

## Kiai Shaleh Darat's Moderate Sufism: Dialectic of Submission, Sincerity and World Affairs in *Haḥa Al-Kitab Matnu Al-Hikam*

Akhmad Lutfi Aziz

College of Sciences of the Qur'an (STIQ) An Nur Yogyakarta, Indonesia

[luthfiazi00@gmail.com](mailto:luthfiazi00@gmail.com)

### Abstract:

*Kiai Shaleh Darat is considered as a scholar who has a diversity of scientific disciplines. In contemporary Sufistic studies of the Archipelago (Indonesia), he has not obtained a decent place as in the study of Azra (2007), Mulyati (2006), Anwar and Shalihin (2006). Nevertheless, the sufistic side of the teachings of the Kiai Muhammad Shaleh al-Samarani looks very striking in each of his works. This study seeks to analyze the mysticism of the Kiai Shaleh Darat in the book *Haḥa Al-Kitab Matnu Al-Hikam*. Through qualitative methods, the research data comes from literature review. This study succeeded in uncovering Sufism developed by the Kiai Shaleh Darman with *tasawuf akhlaqi (sunni-amali)*, in which not only contains Sufism teachings which emphasize the basic concept of Islam, namely the submission of a servant to his God, but also the path of humanity. The narrative of divinity and humanity merges into Sufism. Kiai Shaleh lied between traditionalism and modernity, locality and globalism. This characteristic is reflected in the discourse that was rolled out: submission, illiteracy, world problems, nationalism, hard work, and clothing models intersecting as a path to God.*

**Keywords:** *Sufism; submission; sincerity; dialectics; Kiai Shaleh Darat*

### INTRODUCTION

Traces of historiography show that the first time Islam entered Indonesia was recorded around the 7th century AD which automatically brought various aspects of religious thought and teachings. Sufism teachings dominate the Islamic penetration in the archipelago (Azra, 2007: 1; Hasymy, 1981: 358). Sufism in the context of Islamization in early Indonesia is a testament to the glory of the Islamic scholar's strategy which combines Islam and local culture. Through the contribution of the world of Sufism, Islam can dialogue in an intense and polite manner without negating each other. Through the touch of scholars and guardians in Java, Islamization went unhindered.

The intimacy of Sufism with the dynamism of Islam continued until the 19th century, which marked the emergence of Indonesia Islamic teacher, Kiai Shaleh Darat. His full name is Kiai Shaleh Darat al-Samarani. He was one of the great Indonesian scholars (ulama) who lived around the 19th century, as a teacher of the ulama to great figures in Java (Siraj in Anonim, 2016: xxxv-xxxvi). In terms of productivity Kiai Shaleh has written

more than 14 works during his lifetime (Aziz, 2013: 117-188). The works produced by Kiai Shaleh Darat greatly highlighted the Sufic style of Sufism.

Kiai Shaleh, although judged to be one of the most productive Sufi scholars in Java, in the landscape of the studies of Indonesian Islamic Sufism, is often forgotten by scientists. For example, the explanation of Sufism in Indonesia written by Rosihun Anwar and Mukhtar Solihin only describes four Sufism figures in Indonesia, namely: Hamzah Al-Fansuri, Nuruddin Al-Raniri, Sheikh Abdur Ra'uf Al-Sinkili and Sheikh Yusuf Al-Makasari (Anwar & Solihin, 2006: 8). The same thing was done by Sri Mulyati. Mulyani did not name the Kiai Shaleh Darat Al-Samarani in a study of the history of Sufism development in the archipelago in the XVI-XIX century (Mulyati, 2006: viii). Looking at the period, area and focus of Mulyani's study, the name Kiai Shaleh Darat Al-Samarani should be the pivot of the study, especially the Kiai Shaleh is the teacher of the scholars and Sufism leaders in the archipelago.

In addition, one of the works of Kiai Shaleh Darat which specifically discusses Sufism is the book *Ha Ala Al-Kitab Matnu Al-amikam* written for a year, in the period 1289 H / 1872 AD until 1291 AH / 1873 AD is evidence of behavior and thought Sufism of Kiai Shaleh Darat. The book written using pegon Javanese Arabic is proof of the traces of the Sufic world of the Kiai.

Now, Sufism studies place the Kiai Shaleh Darat in Sufism orthodoxy (Mas'ud, 2012: 24-43). The study carried out by Masud positioned Kiai Shaleh's Sufistic thinking more identical to puritan Sufism, like the early generations of salafism, such as Ibn Taimiyah (d. 728 H / 1328 AD). Salih Darat was very persistent in rejecting the practices of local Islamic ritual even though he was also very close to the flow of Sunni thought "charity" as carried out by Imam Ghazali (d. 505 H / 1111 AD). According to Mas'ud, the refusal of Shalih Darat to the traditions of local Islam was not built through the arguments of Ibn Taimiyah and his followers, but still referred to the works of al-Ghazali. Not only that, Shaleh Darat is also known to be persistent in maintaining traditional Muslim religious thoughts, such as efforts to embrace one of the Sunni fiqh schools and at the same time maintain the main doctrines of Ash'ariyah theology (Mas'ud, 2012: 24-43). By Mas'ud, Sufism of Shaleh Darat is categorized as Sufism orthodoxy. The variety in Sufism is not merely caused by differences in interpretations of the Qur'an and hadith, but also the influence of genealogies and teachers they have (Zuhri, 2016: 168-192).

This study seeks to refute the results of research conducted by Mas'ud (2012). With qualitative methods, many studies of Sufism rely heavily on references to books by Kiai Shaleh Darat and studies that are relevant to the issue of Sufism. Through the focus of *Ha Ala Al-Kitab Matnu Al-amikam's* study, by elaborating thematically on submission, honesty and world affairs, the researcher developed the argument that the Shaleh Kiai Darat tried to take a middle way between traditionalism and Sufism modernism, between locality and globality, between text and context in narrating Sufism.

## DISCUSSION

### **Kiai Shaleh Darat: Intellectual Biography**

His full name is KH. Muhammad Shaleh bin 'Umar Al-Darati al-Samarani or better known as Mbah Shaleh Darat. In a turbulent situation in 1820 an Islamic scholar and a fighter was born in the village of Kedung Cempleng, Mayong sub-district, Jepara Regency around 1820 AD (Dzahir and Ichwan [ed.], 2012: 5). There is another opinion that says he was born in Bepri Jepara, but the strongest opinion is that he was born in Kedung

Jumbleng (Misbah and Abid, 2016: 96-116). The birth of Kiai Shaleh coincided with the year of the birth of the charismatic cleric who had a lot of karamah and became the teacher of the kiai in Java and Madura, namely Syaikh Kholil Bangkalan (1820M / 1235H). His father was Kyai 'Umar was one of the warriors and Pangeran Diponegoro believers in the northern coastal region of Java. Besides Kyai 'Umar there is Kyai Syada' and Kyai Murtadha Semarang who were the princes of Prince Diponegoro at that time (Masyhuri, 2008: 66). There are two reasons why he is famously called "Kiai Shaleh Darat". First, according to the letter he addressed to the Head of the Interpretation of Anom, A headmaster of Keraton Surakarta, namely: "al-Haqir Muhammad Shalih Darat Semarang" and also wrote "Muhammad Salih Ibn 'Umar Darat Semarang" when mentioning the names of his teachers in the book *al-Mursyid al-Wajiz*. Second, the name 'Darat' behind his name, because he lives in an area called "Darat," which is a coastal area of Semarang which is commonly used by outsiders to land his boats. The existence of this *laqab* (addition) has indeed become a tradition or characteristic of people who were famous in the community at that time. The place later became the forerunner of the Islamic boarding school Mbah Shaleh Darat (Munir, 2008: 34).

Kiai Shaleh Darat was raised in a family concerned with education under the care of his parents. Since childhood, he was equipped with basic knowledge of religion, especially reading the Qur'an and tajwid (Munir, 2008: 66). With the support of a strong religious education since childhood both in the family and boarding schools, he shape his soul with strong religious values. In addition to education from internal families, young Kiai Shaleh Darat learned from one teacher to another teacher, from Java to Makkah.

As mentioned in one of his books, *al-Mursyid al-Wajiz*. Kiai Shaleh Darat learned from several teachers in Java, including KH. Muhammad Syahid from Kajen Pati, KH. Raden Muhammad Sholeh bin Asnawi Kudus, KH. Muhammad Nur Semarang, Kyai Ishaq Damaran Semarang, KH. Abdillah Muhammad al-Hadi bin Baquni, Sheikh Ahmad Bafaqih and KH. Abdul Ghani Bima (Hakim, 2016: 53-56).

As was the habits of the ulama of the Archipelago in the 19th century, after learning from ulama on Java around 1835, Shaleh Darat continued his intellectual journey to Makkah as well as performing the Hajj (Bruinessen, 2015: 3). In his scientific journey in Makkah, Kiai Shaleh Darat studied with several teachers, among others; Sheikh Muhammad al-Maqri al-Mashri al-Makki, Sheikh Muhammad bin Sulaiman Hasballah (an instructor at Masjid al-Haram and Nabawi Mosque), Al 'Allamah Sayyid Ahmad bin Zaini Dahlan (mufti of the Syafi'iyah school in Makkah), Al' Allamah Ahmad al-Nahrawi al-Mishri al-Makki, Sayyid Muhammad Salih al-Zawawi al-Makki, Shaykh 'Umar al-Syami, Kyai Zahid, Sheikh Yusuf al-Sanbalawi al-Mishri and Shaykh Jamal (a mufti of the Hanafiyya Madhhab in Makkah ) (Masyhuri, 2008: 70-72).

Kiai Shaleh Darat lived together with other famous Javanese scholars. They are K.H. Ahmad Rifa'i, K.H. Bangkalan Khalil Madura, K.H. Nawawi al-Bantani, K.H. Mahfudz al-Tirmisi, K.H. Hasyim Asy'ari, K.H. Ahmad Dahlan, and K.H.R. Asnawi Kudus (Munir, 2008: 46). Some Kiai Shaleh Darat's students who became widely known in the community were not only at the Central Java level, but at the national level, such as, K.H. Hasyim Asy'ari founder of Jam'iyah Nahdlatul 'Ulama, K.H. Ahmad Dahlan is the founder of Muhammadiyah, K.H. Mahfudz from Tremas, K.H.R. Dahlan from Tremas, Kyai Amir from Pekalongan, Kyai Idris from Surakarta, K.H. Abdul Hamid from Kendal, Kyai Khalil from Rembang, Kyai Penghulu Anom from Kraton Surakarta (Shabir, 2010: 375; Mudzakiron & Muna, 2015: 227-243).

### ***Al-Kitab Matnu Al-Hikam: The Book of Integration of Sufism and Fiqh of Reality***

Basically the core or the prominent side of the works of Kiai Shaleh Darat is the integration between Sufism and fiqh. This makes the results of a harmonious and comprehensive thought when understanding shari'ah. This method is as done by Imam al-Ghazali. Hence, many people think that Kiai Shaleh is al-Ghazali from Java (Hakim, 2016: 134-135). In addition, the focus of the reader of his books is ordinary people so that his writing uses simple and easy to understand language. This is evidence that almost the entire life of Kiai Shaleh Darya al-Samarani was devoted to preaching and the interests of the community.

Regarding the intellectualism of Shaleh Darman, Said Aqil Siraj, the Chairperson of the PBNU, expressed his admiration for the breadth and depth of Mbah Shaleh's Sufism. Siraj said:

“In the land of Java, the principle of Ibn' Atha'llah in compiling the book Hikam, is well understood by one of our great kiais in the country, mbah Shaleh Darat from Semarang. He was mentioned as the first cleric in the land of Java who gave a message to the book of Hikam. Mbah Shaleh Darat wrote in the Pegon script, which is Arabic letter but Javanese language. Mbah Shaleh has a special term, *Bilisanil Jawi al-Mrikiyyah*, which is the Javanese language that is used every day and easily understood by the people in the northern coastal region of Java.” (Siraj, 2016: xxi).

Like the other syarah al-amikam, in the book *Haḥa Al-Kitab Matnu Al-Hikam*, Mbah Sholeh's discusses various teachings and concepts of tasawuf which are characterized by mysticism. What is interesting about the syarah al-Hikam is the use of the Javanese language with the pegon accent, which is specifically referred to Kiai Shaleh Darat as *Bilisanil Jawi al-Mrikiyyah* (Al-Samarani, tt.). The aim is to make it easier for readers, especially lay people, to understand the content of the book (Al-Samarani, tt. : 2). This book also reflects that the Shaleh Darat is very friendly and open to the culture or the influence of the social values of the foothold (Irfan, 2017: 88-109).

The early chapters of the book *Haḥa Al-Kitab Matnu Al-amikam*, Kiai Shaleh Darat al-Samarani explain the beginning of the spiritual path that should be passed by a servant in the world of Sufism. This spiritual path is an early stage that is important and has relevance at the next stages. It is at this level that researchers explain further what the initial sequence of the spiritual path was meant by Kiai Shaleh Darat al-Samarani in the book *Haḥa Al-Kitab Matnu Al-Hikam*.

The books produced by Kiai Shaleh Darat can still be read and studied. Many books of Kiai Shaleh Darat have been found and not a few have been reprinted. Among the books of his work are *Majmu'atu al-Shari'at al-Kafiyat li al-'Awam*, *Munjiyat methik so ihya' ulumuddin al-Ghazali*, *Haḥa Al-Kitab Matnu Al-amikam*, *Hadḥa Kitabu Lathāifi al-Thabāratī wa asrār al-Ṣalāh*, *Manasik al-Hajj wa al-'Umroh*, *Faṣḥolan*, *Sabilul al-'Abid 'Ala Janharu al-Taubid*, *Minhaj al-Atqiyā fi al-Syarḥi Hidayat al-Aḥkiyya' ilā thariqi al-Anliya'*, *Al-Murshid al-Wajiz*, *Hadith al-mi'raj*, *Kitab al-Mahabbah wa al-Mawaddah fi al-Tarjamati Qoul al-Burdah fi al-Mahabbah wa al-Madh 'Ala Sayyidi al-Mursalin and Asnar al-Ṣolāh* (Hakim, 2016: 149-150).

According to Zutas (2017) the books produced by Kiai Shaleh Darat are mostly printed abroad, such as in Singapore and the Arabian Peninsula (Dzahir, 2017: 15). His works also spread not only in Indonesia but abroad. Hence, Kiai Sholeh Darat was very

popular among world scholars, parallel to the scholars who gave birth to many written works which also came from the archipelago, such as Sheikh Nurudin ar Raniri, Sheikh Abdurrouf as-Sinkilli, Hamzah Fansuri, Sheikh Muhammad Arsyad al-Banjari, Sheikh Yasin al Fadani, Sheikh Nawawi al Bantani, and Syek Khalil Bangkalan. The popularity of the Kiai Sholeh Darat is undoubtedly especially in Southeast Asia.

This study focuses on the book *Haḥa Al-Kitab Matnu Al-Hikam* or complete *Haḥa al-Kitab Matnu al-Hikam li Sayyidi asy-Syaikeb Aḥmad Ibn 'Athailab as-Sakandari Tarjamah bi lisan al-Jawi al-Mriki*. On the cover of the book which the researcher makes reference to the name of the author is *al-'Ālim al-'Allāmah al-Fāḍl asy-Syaikeb al-Wara' al-Kāmil Muḥammad Ṣalīb Ibn 'Umar al-Samārani*. Kiai Sholeh Darat Al-Samarani began writing the book using Arabic letters in the local Javanese pegon, al-Mrikiy. (Faiqoh, 2018: 48). This book was written in 1289 H / 1872 AD, and was completed in 1291 AH / 1873 AD.

Kiai Sholeh Darat succeeds in packing concisely and easily a spiritual lesson guide for every *salik*, not just to convey philosophical Sufism that promotes elusive theology, but it is also balanced with the elements of Sufism Amali in the form of the practice of worship and salik, which means that the path between the shari'ah, the attraction and essence can be easily pursued in a way that can be imitated and methodical. This meaningful lesson became even more intense when given an explanation and a sentence by sentence by Kiai Sholeh Darat who managed to convey the explanation of Al-Hikam very straightforwardly (Faqih, 2018).

According to Ichwan (2018) the aim of the Sholeh Kiai Darat was to write his works in the Arabic language Pegon, including: 1) Facilitating his readers, especially laymen, 2) As a form of resistance of the Sholeh Kiai Darat to the restraints of Dutch colonialism, thus fostering a sense of nationalism and love for existing local culture, 3) Showing political intelligence of the Kiai Sholeh Darat in spreading the teachings of Islam (Interview with Ichwan, 02 April 2018; Pribadi, 2018: 255-280). The use of local language in work avoids the control and supervision of the colonialists (Arifin, 2018: 14-26).

The discussion of Sufism teachings of the Sholeh Darat, especially regarding the dialectic of submission and submission of a servant to his God in the book *Haḥa Al-Kitab Matnu Al-Hikam* is very urgent in the context of scientific studies. The researcher reviews more deeply about the dialectics of Sufism of the Kiai Sholeh Darat especially regarding the relationship of submission of servants to Allah, sincerity and world affairs in the Book of *Haḥa Al-Kitab Matnu Al-Hikam*. This book is also related to moral education which is explained by Kiai Sholeh Darat in the present context. (Aziz, 2017).

The researcher used the book *Haḥa al-Kitab Matnu al-Hikam* which was published by the printing company Toha Putra Semarang. This publication was accompanied by permission from the heir of the translator and edited by the owner of the Semarang Publisher al-Munir. The number of pages is 152, with no publishing year.

## **Relations between Servants and God: Dialectics of Submission and Obedience**

### ***Lean solely on God and surrender to His destiny***

Kiai Sholeh Darat sees that the gate of the beginning of the world of Sufism is about the attitude of a servant who gives up his dependence on his worship and submits fully to his destiny. Therefore the Sholeh Kiai Darat started the book by telling the stories of previous people, including the story of pastor Bala'am bin Ba'ura and Qarun who were both worship experts, but both died in infidel conditions. Then the story of Sayyidah

Asiyah bint Muzahim, a lover of Allah became the wife of the king of Pharaoh. Kiai Shaleh recounts:

*“Ana ta weruh sira ceritane pendeta Bal’am bin Ba’ur lan Qarun sertane karo-karone iku pada ahli ibadah lan Qarun iku ulamane wong Bani Israil ing hale karone iku matine kafir karone, lan apa ta ora weruh sira ing ceritane dewi Asiyah binti Muzahi sartane dewi Asiyah iku dadi bojone Fir’aun maka ana dewi Asiyah iku dadi kekasibane Pengeran Allah Subhanahu wa Ta’ala hingga bakal dadi garwane Jeng Rasulullah mbesuk ana ing dalem surga.”* Do you not know the story of pastor Bal’am bin Ba’ur and Qarun? Both of them were worship experts and Qarun was the ulama of the Children of Israel. The two died in infidelity. And don't you know the story of the goddess Asiyah bint Muzahim? Although Asiyah became his wife Pharaoh, she was a lover of Allah and would even become the wife of the Prophet Muhammad in heaven. (Al-Samarani, *Haṣṣa Al-Kitab Matnu Al-Hikam*, tt.: 2).

The explanation of the clerics from Semarang shows that in all aspects of life the most basic thing is that humans should rely only on Allah SWT, not on worship and charity carried out by humans. According to Kiai Shaleh, the form of servitude of a servant to his Lord is also related to gratitude and praise for the blessings that Allah has bestowed on his servant. (Baihaki, 2016: 201-222).

Shaleh Kiai Darat explained that faith or kufr; entering heaven or hell, all of them are the gift of Allah SWT not because of obedience or disobedience of a servant. Obedience and immorality are only causes or paths and signs for people who will enter heaven or hell. Both cannot have a definite impact (labet: Javanese) that someone will enter heaven or hell so a servant should not depend (i’timad) on his good deeds. It is enough for a servant to surrender everything to the mercy (fadl) of Allah SWT after doing good deeds and asking for forgiveness after making a mistake.

The Shaleh Kiai Darat states that the righteousness, sin and immorality committed by humans are by the nature of Allah’s al-Qahhar. So, people should be afraid if Allah SWT re-enters himself into sin, and hope for the Forgiveness and His grace. Vice versa, humans who are worship experts should never rely on their worship to get heaven from Allah SWT because the ability to worship is solely the gift of Allah SWT as a form of grace (fadl) to His servants. Kiai Shaleh Darat said:

*“Balik wajib wong kang tumiba marang keluputan arep ndepe-ndepe marang Allah Ta’ala lan rumangsa sira setubune tumibane marang keluputan iku kelawan sifat Qohhare Allah. ... lan semana uga wajib ingatse wong kang tumiba marang to’at aja pisan-pisan sira rumongso yen sira iku ahli gawe to’at lan aja rumangsa sira setubune to’at ira iku dadi marekaken maring Allah atawa manjingaken maring surga. Balik rumangsa sira setubune to’at sira iku peparinge Allah maring sira.”* But it is obligatory for people who fall in error to draw closer to God and feel that the fall into error is due to the nature of Allah's mercy. Likewise, it is obligatory for obedient people to never feel worshipers and never feel that your obedience can draw closer to Allah or can cause you to enter heaven. (Al-Samarani, tt.: 4- 5).

It is not easy to break away from attachment to what we do. Humans often fulfill their thoughts and feelings with them, not only when working on a charity but even afterwards. (El-Hasany, 2015: 15). Apart from that immorality and sin that was carried out gave rise to pessimism about the magnitude of His forgiveness. This is none other than human dependence on their deeds. So, people often forget to place Allah SWT in acts of worship, immorality and the sins of their actions.

Basically everything from the beginning to the end of the human journey has been outlined through His destiny. Man does not know how he is destined and does not know for sure something that will happen to him. On the other hand humans are given various mandates in their lives, one of which is to worship Allah SWT, as His Word in Surah Al-Zariyat verse 56: “And I did not create jin and men but that they serve Me” (Qur'an 51: 56).

In the context of that destiny, Salih commented about the strength of Javanese and Arabic languages, as to how the characteristic of his work is the language of Arabic Pegon. According to him, to be a good Muslim and accept God's grace does not depend on the ability to speak Arabic, but on the implementation of religious obligations based on adequate knowledge, which is obtained from Islamic books in any language (Umam, 2013: 243-274). From here, the indigenous ability of Shaleh Darat is visible, not the power of Shari'ah as the development of Indonesian Islam now (Ikhwan, 2018: 1-28).

Like a person who is aiming at a target with arrows, no matter how accurate you are in archery, when released from his bow, the direction of the wind deflects the arrow in the other direction. Honestly humans do not know what will happen to the arrows released from the bow, turn or straight on the target (El-Hasany, 2015: 17). Therefore the task of man is to maintain the focus on what is the purpose of God to create humans and prepare all possibilities to succeed in carrying out the mandate (task). Next, submit everything to His provisions (destiny). This submission also applies to the acceptance of a servant towards the position (Al-Qusyairi, 2001: 56-57) given by God to him. In the world of sufism *maqāmat* shows the meaning of an ethical value that will be fought for and manifested by a *sālik* through persistence from the level of inner practice towards achieving the next level of *maqam* with a certain form of worship (*mujahadah*).

*Maqam* or position of a servant given by Allah to a servant is explained in the book *Haḍa Al-Kitab Matnu Al-hikam*, there are two, namely, *al-Tajrīd* (a situation in which a servant who merely worship without trying to find the world or leave the business) and *al-Asbāb* (opposite of *al-Tajrīd*, meaning a servant is still trying, working and making a living while worshipping and increasing obedience). This understanding was revealed by Kiai Shaleh as follows:

*“Tinggal kasab iku kelawan yenta gampang ingatase sira pengupo jima nira saking sekira-kira ora kinaya apa hasile rizki lan sartane nira ora ngarep-ngarep wewehe makhluk lan ora tama'ing dalem hage makhluk lan sertane anteng ati nira nalikane ta'adzure rizki. Lan lamun gumantung ati nira lan langgeng ngibadah ira ora pot ngibadabe sebab pote rizki nira. Lamun wes tinemu ngalamat maka wajib sira tinggal kasab.”* Leaving *al-Asbāb* is when it is easy to get a living from unexpected directions that come with sustenance, which is accompanied by not expecting the giving of creatures, not greedy for the rights of other beings and keeping calm even though the provision is difficult. And when his heart depends solely on God, worship and not leave worship because of the loss of *rizq* (provision). When you find these signs it is obligatory for you to leave *al-Asbāb*. (Al-Samarani, tt.: 6-7).

A servant who is placed by Allah SWT at a certain position (*al-Tajrīd* for example) should accept and do not want the *ahwal* which is not his place (*al-Asbāb*), and vice versa. Because the desire of a servant to leave *al-Asbāb* towards *al-Tajrīd* is part of lust (*syahwat*) which is very subtle and vague, and the bad ethics of Allah SWT. In addition, the desire of a servant to leave *al-Tajrīd* is a form of decreasing enthusiasm from the high to the low spirit.

In interpreting the Faith, Kiai Shaleh Darat gave an explanation of the absence of doubts in the heart to Allah and his Messenger. The instruments of Allah's Apostle, the Prophet Muhammad, became an important part of Sufism. God's verses pass through the words and actions of the Prophet Muhammad. This is a conception of religious propaganda that uses the instruments of the Prophet and *Salawat* as the main strategies. Thus, Islamic narratives that refuse to perform prayer rituals and consider bid'ah, are contrary to the teachings of the Kiai Saleh Darat, which reflects the face of coastal Islam (Aziz, 2013: 112-128).

### **The World and the Case of Tadbīr Barring the Servant's Totality of Submission**

Awareness of Shaleh Darat with the beginning of the door of a servant's spiritual path, he saw a fact that "the world" often made it difficult for humans to enter the initial door and even put things together in the world. The life of the world is a life that is being lived by humans now, it is recognized that humans cannot escape from worldly things. However, the world can be a big obstacle for a servant who wants to achieve the totality of submission and obedience to God, on the other hand God created the world as a place for worship as a provision for life in the hereafter.

The world becomes a barrier not without reason. Humans have been given reason as a differentiator from other beings and have natural lust like animals. Thus, it often occurs internal struggle (between lust and reason; lust and spiritual) in addressing worldly needs.

Even Allah SWT has made beautiful world things in the eyes of men, which makes people more tempted by the beauty and glitter of the world. Allah says in the Qur'an Surat Ali Imran verse 14, reads: "It is made beautiful in the (view) of mankind's love for what is desired, namely: women, children, rich possessions of gold, silver, horses, livestock and rice fields. That is the pleasure of life in the world, and in the sight of Allah is the place of return that is good (heaven)," (Surat Ali Imran: 14).

According to al-Ghazali, the basic human needs are only food, clothing and shelter. But the passions in men make pleasure and excessive love. The love of this world is the beginning of human damage (Al-Ghazali, 2011: 179-180). In fact, Allah created the world to be used by humans seeking provision of the Hereafter (Al-Ghazali, 2011: 181-182).

It is very human that humans are basically happy and need for world assets or something that is worldly. However, the pleasures and needs of world assets should not make people forget that the blessings and affairs of the world for all of His creatures have been arranged by Allah SWT since ancient times. Kiai Shaleh Darat said:

*"Ngenakno sira ing awak sira saking angen-angen perkarane ingkang durung kelakon, tegese aja ngakeh-ngakehaken angen-angen, mikir-mikir perkara ingkang durung kelakon kaya mikir panganane sesuk isuk utawa sasi ngarep, krono Allah wis ngira-ngira maring sira sadurunge sira wujud, wes den pesti rizki, ajal, ni'mat lan bilabi sira. Lan malih setuhune sira iku ora mesti bakal menangi ing barang kang sira angen-angen sesuk, maka angen-angen sira iku ora ana faidabe lan sia-sia."* Rest yourself from thinking about something that hasn't happened. That means do not dream much and think about things that have not happened, such as thinking about what food is for tomorrow, or next month, because Allah has estimated rizq for you long before you existed. Not necessarily what you think tomorrow will happen, so that thoughts and delusions are useless and useless. (Al-Samarani, tt. : 8-9).

Humans are often confused with thinking about worldly things that have not yet happened, for example what to eat tomorrow, money to have for living needs, etc. Though Allah has guaranteed and endured rizq for every creature that is on Earth, as He said: "And there is no creeping thing on earth but Allah gives His sustenance, and He knows the dwelling place of the beast and its storage. Everything is written in the real Book (la mahfuzh)." (QS. Hud: 6)

Human life is busy to think about their physical needs, even though God has borne them. So it is not uncommon for this business to make people negligent of the obligations that have been mandated by God. They forget that the world is a place to find the stock of the Hereafter. In this context, Sufism of the Shaleh Darat has set the issue of the world into a bridge to obtain the afterlife. Referring to this fact, Bizawie puts it in a straightforward manner that Sufism of Kiai Shaleh is in harmony with the social dynamics (Bizawie, 2017: 270-290).

According to the Shaleh Kiai Darat there are 10 ways that humans are spared from tadbīr, (Al-Samarani, tt .: 12-17), namely: (1) humans should understand that God has planned and arranged your affairs before mankind (the epoch); (2) when humans regulate themselves, it shows their folly about the goodness of God which is always given to all His creatures. By giving up all matters to God, then Allah will fulfill his needs; (3) Allah's destiny (ordinance) will not apply to tadbīr (human arrangement), even many of the events experienced by humans are beyond his plan. (4) God is the One who rules and controls everything; no one can come to power other than Him. All are submissive and obedient to God's commands and surrender to Allah's tadbīr (arrangement). (5) The human body belongs to God alone, with evidence that humans cannot make and guarantee their bodies to be healthy because it does not belong to humans, humans have no right to regulate, order and regulate themselves; (6) Humans live in the world like guests who just stop by. When a person becomes a guest, he will certainly be entertained and guaranteed by the owner. Therefore a guest does not need to think about the adequacy of his life. (Al-Samarani, tt .: 14.).

(7) Humans should be aware that God is the One who is Alive and stands alone, who controls all His creatures; God who bore the world and the hereafter and its contents; God who rewards and avenges. Therefore, humans must surrender to Him; (8). Busy yourself with worship to God until death picks you up. Because when a human being is busy with matters of worship, he will not dream of managing himself; (9). Indeed, man is a servant of God, and the rights of servants are not to participate in regulating and managing as their master. Instead focus on your obligations as a servant who serves his employer; (10). Surely man does not know which is best for him and man does not know how the end of a matter. So people should not need to regulate themselves and accept His arrangement.

The study conducted by Faiqoh (2018) on interpretation analysis by Faid al-Rahman with a historical approach and interpretive methodology can reinforce the position of Shaleh intellectualism in the world of Sufism (Faiqoh, 2018: 43-73). The interpretation of the archipelago has nuances of Islamic elements when the Kiai Sholeh Darat interprets the verses of the Qur'an. Of course this interpretation cannot be separated from its own interpreter who has the influence of Sufism figures in his writings. Faiqoh's study of interpretations confirms that Shaleh Darat in interpreting the verses of the Qur'an with shades of Sufism, is socio-cultural in nature, very connected to the current issues faced by humans in the era for example damage to the earth, faith and prayer. The Mosaic interpretation of Shaleh Darat shows also in terms of Sufism's thinking as a solution related

to social problems, such as the improvement of roads, opening up jobs, and the development of fashion.

### **Ikhlas: Keys to Submission and Obedience**

There is one important thing between the two things previously explained; surrender to Allah SWT and the submission of a servant to His destiny and the life of the world, namely, sincerity. Ikhlas becomes the key of a servant so that he does not depend on his worship and makes it easier for the heart to surrender fully to God and His destiny after trying. On the other hand, sincerity is able to reduce the desires of lust for something that is not his need and which is beyond the level of ownership.

Kiai Shaleh Darat describes sincerity and acts of worship as spirits and bodies. The body will be useful if there is a spirit, otherwise the body will not be useful without the spirit inside. Kiai Shaleh explained:

*“Utawi ngamal kang dzahir iku rerupan ingkang jumeneng anadene nyawane iku rerupan wujud ikhlas ing dalem ngamal, tegese setuhune ngamal dzahir iku kaya rerupan kang tanpa rub maka ora mangangati, utawi tub iku tinemune ikhlas ing jerone ngamal maka dadi mangangati sebab ana ruhe.”* The charity is like a framework that stands while the spirit is a sincere secret in it, in other words, the real charity is like a framework without the spirit so it cannot provide benefits, while the spirit is obtained sincerely in the charity, so that it can be useful with the spirit. (Al-Samarani, tt. : 30).

According to Shaleh, the worship done by a servant is certainly diverse and of its kind depending on the spiritual conditions in his heart, therefore the level of sincerity in the heart becomes diverse.

Kiai Shaleh Darat in this case (the relationship between worship and sincerity) explains that the level of sincerity is divided into three levels, namely: first, ‘Abidīn (worship expert). Sincerity at the first level is done by ‘abidīn or people who are worshipers. At this level a servant should keep his worship not mixed with *riya’* (both *riya’ kbafiy* and *riya’ jalliy*) and keep it from feeling ‘ujub. The following is an explanation from Kiai Shaleh Darat: “The expert who worshiped the curry, the slamet ngamale table was so busy,” said the person who worshiped the guard from the *riya’ kbafiy* and *jaliy* and guarded the sense of *ujub* (Al -Samarani, tt. : 30). At this level a servant still attributes his deeds to him, he hopes that with the deeds he works he can get heaven and be kept away from His torment.

Second, Muḥibbīn is the one who loves Allah. The second level of sincerity of a servant in charity does not aim to ask for heaven or His reward. At this level a servant acts solely because of His purpose to glorify God. Third, ‘Arifīn is people who know Him. People who know Him (‘Arifīn) have come to a pure awareness that only God can move and silence himself, he does not have the slightest strength and effort in doing everything. They realize that all forms of worship that they do occur on the strength and will of Him (billah) not on their strength and will. Kiai Shaleh Darat explained about Arifin’s status and position:

*“Wong kang weruh ing bendarane iku arep ningali setuhune Allah iku ngobabaken lan menengaken saking ora ningali setuhune awak ira iku ndueni kuasa lan karep maka ora ngamal anging billah.”* People who know their Lord will see that Allah, who moves and silences, does not see that you have the strength and effort, not charity except Billah (because of Him). (Al-Samarani, tt.: 31).

Therefore at this level, a servant of worship does not expect heaven or be kept away from His torment as in the level of *id Abidin*, it does not aim to glorify it like the level of *Muhibin*. But all acts of worship and deeds are pure because of Him (*billah*).

The accentuation of sincere teachings of sufism (*tasawuf*) of the Shaleh Kiai, does not mean that the Kiai Shaleh ignored the external appearance in carrying out Islamic teachings. Even the style of *da'wah* of the Kiai Shaleh prioritizes strategies or ways of transmitting Islamic scholarship, the process of social relations with society. *Ikhlas* in carrying out worship and practice is only because of Allah, does not hinder the responsiveness of Kiai Shaleh to the reason and needs of the people (Aflahal, 2018: 79-94). Referring to Mas'ud's study, Bizawie said the importance of balance.

Thus, the Sufism model developed by Shaleh Darat can be said as an effort to present the face of Sufism in the middle way. Serve God and at the same time serve the community, rowing between locality and modernism in a balanced manner. Through this *tasawuf* teaching model, Islam is responsive to social dynamics. However, in the name of strategic reasons, Kiai Shaleh Darat in promoting *tasawuf* teachings prioritizes internal consolidation (Aziz, A.L., 2018: 317-339). According to Misbah (2016: 96-116). that internal harmony is a strong capital that must be built before and to build harmony in a wider scope, especially in the life of the nation and state.

## CONCLUSION

Kiai Shaleh Darat was a great Sufi cleric who lived in around the 19th century. He was a teacher of the great Javanese scholars and a figure of productive scholars in various scientific disciplines. One of the scientific disciplines developed is Sufism, as contained in the book *Haḡa Al-Kitab Matnu Al-amikam*. This book explains various concepts and teachings of *tasawuf akhlaqi*. Kiai Shaleh Darat al-Samarani in initiating his book, revealing his submission and obedience of a servant to Allah became the beginning of a servant in taking a spiritual path. However, in reality this is not easy to realize. The beauty and sparkle of the life of the world in the eyes of man and his desires makes a servant depend on his worship not to God, often thinking of something that has not happened, especially world affairs. The impact of humanity often forgets that everything has been arranged by Him since the days of the ancients.

In connection with this, Kiai Shaleh Darat has provided ten ways for a servant to be spared from *tadbir* in the book *Haḡa Al-Kitab Matnu Al-Hikam*. So, with him, a servant is not busy with world affairs and is more focused on carrying out his obligations to God than being busy with something that is certainly guaranteed by Him. Furthermore, sincerity is the key of a servant so as not to depend on his worship and facilitate the heart to surrender fully to God and His destiny. On the other hand sincerity is able to reduce the desires of lust for something that is not a necessity and which is beyond the level of ownership. These three things are related to each other in the process of achieving a totality of submission and obedience of a servant to God.

However, the teachings of the totality of humans in the servitude of Allah introduced by the Shaleh Darman, does not mean that one must leave the world. Remembering the world is an opportunity to go to the hereafter. Placing the issue of wealth and the world in the context of the path to God requires harmonization in all aspects. In this case, the path of sufism built by Kiai from Semarang is a balanced integration of the humanism and theological world.

## REFERENCES

- Al-Ghazali, I. (2011). *al-Arba'in Fī Uṣūli al-Dīn*. Libanon: Dārul al-Minhāj.
- Al-Qusyairi, A. Q. A. K. H. (2001). *al-Risalah al-Qusyairiyyah*, Libanon: Maktabah al-'Ashriyyah.
- Al-Samarani, M. S. (tt.). *Haḍḍa Al-Kitab Matnu Al-Ḥikam*. Semarang: Toha Putra.
- Anonim. (2016). *KH. Shaleh Darat: Maha Guru Ulama Besar Nusantara*. Depok: Sahifa.
- Anwar, R and Mukhtar Solihin. (2006). *Ilmu Tasawuf*. Bandung: Pustaka Setia.
- Arifin, M. Z. (2018). Aspek Lokalitas Tafsir Faid al-Raḥmān Karya Muhammad Sholeh Darat. *Maghḍa: Jurnal Ilmu Al-Qur'an dan Tafsir*, 3(1), 14-26.
- Aziz, A. (2017). Relevansi Nilai-Nilai Pendidikan Akhlak dalam Kitab Syarah Al-Hikam Karya KH Sholeh Darat: Dikaitkan dengan Konteks Kekinian. *Doctoral Dissertation*. Palembang: UIN Raden Fatah.
- Aziz, A. L. (2018). Internalisasi Pemikiran KH. Muhammad Sholeh Darat di Komunitas Pecintanya: Perspektif Sosiologi Pengetahuan. *Living Islam: Journal of Islamic Discourses*, 1(2), 317-339.
- Aziz, M. (2013). Produksi Wacana Syiar Islam dalam Kitab Pegon Kiai Saleh Darat Semarang dan Kiai Bisri Musthofa Rembang. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 9(2), 112-128.
- Aziz, M. (2013). Produksi Wacana Syiar Islam dalam Kitab Pegon Kiai Shaleh Darat Semarang dan Kiai Bisri Musthofa Rembang. *Jurnal Afkaruna*. 9 (2).
- Azra, A. (2007). *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII*. Jakarta: Kencana.
- Baihaki, E. S. (2016). Syukur dan Pujian menurut Muhammad Shaleh Darat As-Samarani: Kajian atas QS. Al-Fatihah [1]:[2] Tafsir Faidh Ar-Rahman. *Tanzil: Jurnal Studi Al-Quran*, 1(2), 201-222.
- Baihaki, E. S. (2016). Syukur dan Pujian Menurut Muhammad Shaleh Darat Al-Samarani: Kajian Atas (Qs. Al-Fātihah [1]: 2) Tafsir Faidh Al-Rahman, *Tanzil: Jurnal Studi Al-Quran*. 1 (2), 201-222.
- Bizawie, Z. M. (2017). The Legacy of 'Tasawuf Akhlaqī'sheikh Sholeh Darat and Sheikh Ihsan Jampes. *Heritage of Nusantara: International Journal of Religious Literature and Heritage (e-Journal)*, 6(2), 270-290.
- Dzahir, A. M. S. (2012). *Sejarah dan Perjuangan Kyai Sholeh Darat Semarang*. Disunting oleh M. Ichwan. Semarang: Panitia Haul Kyai Sholeh Darat Semarang.
- Dzahir, A. M. S. (tt.). *Kiai dan Perjuangan Kiai Sholeh Darat Semarang*. (Semarang: Perhimpunan Remaja Islam Masjid Kiai Sholeh Darat [Primakisada]), 15.
- El-Hasany, I. S. (2015). *Kitab Al-Hikam: Unataian Hikmah Ibnu Athaillah*, Jakarta: Zaman.
- Faiqoh, L. (2018). Unsur-Unsur Isyary dalam Sebuah Tafsir Nusantara: Telaah Analitis Tafsir Faid al-Rahman Karya Kiai Sholeh Darat. *el-Umdah*, 1(1), 43-73.
- Faqih, S. (2018). Aspek Tasawuf dalam Kitab Mukhtaṣar Al-Ḥikam Ibnu 'Aṭā'illah KH Sholeh Darat: Suntingan Teks Beserta Analisis Isi. *Doctoral Dissertation*. Universitas Diponegoro.
- Hakim, T. (2016). *Kiai Shaleh Darat dan Dinamika Politik di Nusantara Abad XIX-XX*. Yogyakarta: INDeS.
- Hasymy, A. (1981). *Sejarah Masuk dan Berkembangnya Islam di Indonesia*. Bandung: Al-Ma'arif.
- Ichwan, M. (2018, 7 29). History of Kyai Sholeh Darat. (A. L. Aziz, Interviewer).

- Irfan, A. (2017). Local Wisdom dalam Pemikiran Kyai Sholeh Darat: Telaah Terhadap Kitab Fiqh Majmu'at al-Shari'ah al-Kafiyah li al-'Awam. *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam*, 1(1), 88-109.
- Masyhuri, A. (2008). *99 Kiai Kharismatik Indonesia*. Yogyakarta: Kutub.
- Misbah, A. (2016). Propaganda Kiai ṣāLih Darat Dan Harmoni Nusantara (Telaah Kitab Minhāj Al-atqiyā). *Fikrah*, 4(1), 96-116.
- Misbah, A. and Abid, N. (2016). Propaganda Kiai Sholih Darat Dalam Upaya Mewujudkan Harmoni Di Nusantara : Telaah Kitab Minhaj Al-Atqiya. *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan*, 4 (1), 96-116.
- Misbah, A. (2018). Fashion, Karisma dan Suara Ulama: Membaca Gaya Dakwah Kiai Shalih Darat. *Orasi: Jurnal Komunikasi*, 9 (1), 79-94.
- Mudzakiron, M., & Muna, A. C. (2015). Pola Redaksi Matan Hadis dalam Kitab Majmū'ah al-Syari'ah Karya KH Saleh Darat. *Religia*, 18 (2), 227-243.
- Mulyati, S. 2006. *Tasawuf Nusantara; Rangkaian Mutiara Sufi Terkemuka*. Jakarta: Kencana Prenada Media Group.
- Munir, G. (2008). *Warisan Intelektual Islam Jawa dalam Pemikiran Kalam Muhammad Shalih as-Samarani*. Semarang: Walisongo Press.
- Nawawi, I. (2014). *Riyadu al-Ṣālihin*. Libanon: Dar al-Kutub al-Ilmiyah.
- Pribadi, Y. (2018) Identity Contested: Cultural Resilience in the Midst of Islamization of Politics. *Al-Jāmi'ah: Journal of Islamic Studies* - ISSN: 0126-012X (p); 2356-0912 (e) Vol. 56, no. 2, pp.255-280, doi: 10.14421/ajis.2018.562.255-280.
- Shabir, M. (2010). Respon Kyai Saleh Darat Semarang terhadap Budaya Lokal dalam Kitab Majmu'at Asy-Syari'at Al-Kafiyah lil-'Awam. *Doctoral Dissertation*. Semarang: IAIN Walisongo.
- Taufiq. (2008, 8 10). The Thought of Kyai Sholeh Darat. (A. L. Aziz, Interviewer).
- Umam, S. (2013). God's Mercy is Not Limited to Arabic Speakers: Reading Intellectual Biography of Muhammad Salih Darat and His Pegon Islamic Texts. *Studia Islamika*, 20(2), 243-274.
- Van, B. M. (2015). *Kitab Kuning, Pesantren dan Tarekat*. Yogyakarta: Gading.
- Zuhri, Z. (2016). Genealogi dan Corak Studi Kalâm di Indonesia. *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, 6(1), 168-192.
- Zutas, K. (2017). Literacy Tradition in Islamic Education in Colonial Period (Sheikh Nawawi al-Bantani, Kiai Sholeh Darat, and KH Hasyim Asy'ari). *Al-Hayat*, 1(1), 16-31.

