

Conflict Resolution according to KH. Sholeh Darat: A Study of the Interpretation of *Fayḍ al-Raḥmān*

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| Keywords: <i>Fayḍ al-Raḥmān; Sholeh Darat; conflict resolution.</i> | Abstract Sholeh Darat, born in the late 19th century, authored the <i>Fayḍ al-Raḥmān</i> interpretation, the first in Javanese in Indonesia. He was a respected kiai, teaching many kiai in Java. This article aims to uncover Sholeh Darat's conflict resolution method through his commentary and contributions in Indonesia. Employing a descriptive-analytical-historical approach, it reveals two significant conflict resolution strategies. Firstly, Sholeh Darat mediated conflicts between exoteric and esoteric interpreters. By incorporating both interpretations using the Sufi-ishari method, he reconciled differing viewpoints. Secondly, he resolved conflicts between sharia adherents (<i>fuqaha</i>) and followers of Islam Kejawen (essence). Employing sharia principles to reach mystical truths, he bridged the gap between these groups. These efforts significantly influenced Indonesia's religious landscape, particularly through his prominent students, KH. Ahmad Dahlan, founder of Muhammadiyah, and KH. Hasyim Asy'ari, founder of Nahdlatul Ulama (NU). Sholeh Darat's approach promoted religious harmony and cooperation, shaping Indonesia's religious tolerance ethos. Through his interpretations and teachings, he fostered understanding and unity among diverse religious perspectives, leaving a lasting impact on Indonesian society. |
| Kata Kunci : <i>Fayḍ al-Raḥmān; Sholeh Darat; resolusi konflik.</i> | Abstrak Sholeh Darat, lahir pada akhir abad ke-19, menulis tafsir <i>Fayḍ al-Raḥmān</i> , yang menjadi tafsir pertama dalam bahasa Jawa di Indonesia. Beliau adalah seorang kiai yang sangat dihormati, mengajar banyak kiai di Jawa. Artikel ini bertujuan untuk mengungkap metode penyelesaian konflik Sholeh Darat melalui komentarnya dan kontribusinya di Indonesia. Dengan pendekatan deskriptif-analisis-historis, artikel ini mengungkap dua strategi penyelesaian konflik yang signifikan. Pertama, Sholeh Darat memediasi konflik antara penerjemah eksoterik dan esoterik. Dengan menggabungkan kedua interpretasi menggunakan metode Sufi-ishari, beliau merangkul sudut pandang yang berbeda. Kedua, beliau menyelesaikan konflik antara penganut syariah (<i>fuqaha</i>) dan pengikut Islam Kejawen (hakikat). Dengan menerapkan prinsip syariah untuk mencapai kebenaran mistik, beliau menyatukan kedua kelompok tersebut. Upaya ini sangat memengaruhi lanskap keagamaan di Indonesia, terutama melalui murid-muridnya yang terkemuka, KH. Ahmad Dahlan, pendiri Muhammadiyah, dan KH. Hasyim Asy'ari, pendiri Nahdlatul Ulama (NU). Pendekatan Sholeh Darat mempromosikan harmoni dan kerjasama keagamaan, membentuk etos toleransi keagamaan di Indonesia. Melalui interpretasi dan ajarannya, beliau memupuk pemahaman dan persatuan di antara berbagai sudut pandang keagamaan, meninggalkan dampak yang berkelanjutan bagi masyarakat Indonesia. |
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Closing

The study of Qur'anic interpretation in Indonesia has its own allure for interpreters. From abroad, there are scholars such as Federspiel who examine several popular interpretation works in Indonesia. He focuses solely on the study of interpretations in the 20th century, ranging from Mahmud Yunus to M. Quraish Shihab. Then there's Peter G. Riddell, who extensively examines Quranic studies and interpretations in the Malay world. In his first article, Riddell focuses on the history of Quran translation in Indonesia. Meanwhile, his second article examines the interpretation of *Tarjumān al-Mustafīd*, believed to be the first complete interpretation in the Malay world. A.H. John is another scholar who has delved into interpretation studies in the Malay Archipelago in several of his articles. John dissects the interpretation of *Tarjumān al-Mustafīd* by Abdur Rauf al-Singkili, a work born in the 17th century, and the interpretation of *Marah Labīd* by Syaikh Nawawi al-Bantani, which emerged in the 19th century. John explores interpretation methods, the vernacularization of Arabic into Indonesian, and its influence on classical interpretation works. Johanna Pink also shows interest in interpretation works in the Malay Archipelago.¹

From within the country, there's Islah Gusmian. Gusmian is an Indonesian scholar who devotes his attention entirely to interpretation works in the Malay Archipelago. Gusmian examines interpretation works born between the 1990s and the 2000s. He focuses his study on 24 interpretation works. In his research, Gusmian identifies several trends, techniques, and new models in interpretation writing.² He also examines the patterns of relationship with power in Indonesian interpretation works during the New Order era. Gusmian meticulously identifies which interpretation works praise, remain silent about, or criticize the policies of the New Order.³ Then there's Yunan Yusuf, who focuses on the characters within interpretation works,⁴ And Jajang Rohmana, who extensively studies Sundanese-language interpretations.⁵

Meanwhile, an academic who has a particular interest in the interpretation of Fayḍ al-Raḥmān and the figure of Sholeh Darat is Mukhamad Sokheh,⁶ M. Masrur⁷, Ahmad Aly

¹ Johanna Pink, "Tradition, Authority and Innovation in Contemporary Sunnī Tafsīr: Towards a Typology of Qur'an Commentaries from the Arab World, Indonesia, and Turkey," *Journal of Qur'anic Studies* 12 (2010); Johanna Pink, "The Kyai's Voice and the Arabic Qur'an: Translation, Orality, and Print in Modern Java," *Wacana* Volume 21, no. 3 (2020).

² Islah Gusmian, *Khazanah Tafsir Indonesia Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKiS, 2013).

³ Islah Gusmian, *Tafsir Alquran & Kekuasaan di Indonesia: Peneguhan, Kontestasi, dan Pertarungan Wacana* (Yogyakarta: Salwa, 2019).

⁴ Yunan Yusuf, "Karakteristik Tafsir al-Qur'an di Indonesia Abad keduapuluh," *Jurnal Ulumul Qur'an* Vol. III, no. 4 (tahun 1992).

⁵ Ahmad Ali Nurdin dan Jajang. A Rohmana, "Ayat Suci Lenyepaneun And Social Critiques: Moh. E. Hasim's Critiques of the Political Policy of the New Order," *Journal of Indonesian Islam* Volume 13, no. 01 (2019), Jajang. A Rohmana, "Tafsir Filantropiyat al-Qur'an al-Karim fi Indonesia: Musahamat Tafsir Surat al-Ma'un li Kiai al-aj 'Abd al-alim (1887-1962)," *Studia Islamika: Indonesian Journal for Islamic Studies* 25, no. 3 (2018); Jajang. A Rohmana, "Al-Qur'an wa al-Isti'mār: Radd al-Shaykh al-Ḥājj Ahmad Sanusi (1888-1950) 'alā al-Isti'mār min Khilāl Tafsir Malja' al-Tālibīn," *Studia Islamika: Indonesian Journal for Islamic Studies* 22, no. 2 (2015).

⁶ Mukhamad Shokheh, "Tradisi Intelektual Ulama Jawa: Sejarah Sosial Intelektual Pemikiran Keislaman Kiai Sholeh Darat," *Paramita* 21, no. 2 (2011).

⁷ Mohammad Masrur, "Kyai Soleh Darat, Tafsir Fa'id Al-Rahman Dan Ra. Kartini," *At-Taqaddum* 4, no. 1 (2016): 21-38.

Kaysie⁸, Abdul Mustaqim⁹, Lilik Faiqoh¹⁰, Ahmad Zainal Abidin, Thoriqul Aziz, Abad Badruzaman¹¹, Ali Mas'ud Khaliqan¹², Mohamad Zaenal Arifin¹³, Sri Suhandjati¹⁴, and Saiful Umam¹⁵. When it comes to the theme of conflict resolution studies, it's not uncommon for scholars to discuss various aspects, Such as the works of Mohamad Barmawi¹⁶, Ramadhanita Mustika Sari¹⁷, Anita Rosella Koes Indah,¹⁸ dan Aunur Rafiq.¹⁹ However, none of these works specifically examine conflict resolution within the interpretations of KH. Sholeh Darat. Studying conflict resolution is intriguing to delve into to enrich the treasure trove of interpretation research in Indonesia. Additionally, studying conflict resolution over time remains crucial because human situations and conditions are prone to conflicts. Therefore, it is vital to explore various conflict resolution methods proposed by prominent figures.

Conflict resolution, as described by Turner and cited by Mas'udi, suggests that conflict entails bipolarity, wherein two opposing poles compete to dominate with specific interests in mind.²⁰ According to Hunt and Metcalf, conflict is divided into two types: firstly, intrapersonal conflict, which occurs within an individual. This conflict is narrow in scope and psychological in nature. Secondly, interpersonal conflict, which involves conflict between individuals, such as those occurring within families, communities, or on a larger scale, such as within nations. It is understood that conflicts within these groups can occur in narrow environments or on a larger scales.²¹ However, conflicts must be resolved, and appropriate solutions must be found.

⁸ Ahmad Aly Kaysie, *Tafsir Esoterik Shalat Menurut Kiai Sholeh Darat* (Skripsi, UIN Sunan Kalijaga, 2016).

⁹ Abdul Mustaqim, *Tafsir Jawa: Eksposisi Nalar Shufi-Isyari Kiai Sholeh Darat Kajian atas Surat al-Fatihah dalam Kitab Faidl al-Rahman* (Yogyakarta: Idea Press, 2018); Abdul Mustaqim, "The Epistemology Of Javanese Qur'anic Exegesis A Study of Şalih Darat's Fayḍ al-Rahmān," *Al-Jāmi'ah: Journal of Islamic Studies* 55, no. 2 (2017).

¹⁰ Lilik Faiqoh, "Vernakularisasi Dalam Tafsir Nusantara: Kajian atas Tafsir Faid al-Rahmān Karya KH. Sholeh Darat al-Samarani," *Living Islam* 1, no. 1 (2018).

¹¹ Ahmad Zainal Abidin dan Thoriqul Aziz, "Moderate Interpretation Of Sholeh Darat In His Fayḍ Al-Rahmān," *Jurnal Theologia* 30, no. 1 (2019):1-22; Thoriqul Aziz dan Abad Badruzaman, "Philanthropic Esoteric in Fayḍ al-Rahman Interpretation by Kiai Sholeh Darat," *Millatī, Journal of Islamic Studies and Humanities* 5, no. 1 (2020): 98-119.

¹² Ali Mas'ud, "Ortodoksi Sufisme K.H. Sholeh Darat," *Islamica* Volume 7, no. 1 (2012); Khaliqan Ali Mas'ud, *Pemikiran Kiai Sholeh Darat al-Samarani: Maha Guru para Ulama Nusantara* (Surabaya: Pustaka Idea, 2018).

¹³ Mohamad Zaenal Arifin, "Aspek Lokalitas Tafsir Faid al-Rahmān Karya Muhammad Sholeh Darat," *Maghza: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 1 (2018): 14-26.

¹⁴ Sri Suhandjati dan Hamdan Hadikusuma, "Reinterpretation Of Women's Domestic Roles Saleh Darat's Thought on Strengthening Women's Roles in Indonesia," *Journal Of Indonesian Islam* 12, no. 2 (2018).

¹⁵ Saiful Umam, "God's Mercy is Not Limited to Arabic Speakers: Reading Intellectual Biography of Muhammad Salih Darat and His Pegon Islamic Texts," *Studia Islamika* 20, no. 2 (2013): 243-74.

¹⁶ Mohamad Barmawi. "Tafsir Resolusi Konflik (Analisis Tematik Formulasi Resolusi Konflik dalam Al-Quran)." *Cita Ilmu* 13, no. 2 (2017).

¹⁷ Ramadhanita Mustika Sari, "RESOLUSI KONFLIK ISLAM-KRISTEN PERSPEKTIF AL-QUR'AN DAN INJIL" *Al-Adyan: Journal Of Religious Studies*, Vol. 3, No. 1, 2022.

¹⁸ Anita Rosella Koes Indah, "Resolusi Konflik Dalam Membangun Perdamaian Global: telaah atas penafsiran Wahbah al-Zuhayli dalam tafsir al-Munir" (Surabaya: Skripsi UIN Sunan Ampel, 2019).

¹⁹ Aunur Rafiq, *Tafsir resolusi konflik: Upaya Menyingkap Model Manajemen Interaksi dan Deradikalisasi Beragama Perspektif al-Qur'an dan Piagam Madinah* (Malang: UIN Maliki Press, 2011).

²⁰ Mas'udi, "Akar-Akar Teori Konflik: Dialektika Konflik; Core Perubahan Sosial dalam Pandangan Karl Marx dan George Simmel," *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan* 3, no. 1 (2015): 182.

²¹ Wisnu Suhardono, "Konflik dan Resolusi," *Salam: Jurnal Sosial dan Syar'i* 2, no. 1 (2015): 4. <https://www.academia.edu/15116981>.

In this context, Sholeh Darat, in the *Muqaddimah* (introduction) to his interpretation, explains that Quranic interpretation must integrate both *zāhir* (exoteric) and *bāṭin* (esoteric) knowledge, not set them against each other. Clearly, this call is one concrete form of conflict resolution.²² From this explanation, it is evident that Sholeh Darat employs the *Sūfi-Ishāri* approach. In his time, this was a significant breakthrough in mitigating the conflict between the exoteric faction represented by the Fuqaha' group, adhering strictly to Islamic law, and the esoteric faction represented by the Islam Kejawen group.²³ When interpreting verses about prayer, for example, Sholeh Darat seems to apply this approach. Regarding Surah al-Baqarah [2]:3, Sholeh Darat explains that all Muslim communities are commanded to establish the five daily prayers, observing the requirements and pillars both externally and internally.

Externally, this involves performing the physical movements of prayer, while internally, the heart must be *khushū'* (focused), *ḥuḍūr* (present), and *ikhhlāṣ* (sincere).²⁴ From here, it is interesting to further examine the conflict resolution present in Sholeh Darat's interpretation. For this examination, the writer formulates several issues: how does Sholeh Darat resolve conflicts through his interpretation in addressing the social problems of his time? What is the contribution of Sholeh Darat's conflict resolution thinking in the context of Indonesia? In addressing these issues, the writer employs a descriptive-historical approach and the sociological theory of knowledge from Karl Mannheim.²⁵

KH. Sholeh Darat and His Interpretation of Fayḍ al-Raḥmān

In the 19th century, many scholars from the Nusantara region gained renown in the Islamic world for their expertise in religious studies. Among them was Nawawi al-Bantani (1813-1897)²⁶ and Muhammad Shalih Ibn Umar al-Samarani, commonly known as Sholeh Darat (1820-1903).²⁷ Although the name Sholeh Darat is not as widely recognized as al-Bantani's, his role and contributions to the scholarly transformation in the Nusantara cannot be underestimated. Sholeh Darat successfully mentored several scholars who gained recognition in the Islamic world, such as Syaikh Mahfudz at-Tirmisi, who became a teacher in Mecca, and Ahmad Dahlan (1868-1923), the founder of the Muhammadiyah

²² Muhammad Shalih al-Samarani, *Fayḍ al-Raḥmān Fī Tarjamat Kalām Mālik al-Dayyā* (Semarang: Panitia Haul KH. Sholeh Darat, 2012), 3.

²³ Mustaqim, "The Epistemology of Javanese...", 358.

²⁴ al-Samarani, *Fayḍ al-Raḥmān...*, 33.

²⁵ Karl Mannheim, *Ideology and Utopia An Introduction to the Sociology of Knowledge* (London and Henley: Routledge & Kegan Paul, 1979).

²⁶ Abu Abd al-Mu'ti Muhammad Nawawi ibn Umar al-Tanari al-Jawi al-Bantani was his full name. He devoted himself as a teacher in the Haramain (Mecca-Medina). Al-Bantani is known as a scholar who authored many works, most of which were written in Arabic. He was born in the village of Tanara, Tirtayasa District, Serang Regency in the year 1813 CE / 1230 H C. Snouck Hurgronje, *Mekka in the Latter Part of the 19th Century*, vol. 1 (Leyden: Brill, 2007); M. Abid Mabrur, "Pengaruh Syekh Nawawi dalam Tradisi dalam Kajian Kitab Kuning (Kitab Klasik) di Pesantren Buntet," *Tamaddun* 4, no. 2 (2016).

²⁷ Abidin dan Aziz, "Moderate Interpretation...", 4; Umam, "God's Mercy...", 246.

organization,²⁸ Hasyim Asy'ari (1871-1947), the figure who founded the Nahdlatul Ulama,²⁹ and several scholars who are religious figures, founders of Islamic boarding schools, and national heroes of Indonesia.³⁰

Sholeh Darat was born in Jepara Regency, precisely in the Mayong District, Kedung Jumbeng Village, in the year 1820.³¹ He passed away on December 19, 1903 AD / 28 Ramadan 1321 H, precisely on a Friday of the Legi week, and was laid to rest in Bergota, Semarang. His grave is visited by many pilgrims to this day. Some regard Sholeh Darat as a saint who contributed to the spread of Islam along the north coast of Java. Pilgrims come not only from Semarang but also from various surrounding areas, especially during the annual commemoration (*haul*) event held every 10th of Shawwal.³² The transmission of his knowledge was closely tied to his father, Umar bin Tasmin, who was a respected kiai with significant influence in his area. Kiai Umar was also a fighter who opposed the Dutch colonialists. He participated in the Java War alongside Prince Diponegoro from 1825 to 1830.³³ As a teenager, Sholeh Darat embarked on a scholarly journey (*rihlah 'ilmiah*) to several Islamic boarding schools (pondok pesantren) in Java. This journey culminated in his pilgrimage to Mecca, where he studied under several prominent scholars (*syekh*) there, further enriching his chain of knowledge transmission (*sanad keilmuannya*).³⁴

Sholeh Darat was a prolific writer, producing fourteen works during his lifetime. The majority of his writings were in Javanese using the pegon script. Among his works, the interpretation of Fayḍ al-Rahmān can be considered his magnum opus. Sholeh Darat wrote this interpretation in 1893 AD. He was aware that he lived in Java, where the majority used Javanese as their means of communication. This prompted him to write an interpretation that differed from the commonly studied Arabic-language interpretations in pesantren (Islamic boarding schools). According to Bruinessen's research, several interpretation books

²⁸ His original name was Muhammad Darwis, which he later changed to Ahmad Dahlan. He was a court servant and scholar from Yogyakarta who founded the Muhammadiyah organization in 1912. Muhammadiyah is an Indonesian Islamic organization estimated to have around 25 million followers. The organization is actively involved in religious and social activities. Ahmad Najib Burhani, "Pluralism, Liberalism and Islamism: Religious Outlook of Muhammadiyah," *Studia Islamika: Indonesian Journal for Islamic Studies* 25, no. 3 (2018): 436.

²⁹ KH. Hasyim Asy'ari was born in the Pesantren (Islamic boarding school) of Gedangsewu, Jombang, on Tuesday, February 14, 1871. In 1926, along with his colleagues, KH. Hasyim Asy'ari founded the Islamic organization Nahdlatul Ulama (NU). The establishment of NU was motivated by the rise of the reformist Islamic movement, which was gaining widespread influence at the time, indirectly marginalizing traditional Islamic scholars (kiai). Martin van Bruinessen, *NU Tradisi, Relasi-Relasi Kuasa, Pencarian Wacana Baru* (Yogyakarta: LKiS, 1994), p. 23.

³⁰ Munawir Aziz, "Produksi Wacana Syiar Islam dalam Kitab Pegon Kiai Saleh Darat Semarang dan Kiai Bisri Musthofa Rembang," *Afkaruna: Jurnal Ilmu-ilmu Keislaman* 9, no. 2 (2013): 117.

³¹ AMas'ud, *Pemikiran Kiai Shalih...;* Shokheh, "Tradisi Intelektual...",

³² Masrur, "Kyai Soleh Darat", 23.

³³ This war marked the largest conflict the Dutch ever faced in the Indonesian archipelago. At that time, the Netherlands was led by General Hendrik Merkus de Kock, who was tasked with quelling the Javanese people's resistance led by Sultan Erucokro or Prince Diponegoro. The magnitude and duration of this war were immense, resulting in significant loss of life. On the Javanese side alone, around 200,000 people perished, while the Dutch recorded losses of 8,000 soldiers and 7,000 native troops. Muhammad Muhibuddin, *Konflik dan Taktik Perang Jawa 1825-1830* (Yogyakarta: Araska, 2018), 12-13.

³⁴ Among them, Syaikh Muhammad al-Muqri al-Mishri al-Makki, Syaikh Muhammad ibn Sulaiman Hasbullah, Syaikh Muhammad ibn Zaini Dahlan, Syaikh Ahmad an-Nahrawi al-Misri al-Makki, Sayyid Muhammad Sholih az-Zawawi al-Makki, Kiai Zahid, Syaikh Umar asy-Syami, Syaikh Yusuf as-Sunbulawi al-Misri, Syaikh Jamal. Ali Mas'ud, *Pemikiran Kiai Sholeh Darat*, 84-85.

used as teaching materials in pesantren at that time were mostly in Arabic.³⁵ Meanwhile, Sholeh Darat wrote his interpretation in Javanese. This made his interpretation accessible to the local community, who primarily spoke Javanese in their daily lives.³⁶ A.H. John referred to what Sholeh Darat did as "vernacularization," which is an effort to transmit and transform knowledge or understanding, in this case, the Quran, into the local context (Javanese).³⁷

Normatively, in writing his works, Sholeh Darat adhered to Surah Ibrahim [14]:4. Abiding by this verse, Sholeh Darat imparted his knowledge to the community, the majority of whom did not understand Arabic. When Sholeh Darat taught them using Javanese, they would naturally understand it easily.³⁸ According to Sholeh Darat, the pegon script (Javanese written in Arabic script) holds the same value as the Arabic language. Sholeh Darat believed that the religious quality of a Muslim is not measured by their understanding of Arabic, but rather by their practice of religious obligations based on adequate foundations derived from various books in any language.³⁹ Another reason why Sholeh Darat wrote in the pegon script was his anti-colonial stance against the Dutch. At that time, the Dutch prohibited the translation or interpretation of the Quran into any language. The Dutch suspected that translations and interpretations of the Quran were tools for instilling anti-colonial ideologies. Additionally, the Dutch forced the population to use the language of the colonizers and the Latin script in bureaucratic affairs. Sholeh Darat defied these prohibitions by continuing to write using the pegon script.⁴⁰

In general, there are two factors underlying the writing of the interpretation of *Fayḍ al-Raḥmān*: theological and sociological factors. Theologically, in the Quran, there are commands to seek the meaning of the messages in Surah Muhammad [47]:24 and Surah Ṣād [38]:29, hence the need for interpretation to understand and grasp these meanings. Normatively and theologically, these verses encouraged Sholeh Darat to understand the Quran more deeply and then strive to apply it in everyday life. Meanwhile, sociologically, Sholeh Darat lived in a community unfamiliar with the language of the Quran and the interpretations circulating at that time. This led Sholeh Darat to write interpretations in a language they could understand, namely Javanese. For example, when interpreting the word "*al-Raḥmān*," he translated it as "*Kang Moho Welas*," and "*al-Raḥīm*" as "*Dzat Kang Moho Asih*".⁴¹

³⁵ Martin van Bruinessen, *Kitab Kuning, pesantren, dan Tarekat* (Yogyakarta: Gading Publishing, 2012), 178.

³⁶ The utilization of the Pegon script within the coastal Islamic community and among students (santri) had been taught long before Sholeh Darat. Indeed, this script had become common knowledge among both the general populace and students. Figures like KH. Ahmad Rifa'i (1786-1869 AD) from Kalisalak and Syekh Ahmad Mutamakkin (1645-1740 AD), for instance, extensively employed the Pegon script in their writings. Islah Gusmian, "Tafsir Alquran Bahasa Jawa: Peneguhan Identitas, Ideologi, dan Politik", *Sūhūf* 9, no. 1 (2016): 146.

³⁷ Faried F. Saenong, "Vernacularization of the Qur'an: Tantangan dan Prospek Tafsir al-Qur'an di Indonesia Interview dengan Profesor Anthony H. Johns", *Jurnal Studi al-Quran* 1, no. 3 (2006).

³⁸ Aflahal Misbah, "Muhammad Shalih as-Samarani dalam Kacamata Masyarakat Muslim Milenial," *Millati: Journal of Islamic Studies and Humanities* 3, no. 1 (2018): 106.

³⁹ Umam, "God's Mercy...", 260.

⁴⁰ Mustaqim, "The Epistemology...", 372.

⁴¹ Mustaqim, "The Epistemology...", 368.

There is a specific factor behind the writing of this interpretation book, namely a suggestion from RA. Kartini, who was allegedly disappointed with her Quranic teacher.⁴² Once, Kartini asked her Quranic teacher about the meaning of a verse, but instead of receiving an explanation, she was reprimanded and scolded. Kartini believed that if the Quran, essentially a guidance book for humanity, couldn't be understood, then what was its purpose? Feeling disappointed, Kartini approached Sholeh Darat and asked him to translate the Quran. Her request was granted, and it was later written and named *Fayḍ al-Raḥmān fī Tarjamat Kalām Mālik al-Dayyān*. This book was also gifted to R.A Kartini when she married the regent of Rembang, RM. Joyodiningrat.⁴³

The approach adopted by Sholeh Darat in his interpretation is the Sufi interpretation (*tafsīr ṣūfī*). He explicitly stated this in the introduction (*muqaddimah*) of his interpretation. Sufi interpretation is built upon Sufi theories, by extracting implicit meanings from the text. Prior to this, the interpreter engages in *mujāhadah* (spiritual struggle) with Allah SWT. *Mujāhadah* is undertaken to establish a closer relationship with Him, enabling the interpreter to uncover the veils that obscure the inner meanings of the verses. The meanings extracted in Sufi interpretation differ from non-Sufi interpretations, which only take the literal meanings of the text.⁴⁴ Scholars divide Sufi interpretation (*tafsīr ṣūfī*) into two categories: *ṣūfī naẓari* and *ṣūfī ishārī*. *Ṣūfī naẓari* interpretation is constructed and narrated to support Sufi theories. Meanwhile, *ṣūfī ishārī* interpretation seeks to develop meanings different from the literal meanings of the verses, although both meanings can be reconciled. From these two approaches, it is evident that the second approach is predominant in *Fayḍ al-Raḥmān*.

As for the exposition technique in the interpretation of *Fayḍ al-Raḥmān*, firstly, a verse is presented and then translated into Javanese. Following that, Sholeh Darat discusses the meaning of the verse based on his understanding of the text. In the next stage, Sholeh Darat explains the *ishārī* meaning of the verse, marked by the phrase "makna ishari" written in bold. For example, in Surah al-Baqarah [2]:277, when Sholeh Darat interprets the command to establish prayer, he first explains textually that the outward meaning of prayer involves bodily movements and other actions. Only then does he explain the inner function of establishing prayer. According to him, prayer serves as a means to forsake worldly desires and attachments. The reference books used by Sholeh Darat are reputable works such as *Jalālayn*, *Tafsīr al-Bayḍawī*, *Tafsīr al-Khazin*, *Tafsīr Ibnu Kathir*, *Jawāhir al-Tafsīr*, *Mishkāṭ al-Anwar*, and *Iḥyā' 'Ulumu al-Dīn* (the last three being works by Imam al-Ghazali).

⁴² Raden Ajeng Kartini hailed from noble Javanese lineage, born on April 21, 1879, in Jepara, and passed away in Rembang on September 17, 1904. She was the daughter of R.M.A.A Sosroningrat, a district chief in Jepara, who later became its regent. Kartini descended from intelligent stock. Her grandfather, Prince Ario Tjondro Negoro IV, was appointed regent at the age of 25. Her brother, Sosrokartono, was similarly gifted, mastering 26 foreign languages, including 17 Eastern and 7 Western languages. Although Kartini lacked the same level of formal education as her brother, she possessed remarkable intellect for her time. She submitted criticisms and suggestions to the Dutch East Indies government in a document titled "Give Education to the Javanese People." Her aspirations materialized when she established special schools for girls, at a time when the roles and education of women were severely limited. Masrur, "Kyai Soleh Darat...", 31.

⁴³ Masrur, "Kyai Soleh Darat...", 33-34.

⁴⁴ Abdul Mustaqim, *Dinamika Sejarah Tafsir al-Qur'an: Studi Aliran-aliran Tafsir Dari Periode Klasik, Pertengahan, Hingga Modern-Kontemporer* (Yogyakarta: Adab Press, 2012), 125-126.

This book was commenced on the 20th of Rajab 1309 H / 1889/90 CE and completed on the 7th of Muharram 1311 H / 1893/94 CE. The first printing of this interpretation occurred on the 29th of Jumadil Akhir 1311 H / 1894 CE in Singapore by publisher Haji Muhammad Amin. The book consists of less than thirty volumes and is only composed of two volumes. The first volume contains Surah al-Fatihah and Surah al-Baqarah, while the second volume contains Surah 'Ali 'Imrān and al-Nisā'. This interpretation book is not as popular as other Javanese-language interpretation books like *al-Ibrīz* by Bisri Mustofa and *al-Iklīl* by Misbah bin Zainu al-Mustofa. These two interpretations are more widely known among the populace, especially within pesantren communities. However, despite this, this interpretation book holds a significant position in the treasury of interpretations in the archipelago, with unique characteristics that distinguish it from other interpretations.

This study is focused on the interpretation of *Fayḍ al-Raḥmān* for several reasons: Firstly, *Fayḍ al-Raḥmān* is the first interpretation written in Javanese in the archipelago. Composing an interpretation in Javanese amidst the mainstream trend of interpretations in Arabic was undoubtedly not an easy task. Interpreting in Javanese at that time was considered a bold move, as some scholars in the archipelago prohibited the translation of the Qur'an into any language. Secondly, *Fayḍ al-Raḥmān* is the first Javanese interpretation with a *Sūfī-ishāri* approach. While most Sufi interpretations typically employ the bayānī method, *Fayḍ al-Raḥmān* utilizes the irfani method. Thirdly, the use of the local language (Javanese) in *Fayḍ al-Raḥmān* holds its own appeal. Javanese has its unique characteristics compared to other languages. In Javanese, there exists a language hierarchy (*unggah ungguh*) applied to individuals or entities considered of high status. For instance, the use of the word "saying" in Javanese has several variations, such as *ngucap* used for common people and *dhawuh* used for revered individuals like the prophets. These reasons, along with the limited studies on the interpretation of *Fayḍ al-Raḥmān*, make it intriguing for examination to broaden insights into the treasury of interpretations in Indonesia.

Meanwhile, the shortcomings of this interpretation are as follows: Firstly, it is not written completely for all 30 Juz, making it challenging for researchers to find comprehensive thoughts on the themes present in the Quran. Secondly, the use of Javanese language and script in this interpretation becomes a limitation for those who cannot read and understand it. Thus, this interpretation appears elitist to those who are unfamiliar with the language and script.

Conflict Resolution in *Fayḍ al-Raḥmān*

As a guidance for humanity, the Quran contains instructions for every aspect of human life. One of the crucial themes it addresses is conflict resolution, which is pertinent to societal life worldwide. Several verses in the Quran outline appropriate methods for handling conflicts that arise among people. For instance, there are injunctions to mutual respect to prevent conflicts (Q.S. al-Baqarah[2]: 139), resolutions of conflicts within the scope of households (QS. al-Nisa[4]: 35 and 128), resolutions of conflicts among people (QS. Al-Hujurat [49]: 9-10), and others. Despite not directly explaining these verses, Sholeh Darat elaborates implicitly on some of them in his interpretations.

In English, "resolusi konflik" translates to "conflict resolution," which holds different meanings among scholars.⁴⁵ According to Mindes, conflict resolution is the action of resolving differences with the aim of social and moral development, requiring skills and judgment in negotiation, compromise, and fostering a sense of justice. Meanwhile, according to Weitzman & Weitzman, conflict resolution is the act of problem-solving.⁴⁶ Conflict resolution aims to reduce conflict, although it may not completely eliminate it. The primary purpose and goal of conflict resolution are to transform actual or potentially violent situations into peaceful processes.⁴⁷

In the Qur'an, the term relevant to conflict resolution is "*iṣlāḥ*," as found in Surah al-Hujurat [49]: 9. The word "*aṣliḥū*" is derived from "*aṣlaḥa*," with its root word being "*ṣaluḥa*." In language dictionaries, it is mentioned that "*al-ṣulḥ*" is the opposite of "*fasad*" (corruption). "*Al-ṣulḥ*" is defined as the absence or cessation of damage or the attainment of benefit. Meanwhile, "*iṣlāḥ*" is the effort to stop damage or improve the quality of something so that its benefits increase further. In this context, if there are cracks or signs of division in human relationships, or at least a loss of benefit, they should immediately engage in "*iṣlāḥ*".⁴⁸ According to al-Maraghi, when two parties are in conflict, they should be encouraged to resort to Allah's judgment and always seek His satisfaction. "*Iṣlāḥ*," according to al-Maraghi, is a fair solution.⁴⁹ The effort of "*iṣlāḥ*" should not be postponed. Once a conflict arises between two parties, "*iṣlāḥ*" should be promptly initiated. This is as indicated by the verse concerning "nusyuz" (Q.S. al-Nisā' [4]: 128).⁵⁰

The Quran also provides guidance to prevent conflicts. Some of the Quranic directives related to conflict resolution include: restraining oneself and forgiving others (Q.S. al-Baqarah [2]: 109, 256), communicating wisely, advising one another, and engaging in constructive-argumentative debates (Q.S. al-Nahl [16]: 125, Q.S. al-Baqarah [2]: 111, 258, Q.S. al-Anbiya [21]: 24, Q.S. al-Naml [27]: 64, Q.S. al-Qaṣaṣ [28]: 75), continuing to do good and respecting differences (Q.S. al-'Ankabūt [29]: 8, Q.S. Luqmān [31]: 15, Q.S. al-Māidah [5]: 48, Q.S. Yūnus [10]: 19), sharing knowledge (Q.S. al-Naḥl [16]: 43, Q.S. al-Anbiyā' [21]: 7.), urging all people to avoid suspicion, spying, and backbiting (Q.S. al-Hujurāt [49]: 12), avoiding belittling others (Q.S. al-Hujurāt [49]: 11), competing in goodness (Q.S. al-Baqarah [2]: 148), and returning to the book of Allah (Q.S. Āli 'Imrān [3]: 103).⁵¹ The Prophet Muhammad (peace be upon him) is recorded to have resolved conflicts in various forms: through dialogue, migration (hijrah), peace treaties, ceasefires, and amnesty. All of these

⁴⁵ The main difference between conflict resolution and problem-solving lies in the presence of conflict. Conflict resolution inherently involves addressing conflicts, whereas problem-solving may or may not involve conflict.

⁴⁶ Mohamad Barmawi, "Tafsir Resolusi Konflik (Analisis Tematik Formulasi Resolusi Konflik dalam Al-Quran)," *Cita Ilmu* 13, no.2 (2017): 112-113.

⁴⁷ Barmawi, "Tafsir Resolusi Konflik..,112-113.

⁴⁸ M. Quraish Shihab, *Tafsir al-Mishbah; Pesan, Kesan dan Keserasian al-Quran* (Jakarta: Lentera Hati, 2002), 244.

⁴⁹ Ahmad Musthafa al-Maraghi, *Tafsir al-Maraghi* (Mesir: al-Mushtafa al-Bab al-Halabi, 1945), 130-131.

⁵⁰ Muhammad Thahir ibn 'Asyur, *al-Tahrīr wa al-Tanwīr* (Tunis: Dar al-Tunisiyah, 1984), 239.

⁵¹ Supriyanto Pasir, "Pendidikan Resolusi Konflik Berbasis al-Qur'an," *Nadwa / Jurnal Pendidikan Islam* 7, no. 2 (2013):182-210.

measures were undertaken by the Prophet Muhammad (peace be upon him) to calm tensions and minimize loss of life.⁵²

In this regard, through his interpretation in *Fayḍ al-Raḥmān*, Sholeh Darat sought to provide solutions to the conflicts between the exoteric (*ẓāhirī*) and esoteric (*bāṭinī*) interpreters, between the adherents of the Shariah (*fuqahā*) and the adherents of spiritual reality (Islam *Kejawen*). Sholeh Darat's efforts and thoughts, which were characterized by moderation (*wasatīyyah*), made a significant contribution to the religious understanding of Muslim society thereafter.

Reconciling the Exoteric and Esoteric Interpreters

Generally, there are two typologies of approaches in interpreting the Qur'an: exoteric interpretation (*ẓāhiriyyah*) and esoteric interpretation (*baṭiniyyah*). Exoteric interpretation refers to interpreting the text solely based on its literal meaning, while esoteric interpretation focuses on the inner meaning of the text. Both understandings have existed since the time of Prophet Muhammad. In one narration, the Prophet Muhammad said: "*lā yuṣalliyanna aḥadun al-‘aṣra illā fī banī quraiah* (None of you should pray ‘Asr except in the town of Banī Qurayzah)." Upon hearing this hadith, the companions were divided into two groups. Some understood it literally (*ẓāhir*), focusing solely on the wording of the hadith, while others interpreted it metaphorically (*majazī*), considering the inner meaning of the text. The group interpreting it literally prayed ‘Asr in the town of Banī Qurayzah even though the time had passed. Meanwhile, the second group, which interpreted it esoterically, prayed ‘Asr at the correct time, even though they hadn't reached the town of Banī Qurayzah yet.

The two aforementioned groups hold opposing views and differ in their perspectives. The first group interprets religion narrowly and conservatively because they rely too much on the text. Meanwhile, the second group tends to negate the text, making them susceptible to unchecked interpretations based on intellect and desires. The *Fayḍ al-Raḥmān* commentary takes a middle path between the two. In this regard, Sholeh Darat chooses the *Sufi-ishari* interpretation, which he believes is capable of comprehensively capturing the meanings and messages of the Qur'an. In the introduction to his commentary, Sholeh Darat states that a commentator, when interpreting the Qur'an esoterically, must first understand the literal meaning of the text.

*"Lan ora wenang tafsire Qur'an kelawan tafsire ishāri utawa asrārī yen durung weruh kelawan tafsir asli dhahire koyo tafsire adamine Jalalain. Qola Shollallohu ‘alaihi wasallam “man fassarol qur’an biro’yih fal yatabawwa’ maq’adahu mina al-nar” tegese sopo wonge maknani ing Quran kelawan nuruti karepe hawa’ nafsune dewe ora kelawan nuqil saking kanjeng Nabi Rosululloh shollallohu ‘alaihi wasallam utowo ora kelawan ijthade ulama ‘Arifin. Moko becik mengkono pelungguhane sangking neroko Jahannam. Koyo lamun tafsire ayat “idzhab ila fir’auna innahu tagha”. Den maknani rupane Fir’aun iku hawa nafsu moko mengkono iku ora wenang”.*⁵³

⁵² Muhammad Affan dan Ajid Thohir, "Conflict Resolution In The Mecca– Medina War: Sirah Nabawiyah Study," *Al-Tahrir* 18, no. 2 (2018):323-346.

⁵³ al-Samarani, *Fayḍ al-Raḥmān*..., 2.

It is not permissible to interpret the Qur'an esoterically or allegorically without first understanding the textual meaning, as found in the Jalalain commentary. This principle serves as a foundation for Sholeh Darat in interpreting the Qur'an. For example, when interpreting QS. al-Nāzi'at [79]: 17, "*idhhab ilā fir'awna innahu taghā..*". Sholeh Darat mentions that some commentators (the *Baṭiniyyah*) only interpret the word 'Fir'aun' in this verse as "desire". Al-Maḥalli and al-Suyuṭi also interpret it as 'exceeding the bounds in disbelief'.⁵⁴ Such interpretations, according to Sholeh Darat, are considered less accurate. According to him, before delving into the esoteric meaning, a commentator must first adhere to the literal (textual) meaning. Firstly, the word "Fir'aun" must be understood as the Pharaoh who once lived during the time of Prophet Moses, as his existence has been proven by historians.⁵⁵

Sholeh Darat's effort to integrate the literal and esoteric meanings is also evident when he interprets the command to establish the middle prayer in Surah al-Baqarah [2]: 238.⁵⁶ Before indicating the esoteric meaning contained within the text, Sholeh Darat first explains the differences in opinion regarding the meaning of *ṣalāt al-wuṣṭā* among the companions. Some companions understood *ṣalāt al-wuṣṭā* to refer to the dawn prayer, while others thought it referred to the evening prayer, and some said it referred to the noon prayer. Then Sholeh Darat states that besides maintaining the prayers mentioned above, what is meant by *ṣalāt al-wuṣṭā* is the command to guard the heart to always be *dawām al-shuhūd wa al-khuḍūr* (permanently witnessing Allah and always being present near Allah). Thus, in the literal sense, the body performs the movements of prayer, while in the esoteric sense, one performs the prayer correctly, sincerely, with presence, devotion, and supplication. Additionally, in performing the prayer, one should seek steadfastness of the heart and continuous spiritual awareness. Sholeh Darat's understanding, which combines the literal and esoteric meanings, is consistent with the understanding of al-Qushayri in his work "*Laṭā'if al-Ishārāt*".⁵⁷

Sholeh Darat emphasizes that besides specific movements and recitations opened with takbir and closed with salam, prayer should serve as a means of controlling the soul to abstain from worldly desires and excessive love for the world (*ḥubbu al-dunyā*). It is understood from Sholeh Darat's explanation in the interpretation of Surah al-Baqarah [2]: 277 that prayer is a means to distance oneself from worldly desires and love for the world.

*"ma'na al-isyari: artine setuhune wongkang podo iman tashdiq kelawan tahqiq sartane kelawan taufiq lan podo a'mal sholih tegese lumaku kelawan qidamu al-ubudiyah huwa umuru rububiyah moko dadi metu sangking moto al-thob'u lan tinggal hawa' lan tinggal dunya mongko nuli biso jumenengaken kelawan iqomati al-sholat. Tegese podo ketungkulo kelawan anwarul khudur lan buwang dunyo ingdalme atine kelawan i'ta al-zakat..".*⁵⁸

⁵⁴ Jalaluddin Mahalli dan Jalaluddin Suyuthi, *Tafsīr al-Jalālayn* (Kairo: Dār al-Ḥadīth, t.t.).

⁵⁵ M. Quraish Shihab, *Membumikan Al-Quran: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, edisi ke-13 (Bandung: Mizan, 1996), 17.

⁵⁶ al-Samarani, *Fayḍ al-Raḥmān...*, 242.

⁵⁷ 'Abdul Karīm al-Qushayri, *Laṭā'if al-Ishārāt*, tahq. Ibrahim al-Basyuni, cet. 3 (Mesir: : al-Hai'ah al-Misriyah al-'Amah li al-Kitab, t.t.), p. 187.

⁵⁸ al-Samarani, *Fayḍ al-Raḥmān...*, 327-328.

As previously mentioned, Sholeh Darat's efforts to integrate both the literal and inner meanings in his interpretation represent his resolution to the conflict between two groups of interpreters: one group rigidly adhering to the literal meaning, and another group, in his words, "wildly" disregarding the literal meaning and focusing solely on the inner meaning. Long after Sholeh Darat, Quraish Shihab expressed the same idea, stating that in understanding the Qur'an, both meanings (literal and inner) are likened to the soul and body, inseparable. Therefore, both meanings of the text must be accommodated together.⁵⁹ Before Quraish Shihab, Hamka expressed the same idea. Hamka adhered to the scholars who stated that the text of the Qur'an consists of both words and meanings. Understanding the Qur'an must be comprehensive and holistic; one should not merely take one of the two meanings it contains, nor should one be partial.⁶⁰

Genealogically, Sholeh Darat's reconciliatory thinking can be traced back to the Sufi thought of al-Ghazali. In several of his works, al-Ghazali provided guidance to seekers to adhere to the Sharia (jurisprudence) while delving into and practicing the values of Sufism derived from it. Al-Ghazali's Sufi teachings became known as "practical Sufism" or "ethical Sufism." The integration of Sharia and Sufism can be considered a characteristic of al-Ghazali's Sufi thought, which was quite popular in his time. This idea was seen as a middle ground between the adherents of Sharia and those of spiritual realities. It's this very notion that Sholeh Darat adopted in resolving the conflict between the literalist (*ẓahiriyyah*) and esoteric (*baṭiniyyah*) commentators.

Reconciling the Jurists and Javanese Islam

The socio-cultural landscape of Java in the 19th century, the century in which Sholeh Darat lived (1820-1903), was largely characterized by animism-dynamism beliefs.⁶¹ Islamic preachers embedded Islamic values into existing cultures. Through this approach, Islamic values gradually became ingrained in Javanese society. The convergence of these two cultures formed a new culture with its own distinct characteristics. The merging of these two cultures, one of which gave rise to mysticism.⁶²

During Sholeh Darat's time, mysticism in Java was still practiced by a small portion of Javanese Muslims. At that time, Javanese Muslims were close to what is known as Javanese Islam, Kejawen Islam, and Javanese Islam.⁶³ Javanese Islam became the primary identity of Javanese Muslims. Meanwhile, Kebatinan Islam flourished in the hinterlands of Javanese society due to support from the rulers at that time, namely the Mataram kingdom, especially

⁵⁹ Khalid 'Abd al-Rahman al-Akk, *Uṣūl al-Tafsīr wa Qawā'iduhu* (Beirut: Dār al-Nafā'is, 1986), 210; M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat Al-Qur'an*, cet. 3 (Tangerang: Lentera Hati, 2015), 373.

⁶⁰ Muqaddimanh in Hamka, *Tafsir al-Azhar* (Singapura: Pustaka Nasional, 1982).

⁶¹ Clifford Geertz, *Agama Jawa Abangan, Santri, Priyayi dalam Kebudayaan Jawa* (Depok: Komunitas Bambu, 2014), 176.

⁶² According to Ricklefs, such marriages are referred to as "mystical synthesis." He highlights three main aspects: firstly, the establishment of a strong Islamic identity, being both Javanese and Muslim simultaneously; secondly, adhering to the five pillars of Islam; and thirdly, accepting the reality of local religious and cultural traditions concerning figures like Ratu Kidul, Sunan Lawu, and other supernatural beings. Azyumardi Azra, "Islamisasi Jawa," *Studia Islamika: Indonesian Journal for Islamic Studies* 20, no. 1 (2013): 173.

⁶³ Mas'ud, "Ortodoksi Sufisme...", 31.

during the reign of Sultan Agung in the mid-17th century AD.⁶⁴ Both Kebatinan Islam and Javanese Islam are teachings that refer to the combination of elements of Islam, especially aspects of Sufism, and noble conduct within the Javanese tradition. In the tradition of Javanese Islam, the aspect of Sharia in Islamic teachings is almost disregarded. In fact, Javanese Islam appears to underestimate the teachings contained within Sharia. This is influenced by one of the mystical teachings of Islam itself, namely philosophical Sufism. One of the figures who played a role in spreading mysticism among Javanese Muslims was Raden Mas Ronggo Warsito (d. 1873). He was a Muslim aristocrat who served as a poet at the Surakarta Palace. Ronggo Warsito revived philosophical Sufism in the land of Java, which was previously taught by Syeh Siti Jenar who lived around the 16th century AD. The teachings of Ronggo Warsito are known as "*angumpulaken kawulo gusti*" or "*manunggaling kawula marang gusti*". This teaching is known as "*waḥdatul wujūd*" in the tradition of philosophical Sufism.⁶⁵

The interest of some Javanese people in Islamic mysticism can be associated with the existence of Javanese-language books in the form of *primbon* (Javanese divination), *wirīd* (Islamic litany), and *sulūk* (spiritual guidance), such as the *Serat Suluk Duryat* found in the manuscript *Candraning Ngaurip in pupuh IV Maskumambang* verse 19, which reads: "*ing kadunyan neraka nira wong mukmin, ong asih ing donyo, asihe tan weruh ing suci, asuci ing tingalira*" (the world is a hell for believers. Those who love the world, their love does not know what is pure. Therefore, purify your sight from the allure of the world). This text depicts the author's view of philosophical Sufism with the concept of "*manunggaling kawula marang gusti*". Such teachings of Sufism, according to Sholeh Darat, have surpassed the boundaries of Sunni orthodoxy and therefore need to be corrected.

Simultaneously, another portion of Javanese society remains relatively unversed in religious practice, limited to Sharia law and neglecting spiritual truths. For them, religious acts like prayer are merely physical motions devoid of inner devotion. This societal context impelled Sholeh Darat to embark on missionary efforts through writing. He penned various works in colloquial Javanese, aiming for accessibility among the populace. Explicitly expressing this aim, one of his works includes the elucidation of "*Minhāj al-Atqiyā' fī Sharḥi Ma'rifat al-Adhkiyā' ilā Ṭarīq al-Awliyā'*". Through these writings, Sholeh Darat sought to bridge the gap between the populace's limited understanding of religion and the deeper spiritual truths. His intent was to foster a comprehensive religious understanding that integrated both the external rituals of Sharia law and the inner dimensions of spiritual devotion.⁶⁶

Sholeh Darat endeavored to find a middle ground between these opposing groups. He did not take sides with either, but sought to collaborate between them. He argued that while we must uphold the rituals of Sharia, we should not stop there. Sharia should serve as a path to reaching spiritual truths. This was the middle path taken by Sholeh Darat in order to reconcile the "Sharia group" and the "spiritual group". As mentioned earlier, the Sufi

⁶⁴ Mas'ud, "Ortodoksi Sufisme...", 85.

⁶⁵ Mas'ud, *Pemikiran Kiai Sholeh Darat*, p. 65-66.

⁶⁶ Mas'ud, *Pemikiran Kiai Sholeh Darat...*,

approach developed by Sholeh Darat refers to the mysticism taught by al-Ghazali.⁶⁷ The pages of Sholeh Darat's commentary indeed often refer to the teachings of Sufism by al-Ghazali. The thoughts of al-Ghazali can be considered the primary reference in Sholeh Darat's commentary. Sholeh Darat's attention to al-Ghazali prompted him to write a specific work about him, titled "*Al-Munjiyat Metik Saking Kitab Ihya' Ulumuddin Al-Ghazali*".

The Sufi teachings advocated by al-Ghazali in the Islamic world are referred to as *Sunni-'Amali* Sufism. *Sunni-'Amali* Sufism consistently upholds *Shariah* (Islamic law) to attain *haqiqat* (spiritual realization). From this, it can be understood that Sholeh Darat's thinking is in line with al-Ghazali's, as both emphasize the synergy between *Shariah* and spiritual truth. In addition to al-Ghazali, another figure in Islamic mysticism frequently referenced by Sholeh Darat is al-Qushayri (d. 1074). Like al-Ghazali, al-Qushayri also sought to integrate *Shariah* with spiritual truth. This is evident in his work, "*Risalah al-Qusyayriyyah*," where he advocates that every aspect of *Shariah* must be reinforced with spiritual truth. Conversely, any spiritual truth not anchored in *Shariah* will yield no results.⁶⁸ With such thinking, Sholeh Darat became a primary disseminator of orthodox Sunni Sufism in the archipelago. Moreover, he was highly critical of doctrinal aspects of philosophical Sufism, rejecting doctrines such as *ḥulūl* (the union between the servant and God). He even prohibited lay Muslims from studying works of philosophical Sufi figures like *Tuḥfat al-Mursalah* by Burhanpuri (d. 1620 CE) and *al-Insān al-Kāmil* by al-Jīlī (1421/1422 CE)⁶⁹.

The resolution can be simplified into the following table.

| Aspect | Summary |
|---|---|
| Conflict Resolution | Quranic verses provide guidance for conflict resolution, emphasizing mutual respect, household harmony, and resolution of conflicts. Sholeh Darat implicitly elaborates on these verses in his interpretations. Conflict resolution aims to transform violent situations into peaceful processes through negotiation and compromise. The Quran uses the term "iṣlāḥ" for conflict resolution (Surah al-Hujurat [49]: 9), urging immediate action to prevent damage and restore harmony. |
| Exoteric and Esoteric | Quran interpretation approaches include exoteric (literal) and esoteric (inner meaning). Sholeh Darat reconciles these by integrating Sufi-ishari interpretation, emphasizing understanding the literal text before delving into esoteric meanings. He critiques interpretations solely based on intellect and desires, advocating for a comprehensive approach. |
| Reconciling Jurists and Javanese Islam | Sholeh Darat navigates between two Javanese Muslim groups: Sharia adherents and mystics. He advocates for upholding Sharia while integrating spiritual truths, drawing from al-Ghazali's <i>Sunni-Amali</i> Sufism. Sholeh Darat critiques teachings surpassing Sunni orthodoxy, promoting a middle ground between ritual practice and spiritual realization. His approach aligns with al-Ghazali and al-Qushayri's integration of Sharia and spirituality, rejecting doctrines like <i>ḥulūl</i> (union with God). |

⁶⁷ His full name is Abu Hamid Muhammad ibn Muhammad al-Ghazali al-Thusi al-Shafi'i. Al-Ghazali was born in Ṭus, a district in Khurasan, northeastern Persia, in 1058 CE and passed away in 1111 CE. He was a prolific writer in various scholarly fields. Some of his works in Sufism include "*Ihyā' 'Ulūm al-Dīn*," "*Mīzān al-'Amal*," "*Mishkāt al-Anwār*," "*Bidāyah al-Hidāyah*," "*Kīmīyā' al-Sa'ādah*," and "*Talbīs Iblīs*". Wahyudi, "Epistemologi Tafsir Sufi Al-Ghazali Dan Pergeserannya," *Jurnal Theologia* 29, no. 1 (2018): 88.

⁶⁸ Mas'ud, *Pemikiran Kiai Sholeh Darat...*, 44-45.

⁶⁹ Mas'ud, *Pemikiran Kiai Sholeh Darat...*, 44-45.

The Contributions of Sholeh Darat's Thought in Indonesia

Sholeh Darat's influence reverberates through contemporary Indonesian society, notably through his disciples, Ahmad Dahlan and Hasyim Asy'ari, who played pivotal roles in shaping Indonesia's religious landscape. Dahlan founded Muhammadiyah in 1912, while Asy'ari established Nahdlatul Ulama (NU) in 1926, both becoming influential Islamic organizations. While Muhammadiyah leans towards modernism, NU embraces traditionalism, impacting their religious practices. Despite differences, both organizations boast unique scholarly structures, sharing similarities in sources and references. However, ideological and socio-cultural factors render them distinct. Critically, their disparities lie in methodology rather than primary sources. This underscores their diverse approaches to interpreting and practicing Islam. Sholeh Darat's legacy lives on through his disciples' contributions, underscoring the dynamic interplay between tradition and modernity in Indonesia's religious discourse and highlighting the continuum of Islamic thought in the nation.⁷⁰

The differences in tendencies between these two major organizations are not actually a serious issue. Each has its own foundation of arguments and epistemological basis. However, on the grassroots level during the colonial era, there were conflicts between them on secondary matters, such as regarding qunut, tahlilan, and visiting graves. But these differences seemed to disappear, and what emerged instead was the spirit of Ukhuwah Islamiyah, where both stood together against colonialism. In their development, post-colonialism, these two major organizations have been seen as pillars, protectors, and promoters of moderate Islam. This is certainly heartening, especially when we observe and feel the dangers of religious radicalism as seen in some Islamic countries. Muhammadiyah and NU also remain steadfast guardians of the Unitary State of the Republic of Indonesia (NKRI), standing tall in a religious atmosphere that is friendly and peaceful.

Muhammadiyah has played a significant role in reconciliation and conflict resolution both at the regional, national, and even international levels. This role was evident, for example, during the conflicts following the fall of Soeharto from the presidency, when there were numerous conflicts in various regions such as Aceh, Poso, Ambon, and Papua. Indonesian society at that time was eager for the conflicts in those areas to be resolved quickly. Muhammadiyah took part in conflict resolution efforts. Muhammadiyah's involvement on the international stage can be seen in its role in resolving conflicts among the Bangsamoro in Mindanao, the Rohingyas in Myanmar, Pattani in Thailand, the Palestine-Israel conflict, and latent conflicts in the Korean peninsula. Other efforts by Muhammadiyah have been undertaken by its leaders who frequently engage in peacebuilding and conflict resolution among religious communities, policy-making, academia, public leadership, media, or directly intervening in various countries.⁷¹

Similarly, NU has made significant contributions to peacekeeping and conflict resolution, both at the regional and international levels. NU's role in maintaining peace is evident in various efforts to reconcile conflicting groups and advocate for minority groups

⁷⁰ Sembodo Ardi Widodo, "Konstruksi Keilmuan Muhammadiyah dan NU," *Jurnal Al-Ulum* 11, no. 2 (2011): 205.

⁷¹ Najib Azca, et. al, *Dua Menyemai Damai...*,192.

such as the Ahmadiyah and Shia communities in various regions of Indonesia, including Sampang, Tasikmalaya, Mataram, Banten, Bangil, and others. Other efforts to dampen conflicts by NU have been led by several NU figures such as KH. Abdurrahman Wahid and KH. Said Aqil Siraj. NU's efforts are reflected in three main aspects: First, a firm rejection of all forms of terrorism, both domestically and globally. Second, continuing the initial efforts by mobilizing the masses to always maintain peace. Third, making statements, engaging in cooperation, and deploying Peace Teams both at the national and global levels.⁷²

The significant role of Muhammadiyah and Nahdlatul Ulama in Indonesia's conflict resolution and peacebuilding efforts can be attributed to Sholeh Darat's influence. His moderate teachings, articulated in *Fayḍ al-Raḥmān*, were embraced by his disciples, notably Ahmad Dahlan and Hasyim Asy'ari, who founded these organizations. Darat's approach facilitated reconciliation between different interpretations of Islam, fostering harmony and understanding. Through Muhammadiyah and NU, Darat's principles continue to shape Indonesia's religious landscape, promoting dialogue and cooperation in conflict resolution endeavors.

Closing

From the description above, it can be concluded that Sholeh Darat's conflict resolution formula, encapsulated in his interpretation in *Fayḍ al-Raḥmān*, consists of two aspects: Firstly, resolving conflicts between the exoteric (*ẓahiriyyah*) and esoteric (*baṭiniyyah*) interpreters. This is achieved by accommodating both textual meanings simultaneously. Secondly, resolving conflicts between the adherents of Shariah (*fuqahā*) and Javanese Islam. Sholeh Darat accommodates both levels, using the meaning of Shariah as a foundation to reach the essence. Both forms of conflict resolution significantly influence the religious landscape in Indonesia today. Sholeh Darat's ideas are carried forward by his disciples, who also have significant contributions to the religious outlook in Indonesia through figures like Ahmad Dahlan, the founder of Muhammadiyah, and Hasyim Asy'ari, the founder of Nahdlatul Ulama (NU).

There are several points that can be followed up for further research. First, further analysis of the concrete implementation of Sholeh Darat's teachings in resolving conflicts at various levels, both locally, nationally, and internationally. Second, comparison between the approach advocated by Sholeh Darat and other methods in handling conflicts, both from theoretical and practical aspects. Third, further exploration of the impact of Sholeh Darat's teachings on the social and cultural dynamics of Javanese society and the religious and cultural identity of Indonesia more broadly. Fourth, the application of research methods such as in-depth interviews, ethnographic studies, and textual analysis to gain a deeper understanding of the relevance of Sholeh Darat's teachings in the Indonesian social and religious context. Thus, the next research is expected to provide a deeper understanding of the role and implications of Sholeh Darat's teachings in Indonesian society.

⁷² Najib Azca, et. al, *Dua Menyemai Damai...*, 192.

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