

## Philanthropic Esoteric in Fayd al-Rahman Interpretation by Kiai Shalih Darat

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### Abstract

One of al-Qur'an teachings, which is also the basis of Islamic teachings, is about philanthropy. Many interpreters interpret philanthropy in their work as an answer to the social problems faced in their time. This article discusses philanthropy in the interpretation of Fayd al-Rahman by Kiai Shalih Darat Semarang. In this article, the descriptive-analytical method is used by borrowing the theory of sociology by Karl Mannheim as his knife of analysis. Kiai Shalih Darat has a style of interpretation that is different from other commentators, namely the characteristic of Sufi-ishari nuances. Kiai Shalih Darat applied his interpretation style in interpreting philanthropic verses. The forms of philanthropy in Fayd al-Rahman include zakat, alms, and infaq. As is typical of Sufi-ishari interpretation, Kiai Shalih Darat interprets the philanthropic verses by adopting two meanings at once (dhaahir-interior). But the esoteric (inner) side takes precedence. In his interpretation, Kiai Shalih Darat tries to answer the social problems he faces in Semarang. At that time, the life of Semarang was identical to the mushrooming of a-moral acts in the community itself, so the formation of the heart needed to become a moral society.

**Keywords:** *Philanthropic, Fayd al-Rahman, Esoteric, Kiai Shalih Darat*

### Abstrak

Salah satu ajaran al-Quran yang juga menjadi basis dalam ajaran Islam ialah tentang filantropi. Telah banyak mufasir yang menafsirkan filantropi dalam karyanya masing-masing sebagai jawaban atas problem sosial yang dihadapi pada masanya. Artikel ini membahas tentang filantropi dalam tafsir Fayd al-Rahman karya Kiai Shalih Darat Semarang. Dalam artikel ini digunakan metode deskriptis-analitis dengan meminjam teori sosiologi pengetahuan Karl Mannheim sebagai pisau analisisnya. Kiai Shalih Darat memiliki gaya penafsiran yang berbeda dengan mufasir lain yakni dengan ciri khas nuansa sufi-ishari. Kiai Shalih Darat mengaplikasikan corak penafsirannya dalam menafsirkan ayat-ayat filantropi. Bentuk-bentuk filantropi dalam Fayd al-Rahman antara lain zakat, sedekah, dan infaq. Sebagaimana ciri khas penafsiran sufi-ishari, Kiai Shalih Darat menafsirkan ayat-ayat filantropi dengan mengadopsi dua makna sekaligus (dhaahir-batin). Namun sisi esoteric (batin) lebih diutamakan. Dalam

penafsirannya tersebut, Kiai Shalih Darat mencoba untuk menjawab problem sosial yang ia hadapi di kota Semarang. Kehidupan Semarang saat itu identic dengan menjamurnya tindak a-moral pada diri masyarakatnya, sehingga perlu untuk adanya pembinaan hati untuk menjadi masyarakat yang bermoral.

**Kata Kunci:** *Filantropi, Fayd al-Rahman, Esoteris, Kiai Shalih Darat*

## INTRODUCTION

As a basis in Islamic teachings, al-Quran contains instructions used as a reference by its adherents. Al-Qur'an, as stated in it, is as a guide for humanity (Qs. al-Baqarah: 185). With this guidance, all human beings should take a straight path (*sirat al-mustaqim*). Therefore, man must try to understand the contents or the divine message conveyed to him. To make it easier to understand the Al-Qur'an, God expresses the Al-Qur'an with language that can be understood by humanity. The Al-Qur'an came down with the word in which the first recipient, Muhammad, who lived in the context of the Arabian peninsula. Because of that, the Al-Qur'an uses their language, Arabic so that it can be understood (Qs. al-Shura: 7, Qs. Yusuf: 2, Qs. Taha: 113, Qs. al-Shu'ara': 195, and the others.<sup>1</sup>

However, not necessarily, the Al-Qur'an can be 'swallowed' raw. There needs to be a set of tools to arrive at understanding the meanings contained in the Al-Qur'an, namely interpretation. With this interpretation, a person can practically capture the messages of the Al-Qur'an. In the analysis consists of methods that have been collected scientific instruments such as *ilm munasabah, ilmu sabab nuzul, mutlaq-muqayyad, 'amm-kehass, etc.*<sup>2</sup>

The historical dynamics of the development of interpretation in the Islamic world has given birth to millions of tons of interpretation books with various shades. Particularly for Indonesian interpretation products, the interpretation of "made in Indonesia" is not inferior to the interpretations written by scholars from outside. Just to mention several interpretations of children of the country, among others, namely *Tarjuman al-Mustafid* by Abdul Rauf al-Sinkily, *Tafsir Munir li Ma'ani al-Tanzil Tafsir Marah Labid* by Syeh Nawawi al-Bantani, *Fayd al-Rahman* by

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<sup>1</sup> Ahmad Zainal Abidin dan Thoriqul Aziz,"Moderate Interpretation of Shalih Darat in His *Fayd al-Rahman*", *Theologia*, Vol 30 No 1 (2019), p. 2.

<sup>2</sup> Imam al-Suyuthi believes that there are 15 sciences that are required to be mastered by commentators, including: linguistics, nahwu science, tashrif science, isyraq science, ma'ani science, badi science', qira'at science, usululuddin science, ushul fiqh science, asbab nuzul, naskh mansukh, fiqh, hadith, and muhabah. Jalaluddin al-Suyuthi, *Al-Itqan fi 'Ulum al-Qur'an*, (Beirut: Dar al-Fikr, 1991), II, p. 231.

K.H. Shalih Darat al-Samarani, *al-Ibriz li Ma'rifati Alquran al-'Aziz* by K.H. Bisri Mustofa, *Tafsir al-Azhar* by Hamka, *al-Iklil Fi Ma'ani al-Tanzil* by K.H. Misbah Zainul Mustafa, etc.

Even domestic interpretation products have more value than foreign product interpretations. At least there are some things which are an advantage of local interpretation products. First, it contains elements of the locality. In domestic interpretations often found aspects of the locality, such as the language used both local-regional (Javanese, Buginese, Sundanese, etc.) and national languages (Indonesian). Second, the commentators touch directly on the socio-political-cultural context of Indonesia. With a strong context can color the content of the interpretations written. For example, interpretations in the era of the New Order regime, in which interpretations born in this era were characterized by problems of corruption, collusion, militarism, tensions between religious communities, the principle of Pancasila, and the others.<sup>3</sup>

Related to this, in this article, the author is interested in studying more deeply about *Fayd al-Rahman* by K.H. Shalih Darat al-Samarani. This commentary has its uniqueness compared to other interpretations. This interpretation is written in pegon script, which reflects the locality. *Fayd al-Rahman* interpretation is written by using the style of *sufi-ishari* interpretation.<sup>4</sup> In the *sufi-ishari* interpretation, understanding of al Qur'an meaning is synergistically balanced and does not deny the meaning of one another (*dhahir-batin*). However, according to the opinion of the author, *Fayd al-Rahman* interpretation is more directed to the interpretation of the Sufi. In that interpretation, the Sufistic nuance is so thick felt compared to other nuances.

For example, in the prayer of *wayuqimuna al-shalata*, Kiai Shalih Darat interprets that in addition to the command to perform daily prayers. Kiai Shalih Darat emphasizes the meaning or essence of the prayer itself, which is when praying must be devoted or *kebusu'*, *kebudur*, and sincere.<sup>5</sup>

There are some discussions about Kiai Shalih Darat, *Fayd al-Rahman*, and philanthropy studied by several researchers, including Mukhamad Sokheh in Javanese Ulama Intellectual

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<sup>3</sup> Islah Gusmian, *Tafsir Al-Qur'an & Kekuasaan di Indonesia: Peneguhan, Kontestasi, dan Pertarungan Wacana*, (Yogyakarta: Salwa, 2019), p. 1-355.

<sup>4</sup> Muhammad Shalih Ibnu Umar, *Fayd al-Rahman Fi Tarjamat Kalam Malik al-Dayyan*, Eds. Digital, Ed. Ikhwan dan Anasom, (Semarang: Haul Committee of KH. Shalih Darat, 2012), p. 2.

<sup>5</sup> Umar, *Fayd al-Rahman*, p. 34-35.

Tradition: Intellectual Social History of Islamic Thought of Kiai Shalih Darat,<sup>6</sup> M. Masrur in Kiai Shalih Darat, Fayd al-Rahman Interpretation, and R.A. Kartini,<sup>7</sup> Ahmad Aly Kaysie in *Esoteric Interpretation of Prayer by Kiai Shalih Darat*,<sup>8</sup> Aflahal Misbah in Propaganda Kiai Shalih Darat in an Effort to Create Harmony in the Archipelago: Study the Book *Minhaj al-Atqiyah*,<sup>9</sup> Abdul Mustaqim in The Epistemology of Javanese Qur'anic Exegesis: A Study of Salih Darat's Fayd al-Rahman,<sup>10</sup> Ali Mas'ud Khaliqan in *Thought of Kiai Shalih Darat al-Samarani: The Supreme Master of the Ulama Nusantara*,<sup>11</sup> Arif Wibow in Zakat Distribution in the Form of Participation in Revolving Capital As an Accelerator for Welfare Equity,<sup>12</sup> and Jajang A. Rohmana in Philanthropic Interpretation of al-Qur'an al-Karim in Indonesia: Musahamat of al-Ma'un Interpretation for Kiai al-Hajj 'Abd al-Halim (1887-1962).<sup>13</sup> Based on this study, it seems that there has been no discussion that makes the theme of philanthropy in the interpretation of *Fayd al-Rahman* by Kiai Shalih Darat.

## DISCUSSION

### Kiai Shalih Darat dan *Fayd al-Rahman*

The name Kiai Shalih Darat is more popular than his real name, Muhammad Shalih Ibn Umar al-Samarani. It is called "Kiai Shalih Darat" because, since his return from Haramain, he has settled in an area called Darat, Semarang.<sup>14</sup> Kiai Shalih Darat was born in Kedung Jumbeng

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<sup>6</sup> Mukhamad Sokheh, "Tradisi Intelektual Ulama Jawa: Sejarah Sosial Intelektual Pemikiran Keislaman Kiai Shalih Darat", *Paramita*, Vol. 21, No. 2, July 2011.

<sup>7</sup> M. Masrur, "Kiai Shalih Darat, Tafsir Faidh al-Rahman, dan RA.Kartini", *Taqaddum*, Vol. 4, No. 1 July 2012.

<sup>8</sup> Ahmad Aly Kaysie, *Tafsir Esoterik Shalat Menurut Kiai Shalih Darat* (Yogyakarta: UIN Sunan Kalijaga, 2016).

<sup>9</sup> Aflahal Misbah, "Propaganda Kiai Shalih Darat dalam Upaya Mewujudkan Harmoni di Nusantara: Telaah Kitab *Minhaj al-Atqiyah*", *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan*, Vol. 1, No. 4 Year of 2016.

<sup>10</sup> Abdul Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis: A Study of Salih Darat's Fayd al-Rahman", *Al-Jami'ah: Journal of Islamic Studies*, Vol. 55, No. 2, Year of 2017.

<sup>11</sup> Ali Mas'ud Khaliqan, *Pemikiran Kiai Shalih Darat al-Samarani: Maha Guru para Ulama Nusantara* (Surabaya: Pustaka Idea, 2018).

<sup>12</sup> Arif Wibowo, "Distribusi Zakat dalam Bentuk Penyertaan Modal Bergulir Sebagai *Accelerator* Kesetaraan Kesejahteraan", *Jurnal Ilmu Manajemen*, Vol. 12, No. 2, April 2015.

<sup>13</sup> Jajang A. Rohmana, "Tafsir Filantropiyat al-Qur'an al-Karim fi Indonesia: Musahamat Tafsir Surat al-Ma'un li Kiai al-Hajj 'Abd al-Halim (1887-1962)" *Studia Islamika*, Vol. 25, No. 3, 2018.

<sup>14</sup> Sokheh, "Tradisi Intelektual", p. 157.

village, Mayong District, Jepara Regency, around 1820. He died on Friday 19 December 1903 and was buried in the Bergota Semarang public cemetery.<sup>15</sup>

Kiai Shalih Darat was born from an Indonesian fighter, Kiai Umar. His father participated in the Javanese war that took place in 1825-1930, he and his colleagues led by Prince Diponegoro (Sultan Erucokro) against the Dutch under the leadership of General Hendrik Markus de Kock.<sup>16</sup> Kiai Umar is a trusted person of Diponegoro Prince in northern Java, besides Kiai Syada', and Kiai Murtadho.<sup>17</sup>

His intellectual journey began with the education given by his father. After getting his religious knowledge from his father, Kiai Shalih Darat continued his trip to various places in Java. He has studied with several Kiai, including Kiai Raden Haji Muhammad Shalih ibn Asnawi, Kiai Haji Muh}ammad Shahid, Kiai Ishaq, Kiai Abu 'Abdillah Muhammad al-Hādi ibn Bā'uni, and Kiai Darda.'<sup>18</sup>

Not only in Java, Kiai Shalih Darat's scientific transformation wandered to Haramain.<sup>19</sup> There he studied to: 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, and Syaikh Jamal.<sup>20</sup>

The name Kiai Shalih Darat is not as famous as the name of Shaykh Nawawi. Though both of them lived in the same period, Kiai Shalih Darat lived around 1820-1903, while Shaykh Nawawi lived around 1813-1897. However, the role of Kiai Shalih Darat is like sugar in tea, invisible but can be felt. Kiai Shalih Darat has 'brought forth' international scholars, such as Shaykh Mahfudz at-Tirmisi, who became a Shaykh in Mecca, KH. Ahmad Dahlan 1868-1923 (founder of Muhammadiyah), K.H. Hasyim Asy'ari (1871-1947) founder of Nahdhatul Ulama

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<sup>15</sup> Misbah,"Propaganda., p. 99-100.

<sup>16</sup> The Java War was one of the biggest wars experienced by the Dutch in fighting against the Indigenous people. The war led by Sultan Erucokro (Prince Diponegoro) targeted clear targets, the colonialism group, the feudalism group of the palace, and the Javanese who were pro-Dutch. As a result of this war, 200,000 Javanese were killed and 8,000 Dutch soldiers and 7,000 native soldiers. Muhammad Muhibbuddin, *Konflik dan taktik Perang jawa 1825-1830: Menelusuri Jejak Jihad dan Pengorbanan Pangeran Diponegoro*, (Yogyakarta: Araska, 2018), 176.

<sup>17</sup> Sokheh,"Tradisi Intelektual., p. 157.

<sup>18</sup> Misbah,"Propaganda ., 100.

<sup>19</sup> Indonesian people have always believed in the two holy places (Haramain) of Mecca and Medina as places that have high magical power. In addition to fulfilling the obligation of Hajj is to seek scientific legitimacy (ijazah) because it is considered as the center of Islamic sciences. Martin Van Bruinessen, *Kitab Kuning, pesantren, dan Tarekat*, (Yogyakarta: Gading Publishing, 2012), p. 7.

<sup>20</sup> Misbah,"Propaganda., p. 100.

and Tebuireng Islamic Boarding School in Jombang.<sup>21</sup> KH Idris (founder of Jamsaren Islamic Boarding School, Solo), Kiai Moenawir (Krapyak, Yogyakarta), KH Sya'ban (ulama and Falak expert from Semarang), Pengom Tontir Anom from Surakarta Palace, KH Dalhar (founder of Ponpes Watucongol, Muntilan), and R.A. Kartini, a female emancipatory figure in Indonesia.<sup>22</sup>

Kiai Shalih Darat understood very well the position he held as an ulema. He is obliged to provide religious knowledge to the surrounding community. One method of preaching is by writing holy books. His hard work paid off with the birth of several works from his hands. Kiai Shalih Darat was a prolific Kiai, and his work was primarily written using the Arabic script pegon termed *al-Lughah al-Jawiyah al-Merikiyyah* (Local Javanese). He used Arabic script pegon because he understood well that the religious understanding of the surrounding community was still quite common. As quoted by Munawir Aziz in *Majmu'ah Shari'ah al-Kafiyatu li al-awam*, Kiai Salih Darat wrote:

”..kerono arah supoyo pahamono wong-wong amsalingsun awan kang ora ngerti Boso Arab mugo-mugo biso dadi manfaat biso ngelakoni kang sinebut ing njerone iki tarjamah...”.

“Because it is directed so that the understanding of ordinary people who do not understand Arabic hopefully can be beneficial to be able to do what is mentioned in this translation...”

This has sparked the spirit of Kiai Shalih Darat's literacy.<sup>23</sup> These efforts of Kiai Shalih Darat, in the view of A.H. John, referred to as 'vernacular,' is an effort to transmit and transform knowledge or understanding, in this case, the Al-Qur'an, into the local context (Javanese).<sup>24</sup>

Among his writings are 1) *Majmu'ah al-Shari'ah al-Kafiyah Li al-'Awam* (fiqh book), 2) *Munjiyat* (containing excerpts from *Ihya'Ulum al-Din* number III and IV by al-Ghazali relating to sufism and morals), 3) *Al-Hikam* (a third summary of *al-Hikam* book by Ahmad ibn 'Atha'illah, containing sufism), 4) *Lata'if al-Tabarab* (the book that discusses the nature and secrets of prayer and fasting, the virtues of Muharram, Rajab, and Sha'ban), 5) *Manasik al-Haji* (contains guidance on carrying out the pilgrimage), 6) *Kitab Pasolatan* (contains the obligatory

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<sup>21</sup> Ibid.

<sup>22</sup> Munawir Aziz, “Produksi Wacana Syiar Islam dalam Kitab Pegon Kiai Shalih Darat Semarang dan Kiai Bisri Musthofa Rembang”, *Afkaruna: Jurnal Ilmu-ilmu Keislaman*, Vol. 9, No. 2 July 2013, p. 117.

<sup>23</sup> Ibid., p. 115.

<sup>24</sup> Mustaqim, “The Epistemology”, p. 359-360.

five-time prayer demands), 7) *Tarjamah Sabil al-'Abid 'Ala Janharah al-Taubid* (Javanese translation of Ibrahim al-Laqani's work and sufficient description), 8) *Minhaj al-Atqiya'*, 9) *Al-Murshid al-Wajiz* (about the Qur'an with all its aspects), 10) Hadis al-Mi'raj, 11) *Sharh al-Maulid al-Burdah*, (syarah *Maulid al-Burdah* book by Muhammad Sa'id al-Busyiri), 12) *Tafsir Fayd al-Rahman fi Tarjamati Kalam Malik al-Dayyan*, 13) *Sharh Barzanji*, (about isra' mi'raj of the Prophet Muhammad peace be upon him and the coming of the command to pray fardhu 5 times), 14) *Manasik Kaifiyah al-Salat al-Musafirin*.<sup>25</sup>

From his works above, his *magnum opus* is *Fayd al-Rahman*. Kiai Shalih Darat wrote this book in 1893. Kiai Shalih Darat was a scholar living in a society that was thick with coastal Javanese culture, which was firmly attached to pesantren. So that the books are written are not the same as the general commentaries which are studied among Islamic boarding schools, the majority of which use Arabic. The commentary books that became teaching material in pesantren at that time were like *Tafsir Jalalain* by Jalal al-Din Mahalli and Jalal al-Din Suyuti, *Tafsir Ibnu Kathir* by Abu al-Fida' Ibnu Kathir, *Jami' al-Bayan* by al-Tabari, *Tafsir al-Munir* by Imam Nawawi Banten, *Tafsir al-Baidhawi* by Imam Baidhawi.<sup>26</sup>

Specifically, the origin of writing this interpretation was the request of one of his students, R.A. Kartini, who was said to be disappointed with her teacher teaching. One time Kartini once asked her teacher about the purpose of a verse of the Al-Qur'an, but she was not given an understanding of it; on the contrary, it was rebuked and rebuked. Kartini was disappointed because, according to her, the Al-Qur'an was not only read, but it was an obligation to understand it. Because of this, Kartini met Kiai Shalih Darat and asked to translate the Al-Qur'an. The request was granted, which was then written and given a name *Fayd al-Rahman Fi Tarjamat Kalam Malik al-Dayyan*.<sup>27</sup>

In line with Abdul Mustaqim's background in writing *Fayd al-Rahman* is due to two factors, namely theological and sociological. Religious factors, in the al-Qur'an, there are commands to understand the meanings contained in the al-Qur'an, so it is necessary to hold interpretation. The sociological factor is because of the life of Kiai Shalih Darat in a society that is still unfamiliar with the language of the al-Qur'an and interpretations circulated at that

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<sup>25</sup> Ibid., p. 117-118.

<sup>26</sup> Bruinessen, *Kitab Kuning*., p. 178-179.

<sup>27</sup> M. Masrur, "Kiai Solih Darat, Faid al-Rahman, dan RA. Kartini", dalam *Jurnal at-Taqaddum*, Vol. 4, No. 1, July 2012, p. 25-26.

time. So, according to Kiai Shalih Darat, it is necessary to write their interpretation in a language they can understand, Javanese. However, in his interpretation of Kiai Shalih Darat, it is not uncommon to interpret mixed with Arabic such as *ghalib*, *nisyan*, *mahal* without translated into Javanese.

Kiai Shalih Darat has set his interpretation with Sufi interpretation. The interpreters divide it into two, namely *sufi nazari* and *sufi ishari*. *Tafsir sufi nazari* created to support his Sufi theories. While *tafsir sufi ishari* takes the meaning of a verse that is different from the definition of dzahir, but the essence of both can be compromised.<sup>28</sup> From the two styles, Kiai Shalih Darat stated expressly in his muqaddimah, his interpretation style with *tafsir sufi-ishari*. *Tafsir sufi-ishari* is an interpretation that is built on Sufistic theories, by taking meaning implicit in the text. The meanings are obtained through *muja>hadab* to Allah SWT first, because it is with the close relationship with God that a servant is able to take the inner meaning of the verse. After all, God has revealed veils that prevent the realization of that meaning. So the meaning in the interpretation *tafsir sufi-ishari* is different from the non-*sufi* interpretation, which only takes the meaning of the text's end.<sup>29</sup>

Understanding the existence of implicit meanings in the Al-Qur'an is also followed by Alexander D. Knysh in *Sūfism and the Qur'ān*:

The sūfīs... read the Qur'ān as the word of God, and what they seek there is not the word as such (which may even become a veil between them and God), but a God who makes himself accessible [to his worshippers] through this word.<sup>30</sup>

According to Knysh, Sufi interpretation in interpreting the Al-Qur'an; what they are looking for is not an explicit meaning but an implied meaning. Even so the meaning can be reconciled and compromised with the meaning of the end verse.<sup>31</sup> In interpreting the Al-Qur'an in general, the Sufis do not deny even strongly emphasize the meaning contained behind the sound of the text. This form of Sufi interpretation is one of the interpretation models that maintain a balance (moderate), be it a balance between the meaning of the dhahir

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<sup>28</sup> Abdul Mustaqim, *Dinamika Sejarah Tafsir al-Qur'an: Studi Aliran-aliran tafsir Dari Periode Klasik, Pertengahan, Hingga Modern-Kontemporer*, (Yogyakarta: Adab Press, 2012), p. 127.

<sup>29</sup> Ibid., p. 125-126.

<sup>30</sup> Alexander D. Knysh, "Sūfism and the Qur'ān", Ed. Jane Dammen Mc Auliffe, *Journal Encyclopaedia of The Qur'an*, Vol. 5, Brill Leiden-Boston, 2006, p. 142.

<sup>31</sup> Khalid 'Abd al-Rahman al-'Akk, *Ushul al-Tafsir wa Qawa'iduhu*, (Beirut: Dar al-Nafa'is, 1986), p. 210.



or the inner meaning of the text, this at the same time distinguishes from the bathin who do not recognize the meaning of the birth of the text.<sup>32</sup>

While the form or system of interpretation in *Fayd al-Rahman*, in the beginning, Kiai Shalih Darat explained a verse, sometimes a whole verse, two verses and not infrequently one verse is not complete. Then the verse is translated in Javanese. After that, Kiai Shalih Darat discussed the meaning of the verse with an understanding of the end text meaning. When it was enough, Kiai Shalih Darat explained the meaning of his *isba>ri*. For example, in Qs. al-Baqarah: 277, Kiai Shalih Darat interprets the meaning of prayer other than by performing the bodily movements, the function of performing the prayer inwardly is to leave the lusts and love of the world.<sup>33</sup>

Kiai Shalih Darat, in his interpretation did not interpret with the ability he had, grasping the meaning of *isbari*. Although he was not mentioning the origin of his reference, Kiai Shalih Darat referred to interpretive books such as *Jalalain*, *Tafsir al-Khazin*, *Tafsir al-Baidhawi*, *Tafsir Ibnu Kathir*, *Mishkat al-Anwar*, *Jawahir al-Tafsir*, and *Ihya' 'Ulumu al-Din*.

The book of *Fayd al-Rahman* is incomplete thirty juz. This book consists of only two volumes; the first volume contains al-Fatihah and al-Baqarah, having a thickness of 577 pages. While the second juz contains 'Ali 'Imran and al-Nisa' having 705 pages, this book began to be written on 20 Rajab 1309 H and was completed on 7 Muharram 1311 H / 1893/94 AD. It was first printed in Singapore on 29 Jumadil End of 1311 H / 1894 by Haji publisher Muhammad Amin. This interpretation is not traded freely, the author only gets the first volume, and even then in a digital edition (pdf).

*Fayd al-Rahman* is not very popular compared to other Javanese interpretations such as *al-Ibriḡ li Ma'rifati Tafsir al-Qur'an al-'Aẓiḡ* by Bisri Mustofa, *al-Iklil fi ma'ani al-Tanẓi* by Misbah b. Zainu al-Mustofa, *Tafsir al-Huda* by Bakri Shahid. These three interpretations are more familiar because they are often studied by the wider community, especially among pesantren.<sup>34</sup> Because of the lack of studies, this book encourages writers to popularize the interpretation of the work with a focus on the problem of Islamic philanthropy. With all the advantages and

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<sup>32</sup> M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-ayat Alquran*. 3<sup>rd</sup> printed, (Tangerang: Lentera Hati, 2015), p. 373.

<sup>33</sup> Muhammad Shalih Ibnu Umar, *Fayd al-Rahman Fi Tarjamat Kalam Malik al-Dayyan*, Eds. Digital, Ed. Ikhwan dan Anasom (Semarang: Panitia Haul KH. Shalih Darat, 2012), p. 527-528.

<sup>34</sup> Bruinessen, *Kitab Kuning*, p. 180.

disadvantages that exist in *Fayd al-Rahman* becomes essential to study for the sake of additional insight into the treasures of interpretation in Indonesia.

### **Philanthropy in *Fayd al-Rahman***

In the al-Qur'an, it has been taught how humans have interacted both with the khaliq (*hablun min Allah*) and human beings (*hablun min al-nas*). Interaction with the khaliq can be a form of worship such as prayer. At the same time, with fellow human beings, there are many different ways as he was instructed to be generous (philanthropic). Philanthropy means love (generosity, and so on) to all.<sup>35</sup> The command of philanthropy in Islam is divided into two categories, obligatory and sunnah. Required philanthropy such as zakat and sunnah philanthropy such as infaq and alms.<sup>36</sup>

Philanthropy in the Qur'an, there are several forms, such as zakat, infaq, alms, and endowments. In many places, the Qur'an mentions how Allah commands His servants to be philanthropic, including orders of zakat (Surah al-Baqarah / 2: 43), infaq (Surah al-Hadid / 57: 10-11), alms (QS. al-Taubah / 9: 103), waqf (Surah Āli' Imrān / 3: 92), and others. While philanthropy in *Fayd al-Rahman* includes:

### **Zakat**

Zakat comes from the letter *zā-kaf-huruf mu'tal* (زكى) which means increasing (*al-ziyadah*), developing (*al-namma*), and purifying (*tabarab*).<sup>37</sup> From various derivatives, there are 59 editors of zakat in the Qur'an scattered in multiple letters.<sup>38</sup> The command of prayer often accompanies the majority of the commands of zakat, '*aqimu al-salata wa atu al-zakata.*' This command signifies that vertical worship (prayer) must be balanced with horizontal worship (zakat) as in the form of relations between beings. So that it can be understood piety towards God always thirst is applied to social devotion.

Zakat is an obligation prescribed to Muslims because it is the third pillar of Islam. Therefore it has become something that every servant must do. The scholars divided zakat into

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<sup>35</sup> Kamus Besar Bahasa Indonesia (KBBI), Offline.

<sup>36</sup> Muhammad Sa'ī, "Filantropi dalam Al-Qur'an: Studi Tematik Makna dan Implementasi Perintah Infak dalam Al-Qur'an", *Tasāmub*, Volume 12, No. 1, December 2014, p. 63.

<sup>37</sup> Ahmad bin Faris bin Zakariya, *Mu'jam Maqayis al-Lughab*, (Kairo: Dar al-Fikr, 1979) Juz. 3, p. 17.

<sup>38</sup> al-Baqiy, Muhammad Fu'ad Abd. *Al-Mu'jam al-Mufabras li Alfaz al-Qur'an al-Karim*. (Kairo: Dar al-Hadits, 1364 H), p. 331-332.

two, zakat for property and zakat for the body.<sup>39</sup> The commands of zakat in the Qur'an are more than one, for example: "And establish prayer, pay alms and bow along with those who bow." (Qs. al-Baqarah/2: 43).

The Qur'an refers to zakat as obligatory alms because, issuing zakat is evidence of religious concern for the spread of social welfare. The Holy Prophet and Khulafa'al-Rasidin have practiced the transformation of zakat, and it is proven that zakat is able to encourage and change the process of economic transformation while accelerating the process of income distribution and social welfare in society.<sup>40</sup>

In *Fayd al-Rahman* interpretation by Kiai Shalih Darat explains the meaning of zakat contained in the interpretation Qs. al-Baqarah/2: 43:

..lan aro anduweni pakerti kang bagus ojo gawe lorone makhluk lan ojo gawe susahe makhluk moko ikulah artine zakat. Lan ojo pisan-pisan rumongso anduweni amal shalih lan ojo sepisan-pisan amrih ma siwalloh utowo demen ma siwa moko ikulah artine sholat lan zakat.lan nuli podo tawadhu' siro kabeh andap asor siro kabeh koyo lakune poro muttaqin<sup>41</sup>

...dan mempunyai budi pekerti yang bagus jangan membuat sakitnya makhluk, dan jangan membuat susahnya makhluk maka itulah artinya zakat. Dan janganlah sekali-kali merasa sudah memiliki amal shalih dan jangan sekali-kali mencari selain Allah atau suka terhadap selain-Nya maka itulah makna dari shalat dan zakat. Dan bersikaplah tawadhu' kalian semua serta berakhlaq yang baik seperti perilakunya orang-orang yang ahli taqwa (muttaqin).

From the above interpretation, Kiai Shalih Darat interpreted zakat as different from the general rule. Kiai Shalih Darat understands zakat more on the application and essence of issuing zakat, a Muslim who issues zakat, should be accompanied by a good character, is not allowed to do damage, moreover makes it difficult for other creatures. Kiai Shalih Darat also emphasized, with a humble attitude, one should not feel that he has good morals as well as the attitude of the *muttaqin*.

Furthermore, Kiai Shalih Darat explained the function of zakat in the interpretation of Qs. al-Baqarah/2: 277: "...lan buwang dunyo ingdalem atine kelawan ita' al-zakat.." <sup>42</sup>.. and throw away the world in your heart by issuing zakat. According to Kiai Shalih Darat, the function of zakat is to

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<sup>39</sup> Muhammad Jawad Mughniyah, *Fiqih Lima Mazhab*, translated by Maskur AB, dkk, Jakarta: Penerbit Lentera: 2015), p. 202.

<sup>40</sup> Arif Wibowo, "Distribusi Zakat dalam Bentuk Penyertaan Modal Bergulir Sebagai *Accelerator* Kesetaraan Kesejahteraan", *Jurnal Ilmu Manajemen*, Vol. 12, No. 2, April 2015, p. 34.

<sup>41</sup> Umar, *Fayd al-Rahman...*, p. 138.

<sup>42</sup> *Ibid.*, 527-528.

be able to get rid of excessive love for the world from the heart. Indeed, basically, every human being who lives in this world will need world treasures as a provision of his life. It is human nature in general that the splendor of the world always makes it lulled to its maker. Therefore, religion teaches to spend a little of his wealth (zakat) as a form of purification while throwing away his excess love towards the world.

Zakat does not have to be interpreted in the same way as issuing material possessions or vice versa by merely taking on its inner meaning, which is to eliminate excessive love for the world indeed the nature of the orientation to issue zakat, but this attitude is felt to be inaccurate, according to Kiai Shalih Darat, the right thing is to adopt both.

From the above interpretation, it appears that Kiai Shalih Darat understands the meaning of zakat, apart from understanding its lafadz as well as its esoteric meaning, with reason. Kiai Shalih Darat wanted to convey a moral message to 'renew' the morality of the Muslims at that time.

### ***Sadaqah***

In terms of language, the word sadaqah refers to the phrase al-shidq, which means 'truth' or 'true.' While in terms of issuing assets or non-assets by business entities or individuals outside of zakat, it is for the creation of public benefit.<sup>43</sup> Charity is one of the good deeds offered to Muslims. Allah has mentioned many virtues and the importance of giving alms. Charity at birth is an act of caring for someone else. Allah has given more to charity than usury (Qs. Al-Baqarah / 2: 276). Allah promises that those who give alms will surely be rewarded (Q. Yusuf / 12: 88).

In the view of Kiai Shalih Darat, understanding of alms can be seen from the interpretation of Qs. al-Baqarah / 2: 264:

He..eling-eling wongkang podo persipatan iman. Ojo ono podo ngrusaake siro kabeh ing sodaqoh iro kelawan koq undat-undat lan kelawan koq laraaken atine wongkang siro sodaqohi. Artine dadi batal ganjarane sodaqoh. Utawi batile wongkang undat-undat lan wongkang niya'-niya' iku koyo batale wongkang nafaqohake ing artone keronu arah supoyo den tingali manuso akeh. Lan ing hale ora ngimanaken ing Alloh lan ora ngimanaken ing dino qiyamat. Mongko mengkono iku wong munafiq arane.<sup>44</sup>

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<sup>43</sup> Muhammad Amin Suma, "Zakat, Infak, dan Sedekah: Modal dan Model Ideal Pembangunan Ekonomi dan Keuangan Modern", *Al-Iqtishad* Vol. V, No. 2, July 2013, p. 257.

<sup>44</sup> Umar, *Fayd al-Rahman...*, p. 518..

O .. remember those who have the nature of faith. Don't all of you destroy your charity by talking to others, or by hurting the people you give alms. This means that the reward is canceled from alms. Or the cancellation of people who delay and waste like canceling spending their wealth because so many people will see it. In this case, they do not believe in Allah nor the Day of Qiyamat. Then that's the name munafiq people.

From the above interpretation, in the text (dhahir meaning), Kiai Shalih Darat warns those who give alms because they delay giving alms. Those who give alms to show off (Riya') or even when giving charity makes the people who are given alms shy. Those who give alms will not get anything, and vice versa will get torture in the afterlife because according to Kiai Shalih Darat this is called shirk in charity.

While the inner meaning of the verse, according to Kiai Shalih Darat, is when someone engages in God with God, then Allah is the only one who becomes the primary goal. But when someone turns to vanity, that is what destroys all charity. Therefore, this case must be shunned. So that people who give alms should not show off and embarrass those who are given alms. People who show off (Riya') in charity do not have faith in Allah and the Day of Judgment because they have doubted Allah.<sup>45</sup>

According to Kiai Shalih Darat, alms are divided into two, sometimes obligatory alms and sunnah alms. As in interpreting Qs. al-Baqarah / 2: 271:

Lamun podo ngedhohiraken siro kabeh ing sodaqoh sunnah lan ngawehaken siro kabeh ing sodaqoh marang fuqoro' moko iku luwih bagus luweh utomo. Anapun sodaqoh fardhu moko utamane iku den dhohiraken. Supoyo den anut lan supoyo ojo den songko ora zakat. Lan wajib ngawehaken marang fuqoro' ora wenang marang aghniya' yen sodaqoh fardhu.<sup>46</sup>

When all of you reveal all charity of the sunnah and expel all of you to fuqara' then it is better first. As for mandatory alms, the most important thing is being shown. This is so that they are adhered to and so that they are not suspected of not giving alms, and it is obligatory to issue zakat on fuqara` not allowed on rich people.

From the above interpretation, it can be understood that there are mandatory charity and sunna, there must be displayed, and there must be hidden, as for those who are obligatory while those who are Sunnah are ordinary alms. According to Kiai Shalih Darat, alms-sunnah by

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<sup>45</sup> Ibid., p. 519-521.

<sup>46</sup> Ibid., p. 532.

appearing, is good, but it would be nice to hide it in such a way as to avoid the nature of Riya'. While for those who are obliged to appear better, it is useful to anticipate slander.

Then Kiai Shalih Darat explained the inner meaning of alms by continuing his interpretation:

Ma'na al-Ishari artine setuhune ibadahe kawulane marang Allah swt iku anakalane kelawan fardhu usolli lan anakalane kelawan sunah moko nuli den wajibaken ingatase awake dewe kelawan dedalan nadzar moko karo-karo iku kelawan Alloh malesi lan ganjar marang iku kawulane. Lan tetapine iku den wilang-wilang ingdalem ibadah iku ikhlase niat lillahi ta'ala ora ngaku minum kecampuran ghordh dewe lan akhorun. Moko keronu setuhune 'amal ingkang kelawan ghord iku ngamal syirik arane wainnasyirka ladhulmun 'adhim. Utawi idzhar al-sodaqoh lan ikhfah al-sodaqoh iku isyarat marang sodaqoh iku anakalane wainnasyirka ladhulmun 'adhim lan anakalane liwajhillah wa ridho'ih. Moko artine idzhar al-sodaqoh iku li ajli al-jannah wa ma fiha. Utawi ikhfah al-sodaqoh iku sodaqoh liwajhillah.<sup>47</sup>

Ma'na ishari means that in fact worship of the servant of Allah is sometimes with fardhu usalli (prayer) and sometimes with sunna. So then it is obliged to us with the conditions of making it so that in such a way Allah will reward and reward his servant. And but it was all calculated in the worship because of the sincere intention because of Allah. not mixing with our other or other purposes. So in fact the charity that is accompanied by other goals is a shirk charity called wainnasyirka ladhulmun 'adhim (and that shirk is a great tyranny), as for the display of alms and disguising alms is a sign to alms sometimes (because looking for the hereafter and heaven) and sometimes liwajhillah wa ridho'ih (only because looking for the 'face' of God and the blessing). Then the meaning of alms appeared was only to find the surge and its contents. As for the disguising alms because he sought God.

From the interpretation of Kiai Shalih Land above, according to him in worshiping God there are two. Sometimes *fardu usalli* worship means the prayer, and sometimes the sunnah worship and is required when it is nadhar. From this, God gives a reward to his servant. The prize will be multiplied if due to sincere intention, not because of Riya' or because of a specific purpose, because it is shirk, *innashirka laz'ulmun 'azim*. Furthermore Kiai Shalih Darat explained that alms appeared (*idzhar al-sadaqah*) and alms disguised (*ikhfah al-sadaqah*). According to Kiai Shalih Darat, it contained two cues. Sadaqah revealed was due to the intention to gain merit and heaven, while almsgiving was disguised because of *liwajhillah* and seeking His good pleasure.

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<sup>47</sup> Ibid., p. 534.

According to Kiai Shalih Darat in the interpretation of Qs. al-Baqarah/2: 272, alms can be given to all living beings. Therefore, alms can be given to poor relatives, both Muslim and non-Muslim (*kafirin*), alms can also be given to animals such as dogs and wild boars, provided all of them are for the intention of Allah Almighty alone.<sup>48</sup> Because of this, Kiai Shalih Darat emphasized the interpretation of Qs. al-Baqarah / 2: 276 that Allah will add wealth to those who give alms, add blessings, and double their reward.<sup>49</sup>

From the reality of the above interpretation, it appears the moderate interpretation of Kiai Shalih Land. Alms should be understood both at once and mentally, unlike some people who understand it with the meaning of only dahir. Those who have an understanding like this only understand the release of their possessions without knowing the essence of purpose (inner meaning). While some others only understand the inner side, according to them alms giving out property is only a form of Shari'a, so that without issuing property is not a problem. The most important thing for them is the result of removing the treasure, which is to throw away the love of the world.

### ***Infaq***

In language, infaq comes from Arabic anfaqa-yunfiqu, meaning 'to spend' or 'to finance.' The scope of infaq is different from alms, Infaq is only related to or only in the form of material.<sup>50</sup> While understanding infaq in R.I. Law No. 23 years old. 2013, Article 1, Number 3 states that infaq is assets issued by a person or business entity outside of zakat for public benefit.<sup>51</sup>

According to Kiai Shalih Darat, in the interpretation of Qs. al-Baqarah / 2: 215, in the text, if a person has property, Allah commands some to be given to those who are entitled to receive it.

Wus podo takon mu'min kabeh marang siro ya Muhammad ingdalem perkorone nafaqohaken artone. Sepinten qodare ingkang kawulo infaq sinten tyang ingkang mesti kulo nafaqohi. Lamun takon mengkono ya Muhammad. moko jawabo siro ya Muhammad utawi barang ingkang siro nafaqohaken kedik utowo akeh iku moko becik siro wenehono marang bopo biyung karo. Moko lamun ijek torah moko nuli nafaqohno maring kerabat-kerabat iro ingkang podo faqir-faqir, moko nuli marang anak yatim,

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<sup>48</sup> Ibid., p. 535-536.

<sup>49</sup> Ibid., p. 546.

<sup>50</sup> Qurratul 'Aini Wara Hastuti, "Infaq Tidak Dapat Dikategorikan Sebagai Pungutan Liar", *ZISWAF*, Vol. 3, No. 1, June 2016, p. 43.

<sup>51</sup> Suma, "Zakat", p. 257.

moko nuli marang wongkang miskin, moko nuli marang wongkang podo lelungan kan podo kekurangan sangu lamun lungane ora maksiat.<sup>52</sup>

The believers have asked to you, O Muhammad, in the case of spending wealth. How much do I inform, to whom should I pay. When someone asks like that, O Muhammad, answer Muhammad, the things that you spend a little or a lot should give to your parents, but when there is leftover, give it to your relatives in need. To the orphans, then to the poor, then to travelers who are out of stock, and the journey is not to commit immorality.

From the interpretation of the above verse, Kiai Shalih Darat understands the text in the end. From this verse, it can be understood that the understanding related to infaq is clear; the first person to receive the right to be provided for is both parents (*bapa biyung karo*). Suppose there is still leftover, then the leftover is given to relatives who are faqir, to orphans, to the poor, and people who are on their way (Ibn Sabil) not in immorality. Spend your wealth with the intention of God alone. Furthermore, Kiai Shalih Darat revealed the inner meaning in verse:

Ma'na al-ishari: setuhune pitakon mu'min koyo mengkono iku keronu sangking bangete adabe wongkang ahli salik wa al-'abid. Supoyo ojo kasi nasarufaken ing suwiji-wiji sangking artone kelawan howo nafsune. Balik aruha kelawan perintah sangking syara', lan maleh ojo nguwahi suwiji-wiji sangking tingkahe kelawan hawa nafsune lan balek arep kelawan syara' ora kelawan thob'. Moko utawi infaq kelawan howo lan thob' iku maringi mahjub lan dzulmat.<sup>53</sup>

Ma'na ishari: verily the question of a believer is like that because of the manners of the salik wa al-'Abid expert. So that they do not cite anything from wealth with lust. Instead look at the command syara', and also do not change things with lust and vice versa with the way syara' not with thab '(own will). Then infaq with air and thab 'that is what makes the barrier and error.

In the above interpretation, it seems that Kiai Salalih land draws an understanding of the verse at the level of the inner meaning of the text that leads to sufism. According to Kiai Shalih Darat, the question of a believer in the verse indicates how high manners a *salik* (people who are on the path of sufism) and *'abid* (worshippers) person has. Don't let a *salik* person rationalize their property into lust but must be converted according to the way of Shari'a. And do not let them change it towards the passions that are more concerned with instincts (*tab'*). Because if it

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<sup>52</sup> Umar, *Fayd al-Rahman*., p. 388.

<sup>53</sup> Ibid.



leads to the passions and instincts, in essence, will lead to the nature ‘ujub (assume good deeds originate from himself and feel better than others) and *zulmat* (darkness / error).

According to Kiai Shalih Darat in the interpretation of Qs. al-Baqarah / 2: 219, related to providing income is the excess or the rest of their personal needs. Islamic Sharia teaches that in providing for a living, assets should not be given from assets made for their own needs. Because Muslims must also be able to do justice, they must be able to consider their benefit. He must be able to weigh the levels needed in the world and the hereafter. From this interpretation, it seems that Kiai Shalih Darat is balanced in investing wealth. Balanced here is a partial meaning of justice. And justice is part of moderate Islam.

Furthermore, according to Kiai Shalih Darat in interpreting Qs. al-Baqarah / 2: 261, the inner meaning of infaq here is someone who spends his soul and heart in the way of Allah (*fi sabilillah*). A person whose heart is offered in the way of Allah, surely Allah will develop it so that their spirit and soul will be higher than ‘arash.<sup>54</sup> He further interpreted it in Qs. al-Baqarah/2: 262, that is, according to God Almighty, the person whose infaq is a very large reward. Provided that in giving or giving away, the treasure is not exhibited to others or not to hurt the recipient. If that happens, then their infaq or alms are useless and beneficial, so the meaning of the verse above.<sup>55</sup>

While inwardly, the meaning of infaq fi sabilillah, according to Kiai Shalih Darat is infaq to seek Allah (*infaq fi talabillah*), not infaq for other than Allah (*infaq fi talabi ghairillah*). According to Kiai Shalih Darat, *infaq fi talabi ghairillah* is like infaq because he wants to be praised in this world and in the hereafter to get paradise. Kiai Shalih Darat asserted, Infaq *fi talabillah* must be clean from all the attachments of mundane or finality. The infaq was issued solely because of Allah Almighty.<sup>56</sup>

### **Analysis of Esoteric Interpretation of Philanthropic Kiai Shalih Darat**

According to Karl Mannheim in the sociology theory of his knowledge, a person’s knowledge cannot be separated from the social context that surrounds it. This theory is supported by the theory of habitus, which states a series of tendencies that encourage social actors to act and

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<sup>54</sup> Ibid., p. 514.

<sup>55</sup> Ibid., p. 516.

<sup>56</sup> Ibid., p. 518.

react in specific ways according to the conditions of the conditions they encounter. Habitus Pierre Bourdieu's theory initiated this.<sup>57</sup>

From the interpretation of Kiai Shalih Darat above, it seems to point to the meaning in a text verse. According to the opinion of the writer, Kiai Shalih Darat understands the meaning of verse with an inner understanding taking precedence in terms of its ultimate meaning. This was not without reason; the interpretation was carried out by Kiai Shalih Darat to answer the problems of the Javanese society at that time. If pulled back during the Kiai Shalih Darat, the life of the Javanese people at that time (Semarang in particular) was in a chaotic state.

The general description of Semarang at that time was a metropolitan city, with its location on the north coast of Java increasingly encouraging many people to pull over there and stop there, most of them to trade. Not only from various local regions of the archipelago but also foreign countries such as the Netherlands. Since the Dutch presence in Semarang carried out the occupation, the impact was very much felt for its citizen which caused Kiai Shalih Darat to comment in one of his works, *Minhaj al-Atqiya'*, as quoted by Misbah and Abid:

moko semowono ingdalem zaman kito iki tahun kurun pat belas 1316 H sertane kito mukim ingdalem negoro ingkang dla'if islame kuat kufure ingkang mulyo-mulyo munafike lan ino-ino mu`minin lan barangkang munkir tumindak lan barangkang haq ora tumindak moko hak temen lamuno wajib uzlah lan wajib sumingkir sangking carane wong awam ing dalem sekabihane kumpulan liyane kumpul jum'ah lan jama'ah liyane ora wenang.

So in our day in the year, fourteen 1316 H who live in a country that is weak in Islam and strengthened in kufr which is glorified by hypocrisy and those who are humiliated and something rampant, something that is not done then the truth when it is obliged to be removed from the way of lay people in hypocrisy in all groups of pilgrims and other congregations are not allowed.

The explanation of Kiai Shalih Darat above contains the situation of the Indonesian people who have plagued despicable acts while the right and praiseworthy actions are almost non-existent. This country - in 1316 AH - was a weak Islamic country, but a high level of kufr. Noble hypocrites - materially and positively -, while believers are despicable.<sup>58</sup>

At that time, Semarang was famous as a place for those who like to hold lavish parties accompanied by dances performed by the people of Semarang, which are usually performed by

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<sup>57</sup> Islah Gusmian, "Tafsir Al-Qur'an Bahasa Jawa: Peneguhan Identitas, Ideologi, dan Politik", *Suhuf*, Vol. 9, No. 1, 2016, p. 144.

<sup>58</sup> Abid, "Propaganda.", p. 102.

high-ranking Dutch officials and high Javanese officials. After 1870 Semarang became a big city. Many political, social, and cultural changes occur. Semarang is a multi-ethnic colonial city, on the other hand, the growth has a positive value, but on the other hand, it creates negative value. Positive change is understandable, but the changes that occur along with social problems become problems that cannot be ruled out. The issues that arise at that time were in the form of acts of crime such as theft, drunkenness, gambling, prostitution.<sup>59</sup>

It is in this context that Kiai Shalih Darat, as a preacher, needs to overcome the problems around him significantly. Armed with the interpretation of the al-Qur'an with its Sufistic nuances, Kiai Shalih Darat hopes to restore his people to return to the right path. Sufistic nuance, which is a process of fostering one's heart to better lead to positive things and support the development of one's ESQ (Emotional Spiritual Quotient).<sup>60</sup>

From the above, it appears that the study of his philanthropic esoteric interpretation is used as his da'wah to 'restore' the people to the right path. From this, it is understood that the Al-Qur'an through interpretation can dialogue with the surrounding social context. The same role is also carried out by K.H. Abdul Halim (1887-1962) in Sundanese-speaking Tafsier Soerat Al-Ma'oen. K.H. Abdul Halim made the philanthropy contained in Surah al-Ma'un as the legitimacy of his social activities to support the establishment of social institutions he lived. K.H. Abdul Halim took orientation in surah al-Ma'un, such as philanthropic orientation from individual to the collective, attachment to prayer with the fulfillment of dhu'afa rights', criticism of Muslim backwardness, and colonial rule over his homeland. Abdulhalim's interpretation shows that there is an attachment that cannot be separated from the social situation of the colonized nation in the face of Dutch colonial policy and competition with Chinese traders.<sup>61</sup>

## CONCLUSION

From the discussion above, it can be concluded that Kiai Shalih Darat in interpreting Islamic philanthropy with the meaning of *ishari* in the form of zakat, alms, and infaq. The results of the interpretation are inseparable from the social context that affects his life. Kiai Shalih Darat

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<sup>59</sup> Mukhamad Sokheh, "Tradisi Intelektual Ulama Jawa: Sejarah Sosial Intelektual Pemikiran Keislaman Kiai Shalih Darat", *Paramita*, Vol. 21, No. 2, July 2011, p. 155-156.

<sup>60</sup> Read more complete in Thoriqul Aziz dan Ahmad Zainal Abidin, "Dukungan Penafsiran Sufistik Alquran dengan *Emotional Spiritual Quotient (ESQ)*, dalam *Ilmu Ushuluddin*", Volume 6, No. 1, January 2019.

<sup>61</sup> Rohmana, "Tafsir Filantropiyat.", p. 590.

lived in the city of Semarang, which at that time was covered with social problems that could not be ruled out in the form of criminal acts such as theft, drunkenness, gambling, prostitution, and so forth. The results of Kiai Salalih Darat's interpretation above emphasize that he made his interpretation of *sufi-ishari*-nya as an answer to the problems he was facing.

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