas Manusia Dari Segi Agama Islam', *KAMALIYAH: Jurnal Pendidikan Agama Islam* 1, no. 1 (2023): 34–44.

¹⁰ 'KBBI VI DARING', <https://kbbi.kemdikbud.go.id/entri/patuh>.

¹¹ 'Kamus Al-Maany', <https://www.almaany.com/quran-b/طاعة/?srctype=1>.

¹² Dewi Wulandari, Moh Asror Yusuf, and Qoidatul Marhumah, 'Kaidah Pengulangan Lafaz Dalam Al- Qur ' an : ' 1, no. 1 (2023): 60–64.

¹³ Alfiyatul Azizah et al., 'PEMBINAAN FIQH HAID PRA-REMAJA UNTUK MENGUATKAN TAFUQUH FI PENDAHULUAN Permasalahan Mendasar Yang Telah Diselesaikan Oleh Pengusul Bersama Mitra Pada Lembaga Pendidikan MIM Pucangan Kartasura Dalam Bidang Dakwah , Al-Islam Dan Kemuhammadiyah Adalah Ter' 04, no. 02 (2024): 367–379.

¹⁴ Suharjianto and Rofi Atina Maghfiroh, 'Jahiliyyah Dalam Penafsiran Ibnu Kasir', *QiST: Journal of Quran and Tafseer Studies* 1, no. 1 (2022): 11–29.

hand, the Qur'an is essentially a guide to life for humans, so understanding its verses is a crucial need for humans¹⁵.

The study of language, especially the language of the Qur'an, has experienced continuous development over time¹⁶. In the interpretation of the verses of the Qur'an between one interpreter and another, it is undeniable that they can differ. This is due to many factors, such as differences in the way they are interpreted, differences in the meaning of their roots¹⁷, the difference between sentences and *khabar* in *Asbāb al-nuzūl*¹⁸, and the most obvious is the difference in ability between interpreters in analyzing, examining, and thinking. The search for the meaning of a verse is interpretation, and in principle, interpretation is related to human thinking ability (*qadra thaqati al-basyariyyati*)¹⁹.

Research on the concept of obedience is not the first research. Other researchers have conducted previous studies in different research focuses. Prior research on obedience has focused on at least three things. One is the concept of obedience to a leader, as studied by Muhammad Mufti Mukoddam²⁰, Sulaiman Kurdi, Jumratul Mubibah, and Ummul Faizah²¹. Two, Nur Fadhilah, Muhammad Qinthar Rahman, and Ahmad Syarifuddin²², studied the idea of obedience to parents. Third, Laili Nur Faridatus, Abdul Muhaimin Zen, and Romlah Widayati²³ examined the concept of obedience to a wife.

Previous research related to Tafsir Al-Huda, especially the concept of obedience according to Tafsir Al-Huda, has not been found until now. For this reason, the author continues his research carefully. The author chose Tafsir Al-Huda because the interpretation book combines two critical aspects: understanding religion and local culture. In addition, tafsir Al-Huda is written in Javanese, a language rich in cultural nuances and local wisdom, which provides a unique perspective in understanding the Qur'an.

According to the author, Javanese language interpretation is still often studied, especially among Nahdhatul Ulama, the most prominent Islamic organization in Indonesia and the world. Such as the study of the interpretation of Al-Ibriz in Javanese with *Pegon* Arabic script at the Al-Itqon Bugen Islamic Boarding School, Semarang, Central Java, which is held

¹⁵ Alfīyatul Azizah and Nabil Nabil, 'Kategorisasi Pemaknaan Lafadz Nazhara Dalam Surat Al-Naml Perspektif Musthafa Al-Maraghi', *AL QUDS: Jurnal Studi Alquran dan Hadis* 6, no. 1 (2022): 411.

¹⁶ Nurul Hidayah, Ahmad Ridwan Al Rasyid, and Cahyani Windarto, 'Meaning of The Word Ta'lamun in The Qur'an', *QiST: Journal of Quran and Tafseer Studies* 3, no. 3 (2024): 433–450.

¹⁷ Andri Nirwana AN, 'Multimedia Tafsir: Exploring the Meaning of the Quran in the Digital Era', *SSRN Electronic Journal* (2024).

¹⁸ Ana Miftahul Hidayah, U I N Sunan Ampel, and U I N Sunan Ampel, 'Kontroversi Implementasi Asb ā b Al-Nuz ū l Dalam S Ū rah Al A ' R ā f Ayat 189' 2, no. 1 (2022): 48–60.

¹⁹ Azizah and Nabil, 'Kategorisasi Pemaknaan Lafadz Nazhara Dalam Surat Al-Naml Perspektif Musthafa Al-Maraghi'.

²⁰ Muhammad Mufti Mukoddam, 'KONSEP TAAT PADA PEMIMPIN DALAM AL- QUR ' AN' 59, no. 04 (2022): 9–10.

²¹ Sulaiman Kurdi, 'Konsep Taat Kepada Pemimpin (Ulil Amri) Di Dalam Surah an-Nisa : 59, Al-Anfal :46 Dan Al-Maidah : 48-49 (Analisis Tafsir Tafsir Al-Qurthubi, Al-Mishbah, Dan Ibnu Katsir)', *Jurnal of Islamic Law and Studies* 1, no. 1 (2017): 13, <https://jurnal.uin-antasari.ac.id/index.php/jils/article/view/2552>.

²² Nur Fadhilah, Muhammad Qinthar Rahman, and Ahmad Syarifuddin, 'Implementasi Konsep Taat Kepada Kedua Orang Tua Dalam QS . Luqman Ayat 15 (Telaah Dalam Perspektif Kitab Tafsir Ibnu Katsir)' 5, no. 1 (2024).

²³ L N F Sholihah, A M Zen, and ..., 'Konsep Taat Dan Membangkang Dalam Relasi Suami Istri Perspektif Al-Qur'an (Studi Komparatif Tafsir Periode Pertengahan Dan Modern Kontemporer Tentang Ayat-Ayat ...', *Jurnal Review ...* 7 (2024): 5723–5731, <https://journal.universitaspahlawan.ac.id/index.php/jrpp/article/download/28336/19554>.

every Sunday morning after dawn, starting every third Sunday of the month of Shawwal and ending on the last Sunday of the month of Sha'ban and has been going on for more than 20 years and has completed the discussion of the interpretation of Al-Ibriz at least twice.²⁴ Kauman Village, Jepara, precisely at the Tarbiyatus Sibyan Qur'an Memorization Boarding School, also has a similar study.²⁵ The study related to the interpretation of the Javanese language was also enlivened on the YouTube social media platform owned by UNUSIDA. This routine study has been running since October 20, 2023, according to the upload date of the first video the author found. This study has been watched 1129 times since this research was conducted.²⁶ According to the author, the discussion of Javanese language interpretation is still essential, considering the author's personal experience in remote villages in Java, where many people still understand Javanese better than Indonesian, as conveyed by KH. Imam Shofwan is the caretaker of the Tarbiyatus Sibyan Islamic boarding school.²⁷

On the other hand, interpreting a word in the Qur'an often contains an essential key to understanding the interpreted verse²⁸. Javanese, which is morphologically an agglutination language, places great importance on the function and meaning of affixes. Because affixes, in their realization, can form many words and determine their function and meaning. In his interpretation, Bakri Syahid often uses affixes. Therefore, the selection of the Al-Huda Javanese language interpretation as the object of study, according to the author, is very appropriate because of the richness of meaning in Javanese words.

Javanese culture is known for its values of politeness, respect, and obedience. In addition, Javanese has a wealth of vocabulary that reflects the level of refinement and respect, depending on the situation and social relationship. For example, the word "*makan*" in the *ngoko* language is "*mangan*", in the *krama madya* it becomes "*nedha*", and in the *krama inggil* it becomes "*dhahar*". These language variations show how rich and complex the Javanese language is in conveying respect and obedience.²⁹

On the other hand, Bakri Syahid, the book's author, has a religious, academic, military, and political background. So that it provides a unique perspective on interpreting the Quran through tafsir Al-Huda. Because the environment influences the way a person thinks and feels. A person's ideology also always influences the person's discourse.³⁰ So, his background and life experiences greatly influence his perspective and interpretation of results. These reasons are what made the author choose Tafsir Al-Huda as the object.

²⁴ Kementerian Agama Republik Indonesia, 'Tafsir Al Ibriz Dikaji 11 Tahun, Menag Apresiasi Kontribusi Pesantren Ajarkan Al Quran', last modified 2017, accessed January 24, 2025, <https://kemenag.go.id/nasional/tafsir-al-ibriz-dikaji-11-tahun-menag-apresiasi-kontribusi-pesantren-ajarkan-al-quran-oim87m>.

²⁵ Suara NU Jepara, 'Ketika Para Orang Tua Antusias Ikuti Kajian Tafsir Al-Ibriz', last modified 2020, accessed January 24, 2025, <https://nujepara.or.id/ketika-para-orang-tua-antusias-ikuti-kajian-tafsir-al-ibriz/>.

²⁶ UNUSIDA TV, 'Ngaji Kitab Tafsir Al Ibriz Juz 30 #1 || QS. An Naba' Ayat 1 s/D18 || Universitas NU Sidoarjo', last modified 2023, accessed January 24, 2025, https://www.youtube.com/watch?v=6Wk_w7REI7k.

²⁷ Suara NU Jepara, 'Ketika Para Orang Tua Antusias Ikuti Kajian Tafsir Al-Ibriz'.

²⁸ Nurrohm Ahmad and An-Najmi Fikri R, 'Makna Kafir Dalam Tafsir Muhammadiyah: Studi Analisis Komparatif', *Profetika: Jurnal Studi Islam* 22, no. 1 (2021): 159–168.

²⁹ Praptomo Baryadi Isodarus, 'Penggunaan Tingkat Tutur Bahasa Jawa Sebagai Representasi Relasi Kekuasaan', *Sintesis* 14, no. 1 (2020): 1–29.

³⁰ Kharis Nugroho, Muhammad Zawil Kiram, and Didik Andriawan, 'The Influence of Hermeneutics in Double Movement Theory (Critical Analysis of Fazlurrahman'S Interpretation Methodology)', *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (2023): 275–289.

B. Research Method

The author uses a qualitative method in this study. Meanwhile, to explore the data obtained from primary sources, namely the Al-Huda interpretation book by Bakri Syahid, as well as secondary sources such as books, theses³¹, and other scientific works relevant to the title of this study, a literature study exploration tool is used library research. Content analysis is then applied to analyze the collected data, thus allowing detailed and systematic conclusions to be drawn³².

The data collection and analysis stages are as follows: The first stage is to collect data, including: 1) Collection of relevant research, including previous studies related to the concept, the Qur'an, the primary duties of humans, obedience, and other relevant research; 2) Searching for verses of the Qur'an that discuss the problem with the keyword obedience (طاعة) through www.almaany.com/quran-b/طاعة/?srctype=1. 3) Data on Bakri Syahid's interpretation in the Al-Huda interpretation will be collected according to verse data from the Al-Ma'ani dictionary. 4) Collection of meanings/translations of Bakri Syahid's interpretation of the verses of obedience based on a review of Javanese dictionaries such as Baosastra Djawa by W.J.S Poerwadarminto, the Javanese-Indonesian Dictionary published by the Yogyakarta Special Region Province Language Center Team, 2021 edition, the Javanese Dictionary (Bausastra Jawa) published by the Yogyakarta Language Center Compilation Team, 2001 edition, the Alus Surakarta Jawi Dictionary (Krama-Krama Andhap-Krama Inggil) by Drs. Supto Haryanto, Javanese-Indonesian Dictionary I published by the Department of Education and Culture, 1993 edition, Javanese-Indonesian Dictionary II published by the Department of Education and Culture, 1993 edition, Indonesian-Javanese Dictionary Edition III published by the Central Java Provincial Language Center in 2014, and Javanese Dictionary (Ngoko-Krama-Krama Inggil-Bahasa Id) by Joko Sukoyo published by Yuma Pustaka, Surakarta in 2013.

Data collection on Ibn Kathir's interpretation related to the selected obedience verses. In the second stage, the collected data is reduced or classified; in this process, unnecessary data is also discarded; at this stage, there is a sorting of 119 verses presented in the Al-Ma'any dictionary into 54 verses. The verses that are removed are the derivations of طاعة, such as تَطَوُّع also اسْتِطَاعُوا and its derivatives. This selection was based on the following reasons: 1) Theological Interest: The verses selected emphasize the core concept of obedience to Allah, the Prophet, and authority, with a focus on religious doctrines relevant to understanding obedience in Islam. 2) Contextual Relevance: 54 verses were selected based on their context relating to human behavior, governance, morality, and faith, providing insight into the practical and spiritual implications of obedience. 3) Linguistic Nuance: The selection of verses was based on the variation in terms related to obedience in different grammatical structures, highlighting aspects of obedience, such as command vs. prohibition and human vs. divine obedience, as well as unique interpretations that enrich understanding.

³¹ Andri Nirwana AN et al., 'Methods of Qur'an Research and Quran Tafseer Research Its Implications for Contemporary Islamic Thought', *Bulletin of Islamic Research* 2, no. 1 (2024): 33–42.

³² Djoko Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, Penerbit Alfabeta (Bandung, 2013).

- a. Exemplary Application: Several verses were selected because they describe historical or prophetic events that emphasize the importance of obedience to Allah, parents, and leaders as moral and ethical lessons for the Muslim community
- b. Thematic Representation: The 54 verses selected cover various dimensions of obedience, including family obedience, obedience in society, and religious practices, providing a comprehensive view into multiple aspects of life

In this process, data organization is also carried out to separate the data. The author organizes the data into 3 types: One is data from the aspect of meaning in terms of language, which contains data about the meaning of the words used by Bakri Syahid to interpret obedience; this category includes the meaning of words from the Javanese dictionary mentioned. Two, data comprising the morphology of the words in Bakri Syahid's interpretation. Third, data on the analysis of verses according to the author personally based on the interpretation of Al-Huda and from the interpretation of Ibn Kathir. Third, the reduced data is presented in narrative form. The fourth stage is concluding the data presented.

To make this research as objective as possible, in concluding the results of this study, the author combines two stages;

1. Language analysis: Combining data from the dictionaries that the author mentioned earlier so that the truth of the word's meaning is guaranteed because it is referred to from many dictionaries. This data is then combined with morphological analysis in Bakri Syahid's interpretation with the guidelines of the Tata Bahasa Jawa Mutakhir book published by the Language Center of the Department of National Education Jakarta and the Puspa Rinonce book published by the Ministry of Education and Culture, Language Development and Fostering Agency, Language Center of the Special Region of Yogyakarta Province.
2. Verse analysis: Includes searching for the *asbabun nuzul* verse, *munasabah* verse, Bakri Syahid's interpretation pattern, and Ibn Kathir's interpretation because Bakri Syahid uses this interpretation as a reference in his interpretation.

By combining these two stages and various sources of document data, the author tries to make this research as objective as possible.

C. Results and Discussion

Bakri Syahid's Biography

Bakri Syahid, born in Suronatan Village, Yogyakarta, on December 16, 1918, had the real name Bakri. The name "Syahid" was taken from his father, Muhammad Syahid, who came from Kotagede Yogyakarta, while his mother, Dzakirah, came from Suronatan Village. Of the seven siblings in the family, Bakri was the second child. He was actively involved in the Muhammadiyah organization, where his parents were religious figures in the local area. His siblings were Siti Aminah, Lukman Syahid, Zapriyah, Siti Warfiah, Ismiyati, and Dukhoiri.

Religious education received primary attention in his family, so Bakri was educated intensely in religious values since childhood³³.

Bakri's formal education began at the Kweekschool Islam Muhammadiyah (KIM), where he graduated in 1935. After that, Muhammadiyah assigned him to preach as a teacher at H.I.S Muhammadiyah, also known as juru tabligh, in Sepanjang, Surabaya, and then in Sekayu, Palembang, until 1942. After returning from Sekayu, he was appointed Head of the Pusroh TNI AD in Jakarta. In 1957, he continued his education at IAIN Sunan Kalijaga, Yogyakarta, and graduated in 1963. In 1964, he received a mandate for military studies at Fort Hamilton, New York, United States³⁴.

Bakri's military career went beyond education and included several important positions, including Chief of Staff of the STM Yogyakarta Battalion, company commander, war journalist, and Head of Education for the Army Islamic Spiritual Care Center. He also served as Deputy Head of the Army Islamic Center, Assistant Secretary of State, and Rector of IAIN Sunan Kalijaga. After becoming a military retiree with the rank of Colonel of Infantry in 1977, Bakri was appointed as a member of the People's Consultative Assembly (MPR) from the ABRI Faction, as well as becoming one of the founders and the first Rector of UMY (Muhammadiyah University of Yogyakarta)³⁵.

In his personal life, Bakri was married twice. His first marriage to Siti Isnainiyah produced a son, Bagus Arafah, who died at 9 months. After that, he remarried to Sunarti, his former foster child, and from this second wife he had one daughter named Siti Arifah Manishati and one son named Bagus Hadi Kusuma³⁶.

Tafsir Al-Huda

According to al-Shabuni, tafsir is the key to understanding the rich meaning in the Qur'an. Without interpretation, people cannot access and understand the content correctly. Al-Suyutiy emphasized the importance of interpretation as an urgent need for society. Relevant interpretation is needed to activate the role of the Qur'an as a guide (hudan) and reminder (adz-dzikir), so that people avoid mistakes and actions that go beyond the limits.³⁷

The interpretation of the Qur'an has undergone rapid development since the time of the Prophet. During the time of the Prophet, understanding the Qur'an could only be obtained by asking and hearing his explanations directly. However, today many interpreters (mufasir) can clearly explain the meaning of each verse of the Qur'an, like Bakri Syahid. In addition to his military career, Bakri Syahid wrote a commentary on the Qur'an in Javanese entitled Al-Huda. PT published this work. Bagus Arafah, a company he founded as a tribute to the memory of his deceased son. The Tafsir Al-Huda consists of one large volume with a total of 1,376 pages, measuring 15 x 23 cm. This book is written according to the order of the Qur'anic manuscripts (tartib mushafi), covering 30 juz³⁸.

³³ Rahman Batubara, 'Perspektif Bakri Syahid Terhadap Ayat-Ayat Sosial Dalam Tafsir Al- Huda', *Gudang Jurnal Multidisiplin Ilmu* 2 (2024): 543–549.

³⁴ Batubara, 'Perspektif Bakri Syahid Terhadap Ayat-Ayat Sosial Dalam Tafsir Al- Huda', 544.

³⁵ Batubara, 'Perspektif Bakri Syahid Terhadap Ayat-Ayat Sosial Dalam Tafsir Al- Huda', 544.

³⁶ Batubara, 'Perspektif Bakri Syahid Terhadap Ayat-Ayat Sosial Dalam Tafsir Al- Huda', 544.

³⁷ Ahmad Farid, Ardilah Arniasih, and Yayang Indriyani Utomo, 'Relevansi, Asas, Dan Histori Perkembangan Ilmu Tafsir', *Indo-MathEdu Intellectuals Journal* 4, no. 3 (2023): 1641–1651.

³⁸ Batubara, 'Perspektif Bakri Syahid Terhadap Ayat-Ayat Sosial Dalam Tafsir Al- Huda'.

The front cover of this book contains the words "Al-Huda Tafsir Qur'an Basa Jawi" in Latin letters at the top, with the words "Al-Huda" in Arabic letters in a circle in the middle. At the bottom, the names of the author and publisher are listed. After Bakri died in 1994, the publication of this tafsir stopped because there were no family members to continue its management.

Each interpretation has its method of interpretation³⁹. Tafsir Al-Huda can be classified as an interpretation that combines the Ijmali and Tahlili methods. In this work, Bakri Syahid explains several verses briefly and comprehensively, while in other verses, he provides a more detailed explanation. The Ijmali method is seen in the explanation of the verses that are delivered in only two lines or less, usually starting with words such as *maknaipun...*, *inggih punika...*, *artosipun...*, *kadosta...*, and *tegesipun...*. Meanwhile, the Tahlili method is used when Bakri provides a more in-depth explanation, discussing various aspects of the verse. Tafsir Al-Huda can be categorized as tafsir bi al-ra'yi, due to the minimal inclusion of narrations in the interpretation. While the dominant style of interpretation is ijtima'i (social community), there are other styles, namely 'ilmi, fiqhi, linguistic, philosophical, and sufi⁴⁰.

The position of the word *tā'ah* and its derivation in the Qur'an, along with its interpretation according to Bakri Syahid

Of the 119 verses with the word *taat* and its derivatives, the author chose 54 verses. Here, the author displays a table of the word *taat* and its derivatives in the Qur'an. From 119⁴¹ words of *taat* and their derivatives, the author took 54 verses as samples and included the location of the verses and Bakri Syahid's interpretation in Tafsir Al-Huda.

Table 1. Lafaz Taat (طاعة) and its derivations

Number	Words	Location of Lafadz	Bakri Syahid's Interpretation
1.	أَطِيعُوا	An-Nisa' (4:59)	Angestokna
2.	وَمَنْ يُطِيعِ	An-Nisa' (4:69)	Ta'at
3.	مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ	An-Nisa' (4:80)	Ambangun-Miturut
4.	وَأَطَعْنَا	Al-Ma'idah (5:7)	Kita Badhe Andherek
5.	وَأَطِيعُوا	Al-Ma'idah (5:92)	Pada Ndhereka
6.	وَأَنْ تُطِيعَ	Al-An'am (6:116)	Manut
7.	وَأَنْ أَطِيعْتُمُوهُمْ	Al-An'am (6:121)	Manut
8.	وَأَطِيعُوا	Al-Anfal (8:1)	Ngestokna
9.	أَطِيعُوا	Al-Anfal (8:20)	Andhereka (Ta'ata)
10.	وَأَطِيعُوا	Al-Anfal (8:46)	Andhereka

³⁹ Ainur Rhain, Andri Nirwana AN, and Bahar Agus Setiawan, 'Reformulasi Metode Penafsiran Al-Qur'an Melalui Metode Tajdidi', *AL QUDDS: Jurnal Studi Alquran dan Hadis* 6, no. 3 (2022): 1360–1369.

⁴⁰ Neny Muthiatul Awwaliyyah, 'Studi Tafsir Nusantara: Tafsir Al-Huda, Tafsir Qur'an Basa Jawa Karya Jend. Purn. Drs. H. Bakri Syahid Al-Yogjawy', *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 7, no. 1 (2021): 119–139.

⁴¹ 'Kamus Al-Maany'.

Number	Words	Location of Lafadz	Bakri Syahid's Interpretation
11.	وَيُطِيعُونَ	At-Taubah (9:71)	Angestokake Dhawuhing
12.	وَلَا تُطِيع	Al-Kahf (18:28)	Manut
13.	وَأَطِيعُوا	Ta-Ha (20:90)	Manuta
14.	وَلَيْنِ أَطِيعْتُمْ	Al-Mu'minun (23:34)	Manut
15.	وَأَطَعْنَا	An-Nur (24:47)	Ta'at
16.	وَأَطَعْنَا	An-Nur (24:51)	Sami Ndherek
17.	وَمَنْ يُطِيع	An-Nur (24:52)	Mbangun Miturut
18.	طَاعَةً مَّعْرُوفَةً	An-Nur (24:53)	Nyandikani Dhawuhing
19.	وَأَطِيعُوا	An-Nur (24:54)	Bektia
20.	وَأَنْ تُطِيعُوهُ	An-Nur (24:54)	Ndherek
21.	وَأَطِيعُوا	An-Nur (24:56)	Mbangun Turuta
22.	فَلَا تُطِيع	Al-Furqan (25:52)	Nurut
23.	وَأَطِيعُونَ	Asy-Syu'ara (26:108)	Nuruta
24.	وَأَطِيعُونَ	Asy-Syu'ara (26:110)	Nuruta
25.	وَأَطِيعُونَ	Asy-Syu'ara (26:126)	Ndhereka
26.	وَأَطِيعُونَ	Asy-Syu'ara (26:131)	Manuta
27.	وَأَطِيعُونَ	Asy-Syu'ara (26:144)	Manuta
28.	وَأَطِيعُونَ	Asy-Syu'ara (26:150)	Ndhereka
29.	وَلَا تُطِيعُوا	Asy-Syu'ara (26:151)	Aja Manut
30.	وَأَطِيعُونَ	Asy-Syu'ara (26:163)	Manuta
31.	وَأَطِيعُونَ	Asy-Syu'ara (26:179)	Manuta
32.	فَلَا تُطِيعُهُمَا	Al-'Ankabut (29:8)	Poma Aja Turut
33.	فَلَا تُطِيعُهُمَا	Luqman (31:15)	Manut
34.	وَلَا تُطِيع	Al-Ahzab (33:1)	Manut
35.	وَأَطِيعَن	Al-Ahzab (33:33)	Bektia
36.	وَلَا تُطِيع	Al-Ahzab (33:48)	Manut
37.	أَطَعْنَا	Al-Ahzab (33:66)	Bekti
38.	أَطَعْنَا	Al-Ahzab (33:67)	Ndherek
39.	يُطِيع	Al-Ahzab (33:71)	Ndherek
40.	طَوْعًا طَائِعِينَ	Fussilat (41:11)	Ngestokna
41.	فَاطَاعُوهُ	Az-Zukhruf (43:54)	Manut
42.	وَأَطِيعُونَ	Az-Zukhruf (43:63)	Manuta

Number	Words	Location of Lafadz	Bakri Syahid's Interpretation
43.	سَطِيعُكُمْ	Muhammad (47:26)	Manut
44.	تَطِيعُوا	Al-Fath (48:16)	Angestokake
45.	وَمَنْ يُطِيعِ	Al-Fath (48:17)	Manut
46.	لَوْ يُطِيعُكُمْ	Al-Hujurat (49:7)	Ngrujuki
47.	تَطِيعُوا	Al-Hujurat (49:14)	Ngabekti
48.	وَأَطِيعُوا	Al-Mujadilah (58:13)	Ngabektia
49.	وَلَا تُطِيعُ	Al-Hasyr (59:11)	Maelu
50.	فَلَا تُطِيعِ	Al-Qalam (68:8)	Manut
51.	وَلَا تُطِيعِ	Al-Qalam (68:10)	Manut
52.	وَأَطِيعُونِ	An-Nur (24:3)	Manut
53.	وَلَا تُطِيعِ	Al-Insan (76:24)	Manut
54.	مُطَاعٍ	At-Takwir (81:21)	Dianut
55.	كَأَلَّا لَا تُطِيعُهُ	Al-'Alaq (96:19)	Manut

Analysis of the Interpretation of the Word Taat (طاعة) and its Derivatives in the Qur'an According to Bakri Syahid

Based on Table 1, Bakri Syahid interprets the word *tā'ah* (طاعة) and its derivatives with various word models. Tafsir Al-Huda uses a unique approach by connecting the concept of obedience in the Qur'an with the Javanese social and cultural structure through language levels. Javanese, such as *ngoko* for basic obedience and *krama* for respectful obedience, reflect the depth of the meaning of obedience.

The author includes in the table the interpretation of the word *taat* and its derivatives according to Bakri Syahid, along with its translation according to the author.

Table 2. Meaning Lafadz

No	Words	Meaning in Javanese and English	Conclusion Meaning According to the Author	Location of Lafadz
1	Angestokna, Ngestokna, Angestokake, Angestokake Dhawuhing,	Angestokna = Estu = Tenan;Sida. Dipun Estokaken = Digugu;Ditindakake (Dhawuh);Ditenanake;Disid akake. Kaestokaken =	Pay Attention ⁴⁵ (care about; notice; take it to heart - advice and so on) ⁴⁶ , Comply ⁴⁷ , Serious, do	An-Nisa' 59, Al- Anfal 1, Fusshilat 11, Al- Fath 16,

⁴⁵ Sri Nardiati et al., *Kamus Bahasa Jawa-Bahasa Indonesia Jilid I* (JAKARTA: PUSAT PEMBINAAN DAN PENGEMBANGAN BAHASA DEPARTEMEN PENDIDIKAN DAN KEBUDAYAAN, 1993), 219.

⁴⁶ 'KBBI VI DARING', accessed September 24, 2024, <https://kbbi.kemdikbud.go.id/entri/mengindahkan>.

⁴⁷ Nardiati et al., *Kamus Bahasa Jawa-Bahasa Indonesia Jilid I*, 219.

No	Words	Meaning in Javanese and English	Conclusion Meaning According to the Author	Location of Lafadz
	Ngestokaken Dhawuh	Kagugu; Digugu; Katindakake; Ditindakake (Dhawuh); Katenanake; Ditenanake; Ka sidakake; Disidakake. Ngestokaken = Nggugu; Nindakake (Dhawuh); Nyidakake. Ngestokaken Dhawuh = Nindakake Dhawuh Kanthi Temen ⁴² Angestokake Dhawuhing = Dhawuh (Krama Inggil) = 1. Order, 2. words ⁴³ Dhawuh (Krama Inggil) = 1. Prentah, Panganyang (Dhialek- Enggon-Enggon). 2. Clathu, Tutur ⁴⁴	what you are told seriously.	At- Taubah 71, Fusshilat 11
2	Ambangun- Miturut, Mbangun Miturut, Mbangun Turuta,	Mbangun = Create, Establish, Repair, Make Similar, Build. Mbangun Turut = Always Obedient, Obedient ⁴⁸ . Tansah Miturut (Lan Nggugu (Comply) Pitutur (Advice)) ⁴⁹ Turut = (Krama Ngoko) = Participate, According to. Turut = (Kromo Ngoko) = Coherent, Harmonious ⁵⁰	Obedient ⁵³ , According to ⁵⁴ , Always obey, walk the line, consistent	An-Nisa' 80, An- Nur 52, An-Nur 56

⁴² Sapto Haryanto, *Kamus Basa Jawi Alus Surakarta*, ed. Marwanto, Diyono, and Irwan Sudjono (Sukoharjo: CV. Cendrawasih, 2002), 55–56.

⁴³ Tim Balai Bahasa Provinsi Daerah Istimewa Yogyakarta, *Kamus Bahasa Jawa-Indonesia* (Yogyakarta: Balai Bahasa Provinsi Daerah Istimewa Yogyakarta, 2021), 154, https://repositori.kemdikbud.go.id/28642/1/Kamus_Bahasa_Jawa_-_Indonesia.pdf.

⁴⁴ Balai Bahasa Yogyakarta, *Kamus Basa Jawa (Bausastra Jawa)* (Yogyakarta: Kanisius, 2001), 146.

⁴⁸ Tim Balai Bahasa Provinsi Daerah Istimewa Yogyakarta, *Kamus Bahasa Jawa-Indonesia*, 52.

⁴⁹ Balai Bahasa Yogyakarta, *Kamus Basa Jawa (Bausastra Jawa)*, 45.

⁵⁰ Tim Balai Bahasa Provinsi Daerah Istimewa Yogyakarta, *Kamus Bahasa Jawa-Indonesia*, 827.

⁵³ Nardiati et al., *Kamus Bahasa Jawa-Bahasa Indonesia Jilid I*, 44.

⁵⁴ Ibid.

No	Words	Meaning in Javanese and English	Conclusion Meaning According to the Author	Location of Lafadz
		<p>Turut (Krama Ngoko)= Ngambah Ut Mlaku Manut Enering Garis, Dalan Lsp; Nurut-Patuh-Manut Ora Suwala. Nuruti= Ngenut; Ngleksanani Panjaluke (Karepe)⁵¹</p> <p>Turut (Krama Ngoko)= Runtut; Ora Ana Sing Gangsul (Kleru); Laras; Cocok⁵²</p>		
3	Nuruta, Poma Aja Nurut,	<p>Nuruta = Turut = (Kromo Ngoko) = Participate, According to. Turut = (Krama Ngoko) = Runtut, Selaras⁵⁵</p> <p>Turut (Krama Ngoko)= Ngambah Ut Mlaku Manut Enering Garis, Dalan Lsp; Nurut-Patuh-Manut Ora Suwala. Nuruti= Ngenut; Ngleksanani Panjaluke (Karepe)⁵⁶</p> <p>Turut (Krama Ngoko)= Runtut; Ora Ana Sing Gangsul (Kleru); Laras; Cocok⁵⁷</p>	According to ⁵⁸ , Obedient ⁵⁹ , Do what is asked, Do not rebel, Do not fight, Walk according to the line, Consistent, No mistakes	Asy-Syu'ara' 108, Asy-Syu'ara' 110, Al-'Ankabut 8
4	Nyandikani Dhawuhing	<p>Nyandikani Dhawuhing = Sendika (Pocapan) (Krama Ngoko)= Saguh, Yes. Nyendikani = Nyaguhi⁶⁰</p>	Yes ⁶² (words to express agreement (justify and so on)) ⁶³ ,	An-Nur 53

⁵¹ Balai Bahasa Yogyakarta, *Kamus Basa Jawa (Bausastra Jawa)*, 806.

⁵² Ibid.

⁵⁵ Tim Balai Bahasa Provinsi Daerah Istimewa Yogyakarta, *Kamus Bahasa Jawa-Indonesia*, 827.

⁵⁶ Balai Bahasa Yogyakarta, *Kamus Basa Jawa (Bausastra Jawa)*, 806.

⁵⁷ Ibid.

⁵⁸ Sri Nardiati et al., *Kamus Bahasa Jawa-Bahasa Indonesia Jilid II* (JAKARTA: PUSAT PEMBINAAN DAN PENGEMBANGAN BAHASA DEPARTEMEN PENDIDIKAN DAN KEBUDAYAAN, 1993), 44.

⁵⁹ Sri Nardiati et al., *Kamus Bahasa Jawa-Bahasa Indonesia Jilid II*, 44.

⁶⁰ Sri Nardiati et al., *Kamus Bahasa Jawa-Bahasa Indonesia Jilid II*, 44.

⁶² Nardiati et al., *Kamus Bahasa Jawa-Bahasa Indonesia Jilid I*, 238.

⁶³ 'KBBI VI DARING', accessed September 24, 2024, <https://kbbi.kemdikbud.go.id/entri/ya>.

No	Words	Meaning in Javanese and English	Conclusion Meaning According to the Author	Location of Lafadz
		Nyendikani = (Krama Ngoko)= Ngolehi (Muni Sendika) ⁶¹	Agree or confirm an order	
5	Kita Badhe Andherek, Pada Ndhereka, Ndherek, Ndhereka, Andhereka (Ta'ata), Sami Ndherek	Dherek, Ndherek (Krama) = Follow, According to, Surrender ⁶⁴ . Dherek, Ndherek (Kromo Ngoko)= Akeh Banget Padha Nggrombol Nganti Ngebaki Papan Kang Jembar ⁶⁵ . Sami Ndherek = Sami(Krama)= Padha ⁶⁶	Follow, Obey, Surrender	Al-Maidah 7, Al-Maidah 92, An-Nur 54, Asy-Syu'ara' 126, Al-Ahzab 67, Al-Ahzab 71, Al-Anfal 20, Al-Anfal 46, An-Nur 51

⁶¹ Balai Bahasa Yogyakarta, *Kamus Basa Jawa (Bausastra Jawa)*, 544.

⁶⁴ Tim Balai Bahasa Provinsi Daerah Istimewa Yogyakarta, *Kamus Bahasa Jawa-Indonesia*, 157.

⁶⁵ Balai Bahasa Yogyakarta, *Kamus Basa Jawa (Bausastra Jawa)*, 154..

⁶⁶ Balai Bahasa Yogyakarta, *Kamus Basa Jawa (Bausastra Jawa)*., 688.

No	Words	Meaning in Javanese and English	Conclusion Meaning According to the Author	Location of Lafadz
6	Manut, Manuta, Dianut, Manut Miturut, Poma Dipoma Sira Aja Manut	Manut = (Krama Ngoko)=1. Nurut;Miturut; 2. Ora Bangga;Ora Ndaga ⁶⁷ . Daga, Ndaga = Teguh Atine;Keras Atine. Wani Mbadal Prentah; Mbangkang Lan Nglawan ⁶⁸ Turut = (Krama Ngoko) = Participate, According to. Turut = (Krama Ngoko) = Coherent, Harmonious ⁶⁹ Turut (Krama Ngoko)= Ngambah Ut Mlaku Manut Enering Garis, Dalan Lsp; Nurut-Patuh-Manut Ora Suwala. Nuruti= Ngenut; Ngleksanani Panjaluke (Karepe) ⁷⁰	Obedient, According, Not Rebellious ⁷¹ , Not disobeying, Not rebelling ⁷² .	Al-An'am 116, Al-An'am 121, Al-Kahfi 28, Al-Mu'minun 34, Al-Ahzab 1, Al-Ahzab 48, Fussilat 11, Al-Fath 17, Al-Qalam 10, Nuh 3, Al-Insan 24, Al-'Alaq 19, Taha 90
7	Bektia, Ngabekti, Ngabektia	Bektia = Bekti (Krama Ngoko) = Pakurmatan, Paweweh Marang Panggedhe, Urmat;Setya ⁷³ Bekti (Krama Ngoko)= Devotion, Respect, Giving to Leaders. Bektya (Arkais) = Devotion ⁷⁴ .	Devotion, Respect, Worship ⁷⁵	An-Nur 54, Al-Ahzab 33, Al-Ahzab 66, Al-Hujurat 14, Al-Mujadalah 13

⁶⁷ Balai Bahasa Yogyakarta, *Kamus Basa Jawa (Bausastra Jawa)*., 492.

⁶⁸ Balai Bahasa Yogyakarta, *Kamus Basa Jawa (Bausastra Jawa)*., 134.

⁶⁹ Tim Balai Bahasa Provinsi Daerah Istimewa Yogyakarta, *Kamus Bahasa Jawa-Indonesia*, 827.

⁷⁰ Balai Bahasa Yogyakarta, *Kamus Basa Jawa (Bausastra Jawa)*, 806.

⁷¹ Nardiati et al., *Kamus Bahasa Jawa-Bahasa Indonesia Jilid I*, 43.

⁷² Nardiati et al., *Kamus Bahasa Jawa-Bahasa Indonesia Jilid II*, 402.

⁷³ Balai Bahasa Yogyakarta, *Kamus Basa Jawa (Bausastra Jawa)*, 57.

⁷⁴ Tim Balai Bahasa Provinsi Daerah Istimewa Yogyakarta, *Kamus Bahasa Jawa-Indonesia*, 66.

⁷⁵ Nardiati et al., *Kamus Bahasa Jawa-Bahasa Indonesia Jilid I*, 55.

No	Words	Meaning in Javanese and English	Conclusion Meaning According to the Author	Location of Lafadz
8	Ngrujuki	Ngrujuki = Rujuk (Krama Ngoko) = Ora Sulaya, Rukun. Ngrujuki = Ngombyongi; Ngguyubi ⁷⁶ . Rujuk (Krama Ngoko) = Harmonious, No Disagreements, No Quarrels, No Quarrels. Ngrujuki = Follow (Agree) What Applies, Agree, Support ⁷⁷ .	Agree, Support, Follow (meaning people and so on) ⁷⁸ , Support ⁷⁹ , Join in ⁸⁰ .	Al-Hujurat 7
9	Maelu	From the word paclu = Caring, heeding, heeding ⁸¹ .	Heed (care about; pay attention to; take advice to heart, etc.) ⁸²	Al-Hasyr 11
1	Taat	Taat (Obedient)	Obedient (always submissive (to God, the government, etc.); obedient, not cheating; loyal ⁸³ .	An-Nisa' 69

Based on Table 2 and as the author stated previously, Bakri Syahid interprets *taat* with a variety of different words according to the level of speech and vocabulary in Javanese, namely;

a. *Based on the Vocabulary Level*

- 1) *Krama Ngoko* Lexicon: The word *krama-ngoko* or *tembung krama-ngoko* is a ngoko word that has no equivalent in the *krama* word. Although sometimes there is a form of *krama inggil*. *Tembung krama ngoko* can also be used at the *krama* level without changing the word. If *tembung krama ngoko* which has no equivalent in *tembung*

⁷⁶ Balai Bahasa Yogyakarta, *Kamus Basa Jawa (Bausastra Jawa)*, 678.

⁷⁷ Tim Balai Bahasa Provinsi Daerah Istimewa Yogyakarta, *Kamus Bahasa Jawa-Indonesia*, 687.

⁷⁸ Nardiati et al., *Kamus Bahasa Jawa-Bahasa Indonesia Jilid I*, 296.

⁷⁹ Ibid.

⁸⁰ Ibid.

⁸¹ Nardiati et al., *Kamus Bahasa Jawa-Bahasa Indonesia Jilid II*, 115.

⁸² 'KBBI VI DARING'.

⁸³ 'KBBI VI DARING', accessed September 24, 2024, <https://kbbi.kemdikbud.go.id/entri/taat>.

krama is forced to be changed to *tembung krama* then this changes *tembung krama ngoko* into *krama enggon-enggonan (dhialek)* and turns it into a non-standard word.⁸⁴ Example of Bakri Syahid's interpretation in Q.S. Muhammad verse 26.

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ

“Kang mangkono iku ora liya jalaran satemene dheweke padha ngucap marang wong-wong Yahudi kang gething marang Wahyu kang diturunake dening Allah: “Aku kabeh bakal **manut** sawatara parentahmu”. Allah tansah Ngudaneni wadine wong iku kabeh.”

Which is interpreted as *manut*. The word *manut* is a *krama ngoko* term.

- 2) *Krama Lexicon*: This is a refined form of the *Ngoko lexicon*—an example of interpretation in An-Nur verse 51.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“51. Satemene ature para wong Mu'min manawa padha ditimbali netepi Kitabing Allah lan UtusaNe, perlu arep diadili prakarane kang ana ing antarané dheweké, iku mung padha matur: Kula sami mireng lan sami **ndherek**. Wong kang mangkono mau, yaiku wong kang padha begja.”

Which is interpreted with *ndherek*, and *ndherek* is the *krama lexicon*.

At-Taubah ayat verse 71

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“Ana dene para wong kang padha Mu'min Priya lan Wanita iku saweneh marang sawenehe padha sih sinihan, dheweke padha mrentah tumindak becik, lan padha nyegah laku ala, lan padha ngedegake Shalat sarta padha aweh Zakat, apa dene padha **angestokake dhawuhing** Allah lan UtusanNe. Wong kang mangkono iku bakal padha kaparingan sih rahmating Allah, sanyata Allah iku Maha Mulya sarta Maha Wicaksana.”

Which is interpreted with **angestokake dhawuhing**.

b. Based on Speech Levels

Javanese has a speech level system called *undha-usuk basa* or *unggah-ungguh basa*. This speech level is part of the politeness tradition in Javanese. This politeness tradition reflects attitudes and behavior in speaking, which also describes the behavior of Javanese

⁸⁴ Gina et al., *Puspa Rinonce*, ed. Sukardi Mp, Dhanu Priyo Prabowo, and Sri Nardiati (Yogyakarta: KEMENTERIAN PENDIDIKAN DAN KEBUDAYAAN BADAN PENGEMBANGAN DAN PEMBINAAN BAHASA BALAI BAHASA PROVINSI DAERAH YOGYAKARTA, 2012), 96.

society. According to Sudaryanto (1989) and Ekowardana (1993), the speech levels in Javanese can be grouped into four main types, namely: 1) *ngoko lugu*, 2) *ngoko alus*, 3) *krama lugu*, and 4) *krama alus*.

The levels of speech that Bakri Syahid uses in interpreting verses on the theme of obedience are as follows;

1. *Ngoko alus*. *Ngoko alus* is a form of speech level in Javanese that not only consists of *ngoko* and neutral lexicons but also includes *krama inggil*, *krama andhap*, and *krama* lexicons. The presence of *krama inggil*, *krama andhap*, or *krama* lexicons in this variety is intended to respect the interlocutor. The use of *krama inggil* lexicons in the *ngoko alus* variety is usually limited to nouns, verbs, or pronouns. If *krama andhap* lexicons are used, they are generally verbs. Meanwhile, *krama* lexicons in this variety are usually verbs or nouns. For example, In the interpretation of Muhammad verse 26,

“Kang mangkono iku ora liya jalaran satemene dheweke padha ngucap marang wong-wong Yahudi kang gething marang Wahyu kang diturunake dening Allah: “Aku kabeh bakal **manut** sawatara parentahmu”. Allah tansah Ngudaneni wadine wong iku kabeh.”

In this interpretation, Bakri Syahid uses a combination of *ngoko* lexicons (*kang-ngoko* from *ing kang*,⁸⁵ *mangkono*, *iku*, *ora*, *liya*, *jalaran*, *satemene*, *kabeh*) and *krama ngoko* (*manut*, *ngucap*⁸⁶, *gething*, *tansah*).

2. *Krama Lugu*. The term *lugu* differs from *krama lugu* and *ngoko lugu*. In *ngoko lugu*, it signifies that all vocabulary used is *ngoko*. However, *krama lugu* includes a mix of *krama madya*, neutral, or *ngoko* lexicon alongside *krama inggil* or *krama and* vocabulary. However, the core lexicon in *krama lugu* is the *krama*, *madya*, and neutral lexicon. Meanwhile, the *krama inggil* or *krama andhap* lexicon is only used to respect the interlocutor. In interpreting Al-Furqan verse 51, Bakri Syahid provides a footnote regarding the command of obedience that Muslims obey. He explains;

701. *Inggih punika dipun adili ing antawisipun sami-sami Muslimin, lan ing ngandhap kalayan ngasanes.*

The affixes in this explanation are *dipun-* and *-ipun* which are *krama* affixes. The words used are also predominantly *krama*, such as *antawis*, *andhap*, *inggih*, *punika*.

Speech Levels And Vocabulary Levels In The Meaning Of Obedience

Based on the previously presented data, Bakri Syahid interprets Qur'anic verses using various levels of speech and vocabulary in Javanese. Each word chosen conveys a distinct meaning. Below is the author's explanation of the usage of each word.;

- 1) *Ngrujuki*: Al-Hujurat verse 7 is translated and interpreted as follows;

“Sira padha samurupa! Satemene Rasulullah iku dadi golonganira, saupama dheweke gelem ngrujuki tumrap akeh-akehe prakaranira, yekti malah andadekake

⁸⁵ W. J. S. Poerwadarminta, ‘Baesastra Djawa’, accessed January 11, 2025, <https://www.sastra.org/bahasa-dan-budaya/kamus-dan-leksikon/793-bausastra-jawa-poerwadarminta-1939-75-bagian-13-k>.

⁸⁶ Balai Bahasa Yogyakarta, *Kamus Basa Jawa (Bausastra Jawa)*, 830.

kangelanira, ananging Allah wus andokokake iman minangka rerenggan ana ing artinira, sarta andokokake rasa gething ana ing atinira, yaiku sengit marang panggawe kafir, fasek lan panggawe dosa, wong kang kaya mangkono iku padha oleh pituduh.”

In this verse, Bakri Syahid interprets the term يُطِيعُكُمْ with the word "ngrujuki," which he uses only in the context of this verse to refer to believers. This verse continues Allah's command in verse 6 of Al-Hujurat, which emphasizes the importance of tabayyun against news from wicked people. The event behind this verse is related to the sending of Walid bin Uqbah to the Bani Musthaliq to collect zakat, where Walid turned around and reported that the Bani Musthaliq had apostatized and intended to attack the Muslims. Even though there was pressure to fight them, the Prophet did not immediately agree with the words of the believers. In this verse, Allah emphasizes that if the Messenger of Allah only "ngrujuki" or agreed to the Muslims' request, it would make things difficult for them. The term *ngrujuki* means to agree, support, follow someone's intentions, or join in. Derived from *rujuk* with the affixes N- and -i, the prefix N- changes to *ng-* due to the consonant *r*.⁸⁷ In Bakri Syahid's interpretation, *ngrujuki* refers to obedience primarily expressed through attitudes—such as agreeing, supporting, or being neutral—and may include actions like joining in obedience initiated by others.

2) *Maelu* : Al-Hasyr verse 11 is translated and interpreted as follows;

*“He Muhammad! Apa sira ora anggatekake wong-wong munafik (lelamisan, padha ngucap marang sadulure para wong kang padha kafir ahli kitab : “Manawa kowe padha diusir, aku mesthi melu lunga karo kowe kabeh. Salawase aku ora arep **maelu** marang wong kang ajak-ajak merangi kowe. Malah menawa kowe diperangi, aku saguh nulungi kowe”. Allah wus nyekseni yen dheweke iku padha goroh!”*

The word *tā‘ah* in this verse is translated as *maelu*, which means only verbal obedience and not accompanied by action. The hypocrites promised to help the people of the Book (Bani Nadhir) but did not keep their promise. *Maelu* comes from the word *paelu*, which means to pay attention, and changes from N- to M- because of the consonant *p*.⁸⁸ *Maelu* means obedience expressed in words or attitudes without real action, as explained by Bakri Syahid in his interpretation of Al-Hasyr verse 11.

3) *Manut* : Bakri Syahid uses the word *manut* and its derivatives to interpret the word *tā‘ah* in 3 verses;

a) *Manut*: The verse contains news, requirements, information, and news. Example: Q.S Al-An’am verse 116, which is translated and interpreted as follows;

*“Manawa sira Muhammad manut akeh-akehe wong kang ana ing Bumi, yekti dheweke bakal anyasarake sira saka dedalaning Allah, jalaran dheweke ora padha **manut** kajaba mung panyana, lan dheweke ora ana liya mung padha goroh marang Allah.”*

⁸⁷ Wedhawati et al., *Tata Bahasa Jawa Mutakhir* (Jakarta: PUSAT BAHASA DEPARTEMEN PENDIDIKAN NASIONAL, 2001), 391.

⁸⁸ *Ibid.*, 389.

Another example is in the following verse; Al-An'am verse 121, Muhammad verse 26, Al-Mu'minin verse 34, Az-Zukhruf verse 54, Al-Fath verse 17, Nuh verse 3.

- b) *Manut* : In the editorial, the verse contains a prohibition. Example: Q.S Al-Kahf verse 28 which is translated and interpreted as follows; “*Lan nyabarna awakira bebarengan karo wong kang padha nindakake ‘ibadah marang Pangeranira ing wayah esuk, lan sore, sarta ngarep-arep karidlaning Pangeranira. Lan sira aja mencengake mripatira mung nyawangwong-wong mau, jalaran sira ngarepake lepaes panguripan Donya. Lan poma dipoma sira **aja manut** marang wong kang atine Ingsun gawe lali, ora eling marang Ingsun, lan mung manut hawa nafsune, sarta perkarane wong-wong mau ngliwati wates.*”

These verses contain prohibitions against disobeying people who have specific characteristics. These include people whose hearts are negligent and follow their desires and who transgress in their affairs. Examples of other prohibitions can be found in several verses: Al-‘Alaq verse 19 prohibits obeying people who forbid worship; Al-Qalam verses 8 and 10 prohibit obeying liars and people who swear by lowly personalities; Luqman verse 15 prohibits obeying parents who order sin; Al-Ahzab verse 1 prohibits obeying infidels and hypocrites; and Al-Insan verse 24 prohibits obeying sinners and infidel people.

- c) *Manuta* : In the editorial, the verse contains a command to obey. Example: Taha verse 90 which is translated and interpreted as follows; “*Lan satemene Harun wus ngandhani marang dheweke sadurunge Musa teka: “He kaumku! Satemene sira wus difitnah dening anak sapi iku, lan satemene Pangeranira iku kang Maha Murah, mula sira padha manuta ing Agamaku, lan **manuta** marang printahku!”*”

In this verse, the wording of taat is a command. So Bakri Syahid interprets it as *manuta*. Derived from the root word (*tembung lingga*) *manut* plus a, as a suffix or in Javanese it is called *panambang*. The root word connected with *Palembang* -a has three meanings: ordering so that, for example, or although, and the hope so that⁸⁹. On the other hand, when the verb is added with -a at the end of the word, in Javanese, this gives a new meaning in the form of a command to do as the root word⁹⁰. So, in the context of this verse, *manuta* is interpreted as a command to obey what is ordered. Examples of other verses: Az-zukhruf verse 63 contains the command to obey the Prophet Isa, Ash-Syu'ara' verse 131 the command to obey the Prophet Hud, Ash Syu'ara' verse 144 includes the command to obey the Prophet pious, Ash-Syu'ara' verse 163 contains the command to obey the Prophet Lut, Ash-Syu'ara' verse 179 contains the command to obey the Prophet Syu'aib.

- 4) *Nurut* : Bakri Syahid uses the word *nurut* and its derivatives to interpret the word *tā'ah* in 2 versions of the verse;

⁸⁹ RIAN DAMARISWARA, *BELAJAR BAHASA DAERAH (JAWA)*, 1st ed. (KARANGANYAR: Penerbit Surya Pustaka Ilmu, 2020), 17.

⁹⁰ Wedhawati et al., *Tata Bahasa Jawa Mutakhir*, 94–95.

- a) *Nurut/turut* : In the editorial, the verse contains a prohibition. Example: Q.S Al-'Ankabut verse 8, which is translated and interpreted as follows;

“*Lan Ingsun wus paring wasiyat marang manungsa supaya padha gawe becik marang wong tuwane loro. Manawa sakalorone marentah ing sira supaya nyakuthokake Ingsun, kang sira ora anduweni pangertian, poma aja sira turut. Mung marang ngarsaIngsun panggonan balinira, Ingsun banjur paring katerangan marang sira kabeh perkara kang wus padha tindakake.*”

In this verse, there is a prohibition from Allah to obey parents who invite to idolatry. Another example of a verse: Al-Furqan verse 52 contains a ban on obey infidels to compromise in matters of religion.

- b) *Nuruta* : In the editorial, the verse contains a command to obey. Example: Q.S Asy-Syu'ara' verse 108 is translated and interpreted as follows; “*Sira padha wediya marang Allah, lan nuruta marang aku.*”

Like the word *manuta*, *nuruta* comes from the word *nurut* with the addition of a, as a suffix or in Javanese it is called *panambang*. When a verb is added with a at the end of the word, in Javanese, it gives a new meaning in the form of an order to do as the root word. Another example of a verse: Asy-Syu'ara' verse 110. The word "*nurut*" comes from the word "*turut*" which gets the prefix "n-" in Javanese, known as *ater-ater anuswara*. This *ater-ater* is an addition at the beginning of a word, such as m-, n-, ng-, and ny-, which causes consonant letters such as p, w, t, th, c, k, and s to merge or disappear. For example, the word "*turut*" which is added with "n-" becomes "*nurut*."

In Al-Furqan verse 52, Allah forbids the Messenger of Allah to obey infidels who invite compromise in religion, which means that the prohibition of obeying includes the tongue, heart, and actions because it is impossible for the Messenger of Allah to compromise in religion in any form. In Al-'Ankabut verse 8, Allah also forbids obeying parents who order polytheism, with a stern warning and threat, namely with the diction "*poma aja sira turut.*" Based on An-Nahl verse 106, which provides relief for those forced to deny Allah as long as their hearts remain faithful, it can be concluded that the prohibition to obey in Al-'Ankabut has limitations, namely not being followed with the heart. If the heart follows, then a person falls into disbelief and polytheism, which means not obeying parents with the heart.

From the interpretation of the verses about obedience in the Qur'an, it can be concluded that "*nurut*" has a similar meaning to "*manut*" and can be considered synonymous. Obedience in "*nurut*" includes positive objects (such as the Prophet) and harmful (such as infidels or parents who invite sin). Obedience in "*nurut*" can be outwardly only without being accompanied by an obedient heart, or it can also include harmony between outward and inward obedience.

- 5) *Ngabekti* : Bakri Syahid uses the word *bekti* and its derivatives to interpret the word *tā'ah* in 2 versions of the verse;

- a) *Bektia/Ngabektia* : In the editorial verse contains a command to obey; Example: Q.S Al-Ahzab verse 33 which is translated and interpreted as follows;

"Sira kabeh padha ngulinakna tetep manggon ana ing omahira, lan aja pisan-pisan ngatonake pepaesira kaya dene kalakuane wong-wong jahiliyah biyen, lan sira padha nindakna Shalat sarta aweha Zakat, mangkono uga padha **bektia** marang Allah lan UtusanNe. Sanyata Allah karsa angilangake kekotoran saka ahli bait kuawargane Rasulullah s.a.w lan nyucekake sira kabeh kalawan temen-temen."

Same as the words *manuta* and *nuruta*. *Bektia* comes from the word *bekti* with the addition of the affix *a*, or the word *bekti* with the addition of *ng-* which is a change from *n-* in front of the root word and the addition of the affix *a* at the end of the word. The addition of *a* is a suffix, or in Javanese, it is called *panambang*, which gives an affix at the end of the word. When a verb is added with an *a* at the end of the word, in Javanese, this gives a new meaning in the form of an order to do as the root word. In *ngabektia*, there is a confix, namely the addition at the front and end of the word. The addition of *ng-* a change from *n-* means doing an action stated in the basic form. Another example is An-Nur verse 54 and Al-Mujjadi verse 13, which have *bektia* and *ngabektia* redactions. Both show the command to obey Allah and His Messenger.

- b) *Ngabektia* : In the editorial, the verse contains preaching, reservations, information, and news. Example: Q.S Al-Hujurat verse 14, which is translated and interpreted as follows;

"Wong Arab Badui, sanak-sanak padesan, padha matur: "Kula sadaya sami ngimanaken". Muhammad! Sira dhawuha: "Sira during dianggep ngimanake, manawa ing jeroning atinuta during kanggonan iman, ananging ngucapna:"kula punika Islam". Manawa sira padha ngabektia marang Allah lan UtusanNe, Allah ora bakal ngurangi amalira sathithik bae. Sanyata Allah iku rena paring pangaksama tur Maha Asih."

In this verse, there is a message of information related to the characteristics of a true believer. In interpreting this verse, Bakri Syahid's subtitle reads "Characteristics of a true believer." So, it is clear that this verse contains a message of information in the form of a dialogue between the Prophet Muhammad and the Badui Arabs.

- 6) *Taat* : Bakri Syahid uses the word *taat* in his interpretation of the wording of verses containing news, requirements, information, and news. Example: Q.S An-Nisa' verse 69, which is translated and interpreted as follows;
- "Lan sing sapa wonge **ta'at** ing Allah lan ta'at ing UtusanNe, hiya wong kang kaya mangkono mau bakal kagolongake karo wong-wong kang wus padha kaparingan ni'mat dening Allah...."The object of obedience in this verse is Allah and His Messenger. In this verse, Allah informs us about the position of people who will obey Him and His Messenger in the future. This verse contains information, news, and good news.
- 7) *Ndherek* : The word *ndherek* and its derivatives Bakri Syahid uses to interpret the lafaz *tā'ah* in 2 verses;
- a) *Dherek/Ndherek/Andherek* : The editorial verse contains preaching, reservations, information, and news. Example: Q.S Al-Ahzab verse 71, which is translated and interpreted as follows;

- ”Temen Allah bakal ambecikake tindakanira lan ngapura dosanira. Lan sapa kang ndherek marang Allah lan UtusanNe, temen dheweke oleh kabegjan kang agung.”*
- b) *Ndhereka/Andhereka*: In the editorial, the verse contains commands. Example: Al-Ma'idah verse 92, which is translated and interpreted as follows;
“Lan padha ndhereka marang Allah, lan ndhereka marang UtusanNe, poma padha dingati-atiya! Dene manawa sira padha nglirowakake, padha sumurupa yen tetanggungane UtusanIngsun iku genah mung amedharake da'wah jang cetha. Dadi kang bakal niksa ing sira kabeh iku Ingsun pribadi.”

Other examples are Al-Anfal verse 20 (*andhereka*) and Al-Anfal verse 46 (*andhereka*).

- 8) *Mbangun miturut*: Bakri Syahid uses the word *mbangun miurut* and its derivatives to interpret the word *tā'ah* in 2 versions of the verse;
- a) *Mbangun-miturut/Ambangun-miturut*: The editorial verse contains preaching, reservations, information, and news. Example: Q.S An-Nur verse 52, which is translated and interpreted as follows;
“Lan sapa kang mbangun miturut ing Allah lan UtusanNe, serta wedi ing Allah, lan taqwa ing PanjenenganNe, mesthi dheweke mau bakal padha rahayu.”
 Another example: An-Nisa' verse 80 with the wording: *...ambangun-miturut marang Kanjeng Rasul, sanyata iku wus ambangun-miturut ing Allah...*
- b) *Mbangun turuta* : In the wording of the verse contains an order
 Example: Q.S An-Nur verse 56 which is translated and interpreted as follows;
“Lan padha ngedegna Shalat lan padha bayara Zakat, apa-dene padha mbangun turuta Kanjeng Rasul, supaya sira padha disih dening Allah.”
- 9) *Nyandikani dhawuhing* : Bakri Syahid uses the word *nyandikani dhawuhing* in his interpretation of the wording of verses containing news, requirements, information, and news. Example: Q.S An-Nur verse 53, which is translated and interpreted as follows;
“ Lan wong-wong iku padha sumpah marang Allah kanthi temen-temen, manawa sira prentah mangsah perang, mesthi dheweke mangkat perang. Dhawuh Muhammad: “Sira aja sumpah! Nyandikani dhawuhing Allah iku luwih becik tinimbang sumpah gegorohan. Satemene Allah iku kang Waspada ing samubarang kang padha sira lakoni.”

This verse explains hypocrites who often make but never keep big promises accompanied by oaths. Allah, through the Messenger of Allah, ordered that it is better to take real action instead of promising and swearing. Talk less, but act more and show concrete evidence.

- 10) *Angestokna*: Bakri Syahid uses the word *angestokna* and its derivatives to interpret the word *tā'ah* in 2 versions of the verse;

- a) *Angestokake/angestokake dhawuhing*: The editorial verse contains preaching, reservations, information, and news. Example: Q.S At-Taubah verse 71, which is translated and interpreted as follows;

“Ana dene para wong kang padha Mu'min Priya lan Wanita iku saweneh marang sawenehe padha sih sinihan, dheweke padha mrentah tumindak becik, lan padha nyegah laku ala, lan padha ngedegake Shalat sarta padha aweh Zakat, apa dene padha angestokake dhawuhing Allah lan UtusanNe. Wong kang mangkono iku bakal padha kaparingan sih rahmating Allah, sanyata Allah iku Maha Mulya sarta Maha Wicaksana.” Another example: Al-Fath verse 16 with the wording *angestokake*.

- b) *Ngestokna/Angestokna*: The wording of the verse contains an order. Example: Q.S An-Nisa's verse 59, which is translated and interpreted as follows;

“He para wong Mu'min, sira padha angestokna marang Allah, lan angestokna marang Rasul, sarta angestokna wong kang ngasta Pamerintahan saka sira kabeh. Dene manawa sira padha pasulayan ana ing sawijining perkara, supaya sira padha ambalekake perkara iku marang Allah, (Al-Qur'an) lan Rasul, (Sunnahe)..”

The word "*estu*" in Javanese, part of the *krama* speech level, has several meanings, such as heeding, caring, paying attention, absorbing advice, and obeying seriously. This word also has a derivative form, "*ngestokna*," which comes from the root word "*estu*" with the affix "N-" in front and "-na" behind. The affix "N-" gives the meaning that someone does the action stated by the root word "*estu*", while "-na" indicates an order to act for someone else because "-na" is a benefactive imperative verb.

In addition, there is also the word "*ngestokake*" or "*angestokake*," which comes from "*estu*" plus the suffix "*-ake*." This suffix indicates an action taken for the benefit of someone else. The verb form "*-(a) ke*" is often used in the formal *ngoko* speech level, meaning to do an action for someone else.

In the perspective of the verses of the Qur'an, obedience depicted through the word "*estu*" and its derivatives indicates total obedience both to Allah, His Messenger, and leaders who obey both. As explained in the interpretation of An-Nisa's verse 59 by Bakri Syahid, obedience to Allah must be followed by obedience to the Messenger and then to leaders who obey Allah and His Messenger. Bakri Syahid emphasized that leaders must believe in Allah and His Messenger and practice the Islamic religious order because justice and prosperity will not be achieved without that.

In other verses, such as Al-Fath verse 16, Allah tests the Bedouin's obedience to fight to determine whether it is faithful or just words. In Fussilat verse 11, Allah commands the heavens and the earth to obey Him willingly or under duress, showing that obedience can be achieved even under duress.

The obedience referred to in the word "*estu*" and its derivatives is real, serious, and total obedience, done with awareness of the heart. This is also reflected in Al-An'am verse 162, where all worship, life, and death are only for Allah. The addition of the prefixes "*-na*" and "*-ake*" in the word "*estu*" indicates that the practice of obedience must be done for others and not for oneself, which is in line with the principle that obedience should be a harmony

between the tongue, actions, and heart, with the intention only for Allah, whether willingly or unwillingly.

.Based on the description above, the author concludes that the concept of obedience according to Bakri Syahid is as follows:

a. The meaning of obedience.

Bakri Syahid defines obedience as obedience in various forms, which depend on the context of the verse, the object of obedience, and the model of obedience. Obedience is interpreted with multiple expressions in Javanese, such as "*ngrujuki*" (affirming, agreeing, obeying, and agreeing), "*manut*" (obedient can be willing or forced), "*ndherek*" (following with self-surrender), "*ngabekti*" (respecting and worship), and "*angestokake dhawuhing*" (obedience and obedience with seriousness and penetration into the heart). This indicates that obedience is not only a matter of agreeing, supporting, affirming, or simply obediently carrying out orders but also requires the right attitude of heart, such as being obedient, not fighting, surrendering, and being full of sincerity in carrying out orders, *istiqomah* and under the rules set by Allah and the Messenger of Allah. He teaches and has the right intentions.

b. Levels or stages of obedience from lowest to highest;

1) Lowest level: *ngrujuki* and *maelu*

This is the most fundamental stage. Where someone only agrees, approves, and supports. Obedience at this stage is predominantly not followed by actions, aka tends to be verbal obedience and attitude only. Examples of obedience at this level;

a. Object of obedience: Parents

A child agrees to his parents' request to help wash the dishes after eating. The child also knows that this is important and should be done. But the result is two things: one, the child agrees but, in the end, does not help wash the dishes. And this is the most likely thing to happen. Second, he follows the request because his parents ask him to.

b. The object of obedience: Allah

A Muslim is invited by his friend to pray in congregation at the mosque, and he says yes. Even when his friend finishes at the mosque, he does not follow his friend. His obedience is only limited to the sentence "Yes!" in his mouth but is not proven in his actions. Another slight possibility is that the person also follows his friend's invitation.

c. Object of Obedience: The Messenger

A Muslim agrees that following the Messenger's sunnah is good. However, this agreement is limited to words, such as saying, "I agree that the Messenger's sunnah is important," without implementing the sunnah in his life, for example, not performing the sunnah prayer or saying greetings before entering the house.

d. Object of Obedience: Ulil Amri

A citizen agrees with the government's regulation on maintaining environmental cleanliness. However, he only says, "That's a good rule," but does not do it, such as continuing to litter.

2) Second level: *manut* and *nurut*

This means obeying orders without resistance, opposition, or rebellion and according to the rules. Obedience at this stage can be achieved through willingness or coercion. Examples of obedience at this level;

a. Object of obedience: Parents

A child cleans the house without arguing or fighting after being told by his parents. Although done without complaint, the child's actions when obeying his parents' requests are carried out in one of two conditions: one, not wholeheartedly; two, it could also be wholeheartedly. However, when cleaning the house, the child does it according to the rules. A broom is used to sweep the floor; a duster is used to clean the dust on flower vases, TVs, and others, a mop is used to mop the floor, a floor cleaner is used to clean the floor, not to wash dishes, and so on.

b. The object of obedience: Allah

A person performs the five daily prayers even though sometimes he feels lazy. He still does it because he knows it is an obligation from Allah, and there is no other choice. In addition, the person performs the prayer by paying attention to the rules—not carelessly. He does it in two ways: sincerely or forcefully. Correct.

c. Object of Obedience: The Messenger

A Muslim performs the five daily prayers because he knows they are the Messenger's command. Sometimes, he does them under duress, such as postponing them until the last time. He still follows the rules, but he does so without enthusiasm or sincerity.

d. Object of Obedience: Ulil Amri

A person obeys the government's rules to pay vehicle tax on time but does so reluctantly because he fears being sanctioned. However, he still follows the established procedures.

3) The third level: *ngabekti* and *taat*

Obedience at this stage includes devotion, worship, loyalty, obedience, and deep respect. A person not only carries out orders but is also loyal and appreciates the person who gives the order. In Javanese Ethics, as quoted by F.M. Suseno from Hildred Geertz, this respect is based on three main feelings: *wedi* (fear), *isin* (shame), and *sungkan* (uncomfortable).⁹¹

Wedi arises from fear if the behavior does not receive grace or even brings the wrath of God. *Isin* arises from shame if the behavior is not under God's teachings or forgetting that God is always watching. *Sungkan* is a feeling of discomfort if one's behavior causes discomfort or something inappropriate.

At this stage, obedience becomes a form of harmony between the tongue, heart, and actions, accompanied by a deep respect for God.

An example of obedience at this level;

a. Object of obedience: Parents

⁹¹ Sri Handayani, 'Unggah-Ungguh Dalam Etika Jawa', *Fakultas Ushuluddin Dan Filsafat Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta* (2009): 23, https://repository.uinjkt.ac.id/dspace/bitstream/123456789/7486/1/SRI_HANDAYANI-FUH.pdf.

A child helps his parents carry things with full respect; he is angry if he does not get approval from his parents or if he is scolded. He is angry if his parents are carrying everything while many are watching. He is embarrassed if his parents are shopping while he is relaxing. The child is also aware that his actions are a form of his devotion to his parents, a form of his obedience, and a form of his devotion as a child.

b. The object of obedience: Allah

A person always performs prayers and realizes that this worship is a form of respect and devotion to Allah. He is afraid that if he does not pray, he will be angry with Allah; he is also scared that Allah will not accept his prayer, and he is also afraid that Allah will not have mercy on him. He also feels uncomfortable if he doesn't pray because Allah has given him many blessings, but what he does in return is not praying. Apart from carrying out his obligations, he makes prayer a form of loyalty to Him, servitude, and obedience.

c. Object of Obedience: Rasul

A Muslim not only carries out the sunnah of Rasul, such as giving alms but also does it with respect and full awareness, which is the teaching of Rasul. He feels ashamed if he does not do it, and he is also afraid that his actions are contrary to the sunnah of Rasul.

d. Object of Obedience: Ulil Amri

Citizens respect the government by obeying traffic regulations such as wearing helmets or stopping at red lights, not only because they fear being ticketed but because they know the rules are made for the common good. He feels ashamed and uncomfortable if he violates the rules.

4) Fourth level: *ndherek* and *nyandikani dhawuhing*

Obedience at this stage is done continuously. So, there is no condition for choosing to obey one thing and not another. In addition, obedience is done according to the rules and order, no less and no more, and accompanied by an attitude of surrender. Obedience at this stage also demands harmony between the tongue, heart, and actions. Examples of obedience at this level;

a. Object of obedience: Parents

The child routinely and consistently helps his parents clean the house without being asked again other than the first command. This is done continuously, whether the parents are present or not, with complete resignation. The child cleans the house according to the rules and order.

b. The object of obedience: Allah

A person consistently fasts, not only during the month of Ramadan but also during sunnah fasts. His obedience continues without choosing when to obey and when not to. When fasting, a person does so by following the proper rules—not only fasting but also paying attention to what to do, what to give up, what to do a lot when fasting, and what to reduce.

c. Object of Obedience: The Messenger

A Muslim routinely performs the sunnah fast on Mondays and Thursdays without being reminded. He does it consistently, in easy and difficult circumstances, intending to follow the Messenger's sunnah perfectly.

d. Object of Obedience: Ulil Amri

Residents routinely participate in community service in their neighborhood without being asked or reminded by the RT head. He does it sincerely and follows community service rules, such as throwing garbage in the designated place and not damaging public facilities.

5) Highest level: *ambangun miturut* and *angestokake dhawuhing*

At the highest level, obedience is not only at the capable level. So, under any circumstances, someone must be ready to carry out orders. Whether easy or difficult, light or heavy. Willing or forced. The highest obedience is obedience without buts. The highest obedience involves sincerity and real action in taking orders seriously, without hesitation, and full of care and attention. The highest level of obedience is always accompanied by a heart full of willingness to receive and carry out orders. Obedience at this stage is always carried out thoughtfully and totally. Obedience at this level is also always positive. Obedience at this level is also only directed towards Allah alone. Alisa does not expect praise or rewards other than the Almighty. Examples of obedience at this level;

a. Object of obedience: Parents

Children help their parents with complete initiative and promptly carry out orders. For example, washing dishes without waiting to be ordered and with full and even complete sincerity. In cleaning, also do it in the best way, such as using soap in washing dishes, removing stains, and ensuring that the plates are clean, not slippery from soap marks, and do not smell bad and even tend to smell good. So that the plates can be reused at any time, children do this because they hope for Allah's pleasure, not because they expect praise from their parents.

b. The object of obedience: Allah

A person performs prayers and fasts with complete willingness, without feeling heaviness or burden, even though he may be in a difficult situation. He prays and fasts with total sincerity, even under challenging conditions, because of the awareness and concern that Allah's command must be carried out sincerely and unconditionally. A person performs prayers and fasts with complete sincerity. He does not just pray and fast but perfects both. He avoids what reduces the perfection of prayer and fasting and does what increases the perfection of both. He does this sincerely only for the sake of Allah and not for anything else.

c. Object of Obedience: The Messenger

A Muslim who always emulates the Messenger's morals in every aspect of life, even under challenging conditions. For example, he continues to help others sincerely despite facing personal difficulties. He carries out the Messenger's sunnah with complete attention to detail, such as ensuring that his intentions are purely for Allah and not for the praise of humans.

d. Object of Obedience: Ulil Amri

A citizen who participated in the greening program initiated by the government with great enthusiasm and sincerity. He planted trees and cared for them, ensuring they grew well without expecting anything in return. He did it wholeheartedly as a form of obedience to the leader for the good of the environment and the wider community.

D. Conclusion

According to Bakri Syahid's interpretation in *Al-Huda*, obedience is not a passive act or mere compliance with repeated orders. Still, depending on the context and the command's object, it involves various levels of deep and meaningful obedience. In Javanese terms, stages of obedience—such as *nggrujuki*, *manut*, *ndherek*, *ngabekti*, and *angestokake dhawuhing*—range from basic agreement and support to wholehearted and consistent obedience performed with sincerity and deep respect, even under challenging circumstances.

At the lowest level, obedience is limited to following orders without personal initiative, while at the highest level, it is marked by sincerity, unconditional dedication, and heartfelt acceptance. Ideal obedience integrates respect, awareness, willingness, and conformity to divine commands, reflecting love and devotion to Allah and His Messenger.

Bakri Syahid highlights that the Islamic concept of obedience is dynamic and varies in depth and intention. His interpretation, influenced by Javanese culture and his military background, underscores the role of sincerity and respect in enhancing submission to divine commands. This is particularly evident in his commentary on An-Nisa's verse 59, where he connects obedience to Allah, the Prophet, and leaders with the principles of harmony, respect, and total commitment.

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