

## Examining Kyai Soleh Darat's View of the Concept of Fasting in Tafsir Faiḍ Al-Raḥmān Fī Tarjamāt Tafsīr Kalām Al-Mālik Al-Dayyān

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**Abstract:** This study aims to examine the orientation of the Nusantara interpretation written by Kyai Soleh Darat, focusing on the problem, namely the concept of fasting in Tafsir Faiḍ Al-Raḥmān. Kyai Soleh Darat's tendency toward the field of Sufism, the author observes that the interpretation method used by Kyai Solih Darat tends to be esoteric (*ishari'*) this is what interprets fasting according to Kyai Soleh Darat different from some other mufassir's. The data collection technique in this article uses library research techniques with descriptive-analytical methods applied. The results of this article research found that Kyai Soleh Darat's Sufistic interpretation of the meaning of his isyari, especially in the context of fasting, is very intensely colored by al-Ghazālī's thoughts in the book *Ihyā' 'Ulūm ad-Dn*. Kyai Soleh Darat said that the essence of fasting is hunger.

**Keywords:** the purpose of worship; Archipelago scholars, local interpretations; interpretation of the Qur'an; Sufi interpretation

**Abstrak:** Penelitian ini bertujuan untuk mengkaji orientasi tafsir Nusantara yang ditulis oleh Kyai Soleh Darat, dengan fokus pada permasalahan yaitu konsep puasa dalam Tafsir Faiḍ Al-Raḥmān. Kecenderungan Kyai Soleh Darat terhadap bidang tasawuf, penulis mengamati bahwa metode penafsiran yang digunakan oleh Kyai Soleh Darat cenderung esoterik (*isyari'*) inilah yang memaknai puasa menurut Kyai Soleh Darat berbeda dengan beberapa mufassir lainnya. Teknik pengumpulan data dalam artikel ini menggunakan teknik studi pustaka dengan metode deskriptif-analitis yang diterapkan. Hasil penelitian artikel ini menemukan bahwa tafsir tasawuf Kyai Soleh Darat dalam makna isyarinya, khususnya dalam konteks puasa, sangat diwarnai dengan pemikiran al-Ghazālī dalam kitab *Ihyā' 'Ulūm ad-Dn*. Kyai Soleh Darat mengatakan bahwa inti dari puasa adalah rasa lapar.

**Kata kunci:** maksud ibadah; ulama nusantara, tafsir lokal; penafsiran al-Qur'an; tafsir sufi

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### 1. Introduction

Al-Qur'ān is a divine revelation revealed miraculously (Jaya, 2016). The Qur'an was revealed to the Prophet Muhammad SAW as the greatest and most eternal miracle and was sent down from the side of the Most Wise, Most Praised. The Qur'an is a guide, mercy, light, and antidote for all heart ailments. This book is blessed again, very noble (Amiroh, 2015). When 14 centuries ago, the Qur'an was gradually revealed to the world. And at that time the Muslims also had a holy book, which could be used as a guide and a guide for life until the time came when the times passed and the world ended at the end (Al-Ayyubi, 2020).

In the Qur'an, there is an order to perform Fasting. Fasting is not new teaching received by the Prophet Muhammad (peace be upon him). The people have also performed this worship in different ways. Compared to other worships, fasting can be categorized as a heavy worship to be carried out, because in the implementation of this worship it is required to refrain from eating and drinking which is *al-ḥājah al-'udwiyah* (limb needs), conducting conjugal relations which is *garizat alnau'* (instinct of the opposite sex), (Syarifudin, 2004) and other things that can invalidate the fast from sunrise to sunset.

Discussion and interpretation of verses related to fasting have been widely done by scholars and mufasir, both foreign scholars and the archipelago. As one of the monumental works of Nusantara scholars, the book of tafsir *Faiḍ ar-Raḥmān* written by Kyai Soleh Darat is famous for its method of interpretation. Different from most interpreters, Kyai Soleh Darat discusses fasting not only in terms of jurisprudent, but also about fasting from a Sufi perspective. Departing from this, the author is interested in researching further about the interpretation of Kyai Soleh Darat regarding the verses of the Qur'an related to fasting, which has a uniqueness in the method of interpretation, namely Sufistic patterns.

When we look back at the history of the entry of the study of the Koran in Indonesia, we can see that the study of the Koran in Indonesia came together with the initial process of the entry of Islam in the archipelago (Hariyadi & Arbi, 2019). Talking about the history of the Qur'an that entered Indonesia, then it also cannot be separated from the study of Tafsir. History records that the tradition of writing interpretations of the Qur'an in the archipelago has occurred since the 16th century AD (Gusman, 2014). In the long history of the dynamics of tafsir in Indonesia, it is recorded that it began with the entry of Islamic teachings in Indonesia. Information about this varies widely based on the area where Islam developed. One thing that can be stated is that the entry of Islam in Indonesia did not coincide; there are areas that Islam has entered from an early age, and some are backward entered by Islam (A. R. Rahman, 2017). The dynamics of writing the interpretation of the Qur'an at the beginning of Islam entering Indonesia became the starting point for the dynamic journey to the present day. It has been 14 centuries since the dynamics of interpreting writing in Indonesia have developed in such a way.

As the change from time to time, the creative process of writing tafsir continues to grow. One of the intellectual heritage of Islam in premodern Java that needs appreciation is the work of Shaykh Muhammad Salih ibn Umar al-Samarani (Istianah, 2019), who among the Kyai in Java is better known as "Kyai Soleh Darat" he is also one of the figures who also colored the dynamics of the interpretation of the Qur'ān in the archipelago with his monumental work, namely his tafsir "*Faiḍ Al-Raḥmān fī Tarjamāt Tafsīr Kalām al-Mālik al-Dayyan*" (Faiqoh, 2018b). Many studies on Kyai Salih Darat have been carried out in his tafsir writing. It should be noted that two interesting notes need to be studied further concerning the history of writing this Tafsir *Faiḍ Al-Raḥmān*. First, this book of interpretation was specially written by Kyai Soleh Darat to fulfill the request of RA Kartini, a national hero and a figure of Indonesian women's emancipation. Every April 21 is always commemorated as Indonesian women's day. Second, after becoming a commentary book, this Tafsir *Faiḍ Al-Raḥmān* by Kyai Soleh Darat was once given to RA Kartini as a gift for her marriage to R.M. Joyodiningrat, a Regent of Rembang at that time (Huriani, 2021; Masrur, 2012).

The emergence of the study of the Qur'an and its interpretation in Indonesia is a sign that there is a good response from the Indonesian people to the holy book. However, the history of the dynamics of the study of al-Qur'ān interpretation in the archipelago is quite different from the developments in the Arab world. These differences are mainly due to differences in cultural and linguistic backgrounds because the process of understanding the Qur'an first begins with the translation of the Qur'an into the local language, then continues with the provision of a broader and more detailed interpretation. Therefore also, it can be understood that the interpretation of the Qur'an in Indonesia proceeds through several stages of development that are longer when compared to those prevailing in the place of origin (Arabic) (Hariyadi & Arbi, 2019). This can be seen from the locality aspect of Tafsīr *Faiḍ Al-Raḥmān* by Kyai Muhammad Soleh Darat (Arifin, 2018). In writing Tafsir *Faiḍ Al-Raḥmān*, this *tafsir* uses the Javanese al-Maraki language with the *Pegon* Arabic script model to adapt to the socio-cultural conditions (Fikri, 2021).

Looking at the commentary work of *Faiḍ ar-Raḥmān* written by Kyai, the field of Sufism had attracted the interest of Kyai Salih Darat to take it more seriously than other fields of Islamic studies such as fiqh and theology. This can be seen from the works of Kyai Salih Darat in the field of Sufism, which is more numerous and comprehensive than fiqh or theology. At least there are three works produced by Kyai Soleh Darat in the field of Sufism, including *Matan Hikam*, *Mīnhaj al-Atqiyā' fī arḥi*

Ma'rifah al-Adzkiyā' ilā arīq al-Awliyā', and al-Munjiyāt Metik from the Book of Ihyā 'Ulum al -Dn al-Ghazali (Kholqillah, 2018).

Departing from this, the author was interested in further research on Kyai Salih Darat's interpretation of fasting. This is intended to know the concept of fasting according to Kyai Soleh Darat. With the interpretation of the verses about fasting in a sufistic way, fasting is seen as a command that must be obeyed (*ta'abbudi*) and seen as a program and spiritual learning from Allah that the human mind and mind can accept (*ta'aqquli*).

## 2. Research Methods

The research method applied in this article is descriptive analysis with a literature-based approach. This method is used to collect information that has been collected from several sources related to the interpretation of Faiḍ Al-Raḥmān by Kyai Soleh Darat which in this case focuses on the concept of fasting according to Kyai Soleh Darat in Tafsir Faiḍ Al-Raḥmān, thus producing a new finding that conceptualized and structured (Sulipan, 2017). The concept presented by this descriptive analysis is to describe the actual situation to be an exploration and clarification of a phenomenon. As for the library-based approach (library research) or literature study, namely the process used to collect and collect data and information sources by utilizing existing material facilities in the library, both offline and online such as books, scientific works (Thesis, Dissertations, Articles, Journals), etc. (Mirzaqon, 2018). The purpose of the stages of the research method is to describe the situation objectively.

## 3. Research Result

### *A Brief History of Tafsîr in Nusantara*

History records that in the 16th century, there was a process of writing tafsir in the archipelago. At least this can be seen in the text of Tafsir Surah Al-Kahf (A. Rahman, 2019). This technical interpretation is written partially based on a certain Surah, namely Surah al-Kahf, and it is not known who the author is. The manuscript was brought from Aceh to the Netherlands by an Arabic linguist, Erpinus (d. 1624) in the early 17th century AD. Now, the manuscript is in the collection of the Cambridge University Library with a catalog MS Ii.6.45. It is suspected that this manuscript was made during the early reign of Sultan Iskandar Muda (1607-1636 AD), where the mufti of the sultanate was Syams al-Din al-Sumatrani, or even earlier, Sultan 'Ala' al-Din Ri'ayat Shah Sayyid al-Mukammil (1537-1604), where the mufti of the sultanate Hamzah al-Fansuri (A. Rahman, 2019).

In the 19th century AD, a complete tafsir work appeared of 30 chapters written by an Indonesian cleric, Muhammad Nawawi al-Bantani (1813-1879 AD), namely Tafsir al-Munir li Ma'alim al-Tanzil or also known as Tafsir Marah Labid. This Tafsir was written and printed in Mecca. This work is not explicitly intended for the archipelago people but more generally for consumption by Muslims in the world. For his brilliance in writing this commentary, by Egyptian scholars, Shaykh Nawawi was given the title "Sayyid Ulama al-Hijaz" (Hariyadi & Arbi, 2019).

At the same time, there was also the Tafsir Faiḍ Al-Raḥmān by Kyai Soleh ibn 'Umar as-Samarani or better known as Kyai Soleh Darat. This Tafsir is written in Arabic-Jawi script (pegon). In a work of tafsir, the Malay-Jawi language finds its strength even more because this language is the everyday language used in Java and is the official language used in government. However, this tafsir book was not finished writing 30 juz by Soleh Darat, because he suddenly died in 1903 AD (Masrur, 2012).

### *History of Kyai Soleh Darat's Life Journey*

Muhammad Salih Darat was born in the village of Kedung Cumleng, Mayong District, Jepara Regency, Central Java, around 1820 AD / 1235 H. His full name is Muhammad Salih bin Umar al-Samarani or known as Kyai Salih Darat (Aziz, 2018). The addition of village or village names after people's names has become a habit or characteristic of famous people in the community where they

used to live, an area on the north coast of Semarang, where people from outside Java landed. Currently, the name of the land is still preserved and is used as an inscription for the names of the villages of Nipah Darat and Darat Tirto. Now the land village is included in the Dadapsari Village area, North Semarang District. His father, Kyai Umar, was a freedom fighter and confidant of Prince Diponegoro in the war against the Dutch on the northern coast of Java (Salim, 2007)

Muhammad Soleh studied religion for the first time from his father. After obtaining religious knowledge and knowledge from his father, he began to undertake an intellectual odyssey, learning from one cleric to another. Kyai Syahid was recorded as a great scholar in Waturoyo Pati, Central Java. After that his father took him to study with several other great scholars, such as Kyai Muhammad Salih Asnawi Kudus, Kyai Ishaq Damaran, Kyai Ahmad Bafaqih Ba'alawi, Kyai Abdul Ghani Bima, and others around Semarang. After studying in Semarang (Salim, 2007).

After studying in several areas of Java, Kyai Soleh Darat with his father went to Mecca to perform the pilgrimage by stopping for a while in Singapore. Then his father died in Mecca, and Soleh decided to stay and study there. While in Mecca, he studied with many prominent scholars, such as; Sheikh Muhammad al-Murqi, Sheikh Muhammad Sulaiman Hasbullah, Sheikh Sayid Muhammad Zein Dahlan, Sheikh Yusuf al-Misri, and Sheikh Jamal Mufti Hanafi. While his study friends include Kyai Muhammad Nawawi Banten (Syekh Nawawi al-Jawi), Sheikh Ahmad Khatib al-Minangkabawi and Kyai Cholil Bangkalan (Arifin, 2018).

After several years of studying in Mecca, Salih received recognition from his teacher. Then he was trusted to be a teacher in Mecca. It was there that he became a teacher for prospective great scholars in the archipelago at that time, including Kyai Dalhar Watucongol Muntilan Magelang, Kyai Dimiyati Termas Pacitan, Kyai Dahlan Termas Pacitan, Kyai M. Kholil Harun Kasingan Rembang and Kyai M Raden Asnawi Kudus (Masrur, 2012).

Kyai Soleh Darat students after returning to Java include Kyai Hasyim Asy'ari (founder of Nahdlatul Ulama), Kyai Ahmad Dahlan (founder of Muhammadiyah), Kyai Idris (founder of Pondok Pesantren Jamsaren Solo), Kyai Sya'ban (Semarang falak expert), Kyai Amir Pekalongan (w 1357 H) who became the son-in-law of Kyai Soleh Darat, Penghulu Tafsir Anom (Keraton Surakarta, Kyai. M Munawir (Krapyak Yogyakarta), Kyai Abdul Wahab Chasbullah (Tambak Beras, Jombang), Kyai Abas Djamil (Buntet, Cirebon), Kyai Raden Asnawi Kudus), Kyai Bisri Syamsuri (Denanyar Jombang), Kyai Abdul Hamid (Kendal), Kyai M.Yasin (Bareng, Kudus), and there are many santri or other disciples of Kyai Salih darat. While the famous non Kyai students are female emancipation heroes, Raden Ajeng Kartini. The daughter of the Regent of Jepara when married to Regent Rembang Joyodiningrat was given the gift of Kyai Soleh Darat in the form of the book Tafsir Al-Qur'an Fa'id Al-Rahmān fī Tarjamāt Tafsir Kalām al-Mālik al-Dayyān (Masrur, 2012).

Kyai Soleh Darat died in Semarang on "Friday Wage" on 28 Ramadan 1321 H / December 18, 1903 and was buried in the Semarang "Bergota" public cemetery. At the age of 83 years. Many people visit his grave, both from Semarang, its surroundings, and other areas, especially during the haul ceremony. Every 10th of Shawwal at his grave holds a haul ceremony (anniversaries of his death every year). This Haul is not carried out on the exact day or date of his death with the consideration of taking the time that is already loose and does not bother the pilgrims because they are facing Eid al-Fitr, so it is held every that date. The Haul was attended by thousands of people who generally had intellectual ties to Muhammad Soleh (Masrur, 2012).

#### *Kyai Soleh Darat's Works*

Muhammad Soleh was a creative and productive scholar. During his life, apart from being active in giving religious lessons both at Islamic boarding schools and in the community, he also wrote many books. His writings were used to explore Islamic teachings and convey them to the Javanese Islamic community and their students. Through his writings and the role of his *da'wah*, many students came to his Islamic boarding school and were able to attract the attention of people who needed religious lessons from him. His writings cover various Islamic disciplines (Arifin, 2018). His other works are:

1. The Book of *Majmū'ah al-Syari'ah, Al-Kāfiyah li al-'Awwām* (Book of a Collection of Shari'a that is Appropriate for the Layman) (Salim, 2007). This book consists of two parts: the first part deals with faith issues and a few moral or moral problems concerning rulers. The second part, which deals with fiqh, especially concerning the issue of *ubudiyah*, continues with the issue of *muamalah* and *munakahat*.
2. The *Munjiyāt* (Book on Sufism) is an adaptation of the book *Ihya 'Ulum ad-Din* by Imam Al Ghazali, a book which is an excerpt from the book *Ihya 'Ulum al-Din* volumes III and IV. This book consists of two parts, that is :
  - a) The *first part, Muhlikat Madzmumah* or actions that can destroy and are reprehensible.
  - b) The *second part, Munjiyat Mahmudah* or actions that save and are commendable.
3. *Tarjamah Al-Hikām* (Although only one-third of the book of Al-Hikām by Shaykh Ibn Ata'illah al-Askandari translated by Kyai Soleh Darat. But explained in detail about tariqah and Sufism. According to Kyai Soleh Darat, people steeped in the order must first master the implementation of sharia).
4. *Laṭā'if al- Ṭahārah wa Asrar al-Sholah fi Kaifiyat Doa al-Abidin wa al-Arifin*. This book was written in Javanese and completed on 27 Sha'ban 1307 H/18 April 1890 AD, then continued with the discussion of *Asrar Shaum* or the secrets of fasting, the virtues of the month of Sha'ban, the month of Muharram, and the month of Rajab.
5. Book of *Manāsik al-Hajj*. This book contains guidance or ordinances of Hajj and Umrah that begins with the history of performing Hajj, then the priority of the Temple, the terms and pillars of Hajj, and Umrah, the religious ordinance of performing hajj.
6. Book of *Pasalatan*. This book is intended for lay people, which contains matters relating to prayer (prayer guidance) five times according to the Shari'ah, this book is written in Javanese with Arabic letters Pegon.
7. *Tarjamah Sabīl Al-'Ābid 'ala Jauharah al-Tauhīd* (is a book of tawhid or ushuluddin, contains an explanation of the formulation of ahlussunnah aqidah wal jamaah who teaches Asy'ariyah and Maturidiyah theology. In addition to discussing faith, this book is also about morals.
8. *Mursyid al-Wajiz*. This book contains about the sciences of the Qur'an and the science of tajwid, including: the education of the Qur'an, the virtue of teaching the Qur'an, the cost of education of the Qur'an, the courtesy of reading the Qur'an and memorizing it, as well as tajwid (the properties of letters, readings to the sign of waqof).
9. *Minhāj al-Aṭṭiqiyā'* (is a sharah/commentary and commentary on the book of Nadhom Hidāyah al-Aṭṭiqiyā' ilā Ṭorīq al-Auliya' by Sheikh Zainuddin al-Malibari. The book's content is great, guidance for those getting closer to Allah SWT. and given a detailed explanation of the stages of Sufism).
10. *Sharh Barzanji*. This book is a translation of the book of Barzanji by Shaykh Baranji using Javanese Arabic letters like other books.
11. The Book of *Hadīs al-Mi'rāj* was completed on Sunday evening at 10:00 (22:00) on 2 Rajab 1314 H/7 December 1896 AD. and was printed on 26 Rabi'uth Thani 1315 H./24 September 1897 AD. This book was printed before the book of *Fasalatan and Sabilul al-Abid Translated Jauhar al-Tawhid*
12. Book of *Asrār al-Salāh* (Contains the nature and secrets of shalah, fasting, the virtues of the month of Muharram, Rajab and Sha'ban)
13. Book of *Al-Mahabbah wa al-Mawaddah fi Tarjamah Qaul al-Burdah fi Mahabbah wa al-Madhu 'ala Sayyid al-Mursalin*. This book is known as *Sharh al-Maulid al-Burdah*, and it is the work of Abu Abd Allah Muhammad Said al-Busiri (1212-1296 AD) in verse. It contains about the flattery of the Prophet Muhammad (peace be upon him), many blessings of the Prophet (peace be upon him), the majesty of the Qur'an, war, and closed with prayer.
14. Book of *Manasik Kaifiyah al-Sala al-Musyafirin*. It was written in 1288 H/1870 AD, translated into Malay by 'Abd al-Ra'uf Trenggono (another source says Abd al-Yusuf Trenggono). This book (if you look at the title) contains how to perform fardu prayers for people on the way.

15. And the most monumental to date is *Tafsîr Al-Qur'ân Faiḍ Al-Raḥmân fî Tarjamât Tafsîr Kalâm al-Mâlik al-Dayyân* (As-Samarani, n.d.). A book of *tafsîr al-Qur'ân al-'Azhim* that practices *isyari* from Surah al-Fatihah to Surah an-Nisa', It consists of two large volumes, the first volume consists of Surah al-Fatihah to Surah al-Baqarah as many as 503 pages, while the second volume consists of Surah Ali 'Imran to Surah al-Nisa' as many as 705 pages.

#### *Study of Faiḍ Al-Raḥmân's Tafsîr by Kyai Soleh Darat*

#### Background writing Tafsîr Faiḍ ar-Raḥmân

The writing of Faiḍ Al-Raḥmân's tafsîr was motivated by Kyai Soleh Darat's desire to translate the Qur'ân into Javanese so that ordinary people at that time could study the Qur'ân, because, at that time, many people did not understand the meaning of the Qur'an. Arabic. And also, as an answer to RA Kartini's anxiety, none of the ulama' dared to translate the Qur'ân into Javanese because the Qur'ân was considered too holy and should not be translated into any language strictly forbade translation and interpretation of the Qur'ân in Javanese.

The book of tafsîr by Kyai Soleh Darat is named tafsîr Faiḍ Al-Raḥmân fî Tarjamât Tafsîr Kalâm al-Mâlik al-Dayyân. The title Faiḍ Al-Raḥmân shows that this book of tafsîr has a Sufi feel (al-tafsîr fi al-lawn al-sufi).

In terms of terminology, the word Al-Raḥmân is defined as an abundance or gift from the Essence of Allah, as a sign that the content of the interpretation is an emanation or an abundance of God's love which is reflected in the descriptions of its performance. Hence, every explanation of it's interpretation is a form of love for Allah SWT (Mustaqim, 2017). The book is a book of tafsîr al-Qur'ân using Arabic writing pegon with Javanese al-Maraki (Faiqoh, 2018a).

#### Physiological Identification

The book of Faiḍ ar-Raḥman is a book of interpretation of the Qur'an from Surah al-Fatihah to Surah An-Nisa. The full name of this commentary by Kyai Soleh Darat is Tafsîr Faiḍ Al-Raḥmân fî Tarjamât Tafsîr Kalâm al-Mâlik al-Dayyân (The Abundance of God's Grace in Translating the interpretation of God's Words, Ruler of the Day of Judgment). The name Faiḍ Al-Raḥmân shows that this interpretation book has a Sufi nuance. In terms of language, Faiḍ Al-Raḥmân which means overflow from the Most Loving Substance, is a sign that the content of the interpretation is an emanation or flood of God's love reflected in the interpretations of the commentator (Faiqoh, 2018b).

Tafsîr Faiḍ Al-Raḥmân consists of two large volumes of Pegon written in Arabic letters (Arabic-Javanese letters) starting with the introduction, then the interpretation of verse 1 to verse 286. This first volume began to be written on Thursday 20 Rajab 1309 H/19 February 1892 AD and finished on the night of Thursday 19 Jumadil Awal 1310 H / December 9 1892 AD. Singapore by the printing press owned by Haji Muhammad Amin on 27 Rabi'ul Akhir 1311 H/7 November 1893 AD. As for the second volume, starting from the muqaddimah which is then continued with the interpretation of Surah Âli Imrân verses 1 to 200, then Surah An-Nisâ verses 1 to 176. This second volume consists of 705 pages completed on Tuesday 17 Shafar 1312 H/20 August 1894 AD and printed by Haji Muhammad Amin's printing house in 1312 H/1895 AD (Faiqoh, 2018b). Thus, this tafsîr was only completed until juz six, the end of Surah An-Nisâ.

There are several arguments why Kyai Soleh Darat uses the script *pegon* (which is Javanese) / "instead of Arabic" in the dissemination (dissemination) of Islamic knowledge through his works:

- a) Most Javanese do not understand Arabic, so with Arabic-Javanese letters, it is expected that Islamic knowledge is more accessible to the Javanese people.
- b) The value of a book is not based on the language used but on its effectiveness in conveying Islamic knowledge to its readers. Thus, the authority of non-Arabic books should not be underestimated as long as the author is educated and follows the principles of Islamic teachings. Kyai Soleh Darat mentions three books of tafsîr written by Persian scholar Abu Bakr bin Muhammad al-Harwi, Husayn bin Ali

- c) al-Kasyifi, and Khawajah Muhammad bin Mahmud al-Hafizi al-Bukhari. Aksara pegon is a strategy of Kyai Soleh Darat's struggle in educating the Indonesian nation, especially the Javanese people, where at that time, dutch colonists officially prohibited the community from translating the Qur'an in the local language (Badriyah, 2017).
- d) Pegon script carried by Kyai Soleh Darat does not rule out the possibility of being part of his antipathy towards the Netherlands by instructing the santri and Islamic community in Java not to imitate let alone admire colonial culture, including Latin script which was then considered londo writing (Hakim, 2016).

The manuscript of Faiḍ Al-Raḥmān's tafsir has not yet been completed perfectly 30 juz because Allah has called Kyai Soleh Darat first before completing the masterpiece. The signal that he did not complete the interpretation was already mentioned in the book's preamble. he said: "*Lan durung ngerti karuwan menangi rampunge, jalaran umur kito durung karuwan menangi rampunge besok rampung kabeh.*" (And it is not sure that we will find the completion of this tafsir because our age does not necessarily have the time to find the time of completion of all of these tafsir). If this is true, this tafsir has not been completed in full while Kyai Soleh Darat has been summoned to his presence. He hopes that one of his descendants is willing to continue the mission if he has the knowledge and opportunity. Kyai Soleh Darat hopes the interpretation will be perfect as Jalālain's Tafsir is the primary reference for writing this commentary. In the past, when Imam Jalaluddin al-Mahalli died (864 H/1460 AD) before finishing his work, his student, Jalaluddin as-Suyūthi (d. 911 H/1505 AD), was known as Tafsir Jalālain because it was written by two commentators (Amirul, 2016)

#### Purpose of tafsîr writing

Using local languages and scripts in writing interpretive works in Indonesia is not an easy choice and not without challenges. (Gusmian, 2016). Tafsir Faiḍ Al-Raḥmān by Kyai Soleh Darat who was born at the end of the 19th century AD is classified as a tafsir who pioneered interpretation using the Javanese language in Arabic letters *pegon*, because the interpretation he wrote was in Javanese and the author (Mufassir) was originally Javanese. So, from this it can be seen that the purpose and motivation of Kyai Soleh Darat in writing Tafsir Faiḍ Al-Raḥmān, it can be seen that this tafsir was compiled so that ordinary people at that time could study, access and understand the Qur'an in the local language (Javanese) considering that at that time many of them were not able to speak Arabic which is the language of the holy book (Wahab, 2020).

From the understanding of the content of the Qur'an it is expected that they can obtain adequate knowledge about Islam to perform worship properly. (Badriyah, 2017). Moreover, as his contribution as a fighter. Tafsîr is also written to coincide with the Dutch colonial period. By looking at the state of society at that time, the application of Javanese (Arabic *Pegon*) became a solution as a defense strategy and struggled against the Dutch invaders (Fikri, 2021).

#### Methods and Patterns of Interpretation

The method used by Kyai Soleh Darat in Tafsir Faiḍ Al-Raḥmān tends to use the *Ijmali* method. It is a method that seeks to reveal the contents of the Qur'an with a brief description and explain obscure words and terms in simple language so that it can be understood by all circles, both from the general public and the intellectuals. Kyai Soleh Darat chose this method because it was adapted to the knowledge of the Muslim community at that time, which was still weak both in terms of religion and understanding in Arabic. However, Kyai Soleh Darat in his commentary still contains few Arabic expressions and translations, especially in explaining Shari's interpretation. It also shows that tafsir is also intended for students who have a deeper knowledge base of Arabic than ordinary people in general (Hariyadi & Arbi, 2019).

An example of interpretation in Tafsir Faiḍ Al-Raḥmān about QS. Al-Baqarah [2]: 257, it is this verse that many researchers suspect inspired R.A. Kartini to write the phrase "Door Duisternis Tot

Licht" in her Surahs to Abendanon, which Lafran Pane then translated as (*After rain comes sunshine*) "*Habis Gelap Terbitlah Terang*" (Masrur, 2012).

From the interpretation of Kyai Soleh Darat, it can be seen that, for the first time after mentioning the verses of the Qur'an, he explained the meaning of *zahir*. Then it is interpreted with arguments from the Prophet's Hadith and other verses of the Qur'an, until the understanding of *zahir* is conveyed. Furthermore, the meaning of *Isyari* from the interpreted verse is explained (Nasih, 2015).

Experts in al-Qur'an science divide the interpretation of at least several aspects of the trend, namely: language literature, philosophy and theology, scientific, jurisprudence or law, Sufism or Sufi, and socio-cultural. In Tafsir Faiḍ Al-Raḥmān, two patterns of interpretation are very attached, namely the style of Sufism and the style of fiqh; however, Kyai Soleh Darat, in most of the verses, states his interpretation pattern using 'Isyari' meaning' after explaining the *zahir* meaning of a verse (Hariyadi & Arbi, 2019).

#### *Kyai Soleh Darat View About Fasting*

As with fasting in the view of Sufism experts, in Kyai Soleh Darat's view, hunger is the essence of fasting. Kyai Soleh Darat realized that a person's stomach being full will cause a lot of harm because, according to Kyai Soleh Darat the amount of damage is caused by someone who indulges his stomach's desires. As written in the book *Munjiyāt* as follows:

*Moko agung-agunge kerusakan iku wongkang nuruti syahwate wetenge. Sebab iku metu Nabi Adam saking surgo. Keronu lamun wus nuruti siro syahwate weteng iro kelawan mangan warek moko dadi tangi syahwate jima' lan syahwate jima' iku dadi narik maring demen arto lan demen arto iku narik marang takabur lan derengki lan ngunek-ngunek lan riya' lan satruan lan mengkono iku anekaaken lacut. Iku kabeh sebabe nuruti wetenge. Lan lamun ngajar siro ing nafsune iro kelawan luwe moko yekti ora kasi mengkono. Balik akeh-akehe cilokone awak iro iku sebab nuruti syahwate weteng iro (Al-Samarani, n.d.)*

[So the magnitude of the damage is someone who indulges the lust of his stomach. That's why Adam came out of heaven. Because when you have satisfied the lust of your stomach with fullness, it will wake up the lust of *jima'* and *jima'* will attract the pleasures of wealth, and the satisfaction of wealth will attract the pride and envy, envy and *riya'* and quarrels and things like that can lead to fights. It's all because of obeying his stomach. And if you educate your lust with hunger, it will not be like that. Again, there is a lot of badness in you because you obey your stomach's desire.]

In the explanation of Kyai Soleh Darat above, we can take a lesson that fasting is one of the moments where we can train to control the lust of the stomach, because as stated by Kyai Soleh Darat and other Sufism experts, the lust of the stomach is the starting point for humans to fall into great damage. That way, actually, through fasting, every Muslim is trained to *riyāḍah*

Meanwhile, according to Kyai Soleh Darat, many benefits can be obtained by someone who likes to condition his stomach in a hungry state (Al-Samarani, n.d.), that is:

- a) *Bening atine lan terus peningale moto atine keronu setuhune warek iku marisi bodo lan micekaken ati* (His heart is clean, and the eyesight of his heart is clear, because being complete causes ignorance and blinds the heart)
- b) *Nipisaken ing regete ati lan dadi bersihaken ati keronu setuhune wongkang warek iku ora biso ladzat dzikir maring Allah lan ora biso empok atine balik atos* (thins the dirty heart and makes his heart clean because someone full cannot feel the pleasure of *dhikr* to Allah and his heart cannot be soft but becomes hard).
- c) *Marisi andap asor lan ngilangaken takabur keronu cukule takabur iku saking warek wetenge* (causes andap asor nature and eliminates arrogant nature because the growth of arrogant is from a full stomach).
- d) *Marisi ora lali maring balake Allah lan siksone keronu setuhune wongkang warek iku lali ing wongkang keluwen lan lali luwene lan marisi lali lali ing siksone Allah besok dino kiamat podo den sikso kelawan luwe lan ngorong ono ing oro-oro mahsyar* (causes not to forget the punishment of



Allah and his punishment, because indeed a full person forgets someone hungry, and causes forgetfulness of Allah's punishment later on the Day of Resurrection will be punished with hunger and thirst in the Mahsyar field.)

- e) *Dadi ngilangaken kepingine maring maksiat kabeh kerono cukule sekabehe maksiat iku saking kebake weteng* (makes the desire for all immorality disappear because all immorality grows from a full stomach).
- f) *Nolak turu lan nglanggengaken melek kerono setuhune wongkang akeh mangan iku akeh ngombene lan sakmongso akeh ngombene moko akeh turune lan sakmongsone akeh turune moko akeh ilange umure ora kelawan faidah. Lan malih akehe turu iku dadi dadi marisi bodone ati lan dedel pengajihane lan atos atine* (prevent sleep so that he is often awake because in fact a person who eats a lot drinks a lot and when he drinks a lot he will sleep a lot and when he sleeps a lot his life will be lost in benefit. And then a lot of sleep will make his heart stupid and his heart will be difficult to accept knowledge then become hard-hearted).
- g) *Dadi marisi gampangaken anemen-nemeni kelawan ibadah kerono setuhune akehe mangan iku dadi nyegah ing ngakeh-ngakehaken kelawan ibadah kerono ketungkul ngeladeni karepe wetenge* (will cause relief in performing worship because actually eating a lot can prevent you from multiplying worship because you are busy fulfilling the desires of your stomach).
- h) *Dadi marisi warase badan lan nolak loro saking badan kerono setuhune sebabe loro kabeh iku saking akehe mangan ngombe* (causes the body to be healthy and prevents illness because the real cause of all disease is from eating and drinking a lot).
- i) *Dadi marisi nyitikaken belonjo kerono setuhune wongkang wus ngarataken kelawan mangan sitik iku moko cukup saking arto sitik, al hasil utawi rusake anak adam kabeh iku sebab lobo maring dunyo lan saben-saben lobo maring dunyo iku sebab nuruti syahwat weteng lan syahwate farji* (make a person a little in his spending because indeed someone who is used to eating a little is enough with a little wealth, as a result the damage to the son of Adam is due to greed in worldly affairs and greed for the world is caused by obeying the lust of his stomach and sex.).
- j) *Marisi kongang gawe sodaqoh lan milihaken ing wong liyane tinggal awake dewe kerono setuhune wongkang angakeh-ngakehaken mangan iku ora kongang lamun milihaken wong liyo kerono kuwatir awake dewe* (creates a sense of wanting to do charity and prioritize others over himself because in fact someone who eats a lot is not concerned with other people because he is worried about himself).

However, in addition to training the lust of the stomach, fasting is also to educate a Muslim spiritually and protect every member of the zahir and their inner nature from evil. This is similar to Kyai Salih Darat's interpretation of the QS. 2: 183 :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ ۱۸۳

*O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).*

The following is the interpretation of Kyai Soleh Darat in the book *Faiḍ ar-Raḥmān*:

*"Hey eling-eling mukmin kabeh wis den ferdhuaken ing atase siro kabeh poso romadhon, koyo barang kang wus den ferdhoaken iku poso romadhon ing atasae poro anbiya' kang dihin-dihin lan ing atase poro umatul anbiya' kabeh awit Nabi Adam tumeko sakiki Nabi Muhammad saw supoyo ono siro kabeh podo biso ngedohi lan biso nyegah ing barang kang den haramake dene Allah swt ingdalem jerone ngelakoni poso. kerono poso iku wasilah marang taqwallah"* (As-Samarani, n.d.)

[Remember, O believers, it has been obligatory on all of you to fast in Ramadan, just as the fast of Ramadan has been obligatory on the previous Anbiya' and for all the Ummah of Anbiya' from Prophet Adam to the present Prophet Muhammad, so that all of you can avoid and prevent something from happening what Allah (swt) has forbidden in fasting. Because fasting is a way to fear Allah.]

In his ma'nal isyari explanation, Kyai Salih Darat interprets lafadz *كُتِبَ عَلَيْكُمُ الصِّيَامُ* as an obligation to fast every member of the dzahir and every inner nature. In this way, Kyai Salih divided two criteria, namely dzahir fasting and inner fasting. The interpretation put forward by Kyai Soleh Darat in the book *Faiḍ ar-Raḥmān* is as follows:

"Setuhune poso iku ono kalane poso dzahir lan ono poso batin. Utawi artine *الصِّيَامُ عَلَيْكُمْ* iku ing atase saben-saben anggoto dzahir lan saben-saben sifate batin iku podo den ferdhuaken poso"

The translation: "Indeed, there is outward and inner fasting. As for the meaning *الصِّيَامُ عَلَيْكُمْ* That's a commandment that is obligatory on every member of the zahir and every inner character."

#### 4. Conclusion

The backwardness of understanding the Arabic language in most pre-independence societies made many people unable to access interpretations with linguistic elitism, especially those in Arabic. This made a scholar named Muhammad Salih bin Umar al-Samarani (Kyai Soleh Darat) make an interpretation which was called *Tafsīr Faiḍ Al-Raḥmān fī Tarjamāt Tafsīr Kalām al-Mālik al-Dayyān*. Kyai Soleh Darat's work includes a commentary that pioneered the writing of commentaries using the Javanese language in Arabic letters *pegon*.

Also, the meaning of fasting, according to Kyai Salih Darat is that hunger is the essence of fasting. According to him, a person's full stomach will cause many harm and damage. His tendency in the field of Sufism, gave birth to a Sufistic-style interpretation using 'amal Sufism. This can be seen when the concept of fasting promoted by Kyai Salih Darat, which is summarized in his understanding, uses Sufism topics.

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