

# MODERATE INTERPRETATION OF SHALEH DARAT IN HIS FAYD AL-RAḤMĀN

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## MODERATE INTERPRETATION OF SHALEH DARAT IN HIS *FAYḌ AL-RAḤMĀN*

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**Abstract:** In Indonesia context, the study of Quranic Exegesis has two groups of opposite interpretations: Interpretations that are too based on the outer meaning of the text and interpretations rely more on the inner meaning of the text. Generally speaking, a balanced and moderate interpretation is an interpretation that combines the two meanings. The moderate commentators are those who do not deny the meaning of one from another. The style of interpretation of Shaleh Darat seems to combine the two meanings. This research uses descriptive-analytic method by trying to find the pattern and embodiment of moderate Interpretations in his work, *Fayḍ al-Raḥmān*. From the study of his work, this study found: 1) Shaleh Darat has a tendency to moderate interpretation of the Qur'an with the characteristics of fairness, balance, and tolerance. 2) His moderate interpretations appear in some verses regarding sharia and mu'amalah fields.

**Abstrak:** Dalam konteks Indonesia, studi tafsir al-Qur'an memiliki dua kelompok penafsiran yang berlawanan: Penafsiran yang terlalu didasarkan pada makna luar teks dan penafsiran lebih bergantung pada makna bagian dalam teks. Secara umum, interpretasi yang seimbang dan moderat adalah interpretasi yang menggabungkan dua makna. Penafsir moderat adalah mereka yang tidak menyangkal makna satu sama lain. Gaya penafsiran Shaleh Darat tampaknya menggabungkan dua makna. Penelitian ini menggunakan metode deskriptif-analitik dengan mencoba menemukan pola dan perwujudan interpretasi moderat dalam karyanya, *Fayḍ al-Raḥmān*. Dari penelitian karyanya, penelitian ini menemukan: 1) Shaleh Darat memiliki kecenderungan untuk memoderasi interpretasi al-Qur'an dengan karakteristik keadilan, keseimbangan, dan toleransi. 2) Penafsiran moderatnya muncul dalam beberapa ayat dalam bidang syariah dan mu'amalah.

**Keywords:** moderate; *Fayḍ al-Raḥmān*; *tafsīr*; sharia; mu'amalah

## A. Introduction

The Qur'an as stated in itself is a book of guidance not only for Muslims but also for mankind (QS. al-Baqarah: 185). With this guidance, it is hoped that all humanity can pursue a straight path of life (*sirāṭ al-mustaqīm*). Therefore, human beings need to try to understand the contents of the divine message that is conveyed to him. As a guide, he greets his people with the language they understand as enshrined in some verses like QS. al-Shūrā: 7, QS. Yūsuf: 2, QS. Ṭahā: 113, QS. al-Shu'arā': 195 etc.

The Qur'an which written in Arabic then addresses humans who have different languages. To be able to understand the messages contained in the Qur'an, a set of interpretive theories is needed. This theory of interpretation is called *tafsīr*. Etymologically, *tafsīr* means openness and clarity.<sup>1</sup> *Tafsīr* is the science used to understand the messages contained in the Quranic verses according to the ability of the human mind. The beginning of the emergence of the interpretation process has existed since the Qur'an itself was revealed. Aside from being a recipient, the prophet Muhammad was given authority by Allah to interpret the intentions contained in the Qur'an (QS. Ibrāhīm: 4) so that the prophet could be said to be the earliest interpreters.

After the death of the prophet, the interpretation of the Qur'an was growing rapidly and had produced thousands of books of interpretation. Of the many numbers of interpretive books there are several interpretive features, including *tafsīr balāghī* which is oriented towards language interpretation, *tafsīr fiqhī* which is oriented to the law of jurisprudence, *tafsīr ṣūfī* which is oriented towards inner meaning, *tafsīr falsafī* which is oriented in the interpretation of philosophy, *tafsīr luḡawī* which is oriented to linguistic analysis, *tafsīr adabī ijtimā'ī* which is oriented towards social, and *tafsīr 'ilmī* oriented in the study of the verses based on sciences.

A part from some kinds of interpretations above, some commentators only understand the meaning of the outer aspect of the text and deny the inner meaning of the text. For example, there is a literalist Islamic group which

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<sup>1</sup>Ibn Fāris, *Mu'jam Maqāyīs al-Luḡah* (Kairo: Dār al-Fikr, 1399 H/1979 M), 504; Badru al-Dīn Muḥammad bin 'Abdullah al-Zarkashī, *al-Burhān fi 'Ulūm al-Qur'ān*, ed. Ibrāhīm Muḥammad Abu al-Faḍl (Kairo: Maktabah Dār al-Turāth, 1957), 147.

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interprets the Qur'an ignoring the inner meaning or meaning implied in the text. As a result, such understanding has implications for religious attitudes that tend to be fanatical, old-fashioned, rigid, and difficult to accept the diversity of other opinions.<sup>2</sup> While some other commentators interpret the Qur'an by focusing on the inner meaning of the text, thus ignoring the outer meaning that exists in the text. This last interpretation is also not good because it can have an impact on the religious attitudes which tend to produce an attitude of disdain and ease in all things.

In the interpretation of the Qur'an, the pattern of more balanced tafsir uses both poles of meaning synergistically. This interpretation lies in the middle position between the two. The outer and inner meaning of the text is considered as a unity that cannot be separated as a spirit and body.<sup>3</sup> From the pattern of interpretation like this, it appears to be a bridge between the two forms of extreme interpretation.

Basically, moderate interpretation is part of Islamic moderate understanding in general. The moderate term in the Qur'an is often taken from the term *ummatan wasaṭan* (QS. al-Baqarah: 143). From this term, the thought and form of moderate society in Islam may be understood. Al-Ṭabari interpreted this word as the selected people, the best people, and the just people.<sup>4</sup> While Sayyid Quṭb interpreted it as a good, humble, moderate people who are not extremely on one of the worldly and spiritual positions.<sup>5</sup>

In Indonesia archipelago context, Muhammad ibn Umar al-Samarani who called 'Kiai Shaleh Darat', is among Javanese *kiai* in his time that chose the moderate path.<sup>6</sup> Kiai Shaleh Darat writes the book of interpretation which is

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<sup>2</sup>Khālid ibn 'Uthmān al-Sabt, *Qawā'id al-Tafsīr Jam'ān wa Dirāsatan*, 2 ed. (Maḍīnah: Dār Ibn Affān, 1415 H), 576.

<sup>3</sup>Abdul Mustafān, "The Epistemology of Javanese Qur'anic Exegesis: A Study of Ṣāliḥ Darat's Fayḍ al-Raḥmān," *al-Jamī'ah: Journal of Islamic Studies* 55, no. 2 (2017): 361, <https://doi.org/10.14421/ajis.2017.552.357-390>

<sup>4</sup>Muḥammad ibn Jarīr al-Ṭabari, *Jāmi' al-Bayān fī Ay Ta'wīl al-Qur'ān*, ed. Shakir Aḥmad Muḥammad, 3rd ed. (Kairo: Muassasah al-Risālah, 2000), 142.

<sup>5</sup>Sayyid Quṭb, *Fi Zilāl al-Qur'ān*, 1st ed. (Kairo: Dār al-Shurūq, 1412 H), 13.

<sup>6</sup>Another Thinker that chose this way is the writer of al-Ibriz Tafsir. See: Ahmad Zainal Abidin and Thoriqul Aziz, "Javanese Interpretation of Moderatism: Contribution of Tafsir al-Ibriz on Moderate Understanding in Sharia and Mu'amalah," *Justicia Islamica* 15, no. 2 (2018): 239–62, <https://doi.org/10.21154/justiciav15i2.1462>.

named *Fayḍ al-Raḥmān fī Tarjamat Kalām Mālik al-Dayyān* and written in Javanese-language Arabic (*pegon* Arabic) for the first time in Indonesia.<sup>7</sup> In the midst of the current popularity of Indonesian language and Latin script, since the beginning of the 20th century because of the interference of Dutch ethical politics and the birth of a youth oath in 1928, the study of the *pegon*-interpreted book finds its urgency.<sup>8</sup> In addition to maintaining the locality of the local culture, Javanese is different from other languages, namely as the hierarchical language.<sup>9</sup> However, the interpretation of *Fayḍ al-Raḥmān* uses the style of *ṣūfī ishāri* which gave rise to moderate interpretation. This is why this research is done.

The method used in this study is philosophical-hermeneutic method. With this philosophical approach, the author sought to find the fundamental structure of the thought. While hermeneutics is used to uncover the meaning and the significance of the text.

## B. Overview of Shaleh Darat dan *Fayḍ al-Raḥmān*

Shaleh Darat's real name is Muhammad Salih ibn Umar al-Samarani. So-called Kiai Shaleh Darat after he returns from Haramayn, served and taught at the Semarang Army Guarding School raised by Kiai Murtadho who later became his son-in-law.<sup>10</sup> He was born in the village of Kedung Jumbeng, Mayong District, Jepara Regency. Regarding the date and month when he was born, he was born around in 1820 and died on Friday's December 19th, 1903, and was buried in the Semarang cemetery.<sup>11</sup>

Shaleh Darat is the son of an Indonesian militant muslim who fought with Prince Diponegoro against the Dutch colonialist in 1825-1930. He was Kiai

<sup>7</sup>Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis," 359.

<sup>8</sup>Islah G. An, "Tafsir al-Qur'an Bahasa Jawa: Peneguhan Identitas, Ideologi, dan Politik Perlawanan," *Suhuf: Jurnal Pengkajian al-Qur'an dan Budaya* 9, no. 1 (2016): 141-68, <https://doi.org/10.22548/shfv9i1.116>.

<sup>9</sup>Muhammad Asif, "Tafsir dan Tradisi Pesantren Karakteristik Tafsir al-Ibriz Karya Bisri Mustofa," *Suhuf: Jurnal Pengkajian al-Qur'an dan Budaya* *Jurnal Pengkajian al-Qur'an dan Budaya* 9, no. 2 (2016).

<sup>10</sup>Mukhamad Shokheh, "Tradisi Intelektual Ulama Jawa: Sejarah Sosial Intelektual Pemikiran Keislaman Kiai Shaleh Darat," *Paramita: Historical Studies Journal* 21, no. 2 (2011): 149-63, <https://doi.org/10.1527/paramita.v21i2.1036>.

<sup>11</sup>Aflahal Misbah and Nuskhan Abid, "Propaganda Kiai Ṣāliḥ Darat dan Harmoni Nusantara (Telaah Tab Minḥāj al-Atqiyā`)," *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan* 4, no. 1 (2016): 96-116, <https://doi.org/10.21043/fikrah.v4i1.1629>.

Umar. Kiai Umar is one of the trustees of Prince Diponegoro in northern Java, besides Kiai Syada', and Kiai Murtadho. In addition, there are other Kiais who participated in this struggle namely H. Hasan Bashari who served in Kedu, Kiai Darda' from Kudus, and Kiai Jamsari from Surakarta.<sup>12</sup>

Shaleh Darat's intellectual career began with his father's education. At an early age, he was taught by his own father who was also a *Kiai*. Like most other children, he was taught as a child through reading the Qur'an, especially those focused on juz 'Amma. Besides that, he was taught the books of jurisprudence, because this book is in direct contact with daily life in religion, ranging from cleansing, prayer, almsgiving, fasting and others. After obtaining religious knowledge from his father, the Kiai Shaleh Darat was "scientific" to various Islamic boarding schools in Java. Among his teachers: Kiai Haji Muḥammad Shahīd, Kiai Raden Haji Muḥammad Shāliḥ ibn Asnāwī, Kiai Ishāq, Kiai Abū 'Abdillāh Muḥammad al-Hādī ibn Bā'uni, dan Kiai Darda'.<sup>13</sup>

Dissatisfied in Java, Kiai Shaleh Darat, while performing the fifth pillar of Islam, pilgrimage, went to and studied in Makkah. In addition, to do an obligation, this Indonesians sought knowledge in Makkah and Medina for legitimacy degree. Because Indonesians believed that Mecca is a holy place as well as a center of Islamic sciences.<sup>14</sup> The Indonesian scholars at that time believed that the knowledge sought in the two shrines was higher than other places. So alumni and scholars from there are so respected by the Indonesian people.<sup>15</sup> Kiai Shaleh Darat became one of the most all-around scholars, where he studied from Syaikh Muhammad al-Muqri al-Mishri al-Makki, Syaikh Muhammad ibn Sulaiman Hasbullah, Syaikh Muhammad ibn Zaini Dahlan, Syaikh Ahmad al-Nahrawi al-Misri al-Makki, Sayyid Muhammad Shalih al-Zawawi al-Makki, Kiai Zahid, Syaikh Umar al-Syami, Syaikh Yusuf al-Sunbulawi al-Misri, Syaikh Jamal.<sup>16</sup>

<sup>12</sup>Shokheh, "Tradisi Intelektual Ulama Jawa." 157.

<sup>13</sup>Misbah and Abid, "Propaganda Kiai Ṣāliḥ Darat Dan Harmoni Nusantara." 100.

<sup>14</sup>Martin Van Bruinessen, *Kitab Kuning, Pesantren, dan Tarekat: Tradisi-tradisi Islam di Indonesia* (Bandung: Mizan, 1995), 7.

<sup>15</sup>Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*, 4th ed. (Bandung: Mizan, 1998).

<sup>16</sup>Misbah and Abid, "Propaganda Kiai Ṣāliḥ Darat dan Harmoni Nusantara." 100.

Shaleh Darat lived contemporarily with Shaykh Nawawi al-Bantani. Kiai Shaleh Darat lived around 1820-1903, while Shaykh Nawawi lived around 1813-1897. Indeed, the Shaleh Darat is not as famous as the name of Shaykh Nawawi. Like sugar in tea, invisible but can be felt. Kiai Shaleh in the Land learned from many scholars who are global. Call them: Shaykh Mahfudz at-Tinisi who became a shaykh in Makkah, KH. Ahmad Dahlan, a founding cleric of Muhammadiyah (1868-1923), KH. Hasyim Asy'ari (1871-1947) legendary cleric founder of Nahdhatul Ulama and Tebuireng Islamic Boarding School in Jombang, who had been a student of Shaleh Darat in Semarang in the 1890-an<sup>17</sup> and also KH Idris (founder of Jamsaren Islamic Boarding School, Solo), KH 'a'ban (an expert from Semarang), exegesis expert, Mbah Anom from the Keraton Surakarta, KH Dalhar (founder of Ponpes Watucongol, Muntilan), and Kiai Moenawir (Krapyak, Yogyakarta). In addition, he is also a teacher of RA. Kartini's spirituality. Kartini is known as a female emancipatory figure in Indonesia.<sup>18</sup>

As a scholar, he understood very well the task he was carrying. He must be able to provide religious knowledge to the surrounding community. One way is to write religious books. Shaleh Darat was a prolific kiai, many of his writings were written using Pegon script, he termed *al-Lughah al-Jāwīyyah al-Merikiyyah* (Local Javanese Language). In writing with the script, it is not without basic son. The Kalei Shaleh Darat has a great vision, as quoted by Munawir Aziz in *Majmū'ah al-Sharī'ah al-Kāfiyah li al-'Awām*. Kiai Shaleh Darat writes: "*kerono arah supoyo pahamo wong-wong amsalingsun awan kang ora ngerti Boso Arab mugo-mugo biso dadi manfaat biso ngelakoni kang sinebut ing njerone iki tarjamah...*". This is what ignites the literary spirit of Shaleh Darat.<sup>19</sup>

Among his works is 1) *Majmū'ah al-Sharī'ah al-Kāfiyah li al-'Awām* (fiqh book), 2) *Munjiya* (contains a passage from *Ihya' 'Ulūm al-Dīn*) 3) *Al-Hikam* (one-third summary of the book *al-Hikam*, the work of Ahmad ibn 'Atha'illah, containing tasawuf lesson), 4) *Laṭā'if al-Ṭahārah* (the book that speaks of the

<sup>17</sup> Misbah al-<sup>10</sup>pid.

<sup>18</sup> Munawir Aziz, "Produksi Wacana Syiar Islam dalam Kitab Pegon Kiai Saleh Darat Semarang dan K<sup>7</sup>Bisri Musthofa Rembang," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 9, no. 2 (2013): 112–28, <http://journal.umy.ac.id/index.php/afkaruna/article/view/36>.

<sup>19</sup> Aziz, 115.

essence and the secret of prayer and fasting, the priority of the month of Muharram, Rajab, and Sha'ban), 5) *Manāsik al-Ḥajj* (containing the guidance of (primage) ) The Book of Passover (contains obligatory prayers five times), 7) Translation of *Tarjamah Sabīl al-'Abīd 'alā Jauharah al-Tawḥīd* (is a Javanese translation of the work of Ibrahim al-Laḡani and with enough explanation 10) Hadith (Mi'raj, 11) *Sharḥ al-Maulīd al-Burdah al-Murshid al-Wajīz*, (*Sharḥ Maulīd al-Burdah* by Muhammad Sa'id al-Busyirī), 12) Tafsīr 13) *Sharḥ al-Barzanjī*, (containing about Isra' mi'raj Prophet Muhammad and the order of fardhu prayer 5 times), 14) *Manāsik Kaiḡiyah al-Ṣalat al-Musāfirīn*.<sup>20</sup>

From some of the above works, *Fayḡ al-Raḡmān* is one of his magnum opuses. This is a book of tafsīr written by Shaleh Darat in 1893. Shaleh Darat is a scholar lived in a society with its embracing Javanese culture. In writing the book of tafsīr, he used not the language as in general books of tafsīr existed in pesantren which use the Arabic language. According to the study of Van Bruinessen, the books of tafsīr which became the teaching material at pesantrens at the time are *Tafsīr Jalālīn* written by Jalal al-Din Mahalli and Jalal Din Suyuti, *Tafsīr al-Munir* by Imam Nawawi al-Bantani, *Tafsīr Ibnu Kathir* by Abu al-Fida 'Ibn Kathir, *Jāmi' al-Bayān* by al-Baidhawī, *Jāmi' al-Bayān* by al-Tabarī.<sup>21</sup> In writing his tafsīr, he used *pegon* characters (Javanese with Arabic writing) so that the language was understandable by the surrounding people who were familiar with the language. In the view of A.H. John, what is done by Kiai Shaleh Darat is called "vernacularization". Vernacularization is an attempt to transmit and transform knowledge or understanding in this case, the Qur'an, into a local context (Java).<sup>22</sup>

Kiai Shaleh Darat in writing his works adheres to QS. Ibrahim: 4 as a normative foundation, "*We do not send an Apostle but with the language of his people*". It is from this verse that Kiai Shaleh Darat transforms its knowledge to the majority of people who do not understand much Arabic. So that by using the Javanese language, people will easily understand it.<sup>23</sup> In addition to being easily understood by local people, the writing of the book with Pegon script is used

<sup>20</sup> Aziz, 117-118.

<sup>21</sup> Bruinessen, *Kitab Kuning, Pesantren, dan Tarekat*, 178-9.

<sup>22</sup> Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis." 359-360.

<sup>23</sup> Misbah and Abid, "Propaganda Kiai Ṣaliḡ Darat dan Harmoni Nusantara." 106.



because it is a form of "challenge" of the Dutch anti-colonial stance. At that time the Dutch as invaders forbade the form of translation or interpretation of the Qur'an which was allegedly the planting of anti-colonial ideology. Also, Dutch politics at that time forced citizens to use the colonial language and used Latin writing in the interests of the bureaucracy. Kiai Shaleh Darat violated the prohibition by continuing to write using Pegon characters which the Dutch would not understand.<sup>24</sup>

Some suspect that the background of the writing this book is related to the proposal from R.A. Kartini who is said to be disappointed with her teacher. Kartini once asked his teacher about the purpose of a Quranic verse, but he was instead reprimanded and scolded. Kartini was of the view, that using the scripture is actually taking a guide, but it is not understood by those who want to take instructions. Feeling disappointed, Kartini met Shaleh Darat to translate the Koran. The request was granted which was then written and named *Fayḍ al-Raḥmān Fī Tarjamat Kalām Mālik al-Dayyān*. This book was also given as dowry when R.A Kartini married R. Joyodiningrat, a regent of Rembang Central Java.<sup>25</sup>

According to Abdul Mustaqim, the background of writing *Fayḍ al-Raḥmān* is due to two factors, namely theological and sociological. For the first factor, in the Qur'an there is an order to find the meaning of the Qur'anic messages, so interpretation is needed to understand and capture the meaning. While the second factor is Shaleh Darat's awareness toward his society that is not familiar with Arabic and the Quranic interpretations circulating at that time. So that he writes his interpretation in a language they can understand, Javanese. However, Shaleh Darat sometimes interpret the special word to be mixed with Arabic such as words *qalib*, *nisyān*, *muḥal* without translating them into Javanese.<sup>26</sup>

In interpreting the verses of the Qur'an, as stated in his *muqaddimah*, Shaleh Darat has established a pattern of suffistic interpretation, by the means of extracting the implicit meaning in the texts of the verses after doing enough *mujahadah* to the God so that there is a close relationship with God. From here, he is capable of taking the outer and inner meaning of the verse because it has

<sup>24</sup>Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis." 360.

<sup>25</sup>Mohammad Masrur, "Kyai Soleh Darat, Faid Al-Rahman, dan RA. Kartini," *At-Taḥaddum* 4, no. 1 (2016): 21-38, <https://doi.org/10.21580/AT.V4I1.725>.

<sup>26</sup>Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis." 368.

previously been revealed the *hijab* or wall between him and the meaning<sup>27</sup> in his method, he tried to compromise both sides of two meanings.<sup>28</sup>

The form of interpretation in *Fayḍ al-Raḥmān*, was innitially by displaying a sentence which was then translated into Javanese. Afterward, Shaleh Darat discusses the meaning of the verse by understanding the text. For example, in QS. al-Baqarah: 277, Kiai Shaleh Darat interprets the meaning of prayer not only by performing the movement of the body, but also by performing the inner prayer like leaving the lust and worldly love.<sup>29</sup>

In interpreting the Quran, Shaleh Darat also refers to the books of Jalalain, *Tafsīr al-Baidhawī*, *Tafsīr al-Khazin*, *Tafsīr* Ibnu Kathir, *Jawāhir al-Tafsīr*, *Mishkāṭ al-Anwar*, dan *Iḥyā' Ulumu al-Dī* (the third is the work of Imam al-Ghazali).

The Book of *Fayḍ al-Raḥmān* is not written completely, in thirty *juz'*. The book is composed of two volumes, the first having a thickness of 577 pages containing the chapter of al-Fatiḥah and al-Baqarah. While the second volume, there are 705 pages containing the chapter of 'Ali' Imrān and al-Nisā'. This book was written on 20 Rajab 1309 H, and completed on 7 Muharram 1311 H/1893/94 M. This book was printed briefly in Singapore at 29 Jumadil at the end of 1311 H/1894 by the publisher Haji Muhammad Amin. But in this article, the writers only uses the first volume in the digital edition (pdf) referred.

This book is not as famous as other Javanese-language interpretations such as *al-Ibriz li Ma'rifati Tafsīr al-Qur'ān al-'Azīz* by Bisri Mustafa or *al-Ikḥlīl fī Ma'āni al-Tanzīl* Misbah's work by Zainu al-Mustafa, *Tafsīr al-Hudā*, the work of Bakri Shahid. These three interpretations are more familiar in the community, especially among Islamic boarding school.<sup>30</sup> But, it is important to study this tafsir in order to increase the contribution of Javanese interpretation in the context of moderate values needed in Indonesia.

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<sup>27</sup> Abdul Mustaqim, *Dinamika Sejarah Tafsir al-Qur'an: Studi Aliran-aliran Tafsir dari Periode Klasik, Pertengahan, Hingga Modern-Kontemporer* (Yogyakarta: Adab Press, 2012), 125-6.

<sup>28</sup> Mustaqim, 12.

<sup>29</sup> Muhammad Shalih Ibnu Umar, *Fayḍ al-Raḥmān fī Tarjamat Kalām Mālik al-Dayyān*, ed. Ikhwān and Aanasom (Semarang: Panitia Haul KH. Shalih Darat, 2012), 257-8.

<sup>30</sup> Bruinessen, *Kitab Kuning, Pesantren, dan Tarekat*. 180.

## 1. Moderate Interpretation in *Fayḍ al-Raḥmān*

The word “moderate” means no exaggeration.<sup>31</sup> While in Arabic it is often referred to as a witch *wasatīyah* that has a mean middle. This assumption comes from an understanding of the Qur’an from the word ‘*muqtas’id*’ which means maintaining balance, steadfastness, justice, and straight path, reflecting a Muslim as the best *ummah* (*khair ummah*).<sup>32</sup>

The moderate interpretation in *Fayḍ al-Raḥmān* can be found in interpretation of QS. al-Baqarah: 143 which is understood as moderate thinking in Islam. In this verse, Shaleh Darat interpreted it as follows:

*wakadzalika artine wus ndadeaken sun ing agama Niro ya Muhammad iku agama kang pertengahane antarane Yahudiah lan Nasraniyah. Ora abot-abot banget lan ora enteng-enteng banget mongko andadeaken ing sun ing sira ya umat Muhammad lan andadeaken umat kang pilihan Kang I’dal al-Nas. Supaya ana sira kabeh ya umat Muhammad dadi saksine ing atase umat kang dehan besok dino kiamat. Lan nuli ana Nabi Muhammad saw iku nek seni ing sun sira kabeh kelawan saksi tazkiyah ora kok saksi syahadah alal amānah ora...*<sup>33</sup>

Based on the above interpretation, the Kiai Shaleh Darat interprets the term *wasatan* with the middle and fair, not burdensome. These three meanings are the basis for the criteria for moderate understanding Islam. However, actually, moderation in *Fayḍ al-Raḥmān* is a moderation in carrying out religious orders. Shaleh Darat wants to bridge between a person who is at the level of sharia and haqiqa. Departing from this, to facilitate the discussion in this article, the author divides it into three parts: 1) the basic principle<sup>5</sup> of Islamic moderation, 2) moderate interpretation in the fields of *shari’a* and *Mu’amalah*.

## 2. Justice as a Moderation Principle

In general, moderation in Islam has three basic principles, namely justice (‘there are’), balance (*‘adālah*), and tolerance (*tawāzun*); Justice is the basic

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<sup>31</sup> John M. Echols and Hassan Shadily, *Kamus Inggris Indonesia: An English-Indonesian Dictionary* (Jakarta: Gramedia, 1990), 145.

<sup>32</sup> Mutawali Mutawali, “Moderate Islam in Lombok: The Dialectic between Islam and Local Culture,” *Journal of Indonesian Islam* 10, no. 2 (2016): 309–34.

<sup>33</sup> Umar, *Fayḍ Al-Raḥmān Fi Tarjamat Kalām Mālik Al-Dayyān*.

5 principle in Islamic teachings. God reveals it in His books in several places. The word 'adl is derived from the root word 'a-d-l in the al-Qur'an of the various derivatives repeated 29 times.<sup>34</sup> In the KBBI, it is fair to have several meanings 1) equally heavy, not biased, impartial 2) side with the right, hold to the truth 3) rightly, not arbitrarily.<sup>35</sup> The fair meaning mentioned above, according to the understanding of Quraish Shihab, is 'the same' which is basically the initial meaning of justice. From this meaning gives birth to the meaning of a just person "impartial". And basically, a just person will "hold on to the truth" even if the right or wrong person has their own rights. Thus, the just person has done "rightly or not arbitrarily".<sup>36</sup>

In *Fayḍ al-Raḥmān*, Shaleh Darat gives a fair meaning as in QS. al-Baqarah: 282 who talks about the agreement of the debt.<sup>37</sup> In this verse, Shaleh Darat said that the person who wrote the loan agreement has to be just. The just and fair person here is a person who is able to maintain a balance between the two sides. He does not exaggerate or reduce at all what he has written, whether it reduces or adds rights to each party. In addition, he also does not reduce or add a predetermined time. From here both the principles of moderation (justice and balance) are included in it.

5 Furthermore, the principle of moderation is tolerance. Tolerance in Arabic is often called *tasamuḥ* from the knowledge of the author, said *tasamuḥ* this is not in the circulation of the verses of the Qur'an. *Tasamuḥ*, in addition to having a meaning of tolerance, it also has another meaning that is spacious and generous. Although the word is not contained in the verses of the Qur'an, the values of tolerance have been taught in it. In *Fayḍ al-Raḥmān* the author finds tolerance values in it, as in interpreting QS. al-Baqarah: 272 where alms can be given to poor relatives both Muslim and non-Muslim, and can also be given to animals such as dogs and wild pigs, provided they are all for intentions only because Allah is alone.<sup>38</sup>

18 <sup>34</sup> Muhammad Fu'ād 'Abd al-Bāqī, *al-Mu'jam al-Mufahras li Alfāz al-Qur'ān al-Karīm* (Kairo: Dār al-Ḥadīth, 136) 48-9.

16 <sup>35</sup> "Adl", *Kamus Besar Bahasa Indonesia*, n.d., <https://kbbi.web.id/adil>.

<sup>36</sup> M. Quraish Shihab, *Wawasan al-Qur'an Tafsir Tematik Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 2007), 111.

<sup>37</sup> Umar, *Fayḍ al-Raḥmān*, 553.

<sup>38</sup> Umar, 535-6.

### 3. Moderate Interpretation in Sharia

Another aspect of the area of moderate understanding in Islam is in the field of sharia. Sharia in Islam is characterized as "not burdensome" as stated by Allah in QS. al-Baqarah: 286: *lā yukallif Allāh naḥsan illā wus'ahā* (Allah does not burden a person but according to his ability). As for moderate interpretation in sharia, it can be included some notes:

First, prayer. According to Shaleh Darat, shalat is a teaching in sharia that must be run by every Muslim. In *Fayḍ al-Raḥmān*, prayer commands can be found in QS. al-Baqarah: 3. Related to establishing the prayer (*wayuqīmūn al-shalāt*) in this verse, Shaleh Darat interpreted that all Muslims must establish five obligatory prayers. A Muslim in the process of praying must perform what is required, *rukḥ*, *sharaḥ* and *adab*, outwardly and inwardly. According to Shaleh Darat, a Muslim when performing the prayer should be *khusu'*, *khudūr*, and sincere in his intent because it is meant by prayer inwardly. a Muslim while performing the Prayer must be in accordance with the requirements such as washing from small and large, standing for the capable, reading al-Fatihah, and others. However, Kiai Shaleh Darat also emphasizes the inner meaning of the prayer, ie when a person who shalat in the mosque he should be *hudūr*, do not let his body in the mosque but his heart is in the market. Likewise in reading al-Fatihah, when he reads al-Fatihah his heart should be able to penetrate what is read, not his oral reading al-Fatihah but his heart is playing chess.<sup>39</sup>

Kiai Shaleh Darat explained in the interpretation of QS. al-Baqarah: 43, According to Kiai Shaleh Darat besides performing prayer movements should be accompanied by cleansing the heart from the liking and greed of the world. For him, a Muslim can not have a feeling in the heart of doing a good deed and does not hope for other than Allah. That is the true meaning of one's prayer.<sup>40</sup> related to the meaning of QS. al-Baqarah: 238, according to Kiai Shaleh Darat this verse explains about the order to guard the birth and inner prayers. In addition to performing prayer movements, the *ishāri's* meaning is to perform the prayer properly, sincerely, *hudūr*, *khushū'*, and the attitude. In addition, in performing the prayer, one must be "*depe-depe*" for the sake of steadfastness, and *dawām al-shuhūd*. Similarly, when interpreting the order of *ṣalāt al-wuṣṭa*, where there is a

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<sup>39</sup>Umar, 34-5.

<sup>40</sup>Umar, 138.

difference of interpretation, but according to Kiai Shaleh Darat, the verse is a command to keep the heart for always be "*dawām al-ṣuhur wa al-ḥudūr*".<sup>41</sup> In addition, according to Kiai Shaleh Darat, prayer serves as a way to abandon the lust and love of the world, as in the interpretation of QS. al-Baqarah: 277.<sup>42</sup> From here it is clear how Kiai Shaleh Darat sees the *salat* serves as a cure for the lust and love of the world. Indeed, often someone will neglect to pray because of the busy activities of the world. Therefore, by performing the prayer when it has entered its time means he has escaped from the shackles of the world.

From the interpretation of the Kiai Shaleh Darat above, it is seen a moderate tafsir. Kiai Shaleh Darat, taking the meaning of the text by applying the prayer as moving the body as standing, *rukū'*, prostration and so forth, not as some Muslims who pray only by remembering God with the foundation of "*al-salātu li al-dhikrī*". While in the inner understanding, Kiai Shaleh Darat requires the person who performs the prayer with *ḥudūr*, *ikhlaṣ*, *tawādu'*, still remembering Allah swt in his prayer, not just like the *salat* of the layman who in performing the prayer is only used as 'physical exercise'. Thus, it appears Kiai Shaleh Darat is in a moderate position in interpreting the Qur'an.

Secondly, *zakāt*, *ṣadaqah* and *infāq*. According to Kiai Shaleh Darat in the commentary of *Fayḍ al-Raḥman*, the meaning of *zakāt* is found in QS. al-Baqarah: 43. He sees zakat is the duty of a Muslim for those who are able to do. In issuing the zakat of a Muslim must be accompanied by good character, not make damage to the beings, and make hardship to other beings. Kiai Shaleh Darat also asserted that no one should feel that he has a good deed, never turn away from Allah and continue to be bidding; that is the meaning of the zakat.<sup>43</sup> Related to *zakāt* in QS. al-Baqarah: 277, he understands that zakat must be removed from those who have enough of his property as an obligation for every Muslim capable of being aware of his ability. In fact, we are losing some of the property that has been issued to those entitled to receive, but in reality, it is not. According to Kiai Shaleh Darat, zakat can dump the excessive love of wealth and the world from within his heart.<sup>44</sup>

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<sup>41</sup>Umar, 220-222.

<sup>42</sup>Umar, 527-8.

<sup>43</sup>Umar, 138.

<sup>44</sup>Umar, 527-8.

Another form of charity is *ṣadaqah* (almsgiving). Almsgiving is one of the best charity that is recommended for Muslims. Allah has mentioned many virtues and importance for charity. Sincere charity is an act of concern for one another. According to Kiai Shaleh Darat, QS. al-Baqarah: 264 warns the people who give alms but they show off. Or someone who when giving charity make shame those who are given alms. If so, the charity will not get anything and will get torture later in the hereafter because of *shirk* in deeds. This is the outer meaning of the verse.

While the inner meaning of the verse according to Kiai Shaleh Darat is that when a person engages with God, then God is the only one who is the ultimate goal. But when a person switches 'aims' that is 'false', then it destroys all charities. Therefore, this thing should be shunned. So the people who give alms should not show off and shame the people who give alms. According to Kiai Shaleh Darat, the doer of *riyā'* in practice does not have faith in Allah and the Day of Judgment.<sup>45</sup>

According to Shaleh Darat in QS. al-Baqarah: 271, there is a mandatory and sunnah charity. Some must be revealed and some must be hidden. As for the obligatory as the person who has the blessing and the obligation of zakat, the sunnah is the usual almsgiving. According to Kiai Shaleh Darat, charity by sunnah is shown to be good, but it would be nice to be hidden, so to avoid the nature of *riyā'*. While for those who are obliged to be better, it is useful to anticipate slander.

Then Kiai Darat explained the inner meaning. According to Kiai Shaleh Darat, in worshiping Allah there are two kinds. Sometimes is obligatory, and sometimes is *sunnah*. From that, God rewarded his servant. The reward will be doubled if due to sincere intentions, not because of *riya* 'or because of certain intentions. Such is resembling *syirk*. Furthermore, Kiai Shaleh Darat explained, there were alms which were displayed (*izhār al-ṣadaqah*) and alms which were disguised (*ikhfā' al-ṣadaqah*). According to Kiai Shaleh Darat, it contains two cues. Alms that are revealed are due to the intention to achieve merit and heaven, while the giving is disguised because *li wajhillāh* and seeking His pleasure.<sup>46</sup>

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<sup>45</sup>Umar, 519-21.

<sup>46</sup>Umar, 534.

While about *infāq*, according to Kiai Shaleh Darat, in QS. al-Baqarah: 215 says that the property we possess is allocated to the first people to *bopo biyung* (both parents). Suppose there is still a residue, then the remnant is given to the poor relatives, to orphans, to the poor generally, and *Ibn Sabīl*.<sup>47</sup>

According to him, the inner meaning of this verse lies in the question of a believer in the verse which implies how high the manners of the *sālik* and *'ābid*. A person can not define their property into their own lust but must be performed according to the way of the Shari'a. In doing so, one can not even change it to the desires that are more interested in instinct. Because if it leads to the desires and instincts, in essence, it will lead to the nature of *'ujub* and *zulmat*.<sup>48</sup> Obligations of expending property require the advantage of their own individual needs. Islamic Sharia teaches in the provision of property not to be given from the property made for their own needs. One should be able to weigh the necessary levels in the world and hereafter needs. From this interpretation, it appears that Kiai Shaleh Darat is balanced in infesting the property. The balance here is partly the meaning of justice as a part of a moderate Islam.

According to Kiai Shaleh Darat in QS. al-Baqarah: 261, the inner meaning of the verse about *infāq* here is someone who spends the soul and his heart in the way of Allah (*fī sabilillāh*). A person whose heart is spent in the way of Allah, Allah will build up their souls and their hearts will be sublime beyond *'arash*.<sup>49</sup> Further, he interpreted in QS. al-Baqarah: 262, according to Allah the person who *infāq* his reward is very large. As long as in distributing or severing his property is not exhibited to others or does not harm the recipient. If that happens, their *infāq* or alms are useless.<sup>50</sup> While the inner meanings of *infāq fī sabilillāh* is that *infāq* is to seek Allah (*infāq fī ṭalabillāh*), not *infāq* for other than Allah (*infāq fī ṭalabi ghayrillāh*). According to him, *infāq fī ṭalab gayrillāh* is like *infāq* because it wants to be praised in the world and in the hereafter to get heaven. *Infāq fī ṭalabillāh* should be clean from all worldly or abnormal frills. *Infāq* is issued exclusively for Allah.<sup>51</sup> From some of the above *infāq* interpretations, Kiai Shaleh Darat balances between the outer meaning and the

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<sup>47</sup>Umar, 388.

<sup>48</sup>Umar.

<sup>49</sup>Umar, 154.

<sup>50</sup>Umar, 516.

<sup>51</sup>Umar, 518.



inner meaning of the verse. So, it is not too far to say that it is a moderate understanding.

Third, fasting. In *Fayḍ al-Raḥmān* Kiai Shaleh Darat interprets fasting on QS. al-Baqarah: 183 saying that Allah has obliged his people to carry out the fast of Ramadan for thirty days. Because fasting is the way to be *muttaqīn*. Fasting is also an order that was given to the previous prophets. Not only to Islam, according to Shaleh Darat, but Ramadan fasting was also once ordered to Judaism and Christianity. But the difference is when they get the order, many Jews do not do it, they only want to carry out one day in a year, that is, at the beginning of the year which they think as remembering the day of the sinking of Pharaoh and his people. Likewise, with Christianity, God commands to run the fast of Ramadan. But they carry out fasting at will, some of them go beyond the prescribed day limit while fasting there are some that add up to forty days. From this interpretation according to the author, Shaleh Darat describes the moderate position of Islam between the two extremes.<sup>52</sup>

According to Kiai Shaleh Darat, fasting, besides having the meaning of outer also has an inner meaning. According to Shaleh Darat, inward fasting is, in fact, the command of fasting on the heart and spirit (fasting that is not seen/*sirry*). There are three forms of acts in this form, ie *īmān*, *mushāhadah*, and *nur al-ḥudūr*. The doer of fasting is detained from drinks and food. While the fasting soul is restrained from seeing to other than Allah. According to Kiai Shaleh Darat fast is done not only until Maghrib prayer is comes, but it is continued until Allah sees (*mushāhadah al-ḥaqq*) as the Prophet said, "*sūmū li ru'yatih wa aḥfiru li ru'yatih*", and this is the fasting person called *ahl al-ḥaqq*.<sup>53</sup>

Furthermore, Kiai Shaleh Darat explains *kuṭiba 'alaikum al-shiyam*, which means fasting in every limbs outwardly and inwardly. Inwardly, some one is fasting from lying, *ghībah*, and saying abhorrent, the eyes leave from seeing something that can cause forgetfulness (to God), ear to refrain from listening to hoax. Then the heart is fasting from the love of the world and all its glitter, the fasting of the soul is to guard against the favors and delights in the Hereafter, and to look after some of the creatures from Allah.<sup>54</sup>

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<sup>52</sup>Umar, 326.

<sup>53</sup>Umar, 326-7.

<sup>54</sup>Umar, 327.

In his *tafseer*, further Shaleh Darat told the body's expert that it was an obligation for those who were able to seek and evade the imagination of 'drinking' other than Allah and looking at Him instead. Then when it fails to do, the happening is that they return to the *shariat* level without the *haqīqat*, so they are obliged to pay the *kafarat fidyah* to the poor. But what is meant by 'poor' here is not in terms of material, but the poor are those who can eat and drink from other than Allah. 'Poor' behavior should be rewarded with 'rich' behavior (*ghina*), ie eating and drinking only from God alone.<sup>55</sup>

From the interpretation of Shaleh Darat above, it looks how he interpreted the meaning of the message inwardly first, then explains the meaning of message outwardly. From here it is seen Shaleh Darat in understanding the verses about fasting into the "moderate" category. That is to say the meaning of expressed and implied text side by side.

#### 4. Moderation in Muamalah

One of the priorities and targetted objects of Islamic law is *mu'amalah*. Muamalah is an activity to regulate the process of the relationship between humans and the universe. Humans as perfect beings who are able to interact with the natural surroundings have become an obligation for him to regulate the pattern of relationships with the surrounding environment. In interacting in a variety of forms and various communities, of course, all have advantages and disadvantages. Because of these strengths and weaknesses, inevitably we must work together in living in the world. This is done as a form of 'defense' to exist on this earth. Muamalah must have a certain target, namely to improve the quality of life which is filled with ukhuwah, rights, and obligations of each.<sup>56</sup>

In *Fayḍ al-Raḥmān* the Kiai discusses some aspects of muamalah. Such a thing needs to be stated because it considers the urgency. Another reason is that muamalah aspects often touch directly on the object itself, human. As for the forms of muamalah in *Fayḍ al-Raḥmān* as follows: *First*, accounts payable. In muamalah, of course, someone has experienced a state of economic ups and downs. When in times of trouble, one way to meet these needs is to owe. According to Kiai Darat Darat, on QS. al-Baqarah: 272 he explained as the text. In

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<sup>55</sup> Umar <sup>5</sup>

<sup>56</sup> Amin Syukur, *Pengantar Studi Islam* (Semarang: Pustaka Nuun, 2010), 124.

this verse it is explained for those who do muamalah with cash or in a deferred period must be recorded by a fair person. Although there are legal differences in writing debts on debts in the madzhab imam, furthermore the Land of Worship Kiai explains the urgency of a fair writer and record maker, namely that someone does not increase or reduce the rights, tempo or add the agreed time limit.<sup>57</sup>

According to Kiai Shaleh Darat the significance of the above verse is that it is permissible for the sale and the receivables are due to three things: *first*, it shows the gentleness and mercy of Allah upon his servant. In practicing *muamalah*, God is commanded to write, this is a proof of God's love, caring, and attention to his servant. Is it possible that someone who has no love for others will be so attentive to such a thing? According to him, God ordered to write in the covenant that his slave would avoid conflict with others. *Second*, the order to write in the contract and the presence of witnesses. This is another form of love of God, so be careful in writing with witnesses. It is commanded to do justice in writing because every charity done by his servant will have a reply even as big as black. *Thirdly*, the muamalah is equally worth worship.<sup>58</sup>

*Second*, buying and selling is one of several ways to defend itself from the hard life of the world. The sale is a matter of God's law to replace usury as the Arabs used to be. According to Kiai Shaleh Darat in QS. al-Baqarah: 272 buying and selling is a muamalah allowed by Allah. It is as said by Allah "*wa aḥallallā hu al-bai'a wa ḥarrama al-ribā*", Allah has justified the sale and the loss of riba (QS. al-Baqarah: 275). He interpreted the meaning of isha by claiming that the sale and purchase were a changeable activity. This is as illustrated in the above explanation (receivable payable points).<sup>59</sup> Other muamalah activities are also mentioned in QS. al-Baqarah: 83 devoted to both parents, relatives, orphans, poor people, by doing good, saying good, and reminding each other to do good and to prevent the misfortune of all people.<sup>60</sup>

According to Kiai Shaleh Darat, muamalah between the child and the two parents in QS. al-Baqarah: 215 through the testament as the signs of death have come. In testament, it is commanded to divide everything that it possesses as it

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<sup>57</sup> Umar, *Fayḍ al-Raḥmān*, 553-4.

<sup>58</sup> Umar, 555-6.

<sup>59</sup> Umar.

<sup>60</sup> Umar, 189-90.

has been regulated in a known way of understanding, by not reducing or exceeding it. According to Kiai Shaleh Darat, the significance of this verse is that the obligation to testify to both parents has the meaning to testify to the *ruh al-'ulwiyah* and the *jasad al-jasmani al-insaniyah*. While the will command relatives have the meaning of will to *qalbun* and *sirry* (invisible/secret). It means a Muslim is commanded to testify to the spirit, body, heart, and secrecy to separate from the desires and *duniawiyah*.<sup>61</sup> From the above interpretations of Kiai Shaleh Darat, besides 'no extravagance' in interpreting the verse of the will, it also interprets the inner meaning. So, this understanding reinforces the moderate position of Kiai Shaleh Darat.

According to Kiai Shaleh Darat, working with orphans is to make the orphan's heart to be happy and do not make it miserable.<sup>62</sup> While clinging to the poor is by not wasting their people and saying abusive to him.<sup>63</sup> In addition to believing among Muslims, Kiai Shaleh Darat also to do good to non-Muslims (*kāfirīn*) in terms of giving wealth. He understands QS. al-Baqarah: 272 as the order of giving wealth by not selecting and choosing what is his belief. In inflicting wealth on anyone; The most important thing is not to expect anything but sincerity for seeking God's sure.<sup>64</sup> Almost in total muamalah, he observes the balance of vertical relation (*ḥabl min Allāh*) and horizontal (*ḥabl min al-nās*). From this, it is also seen how tolerant is he to non-Muslims that at the same time affirms its nature.<sup>64</sup>

8 If observed carefully, the moderate thoughts of Kiai Shaleh Darat contained understanding the verses of the Qur'an to have roots and influence from the doctrine of *Ahl Sunnah wa al-Jama'ah*. This is because he is one of the networks of Nusantara's ulama with Middle-Eastern scholars.<sup>65</sup> Shaleh Darat has gained a lot of knowledge from the Middle Eastern scholars; from them it forms the character of his thinking. According to Hasyim Asy'ari, the understanding of *Ahl al-Sunnah wa al-Jamā'ah* itself is the understanding that holds the sunnah of the Prophet, companions, and followers of the scholars. More specifically, this understanding applies to Imam al-Syafi'i (*fiqih*), Imam al-Ash'ari (*'aqidah*), and

<sup>61</sup> Umar, 321-22.

<sup>62</sup> Umar, 189-90.

<sup>63</sup> Umar.

<sup>64</sup> Umar, 535.

<sup>65</sup> Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis." 359

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Imam al-Ghazali and Imam Abu al-Hasan al-Syadzili (*taṣawuf*).<sup>66</sup> These three thinkers are moderate thinkers in their respective fields. Imam al-Syafi'i interceded between the rationalist thought of Imam Abu Hanifah (the founder of the Hanafi madzhab) and the textualist thought of Imam Malik (the founder of the Maliki school).<sup>67</sup> Imam al-Asy'ari moderates between *Mu'tazilah* and *Murji'ah* thought.<sup>68</sup> While Imam al-Ghazali bridged between the shari'ah and hakikat tendencies, in balancing knowledge and practices.<sup>69</sup> The influence of sunny tasawwuf also appears on this figure. He was influenced by the thought of al-Ghazali's mysticism. The deepening of al-Ghazali's thought was carried out when he learned the book *Ihyā' 'Ulūm al-Dīn* to Syeikh Sayyid Ahmad Zaini Dahlan during his life in Makkah. From this process it forged him more influenced. So this implies the tendency of understanding of the Qur'an that takes the outer and inner meaning side by side.

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### C. Conclusion

From the above discussion, it can be concluded that moderate understanding is in the sense of the middle of two extreme things. In understanding the Koran, Shaleh Darat tried to take the outer and inner meaning of the verse. This is one of the most characteristics of his tafsir; between the two understanding models. Kiai Shaleh Darat has moderated thinking in the basic principles of Islamic moderation that apply in in the fields of shari'a and mu'amalah.[]

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<sup>67</sup> Muhammad Jawad Mughniyah, *Fiqih Lima Mazhab: Ja'fari, Hanafi, Maliki, Syafi'i, Hanbal*, ed. Masykur AB (Jakarta: Lentera, 2011); Harun Nasution, *Islam: Ditinjau dari Berbagai Aspeknya* (Jakarta: UI Press, 2015), 11.

<sup>68</sup> Nasution, *Islam: Ditinjau dari Berbagai Aspeknya*, 36.

<sup>69</sup> Ahmad Zaini, "Pemikiran Tasawuf Imam Al-Ghazali," *Esoterik* 2, no. 1 (2016): 146–59, <https://doi.org/10.21043/esoterikv2i1.1902>.

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