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LOCALITY REASONING BEHIND KIAI SHOLEH DARAT'S THOUGHT IN *MAJMŪ'AT AL-SYARĪ'AH AL-KĀFIYAH LI AL-'AWĀM*

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Abstract: A study of the works of Indonesian clerics, especially at the end of the 19th century was very dynamics. The discovery of local wisdom in the communication aspect is often found in the works of Indonesian scholars. In some cases, the archipelago aspect also influenced their intellectual works. For example, The book of fiqh entitled *Majmū'at al-Syarī'ah al-Kāfiyah li al-'awām* by Kiai Sholeh Darat, was written using the coastal model of Javanese language (*al-lughah al-Jawiyyah al-merikiyyah*). Kiai Sholeh Darat's choice of the Javanese language as a means of communication became his literacy vision with the hope that the Javanese people at that time could understand and easily follow the message of the book. In addition to the language aspect, the local wisdom appears in the appearance and explanation aspects. Kiai Sholeh Darat chose to use the *pegon* script to interpret the book. Besides, in explaining the contents of the book, Kiai Sholeh Darat often provides examples of the issues discussed with several cases common in the public such as the *Memule Dayang Merkayang*, counting for "good day", Choosing market day, Nyahur tanah, Scales Size and so on.

Keyword: Kiai Sholeh Darat, *Majmū'at al-Syarī'ah al-Kāfiyah li al-'awām*, Locality Reasoning.

INTRODUCTION

Study of Islam in Nusantara shows that the term local wisdom is not new if it refers to a historical fact of spread of Islam in Nusantara that is preached by way of embracing and aligning culture and did not suppress it. From the history of the foundation is the nature of Islam in Nusantara rated friendly and open as well differ with Islamic character development in several regions of other countries tend to be more rigid and intolerant.



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From the period of history for several centuries can be traced how the dynamics of Islamic identity, relations among religions, genealogy knowledge to networking among scholars on which the conceptualization of Islam Nusantara face was awakened. There are thousands of Nusantara scholars' manuscripts which collect knowledge in the books and teach them through the system of *bandongan* and *sorogan* in pesantren. Their works become a major reference in the learning system in mosque and Madrasah (Islamic school) up to now. Java scholars script writing text namely pegon, using the Arabic script but using the Javanese language. In the area of Bugis, Serang script became part of the tradition of Muslim knowledge that became the basis of the production of important texts (Bizawie, 2016:2).

Thus since the arrival of Islam in Nusantara archipelago¹, the development of research books (*turath*) were developing very dynamically. The layout of the dynamics was not only on the approaches, tendencies and patterns or particular perspective, but also occurred in the area of interpretation and explanation were in line with the spread of Islam to a few areas in the country, so that many works could be written in local languages. Anthony H Johns calls this process of translating local languages with the term "vernacularized" (Saenong, 2006:579). Some examples of scholars' books written by local language regions, such as first complete Tafsir book in Indonesia *Tarjumān al-Mustafid* written by Abdur Raūf bin 'Alī al-Fansūrī in the Malay language with Java script (pegon), Sundanese Tafsir *Al-Furqān*, works of A. Hasan, *Tafsir Al-Ibriz li Ma'rifat al-Tafsir al-Qur'an al-Aziz* by Kiai Bisri Mustafa, Tafsir of Fayḍ ar-Raḥmān and *Majmū'at al-Syarī'ah al-Kāfiyah li al-'awām* were both written by Kiai Sholeh Darat using Arabic script pegon.

Thus in the late 19th century and early 20th century, many scholars of Indonesia produced great writing. Not a few of their works were written in Arabic. According to Munawir Aziz, after Kiai Rifa'i of Kalisasak (1786 - 1875), who wrote the book of the Java language, it seemed that Kiai Sholeh Darat was the only Kiai in the end of the 19th century whose religious writings written in Javanese. He wrote the book with lafadz pegon (Arabic Javanese) were all using the Javanese language coastal or termed as *al-lughah al-Jawiyah al Merikiyyah* (local Javanese language). In his book, *Majmū'at al-Syarī'ah al-Kāfiyah li al-'awām*, Kiai Sholeh Darat wrote, "*kerono arah supoyo pahamong wong-wong*

¹ Some researchers and historians have different opinions about the early history of Islam into the archipelago Along with theory and its argument. Azyumardi Azra in his dissertation that has been translated into Indonesian by title Ulama Network Middle East and the archipelago. Seventeenth and eighteenth centuries', has been peeling in some detail. Typically, there are three main issues that are often debated, where as all advent of Islam, the carrier and the time of arrival. Generally, the Dutch Bachelor as Pijnappel, Moquette which is further supported by Kern, Winsted, Bousquet, Vlekke, Gonda, Schrieke and Pl, argued that Islam came in this archipelago are from Gujarat - India, with consideration of the findings - findings tombstone like in Gresik, East Java and in Pasai, West Sumatra. Headstones in Pasai dated 27 September 1428, the tombstone Malik Ibrahim (w.1419) in Gresik. This theory was refuted by Marrison which states that Islam is derived from the Coromandel to the end of the century - 13. According to another source such as the source - the source of China, the results of seminars in 1963 and 1978 in Medan and Aceh and the opinion Naquib Al - Attas said that Islam entered archipelago of Arab origin directly since the first century hijrah or centuries - 7 and to - 8 AD. Regardless of differences of opinion about the early history of Islam in this archipelago, a study written Azra very helpful arranging the study of the formation process of Islam in Southeast Asia, especially in Indonesia (Azra, 1994:23-29, Sunyoto, 2017:298-299).



amsal ingsun awam kang ora ngerti boso Arab muga-muga dadi manfaat bisa ngelakoni kabeh kang sinebut ing njeroni iki tarjamah". This statement clearly became the origin of the vision of literacy of Kiai Sholeh Darat (Aziz, 2013).

Thus, the use of the Javanese language and script pegon particularly in this fiqh book *Majmū'at al-Syarī'ah al-Kāfiyah li al-'awām* because this book was intended for the Java community considered very compatible with the use of the Javanese language to help the public of Java to be able to understand the message and the message of the book could be digested by the layman. In addition to the expert in the use of communication media by using the Javanese language and script pegon, Kiai Sholeh Darat was also very skilled when attributing religious explanations with some real phenomena that occurred in the middle of the community. By raising case by case basis was certainly intended to better understand and unearth the teachings of Islam to the audience the Javanese community. This is where the basic aspects of the locality seen in the thinking and attitude of Kiai Sholeh Darat.

The book used as study materials was *Majmū'at al-Syarī'ah al-Kāfiyah li al-'awām* or better known in the Javanese community and the schools referred to *Majmū'at*. In addition to outlining the issues of fikih, Book *Majmū'at* also reviewed the faith and morals even included some aspects such as the issue of locality indigenous issues that are commonly practiced in the Javanese community. But to limit this study, researchers focused on the discussion of aspects of the locality on the book *Majmū'at* consisting of forms of local tradition (local wisdom) on the book *Majmū'at* and how the views of Kiai Sholeh Darat against the practice of the locality.

RESULT AND DISCUSSION

A. Profile of Kiai Sholeh Darat and *Majmū'at al-Syarī'ah al-Kāfiyah li al-'awām* Overview

Kiai Sholeh Darat born in the District Cumpleng Kedung Mayong Jepara, Central Java around 1820 AD. Another history, Kiai Sholeh Darat was born in Bangsri Jepara. This year of his birth coincided with the year of the birth of the charismatic scholar from Bangkalan namely Kiai Kholil Bangkalan. Kiai Sholeh Darat was born and raised in a pious family who loved the homeland. His father was Kiai Umar who was a prominent and respected scholar especially in the north coast of Java. Kiai Umar was also a fighter Java War (1825 - 1830), as well as one of the confidence of Prince Diponegoro (Agus Irfan, 2020: 64-65, Saha, 2003:145, Salim, 1995:16).

Kiai Sholeh Darat had a long history of good education at home or when living in Mecca. Over in the homeland Kiai Sholeh Darat ever learnt to Kiai M. Syahid, a scholar caregiver of Pesantren Waturoyo, Margoyoso, Kajen, Pati and grandson of Kiai Mutamakkin who lived during Pakubowono II (1727-1749). To this Kiai Syahid, Kiai Sholeh Darat studied some fikih books such as *Fath al-Qarīb*, *Fath al-Mu'īn*, *Fath al-Wahhāb*, *Minhāj al-Qawīm*, *Syarh al-Khaṭīb* and others. Kiai Sholeh Darat had also been *santri kalong* in the area of Semarang. He studied *Nahwu* and *Sharaf* to Kiai Ishak Damaran, studied astronomy to Kiai Abu Abdillah Muhammad bin Hadi Buquni, studied



the book of *Jawhar al-Tawhīd* and Minhāj al- 'Ābidīn to Kiai Ahmad Bafaqih and studied book of *Masā'il al-Sittīn* to Kiai Abdul Ghani Bima Semarang.

While being settled in Mecca, Kiai Sholeh Darat had studied book *Umm al-Barāhīn* and several books of Fikih to some famous scholars at the time as Syeh Muḥammad al-Maqrī and Sheh Muḥammad Ibn Sulaymān Ḥasballāh. In addition, he also learned *Iḥyā 'Ulūmuddīn* to Sayyid Aḥmad Ibn Zaynī Daḥlān and Muḥammad Sayyid Sāliḥ al Zawawi al Makki, and also studied the book of *Al-Hikam* to the Sheikh Ahmad al-Naḥrāwī al-Miṣrī. Kiai Sholeh Darat also studied Tafsir al-Qur'an to Shekh Jamāl, a mufti of Hanafiyya schools in Mecca. Of some teachers in the holy land, Kiai Sholeh Darat got "diploma" or sanad. And from here precisely what was learnt by Kiai Sholeh Darat of these books became a source of inspiration for the majority of his writings mostly printed in pegon writing (Bagus Irawan dkk, 2016: xxvii-xxix).

Kiai Sholeh Darat was also contemporary of Kiai Nawawi Banten who lived during 1813 - 1897 AD. Both were friends when lived together in Mecca, even some of their teachers were alike. Both were the same as having works in the field of interpretation. Kiai Nawawi Banten Labid wrote tafsir *Marāḥ Labīd li Kasyf Ma'nā al-Qur'ān al-Majīd* which consisted of two volumes and published in Egypt in the year 1305 H / 1887 AD. While Kiai Sholeh Darat wrote tafsir *Fayḍ al-Raḥmān* in the Javanese language printed for the first time in the year 1312 H / 1894 AD and published by Dar al-Kutub Al Munawwar, Semarang in 1354 H / 1935. According to Salim Abdullah, Kiai Kiai Sholeh Darat's reputation was not as famous as Kiai Nawawi Banten among the scientific world or national level. It was to be expected the possibility of the name of Kiai Nawawi Banten was introduced by Snouck Hurgroje who was in Mecca during the years 1884 - 1885, while Kiai Sholeh Darat at the time had returned to his homeland and opened a boarding school in Semarang. In addition, the works of Kiai Nawawi Banten amounted to more than 34 pieces by using Arabic and circulated in the Middle East and Indonesia, while Kiai Sholeh Darat's works were more or less 12 pieces, and even used local language, the Java language with local distribution only in Java (Salim, 1995: 5-6).

Another perspective suggests that the choice of Kiai Sholeh Darat use the Pegon characters in almost all his works because he lived at a time when boarding was being a process of consolidation as a center of Islamic learning and a base of forming student community. Did Pesantren not only present their own Islam which was increasingly different from the Islam-oriented colonial discourse by penghulu, but also lead to the creation of a space for the Islam vernacularized process (Bizawie, 2019: 446-447).

From the history and intellectual traditions of the pesantren, Kiai Sholeh Darat was appropriately referred to as "a great teacher". Because of having already successfully delivered some students as great teachers (Kiai), Kiai Sholeh Darat's knowledge altitude also appeared from several monumental works. Among students and leaders who had be taught by Kiai Darat Sholeh included, Kiai Hasyim Asy'ari the founder of Nahdlatul Ulama, Kiai Ahmad Dahlan, the founder of Muhammadiyah, Kiai Dahlan R. Tremas, an astronomer, Kiai Amir Pekalongan, son in law of Kiai Sholeh Darat, Kiai Idris Solo, Kiai Sya'ban bin Hasan Semarang, Kiai Abdul Hamid Kendal, Kiai Tahir, Kiai Dimiyati Tremas,



Kiai Khalil Rembang, Kiai Munawir Krapyak Yogyakarta, Kiai Tafsir Anom *penghulu* of Keraton Surakarta and R.A. Kartini Jepara, dan others (Faiqoh, 2018:93, Ulum, 2016: 35). At the age of 83, Kyai Sholeh Darat died and was buried in a common grave Bergota Semarang on 28 Ramadhan 1321 H / December 18, 1903 AD.

While *Majmu'at al-Syari'ah al-Kafiyah li al-'awam*, Kiai Sholeh Darat's work uses Javanese language and Arabic script like their other books, *Munjiyā*, *Laṭāif al-Tahārah*, *Jawhar al-Tawhīd*, *Fayḍ al-Rahmān*, *al-Mursyid al-Wajīz*, *Syarḥ al-Burdah*, "pasolatan" and others which are popular among Javanese Islamic boarding school (pesantren), especially in central Java.

Majmu'at al-Syari'ah al-Kafiyah li al-'awam written by Jazuli, Kiai Sholeh Darat's scribe on 08 *Sha'ban Sanah Gusti Hijrah*. The word "Gusti" is the code of the arabic numerals commonly known as a *ba ja dun ha wa zun* and others. *Ghin* letter in the word of Gusti appointed as the code number 1000, letter *Sin* appointed as the code number 300 while the letter *Ta* appointed as the code number 9. Thus, *Sanah Gusti Hijrah* means $1000 + 300 + 9 = 1309$ H or according to the calendar arranged by Joachim Mayr, as quoted from Abdullah Salim, is on March 1892 AD. It can be understood that at the end of the 19th century, the books had been published and had been used in General (Salim, 1995: 6). *Majmu'at al-Syari'ah al-Kafiyah li al-'awam* categorized as Islamic Jurisprudence book (fikih) because most of its content consists of a matter of jurisprudence, although it is also tucked by *Ushuluddin* issues (theology) and morals. *Majmu'at al-Syari'ah al-Kafiyah li al-'awam* was written at 1309 H or in 1892 AD and printed in 1899 AD and it can be understood that the book was compiled in the Dutch colonial period.

In general, this book contains three themes namely the basic aqidah of Islam, morality, and Islamic law along with various problems. If this is elaborated further, the contents of the book *Majmu'at al-Syari'ah al-Kafiyah li al-'awam* outline contains as follows; Muqaddimah as well as discussion of aqidah and morals, prayer, zakat, fasting, pilgrimage and umrah, *al-bai' wa ghairih* (buying and selling), *al-halāl wa al-harām*, *al-qard*, *al-ljārah* (rent), *al-aḥkām al-nikāḥ*, *bāb al-dzabā'ih* (slaughtering), *al-'itq* (freeing slaves), and ending with a betel from the author of the book.).

B. Locality Reasoning Behind Kiai Sholeh Darat's Thought in *Majmu'at al-Syari'ah al-Kafiyah li al-'awam*

As explained before, *Majmu'at al-Syari'ah al-Kafiyah li al-'awam* is Islamic Jurisprudence book with local wisdom, either Kiai Sholeh Darat's good locality in the form of appearance and language or in the form of thought. Elements of local wisdom or locally reasoning in *Majmu'at al-Syari'ah al-Kafiyah li al-'awam* are as follows:

I. Localities in Appearance and Language

As shown in the course of Kiai Sholeh Darat, almost all of his works are written in coastal Javanese language or commonly called *al-lughah al-Jawiyyah al Merikiyyah* (local Javanese language). Kiai Sholeh Darat's initiative aims facilitate the laymen to understand Islam in Java. In one of the chapters in *Majmu'at al-Syari'ah al-Kafiyah li al-'awam*, Kiai



Sholeh Darat states that "this book is short and simple". It is only intended for the layman like me. Therefore, I do not make this book cover all aspects of Islamic jurisprudence. It only addresses those aspects most commonly practiced by laymen of Muslims" (As-Samarani, 1374 H: 4). In addition, the use of the Arabic letter pegon in *Majmū'at al-Syarī'ah al-Kāfiyah li al-'awām* will also facilitate the Muslims in Java using Javanese language in understanding the ideas presented by Kiai Sholeh Darat's book.

For his efforts, it is fair that some have considered that Kiai Sholeh Darat was the most meritorious revive and disseminate the Arabic script writing pegon. Through his work, he has contributed to strengthening the pesantren-based Islamic discourse in the context of the Javanese community. This shows that it provides confirmation of the identity of the school and its students, which are different from the colonial project who was required to use the Latin script. Pegon script in the context had political and cultural role for students and strengthen the community of students who were ready against the colonial.

2. Localities in Communication

According to Koentjaraningrat, as written by Ahmad Baidowi states that communication itself means message delivery process by one person to another to inform, change attitudes, opinions or behavior, either directly through the oral or indirectly by media.

In communication, there are some elements, namely the sender or communicator (sender), the message (message), channel (channel), receiver or communicate (receiver), feedback (feedback), as well as the agreed rules (protocol). Sender or communicator (sender) is the party that sends or gives a message to the other party. Message (message) is the content of the message delivered by one party to another. Channel (channel) is a medium in which the message is conveyed to the communicant. Recipients (communicate) is the party that receives messages from other parties. Feedback (feedback) is the response of the recipient of the message on the contents of the message. While the rules (protocols) are regulations agreed by communicators about how the communication is executed (Baidowi, 2015: 46).

As explained before, it can be understood that *Majmū'at al-Syarī'ah al-Kāfiyah li al-'awām* is a media used by Kiai Sholeh Darat to convey the Islamic message while emphasizing the perspective and attitude as Muslims when they address a problem. This was seen when Kiai Sholeh Darat exemplifies "murtad" in conduct that brings Kufr who is a person wearing a suit, hat and tie as prevalent among the invaders at that time. In more straightforward Kiai Sholeh Darat said "*lan harom ingatase wong Islam nyerupani penganggone wong liya agama Islam sanediyen ora demensapa wonge nganggo penganggone liyane ahli Islam kaya klambi jas atawa topi atawa dasi maka dadi murtad rusak islame sanadeyan atine ora demen*" (As-Samarani, 1374 H: 24-25).

Kiai Sholeh Darat's options in giving the example above would not only concern with faith, but Kiai Sholeh Darat also was teaching and educating the soul nationalism in the



Javanese community. It is understandable that the book compiled in the Dutch colonial period which was written in 1309 H or in 1892 AD, and printed in 1899 AD.

3. Localities in Thinking

Given the target audience of the *Majmū'at al-Syarī'ah al-Kāfiyah li al-'awām* are laymen of Muslims around Java or Javanese community that has fused with customs, hence; to clarify the religious issues, Kiai Sholeh Darat concern on local custom issues like "memule dayang merkayangan" by giving *sajen*, *sedekah bumi*, the calculation of *pasaran*, and the size scales.

a) About Memule Dayang with Offerings (Sajen)

One example of religious explanations linked to local customs is when Kiai Sholeh Darat described the meaning of murtad (apostasy) in deed. He stated that the example of apostasy in deeds "memule dayang merkayangan" (Honoring spirits who control certain areas) by providing offerings (*sajen*) with the aim that these spirits provide benefits or deny the danger. As an expression in the Javanese language, Kiai Sholeh Darat wrote "lan warnane murtad kang kaping telune iku bangsa penggawe lan penganggo kaya lamon sujud maring berhalah atawa memule maring dayang merkayangan kelawan najeni panganan ana ing pawon atawa ana ing sawah-sawah atawa ana ing endi-endi panggonan kang den nyana ana jine nuli den sajeni supaya aweh manfaat atawa nolak medhorot iku kabeh dadi kufur" (As-Samarani, 1374 H: 23).

The term used by Kiai Sholeh Darat with "memule" "dayang" to give "sajen" are terms that are commonly used by Javanese. They held a "selametan" equipped with a rice dish with side dishes specific to the worship of certain spirits to be given salvation. These acts are assessed by Kiai Sholeh Darat as an act that could lead to apostasy (murtad). Furthermore, Kiai Sholeh Darat added that the villagers held a "sedekah bumi (charity for the earth)" with the aim of honoring "dayang" of the village concerned is an act of *kufur*. These acts are judged illegal if it is believed that the "dayang" that is keeping the village and that has benefited the people and keeps the rice fields.

b) Calculation of *Pasaran*

Another example of religious explanation given by Kiai Sholeh Darat is attributed to local custom of Javanese community about the calculation of *pasaran* and the tradition of *Yahur Tanah*. On calculation of *pasaran* like *Paing*, *Pon*, *Wage*, *Kliwon* and *legi*, the Javanese believed *pasaran* has meaning, either for birth or for traveling. Kiai Sholeh Darat forbids a man who goes to a shaman who foresees the circulation of a star or something based on the days of *pasaran*. The act is a major sin could even make a person become an apostate (murtad). Kiai Sholeh Darat said "utawi artine dukun ahli nujum iku wong kang methek kelawan itungan lakone lintang manazil atawa lakone dina lan pasaran pon kliwon kaya lakone wong falasifah ngitung itunge buruj rolas koyo wus kasebut ana ing kitab Yunani maka utawi mengkono mengkono iku kabeh harom dosa gede lamon ngendel metheke maka dadi kufur murtad" (As-Samarani, 1374 H: 26-32).



c) *Yahur Tanah*

The tradition of "Yahur Tanah" or commonly referred to "selametan" on certain days has been criticized by Kiai Sholeh Darat, moreover; "selametan" using (human corpse) *mawayit's* treasures that still have responsibilities or small children where treasures have not been shared, therefore; it can be convicted forbidden heresy *munkarat* (As-Samarani, 1374 H: 36). Kiai Sholeh Darat's views on *selametan* associated with certain days of death, actually rectifying a wrong notion among ordinary people. If *selametan* is interpreted as alms, it can certainly be highly recommended in Islam for not being associated with a particular day and do not use *mawayit's* property that still have responsibilities.

According to Abdullah Salim, Kiai Sholeh Darat's attitude against *sajen* (offerings), *selametan* or charity linked to certain days of death, is not influenced by the ideology of the Wahhabis, but because it is not in line with the teachings of Islam and of the Kiai Sholeh Darat's many writings that shows that he is a Sunni scholar who enforces mazhab Syāfi'ī (Salim, 1995: 118). Thus, it can be seen how Kiai Sholeh Darat is not only clever to link religious issues with aspects of the locality (local wisdom), but he also has a strict Islamic perspective. This becomes important in drawing out Islamic though that gave rise to the extreme right that's easy to blame other groups, on the other hand, gave birth to extreme left that deconstructs sharia on behalf and aspects of the locality (local wisdom).

d) Size Scales

To enable person to understand *zakat*, especially foodstuff, Kiai Sholeh Darat described *nisab padi* (rice) and *beras* (rice) in terms of size scales which had already been known as *dacin* and *kati*. Therefore, *nisab rice* (*beras*) is 10 *dacin* and 30 *kati* and its *zakat* is tenth of that. Afterwards, *nisab rice* (*padi*) with its skin and grass is 20 *dacin* and 30 *kati*. According to Sutan Muhammad Zain quoted by Abdullah Salim, he said that *kati* was a measure of weight. 100 *kati* equal to 62.5 kg, or one *kati* equals 0.625 kg. So, if *nisab rice* complete with its skin and grass is 20 *dacin* 30 *kati* then more or less the same as the 2030 *kati* x 0,625 kg = 1368.75 kg (Salim, 1995: 119). In recent context, the term of *kati* and *dacin* may not be well known, but at least it becomes historical information that the term is prevalent in his day. It is the expertise of Kiai Sholeh Darat in explaining the rules of the size of *zakat* in a public's acceptable language.

CONCLUSION

As the end of the discussion of this paper, the author asserts that Islamic jurisprudence (*fikih*) book *Majmū'at al-Syarī'ah al-Kāfiyah li al-'awām* written by Kiai Sholeh Darat is a form of local knowledge or local wisdom of the author. Wisdom can, for example; be seen from the language and communication display, in addition to the charge of the ideas contained in the book. Kiai Sholeh Darat's options to write using the Javanese language and Arabic script *pegon* intended that the Javanese community could be understood and digested by the layman. Efforts to make it easier were the vision of Kiai Sholeh Darat's literacy.



In addition to the display of wisdom in language, Kiai Sholeh Darat is very good at understanding the message of Islam by showing real cases that occur in the community as " *memule dayang merkayangan* " by giving offerings (sajen), charity for earth (sedekah bumi), the calculation of pasaran, and the size scales (for zakat). What is interesting then, Kiai Sholeh Darat did not only manage to show real cases but he was also accompanied by a clear stance as a Muslim although the custom had ancient roots in the community. Rejection of Kiai Sholeh Darat against the indigenous deviant was not because of the influence of certain teachings, but it was because it was not in line with Islamic teachings. The other interesting thing is the soul of nationalist of Kiai Sholeh Darat indicated by the rejection of the habits of the Netherlands as part of anti-murtad on one side and pushed the Javanese community to continue against Dutch colonialism on the other side.

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