

## **Methodology of Quranic Interpretation in Faidur Rahman by KH. Saleh Darat**

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### **Abstract**

*Kyai Saleh Darat is a scholar who wrote about 12 books in Javanese with Arabic pegon, one of which is Faidh ar-Rahman, several personal opinions of Kyai Saleh are able to describe the characteristics of his interpretation of the Koran. This is what researchers describe more broadly. The researcher uses descriptive qualitative methods with a hermeneutic approach through the book Faid ar-Rahman fi Tarjamah Tafsir Kalam Malik ad-Dayyan. The commentary was written at RA Kartini's insistence during the recitation at the house of the Demak regent, Ario Hadiningrat. He used Arabic pegon to trick the Dutch colonialists, besides that why he used Arabic pegon, because the knowledge of Arabic for the common people was limited. This interpretation uses the shades of isyari and tasawuf. And in Saleh Darat's interpretation, many are relevant to be applied in the present.*

**Keywords:** Qur'an Interpretation, Faidh ar-Rahman, Saleh Darat

### **Introduction**

Historiographical traces show that the first time Islam entered Indonesia was recorded around the 7th century AD, which automatically brought various aspects of religious thought and teachings. In the process of proselytizing the ulema of the archipelago, the success of Islamization in early Indonesia was a testament to the triumph of combining Islam and local culture.<sup>1</sup> Through the contribution of the world of Sufism, Islam can have an intense and polite dialogue without negating each other. Through the touch of the ulama and guardians in Java, Islamization proceeded without a hitch.<sup>2</sup>

Even though he is considered one of the most prolific Sufi scholars in Java, in the landscape of Indonesian Islamic Sufism studies, Kiai Salih often writes in the field of Quranic

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<sup>1</sup> Mirza Mahbub Wijaya, *Filsafat Kesatuan Ilmu Pengetahuan: Unity of Sciences Sebagai Format Integrasi Keilmuan UIN Walisongo*, (Semarang: Fatawa Publishing, 2019), 234; Mirza Mahbub Wijaya, Sholihan, and Mahfud Junaedi, "Scientific Development Based on Unity of Sciences (Wahdat Al-'Ulum) Paradigm", *International Journal Ihya' 'Ulum Al-Din*, Vol.23, No. 1, (2021).

<sup>2</sup> Akhmad Lutfi Aziz, "Kiai Shaleh Darat's Moderate Sufism: Dialectic of Submission, Sincerity and World Affairs in Haḏa Al-Kitab Matnu Al-Ḥikam", *Jurnal Penelitian*, Vol. 16, No. 1, (2019), 91.

exegesis. Kiai Saleh Darat Semarang is one of the ulama' role models. He is an example for scholars in modern times. His service and dedication to religion and the nation is truly so great. He is also known as a simple and unpretentious scholar. and capable of producing great 'ulama' such as Raden Ajeng Kartini, kiai Ahmad Dahlan, founder of Muhammadiyah and Kiai Hasyim Asy'ari, founder of Nahdlatul Ulama'. The book of interpretation of Faid Ar-Rahman has the characteristic of local wisdom that he compiled it as the first book of interpretation in the archipelago, which was first written in Arabic script (pegon).

In this study, it will be discussed the reasons he wrote the interpretation of faid ar-Rahman. Which includes the biography of Ms. Saleh Darat, an overview of Faidhur Rahman's interpretation, the systematic method, and style of interpretation used by Ms. Saleh and examples of verses. Basically, various studies have discussed the character of kyai Saleh Darat with different focuses in the form of scientific journals, theses, theses and dissertations, but more on discussing the areas of fiqh Sufism thinking, kalam, matan hadith, and many more.

Why is this research so important? One of them, for example, there is a comparison of ideas or will, the tendency of the interpreter, the motivation of the commentator; comparison of the missions carried out, comparisons of the depth and type of knowledge mastered by commentators, comparisons of time and area surrounding the comparison of the atmosphere and conditions experienced at that time. On this basis, various styles arise in the sense, starting with the Lughawi, philosophical, Sufi (ishari) and others. This is because it fits the tendencies and backgrounds of each commentator.

This study seeks to describe the style of interpretation by Kiyai Salih Darat. With qualitative methods and a hermeneutic approach, many studies in the field of interpretation of the archipelago rely heavily on references to books written by Kiai Salih Darat and studies relevant to the issue of interpretation of the archipelago. Through the focus of the study of Faidur Rahman's commentary, by elaborating thematically on submission, honesty and world affairs.

### **K.H. Saleh Darat Biography**

Kiai Saleh Darat is a name that has been well-known in our society, he is a kiai with the long name "Shaykh Haji Muhammad Ibn Umar al-Samarani, that is the name his father gave him, namely Muhammad Salih. The name is also often included in some of his books, namely Shaikh Haji Muhammad Salih bin 'Umar al-Samarani, as on the cover of *Majmu'ah al-Shari'ah al-Kafiyahli al-'Awam, Munjiyyat, Lata'if al-Taharah.* , *Tarjamah Sabilal-'Abid 'Ala Jawharah al-Tawhid*, and so on. But he is better known as Kyai Salih Darat. Kyai Salih Darat was born in Kedung Jumbeng, Mayong, Jepara. Exactly, it is not known to coincide with the month and month of his birth, on the contrary the year is estimated to be 1820 AD His father's name was Umar, usually called Kyai Umar, one of the fighters and beliefs of Prince Diponegoro in northern Java, especially in the Semarang area.<sup>3</sup>

He was born in the village of Kedung Jumbeng, Mayong sub-district, Jepara district, Central Java around 1820. While the month, year and day are still not known for certain. Kiai Saleh Darat's father named Kiai Umar.<sup>4</sup> Although the name of Sheikh Haji Muhammad Ibn Umar al-Samarani is included in his book al-hikam and his book majmu', among the kiai in Java they more often refer to him as Kiai Saleh Darat. The name Saleh Darat seems to have been around since he was alive.<sup>5</sup> As for the addition of the name "Darat" behind his name because he lives in an area called "Darat" which is an area near the north coast of Semarang where people landed from outside Java. He is the son of a family of fighters, his father is a warrior and confidant of Sultan Diponegoro in Java and to be precise in the northern city of Semarang.<sup>6</sup>

The other fighters are Kyai Murtadha and Kiai Syada'. In general, those who participated in the war against the Dutch were from the families of these kiai. And they took part in the establishment of several Islamic boarding schools in Central Java. The kiai families still have a relationship with the kiai Saleh Darat. Kiai Saleh built the "Darat" Islamic

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<sup>3</sup> M. Ulil Abshor, "Penafsiran Sufistik KH. Shalih Darat Terhadap Q.S. Al-Baqarah: 183", *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis*, Vol. 19, No. 2 (2018), 206.

<sup>4</sup> Abdullah Salim, "Tradisi Jawa Dalam Majmu'", *Kitab Fiqih Berbahasa Jawa Akhir Abad 19 Karya Kiai Saleh Darat*, *Dewaruci: Jurnal Dinamika Islam dan Budaya Jawa*, Vol. 4, No. 2 (2002), 19.

<sup>5</sup> Abdullah Salim, 19

<sup>6</sup> Ghazali Munir, "Teologi Islam Terapan Menurut Mbh Saleh Darat", *Teologia: Jurnal Ilmu-Ilmu Ushuluddin*, Vol. 17, No 2, (2006), 301.

boarding school in Semarang. The Islamic boarding school has an important meaning for the spread of Islam.

As a child of Kiai Saleh Darat, like other kiai's sons, he studied with his own father, Kiai Umar. After that, he studied religion at several Islamic boarding schools both in Java and in Mecca to several ulama' or kiai. From these kiai, Kiai Saleh received a diploma.<sup>7</sup> Kiai Saleh Darat pada akhirnya menikah dengan putri dari kiai Murtadha yakni Shofiyah.

The teachers of Kiai Saleh Darat include; Kiai Muhammad Shahid, kiai raden Haji Muhammad Salih Ibn Asnawi, kiai Ishaq, kiai Abu Abdullah al-Hadi Ibn Ba'uni, Shaykh Muhammad al-Muqri al-Misri al-Maliki, Shaykh Muhammad Ibn Sulaiman Hasbullah, Sayyid Muhammad ibn Zaini Dahlan, Ahmad an-Nahrawi al-Misri, Muhammad Shalih az-Zawwi al-Makki, Kiai Zahid or Zaed, Shaykh Umar ash-Syami, Shaykh Yusuf al-Sanbulani al-Misri, Shaykh Jamal, and so on.<sup>8</sup>

Among his students are; K.H. Mahfudz ibn Abdillah ibn abd al-manan, K.H. Ahmad Dahlan, K.H. Hasyim as'yari, K.H.R. Dahlan from Termas, K. Amir, K. Idris, K.H. Abdul Hamid, K.H. Dimiyati, K.H. Khalil Rembang, K.H. Munawir, K.H. Yasir, K.H. Asnawi, and others.<sup>9</sup> Land pious works include; *Majmu'at al-Shari'at al-Kafiyat li al-'Awam*, *Book of Munjiyat*, *Al-Hikam*, *Lathaif al-Thaharah*, *book of Manasik al-Hajj*, *book of Pasolatan*, *Sabil al-'Abid 'ala Jauharat al-Tawhid*, the *book of Minhaj al-Atqiya'*, *Al-Mursyid al-Wajiz fi 'lu al-Qur'an*, the *book of Hadith al-Mi'raj*, the *book of Syarh al-Maulid al-Burdah* and the *book of Tafsir Faidh al-Rahman* which was the beginning of the early writing of the commentary. it started on Thursday 5 Rajab 1309 H. (1891 AD). published in Singapore by publisher Al-Ahmadi 1312 H (1894).<sup>10</sup>

Kiai Saleh Darat died in Semarang 28 Ramadan 1321 H. coinciding with December 18, 1903. With an estimated age of 83 years. He was buried in the "Bergota" public cemetery. The road to the grave of Ms. Saleh Darat is now named Jl. Kiai Saleh.<sup>11</sup>

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<sup>7</sup> Ghazali Munir, 301.

<sup>8</sup> Gazali Munir, 301.

<sup>9</sup> Ghazali Munir, 302.

<sup>10</sup> bdullah Salim, "Tradisi Jawa dalam Majmu' ,...21.

<sup>11</sup> Abdullah Salim, 20.

### **About Tafsir Faidur Rohman**

The book of faidhur rohman was written at the end of the 18th century, this book of interpretation is in Javanese (Arabic Pegon) entitled *faid ar-rahman fi tarjamah interpretation of kalam malik ad-dayyan*, a book of interpretation written from Surat al-Fatihah to Surat an-Nisa'.

When Ms. Saleh held regular recitations at the Demak sultanate pavilion. At that time, Raden Ajeng Kartini visited her uncle's house who lived in the city of Demak, namely Ario Hadinigrat, a regent of Demak. At the same time, Ms. Saleh Darat discussed the letter al-Fatihah, it invited a Kartini's connection, in the end Kartini urged Ms. Saleh Darat to translate the Qur'an using Javanese. Kartini's proposal was happily welcomed by Ms. Saleh Darat at that time the Dutch East Indies government strictly prohibited translating the Qur'an, so as not to be suspected, Ms. Saleh Darat used bald Arabic letters or without harokat (pegon). Salih Darat stated the reason why he wrote the commentary in Javanese (Arabic Pegon), which is stated in the opening of the commentary book *Faiḍ ar-Raḥmān*,:

*“Ing hale ningali ing sun gholibe wong ajam ora podo angen-angen ing maknane Qur’an kerono ora ngerti carane lan ora ngerti maknane kerono Qur’an tumurune kelawan bahasa Arab moko ono mengkono dadi ing sun gawe terjemahane maknane Qur’an.”*<sup>12</sup>

Meanings:

“I see that in general, ordinary people do not pay attention to the meaning of the Qur'an because they do not know how and do not know its meaning because the Qur'an was revealed in Arabic. Therefore I intend to translate the meaning of al-Qur'an.”

And the interpretation was given the name "*Faidhur Rohman fi Tarjamāt Tafsīr Kalām Malik ad-Dayyān*" which means (The Abundance of Allah's Grace in Translating the Interpretation of the Words of Allah, Ruler of the Day of Judgment)". And the book was given to Kartini when she married the bupati of Rembang, namely Mas Joyodiningrat. Unfortunately, before this interpretation was written, Saleh Darat died.

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<sup>12</sup> Muhammad Shaleh bin Umar as-Samarani, *Faiḍ ar-Raḥmān fi Tarjamāt Tafsīr Kalām Malik ad-Dayyān*, Jilid I, h. 1.

Through Salih Darat Kartini found enthusiasm in studying the Koran. Kartini found the phrase "After Darkness Comes Light" from surah al-Baqarah: 257 (min az-ẓulumāti ila an-nūr- from darkness (kufr) to light (Islam) which Kartini expressed in Dutch: Door Duisternis tot Licht. This expression by Armijn Pane, when translating a collection of Kartini's letters, was translated as "After Dark Comes Light".<sup>13</sup>

### **Systematic Writing Interpretation**

The book of Faid ar-Rahman fi Tarjamah interpretation of kalam malik ad-Dayyan, a book of interpretations of the Qur'an from surah al-Fatihah to surah an-Nisa', consists of two large volumes. The first volume, consisting of surah al-fatikhah to surah al-Baqarah, is 577 pages thick. This verse began to be written on the night of Thursday 20 Rajab 1309 H/ 1891 AD and finished on the night of Thursday, 19 Jumadil early 1310 H / 1892 AD and was printed in Singapore by the Hajj printer Muhammad Amin on 27 Rabi' al-End 1311 H / 1893 AD.<sup>14</sup> While the second volume consists of letters from Ali Imran to an-Nisa' as many as 705 pages, completed on Tuesday 17 Safar 1312 H/1894 AD and printed by the same printer. So this interpretation has only been completed until juz six, the end of Surah An-Nisa'.<sup>15</sup>

Faiḍ ar-Raḥmān's interpretation can be classified into a systematic model of coherent presentation.<sup>16</sup> According to the author, this interpretation, it follows the order of the letters as contained in the muṣḥaf 'uṣmānī. In the case of the letter al-Fātiḥah, it is described in detail the problems related to the letter being studied. For example, the number of verses, the place where the letter was revealed, and even the number of letters is also mentioned. After he explained matters related to the surah, he began his study by entering the verse bismillāh ar-Raḥmān ar-Raḥīm. Then translate it, and explain the interpretation in detail in the order of the

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<sup>13</sup> M. Masrur, "Kyai Saleh Darat, Tafsir Faid ar-Rahman dan Kartini", *Jurnal at-Taqaddum*, Vol 4, No 1, Juli (2012), 35.

<sup>14</sup> M. Ulil Abshor, "Penafsiran Sufistik KH. Shalih Darat Terhadap,.. 207.

<sup>15</sup> M. Masrur, "Kyai Saleh Darat, Tafsir Faid ar-Rahman dan Kartini", *Jurnal at-Taqaddum*, Vol 4, No 1, Juli (2012), 29.

<sup>16</sup> Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Idiologi*, (Yogyakarta: LKIS, 2013), 123.

translation lines. Saleh Darat quoted the opinion of commentators, such as Imam Baiḍāwī and Imam Mujāhid, regarding the place where the letter al-Fātiḥah was revealed.<sup>17</sup>

As far as the author has read, the references used by āleḥ Darat in Faiḍ ar-Raḥmān's interpretation are the interpretations of Jalālain, by Jalāluddīn as-Suyūfī and Jalāluddīn al-Mahallī, Anwār at-Tanzīl wa Asrār at-Ta'wīl fī Ma'ān at-Tan by Ala'uddīn al-Khāzin, Tafsir al-Kabīr by Fakhruddīn ar-Rāzī, Mishkāṭ al-Anwār and Iḥyā' 'Ulūm ad-Dīn, both works by Imam al-Ghazālī. This has been stated in the muqoddimah.<sup>18</sup>

### **Methods and Styles of The Faidhurrohman Book**

In interpreting the Qur'an, Muhammad Salih Ibn Umar As-Sarmani utilizes various sources of verses from the Qur'an, the hadith of the Prophet, the opinions of friends and tabi'in, the views of the scholars, previously saga, and asbabun nuzul. in Tafsir Faid ar-Rahman tends to use the ijmalī method. Because he assessed the Muslim community at that time, it was still weak in terms of religion and privilege. So this method is very suitable for ordinary people because it is more practical and easy to understand in interpreting the verses of the Qur'an. while the pattern used is the isyari pattern. and fiqh. The pattern that appears most often in this commentary is the isyari style. This can be seen from Kiai Salih Darat's interpretations of the verses of the Qur'an.<sup>19</sup>

Like the letter al-Baqarah verse 173 explains the prohibition of consuming carrion, blood, pork, and other sacrifices in the name of Allah. For Kiai Saleh, carrion means treasure, pig means lust, and blood means lust. And deeds that are not sincere for the sake of Allah. We can also see his interpretation in Surah al-Baqarah verse 219; about alcohol and gambling. Khamar is essentially made of several types, namely grapes, dates and dry grapes, while spiritually khamr is made of several types of things, namely lust, air and forgetfulness and

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<sup>17</sup> Muhammad Shaleh bin Umar as-Samarani, *Faiḍ ar-Raḥmān fī Tarjamāt Tafsīr Kalām Malik ad-Dayyān* jilid I, h.2.

<sup>18</sup> Muhammad Shaleh bin Umar as-Samarani, *Faiḍ ar-Raḥmān fī Tarjamāt Tafsīr Kalām Malik ad-Dayyān* jilid I, h.1.

<sup>19</sup> Ghazali Munir "Teologi Islam Terapan: Studi Implementasi Iman Menurut Muhammad Shalih as-Samarani" *Teologia: Jurnal-Jurnal Ilmu Ushuluddin*, Vol. 17 No. 2, Juli (2006), 207.

love of the world. So that inner wine can be intoxicating to lust and intoxicating to the human mind, and if drinking inner wine is a big sin.<sup>20</sup>

An example of the introduction that Kiai Saleh put forward before starting the discussion of the letter, is as follows:

Surah al-Baqarah:

*“Tegese utawi iki surat Baqarah ana ing Madinah temurune ayat e rungatus wulung puluh pitu atau enem sebab ikhtilaf e waqaf, utawi anggerane Madinah atau Makkiyah iku ande-and e surat ingkang temurune ba'da hijroh iyo Madinah senajan temurune ono ing Makkah atu Arafah atau Tabuk. Utawi ayat ingkang temurune qabla hijroh iku iyo iku Makkiyah senajan temurune ora ono ing Makkah, utawi iki surat Baqarah iku awal-awal e temurune ayat ba'da hijrah. Utawi iki surat Baqarah iku ono pirang-pirang faidah e lamun diaja ing dalem omah moko ora biso melbu setan telung dino lan biso pawoni wong kan ahli sihir. Ing jerone iki surat ono sewu amr, lan sewu nahyi, lan sewu hukum, lan sewu khobar, lan sunnah gawe wong kang moco al-Qur'an ngucap a'udzubillahi min al-Syaithani al-Rajimi.”<sup>21</sup>*

Meanings::

“Surah al-Baqarah was revealed in Medina with the number of verses 287 or 286 this is due to differences in waqf, or it can be said Madaniyah or Makkiyah, namely the letter that came down after the migration to Medina even though it was revealed in Mecca, Arafah, or Tabuk. Alternatively, the verse that came down before the hijrah, namely Makkiyah, even though it came down in a place other than Mecca. This verse was originally revealed after the hijrah. In this letter al-Baqarah there are many benefits, if you read it at home, the devil will not enter it for three days and can protect you from sorcerers. There are a thousand commands, prohibitions, laws, and stories in this letter. And it is sunnah for people who want to read the Qur'an to say 'a'udzubillahi min al-Syaithani al-Rajimi'.”

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<sup>20</sup> Imam Musbikin, *Mutiara al-Qur'an*, (Yogyakarta: Jaya Star Nine, 2014), 207.

<sup>21</sup> Dari Muhammad Shaleh Ibnu Umar as-Samarani, *Tafsir Faidh ar-Rahman ...*, 26-27.

Another example of the interpretation of āleḥ Darat in verse 280 of Qs al-Baqarah regarding the law of debts:

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۗ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Terjemah Kemenag 2002

*Dan jika (orang berutang itu) dalam kesulitan, maka berilah tenggang waktu sampai dia memperoleh kelapangan. Dan jika kamu menyedekahkan, itu lebih baik bagimu, jika kamu mengetahui.*

The explanation: Indeed, this verse is still a dispute between the mufassirin scholars. Ibn Abbas said "Indeed this verse is specifically intended for people who owe usury". Imam Mujahid and the Mufassirin Scholars said, "Indeed, this verse is intended for all those who are in debt, if one day the debtor experiences difficulties, it is obligatory for the person who gives the debt to give respite". Paying off debts is more important than being given respite, although giving respite until he has plenty is obligatory, so there are sunnah deeds that are more important than obligatory, it is stated in one hadith "Whoever wants to be saved by Allah SWT from tomorrow's hardships on the Day of Judgment, it is better to remember you against the hardships of a debtor who has nothing to pay or you reduce his debt."<sup>22</sup>

As mentioned by the scholars of the Qur'an, the pattern of interpretation is divided into 6 types; the literary style of language, the style of philosophy and theology, the scientific style, the fiqh or legal style, the Sufism or Sufi style, and the socio-cultural style (al-adhabi al-ijtima' i). In Fayd al-Rahman's Tafsir, Salih Darat uses a Sufism style. Salih Darat interpreted the Qur'an by highlighting the Sufistic dimension, he explained each verse by including a translation in Javanese, after which he was described the meaning of ishari. For al-Dhabi, the Sufi style of interpretation (ishari) is a method of interpreting the verses of the Qur'an that are contrary to the birth of the verse because it explores the hidden signs behind the verse, which

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<sup>22</sup> Muhammad Shaleh ibnu Umar as-Samarani, *Tafsir Faidh ar-Rahman ...* Juz 1, h. 115 dalam Misbahus Surur, "Metode dan Corak Tafsir Faidh al-Rahman ....207.

is only to be clear to the Suluk experts and allows the formation of adjustments between the signs and birth intention.<sup>23</sup>

### **The Advantages and Disadvantages of faidhur Rohman's Interpretation**

Faid ar-Rahman's interpretation has several advantages and disadvantages. the advantage is that this interpretation is the first book of interpretation of the Koran in Java using the Javanese language (Arabic pegon). Tafsir Faid al-Rahman makes it easy to understand the verses of the Qur'an for ordinary people who do not understand Arabic. While the drawback is that the book of interpretation is local only to meet the needs of the Javanese community. And for non-Javanese people it will not be easy to understand the interpretation. This Tafsir contains only four letters, from Surah al-Fatihah to Surah an-Nisa, not complete until 30 juz. There is no verse numbering so readers will have difficulty finding it.

### **Contextualization of the Saleh Darat Interpretation**

Saleh Darat's interpretation if it is related today, is still very relevant, if we dig deeper there are many new interpretations which if linked in this era of course, will make us realize that the messages conveyed by kyai Saleh Darat touched the heart, kyai Saleh's interpretation The land will be no less important than today's modern interpretations, although each interpretation has its advantages and disadvantages.

According to the researcher, there are several advantages of this Tafsir compared to other interpretations, namely Muhammad Saleh Darat in interpreting the verses of the Qur'an using pegon letters so that the people can understand it at that time. According to Saleh Darat, in understanding the Koran, you do not have to use Arabic, so he uses Arabic pegon in his interpretation.

If we contextualize Q.s. al-Baqarah verse: 173 in building a polite and peaceful society with the interpretation of isyari which is Mbah Sholeh's analysis, the verse invites Muslims to

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<sup>23</sup> M. Ulil Abshor, "Penafsiran Sufistik KH. Shalih Darat Terhadap Q.S. Al-Baqarah: 183", 211.

become superior people by being able to guard the heart, manage lust, lust, and keep themselves from consuming non-halal food. and not clean

And when you understand Qs. al-Baqarah verse: 219 according to the interpretation of Saleh Darat Khamar here means several types of things, namely: lust, lust, forgetfulness and love of the world. So it is in this sense, khamr is intoxicating to the lust and intoxicating to the human mind and drinking it is a major sin. This interpretation is very relevant to the current conditions where people are more concerned with lust and love of the world. Yet these two things must be avoided. According to Saleh Darat in Surah al-Baqarah 219 it is a big sin because something that results from these two things is enmity and blaspheming each other with dirty words and anger.

Q.s an-Nisa 'verse 66: in the interpretation of pious land, the essence of "kill yourself" is to kill something that pollutes lust and kills something that is liked by lust so that lust can live and obey God's commands. The essence of "get out of your village" is to get out of places that are liked by lust that can forget God. This interpretation is beyond the minds of many people who interpret textually the verse by looking at the pious interpretation of the land in this verse, it becomes clear to us that what is meant is to keep our passions and stay away from places that are liked by these passions. This is the better thing to do and the stronger the faith. Because if it is interpreted as literal, many people will commit suicide or leave their villages without clear intentions and this is not what the text of the Qur'an wants. There are many more interpretations of Saleh Darat in Faidhurrohman's interpretation which are very relevant to be applied and understood in the contemporary context.

## **Conclusion**

Muhammad Ibn Umar al-Samarani or mbah Saleh Darat was born in the village of Kedung Jumbleng, Mayong district, Jepara district, the reason he wrote the interpretation of faidhur rohman. Kiai Saleh Darat died in Semarang on 28 Ramadan 1321 H. He authored the Book of Faid ar-Rahman fi Tarjamah interpretation of kalam malik ad-Dayyan, a book of interpretations of the Qur'an from Surah al-Fatihah to Surah an-Nisa'. The interpretation was written at the urging of RA Kartini in a study at the home of the regent of Demak Ario

Hadiningrat. He used Arabic pegon to deceive the Dutch colonialists, besides that why he used Arabic pegon, because of the limited knowledge of Arabic for ordinary people. This interpretation uses isyari and tasawuf patterns. And in Saleh Darat's interpretation, there are many that are very relevant to be applied today.

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