

EXPLORING THE DYNAMICS OF KOPISODA IN PRESERVING THE INTELLECTUAL LEGACY OF KH SHOLEH DARAT IN MODERN ISLAMIC THOUGHT

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ABSTRACT

Amid rapid modernization, KOPISODA (Komunitas Pencinta Kiai Sholeh Darat) has emerged as a community dedicated to reviving and preserving the intellectual legacy of a prominent Islamic scholar KH Sholeh Darat. This study explores the dynamics of KOPISODA's activities across Semarang, Yogyakarta, and Klaten, focusing on three core questions: (1) What is the historical trajectory of KOPISODA's development? (2) What factors have contributed to its continuity? (3) What are its contributions to Islamic thought in Indonesia? Employing a qualitative method with historical and phenomenological approaches, data were collected through observation, interviews, documentation, and other relevant sources. Findings indicate that KOPISODA has evolved from a social gathering group into a research-oriented community. This transformation is reflected in its efforts to collect, preserve, digitize, translate, and publish KH Sholeh Darat's works. The community's sustainability is supported by the enduring influence of KH Sholeh Darat, the dedication of its founders, backing from his descendants, and the sustained commitment of its members. KOPISODA's initiatives have not only preserved Javanese-Islamic traditions but have also contributed to the transmission and transformation of moderate Islamic knowledge that harmonizes religious values with national identity.

Keywords: Dynamics, KOPISODA, Transmission-Transformation of Islamic Knowledge, KH Sholeh Darat's Thought

ABSTRAK

Di tengah arus modernisasi yang pesat, KOPISODA (Komunitas Pencinta Kiai Sholeh Darat) hadir sebagai sebuah komunitas yang berdedikasi menghidupkan dan melestarikan warisan intelektual ulama terkemuka KH Sholeh Darat. Studi ini mengkaji dinamika kegiatan KOPISODA di Semarang, Yogyakarta, dan Klaten, dengan fokus pada tiga pertanyaan utama: (1) Bagaimana lintasan historis perkembangan KOPISODA? (2) Faktor-faktor apa saja yang berkontribusi pada keberlanjutannya? (3) Apa kontribusinya terhadap pemikiran Islam di Indonesia?

Menggunakan metode kualitatif dengan pendekatan historis dan fenomenologis, data dikumpulkan melalui observasi, wawancara, dokumentasi, dan sumber relevan lainnya. Hasil penelitian menunjukkan bahwa KOPISODA telah berevolusi dari kelompok perkumpulan sosial menjadi komunitas yang berorientasi pada penelitian. Transformasi ini tercermin dalam upaya mereka mengumpulkan, melestarikan, mendigitalisasi, menerjemahkan, dan menerbitkan karya-karya KH Sholeh Darat. Keberlanjutan komunitas ini ditopang oleh pengaruh abadi KH Sholeh Darat, dedikasi para pendirinya, dukungan dari keturunannya, serta komitmen berkelanjutan dari para anggotanya.

Inisiatif KOPISODA tidak hanya melestarikan tradisi Jawa-Islam, tetapi juga berkontribusi pada transmisi dan transformasi pengetahuan Islam moderat yang menyelaraskan nilai-nilai agama dengan identitas nasional.

Kata kunci: Dinamika, KOPISODA, Transmisi-Transformasi Pengetahuan Islam, Pemikiran KH Sholeh Darat

INTRODUCTION

At the midst of the wave of globalisation and spiritual identity crisis, the scholarly spirit of KH Sholeh Darat has risen as a beacon of Islamic scholarship from the past that continues to shine to this day. The intellectual legacy of KH Sholeh Darat, embodied in his works across various branches of Islamic knowledge (i.e., *Dirâsât Islâmiyyah*)¹ has given rise to a new community known as

¹Islamic Studies is an in-depth examination of various branches of knowledge within Islam, including Tafsir, Hadith, Fiqh-Ushul Fiqh, Kalam, History, Sufism, and Islamic Philosophy. M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar, 2006). Abdullah, 155. Abuddin Nata, *Metodologi Studi Islam*, Cet. 20 (Jakarta: Rajawali Press, 2013), 8.

KOPISODA (Komunitas Pecinta Sholeh Darat/*Kiai Sholeh Darat Lovers Community*). This community was initially established in 2016 in Semarang and has since expanded to Yogyakarta, and Klaten². A wide range of study activities have been conducted by this community, including reading and discussing KH Sholeh Darat's works, in term of topics such as fiqh, sufism, theology, and tafsir.³ KOPISODA has actively worked to safeguard the works of KH Sholeh Darat by collecting, maintaining, digitizing manuscripts, translating, and publishing his writings.⁴ Alongside this, they are dedicated to preserving important religious traditions for the santri community, including reading the *Maulid Dzibâ'*, performing *tahlil*, visiting graves, and organizing *haul* (commemorative gatherings).

This phenomenon is intriguing because KH Sholeh Darat (d. 1903) has become a unique icon in the context of the transmission and transformation of Islamic knowledge in Indonesia. Several prominent scholars of the Archipelago, such as Sheikh Nawawi al-Bantani (d. 1897), Sheikh Mahfud al-Tarmasi (d. 1920), Sheikh Hasyim Asy'ari (d. 1947), and Sheikh Ihsan al-Jampasi (d. 1952), also authored significant religious works⁵, but

²Interview with Kiai Agus Tianto, Dr. Moh Habib Kamil (Chairman of KOPISODA Yogyakarta), and Muhammad Ikhwan (Secretary of KOPISODA, Semarang), on January 23, 2024, and see, 'Report on the Official Opening of KOPISODA Yogyakarta Branch,' on Warta Usm, "Kopisoda Cabang Yogyakarta Resmi Dibuka | Warta USM," January 22, 2024, <https://warta.usm.ac.id/kopisoda-cabang-yogayakarta-resmi-dibuka/>.

³ Researcher's observation in the KOPISODA community and KOPISODA WhatsApp posts, on July 3, 2024.

⁴Summarized from an interview with Dr. H. Moh Habib and several KOPISODA members, as well as observations during the researcher's participation in the KOPISODA launching event at PP LSQ ar-Rohmah Yogyakarta on January 21, 2024.

⁵Just as an example of their works, Sheikh Nawawi al-Bantani wrote *Marâh Labîd li Kasyfî Ma'nâ al-Qur'ân al-Majîd*, *Nashâih al-'Ibâd*; Sheikh Mahfud al-Tarmusi wrote *Is'aful Mathali' bi Syarhi al-Badru al-Lami'*, *Nazhmû Jam'u al-Jawami'*, Sheikh Muhammad Ihsan al-Jampasi wrote *Siraj al-Thalibin*, *Syarah Minhaj al-Abdidin*, *Irsyad al-Ikhwan fi Syurbati al-Qahwati wa al-Dukhan*; and KH Hasyim Asy'ari wrote *Risalah Ahlussunnah wal Jama'ah* and *al-Qanun al-Asasi li Jam'iyah Nahdlatul Ulama*. See, Thoriq

they do not have a unique community like KOPISODA. Even though KH Sholeh Darat had no descendants to carry on his intellectual legacy, and his pesantren (Islamic boarding school) ceased to exist after his passing, KOPISODA has managed to preserve and continue his legacy in a fascinating way. The opening of a KOPISODA branch at the *Pondok Pesantren LSQ ar-Rohmah* in Bantul, Yogyakarta, marks a significant milestone in this phenomenon. Besides serving as a forum for social gatherings among Ulama and academics, KOPISODA has also become a platform for the public to study, safeguard, and preserve the knowledge of the Ulama Nusantara, particularly the works of KH Sholeh Darat.⁶

However, research on KH Sholeh Darat to date has mainly focused on uncovering his intellectual thought through academic studies, along with various critiques and appreciations. In short, there has been no comprehensive study regarding the existence of the KOPISODA community in relation to its activities and studies. Therefore, this research aims to explore the dynamics of activities and studies within the KOPISODA community, addressing the following questions: 1) How is the historical dynamic of KOPISODA's activities and studies? 2) Why has KOPISODA been able to survive until now? and 3) What is KOPISODA's contribution in the context of the transmission and transformation of Islamic knowledge in the Archipelago?

Several studies on KH Sholeh Darat can at least be categorized into two types. First, library research, focusing on how the intellectual framework of KH Sholeh Darat is constructed in various branches of Islamic scholarship. Abdul Mustaqim, for example, in "The Epistemology of Javanese Qur'anic Exegesis: A Study of Šālih Darat's Fayḍ al-Rahmān,"⁷ analyzes the

Aziz Jayana, *Ulama-Ulama Nusantara yang Mempengaruhi Dunia* (Yogyakarta: Diva Press, 2021), 10.

⁶Interview with KH Dr. In'amuzzahidin, Chairman of KOPISODA Semarang, on Sunday, January 21, 2024.

⁷Abdul Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis: A Study of Šālih Darat's Fayḍ al-Rahmān," *Al-Jami'ah: Journal of Islamic Studies* 55, no. 2 (December 15, 2017): 357–90, <https://doi.org/10.14421/ajis.2017.552.357-390>. 362.

epistemological structure of the *Faidur Rahman* Tafsir. The *Shûfi-ishârî* logic appears to dominate *Tafsir Faidur Rahman*, significantly contributing to resolving the epistemic conflict between *zhahiriyyûn* (textual-formalist groups) and *bathiniyyûn* (substantialist groups). M. Zulfa Kholil, in “KH. Sholeh Darat and His Contribution to the Development of ‘Ulum al-Qur’an in Indonesia,” argues that Kiai Sholeh Darat was involved in the transmission of Qur’anic knowledge to the Archipelago, particularly through the book *Faid al-Rahman* in the field of Tafsir and *al-Mursyid al-Wajiz* in the field of Qur’anic studies.⁸

Thariqul Aziz, in “Resolusi Konflik Menurut KH. Sholeh Darat: Studi Tafsir Fayḍ al-Raḥmān,” explains that KH Sholeh Darat’s moderate thinking has contributed to reconciling tensions and conflicts between *zhahiriyyûn* versus *bathiniyyûn* groups and the Moslem-formalist versus Moslem *Kejawen* (“Javanese Moslem”) groups.⁹ This aligns with Ulil Absor’s argument in “PENAFSIRAN SUFISTIK KH. SHALIH DARAT TERHADAP Q.S. AL-BAQARAH: 183,” that KH Sholeh Darat’s Sufistic interpretation is not intended to negate the *zhahir* (exoteric meaning), but to show how a Qur’anic interpreter can penetrate the *ishari* (symbolic or esoteric) meaning behind the exoteric one.¹⁰ The relationship between these two meanings (*zhahir* and *bathin*) is like the relationship between the body and the soul, as argued by Abdul Mustaqim in *Tafsir Jawa: Eksposisi*

⁸ Mukhamad Zulfa, “KH. SHALEH DARAT DAN KONTRIBUSINYA DALAM PENGEMBANGAN ‘ULŪM AL-QUR’ĀN DI INDONESIA” 2, no. 2 (December 17, 2021), <https://doi.org/10.22515/ajipp.v2i2.4066>. 137-154.

⁹Thoriqul Aziz and Abad Badruzaman, “Resolusi Konflik Menurut KH. Sholeh Darat: Studi Tafsir Fayḍ al-Raḥmān,” *QOF* 6 (December 30, 2022): 199–218, <https://doi.org/10.30762/qof.v6i2.340>. 214

¹⁰M. Ulil Abshor, “PENAFSIRAN SUFISTIK KH. SHALIH DARAT TERHADAP Q.S. AL-BAQARAH: 183,” *Jurnal Studi Ilmu-Ilmu Al-Qur’an Dan Hadis* 19, no. 2 (2018): 203–20, <https://doi.org/10.14421/qh.2018.1902-05>. 203.

*Nalar Shufi-Isyâri Kiai Sholeh Darat.*¹¹ Meanwhile, research on the scholarly genealogy between KH Sholeh Darat and RA Kartini can be found in M. Masrur's "*Kyai Soleh Darat, Tafsir Faid al-Rahman, and RA Kartini*," which strengthens the assumption that Kartini's prominence is inseparable from the process of transmission-transformation of knowledge while studying with KH Sholeh Darat.¹²

Secondly, there are several reports and field research studies on KH Sholeh Darat related to the KOPISODA community. One example is "Mengenal Karya-karya KH Sholeh Melalui Pengajian KOPISODA." This community, established in February 2016 under the leadership of KH Dr. In'amuzzahidin, regularly holds traveling study sessions every third week at various mosques and campuses to introduce the works and thoughts of KH Sholeh Darat.¹³

Furthermore, Ahmad Lutfi Aziz, in "Internalisasi Pemikiran KH. Muhammad Sholeh Darat di Komunitas Pecintanya: Perspektif Sosiologi Pengetahuan," argues that through the KOPISODA study sessions, there is a process of understanding, internalizing, applying, and bringing to life the thoughts of KH Sholeh Darat in society, carried out by the KOPISODA community.¹⁴ Laili Zulfa, in "Retorika Gus In'am Dalam Menyampaikan Pemikiran Kyai Soleh Darat Melalui

¹¹ Abdul Mustaqim, *Tafsir Jawa: Eksposisi Nalar Shufi-Isyâri Kiai Sholeh Darat, Kajian Atas Surat Al-Fatihah dalam Kitab Faidl Al-Rahmân*, (Yogyakarta: Idea Press, 2018), <https://digilib.uin-suka.ac.id/id/eprint/32326/>.

¹² Mohammad Masrur, "KYAI SOLEH DARAT, TAFSIR FA'ID AL-RAHMAN DAN RA. KARTINI," *At-Taqqaddum* 4, no. 1 (April 18, 2016): 21–38, <https://doi.org/10.21580/at.v4i1.725>.

¹³ "Mengenal Karya-karya KH Sholeh Darat Melalui Pengajian Kopisoda," *Tribunjateng.com*, accessed October 16, 2024, <https://jateng.tribunnews.com/2021/04/20/mengenal-karya-karya-kh-sholeh-darat-melalui-pengajian-kopisoda>.

¹⁴ Akhmad Luthfi Aziz, "INTERNALISASI PEMIKIRAN KH. MUHAMMAD SOLEH DARAT DI KOMUNITAS PECINTANYA: Perspektif Sosiologi Pengetahuan," *Living Islam: Journal of Islamic Discourses* 1, no. 2 (November 28, 2018): 317–39, <https://doi.org/10.14421/lijid.v1i2.1733>.

Kopisoda Semarang,”¹⁵ argues that there are dimensions of ethos, logos, and pathos in Gus In'am's rhetoric, the triggering factors contributing to the success in transmitting the thoughts of KH Sholeh Darat.

Theoretically, in the field of rhetoric, a preacher, mubaligh, or kiai, as a communicator, will be successful if they possess: 1) ethos, which includes goodwill, knowledge, and moral character; 2) logos, referring to the style of communication when interacting with the audience, whether verbal, non-verbal, or paraverbal (gestures). This communication style is useful for explaining the original meaning in the context of the audience when delivering lectures; and 3) pathos, related to how a preacher can evoke certain emotions persuasively in the audience, making the content of their lecture more readily accepted by the public.¹⁶

The authors argue that KOPISODA, which started as a community for social gatherings (*silaturahmi*) and the study of KH Sholeh Darat's works, has transformed into a research community. This evolution is demonstrated by various research initiatives focused on KH Sholeh Darat's ideas, including the collection, preservation, digitization, translation, and publication of his manuscripts. The continued success of KOPISODA is closely linked to the influential role of KH Sholeh Darat as a prolific scholar, the dedication of KOPISODA's founders, the support from KH Sholeh Darat's descendants, and the steadfast commitment of its members. The establishment of KOPISODA in Semarang, Yogyakarta, and Klaten has made notable contributions, serving not only as a custodian of Javanese and Islamic culture but also as a conduit for the transmission, dissemination, and transformation of moderate Islamic knowledge that harmonizes religious values with nationalism.

¹⁵ Laili Zulfa, “RETORIKA GUS IN'AM DALAM MENYAMPAIKAN PEMIKIRAN KYAI SOLEH DARAT MELALUI KOPISODA SEMARANG,” *An-Nida: Jurnal Komunikasi Islam* 15, no. 1 (June 16, 2023): 13–32, <https://doi.org/10.34001/an-nida.v15i1.4694>. 15.

¹⁶ Aristoteles, *Retorika (Seni Berbicara)*, Cet. 1. Terj. Dedeh Srihandayani (Yogyakarta: BASABASI, n.d.), 17–18.

METHOD

This study employed a qualitative approach using the phenomenological method to examine the lived experiences of the KOPI SODA community and their engagement with the intellectual legacy of KH Sholeh Darat. The phenomenology of religion, widely recognized as a foundational methodology in Religious Studies¹⁷, approaches religious practice as a contextual expression of spirituality embedded within specific traditions¹⁸. This perspective assumes that human behavior is shaped by individual interpretations of the world, requiring a close exploration of thoughts, emotions, and motivations behind actions.

This study specifically drew upon Peter Berger's phenomenology¹⁹, which integrates classical phenomenological inquiry with sociological analysis through three key processes: *externalization* (the projection of human experience into the socio-cultural world), *objectification* (institutionalization of meanings in intersubjective reality), and *internalization* (the absorption of social norms into personal identity)²⁰. These concepts align with phenomenology's emphasis on "giving, showing, and saying"²¹

¹⁷ Christina M. Gschwandtner, "What Is Phenomenology of Religion? (Part I): The Study of Religious Phenomena," *Philosophy Compass* 14, no. 2 (2019): e12566, <https://doi.org/10.1111/phc3.12566>. 2.

¹⁸ Neal DeRoo, "Phenomenology, Spirituality and Religion: Defining a Problem," *Religions* 12, no. 12 (December 2021): 1114, <https://doi.org/10.3390/rel12121114>. 2.

¹⁹ John W. Creswell, *Qualitative Inquiry & Research Design: Choosing among Five Approaches*, Second edition (Thousand Oaks: Sage Publications, 2007), <http://catdir.loc.gov/catdir/enhancements/fy0701/2006031956-t.html>, 60.

²⁰ Peter L. Berger, *Tafsir Sosial Atas Kenyataan: Risalah Tentang Sosiologi Pengetahuan*, Terj. Hasan Basri (Jakarta: LP3ES, 1990), xx. See Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Open Road Media, 2011), 21.

²¹ Darren E. Dahl, "Giving, Showing, Saying: Jean-Luc Marion and Hans-Georg Gadamer on Phenomenology, Hermeneutics, and Revelation," *Religions* 14, no. 10 (October 2023): 1250, <https://doi.org/10.3390/rel14101250>. 17.

as modes of meaning-making. To complement this perspective, a historical approach is employed to situate KOPISODA's development from 2016 to 2024 within broader socio-religious contexts and trace patterns of change and continuity in its activities²².

Research subjects included founders, leaders, administrators, and congregation members across Semarang, Yogyakarta, and Klaten. Data collection methods consist of: (1) in-depth interviews, structured and unstructured, with key informants such as Kiai Agus Tianto, Dr. Moh Habib Kamil, KH Dr. In'amuzzahidin, MA, Muhammad Ikhwan, and members of the KOPISODA congregation; (2) participant observation of community events and study sessions; and (3) documentation of relevant sources, including manuscripts, community records, and visual materials.

Data analysis followed Moustakas' phenomenological model²³: (1) initial immersion in observational data; (2) reduction of irrelevant content; (3) identification of significant meaning units; (4) reflective extraction of essential themes; and (5) synthesis of insights into a coherent conceptual structure. This methodology enables a deep understanding of subjective experiences, offering interpretive richness often missed by strictly empirical approaches.

FINDING AND DISCUSSION

KOPISODA and The Figure KH Sholeh Darat

²² Alexis Gros, "Thomas Luckmann on the Relation Between Phenomenology and Sociology: A Constructive Critical Assessment," *Human Studies* 44, no. 2 (June 1, 2021): 201–31, <https://doi.org/10.1007/s10746-021-09577-4>. 201.

²³Clark Moustakas, *Phenomenological Research Methods* (London-New Delhi: Sage Publications, 1994), 120. See, Puad Hasan, "Menyoal Penelitian Fenomenologis: Kerangka Filosofis, Konsepsi Dan Desain" 9 (June 17, 2023): 37–51, <https://doi.org/10.56146/edusifa.v9i1>. 108.

The early history of KOPISODA KH SHOLEH DARAT can be rooted in the initiative of his followers or students who wanted to continue the tradition of learning and discussing Islamic teachings in a friendly and relaxed atmosphere, such as gathering over coffee. Initially, it began with a proposal from several students who wanted to study the works of KH Sholeh Darat with Dr. In'amuzzahidin in 2013, with the study sessions held at his home. Then, on March 11, 2016, KOPISODA was officially established in Semarang, chaired by Dr. KH In'amuzzahidin and with Muhammad Ikhwan as the secretary. In this context, the activity can be seen as an effort to preserve the cultural and spiritual heritage that KH Sholeh Darat has taught.²⁴

The results of interviews and documentation show that KH Sholeh Darat is regarded as an authoritative scholar and a highly productive writer of many Islamic texts. He is a role model, not only in terms of intellect but also in terms of morality. History also records that he was a widely recognised and influential figure.²⁵ KH. Soleh darat lived during the time of several famous scholars such as KH. Hasyim Asyari, KH. Kholil Bangkalan, KH. Sholeh Kuningan, and several other Islamic figures.²⁶

²⁴Interview with Dr. In'amuzzahidin at Masjid Agung (the Great Mosque) of Semarang, October 21, 2024.

²⁵ Jajang A Rohmana, review of *Review of C. Snouck Hurgronje dan Wajah Islamnya: Surat-surat Para Ulama, Habaib, Mufti, Bangsawan dan Tokoh Nusantara lainnya untuk Sang Penasihat Pemerintah Kolonial Hindia Belanda (1884–1929)*, by A. Ginanjar Sya'ban, Martin van Bruinessen, and Oman Fathurahman, *Bijdragen Tot de Taal-, Land- En Volkenkunde* 180, no. 4 (2024): 450–53. 450.

²⁶ Arif Muzayin Shofwan and Moch Lukluil Maknun, "REKONSTRUKSI BIOGRAFI DAN KARYA KIAI SHOLEH KUNINGAN BLITAR," *Jurnal Lektur Keagamaan* 19, no. 2 (December 31, 2021): 419–60, <https://doi.org/10.31291/jlka.v19i2.942>. 420.

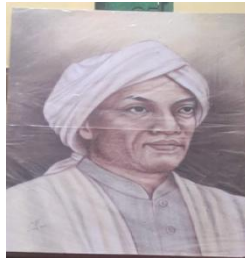


Figure 1. The original picture of KH Sholeh Darat, found by the author at the house KH Agus Taufiq, the great-grandson of Kiai Sholeh Darat, during the interview on 20 Oktober 2024.

This is one emic perspective on how the KOPISODA community perceives KH Sholeh Darat. Their respect and love for him have become a culture-specific practice, as evidenced by their willingness to travel from various regions at their own expense, both during the day and at night, simply to visit his tomb and participate in the study sessions at KOPISODA. Their aim is to *ngalab berkah* (to seek blessings) and deepen their literacy in the teachings and thoughts of KH Sholeh Darat.²⁷



Figure 2. Documentation of the 122nd Haul of KH Sholeh Darat and the KOPISODA Grand Islamic Lecture (Pengajian Akbar) in Semarang, May 10, 2022

²⁷Observation and summarized from the interview with some people of KOPISODA Community, the parking attendant and caretaker of KH Sholeh Darat's tomb, on June 15, 2024.

Meanwhile, in the etic perspective (the researcher's perspective),²⁸ the prominence of KH Sholeh Darat is quite rational, based on several arguments as follows: *First*, having religious authority. The prominence of KH Sholeh Darat (1235-1321 H / 1820-1903 AD) is inseparable from his religious authority. The history of his intellectual journey, particularly how he engaged in the process of knowledge transmission and transformation by studying under prominent scholars in Mecca. The religious authority of KH Sholeh Darat strengthens the argument of Francis Bacon, as quoted by Fahrudin Faiz, that "knowledge is power." This means that the true power a person can possess is the knowledge they have acquired. Knowledge enables one to accomplish extraordinary things that were once unimaginable. KH Sholeh Darat's religious authority generated power that acted as a magnet, drawing the public in general and the KOPISODA community in particular to study and learn from him.

KH Sholeh Darat is not only a source of inspiration in Islamic scientific literacy, but also an important figure in the context of transmission and transformation of Islamic knowledge in the archipelago.²⁹ In the midst of Dutch hegemony, which at that time prohibited Muslims in the archipelago from translating the Quran, he dared to go against the flow.³⁰ Numerous studies on his thoughts have been conducted by academics. He was a prominent figure who became the teacher of two of Indonesia's largest Islamic organizations' founders: KH Ahmad Dahlan (founder of Muhammadiyah) in 1911 and KH Hasyim Asy'ari (founder of Nahdlatul Ulama) in 1926. He was also the religious

²⁸ Michael Rhum, "Emic and Etic" in Thomas Barfield, ed., *The Dictionary of Anthropology*, 1st edition (Oxford: Wiley-Blackwell, 1998), 148.

²⁹ Istianah Istianah, "Kontribusi Kiai Sholeh Darat Dalam Penulisan Tafsir Di Indonesia," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 8, no. 2 (December 10, 2018): 235-53, <https://doi.org/10.15642/mutawatir.2018.8.2.235-253>. 252.

³⁰ Muhammad Fathur Rozaq, "Hermeneutika Terjemah Al-Qur'ân Era Kolonial: Telaah Kitab Terjemah Al-Qur'ân Hidāyah al-Ra'iyin," *Jurnal Lektur Keagamaan* 16, no. 2 (December 31, 2018): 442-63, <https://doi.org/10.31291/jlk.v16i2.549>. 461.

teacher of RA Kartini, one of Indonesia's key figures in women's emancipation.

In terms of genealogy, KH Sholeh Darat was the son of Kiai Umar, one of Prince Diponegoro's adjutants. However, KH Sholeh Darat's religious authority did not solely stem from his father's lineage; it arose from his credibility in both scholarship and morality as a scholar, along with a solid scholarly chain (sanad). His various works, such as *Tafsir Faidur Rahman*, *Syarah Hikam Ibnu Athaillah*, *Majmū'ah al-Syarī'ah al-Kaifiyah lil Awwām*, *Mihajul Atqiya' fi Syarhi Ma'rifatil Adzkiya'*, and *al-Mursyidl Wajiz fi Ilmil Qur'an al-Aziz*, to name just a few, affirm his religious authority.

Second, initiator of the vernacularization of the Qur'an. Vernacularization is the process of translating and adapting ideas, concepts, or practices from outside a culture into the local cultural context.³¹ The process can take the form of 1) cultural adaptation, where KH Sholeh Darat translated the ideas of scholars from Arabic works into Javanese, in an effort to align with existing values, norms, and practices. The santri community was already accustomed to writing using Arabic script (*Pegon*), 2) the importance of the local context, recognizing that the acceptance of new ideas does not happen automatically; they must be relevant to the socio-religious conditions of the local community. This is why KH Sholeh Darat intentionally wrote his works in Javanese, so that his ideas could be understood and accepted by the Javanese people.

In an effort to increase access to Islamic literature and teachings for the general public, KH Sholeh Darat extensively engaged in vernacularization by translating and interpreting the Qur'an, such as the *Tafsir Faidlur Rahman*. He is the first interpreter of the Qur'an in Javanese language. In addition, his

³¹See Farid F Saenong, "Vernacularization of the Qur'an: Tantangan Dan Prospek Tafsir al-Qur'an Di Indonesia," *Interview Dengan Prof. AH Johns, Jurnal Studi al-Qur'an* 1, no. 3 (2006), 579.

interpretation is also believed to carry the principle of equality.³² He also has written some books in Javanese using *pegon* script. Pegon is used to translate descriptions and explain content using hijaiyah letters but using Javanese language.³³ For example, he translated Sabilu al-'Abid, a translation of Shaykh Ibrahim al-Laqqâni's Jauharatu al-Tauhîd aimed at a Javanese lay audience.³⁴ In addition, he translated *Matan al-Hikam*, a Sufi text translated from the work of Sheikh Ahmad bin 'Atha'illah al-Sakandari. The book has had an impact on socio-cultural transformation, especially on the Sufism movement that spread in Indonesia.³⁵

In short, KH Sholeh Darat not only vernacularized the Qur'an but also the classical Islamic texts (*turats*) of the scholars.³⁶ His Islamic thought was not merely a reception or reproduction of the ideas of early scholars, but also an attempt to create new meanings adapted to the Javanese context.³⁷ This included the use of the local language (Javanese), Arabic *Pegon*, and cultural

³² Y. Affandi et al., "The Humanisation of Women in the Tafsir Faidh Ar-Rahmân by Kiai Saleh Darat," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023), <https://doi.org/10.4102/hts.v79i1.8732>. 5.

³³ Ajeng Indira Dewi, "CONSTELLATION AND VERNACULARIZATION OF JAVANESE TEXTURE OF THE QUR'AN: CHARACTERISTICS AND CULTURAL LOCALITY OF JAVANESE PONDOK PESANTREN IN TAFSIR AL-IBRÎZ LI MA'RIFAH TAFSÎR AL-QUR'AN AL-AZÎZ," *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 3, no. 2 (June 30, 2023): 48–70, <https://doi.org/10.33650/mushaf.v3i2.4786>. 61.

³⁴ Rusdiyanto Rusdiyanto and Umi Hafsa, "Kritik Terhadap Mu'tazilah dalam Kitab Tarjamah Sabîl al-Abîd 'ala Jauharah al-Tauhîd Karya Kiai Sholeh Darat," *FIKRAH* 11, no. 1 (July 21, 2023): 15–40, <https://doi.org/10.21043/fikrah.v11i1.19457>. 22.

³⁵ M.Y. Anis and A. Arifuddin, "A Comparative of Theosophical Sufism in Syarah Al-Hikam by Sholeh Darat and 'Abdullah Gangohi," *HTS Teologiese Studies / Theological Studies* 80, no. 3 (2024), <https://doi.org/10.4102/hts.v80i3.9963>. 1.

³⁶ M. Abdullah, "Islam Nusantara: Tracing the Traces of Kh Sholeh Darat Thought in Pesantren Literature," vol. 359, 2022, <https://doi.org/10.1051/e3sconf/202235906003>. 4.

³⁷ Martin Van Bruinessen, "KITAB KUNING: BOOKS IN ARABIC SCRIPT USED IN THE PESANTREN MILIEU: Comments on a New Collection in the KITLV Library," *Bijdragen Tot de Taal-, Land- En Volkenkunde* 146, no. 2/3 (1990): 226–69. 252.

elements from the Javanese local tradition in which the *Tafsir Faidlur Rahman* was produced.³⁸ The use of the Javanese language with Arab-Pegon script by KH Sholeh Darat is an indicator of the strength of his cultural identity and a symbolic resistance against Dutch colonialism, which implemented policies requiring the community to write using Roman script.³⁹

In addition, Soleh Darat also authored a fiqh book called *Majmū'ah al-Syarī'ah al-Kaifiyah lil al-Awwām*. This book is written in Pegon Arabic script and uses Javanese language, with the aim of providing an understanding of Islamic teachings to the common people in Java at that time.⁴⁰ This is evidence of the contribution of Javanese scholars in the development of Islamic science.⁴¹

Generally, scholars, including KH Sholeh Darat, spent a considerable amount of time in Mecca, Hijaz, to study religious knowledge there. They usually began by performing the Hajj pilgrimage first, followed by studying (ngaji) with various scholars known as *Ashahabul Jawiyyin*, who were based in the *Haramain* (Mecca and Medina) since the 17th century.⁴² A.H. Johns has noted that by the end of the 16th century, a process of localizing (vernacularizing) Islamic knowledge had occurred in

³⁸ Nor Lutfi Fais, Ahmad Murtaza Mz, and M. Saiful Mujab, "Jihad Nir Kekerasan Dalam Penafsiran Sholeh Darat Pada Ayat-Ayat Qitāl," *QOF* 6, no. 2 (December 30, 2022): 219–32, <https://doi.org/10.30762/qof.v6i2.63>. 224.

³⁹ Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis," 15

⁴⁰ Agus Irfan, "Local Wisdom dalam Pemikiran Kyai Sholeh Darat: Telaah Terhadap Kitab Fiqh Majmu'at al-Shari'ah al-Kaifiyah li al-'Awam," *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam* 1, no. 1 (October 31, 2017): 88–109, <https://doi.org/10.30659/jua.v1i1.2224>. 88.

⁴¹ Rohmansyah Rohmansyah, "K.H. Sholeh Darat's Hadith Understanding In Majmū'ah Al-Sharī'ah Al-Kaifiyah Lil Al-Awwām Book," *Jurnal Ushuluddin* 27, no. 2 (December 31, 2019): 162–73, <https://doi.org/10.24014/jush.v27i2.4264>. 162.

⁴² Saifuddin Zuhri Qudsy et al., "The Social History of Ashab Al-Jawiyyin and the Hadith Transmission in the 17th Century Nusantara," *Islamiyyat: Jurnal Antarabangsa Pengajian Islam; International Journal of Islamic Studies* 43, no. 2 (2021): 105–15, <https://doi.org/10.1/52125-171189-1-PB.pdf>. 105

various regions of the archipelago. This can be seen in three phenomena. First, the use of Arabic script as the writing system for Malay, known as *Jawi*. Second, the adoption of numerous Arabic loanwords that were transformed into the local language. Third, the emergence of literary works inspired by Arabic literary models.⁴³

In fact, a Kiyai is an expert in interpreting spiritual values into social life.⁴⁴ KH Sholeh Darat, in his studies, tried to synthesise the tendency of sharia teachings and the teachings of *tarikat-kebatinan*. This balance is able to bridge the mystical teachings and *kejawen* teachings that became Javanese culture at that time. Then, KH Sholeh Darat was also able to synthesise the teachings of salaf Islam in the context of Javanese culture which at that time still had many nuances of mysticism. This is a beautiful approach to Islamisation.⁴⁵

The Dynamics of KOPISODA Activities

The activities of KOPISODA are quite dynamic. Initially, KOPISODA served merely as a forum for socializing among its members, but it has since evolved into a platform for nurturing, transmitting, and transforming the works of KH Sholeh Darat. For KOPISODA, studying his texts is part of the responsibility to preserve the knowledge of the scholars and is seen as a means to

⁴³A. H. Johns, "Quranic Exegesis in the Malaya World" dalam Andrew Rippin, *Approaches to the History of the Interpretation of the Qur'an* (Oxford: Clarendon Press, 1988), 257.

⁴⁴ M.A. Wahab and Suwito, "Al-'Alâqahbainal-'Ulamâ': Dirâsah Ta'siliyyah Li al-Thaqâfah al-Islâmiyyah Fî al-Ma'âhid al-Taqlîdiyyah Fî Jâwâ," *Studia Islamika* 8, no. 3 (2001): 185–205, <https://doi.org/10.15408/sdi.v8i3.684>. 187.

⁴⁵ M. Abdullah, M. Thohir, and Rukiyah, "The Arom of Islamization of Java in The Literature of Pesantren: Study of The Rahman Faithur Book by K.H. Sholeh Darat," vol. 317, 2021, <https://doi.org/10.1051/e3sconf/202131703008>. 5.

ngangsu kaweruh (enhance knowledge)⁴⁶ while also seeking *tabarrukan*⁴⁷ (blessings) from KH Sholeh Darat's knowledge.

The dynamic development of KOPISODA's activities is closely tied to various supports, both from within the KOPISODA community, especially its founders, and from the descendants of KH Sholeh Darat, such as Kiai Agus Taufiq and Kiai Agus Istanto, who almost always participate in every KOPISODA event. Observations and interviews conducted by the author reveal a variety of activities carried out by KOPISODA in Semarang, Yogyakarta, and Klaten. These activities are aimed not only at preserving the socio-religious traditions of the Javanese community but also at enhancing knowledge literacy. The activities of KOPISODA include:

1. Visiting Graves (*Ziarah Kubur*)

The tradition of visiting graves has long been a part of Javanese culture, preserved by the KOPISODA community in Semarang, Yogyakarta, and Klaten. They typically visit the grave of KH Sholeh Darat in Semarang. According to them, grave visits are beneficial for praying specifically for KH Sholeh Darat, as well as for the saints, scholars, and the ancestors of KOPISODA members. This was evident when the author participated in one such visit, where a kiai leading the pilgrimage and prayer

⁴⁶Interview with a member of the KOPISODA community in Semarang, dated January 21, 2024. See "Kopisoda, Community of KH Sholeh Darat Enthusiasts," NU Online, accessed October 16, 2024, <https://nu.or.id/nasional/kopisoda-komunitas-pecinta-kh-sholeh-darat-MvNK4>.

⁴⁷The concept of *tabarruk* is sometimes misunderstood as an act of shirk, as it is seen as seeking blessings from someone other than Allah SWT. However, from an emic perspective (for KOPISODA), *tabarruk* is understood as seeking the values of goodness (added values) in knowledge and brotherhood through studies at KOPISODA. In the book Syarh Shahih Muslim, it is stated that *tabarruk* (meaning to take blessings or values of goodness) from the remnants or traces (*atsar*) of righteous people is permissible. See Imam al-Nawawi, Abu Zakariya Muhyiddin Yahya bin Sharaf an-Nawawi, *Syarah An-Nawawi Ala Sahih Muslim* Vol. 4 (Beirut: Dar Ihya' at-Turats, 1392), 219.

mentioned several names of saints and scholars to whom they would send readings of Al-Fatihah.⁴⁸

Additionally, the tradition of visiting graves is also intended to spiritually connect the chain of knowledge with the teachings written and imparted by KH Sholeh Darat. This was conveyed by one of the informants, Kiai Agus, a prominent figure in KOPISODA Klaten.⁴⁹



Figure 3. The Tomb of Ki Ageng Pametjut di Klaten

However, KOPISODA Klaten has a unique approach by incorporating visits to the grave of Kiai Ageng Pemetjut, a grandson of Sunan Kalijaga from Yogyakarta. This grave became one of the triggering factors for the emergence of KOPISODA Klaten. Over time, it was suggested that the grave visits include a study session called “*Sulukan*,” which focuses on the Sufi teachings of KH Sholeh Darat. Initially, these activities were purely grave visits, but as time went on, they laid the groundwork for the founding of KOPISODA Klaten. This insight comes from my observations at the Sentono grave and information gathered from Kiai Agus Tiyanto, a great-grandchild of KH Sholeh Darat, along with several members of KOPISODA Klaten.

⁴⁸Observation and interviews with several members of KOPISODA during *haul* (the commemoration) of KH Shaleh Darat, May 1, 2023.

⁴⁹Interview with Kiai Agus Tianto and several other informants, on July 21, 2024.



Figure 4. Documentation of the Pilgrimage & Sulukan Invitation in Klaten on July 21, 2024.

The tradition of visiting graves, *dhikr* (remembrance of God), and *Sulukan* at the grave of Kiai Ageng Pametjut holds significant meaning for KOPISODA Klaten as an acculturation of Javanese culture with Islam. During the grave visit, they serve dishes such as *nasi gurih* (flavored rice) and *ingkung* (whole chicken). In Javanese philosophy, the term *ingkung* derives from *jinakung* and *manekung*, which means to offer prayers.⁵⁰ Such practices, from the perspective of Talal Asad, represent one form of Islam as a discursive tradition.⁵¹ It refers to the idea that Islam is not just a set of beliefs or practices but a complex tradition shaped by historical, cultural, and social contexts. Asad argues that Islam is articulated through various discourses—texts, interpretations, and practices—that evolve over time and are influenced by the dynamics of power, authority, and identity.

This perspective emphasizes that Islamic practices and beliefs are not static but are continuously reinterpreted and negotiated within different contexts. Asad challenges the notion of a singular, universal Islam, suggesting instead that the meaning

⁵⁰Faried Wijdan; Yudi Irawan Agus Sunyoto; Abdul Rosyid Masykur, *ATLAS WALI SONGO* (Jakarta: Pustaka IIMAN, 2017), 53. See Arie Khauripan, "Filosofi Ingkung Bagi Masyarakat Jawa. • Diagram Kota," September 1, 2022, <https://diagramkota.com/2022/09/filosofi-ingkung-bagi-masyarakat-jawa/>.

and practice of Islam can vary significantly based on local histories, political conditions, and cultural exchanges⁵² The offering of *ingkung* chicken symbolizes prayer (*al-du`a bir rumzi*). This was done by Prophet Muhammad, during a prolonged drought, He once prayed symbolically for rain by shifting his turban from left to right as a gesture of request, asking Allah to change the drought into rain. Shortly thereafter, rain fell upon the lands of Medina.⁵³

2. Haul Tradition of KH Sholeh Darat

The *haul* tradition is observed by the KOPISODA community in Semarang and by those outside the community as well. There are many meanings behind this tradition. Some view the *haul* as a way to spiritually connect with the knowledge lineage of KH Sholeh Darat. Others say, “The haul tradition not only serves to commemorate the contributions of KH Sholeh Darat but also to study his teachings and thoughts.” For this reason, a grand “Islamic Lecture” (*Pengajian Akbar*) is also held during the haul.

⁵²Talal Asad, “The Idea of an Anthropology of Islam,” *Qui Parle* 17, no. 2 (2009): 1–30.

⁵³There is a hadith related to the Prophet (peace be upon him) praying symbolically during a drought. It is narrated from Abdullah bin Zaid al-Anshari that the Prophet (peace be upon him) went out to perform the *istisqa* prayer (prayer for rain). When he was about to pray and ask for rain, he faced the qibla and shifted his turban (from left to right). See Muhammad bin Ismail Abu Abdillah al-Bukhari, *Sahih Bukhari Juz 2* (Beirut: Dar Touq an-Najah, 1422), 29.



Figure 5. Photo of the Haul, Grand Tahlil, and Grand Study Event commemorating the 124th Haul of KH Sholeh Darat, on Friday, 10th of Syawal 1445 H, April 19, 2024.

Some see this tradition as a means of fostering relationships between scholars and community leaders. The haul activities take place directly at the grave of KH Sholeh Darat to enhance the solemnity of the Tahlil Akbar prayer. It feels as though the attendees are directly visiting Kiai Sholeh Darat. In their view, while KH Sholeh Darat has physically passed away, he remains spiritually present and is believed to be a *waliyyullâh* (a friend of God).

3. *Sulukan*: Studying Sufi Texts

The "*Sulukan Ngaji Tasawuf*" program is a distinctive aspect of the KOPISODA Klaten community, designed to enhance religious literacy among visitors at the Sentono grave. One of the texts examined during these sessions is *Minhajul Atqiyâ' fi Syarhi Ma'rifatil Adzkiya* by Sheikh Zainuddin al-Malibari, which was translated into Javanese by KH Sholeh Darat and is presented in pegon script. This serves as an example of KH Sholeh Darat's efforts in vernacularizing religious texts. The book provides Sufi teachings that guide a seeker (*salik*) in their journey toward Allah.

The book of Minhāj al-Atqiyā', which is written in Javanese with Arabic letters, was completed on 11 Dhulqa'dah 1316 H. The book, which he said was a translation and syarah by taking references from various books, contains personal opinions that can illustrate the Sufism thoughts of Kyai Saleh Darat. The reference books used include Salālim al-Fudhalā' by Muhammad Nawawi al-Jawi, Kifāyat al-Atqiyā' wa Minhāj al-Aṣfiyā' by Abu Bakar Shatha, and books by Imam al-Ghazali.⁵⁴

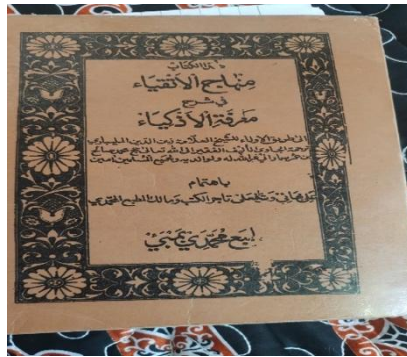


Figure 6. The cover of the book *Minhajul Atqiya' fi Syarhi Ma'rifatil Adzakiya'*.

According to the author's observations, the Sufi study sessions involve reading KH Sholeh Darat's work, *Minhajul Atqiya' fi Ma'rifatil Syarhil Adzakiya'*, in the Javanese language. KH Sholeh Darat outlines the path to God as comprising three stages: syariat (legal framework), thariqat (spiritual path), and haqiqat (truth). The syariat includes laws concerning halal and haram, as well as various commandments and prohibitions. Thariqat is the sincere pursuit of fulfilling the syariat, while haqiqat represents a profound, intrinsic understanding of how to practice the syariat. Without *haqiqat*, syariat is considered empty (*kothong*), and

⁵⁴ Muslich Shabir, "CORAK PEMIKIRAN TASAWUF KYAI SALEH DARAT SEMARANG: Kajian Atas Kitab Minhāj Al-Atqiyā'," *International Journal Ihya' 'Uhum al-Din* 19, no. 1 (September 7, 2017): 91–128, <https://doi.org/10.21580/ihya.18.1.1744>. 93.

claiming to have achieved *haqiqat* without adhering to *syariat* is deemed insincere.⁵⁵

4. Launching the Tahqiq of *Tafsir Faidur Rohman*

Among the dynamic activities of KOPISODA is the launching of the *tahqiq* (critical edition) of *Tafsir Faidur Rohman*. This initiative aims to transmit knowledge about Islamic literacy in The Archipelago, particularly in the field of Qur'anic exegesis as taught by KH Sholeh Darat. The launch of the *Faidlur Rohman* book was conducted by Dr. Habib Kamil, the chairman of KOPISODA Yogyakarta.



Figure 7. Flyer for the Opening of KOPISODA and the Launch of the Book Faidlur Rohman at PP LSQ ar-Rohmah Yogyakarta, January 21, 2024.

The launch of the *Tafsir Faidur Rohman* was followed by the opening of KOPISODA Yogyakarta, held at the PPL LSQ Ar-Rohmah building, attended by various figures from both academia and the community.

Notable attendees included the Chairman of PWNUI DIY, Dr. KH Zuhdi Muhdor; the Rector of UIN Raden Mas Said Surakarta, Prof. Dr. Toto Suharto; the caretaker of PP Ali Maksum

⁵⁵Observation and summary of the study session with Kiai Agus at Sentono Cemetery, June 23, 2024.

Krapyak; and Dr. KH. Hilmy Muhammad, a member of the central DPD. Also present were the chairman of KOPISODA Semarang, Dr. KH. In'amuzzahidin, Dr. KH. Habib Syakur, the caretaker of PP al-Imdad Bantul, and representatives of KH Sholeh Darat's descendants, Kiai Muhammad Taufiq and Kiai Agus Tianto, as well as Ir Syafruddin Andi Arif, the head of the RT in the Puri Tamanan Indah Grojogan housing complex, along with LSQ students and invited guests from the community.⁵⁶

5. Preservation of the *Dziba'*, *Tahlil*, and *Dhikr* Traditions

Another activity of the KOPISODA community in Semarang, Yogyakarta and Klaten is the preservation of Nusantara Islamic traditions, specifically the practices of reading *Dziba'*, conducting *tahlilan*, and performing communal *dhikr*. This tradition is considered important not only as part of the ritual worship that nourishes the spiritual life of the KOPISODA community but also as a reinforcement of the cultural identity of Nusantara Islam.⁵⁷

For KOPISODA Semarang, reading *Dziba'* is integrated into the study of KH Sholeh Darat's texts. Meanwhile, in Yogyakarta, the tradition of *tahlil* coincided with the launch of the *Tafsir Faidlur Rohman*, signifying that KOPISODA Yogyakarta has successfully integrated the dimensions of *dhikr* (remembrance of God) and *fikr* (reflection) simultaneously. Additionally, the choice of the *Tafsir Faidlur Rohman* serves as a symbol of reinforcing the moderate (*wasathiyah*) stance of Islam in the

⁵⁶This report is also published on the LSQ ar-Rohmah website. See Redaksi, "Inauguration of the PPL Building of LSQ Ar-Rohmah and the Appointment of KOPISODA Branch Administrators in Yogyakarta," *LSQ Ar-Rohmah* (blog), January 25, 2024, <https://lsqarohmah.ponpes.id/berita/peresmian-gedung-ppl-lsq-arrohmah-dan-pelantikan-pengurus-kopisoda-cabang-yogyakarta/>.

⁵⁷ Observation and interview with KH In'amuzzahidin at Kiai In'amuzzahidin's home, Semarang. July 21, 2024.

archipelago, as the book effectively combines the apparent and esoteric meanings of the Qur'an concurrently.⁵⁸

KOPISODA's Study of KH Sholeh Darat's Thoughts

The dynamics of KOPISODA's study of KH Sholeh Darat's thoughts are evident in how the community engages with his ideas across various fields, including Qur'anic exegesis, theology, fiqh, ethics, and mysticism (tasawuf). This exploration is conducted through several approaches:

1. The Storytelling of KH Sholeh Darat

Storytelling refers to the art of conveying narratives, whether through spoken word, writing, or other forms of expression.⁵⁹ It involves sharing stories that can entertain, inform, or inspire an audience. It's a powerful way to communicate experiences, cultural values, and emotions, connecting people through shared narratives. KH Sholeh Darat can be regarded as an authoritative figure in Islamic literacy with significant social-religious influence, particularly in Javanese society. He is a role model whose stories are passed down through oral and written traditions.

KOPISODA appreciates his works through storytelling, where his character is recounted by his students across generations, often embellished with imagination and "glorification." Many believe he possessed miraculous abilities, such as communicating directly with Imam Ghazali while awake when he intended to write the *Kitab Munjiyat*, which draws from *Kitab Ihyâ' Ulumiddîn*.⁶⁰

⁵⁸Abdul Mustaqim, in a conference at Radboud University Nijmegen, Netherlands, on June 16-27, 2019, presented a paper titled "The Contribution of K.H. Sholeh Darat in Affirming Moderate Islam (Islam Wasathiyah) in the Archipelago," which was featured in the news article "The Urgency of Introducing Islam Wasathiyah to European Countries," July 11, 2019, <https://artikula.id/abdul/urgensi-mengenalkan-islam-wasathiyah-ke-negara-eropa/>.

⁵⁹John Walsh, *The Art of Storytelling: Easy Steps to Presenting an Unforgettable Story*, New edition (Chicago: Moody Publishers, 2014), 43.

⁶⁰Interview with Kiai Agus Tianto, July 24, 2024. 4

Storytelling is conducted by various community members, including kiai, preachers, students, and KH Sholeh Darat enthusiasts. Sociologically, this reinforces the religious authority of a figure. As Mark Turner notes, storytelling is a means to convey messages through narrative, captivating audiences and possessing persuasive power to influence them towards specific goals. This practice occurs in two ways: directly by kiai or preachers during discussions on KH Sholeh Darat's thoughts, and indirectly through social media, where teachings, images, and songs about him are disseminated on platforms like Facebook and YouTube. For example, the biography of KH Sholeh Darat has been set to music by Ega Aldeys Qasida Ria,⁶¹ recounting his companions during his studies in Mecca, such as Kiai Kholil from Bangkalan and Kiai Nawawi al-Bantani. Some of KH Sholeh Darat's works, including the *Terjemah Jauhar Tauhid*, as well as those of his students like KH Hasyim Asyari and R.A. Kartini, are also narrated in these songs.

This method serves to preserve the intellectual legacy of the figure, inspiring and educating audiences to absorb KH Sholeh Darat's thoughts without feeling indoctrinated. KH In'amuzahidin, the head of KOPISODA Semarang, is noted for his excellent storytelling and rhetorical skills in conveying the teachings and messages of KH Sholeh Darat. His words resonate emotionally, motivating listeners to embrace Islamic teachings and avoid prohibited actions.

2. *Mbalah* Kitab KH Sholeh Darat

The term *mbalah* kitab in sociolinguistics refers to a unique tradition within pesantren culture involving the teaching and in-depth study of classical texts.⁶² KOPISODA engages in *mbalah* kitab of KH Sholeh Darat's works. For instance, on March 20,

⁶¹ See https://www.youtube.com/watch?v=KQLtLrl_Hrs accessed July 6, 2024

⁶² Wahyuda Setiawan, "BENTUK REGISTER PADA KOMUNITAS PONDOK PESANTREN SALAFIYAH SYAFI'iyah KH. ABDUL HADI: KAJIAN SOSIOLINGUISTIK," *Jurnal Disastri* 4, no. 1 (July 2, 2022): 49–58, <https://doi.org/10.33752/disastri.v4i1.1712>. 50.

2016, KOPISODA Semarang held its inaugural study session focusing on *Hidayatur Rahman*, which interprets Surah al-Fatihah and Surah al-Baqarah, summarizing *Tafsir Faidurrahman fi Tarjamah Kalam al-Malik al-Dayyan*.

It is said that this book was a wedding gift from KH Sholeh Darat to R.A. Kartini. The study took place at the Kyai Sholeh Darat Mosque in Semarang.⁶³ KH In'amuzahidin led this session, noted for his academic and rhetorical abilities in discussing KH Sholeh Darat's thoughts. KOPISODA Klaten, led by Kiai Agus, and KOPISODA Yogyakarta, led by Kiai Abdul Mustaqim and Kiai Habib Kamil, also participate actively in these textual analyses.

3. Research on KH Sholeh Darat's Thoughts

Several studies have been conducted by both KOPISODA and non-KOPISODA communities. For instance, Abdul Mustaqim's work, "The Epistemology of Javanese Qur'anic Exegesis: A Study of Ṣāliḥ Darat's Fayḍ al-Raḥmān," analyzes the epistemological structure of *Tafsir Faidur Rohman*.⁶⁴ M. Zulfa Kholil's study, "KH. Sholeh Darat dan Kontribusinya dalam Pengembangan 'Ulum Al-Qur'an di Indonesia," emphasizes KH Sholeh Darat's role in transmitting Qur'anic knowledge in the archipelago through works like *Faid al-Rahman* in exegesis and *al-Mursyid al-Wajiz* in Qur'anic sciences.^{65 66}

Thariqul Aziz's research, "Resolusi Konflik Menurut KH. Sholeh Darat: Studi *Tafsir Fayḍ al-Raḥmān*," explains how KH Sholeh Darat's moderate ideas reconciled conflicts between the *syari'ah zahiri* (exoteric) and *batini* (esoteric) groups. Dispute in practice, the shariah group may view the *batini* group as being too lax in their worship practices and laws, while the *batini* group may

⁶³ Interview with some community of KOPISODA 20 Maret 2016.

⁶⁴ Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis."

⁶⁵ Zulfa, "KH. SHALEH DARAT DAN KONTRIBUSINYA DALAM PENGEMBANGAN 'ULŪM AL-QUR'ĀN DI INDONESIA."

⁶⁶ Muhammad Fathur Rozaq, "Kultur Ilmu Alquran Di Jawa: Studi Kitab Al-Murshid al-Wajiz Fi 'Ilm al-Qur'an al-'Aziz," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 9, no. 2 (December 4, 2019): 170–92, <https://doi.org/10.15642/mutawatir.2019.9.2.170-192>. . 171.

see the shariah group as too rigid and lacking an understanding of the essence of Islamic teachings.⁶⁷ Abdul Mustaqim also highlights this in *Tafsir Jawa: Eksposisi Nalar Shufi Isyari Kiai Sholeh Darat*.⁶⁸

4. Translating KH Sholeh Darat's Works.

KOPISODA has translated KH Sholeh Darat's texts from Javanese into Indonesian to broaden his thoughts' accessibility, not only for Javanese speakers but also for the wider Indonesian population. Some notable translations include:

1. *Syarah al-Hikam*, translated by Miftahul Ulum and Agustin Mufarohah, edited by Bagus Irawan, with a foreword by Prof. Dr. KH Said Aqil Siraj, published by Sahifa Depok in 2016.
2. *Tafsir al-Fatihah*, translated by Abdul Mustaqim, included in the book *Tafsir Jawa: Eksposisi Tafsir Isyari KH Sholeh Darat al-Samaroni*, published by Idea Press Yogyakarta in 2017.
3. *Manasik al-Hajj*, translated into *Panduan Haji dan Umrah KH Sholeh Darat*, translated by H. Nur Fuad SAg, with forewords by KH Dr. In'amuzzahidin, MAg, and H. Henrdar Pribadi SE MM.
4. *Tarjamah Sabilul 'Abid 'Ala Jauharah at-Tauhid*, translated into *SHOLEH DARAT Mahaguru Para Ulama Besar Nusantara*, translated by Miftahul Ulum and published by Sahifa Depok in 2016. This book addresses theological issues important for the lay community to understand the science of tauhid without being bogged down by complex terminology. It also discusses tasawuf and ethics.

5. Authenticating KH Sholeh Darat's Works

One of KOPISODA Yogyakarta's initiatives is to authenticate (*tahqiq*) KH Sholeh Darat's texts, specifically his commentary

⁶⁷ Aziz and Badruzaman, "Resolusi Konflik Menurut KH. Sholeh Darat." 200.

⁶⁸ Mustaqim, *Tafsir Jawa*.62.

titled *Faidur Rohman fi Tarjamat Kalam al-Malik al-Dayyan*. This work was authenticated by Dr. H. Habib, a lecturer at UIN Sunan Kalijaga Yogyakarta, and the results were published by IDEA Press Yogyakarta in 2024. KOPISODA Yogyakarta has successfully authenticated the first volume, covering Surah al-Fatihah to Surah al-Baqarah, published in 2024 and launched on January 21, 2024.

Contribution of KOPISODA in Knowledge Transmission

Through its various scholarly outputs—including authentication, translation, and textual research—KOPISODA (Komunitas Pencinta Kiai Sholeh Darat) has made a significant contribution to the development of Islamic studies and *tafsir* traditions in the Nusantara. Its role in promoting and transforming moderate Islamic thought is particularly notable. A key example is the presentation of KH Sholeh Darat's moderate ideas by Abdul Mustaqim at Radboud University in Nijmegen, the Netherlands, in 2017⁶⁹.

KOPISODA's efforts have had a profound impact on Muslim communities across Java, especially in advancing Islamic values rooted in local culture, anti-colonial consciousness, and religious moderation—as articulated in KH Sholeh Darat's teachings. This vision of nationalism is evident not only in the community's textual engagements but also in their active resistance to colonial hegemony. Reflecting this legacy, the Semarang branch of Nahdlatul Ulama (PCNU) and KOPISODA jointly proposed KH Sholeh Darat as a candidate for national hero status. The proposal was formally presented during the 122nd commemoration of KH Sholeh Darat, held at the PCNU Islamic Study Hall in Semarang Barat, Central Java⁷⁰.

⁶⁹ See ilmuhadis.uin-suka.ac.id, "Akademisi UIN Sunan Kalijaga Berpartisipasi Dalam International Conference 'Seeking the Middle Path (Al-Wasatiyya): Articulations of Moderate Islam' Di Radboud University, Nijmegen," accessed October 30, 2024,

⁷⁰ See Sorot Indonesia, "Punya Jasa Besar, NU Kota Semarang Usulkan Mbah Sholeh Darat Jadi Pahlawan Nasional," Sorot Indonesia, May 11, 2022, <https://sorotindonesia.com/punya-jasa-besar-nu-kota-semarang-usulkan-mbah-sholeh-darat-jadi-pahlawan-nasional/>.

CONCLUSION

KOPISODA, initially founded as a social platform, has grown into a dynamic community committed to the study of KH Sholeh Darat's intellectual legacy. Its members engage in diverse activities, including pilgrimage (*ziarah*), commemorative gatherings (*haul*), spiritual retreats (*suluk*), and the study of key texts such as *Tafsir Faidur Rahman* and *Minhajul Atqiyâ*. In addition to textual engagement, KOPISODA actively preserves *Nusantara* Islamic traditions, including *dziba'*, *tahlilan*, and collective *dhikr*, thereby sustaining a rich spiritual-cultural heritage.

The community's development is inseparable from KH Sholeh Darat's respected position in both local and broader Javanese society. Revered as an authoritative *kiai*, he is known for his scholarly contributions, ethical integrity, and exemplary character. His works—especially those written in Javanese with Pegon script—bridge Islamic knowledge and local cultural expression. Through KOPISODA's initiatives, his legacy is not only commemorated but also passed on to future generations with renewed relevance.

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