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.


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.
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 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).

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amsal ingsun awam kang ora ngerti boso Arab muga-muga dadi manfaat bisa ngelakoni kabehe 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 Majmu’at al-Syar’ah al-Kafiyyah 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 Majmu’at al-Syar’ah al-Kafiyyah li al-‘awām or better known in the Javanese community and the schools referred to Majmu’at. In addition to outlining the issues of fikih, Book Majmu’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 Majmu’at consisting of forms of local tradition (local wisdom) on the book Majmu’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 Majmu’at al-Syar’ah al-Kafiyyah 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 Kholid 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-Qarib, Fath al-Mu’in, Fath al-Wahhob, Minhaj al-Qawim, Syari al-Khatib and others. KIAI Sholeh Darat had also been santri kalang 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-Tawhid and Minhāj al-ʿAbidīn to Kīā Ahmad Bafaqīh and studied book of Masūl al-Sittān to Kīā Abdul Ghani Bīma Semarang.

While being settled in Mecca, Kīā Sholeh Darat had studied book Umm al-Barāhīn and several books of Fikih to some famous scholars at the time as Syeh Muhammad al-Maqrī and Sheh Muḥammad Ibn Sulaymān Ḥassallāh. In addition, he also learned Ḥiyyā Ṣūyūdīn to Saiyīd Ahmad Ibn Zaynī Daḥlān and Muḥammad Saiyīd Sāliḥ al Zaŭwāwī al-Makki, and also studied the book of Al-Hikam to the Sheikh Ahmad al-Nahrāwī al-Miṣrī. Kīā Sholeh Darat also studied Tafsīr al-Qurʾān to Shekh Jāmīl, a mufti of Ḥanaфиyya schools in Mecca. Of some teachers in the holy land, Kīā Sholeh Darat got "diploma" or sanad. And from here precisely what was learnt by Kīā 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).

Kīā Sholeh Darat was also contemporary of Kīā Nawawī 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. Kīā Nawawī Banten Labid wrote tafsīr Marāh Labīd li Kasyf Maʿnā al-Qurʾān al-Majfīd which consisted of two volumes and published in Egypt in the year 1305 H / 1887 AD. While Kīā Sholeh Darat wrote tafsīr 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, Semaρang in 1354 H / 1935. According to Salīm Abdullaḥ, Kīā Sholeh Darat's reputation was not as famous as Kīā Nawawī Banten among the scientific world or national level. It was to be expected the possibility of the name of Kīā Nawawī Banten was introduced by Snouck Hurgroje who was in Mecca during the years 1884 - 1885, while Kīā Sholeh Darat at the time had returned to his homeland and opened a boarding school in Semaɾang. In addition, the works of Kīā Nawawī Banten amounted to more than 34 pieces by using Arabic and circulated in the Middle East and Indonesia, while Kīā Sholeh Darat’s works were more or less 12 pieces, and even used local language, the Java language with local distribution only in Java (Salīm, 1995: 5-6).

Another perspective suggests that the choice of Kīā 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, Kīā Sholeh Darat was appropriately referred to as "a great teacher". Because of having already successfully delivered some students as great teachers (Kīā), Kīā Sholeh Darat’s knowledge altitude also appeared from several monumental works. Among students and leaders who had been taught by Kīā Darat Sholeh included, Kīā Hasyim Asy’āri the founder of Nahdlatul Ulama, Kīā Ahmad Daḥlan, the founder of Muḥammadiyah, Kīā Daḥlan R. Tremas, an astronomer, Kīā Amir Pekalongan, son in law of Kīā Sholeh Darat, Kīā Idris Solo, Kīā Sya’in bin Hasan Semaɾang, Kīā Abdul Hamid Kendal, Kīā Tahir, Kīā Dimyati 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 Majmū‘at al-Syarī‘ah al-Kāfiyyah li al-‘awām, Kiai Sholeh Darat’s work uses Javanese language and Arabic script like their other books, Munījyā, Latā‘if al-Tahōrah, Jawhar al-Tawhid, Fayd al-Raḥmūn, al-Mursyid al-Wajīz, Ṣyarī‘ al-Burdaḥ, “pasolatan” and others which are popular among Javanese Islamic boarding school (pesantren), especially in central Java.

Majmū‘at al-Syarī‘ah al-Kāfiyyah li al-‘awām 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). Majmū‘at al-Syarī‘ah al-Kāfiyyah li al-‘awām 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. Majmū‘at al-Syarī‘ah al-Kāfiyyah li al-‘awām 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 Majmū‘at al-Syarī‘ah al-Kāfiyyah li al-‘awām outline contains as follows; Muqaddimah as well as discussion of aqidah and morals, prayer, zakat, fasting, pilgrimage and umrah, al-bai‘ wa ghairī‘ (buying and selling), al-halāl wa al-harām, al-qard, al-jā’rāh (rent), al-ahkām al-nikāh, bāb al-dzabā‘ī (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 Majmū‘at al-Syarī‘ah al-Kāfiyyah li al-‘awām

As explained before, Majmū‘at al-Syarī‘ah al-Kāfiyyah li al-‘awām 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 Majmū‘at al-Syarī‘ah al-Kāfiyyah li al-‘awām 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 Majmū‘at al-Syarī‘ah al-Kāfiyyah li al-‘awām, 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 Majmu’at al-Syar’i’ah al-Kafiyyah li al-‘awam 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. Pegan 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 (recover), 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 Majmu’at al-Syar’i’ah al-Kafiyyah li al-‘awam 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 sanediyan ora demen .....sapa wonge nganggo penganggone liyane ahlI Islam kaya klambi jas atawa topi atawa dasi maka dadi murtad rusak islam 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 Majrū’at al-Syar‘ah al-Kāfiyyah 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 berhala atawa memule maring dayang merkayangan kelawan najeni panganan ana ing pawon atawa ana ing sawah-sawah atawa ana ing endi-endi panggonan kah den nyana ana jine nuli den sajeni supaya aweh manfaat atawa nolak medhorot iku kabehe 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 kufr. 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 Yahir 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 foresee 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 ahlī nujum iku wong kah methek kelawan itungan lakone lintang manazil atawa lakone dina lan pasaran pon kliwon kaya lakone wong fasalishah ngitung itunge buruj rolas koy wus kasebut ana ing kitab Yunani maka utawi mengkono mengkono iku kabehe harom dosa gedhe 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) mayit'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 mayit'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 Syafi’i (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 Majmu‘at al-Syari‘ah al-Kāfiyyah 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 "memulai 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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“Exporting Indonesia’s Moderate Islam to the World Stage: Religion, Peace & Harmony”


