



The Dimension of Sufism on the Kiai Sholeh Darat *Tahara* (Cleanliness) Ritual and Its Implication To Moderation in Islam (Study of The Book “*Lathaif At-Thoroh Wa Asrari Al-Shalat*”)

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Abstract

This paper explains the Sufi dimension in rituals of purity well known as *Tahara*, namely when performing ablution and taking a *Junub Washed*. Kiai Sholeh Darat's pegon reading is titled *Lathaif at-Thoroh wa Asrari al-Shalat*. The book was written at the end of the 19th century. Through careful reading, translation of weaknesses, discussing the context of the text, and actualizing it with current conditions, an understanding of Sufi explanations that integrates fiqh and Sufism in da'wah for the sake of an endeavor and a way of understanding Islam for Javanese society. Such patterns should be preserved so that Islam continues to be a religion of love and foster a moderate understanding of Islam for the community.

Abstrak

Makalah ini menjelaskan dimensi sufistik dalam ritual sesuci (taharah), yaitu ketika berwudu dan mandi besar melalui pembacaan naskah beraksara pegon karya Kiai Sholeh Darat berjudul *Lathaif at-Thoroh wa Asrari al-Shalat*. Naskah tersebut ditulis pada akhir abad ke-19. Melalui pembacaan dengan seksama, penyuntingan dan penerjemahan, membahas konteks teks dan mengaktualisasikannya dengan kondisi saat ini, didapati penjelasan sufistik dalam ritual tersebut yang mengintegrasikan fikih dan tasawuf. Hal itu juga bertujuan sebagai cara dakwah untuk memahami Islam yang ramah dan moderat bagi masyarakat Jawa kala itu. Dari kajian kitab ini, saya memandang pola-pola semacam itu harus dilestarikan agar Islam terus menjadi agama cinta dan menumbuhkan pemahaman Islam yang moderat bagi masyarakat.

Keywords: Purity, Ablution, Kiai Sholeh Darat, Moderate Islam

DOI: 10.22515/shahih.v4i2.1920

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Introduction

The spread of Islam in Java has a long history and has broad implications for socio-cultural life. The formation of the practice of Islamic life with a moderate (receiveable in any contexts) and accommodating face with the local traditions that are characteristic of the Islamic archipelago, especially in Java, actually can not be separated from the strategy of propagation and propaganda of Islam carried out by previous scholars, including the Walisanga in the 14th century. They are the saints and clerics who were the pioneers of Islamic propaganda in Java used to spread Islam through violence, puritans and radicals, then it could be that Islamic practices that developed in Java now also face a hard, radical and intolerant Islam with local traditions (local wisdom).

The practice of da'wah and the spread of Islam that contains the values of moderateism has continued from generation to generation, it means that the da'wah concepts are receiveable among society and inheriting the previous values from the ancients. Even in the time of Demak, known as the Kingdom or Islamic Sultanate, where the power of Demak also contributed to the propagation of Islam in Java. The values of moderateism are still running strong, local values or old values in the Majapahit period that Hindu-Buddhism is still accommodated in the Islamic realm. One proof of accommodating Hindu-Buddhist values during the Islamic rule of Demak is reflected in the architecture of the Great Mosque of Demak, which is characterized by four saka guru-style Majapahit buildings. During the Sultanate of Demak, although it was known as the first representation of Islamic power in Java, local traditions were not evicted, but were modified to be adjusted to Islamic teachings and values.

Of course, in every age, this moderate and accommodating da'wah movement faces challenges that are not light, especially from radical and puritan groups who do not allow alternative/flexible/contextual interpretations of Islam. But historically, this moderate and accommodating group has remained the most influential group in society. Puritan and radical groups, even though their movements are no less massive, still receive strong resistance from the public. A moderate and accommodating face, then became the main character (nature) of religious (Islamic) Nusantara, especially in Java.

There are many factors, both internal and external, that drive the practice of da'wah and the spread of moderate Islam in the archipelago and especially in Java. But that must not be forgotten, the strong root of moderateism was first because of the synthesis between the dimensions of Shari'a and Sufism; the dimension of *dzahir* and mind; exoteric and esoteric dimensions in the understanding and practice of Islam. The scholars and saints have spread the religion of Islam, many of which use the synthesis approach, so that the face of moderate Islam is formed. With the merging of the Shari'a and Sufism this is the character of Islam that

grows and develops in Java and the archipelago in general is a moderate Islamic character. One of the moderate and accommodative is shown by the acceptance of local values of the community that existed long before Islam came to the archipelago or Java. Because of this, it is also known that the propagators of Islam with a moderate and accommodating face are Sufi scholars or tarekat. In a sense, they not only mastered the science of Jurisprudence, but also mastered the science of Sufism.

The accommodative and compromising approach undertaken by Sufi clerics and tarekat teachers, said Simuh (2016), did not really question the purification, puritanization and formalization of religion so that the spread of Islam could be flexible, eclectic and finally could be accepted alongside the old traditions without causing tension or conflict (Simuh, 2016, p. 32). Old tradition institutions such as *kenduri*, *selametan* and other forms of cultural ceremonies could be Islamized relatively easily only with a kiai or ulama giving blessings of prayer or recitation of tahlil and holy verses of the Koran. In this way the scholars and Sufis can incorporate Islamic values without having to sacrifice or crush down the local philosophy and art and culture that has long been held by the community. The process of Islamization is then more natural and cultural, not structural and formalistic.

The face and character of cultural Islam like that makes the majority of Islamic communities in Indonesia and Java in particular have the view and awareness that to become Muslim, a community or individual does not need to formally establish an Islamic state. Islam is more positioned as complementary values, and not as an alternative ideology to the pre-existing socio-cultural system. The thing that is prioritized by moderate Islamic groups is the creation of a political system that gives freedom to its people to practice the teachings of their religion, and does not need to demand the formalization of Islamic law.

That is different from the puritan, formalistic and puritanistic views. This group usually refers to religious texts and emphasizes that the existence of the state to implement Shari'a in a comprehensive manner, both at the individual and social level, becomes a necessity. Puritan and formalistic groups view a society as an Islamic society if the country is formally based on Islam. This issue has also contributed to the intense debate on the stage of modern Indonesian political history since the republic was first founded until this moment.

The consequences of this puritanical and formalistic view include rejection of local traditions. In addition, the face of Islam that is displayed is also fairly hard and intolerant. Other impacts, generally these puritan and formalistic groups only accentuate the sharia side; the exoteric dimension of Islam, and tend to ignore the inner or metaphysical side. The typology of radical Islam itself, as said by Ulil Abshar-Abdalla (year?), is a combination of several things including religious understanding that tends to be textual (literal), views the most correct groups and groups outside themselves as wrong, and authorizes the use of

violence to eliminate people or other groups (Abdalla, 2007, pp. 56). In addition, radical Islam is also characterized by a culture of *takfirism*, namely the ease of a group and individuals to disbelieve other people who are not his group.

The tradition of disbelief by this *takfirism* group as said by Haedar Bagir (2017), is not just an attitude of disbelief of other Muslim groups who are not his group, but also develops a specific doctrine about *takfir* based on their understanding of religious teachings as read in existing religious texts, both the Qur'an, Hadith, and the thoughts of the Salaf (Bagir, 2017, p. 77). The symptoms of *taqkfirism*, Bagir continues, are not merely disbelief of non-Muslim groups, but also of non-group Muslim groups, which are based on the formulation of elaborative and discriminatory takfir doctrine. And the practice of takfir is not only limited to the level of discourse, but is associated with the exit of a person from religion and the threat of annihilation and injustice in the hereafter due to the act of takfir.

Thus, Sufism or the esoteric side of Islam is actually an important factor that helps building Islamic moderatism. By including this dimension of Sufism, Islam practised by a person or group is not dry, not textual and is therefore far from radical tendencies. Textualism and radicalism can occur, simply, in fact, a manifestation of the failure to capture the esoteric and Islamic spiritualism. The tendency to display the face of Islam exoterically or fiqh oriented is easy to make someone religiously loud and rigid. Conversely, if Islam is presented comprehensively by combining Shari'a and Sufism, religious practice and understanding will be flexible, and therefore more moderate. The scholars and guardians for centuries generally use this integrative and accommodative method, which combines the Shari'a and Sufism, so that Islam that grows and develops in Java in particular and the archipelago in general is more flexible and moderate.

If radicalism and takfirism are a dangerous threat to social life today, especially in the life of the nation and state, then an effort must be made to elaborate moderate and tolerant religious values. Among the steps taken to develop a moderate and accommodative religious pattern is to build a comprehensive system of religious understanding (Islam), in the sense of combining the values of Shari'a and Sufism; between fiqh and spirituality. As part of this step and endeavor, it is necessary to explore the thoughts of Islamic scholars and figures who have been instrumental in synthesizing these two dimensions of Islam. Thus, moderate Islamic practices, by synthesizing between Shari'a and Sufism, have strong roots and bases.

One of the prominent figures and scholars in Java who actually had a significant contribution in combining the dimensions of Shari'a and Sufism in building Islamic thought and understanding in Java was Kiai Sholeh Darat, Semarang. In a number of his works, Kiai Sholeh Darat taught the importance of Shari'a and Sufism in religious and social-social life. The influence of Kiai Sholeh Darat's thought was fairly strong in Java, especially in northern

Central Java. On this basis the majority of Muslim communities in Central Java, especially in the Pantura (North Ocean) region are known for being moderate, inclusive, accommodating to local culture and therefore fairly tolerant. This paper elaborates on how the form of teachings and thoughts of Kiai Sholeh Darat combine or integrate the values of Shari'a and Sufism, especially in sacred rituals (*thoharoh*) in Islam?

Kiai Sholeh Darat, Tasawuf and Moderatism in Islam

The complete name of the figure under study is Muhammad Sholeh Darat al-Samarani, then well known as Kiai Sholeh Darat. The name "Darat" was attached to him when he established a Pesantren in Kampung Darat, North Semarang after returning from studying in Mecca. His father Kiai Umar was a fighter and confidant of Prince Diponegoro in Northern Java, Semarang, next to Kiai Syada and Kiai Murtadha Semarang.

Kiai Sholeh Darat was born in a village called Kedung Cempleng, Mayong, Jepara, Central Java in 1820 AD / 1238 H, five years before the outbreak of the Java War (1825-1830) led by Prince Diponegoro. At the age of five years, little Sholeh was left to go to war by his father. Because, at that time, in 1825, the Java War led by Diponegoro had broken out. At that time his father, Kiai Umar, became one of the soldiers and the trust of Prince Diponegoro for the Pantura region. But unfortunately the name of Kiai Umar is not recorded in history so until now it is still difficult to trace his existence. In the history of the Java War itself, one of the kiai figures who helped Prince Diponegoro and at the same time was recorded in the history books was Kiai Maja and Sentot Ali Basha. This was observed in addition to being a war leader close to Prince Diponegoro, Kiai Maja and Sentot as the spiritual advisors of Diponegoro.

Before studying for a long time in Mecca, young Sholeh Darat first studied at various Islamic boarding schools in Java. In the explanation of Abu Malikus Shalid Dzahir, while still in Java the young Sholeh Darat learned from the kiai in Central Java such as Muhammad Syahid (Kajen Pati), Kiai Raden Haji Muhammad Shaleh Asnawi (Kudus), Kiai Ishaq Damaran (Semarang), Kiai Muhammad Nur Madzkur, Kiai Abdullah Muhammad Al-Hadi Baquni, Sayed Syerikh bin Ahmad Bafaqih Ba'alawi and Kiai Abdul Ghani Bima (Dzahir, n.d, p. 15)

Then after the Java War ended in 1830, the kiai who were originally supporters of Diponegoro were scattered everywhere, because they were the target of Dutch capture operations. Some of the kiai "migrated" to Mecca. One of them is Kiai Umar, Sholeh Darat's father. At this time, at the age of about 10 years, Sholeh Darat was invited by his father to migrate to Mecca. In Mecca, Sholeh Darat stayed a long time due to continue his studies. In the hometown of the Prophet Muhammad SAW, Kiai Sholeh Darat learned from the great

scholars at that time, including Sheikh Muhammad al-Muqri, Sheikh Muhammad Sulaiman Hasbullah, Sheikh Sayyid Muhammad Zain Dahlan (a Mufti Syafii in Makkah), Sheikh Ahmad Nakhrowi al-Mishri, Sheikh Muhammad Sholeh al-Zawawi al-Makki, Sheikh Umar al-Syammi, Sheikh Yusuf Sumbulawi and Sheikh Jamal (Mufti Hanafi).

While studying in Mecca, he was also among the same generation with other Indonesian scholars such as Sheikh Kholil Bangkalan and Sheikh Nawawi al-Bantani. He was in Mecca until he became a famous great scholar. In the 19th century until the 20th century Mecca was still the center of education of the world's scholars, including the Ulemas of the archipelago, especially Java. The Nusantara clerics who lived, studied and taught in Mecca also formed a network of Nusantara scholars. This is evident by the existence of a Javanese village in Mecca in the 19/20 century known as Ashab al-Jawiyyin (Javanese brothers) or Jamaah al-Jawiyyin (Javanese Community). Although the name literally uses the word "Javanese", this community actually accommodates all scholars from the archipelago and even throughout Southeast Asia, including Malay and Filipino (Pattani).

Kiai Sholeh Darat was included in the network of Nusantara clerics in Mecca. While in Mecca and already known as a great scholar, he made many contacts with other Nusantara scholars such as Sheikh Kholil Bangkalan, Sheikh Khotib al-Minangkabawi, Sheikh Nawawi al-Bantani, Sheikh Machfudz at-Termasi, KH. Tolchah Cirebon, KH. Abdul Jamil Cirebon, KH. Hadi Girikusumo and others. The kiai Nusantara in Mecca at that time were not only teaching, they were also active among others, writing many books. Among the well-known archipelago scholars are Shaykh Nawawi al-Bantani and Kiai Sholeh Darat himself. The book by Kiai Sholeh Darat was published in the Middle East and in Singapore.

After he had been studying and struggling in Mecca for a long time because of his identity, Kiai Sholeh Darat then returned to his home and settled in Darat, Semarang. He actually had a great opportunity to live well and honorably in Mecca because he had become a great scholar but, there are other considerations and more important (nationality belonging) than just personal interests that require him to return to his home Darat. One of the main considerations to return to the homet, at that time the Javanese people were still overcome by ignorance in religion aspects. Therefore, he then chose to return to his home, while his father remained in Mecca until the end of his life.

Noted in history, the return of Kiai Sholeh Darat to the home is also because of the efforts of Kiai Hadi Girikusumo. In the view of Kiai Girikusumo, with his extraordinary level of wisdom, it is truly a pity that he continued to live in Mecca. A pious classmate of Kiai Sholeh Darat would be more useful and much needed in the home, given that Javanese society at that time was still overcome by ignorance and confinement due to colonialism. However, to bring back Kiai Sholeh Darat to the mother? at that time was not an easy matter. A side from

being controlled by the colonialism regime in Indonesia, he also still has a teaching contract with the government of Mecca. To deal with this difficulty, Kiai Girikusumo took an unusual method, which was to put him in a chest and then bring it to the mother Darat. But when he arrived in Singapore, this strategy was discovered by the security forces so that Kiai Sholeh Darat was accused of being an intruder. He was detained by Singapore security. To free Kiai Sholeh Darat, Kiai Girikusumo then invited other Nusantara clerics to contribute to make up for the Kiai Sholeh Darat. This effort was successful. So that Kiai Sholeh Darat could return to the Land of Java, which he had left for so long.

After arrived in Java, Kiai Sholeh Darat finally settled in Kampung Melayu Darat, northern Semarang. He was taken by a son-in-law by KH. Murtadlo, a fellow soldier of Kiai Umar, father of Kiai Sholeh Darat. When in Mecca, he had married, but by the will of God, his wife died. This sad news reached the ears of Kiai Murtadlo. So Kiai Murtadlo then sent a letter to him who was then still in Mecca to return to his home to continue his father's struggle establishing people beliefs in Islamic ways. But at that time he did not immediately fulfill Kiai Murtadlo's request.

Only in the following periods, at the initiative of Kiai Girikusumo, Kiai Sholeh Darat could only return home. When he arrived in Java, Kiai Sholeh Darat was immediately married to Kiai Murtadlo's daughter named Shofiyah. After getting married Kiai Sholeh Darat then chose Kampung Melayu Darat as his residence. In Kampung Melayu Darat, he founded a pesantren which is famous for the Pesantren Darat. Abdullah Salim suspected that the Kiai Sholeh Darat Islamic boarding school was established around the 1880s. This year is only an allegation from one of the descendants of Kiai Sholeh Darat, because in that period he was in Semarang and chose the Darat area as his residence. If this suspicion is true, according to Annasham, Darat Islamic boarding school is a fairly old boarding school in the city of Semarang.

The Islamic Boarding School, said Annasham, is located in northern Semarang near the beach, approximately 2 km from the heart of the city on Jl. Bojong At that time, the characteristics of the rapidity were not so different from those in general Islamic boarding schools. It's just that the building is mostly made of wood. Inside the pesantren complex there is a mosque made of teak wood and a hostel for students and Kiai's house. Because after Kiai Sholeh Darat's death there were no descendants who were able to take care of this pesantren, the pesantren was finally abandoned for a very long time. At present, the Darat of the former Kiai Sholeh Darat pesantren has turned into a resident's village. But in this village there is still standing Kiai Sholeh Darat Mosque. This mosque is a continuation of the mosque that was built by Kiai Sholeh Darat. The students who study at this pesantren are part of the city and part of the city. From within the city including Kampung Pencikan (Ali Barkan), Kampung terboyo (Kiai Sya'ban), Kauman Village (Kiai Sahli), etc. While from out of town include Kendal, Pekalongan, Sayung Demak, Together, Rembang, Salatiga, Yogyakarta, Tremas, etc.

According to Abdullah Salim, in the last years of the life of the Kiai Saleh Darat Islamic boarding school, there were more than one hundred students remaining. Even later it was found that RA. Kartini was also a student of Kiai Sholeh Darat. Among the Kiai Sholeh students were large scholars who were scattered in various regions on the isDarat of Java. In the Annasahm narrative, among the Kiai Sholeh Darat students who later became major scholars in the country were K.H. Hasyim Asy'ari, founder of N.U. (d. 1366 H / 1947); K.H. Mahfud Tremas (d. 1338 H / 1920 AD); K.H. Ahmad Dahlan, founder of Muhammadiyah (d. 1329 H / 1919); K.H.R. Dahlan Tremas, a celestial expert he was taken as the son-in-law of Kiai Saleh Darat (d. 1357 H / 1939 H); His works include the eternal prayer time calendar, at the As-Sajad Sendangguwo Mosque that calendar is still in exist today.

Then, he was going to KH M. Moenawir, founder of the Krapyak Islamic boarding school in Yogyakarta; Kiai Dahlan, Sarang Rembang; KH. Abdus Syakur al-Sauda'i bin KH. Muhsin, Sarang, Rembang; Kiai Amir (d. 1357 H / 1939) Pekalongan, son-in-law of Kiai Saleh Darat; Kiai Idris, Sala. His real name of Kiai Idris is Slamet (d. 1341 H / 1927 AD) who revived the Jamsaren Islamic Boarding School founded by Kiai Jamsari; Kiai Abdullah, Bandungrejo, Mranggen's father Kiai Haji Fadzil, when I met him was 106 years old, born in 1894 AD, now died; KH. Abdullah Sajad (d. 1917 AD) founder of the Sendangguwo Psantren, now, this pesantren has now developed into many under the care of his grandchildren; KH. Sya'ban bin Hasan (d. 1364 H / 1946 AD), the village of Wot Prau Semarang, including falaq experts of his day; KH. Abdul Hamid (d. 1348 H / 1930 AD), Kendal. A book by "*Al-Jawahir al Asami fi Manaqibi Sheikh Abdul Qadir Jailani*"; KH. Tohir, son of Kiai Bulqin successor to Mangkang Wetan Islamic Boarding School, West Semarang; KH. Sahli, Kauman Semarang; KH. Dimiyati, Tremas, biological brother of Kiai Dahlan. 18; Kiai Khalil Rembang; KH. Ridwan bin Mujahid Semarang, his work "*T'anutul' Awa fi Mufhimmati Syara 'Al-Islam*"; Kiai Abdussamad, Surakarta, father of Kiai Muhab Arifin; Mr. Ali Barkan, Semarang; Kiai Penghulu Tafsir Anom, the head of Surakarta Kraton, father of KHR. Muhammad Adnan; Kiai Yasir, Baring, Rembang; Raden Sosro Saputro alias Muhammad Salim, Ajung Penghulu Daratrad Banyuwangi. He became a student of Kiai Sholeh and studied several books including Kitab al-Bajuri, Fath al-Mu'in, I'anat Tholibin, and Mughni al-Muhtaj for two years; Kiai Abdurrahman bin Qasidil Haq, Founder of Mranggen Islamic Boarding School, now Futuhiah.

The Islamic boarding school became the center of the Kiai Sholeh Darat activities. In addition to teaching students, giving sermons in various places in Central Java, Kiai Sholeh Darat also actively wrote books. Almost all of Kiai Sholeh Darat's books are written in pegon (Arabic script but Javanese language). The aim of this was that Javanese people can read their teachings. There are dozens of books that have been composed by Kiai Sholeh Darat. Among his works are: The Book of Tafsir Faidurrahman, finished written on 7 Muharram

1311 H / 1893/94 AD and printed on 29 Jumadi Al-End in 1311 H by printing the Haji Muhammad Amin Singapore; The Book of *Lathoif al-Thoharoh Wa Asrori al-Solat*, which was finished written on 7 Muharram 1314 H / 1896/97 AD.²³ The book that I have is a print of Sheikh Abdullah Afif Cirebon, Al-Mishriyah printing, 22 April 1959; The book of *Jauharot al-Tauhid*, it is not clear what year it was written. Printed by Al-Mishriyah Cirebon printing press, without years; The book "*Iki Buku Fasholatan Wong' Lay* printed rights by Haji Muhammad Amin, Singapore, Kampung Melayu Lorong Pahang in 1315H / 1897/98 AD; The book "*Puniko Hadith al-Ghoythy lan Syarah Barzanji tuwin Nazhatul Majaalis*" by Kiai Saleh Darat was finished written on Sunday Night at 10 am Rajab in 1314 H / 1896/97 AD and written by Raden Atmo Suwongso Manteri Teykenar. Printed by Singapore's Haji Muhammad Amin publisher in 1316 H; The book "*Hadza al-Kitab Matn al-Hikam*" which was completed in 1289 H / 1870/1 M.²⁷ The book that I have printed Toha Putra Semarang without the handwritten year KH. Mahdum Zein Mranggen; The book "*Hadzihi Book of Munjiyat*" was finished written 1307 H / 1889/90 M. The third printing of Al-Mishriyah printing, Sheikh Abdullah Afif Cirebon, reprinted Toha Putra Semarang; The book "*Hadza Book Majmu'at al-Shari'ah al-Kafiyah Li al-'Awam*" This book was written in 1309 H with the Arabic numerical code number "*Ghusthi*" consisting of the letter *ghin* = 1000, *syin* = 300 and *nun* = 9 to be exact 1309 H AD 1891/2.

Almost all of Kiai Sholeh's works teach about the sciences of Shari'a and Sufism. In this case Kiai Sholeh Darat was apparently inspired by al-Ghazali, a scholar who succeeded in integrating fiqh and Sufism so as to make the understanding of Islam balanced and moderate. For his achievements and services to teach Islam integratively, by synthesizing between fiqh and Sufism, Kiai Sholeh Darat is also touted as "the Al-Ghazali of Java". Judging from the typology of his teachings in a number of his works, Kiai Sholeh Darat teaches Islamic moderatism. So it is natural that the students and their adherents until now emerge as moderate figures because the practice of Islam always emphasizes the balance between Shari'a and Sufism.

The Javanese, especially the northern part of Central Java, is known as the Nahdliyyin area which is thick with Sufism traditions, so that its Islamic pattern is known as moderate. This is because the people of Central Java, especially the Pantura area, read a lot and are familiar with the teachings of Kiai Sholeh Darat which is comprehensive and balanced between Shari'a and Sufism. Among Kiai Sholeh Darat's works, which clearly explains the integration of Shari'a and Sufism is the book of *Lathoif al-Thaharoh wa Asrari al-Sholat*.

Shari'a and Tasawuf in the book *Lathoif al-Thoharoh Wa Asrari al-Shalat*

The book of Kiai Sholeh Darat was originally titled rather long, the Book of Lathaif al-Thoharoh wa Asrari al-Sholat fi Kaifiyatiu Shoilat al-Abin wal Airifin (The book that explains the nature of holiness and the secrets of prayer in the procedure for the worshipers and experts of ma'rifat). Judging from the title, the direction of the discussion of this book is already visible. In short, this book tries to explain the meaning of holiness both in dzahir (shari'a) and inwardly (tasawuf). Although the title of this book uses Arabic, the contents and explanations use the *pegon* script. Pegon is Javanese writing using Arabic letter as its medium. The integration of Shari'a and Sufism carried out by Kiai Sholeh Darat, one of which is reflected in his views about the rituals of "purifying" (*thoharoh*) contained in this book.

On the introduction, Kiai Sholeh Darat explained:

"Lan serehne ora sah salat anging kelawan arep suci dzahire lan batine maka dadi mertelaaken ingsun ing hakekate sesuci lan asrare lan ashale"

Meaning:

Since it is not accepted prayer unless it is pure in both the dzahir and inward sides, then I explain the nature of holiness and its secrets and origin.

In terms of ablution, here the kiai Sholeh Darat explains the meaning of ablution and a *Junub* bath (bathing after a sexual activities). Then, he continued with an explanation of the meaning of the nature of prayer. In the initial stages, Kiai Sholeh Darat explained ablution in sharia or fiqh. If someone wants to offer prayers and is not yet pure, then he must perform ablution by washing his face, hands up to his elbows, then rubbing some of his head and finally washing both feet above his ankles. Then if someone wants to pray but before he had sexual activities with a husband and wife (*junub*) then he is not enough to perform ablution, but must have a big shower.

He develops the explanation of Tahara and Sholah based on the Qur'an Surah Al Maidah, verses 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ.....

Meaning :” O believers, if you want to pray, then wash your face and hands up to the elbows, and sweep your head and (wash) your feet up to your ankles ... “

The above verse according to Kiai Sholeh Darat is actually addressed to the true believers. Who are these essential believers called? According to Kiai Sholeh Darat are those who are

still spirits and live in the realm of warwah and mitsaq (agreement realm). When in the spirit world and the nature of this agreement, said Kiai Sholeh Darat, the spirits were asked by God: “*Alastu birobbikum Qolu: Bala!* (Am I not your god, they answered: yes). With this event in the spirit realm, for Kiai Sholeh Darat it is true that it has also become an essential basis for humans to practice worship, including holiness and prayer.

When God asked the “spirits” in the spirits and mitsaq, the spirits of all humans at that time were divided into four ranks (shof): shof or first row was the ranks of the spirits of the apostles and prophets, then the second was the spirit row the clerics and saints, the third is the ranks of the souls of believers and the fourth is the ranks of the munafiq and infidels.

Related to the word of God which contains the agreement between the spirit and God, said Kiai Sholeh Darat, the first line of the spirit heard directly from God, then the second line of the spirit heard the agreement with the *musyaadah* (witnessing) of the dawned of the Prophets and Messengers, then the third line of the spirit heard the word of God was from the scholars and saints, then their fourth line only heard a sound but did not understand what it meant, even so this fourth line still went along to answer: *Bala* (yes). Because this fourth line, namely the ranks of the infidels and munafiq, said Kiai Sholeh Darat, it is very natural that when they are born into the world they do not want to worship and obey Allah’s commands, including prayer.

Or they want to pray, but only their mouths; only the time frame, not to touch at the level of the spirit, and this is the word Kiai Sholeh Darat on the pattern of hypocrisy prayers. So according to Kiai Sholeh Darat, the character and behavior of humans in this world, whether he became a believer, infidel or hypocritical is actually very closely related to the position of the line when he was still in the spirit and *mitsaq*. Therefore, the word of God above which contains the commandments as sacred as when going to perform the full prayer is only addressed to the first, second and third ranks, because these three lines are the ones who really hear the word of God and are willing to obey it.

Then how does Kiai Sholeh Darat interpret sufistically the procedure of purification cleaning, which is ablution in Islam which is basically the command of Allah in the spirit and *mitsaq*? When someone is washing his face in wudu, said Kiai Sholeh Darat, in essence he is not just wiping his face physically but to eliminate sins and impurities caused by someone using his eyes and face to see things that smell bad and see the decoration of the world. Then when washing both hands in wudoo’, said Kiai Sholeh Darat, it was essentially to purify the life of a believer who often depended on creatures. For Kiai Sholeh Darat someone who depends his life on fellow creatures, and not to God, Sufism is part of the error (disobedience). Furthermore, when washing his true head to instill a sense of *tawadlu* ‘ (humble), and when washing both legs meaning intrinsically, said Kiai Sholeh Darat, is to protect one’s life with

noble morals (*akhlak mahmudah*), which in Kiai Sholeh Darat means purifying the character human being covered by dirt dust with morals is easy. The water used to purify all members of the body in wudu said Kiai Prayer Darat is repentance and forgiveness.

Furthermore, when humans have intercourse with their husbands or wives, they are required to take a large shower. The purpose of this big bath in Sufism, as said by Kiai Sholeh Darat, is in order to purify one's heart and soul because it has fallen into pleasure with the non-God. When someone plays intimate (*junub*) with their husband or wife, for Kiai Sholeh Darat, that person has turned his back on God; he would have drowned with pleasure with human being and not with God. Because the soul, the mind of one's heart has turned away from God - due to drowning in sexual pleasure - then said Kiai Sholeh Darat he had to take a bath with the intention of cleansing his heart and soul of his negligence to God. To purify the heart of this *junub*, said Kiai Sholeh Darat, one must bathe in monotheism and sincerity.

In his explanation, Kiai Sholeh Darat later emphasized that purification ablution and prayer are not only to purify physically, but more importantly, to purify one's heart and soul in order to attain high monotheism. The reason is, a person will not achieve noble and holy monotheism if one's heart, soul and mind are still dirty and full of sin. Therefore ablution, bathing and prayer is essentially oriented to improve and purify the heart or soul. This is the meaning, said Kiai Sholeh Darat, which is implicit in the hadith of the Prophet Muhammad which reads: "All of you ablution with the water of *Ismullah*" (*Tawaddhauu bi ismillah*).

Related to monotheism itself, Kiai Sholeh Darat explained that in order to truly reach true monotheism, one must purify his heart and lust with water called Kiai Sholeh Darat: "living immorality". He also washed his heart with water called "leaving feeling obedient to God". Not only that, one must also purify his heart of his interest in the glitter of the world, then finally, to be able to achieve true monotheism, someone said Kiai Sholeh Darat, must cleanse his heart and soul with five things: (1) guarding himself from women, (2) safe the sex both male (*dzakar*) and female (*farji*) Muslim, (3) protecting the rectum, (4) protecting the loss of reason, and (5) protecting the heart.

Keeping yourself away from women means that a person's heart is not easily attracted to and tempted by women. For Kiai Sholeh Darat, women are part of the beauty of the world. People who are easily tempted by women, will fall into the pool of adultery so that people like this will be full of dirt because they are attracted by worldly beauty. Then, keeping the *dzakar* or *farji*, keeping the rectum and keeping the loss of mind are symbols of the forgetfulness of the heart (*Ghoflatul Qolbi*). It means to keep the forgetful heart from remembering Allah.

Furthermore, related to this sacred problem, Kiai Sholeh Darat also quoted the views of Imam Annisaburi about purify ablution. According to Imam Annisaburi, purifying the heart has eight meanings: (1) the purity of the heart (*fuad*) of all things other than Allah (*ma*

Siwa Allah); (2) the sacred eye of the mind (*sir*) by means of *musyaadah*, (3) the purity of the heart (*shadr*) with the attitude of the *roja'* and *qonaah*, (4) the sacred spirit with the nature of life and authority (*haibah*), (5) the sacredness of the stomach by eating halal things (6) the sanctity of the body by means of lust, (7) the sacredness of both hands by instilling an attitude of shame to eat things that are doubtful also by increasing the mujahadah and worship, and (8) the sacred oral with how to multiply dhikr and seek forgiveness.

That is the concept of Sufism of purify ablution from Kiai Sholeh Darat related to sanctification in Islam (*Wudu* and *Junub* washings). In this case Kiai Sholeh Darat asserted that in fact the main purpose of purification, both purifying the body or clothing, both purifying with ablution and bathing, is that the ultimate goal of *Tahara* is to purify the heart and spiritual heart.

The Importance of Tasawuf and its Implication to Moderatism

The purpose of Kiai Sholeh Darat to explain religious teachings based on Sharia and Sufism is to form good behavior for a religious person. *Tahara* is one of the important teachings in Islam. Prayers will not be accepted if the *Tahara* method by someone does not meet the requirements. But unfortunately this important teaching so far by most Muslims is only interpreted and seen physically. As if someone purifies by fulfilling the Shari'a procedure, but then it's over. Whereas for Kiai Sholeh Darat, sacredness that only occurs in physical aspects is not enough to truly make one's worship perfect. In order to truly reach the level of 'perfection' in religion, Kiai Sholeh Darat included Sufi understanding in religious teachings, especially *Tahara*. In this Sufi context, the thing emphasized by Kiai Sholeh Darat is the importance of cleaning the heart of all kinds of spiritual impurities. Because this heart in the structure of the human body and soul is the main controller. The merits of one's mind and behavior are greatly influenced by the heart. Therefore, if someone wants to behave well, good character and good character, then one of the keys for Kiai Sholeh Darat must understand and practice the values of Sufism in its religious practices. Because, the main purpose of Sufism is to purify the heart (*tazkiyatun nafs*). People who behave badly such as abusing and insulting others, like hurting their siblings, like to Darater, spread lies and hoaxes, like to provoke the community so as not to get along well, kill or bomb other people and so on are in essence a reflection of a dirty heart.

Therefore, Kiai Sholeh Darat always teaches the importance of maintaining and cleansing the heart through Sufism so that a person or a community has noble character and behavior (having an easy character). With the sanctity of the heart, one avoids cruel and bad behaviors. Even Kiai Sholeh Darat stated that cleansing the heart and spiritually of all impurities is *fard 'ain*: meaning that everyone will sin if he does not do this. In this case Kiai

Sholeh Darat said:

“Utawi nyuiceni qalbuurohani saking najis pekertine ingkang ala iku fardhu ain, balik luwih fardhu-fardhune thoharoh, lan tetapi sarihne ana sesucine ing dalem dzahirul badan iku ngelabeti ing dalem sucine qalbu lan ngelabeti ing dalem padange qalbu, maka serihne mengkono maka dadi den wajibaken wudhu utoto ados keronu arah sucine batin”

Meaning:

As for purifying *Qalburruhani* from unclean bad behavior that is *fardhu ain*, even more than *fardhu kifayah thoharoh*, and but because the purification of the physical body includes the purification of the heart, covering the light of the heart, then the ablution or bathing must actually purify the mind.

With his teaching like that, Kiai Sholeh Darat in this book asserts that Islam is actually an amalgamation of aspects of Shari’a, essence, *tarekat* and *makrifat*. If one of them does not exist or is ignored, then one’s Islam is not “perfect”. So when someone does a physical cleaning like Wudu or a Junub Washed as prescribed by Allah, then one must do it even more optimally to achieve spiritual purity. Achieving this purity of heart or spiritual purity, according to Kiai Sholeh Darat, is indeed a gift from God. But Kiai Sholeh Darat also asserted that humans or Muslims must strive to achieve it.

Kiai Sholeh Darat called on that after a person performs ablution and physically bathes, that person must also perform ablution and bathe inwardly. Ablution and inner bathing, said Kiai Sholeh Darat, is actually a symbol of cleansing the heart of despicable qualities. So when a person has cleansed himself physically with ablution or bathing, then at the next stage he must cleanse his heart and spirit from bad qualities; from the attributes of *Shaykhoniyah* and from the qualities of bestiality. Thus, the meaning of ablution is really actualized in life. After doing this “ablution”, which is to cleanse the heart of bad qualities, one must then leave his love for worldly things that reside in his heart, and after that he then confronts his heart fully with Allah SWT.

With his teachings that are integrative in such a religion, the ideas of Kiai Sholeh Darat actually have the potential to be used as a basis in building moderate thoughts and attitudes in Islam. By accommodating the values of Sufism as part of the practice and understanding of Islam, one’s religion becomes balanced and moderate: both in the context of physical and spiritual; individual and social and rational and textual. With balance or moderation through this Sufism, in understanding a person not only depends on the text, but also on the context.

Because, approaching the text with intuition and spiritual approach, people will explore the meaning of the text as deeply and broadly as possible, so as to avoid the trap of intellectualism. During this time textualism or understanding of religion in an ancient manner

became one of the factors in the birth of a shallow, hard, radical and therefore intolerant understanding of religion. Groups that are trapped in radicalism and textualism that give birth to harsh and intolerant behavior are one of the factors due to the understanding and practice of their religion which tends to highlight the side of exoterism and formalism so that it does not touch on the spiritual side. The attitude of flexible, gentle and humanis will appear if the spiritual and spirituality aspects are used as a basis in understanding and practicing religion. It is the initial point to enter into the spiritual space, especially when dealing with religious teachings and doctrines, it is Sufism.

Thus, the attitude of moderateism is very relevant if it is associated with Kiai Sholeh Darat's offer in this book. Especially in this book, Kiai Sholeh Darat clearly emphasized that the main purpose of Sufism is to cleanse the heart, and the main purpose of cleansing the heart is to give birth to good and noble behavior and morals. Moderate behavior is actually a noble behavior in the context of religious life, especially in a pluralistic and multicultural society, nation and state.

With a moderate attitude, then each individual or social group can be possible to be loving, loving and loving each other. Social care can also grow well when this moderate attitude can apply in social life. Because, through moderate attitude makes a person become inclusive and open minded so that he is able to dialogue and communicate with others. This is different from the extreme attitude which generally makes a person exclusive and close minded so that they are reluctant or even refuse to dialogue and socialize with the wider community. These exclusive people generally only want to socialize and gather with their groups because they see people outside themselves as heretics and even infidels.

Nowadays, due to the flood of information as a consequence of the development of the digital revolution, people tend to be exclusive in following Islamic ways. The most dangerous thing is not a few people who understand religion through digital technology or social media in less depth, so it is easy to make them be tough and intolerant of other people who are different. In this cultural context, religion is often used to ignite the emotions of the masses; very potential to incite certain groups to ignite conflicts with other groups. Especially if cultural trends like this are influenced with political interests.

In a chaotic situation filled with social tensions, due to the strengthening currents of radicalism and fundamentalism, Sufism which is based on mysticism can be anti-thesis of such religious tendencies. Because, as Haedar Bagir (2019) said, mysticism is actually an antidote to religious fundamentalism and radicalism. This is because mysticism and spiritualism have more value, that is, their nature promotes love, peace and cooperation, not hate and opposition and annihilation. The attitude of social life based on love, peace and cooperation and far from the tendency to hate and hostility is a reflection of a moderate and tolerant attitude in religion.

In this context, Sufism as the basis of the spiritual dimension, mysticism and spiritualism, has the potential to radiate a spirit of love for all living things, especially for all humanity. So the socio-religious life of Sufism can encourage a person or society to be moderate. Kiai Sholeh Darat's teachings like those in his book are therefore very likely to be elaborated further as an effort to form moderate views and attitudes in religious life that are currently very much needed, both in Indonesia and in the world.

Conclusion

The Book of *Lathaif al-Thoharoh wa Asrari al-Sholat*, authored by Kiai Sholeh Darat, teaches an integrated system of understanding and practicing religion (Islam) by combining the Shari'a and Sufism, through its discussion of the problem of "Abulution" (Tahara) and prayer. Purity Abulution here meant by Kiai Sholeh Darat not only refers to physical purity, but also purity of heart and spirit. Patterns of religious understanding like this are needed for the creation of moderate thought patterns and attitudes for the creation of a social-religious life that is full of love, mutual love, peace and far from violence and conflict. Thus, the moderate attitude which is based on the spirit of Sufism is the opposite or antithesis of the radical, exclusive, puritan and hard attitude which has recently begun to strengthen. Religious understanding and practice that accommodates Sufism can be to minimize the tendency of textualist and exclusive understanding of religion which is suspected as one of the causes of the birth of extremism, radicalism and terrorism. In addition, a moderate attitude based on the spirit of Sufism can make a person appreciate local traditions as well as other more contextual values. Moderatism inspired by the values of Sufism encourages people to be inclusive and accommodating to differences, including differences related to locality.

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