

**Tafsir Faidh Ar-Rahmān By Kh. Sholeh Darat:
Method, Stylistic Features (*Corak*), And Indonesian
Localization**

**Tafsir Faidh Ar-Rahman Karya Kh. Shaleh Darat:
Metode, Corak, Dan Sisi Keindonesiaan**

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Abstract

The emergence of Qur'anic commentaries and translations in local languages reflects the influence of the socio-cultural context of the interpreters, where Qur'anic exegesis is an intellectual construct aimed at actualizing the message of revelation according to societal needs. This study examines *Tafsīr Fayḍ al-Rahmān* by Kiai Shaleh Darat as a representation of the internalization of Javanese culture within Islam, creating a distinct style of exegesis based on local wisdom. This work was written in Javanese using Arabic Pegon script as a da'wah strategy and intellectual resistance against Dutch colonialism in the late 19th century. The use of Javanese was intended to facilitate understanding among the general public while circumventing the colonial government's prohibition on translating religious texts. The analysis shows that this commentary not only served as a tool for religious education but also as a medium for preserving cultural identity and symbolic resistance against colonial hegemony. This research is a descriptive-analytical study employing a historical approach by exploring the socio-political background and intellectual network of Kiai Shaleh Darat. The findings reveal that *Tafsīr Fayḍ al-Rahmān* represents the dialectic between sacred text and local reality through contextual interpretation methods, while affirming the role of Nusantara scholars as agents of culturally rooted Islamization.

Keywords: *Faīḍ al-Rahmān*, Kiai Shaleh Darat, Pegon Arabic, locality

Abstrak

Munculnya literatur tafsir dan terjemahan Al-Qur'an berbahasa lokal mencerminkan pengaruh konteks sosial-budaya mufasir, di mana penafsiran Al-Qur'an merupakan konstruksi intelektual yang berupaya mengaktualisasikan pesan wahyu sesuai kebutuhan masyarakat. Penelitian ini mengkaji *Tafsīr Fayḍ al-Raḥmān* karya Kiai Shaleh Darat sebagai representasi internalisasi budaya Jawa dalam Islam, menciptakan corak khas tafsir berbasis kearifan lokal. Karya ini ditulis dalam bahasa Jawa dengan aksara Arab Pegon sebagai strategi dakwah dan resistensi intelektual terhadap kolonialisme Belanda pada akhir abad ke-19. Pemilihan bahasa Jawa ditujukan untuk memfasilitasi pemahaman masyarakat awam sekaligus mengelak dari pelarangan penerjemahan kitab suci oleh pemerintah kolonial. Analisis menunjukkan bahwa tafsir ini tidak hanya berfungsi sebagai alat edukasi keagamaan, tetapi juga menjadi medium pelestarian identitas budaya dan perlawanan simbolik terhadap hegemoni kolonial. Penelitian ini merupakan penelitian deskriptif-analitis menggunakan pendekatan historis dengan mengeksplorasi latar sosio-politik dan jaringan intelektual Kiai Shaleh Darat. Temuan mengungkap bahwa *Tafsīr Fayḍ al-Raḥmān* merepresentasikan dialektika antara teks suci dan realitas lokal melalui metode penafsiran yang kontekstual, sekaligus menegaskan peran ulama Nusantara sebagai agen islamisasi berbasis kultural.

Kata kunci: *Fayḍ al-Raḥmān*, Kiai Shaleh Darat, Arab Pegon, lokalitas

Introduction

The Qur'an is an extraordinary scripture. Over time, it is undeniable that the study of the Qur'an, its exegesis (tafsir), and its methodologies have undergone significant developments, keeping pace with the acceleration of socio-cultural and civilizational changes since its revelation until today. This phenomenon is a logical consequence of the Muslim community's enduring desire to engage in a continuous dialogue between the Qur'an—as a finite text—and the ever-evolving, infinite contextual challenges of human society.

Furthermore, this reflects the theological conviction held by Muslims that the Qur'an is *ṣāliḥun li-kulli zamān wa makān* (universally applicable to all times and places).¹

The dynamics of Qur'anic exegesis in the Malay-Indonesian archipelago differ significantly from those in the Arab world, primarily due to distinct cultural and linguistic backgrounds. Here, the process began with translating the Qur'an into local languages before developing broader and more detailed interpretations. Consequently, Qur'anic exegesis in Indonesia evolved through a longer developmental trajectory compared to its Arab counterpart. Among the notable exegetical works from the region, *Tafsīr Faidh al-Rahmān* by Kiai Shaleh Darat stands out as a monumental reference. This pioneering Javanese-language commentary covers only the first four chapters of the Qur'an (Surat al-Fatihah to an-Nisa) in two volumes. Its full title, *Faidh al-Rahmān fī Tarjamah Tafsīr Kalām Mālik al-Dayyān*, reflects its dual function as both a translation and exegesis.

This article discusses Kiai Shaleh Darat's Qur'anic commentary (tafsir), drawing from previous research and available literature about this work. The limited references pose a challenge since this tafsir was originally published in Singapore. The discussion will cover: The biography of KH Sholeh Darat, Background of the tafsir, Its history, Naming of the tafsir, Motivations behind its writing, Methodology, style, and school of thought in Tafsir Faidh ar-Rahmān, Writing structure, Local wisdom in its interpretation, Various critiques regarding its strengths and weaknesses

METHOD

This study employs a library research approach, utilizing descriptive-analytical methods. Data is collected from both primary and secondary sources, including books, journals, magazines (both print and online), and other relevant materials.

¹ Nasr Hamid Abu Zaid, *Teks Otoritas Kebenaran*, diterjemahkan oleh Sunarwoto Dema dari judul *An-Nashh, as-Sulthah, al-Haqiqah*, Yogyakarta: LKiS, 2012, hal. 111-122 dalam *jurnal al-Burhan* Vol. 19 No. 1 Tahun 2019

The research focuses specifically on Tafsir Faidh ar-Rahmân, analyzing it through a descriptive-analytical framework. Key aspects of examination include: The biography of KH Sholeh Darat, Background of the tafsir, Its historical context, The naming of the tafsir, Motivations behind its writing, Methodology, style, and theological school of Tafsir Faidh ar-Rahmân, Writing structure, Local wisdom in its interpretive approach, Critical evaluations of its strengths and weaknesses

Results And Discussion

Biography and Scholarly Genealogy of Sholeh Darat

The author of *Tafsir Faidh al-Rahmân* was KH Sholeh Darat, whose full name was Muhammad Sholeh bin Umar al-Samarani. He was born around 1820 CE/1235 AH² in Kedung Jumbleng village, Mayong, Jepara, Central Java—though some sources suggest his birthplace was Bangsri.³ He passed away on Friday Legi, 18 December 1903 CE (28 Ramadan 1321 AH) in Semarang.⁴

Among Javanese *kiai* circles, he was widely known as "Kiai Sholeh Darat" or "Mbah Sholeh Darat." The epithet "Darat" derives from three historical accounts: *First*, Self-Identification: In his correspondence with the royal exegete (*Tafsir Anom*) and the Surakarta Palace's religious judge (*penghulu*), he signed as "*Al-Haqir Muhammad Sholeh Darat*." Similarly, in *Kitab al-Mursyid al-Wajiz*, he listed his teachers as "*Muhammad Salih ibn Umar Darat Semarang*." *Second*, Toponymic Tradition: The name references his residence near "Darat," a coastal area in northern Semarang where travelers from outside Java disembarked. Such locational surnames were customary for prominent figures of that era.⁵ *Third*, Authorial Attribution: The

² Tentang hari, tanggal, bulan, dan tahun kelahirannya secara tepat belum dapat diketahui.

³ Matuki HS dan M. Isham El-Shaha (editor), *Intelektualisme Pesantren*, Jakarta: Diva Pustaka, 2003, hal. 145 dalam jurnal *al-Burhan* Vol. 19 No. 1 Tahun 2019

⁴ Ghazali Munir, *Warisan Intelektual Islam Jawa Dalam Pemikiran Kalam Muhammad Shalih as-Samarani*, (Semarang: Walisongo Press, 2008), hal. 33.

⁵ Biografi KH. Sholeh Darat" dalam KH. Sholeh Darat, *Maha Guru Para Ulama Besar Nusantara*, Syarah al-Hikamterj. Miftahul Ulum dan Agustin Mufarohah, (Depok: Sahifa Publishing, 2017), hal. xxv

title "*Darat*" appears on the cover of his work *Syarh Berzanji*, confirming its formal usage.⁶

Muhammad Salih ibn Umar was the son of Kiai Umar, a prominent fighter in the Java War (1825-1830 CE) alongside Kiai Syada' and Kiai Murtadha - who were known as trusted lieutenants of Prince Diponegoro in North Java (Semarang region) during the resistance against Dutch colonialism. From childhood, KH Sholeh Darat received rigorous intellectual and moral training from his father, an Islamic scholar (ulama) and steadfast freedom fighter (mujahid) who fiercely opposed Dutch colonial rule. This upbringing instilled in him an anti-colonial spirit that flowed inherently through his paternal lineage.⁷

KH Sholeh Darat was a dedicated seeker of knowledge. Historical records indicate that he pursued Islamic studies both in his homeland (Java) and in Mecca.⁸ Of particular scholarly significance was his mentorship under Sayyid Ahmad bin Zaini Dahlan (1231-1304 H/1816-1886 CE), the Grand Mufti of the Shafi'i school in Mecca and a leading scholar of the Hijaz region.

Academic Lineage of Sayyid Ahmad bin Zaini Dahlan, Among his distinguished teachers were: Shaykh Muhammad Said Qudus (Shafi'i Mufti), Sayyid Ahmad al-Marzuqi (Maliki Mufti), Shaykh Usman ad-Dimyathi. His notable works include: *Tanbih al-Ghafilin* (a summary of *Minhaj al-Abidin*), *Sharh al-Ajurrumiyyah* (grammar commentary), *Fitnah al-Wahhabiyah* (theological critique).

Under Sayyid Ahmad's guidance, Sholeh Darat: Mastered key texts like *Ihya Ulum al-Din* (Al-Ghazali's magnum opus), received formal *ijazah* (certification) with full *sanad* (scholarly chain). Sayyid Ahmad bin Zaini Dahlan served as the primary teacher for major Indonesian ulama in the late 18th to early 19th century, including;

⁶ Melawan Hegemoni Kekuasaan Dengan Nuansa Sufistik: Telaah Tafsir Faidh Alrahman Karya Kiai Sholeh Darat Istianah Iain Kudus Hermeneutik: Jurnal Ilmu Al-Qur'an dan Tafsir Volume 13 Nomor 02 2019 hal 74

⁷ Ghazali Munir, Warisan Intelektual Islam Jawa dalam Pemikiran Kalam Muhammad Shalih as-Samarani, cet. I, h. 33 dalam skripsi A'izaturrofi'ah *Studi Penafsiran Kh. Sholeh Darat Terhadap Ayat-ayat Ahkâm Dalam Tafsir Faidh Ar-Rahmân* INSTITUT ILMU AL-QUR'AN (IIQ), 2019, hal 36

⁸ K.H. A. Aziz Masyhuri, *99 Kiai Kharismatik Indonesia Biografi, Perjuangan, Ajaran, dan Doa-doa Utama yang Diwariskan*, Kutub, Yogyakarta, 2008, hal. 67

Shaykh Mahfudz at-Termasi (Hadith scholar), Nawawi al-Bantani (Exegete of *Tafsir al-Munir*), Kyai Khalil Bangkalan (Legal authority), Ahmad Khatib al-Minangkabawi (Meccan imam for Shafi'i students).⁹

Background of the Writing of *Tafsir Fayḍ al-Raḥmān fī Tarjamat Tafsir Kalām Mālik al-Dayyān*

According to Kiai Shaleh Darat's explanation, the writing of *Tafsir Fayḍ al-Raḥmān fī Tarjamat Tafsir Kalām Mālik al-Dayyān* was motivated by his desire to translate the Qur'an into Javanese. This was intended to enable common people of that time to study the Qur'an, since they did not understand Arabic, so that ultimately the community could properly comprehend the Qur'an. In the introduction (*muqaddimah*) of this tafsir, Kiai Shaleh Darat wrote:

اع حالى انيعالى اعسون غالي ووع عجم اورا انا فدا اعن-اعن اع
معناني قرآن کران اره اور عرتى معناني قرآن. قرآن تمورونى کلون بسا
عرب مک اراه معکنو دادى نجا اعسون کاوى ترجمه معناني قرآن

*"Ing hal e ningali ingsun ngalebi wong 'ajam ora podo angen-angen ing maknane Qur'an keronu ora ngerti carane lan ora ngerti maknane keronu Qur'an temurune kelawan boso Arab maka ono mengkunu dadi ingsun gawe terjemahe maknane Qur'an."*¹⁰

"I have observed that most common people pay no attention to the meaning of the Qur'an, for they neither understand its recitation nor comprehend its message. This is because the Qur'an was revealed in Arabic. Therefore, I resolved to compose this translation of the Qur'an."

Based on the socio-cultural context of Kiai Sholeh Darat's life, Tafsir Faidh al-Rahman emerged as proof of his courageous resistance against Dutch arrogance. His firm stance and refusal to compromise with the colonizers reflected his anti-colonialism attitude. Due to this boldness, he not only faced Dutch colonialism but was also opposed, even

⁹ Abdullah bin Abdurrahman al-Muallimy, I'lam al-Makkiyyin min al-Qarn at-Tasi' ila al-Qarn ar-Rabi' Asyr al-Hijri, hal. 59 dalam jurnal al-Burhan Vol. 19 No. 1 Tahun 2019

¹⁰ Muhammad Shaleh Ibnu Umar as-Samarani, *Tafsir Faidh ar-Rahman fī Tarjamah Tafsir Kalam Malik ad-Dayyan*, hal. 1.

antagonized and slandered by fellow kiais who disagreed with his way of thinking (Interview with Lukman Hakim Sektiawan, one of Kiai Sholeh Darat's great-grandchildren, on July 15, 2018, at his home on Jl. Kakap Darat Tirto 212, Kel. Dadapsari, North Semarang).¹¹

The composition of *Tafsīr Fayḍ al-Raḥmān fī Tarjamāt Tafsīr Kalām Mālik al-Dayyān* was primarily motivated by Kiai Sholeh Darat's initiative to render the Qur'an into Javanese vernacular, addressing the prevalent Arabic illiteracy among the Javanese Muslim populace during the colonial period. This scholarly endeavor simultaneously responded to R.A. Kartini's intellectual concerns regarding colonial hegemony¹² and the prevailing religious orthodoxy that prohibited Qur'anic translation, stemming from the text's perceived sanctity. The work emerged amidst dual constraints: conservative religious opposition to vernacularizing sacred scripture and Dutch colonial restrictions prohibiting Qur'anic translation and interpretation in any local language.¹³

Title Selection and Meaning of the Tafsir

The Qur'anic commentary authored by Kiai Sholeh Darat is titled *Tafsīr Fayḍ al-Raḥmān fī Tarjamāt Kalām Mālik al-Dayyān*. The title *Fayḍ al-Raḥmān* ("The Overflowing Mercy of the Most Gracious") reflects the work's Sufi-oriented character (*al-tafsīr fī al-lawṇ al-ṣūfī*). Linguistically, *Fayḍ al-Raḥmān* signifies the divine effusion from the All-Merciful, indicating that the commentary's content represents an emanation of God's grace manifested through its exegetical explanations. This tafsir is a Qur'anic commentary written in Javanese using Arabic Pegon script, specifically employing the *Jawa al-Maraki* dialect (associated with the *Darat* region of Semarang).¹⁴ The full

¹¹ Melawan Hegemoni Kekuasaan Dengan Nuansa Sufistik: Telaah Tafsir Faidh Alrahman Karya Kiai Sholeh Darat, Istianah Iain Kudus Hermeneutik: Jurnal Ilmu Al-Qur'an dan Tafsir Volume 13 Nomor 02 2019 hal 82

¹² Melawan Hegemoni Kekuasaan Dengan Nuansa Sufistik: Telaah Tafsir Faidh Alrahman Karya Kiai Sholeh Darat, Istianah Iain Kudus Hermeneutik: Jurnal Ilmu Al-Qur'an dan Tafsir Volume 13 Nomor 02 2019 hal 83

¹³ Misbahus Surur, "Metode dan Corak Tafsir Faidh al-Rahman Karya Muhammad Sholeh Ibnu Umar al-Samarani", *Skripsi Jurusan Tafsir dan Hadis Fakultas Ushuluddin Institut Agama Islam Negeri Walisongo Semarang*, 2011, hal. 33.

¹⁴ Unsur-Unsur Isyary Dalam Sebuah Tafsir Nusantara: Telaah Analitis Tafsir Faid Al-Rahman Karya Kiai Sholeh Darat Lilik Faiqoh Universitas Islam Negeri (UIN) Sunan Kalijaga

title, *Tafsir Fayḍ al-Raḥmān fī Tarjamat Tafsir Kalām Mālik al-Dayyān*, translates as "The Overflowing Mercy of God in Translating the Interpretation of the Words of the Sovereign of the Day of Judgment."¹⁵

Structure and Composition Methodology of the Tafsir

Before discussing the organizational system of Kiai Shaleh Darat's tafsir, it is necessary to explain its compilation process. This commentary consists of two volumes, covering only Surah al-Fatihah through Surah an-Nisa'.

The first volume begins with an introduction (muqaddimah) by Kiai Shaleh Darat containing the work's background, referenced tafsir sources, and other preliminary matters. This is followed by a preface to Surah al-Fatihah and its exegesis, then similarly for Surah al-Baqarah. The 503-page first volume was initiated on Thursday night, 20 Rajab 1309 H (19 February 1892 CE) and completed on Thursday night, 19 Jumada al-Awwal 1310 H (9 December 1892 CE). It was printed in Singapore by Haji Muhammad Amin Press on 27 Rabi al-Thani 1311 H (7 November 1893 CE).¹⁶

The second volume similarly opens with the author's introduction, followed by prefaces and commentaries for Surah Ali Imran and an-Nisa', spanning 705 pages. Completed on Tuesday, 17 Safar 1312 H (20 August 1894 CE), it was printed by Haji Muhammad Amin Press in 1312 H (1895 CE).¹⁷

In the first volume's muqaddimah, Kiai Shaleh Darat emphasizes the importance of understanding Qur'anic verses. He clarifies that his work does not represent original ijtihad but rather compiles existing commentaries such as Tafsir al-Jalalayn, al-Razi's al-Tafsir al-Kabir, al-Khazin's Lubab al-Ta'wil, and al-Ghazali's tafsir. He humbly requests readers to correct any discrepancies from these

Yogyakarta Jurnal Ilmu al-Quran dan Tafsir ISSN 2623-2529 Volume 1, Nomor 1 Januari-Juni 2018 hal 58.

¹⁵ Melawan Hegemoni Kekuasaan Dengan Nuansa Sufistik: Telaah Tafsir Faidh Alrahman Karya Kiai Shaleh Darat, Istianah Iain Kudus Hermeneutik: Jurnal Ilmu Al-Qur'an dan Tafsir Volume 13 Nomor 02 2019 hal 81

¹⁶ Imam Musbikin, *Mutiara al-Qur'an*, hal. 202.

¹⁷ Imam Musbikin, *Mutiara al-Qur'an*, hal. 203

authoritative sources, attributing potential errors to his own misunderstanding.¹⁸

The commentary follows the *tartib al-mushafi* (canonical Qur'anic order). Each *surah*'s analysis begins with contextual information: revelation circumstances (*asbab al-nuzul*), Makki-Madani classification, nomenclature, verse count, and thematic objectives. Verse-by-verse exegesis proceeds by first providing Javanese Pegon translations, then explanations drawn from cited classical *tafsirs*. A notable limitation is the absence of verse numbering, complicating specific verse referencing for readers.

Method and Stylistic Features (Corak)

Kiai Shaleh Darat employed various sources in interpreting the Qur'anic verses, including: Other Qur'anic verses, Prophetic *hadith*, Opinions of the Companions and Successors, Scholarly views, Narratives (*hikayat*), Occasions of revelation (*asbab al-nuzul*). He adopted the *ijmali* (general/concise) method in *Faidh al-Rahman*, considering it practical and easily comprehensible.¹⁹ This approach was particularly suitable for the religious comprehension level of society at that time, which was still developing.²⁰ This can be observed in his interpretation of *Surah al-Fatihah*:

سورة الفاتحة مكية او مدينية او مكية مدينية

سورة الفاتحة ايكو نزولي قبل هجرة دين نماني مكية موغكه

كرساني امام البيضاوي لن كرساني اكثر العلماء. لن دين

تمروني ايكو سووسي دين فرضو كاكي صلاة المكتوبة لن

¹⁸ Muhammad Shaleh ibnu Umar as-Samarani, *Tafsir Faidh ar-Rahman fi Tarjamah Tafsir Kalam Malik ad-Dayyan*, hal. 1.

¹⁹ Metode *ijmali* lebih tepat digunakan jika ingin disampaikan untuk komunitas orang-orang awam. Metode ini berusaha menafsirkan ayat-ayat al-Qur'an secara global, ringkas, dan menghindari penggunaan bahasa yang bertele-tele sebab penjelasan yang disampaikan oleh penafsir adalah pesan pokok dari ayat yang ditafsirkan. Lihat Abdul Mustaqim, *Metode Penelitian al-Qur'an dan Tafsir*, (Yogyakarta: Idea Press Yogyakarta, 2014), hal. 17-18

²⁰ Imam Musbikin, *Mutiara al-Qur'an*, hal. 205.

سووسي تموروني سورة اقرا لن يا ايها المدثر. لن غنديكا
 امام مجاهد ستوهوني اكي فاتحة تموروني بعد هجرة دين
 نماني مدانية نليكاني ايغوكاكن صلاة مرغ كعبه, لن
 غنديكا ستغهي علماء المفسرين ستوهوني ايكي سورة
 فاتحة تموروني امبل كفندو, سفيسن تموروني انا اغ مكة,
 لن كفندوني انا اغ مدينه, كران اوية وروه اغ ملياني ايكي
 سورة, اتوي اياتي فاتحة ايكو فتوغ اية بسم الله الرحمن
 الرحيم ايكو ساء اية موغكوه كرساني امامنا الشافعي رحمه
 الله, لن اتوي كلماهي فاتحه قتل ليكور كلمة, لن اتو
 حروفي فاتحة ايكوساتوس فتاغ فوله حروف لياني تشديدي,
 اعلم وروها سيرامؤمن ستوهوني ايكي فاتحة ننفي نولي
 كاداووهاكن مرغ كاواني كاييه هي ايكو كلام الله
 عزوجل كاول كع فدا مؤمن تتكلاي غادف سيرا مرغ
 اغسون لن سووان سيركاييه اغ عرساني اعسون مكا فدا
 غوجفا سيرا كاييه كلون ايكي فغوجف بسم الله الرحمن
 الرحيم تكا وايكا نسستعين, لن نولي فدا نوونا سيرا كاييه
 مرع اعسون كلون ايكي فنون اهدنا الصراط الاية

Surah al-Fatihah was revealed before the Hijrah and is classified as Makkiyah according to Imam al-Baydawi and most scholars. It was revealed after the obligatory prayers were prescribed but before Surah Iqra' and Surah Ya Ayyuha al-Muddaththir. However, Imam Mujahid stated that Surah al-Fatihah was revealed after the Hijrah and is considered Madaniyah when the qibla was changed towards the Ka'bah. The exegetes (mufasssirun) mention that Surah al-Fatihah was

revealed twice: First, in Makkah Second, in Madinah This indicates the great virtue of this surah.

Regarding its structure: It consists of 7 verses (according to Imam al-Shafi'i, who includes Bismillah al-Rahman al-Rahim as the first verse). It contains 27 words and 140 letters (excluding tashdid). O believers! Know that Surah al-Fatihah is the Word of Allah (Kalam Allah Azza wa Jalla), revealed to all His servants—specifically the believers. When you stand before Me (in prayer), recite: Bismillah al-Rahman al-Rahim up to Wa Iyyaka Nasta'in, Then ask of Me by saying: Ihdina al-Sirata al-Mustaqim (Guide us to the straight path).²¹

Following the introductory discussion of the surah, Kiai Shaleh Darat systematically: Presents the Text (Cites individual Qur'anic verses or partial segments), Vernacular Translation (Provides immediate Javanese translation in Pegon script), Esoteric Interpretation (Develops ishari (allusive/symbolic)).

الْحَمْدُ لِلَّهِ

أتوي سكايبهاني صفات كمالان إيكو كاكوعاني الله سبحانه و
تعالی

أتوي ورناني فوجي إيكو تلو. سويجيني لمون موج حامد إع محمود
كلوان ستعاه صفاتي كع محمودة إي————كو دينماني ثنا²²

All perfect attributes belong solely to Allah Subhanahu Wa Ta'ala.

As for the categories of praise, there are three types: The first is when someone praises another person by mentioning only some of their praiseworthy qualities—this is called Thana' (partial praise).

²¹ Dilihat dari Wwww. Academia.Edu. Living Islam Vol,1.No. ,1 Juni 2016. Dengan Judul: Vernakularisasi Dalam Tafsir Nusantara Kajian Atas Tafsir Faiḍ Al-Raḥmān Karya KH. Sholeh Darat al-Samarani.

²² Abdul Mustaqim, *Tafsir Jawa Eksploitasi Nalar-Sufi Isyari Kiai Sholeh Darat*, (Idea Pres, 2018). Hal.113-114

The predominant exegetical style in this commentary is the *ishari* (allusive/symbolic) approach. This is evident from Kiai Shaleh Darat's interpretations of Qur'anic verses throughout the text.²³

Sample Exegesis

Surah Al-Baqarah:

*Tegese utawi iki surat Baqarah ana ing Madinah temurune ayat e rungatus wulung puluh pitu atau enem sebab ikhtilaf e waqaf, utawi anggerane Madinah atau Makkiyah iku ande-ande surat ingkang temurune ba'da hijroh iyo Madinah senajan temurune ono ing Makkah atu Arafah atau Tabuk. Utawi ayat ingkang temurune qabla hijroh iku iyo iku Makkiyah senajan temurune ora ono ing Makkah, utawi iki surat Baqarah iku awal-awal e temurune ayat ba'da hijrah. Utawi iki surat Baqarah iku ono pirang-pirang faidah e lamun diaja ing dalem omah moko ora biso melbu setan telung dino lan biso pawoni wong kan ahli sibir. Ing jerone iki surat ono sewu amr, lan sewu nahyi, lan sewu hukum, lan sewu khobar, lan sunnah gawe wong kang moco al-Qur'an ngucap a'udzubillahi min al-Syaithani al-Rajimi.*²⁴

Surah al-Baqarah was revealed in Medina and consists of 286 or 287 verses, depending on differing opinions regarding waqf (pausing points). It is classified as Madaniyah—a surah revealed after the Hijrah to Medina—even if some verses were revealed elsewhere (e.g., Mecca, Arafah, or Tabuk). Conversely, Makkiyah refers to verses revealed before the Hijrah, regardless of location. The initial verses of this surah were revealed shortly after the Hijrah. Virtues of Surah al-Baqarah: If recited in a home, it prevents Satan from entering for three days and protects against sorcery, It contains a thousand commandments, prohibitions, legal rulings, and narratives, It is recommended (sunnah) to begin its recitation with "A'ūdhu billāhi min al-Shayṭān al-Rajīm" (I seek refuge in Allah from the accursed Satan).

Surah An-Nisa:

²³ Misbahus Surur, "Metode dan Corak Tafsir Faidh al-Rahman ..., hal 39.

²⁴ Muhammad Shaleh ibnu Umar as-Samarani, *Tafsir Faidh ar-Rahman* ..., hal. 26-27.

*Artine utawi iki surat iku den namani surat an-Nisa temurune ono ing dalem negoro Madinah, tegese ba'da hijroh, gukunge ayat e satus pitung puluh limo utawa nenem kelawan sebab sulyone waqaf.*²⁵

The naming of this surah as *an-Nisa'* (Women) stems from its revelation in Medina, classifying it as *Madaniyah*—revealed after the Hijrah. It comprises 175 or 176 verses, with the variance arising from differences in *waqf* (pausal recitation standards).

Example of Exegesis by Kiai Shaleh Darat in His Tafsir on QS al-Baqarah Verse 280 Regarding Debt Law:

"And if the debtor is in difficulty, then grant him time until it is easy for him to repay. And if you remit (part or all of) the debt as charity, it is better for you, if only you knew."

Indeed, this verse remains a subject of disagreement among exegetical scholars (ulama mufassirin). Ibn Abbas stated: "This verse specifically addresses those indebted through usury (riba)." Imam Mujahid and other exegetes argued: "It applies universally to all debtors. If a debtor faces hardship, the creditor is obligated to grant respite." Settling the debt is more virtuous than granting deferment—though granting respite until the debtor's ease remains obligatory. Thus, there exists a recommended act (sunnah) surpassing the obligatory (wajib). As mentioned in a hadith: "Whoever wishes to be saved by Allah from the distress of the Day of Judgment, let them relieve the hardship of an insolvent debtor—either by postponement or debt reduction."²⁶

The Aspect of Locality/Indonesian Identity in Tafsir Faid al-Rahman

The use of the Javanese language represents Kiai Saleh Darat's utilization of local elements in communicating the messages of the Qur'an to society. By employing Javanese, he ensured that these messages were more easily understood and accepted by the Javanese

²⁵ Dikutip dari Muhammad Shaleh ibnu Umar as-Samarani, *Tafsir Faidh ar-Rahman fi Tarjamah Tafsir Kalam Malik ad-Dayyan*, Juz 2, Percetakan Haji Muhammad Amin, Singapura, 1309 H/1893 M, hlm 322 dalam Misbahus Surur, "Metode dan Corak Tafsir Faidh al-Rahman ..., hal. 35.

²⁶ Dikutip dari Muhammad Shaleh ibnu Umar as-Samarani, *Tafsir Faidh ar-Rahman ...* Juz 1, hlm 115 dalam Misbahus Surur, "Metode dan Corak Tafsir Faidh al-Rahman ..., hal. 50.

community, for whom Javanese served as the primary language of communication.

Furthermore, the composition of *Tafsir Faid al-Rahman* in Javanese using Arabic-Pegon script also served as an affirmation of Javanese cultural identity. Through this, Kiai Sholeh Darat emphasized that in the context of transmitting and transforming knowledge, an effective Qur'anic commentary is one that employs the local vernacular (*bi lisāni qawmih*—"in the language of the people"). This reflects Kiai Sholeh Darat's commitment to reinforcing Javanese cultural identity within Islamic scholarship.

Strengths and Weaknesses of the Tafsir Work

Every exegesis (tafsir) produced by a scholar (mufassir) inevitably possesses distinct characteristics, resulting in both strengths and limitations. This is because no tafsir can present its content perfectly. Exegetes formulate their interpretations based on their individual backgrounds and methodological inclinations when analyzing Qur'anic verses—and Kiai Shaleh Darat's tafsir is no exception. Below are the specific strengths and weaknesses of this commentary:

Strengths

- a) The first Javanese (Arabic-Pegon) translation and commentary of the Qur'an
- b) Provides ease in understanding Qur'anic verses
- c) Despite its concise format, Muhammad Shaleh Ibn Umar al-Samarani's interpretation covers multiple disciplines: Fiqh (Islamic jurisprudence), Tasawwuf (Sufism), and Ushuluddin (theology/aqidah)
- d) Offers explanations of the ishari (allusive/symbolic) meanings of verses

Weaknesses

- a) KH Shaleh Darat uses a mixed linguistic style in his commentary, blending Coastal Javanese, Inland Javanese, and Arabic, making it difficult to comprehend in certain sections.
- b) Limited coverage: The tafsir only includes four surahs (Al-Fatihah to An-Nisa) and does not extend to the entire 30 juz of the Qur'an.

- c) Scarcity in circulation: The tafsir is challenging to obtain commercially as it is no longer in print.

Conclusion

Faiḍ al-Raḥmān is a monumental work by Kiai Sholeh Darat, written in the Javanese language using Arabic-Pegon script. It serves as a medium for conveying the messages of the Qur'an to the Muslim community, particularly to those who use Javanese as their primary language of communication. The use of the Javanese language was intentional, aiming to make the messages of the tafsir more accessible and understandable to its audience due to the familiar linguistic characteristics. This use of Javanese reflects a strategic incorporation of local cultural elements in communication by Kiai Sholeh Darat to effectively deliver the teachings of the Qur'an to his readers. As previously mentioned, the use of the Javanese language was meant to ensure that the messages were more easily received by the Javanese-speaking community. This tafsir employs the *ijmali* method, which involves interpreting the Qur'an verse by verse. Kiai Sholeh Darat first translated each verse into Javanese using Pegon script, then provided explanations based on his understanding of various reference sources or other tafsir texts. The predominant style found in this tafsir is *ishari*, which can be observed in his interpretations of many Qur'anic verses.

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