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Locality Study of Tafsir Faid al-Rahman

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ABSTRACT :

In this article, the author wants to convey the locality found in the Indonesian Tafsir books. Locality in a Nusantara tafsir book is one of the triggers for the quality of the interpretation, because linking the locality side of a Nusantara tafsir book is considered important. And how the book can be conveyed according to the aims and objectives of a mufassir. One of them is Faid al-Rahman's interpretation, where this interpretation is recognized as the first interpretation using the local language, namely Javanese. In writing this time, we put more emphasis on using the bibliographic method, because we see that this book has become one of the manuscripts in the archipelago. With these efforts, a concept about the locality of Indonesian tafsir is found in Faid al-Rahman's book of tafsir, where the book of tafsir is the written work of KH. Sholeh Darat. In the writing process, he used a Sufistic approach but without reducing suitability to the surrounding social conditions. Verse after verse is interpreted by prioritizing monotheism of Allah. Apart from that, this interpretation has also succeeded in attracting local people from various circles so that they can easily understand the implied and explicit meaning of each verse of the Qur'an.

Key words: interpretation, locality, archipelago.

INTRODUCTION

Cultural, linguistic, and social influences are the most important aspects of the growth process related to the interpretation of the Al-Qur'an in the archipelago. This development can be proven through discoveries related to interpretive literature in local Indonesian languages, namely Javanese, Sundanese, Malay, Batak, and others. Apart from the language, the writing process also undergoes adaptation from the use of script, especially the form of script used in the archipelago. Tafsir Nusantara has local Indonesian characteristics and particularities. Because Ulama' Nusantara in the past wanted to fulfill the literary needs of the local community.

Many of the books composed are considered monumental. One of them is the book of commentary on Faid al-Rahman al-Kalam al-Malik al-Diyyan, this book is the

work of a legendary figure from Java, namely KH. Sholeh Darat. This book of tafsir can be said to be the first book of tafsir by choosing Javanese in each interpretation verse by verse. This book is not complete from Juz 1 to Juz 30, it only contains a few surahs. Many previous studies have appeared that discuss this book of interpretation. So, with the characteristics that will be mentioned below, how does KH. Sholeh Darat maintains local wisdom in his tafsir books. The locality aspect of this interpretation was expressed by Mohammad Zaenal Arifin in his journal in 2018. This time the author will discuss a little about the local wisdom of KH, Sholeh Darat in his Tafsir work using the library method. Considering that this book of interpretation has become a manuscript in the archipelago, it makes it difficult to find the original book. This is because there are no more prints after the first print in Singapore.

METHODS

In this writing, we will use qualitative research methods through literature. By using primary sources, the book of commentary on Faid al-Rahman. And the complement as a secondary source is various libraries related to the subject matter. Through these sources, data will be collected which will then be analyzed according to the topic of discussion.

RESULT

Biography of KH. Sholeh Darat

Around the end of the nineteenth century and the beginning of the twentieth century, there lived a legendary cleric who was often called Mbh Sholeh Darat. His real name is Muhammad Sholeh bin Umar al-Samarani. Al-Samarani's last name is a reference to his origin, namely Semarang. The nickname 'Darat' is also a reference to the area which is known as Darat or a stopover place for people from outside Java who will enter Java. This area is located around the north coast of the city of Semarang.¹ KH. Sholeh Darat comes from a religious family known as kyai. His father was Kyai Umar

¹ Amirul Ulum, *KH. Muhammad Sholeh Darat al-Samarani : Maha Guru Ulama Nusantara* (Yogyakarta : Global Press, 2016), h. 35.

bin Tasmin, who was also one of the most well-known and respected ulama in the North Coast region. Meanwhile, his mother is often called Nyai Umar bint Kyai Singapadon or Prince Khotib bin Pangeran Qadin bin Pangeran Palembang bin Syaikh Ja'far Shodiq or Sunan Kudus. In this way, through his mother's line, KH. Sholeh Darat has a lineage that goes back to Sunan Kudus. This statement is strengthened by Mbh Sholeh Darat's close status with Raden Kyai Muhammad Sholeh from Kudus when he studied with him.²

Many people call it Shaykhul Masyayikh, which means the teacher is a teacher. It is called that because, through various scientific knowledge, he gave birth to Islamic figures from the archipelago. One of the pioneers of the Islamic organization Nahdlatul Ulama' was Hadratus Syaikh Hasyim Asy'ari. Apart from that, the pioneer of the Islamic organization Muhammadiyah was also his student, namely KH. Ahmad Dahlan. It doesn't stop there. The pioneer of emancipation or equality between women and men, especially in the field of education in Indonesia, R.A. Kartini is also the result of his upbringing. Through these three famous figures, he has given birth to many ulama figures in parts of the world, especially the archipelago.³ Apart from giving birth to famous figures, KH. Soleh Darat was also an independence fighter. Kyai Umar's footsteps as a freedom fighter in 1825-1830 were followed by KH. Sholeh Darat is very enthusiastic and persistent in protecting Indonesia's honor. He had a cultural strategy for fighting colonialists. His resistance involved inviting the local community, friends, and also his students.⁴

The father was the main and first figure related to KH's education. Sholeh Darat. After feeling that he was of sufficient age, he continued his education with several kyai around the archipelago. He has been to Pati, Kajen, studied with KH Muhammad Syahid and has also been to Kudus, KH Muhammad Sholeh bin Asnawi, from Semarang with KH. Ishaq Damaran, Abu Abdillah Muhammad bin Baquni, Syaikh Abdul Chani Bima,

² Ibid,,h.37.

³ Ibid,,h.35.

⁴ Abdul Aziz Masyhuri, *99 Kyai Pondok Pesantren Nusantara : Riwayat, Perjuangan, dan Doa* (Yogyakarta : Kutub, 2007), h. 73

Kyai Zahid, Kyai Syada', and Kyai Darda'. Also went to Purworejo on Kyai Alim. From this Indonesian ulama, he studied various scientific fabs such as fiqh, Ushul Fiqh, Sufism, Al-Qur'an, Hadith, tafsir, Tauhid, and many more.⁵

Armed with knowledge from Indonesian ulama, he continued to study in Mecca. Initially, his journey to Mecca was aimed at performing the Hajj with his father. But fate said otherwise, his father had passed away to Rahmatullah while he was in the holy land. This caused KH. Sholeh Darat decided to study there. One of his teachers when he was there was, Sheikh Muhammad bin Sulaiman Hasbullah, Sheikh Muhammad Sholeh Zawawi Al-Makki, Sheikh Ahmad Zaini Dahlan, Sheikh Ahmad al-Hakhrawi, and others.⁶ After several years of working with various sciences in Mecca, KH Sholeh Darat finally received recognition in the form of a position from his teacher, not only that, he was also appointed as a teacher in Mecca at that time. With this position, he succeeded in producing many ulama figures in all corners of the world, especially those who returned to the archipelago. Among them are Kyai Dalhar Magelang, Kyai Dimiyati Termas, Kyai Dahlan Termas, Kyai M. Kholil Harun Rembang and Kyai M Raden Asnawi Kudus.⁷

During his lifetime, KH. Sholeh Darat can be said to be a productive ulama'. This was proven when he succeeded in creating works spread across the archipelago. Some of his works can no longer be saved. However several others can still be saved and are still a reference for reviewers of his works. Among them, Matan Hikam (quoted from Syarkh Hikam bin Athaillah as-Sakandari, the book Munjijat (a book taken from the book Ihya' Ulumuddin by Imam al-Ghazali), Hidayatu al-Rahman, the Book of Fasholatan, Syarkh Barzanji, Hadith al-Ghaiti, Tunwin Nazilatu al-Majalisi, Laaifu al-Taharah wa Asrori as-Salah, Majmu'ati al-Syari'ah al-Kaifiyyah li al-Awam, Manasik Haji wa al-Umrah wa Adabu al-Arifin, Minhaju al-Atqiya' fi Syarh Hidayatt al-Azkiya' ila Tariq al-Auliya', al-Mursyidu al-Wajiz, Faidu al-Rahman fi Tarjamah Tafsir Kalam al-Malik al-

⁵ Abdul Aziz Masyhuri, h.81.

⁶ Ibid., h.85

⁷ Ibid., h.92.

Diyyan, al-Mahabbah wa al-Mawaddah fi Tarjamati Qaul al-Burdati fi al-Mahabbah wa al-Madi 'ala Sayyidi al-Mursalin.⁸

When he reached 83 years of age, exactly on Friday, 28 Ramadhan 1321 H. Or in the AD calendar it was stated on 18 December 1903 AD, KH. Sholeh Darat died. His body was buried in Bergota, Semarang. Until now, his grave has never been empty of people who continue to pray for him in the hope of receiving blessings for his wisdom. Usually a Haul is held at that place in the month of Shawwal.⁹

Characteristics of the Book of Tafsir Faid Al-Rahman

Background to the Writing of Faid al-Rahman

Tafsir Faid al-Rahman has a writing background that was preceded by a wish from KH. Sholeh Darat to provide understanding for lay people who have little understanding of the Koran. This can be seen through the writings he included in the muqoddimah of Faid al-Rahman's book of tafsir.

"...including the uninitiated does not have any imagination in the meaning of the Qur'an, the direction does not know the meaning and does not understand the meaning, the Qur'an is born against the Arabic language..."¹⁰

Apart from his wishes, one of the reasons for the emergence of this book was a suggestion from RA Kartini after briefly listening to KH Sholeh Darat's explanation regarding the interpretation of surah al-Fatihah.

So, starting from his attention to the mindset of his people regarding understanding the verses of the Koran, it became an encouragement for KH. Sholeh Darat to produce a book of interpretation. With such intentions, he wrote it using

⁸ 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).h. 112.

⁹ Munawir Aziz, . H.128.

¹⁰ KH. Sholeh Darat, *Tafsir Faid al-Rahman Fi Tarjamah Tafsir al-kalam al-Malik ad-Diyan*, (dicopy dari cetakan pertama Singapura: NV Haji Amin, 1898) juz.1, h.1.

Javanese to make it easy for the surrounding community to understand. Because at first his attention was still focused on the surrounding area, namely the Semarang area.¹¹ He chose to use the pegon script because it avoided colonial nations which prevented the people of the archipelago from being able to understand the Koran and other knowledge easily.

With KH Sholeh Darat's background, a Sufism scholar, he named his work *Tafsir Faid al-Rahman al-Kalam al-Malik al-Diyyan*. Through its dhohir, the title illustrates that this book has a Sufistic feel. Because looking at the meaning of *Faid al-Rahman*, it is an abundance of love from the most loving God. What is meant is that each strand of interpretation reflects the abundance of God's love for him.[2]¹² This is different from the view of Imam Taufiq, who believes that this book of tafsir is more appropriately named *Tafsir Verses Social KH Sholeh Darat*, because in each interpretation there is a social message.¹³

The book of *Tafsir Faid al-Rahman* is one of the books written by KH. Sholeh Darat by choosing the Pegon Arabic script for the Javanese language *al-Mriki*¹⁴. In a study conducted by Ikwandan Anasom, it was stated that the digitalization process was carried out in August 2012, precisely before the Haul KH activity. Sholeh Darat. In the document, it is stated that KH. Sholeh Darat started writing this book of tafsir on 20 Rajab 1309 AH (14th century AH)/ around the 19th century AD. And finished writing on 7 Muharram 1311 AH/ 1893/1894 AD. It was first printed on 27 Jumadil Akhir 1311 AH by a printer Muhammadan Hajj Singapore. Even though volume one has only

¹¹ Lilik Faiqoh, *Vernakulasi dalam Tafsir Nusantara: Kajian atas Tafsir Faid al-Rahman Karya KH. Sholeh Darat*, Living Islam, Vol.1, No.1, 2018, h.96..

¹² Ibid., H.98.

¹³ H. Imam Taufiq's lecture discusses the interpretation of KH. Sholeh Darat was at the Kopsisoda recitation or Community of Kyai Sholeh Darat Lovers on April 19 2016 at the Kauman Mosque, Semarang.

¹⁴ *Al-Mriki* is a word taken from Javanese which means 'here'. So it is clear that he is more concerned with the object that is the first recipient of the results of the interpretation.

been completed, which contains surahs al-Fatihah and al-Baqoroh, it is quite thick, containing 577 pages in Pegon Arabic letters.

Interpretation Systematics

It cannot be denied that as times change, the way humans think also develops because, with different heads, the content is also different. A lot of effort has been expended by someone to be able to understand and convey their understanding to the general public regarding the Al-Qur'an. With various approaches, perspectives, and backgrounds, it has resulted in the birth of many works of interpretation as well as studies on the Al-Qur'an.

Before discussing the systematics, you need to know that the compilation of this book of tafsir only consists of two volumes, in which there are interpretations from surah al-Fatihah to an-Nisa'. The reason the book of tafsir was not continued was because of age. KH Sholeh Darat began writing this commentary when he was around 70 years old. Meanwhile, if we look at the data on his death. So KH Sholeh Darat succeeded in writing this commentary for 10 years until volumes 1 and 2 contained surah al-Fatihah to an-Nisa'.

Regarding the systematics of writing Fa'id al-Rahman's tafsir books, they can be categorized as Musyhaifi orderly. Because it is explained sequentially from the beginning of the surah to the end. Although this book does not contain all the verses and surahs in the Koran. An explanation of the revelation of the surah, the name, the number of verses, and the message and main content of the surah is at the beginning of each surah in this book.¹⁵

The combination of the interpretation of bil Ra'yi and bil Ma'tsur is a step taken by KH Sholeh Darat in interpreting or conveying the meaning of the content of the Qur'an. Like the hadith, previous books, asbabul Nuzul, and several famous scientific

¹⁵ Lilik Faiqoh, h.97.

figures were his targets for practicing the interpretation of bil ma'tsur. Not only that, his application of bil ro'yi extends to his critical thoughts regarding a verse, which is certain that these thoughts are scientifically based.¹⁶ Looking at the framework of his book, he tends to use the Tahlili method.¹⁷

In the explanation at the beginning, it was stated that this book only contains a few surahs, namely al-Fatihah to an-Nisa'. This happened because the writing of this book was during the remainder of his life, at that time was around 73 years old. However, he tried to explain the desired vocabulary by vocabulary with balaghoh elements, some of which also mentioned asbabul nuzul without verse numbers and letter numbers. In between using local Javanese, he also included Arabic and a series of his nahwu short while still using language that was easy to digest.

In the process of interpreting this book, KH Sholeh Darat used two styles, namely isyari or Sufistic and fiqhi styles. The following is a presentation of data as evidence between the two patterns above.¹⁸

Sufism style

As there is an interpretation in Surah Al-Fatihah verse 4,¹⁹ namely in lafadz

مَالِكِ يَوْمِ الدِّينِ

KH Sholeh Darat in his interpretation, explains to Lafadz Malik that Malik is God who grows the universe and who can destroy it on the Day of Judgment. This verse also explains that someone who does good deeds will be rewarded with good deeds in

¹⁶ Hafid Nur Muhammad dkk, *Corak Sufistik dalam Tafsir Fayd Ar-Rahman*, uernal Ilmu Al-Qur'an dan Tafsir Volume 2, Nomor 2, September 2022.h.218.

¹⁷ Mohammad Zaenal Arifin, *Aspek Lokalitas Tafsir Faid al-Rahman Karya Muhammad Sholeh Darat*, Jurnal Ilmu Al-Qur'an da Tafsir IAIN Purwokerto, Vol.3, No.1, 2018. H.18.

¹⁸ Mibahus Surur, *Metode dan Corak Tafsir Faidh ar-Rahman Karya Muhammad Sholeh Ibn Umar as-Samarani*, Skripsi (IAIN Walisongo), 2011, h.64.

¹⁹ KH. Sholeh Darat, *Tafsir*. Juz.1 h.13-14. lihat juga Hafid Nur Muhammad dkk, *Corak Sufistik dalam Tafsir*,.h.221.

the afterlife and vice versa. Meanwhile, according to Makrifat scholars, what is called addin or religion here is Islam, the religion of Allah. It should be noted that Islam is divided into two, namely dhohir Islam and inner Islam. What is meant by dhohir Islam is Islam that makes a statement with the tongue and proves the statement through the body. Meanwhile, Islam inwardly is the human heart when it is opened by divine light.

Because a person who claims to be a Muslim has implemented all the Islamic teachings, but his heart is still filled with anxiety about his destiny for good or bad in the future, then that person has not yet joined Islam internally, he is only a Muslim who is born in history.

Fiqh style

as there is an interpretation in Surah al-Baqoroh verse 183²⁰,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ

KH Sholeh Darat, in interpreting this verse, explains that fasting is an obligation for all believers. Apart from that, previous people since the time of the Prophet Adam had been fasting. And this worship has been perfected through the Shari'a conveyed by the Prophet Muhammad SAW. Not only that, KH Soleh Darat also explained that fasting is a general order so that there are no objections to carrying it out at all.

Looking at the systematics, methods and styles, it can be seen that this book of tafsir has unique characteristics. In terms of KH style. Sholeh Darat is more inclined towards the isyari style. Where he relied his thoughts on Sufism scholars such as Imam al-Ghazali and Ibn 'Arabi. In this way, this tafsir book has a very strong nuance of Sufism in every verse by verse that is interpreted by KH. Sholeh Darat. However, he chose the language that was appropriate to the surrounding conditions. So, each verse

²⁰ KH. Sholeh Darat, *Tafsir*. Juz.1 h.236-237.

that is interpreted will be explained in its original way and then draw the verse into the context of local Indonesian society at that time. After that, he used an approach that was to advise and even provide a solution regarding the problem that was occurring. The verse is explained in a dhohir manner first with the aim that the local people can easily understand the verse but will not abandon their side of Sufism.

Advantages and disadvantages

So far no book of commentary or interpretation is considered truly perfect in all aspects. Everyone will have their advantages and disadvantages in trying to convey the explicit and implied meaning of Allah's message in the Koran. In this way, the interpreter's tendencies and expertise will influence the strengths and weaknesses of his interpretive work. Likewise, Faid al-Rahman's interpretation has shortcomings in addition to its advantages. Including the following:²¹

1. The advantages of Faid al-Rahman's interpretation
 - a. Judging from the language used, namely Javanese, this book of interpretation was one of the first books to be printed.
 - b. This interpretation conveys the meaning of the Qur'an which can be easily accepted by the people around Semarang and its surroundings.
 - c. For lay people and people who still lack knowledge in interpreting the verses of the Qur'an, this book can be used as a first step towards understanding the Qur'an.
 - d. This book has indirectly illustrated how previous people considered the verses of the Koran as a basis for law or just things that they would never understand.
 - e. This book contains an overview of muhkam in the Koran.
 - f. Not only focused on interpretation but also explained several fields of science, Fiqh, Sufism, and ushuluddin (aqidah).
 - g. In certain verses, explanations are given regarding Ishar.

²¹ Mibahus Surur, *Metode*,. H.71.

- h. This book of tafsir has an isyari or Sufistic style, but KH Sholeh Darat still pays attention to the surrounding environment, namely by linking Sufi teachings to the social concepts of society at that time.

2. Lack of interpretation of Faid al-Rahman

- a) In verses that are not related to law, there is a lack of attention to the quality of the hadith used as a source of interpretation.
- b) In some interpretations, KH Sholeh Darat still combines native Javanese with coastal Javanese.
- c) many quotes from previous scholars make this interpretation not purely KH's thinking. Sholeh Darat.
- d) This book only contains 4 surahs, not complete from beginning to end.
- e) There are no verse numbers which means you have to read when looking for a verse.
- f) Because it is no longer printed, this commentary book is very difficult to find on the market and almost does not exist.
- g) You will find it difficult to understand this book when the object is from outside Java. Meanwhile, the use of the Javanese language is due to adapting objects around the interpreter.

Forms of Locality of Faid al-Rahman's Tafsir

Tafsir Faid al-Rahman is one of KH. Sholeh Darat's works in the field of interpretation maintain its locality. This locality can be seen through language or its role in helping local people understand the verses of the Koran. In linguistics, it can be proven in the language used, namely Arabic Pegon, which is the Arabic script used to write Javanese without the presence of harakat. Through his work, he seems to want to convey a message to the Muslims of the archipelago.

Arabic was chosen so that the Islamic community in Java could understand the verses of the Koran easily. Apart from that, he also aims to ensure that the messages conveyed through the book can be understood by his people because the character of the language used is appropriate to the surrounding environment. Apart from that, because the situation is still in the hands of the Dutch, there is a prohibition on translating or even interpreting the Koran. This prohibition emerged because it was feared that more and more Indonesian people would embrace Islam. They may consider the Koran to be true because it is easy to understand and it is in harmony with their accent. That is the reason he wrote this Tafsir Book using Pegon Arabic. Even though it is dominant in the Sufi style, KH. Sholeh Darat will convey the message contained in the verse. So many ordinary people easily accept the message.

Judging from the mukhatab or target of this book of interpretation, namely lay people living in the archipelago environment, he had to adapt his interpretation to the social conditions of that era.

This interpretation places more emphasis on the dimension of monotheism. because KH Sholeh Darat has a deep Islamic background, he wants to attract people to follow in his footsteps.

As stated in surah Al-Fatihah verse 2,²²

الْحَمْدُ لِلَّهِ

KH Sholeh Darat in his tafsir book divides the meanings of al-tsana, al-madhu and al-syukru. The first is al-Tsana, this term is often used by someone, namely verbally. Al-Tsana means praise from Hamid (a praiser) to Mahmud (the person being praised) by emphasizing Mahmud's praiseworthy qualities. Second, al-madhu means denying all of Mahmud's bad qualities and leaving only his praiseworthy qualities. Third, namely, al-syukru, which is usually done by members of the body unconsciously, Hamid will praise Mahmud with certain conditions and will not praise without any conditions.²³

²² KH. Sholeh Darat, *Tafsir*. Juz.1 h.8-11.

²³ Abdul Wahab, *Tren Sosio-Sufistik Dalam Tafsir Fa'id al-Rahman*, Jurnal Ilmu Al Qur'an dan Tafsir Nomor xx 20xx. H.30.

Further information regarding the division above is that no matter what the circumstances, humans will find it difficult to carry out the various kinds of praise above. But he did not limit that people must try hard to carry out these praises. But simply with the most perfect perfection on top of something perfect. This is included in the part of praising Allah. The 3 divisions of praise above are all praise devoted to Allah.

Apart from language and delivery that is appropriate to Javanese locality. There is also a role in changing the understanding of the implied meaning of the Koran. In a discourse that tells about RA Kartini and KH Sholeh Darat²⁴. It was stated that the reason RA Kartini's book came with the title *Habis Gelap Terbitlah Terang* was the result of her idea after hearing KH. Sholeh Darat in his lecture at a recitation event at the house of RA Kartini's uncle, who at that time served as Regent of Demak. On this occasion KH. Sholeh Darat tries to explain the meaning of the Al-Qur'an surah al-Fatihah. The explanation was delivered in Javanese. This information attracted RA Kartini's attention. Until the words came out

"All this time Al-Fatihah was dark for me, I didn't understand the slightest meaning in it. But since today it has become clearer to its implied meaning because Father Yai has explained it in Javanese which I can understand."

Who then advised KH. Sholeh Darat to interpret the Koran into Javanese. So, the basis of the book *Habis Gelap Terbitlah Terang* comes from the information given by KH Sholeh Darat regarding Surah al-Fatihah through a collection of his correspondence. These letters are not notes about his life story, but about understanding the verses of the Qur'an.

CONCLUSION

Tafsir Faid al-Rahman is the first Tafsir in Java that uses Javanese with Arabic pegen as the intermediary. This Tafsir is dominated by strong Sufism. Because he saw the combination of the meaning of their and inner in the verses of the Koran.

²⁴ ²⁴<http://www.sarkub.com/2012/ra-kartini-dan-kyai-sholeh-darat-sejarah-bangsa-yang-digelapkan-orientalis-belanda.diakses> pada 20 September 2023.

Even though it only contains the suras AlFatihah to an-Nisa, this book has an important role in the local community's understanding of the meaning of the Qur'an. Because the language is adapted to the characteristics of the local community, many experts and even lay people find it easier to understand the verses of the Koran, without any difficulties.

Apart from that, this interpretation is an interpretation that maintains locality. This can be seen from the language chosen by Kyai Haji Soleh Darat, Javanese, which is adapted to the recipient or target of this tafsir study, the average Javanese community. Apart from that, it can also be seen from the way he conveyed that the Sufi or Sufism approach could be processed by him and adapted to the social conditions of society at that time.

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