

ICQS Proceeding Conference
The International Conference on Quranic Studies
Ilmu al-Quran dan Tafsir, Fakultas Ushuluddin, IAIN Kudus

**Vernacularization of Faïd al-Rahman's Interpretation in Locality
Language Aspects (*Pengupo Jiwo, Nyumet Damar, dan Saklas*)**

Maulana Achmad Hasan

Institut Agama Islam Negeri Kudus, Indonesia
maulanaachmadhasan35@gmail.com

Abdul Kholiq

Institut Agama Islam Negeri Kudus, Indonesia
abdulkholiq454@gmail.com

Saifuddin Mustofa

Institut Agama Islam Negeri Kudus, Indonesia
pramusajimuriakudus@gmail.com

Abstract

KH. Sholeh Darat al-Samarani lived in the late 19th and early 20th centuries, as well as being the first mufassir to write a commentary using Javanese language with Arabic letters pegon. The purpose of this study was to determine the vernacularization in the book of Tafsir *Faid al-Rahman* in terms of local language (*pengupo Jiwo, nyumet damar, and saklas*). The approach in this study uses historical intertextuality. Historically to trace the historical background of KH. Sholeh Darat, as well as social conditions to reality. This study uses a descriptive-analytical method, its function is to describe the background of the curriculum vitae of KH. Sholeh Darat al-Samarani and analytically to find out vernacularization in terms of locality language (*pengupo jiwo, nyumet damar, and saklas*) in the book of *Faid al-Rahman*. The results of this study are vernacularization in terms of local language: 1) *pengupo jiwo*, the Javanese emphasize that people who are already married must be able to *golek pengupo jiwo*, meaning that they must be able to feed their family or provide for their family. 2) *nyumet damar*, is an effort to find information for the next life in the evening before night. 3) *Saklas*, the character of a person who has steadfastness in the path of seeking Allah's pleasure is like a person who has a grain of wheat which then grows into seven stalks of plants, in some plants in the form of a hundred grains

Keywords: Vernacularization, Locality, Pengupo Jiwo, Nyumet Damar, Saklas

Abstrak

KH. Sholeh Darat al-Samarani hidup pada akhir abad ke-19 dan awal abad ke-20, sekaligus sebagai mufassir pertama kali yang menulis karya tafsir dengan menggunakan bahasa Jawa dengan huruf aksara Arab pegon. Tujuan dari penelitian ini, untuk mengetahui vernakularisasi dalam kitab Tafsir *Faid al-Rahman* dari segi bahasa lokalitas (*pengupo Jiwo, nyumet damar, dan saklas*). Pendekatan dalam penelitian ini menggunakan historis intertekstualitas. Secara

historis untuk menelusuri sejarah latar belakang KH. Sholeh Darat, serta kondisi sosial kemasyarakatannya hingga realitasnya. Penelitian ini menggunakan metode deskriptif-analitis, fungsinya untuk mendeskripsikan latar belakang riwayat hidup KH. Sholeh Darat al-Samarani dan secara analitis untuk mengetahui vernakularisasi dari segi bahasa lokalitas (*pengupo jiwo*, *nyumet damar*, dan *saklas*) dalam kitab *Faid al-Rahman*. Hasil dari penelitian ini vernakularisasi dari segi bahasa lokalitas: 1) *pengupo jiwo*, orang Jawa menekankan bahwasannya orang yang sudah berkeluarga itu harus bisa *golek pengupo jiwo*, artinya harus bisa memberikan makan keluarga atau menafkahi keluarga. 2) *nyumet damar*, merupakan upaya mencari penerangan untuk kehidupan selanjutnya waktu sore menjelang malam. 3) *saklas*, sifat orang yang memiliki keteguhan di jalan mencari ridho Allah seperti orang yang mempunyai biji gandumbutir kemudian tumbuh menjadi tujuh batang tanaman, pada beberapa tanaman dalam sebuah bentuk biji seratus butir.

Kata kunci: Vernakularisasi, Lokalitas, *Pengupo Jiwo*, *Nyumet Damar*, *Saklas*

Introduction

In the development of mufassir in the archipelago, KH. Sholeh Darat (1820-1903 AD) was a commentator who lived during the time of KH. Nawawi al-Bantani (1813-1897 AD) at the end of the 19th century. The two mufassirs lived together and were friends. Some of his teachers were also the same when he was in Mecca and both had works of interpretation. Although the two commentators are both native Indonesian scholars, they wrote commentaries in different languages. KH. Nawawi al-Bantani wrote a commentary entitled *Tafsir Munir li Ma'ālim al-Tanzil* (1305 H) using Arabic; while KH. Sholeh Darat in *Tafsir Faid al-Rahmān* (1312 H) uses Javanese (with pegon Arabic script) because KH. Sholeh Darat wrote his commentary when he returned from Mecca to his homeland.¹

Indonesian Tafsir is a book of exegesis that has local Indonesian characteristics or peculiarities. What is meant by local characteristics and peculiarities of Indonesia is a book of interpretation written in the local Indonesian language, both from the regional language and the national language. In general, the characteristics contained in the Indonesian interpretation are more Indonesian in color with social, political, governmental and other aspects. However, there is an Indonesian interpretation that is richer in elements of Javanese locality, which includes language, ethnicity, traditions, customs and culture.²

Tafsir Faid al-Rahmān is one of the first commentaries written in Javanese in Pegon Arabic letters, which appeared at the end of the 19th century AD. One of the reasons KH. Sholeh Darat, who is strong, uses Javanese (Arabic Pegon) writing as well as a strategy in the struggle. This interpretation was written because KH.

¹ Janjang A. Rohmana, "Memahami al-Qur'an dengan Kearifan Lokal: Nuansa Budaya Sunda dalam Tafsir al-Qur'an Berbahasa Sunda," *Journal of Qur'an and Hadith Studies*, Vol. 3, No. 1 (2014), 86-93.

² Ghazali Munir, *Warisan Intelektual Islam Jawa: Dalam Pemikiran Kalam Muhammad Shalih as-Samarani* (Semarang: Walisongo Press, 2008), 34.

Sholeh Darat had the desire to translate the Koran into Javanese, so that ordinary people at that time could also learn the Koran easily, because not everyone at that time could speak Arabic. This interpretation was written right during the Dutch colonial period, at that time there were no scholars who dared to interpret the Koran, because it was strictly forbidden by the Dutch. By looking at the condition of the people at that time, the use of the Javanese language (Arabic Pegon) became a solution as a defense strategy for the struggle against the Dutch colonizers. In the following discussion, we will discuss vernacularization in terms of local language (pengupo jiwo, nyumet damar, saklas) in the interpretation of Faid al-Rahmān.³

Theoretical review

Vernacularization

Vernacularization is localized language related to the phenomenon of religious teachings which originally used Arabic (the Qur'an), then translated and written in a distinctive script in the form of the language of the local community. In carrying out this vernacularization practice it is not only diverting in terms of language or translation, but there is a process of processing various ideas in the form of language, tradition and culture in the local community so that something is made commonplace. So from here the Arabic language permeated into the language of the local community. In the history of interpretation in the archipelago, it has been recorded by Anthony H. Johns, that at the end of the 16th century AD there was a lot of evidence of the process of vernacularization or localization of Islamic scholarship in various regions of the archipelago. This can be seen from the development of the phenomenon of religious vernacularization which has permeated the text, there are three parts: first, the use of an Arabic script (script) called Jawi script, second, the many borrowed words from Arabic, and third, the number of literary works influences from Arabic (and Persian) literary models.⁴

The vernacularization of language in the Koran is in accordance with the process of the revelation of the Koran itself through revelation received by the angel Gabriel, then delivered to the Prophet Muhammad as a miracle, and then conveyed to all mankind as a guide for life. Therefore, the Qur'an which was revealed in Arabic, of course, not everyone understands it. So in the history of the development of the interpretation or translation of the Koran which has developed in various countries, for example, England, Germany, France, including Indonesia. Here, of course, the function or purpose of the interpreter is so that the contents of the verses of the Qur'an can be easily understood, adapted to the local language. Meanwhile,

³ KH. Sholeh Darat, *Biografi KH. Sholeh Darat dalam Syarkh al-Hikam* (Depok: Shahifa, 2016), xxvi.

⁴ Taufiq Hakim, *Kiai Sholeh Darat dan Dinamika Politik di Nusantara Abad XIX-XX M* (Yogyakarta: INDeS, 2016), 153.

the vernacularization of language in the Bible, the process by which it was passed down through the Prophet Isa, was then conveyed to all of his people. Therefore the Bible was revealed using Hebrew, then there was an Old Testament book that used Hebrew, then a new agreement appeared using a translation language that had been transferred or adapted to the translation language (Indonesian, English). So the vernacularization of language in the Bible is already considered an interpretation whose position has the same authority in translation.⁵

Method

This study uses a descriptive-analytical method, its function is to describe the background of KH's biography. Sholeh Darat al-Samarani and analytically to find out vernacularization in terms of local language (pengupo jiwo, nyumet damar, and saklas) in the book of Faid al-Rahman.

Result

Background 1 Writing Interpretation

The background for the writing of Tafsīr Faid al-Rahmān was the wish of KH. Sholeh Darat himself, as explained in the muqaddimah that "...ngalebete wong ajam ora ono podo angen-angen ing the meaning of the Qur'an keroni direction does not understand corone and does not understand the meaning, keroni qur'an temurune against boso arab..." So, KH. Sholeh Darat wrote an interpretation using Javanese (Pegon Arabic) because in general ordinary people and those who do not want to think about the verses of the Koran, do not know the way and meaning of the Koran in Arabic. Therefore, KH. Sholeh Darat wrote an interpretation of the Koran using Javanese (Pegon Arabic) so that ordinary people could learn the Koran easily. KH. Sholeh Darat named his work of commentary, with the title Tafsir Faid al-Rahmān fī Tarjamāh Tafsīr Kalām Malik ad-Dayyān. The title Tafsīr Faid al-Rahmān shows that this book of commentaries has Sufi overtones (al-tafsīr fī al-lawān al-Ṣīf).⁶

Method of Interpretation

KH. Sholeh Darat uses the method in writing Tafsīr Faid al-Rahmān, of course, it has been adapted to the conditions of the local community so that it is easy to understand. The method used by KH. Sholeh Darat in its interpretation is the tahlīli method. steps of interpretation in Tafsir Faid al-Rahmān, which will be explained as follows:

⁵ Mursalim. (2014). "Vernakularisasi al-Qur'an di Indonesia: Studi Kajian Tafsir al-Qur'an," *Jurnal Komunikasi*, Vol. XVI, No. 1, 58.

⁶ Mursalim. (2014). "Vernakularisasi al-Qur'an di Indonesia: Studi Kajian Tafsir al-Qur'an," *Jurnal Komunikasi*, Vol. XVI, No. 1, 59.

- a) CH. Sholeh Darat interprets the verses of the Qur'an in detail starting from sura al-Fatihah to sura al-Nisa' according to the order of the verses based on the mushaf of the al-Qur'an.
- b) Every letter that is interpreted, always begins with an explanation of the name of the letter and its revelation, including Makkiyah or Madaniyyah and is given a brief description of the purpose and contents of the verse.
- c) Interpret verse by verse in the box, without the verse number and letter number.
- d) Explaining interpretation using local language terms (Javanese) and sometimes also explaining Arabic expressions, along with their nahwu and shorof.
- e) In its interpretation it sometimes mentions *asbūb alnuzūl*, citing the opinions of classical mufassir, and Sufism figures, but there are no footnotes showing the book and the page number of the reference.⁷

Vernacularization of Fa'id al-Rahman's Interpretation in Language Aspect

This discussion will apply the findings from the research results in Tafsīr Fa'id al-Rahmān to find out the meaning of the interpretation of KH. Sholeh Darat that is relevant in the local community. So here we will discuss examples of vernacularization of interpretation in Tafsir Fa'id al-Rahmān and then discuss the analysis of contextualization in vernacularization of interpretation in terms of local language. So that it can know the contextualization of the meaning of interpretation that is relevant to the local community.⁸

Pengupo jiwo

The word *pengupo* comes from the word *upa* in the Javanese dictionary which means cooked grain or rice, while *ngupa* means only a bite of rice (as a form of abstinence). The word *jiwo* or *njupuk* has the meaning of taking. The explanation is that *pengupo jiwo* means livelihood, work, or making a living in different ways to make money, such as entrepreneurs, traders, factory employees, industry, laborers and others.

Tafsīr Fa'id al-Rahmān, Q.S. al-Baqārah ([2]: 11)

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

Dan bila dikatakan kepada mereka, "Janganlah kamu membuat kerusakan di muka bumi. Mereka menjawab, "Sesungguhnya Kami orang-orang yang Mengadakan perbaikan" Maka podo jawab menopo kabeh siro podo ngucap munafiq kabeh ya mu'minin ora angeng munafik kabeh itu podo gawe bumi lan gawe ramene bumi kelawan ingatase jembaraken dalan lan pengupo jiwo lan supoyo dadi raja dunyo lan rameramene dunyo ora ono ingatase kok

⁷ Mursalim. (2014). "Vernakularisasi al-Qur'an di Indonesia: Studi Kajian Tafsir al-Qur'an," *Jurnal Komunikasi*, Vol. XVI, No. 1, 61111.

⁸ KH. Sholeh Darat, *Biografi KH. Sholeh Darat dalam Syarkh al-Hikam* (Depok: Shahifa, 2016), 12.

gawe rusake bumi ora nyekti setuhune senajan munafik ingkang rane ishlah iku ishlah al-badan kelawan pengupo jiwone mergo dadi ngucap innama nahnu muslihun..

KH. Sholeh Darat interprets the word pengupo jiwo to make it easier for local people when associating Javanese people who have a hardworking spirit, so understanding the explanation of the verse can be easier. KH. Sholeh Darat in his interpretation explains that they are all hypocrites answering, O believer, we have actually prospered the earth and made the earth prosperous, by building roads and earning a living so that this world will be prosperous and prosperous, and there is not the slightest intention from us to destroy the earth. What is meant by the word islah by hypocrites is islah al-badan that is by all kinds of making a living, so they answer it with the answer inna maa nahnu muslihun.

KH. When interpreting Sholeh Darat to describe the conditions of life in the local community, the word pengupo jiwo includes the Krama Inggil language which usually occurs in life because to support the family by earning a living or the language of the queen is golek food. The Javanese emphasize that people who are already married must be able to find a pengupo jiwo, meaning that they must be able to provide food for the family or provide for the family. Usually, Pengupo Jiwo is a daily activity by working to find food and to survive. According to the Javanese, pengupo jiwo means work for a living, so this language is often used in society.⁹

Nyumet Damar

The word nyumet means to light, while the word damar in the Javanese dictionary means light. So, the word nyumet damar means turning on a lamp or turning on a light or lighting when it is pitch dark so that it can be used as a light.

Tafsir Faid al-Rahmān, Q.S. al-Baqārah ([2]: 17):

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ

Perumpamaan mereka adalah seperti orang yang menyalakan api, Maka setelah api itu menerangi sekelilingnya Allah hilangkan cahaya (yang menyinari) mereka, dan membiarkan mereka dalam kegelapan, tidak dapat melihat...utawi sifate munafik lan upamane munafik ing dalem kelakohane tetep iku koyo mitsale lan koyo sifate wong kang nyumet damar ono ing dalem panggonan ing kang banget petenge.

KH. Sholeh Darat in his interpretation uses the word nyumet damar which belongs to his typical local language, describing the condition of the local community where there is still little lighting or lights, so that in interpreting the

⁹ Faiqoh, L. (2018). Vernakularisasi dalam Tafsir Nusantara: Kajian atas Tafsir Faid al-Rahman karya KH. Sholeh Darat al-Samarani. *Living Islam: Journal of Islamic Discourses*, 1(1), 85-128.

verse it can be easily understood because it is in accordance with what is experienced by the local community. KH. Sholeh Darat in explaining his interpretation likens that the nature of hypocrites in doing whatever they do is like someone who turns on a light in a pitch dark place.

KH. Sholeh Darat in his interpretation describes the situation in local communities where there is no lighting and they still use traditional tools. In the past, the life of the Javanese did not have electricity, so for the Javanese, the word *nyumet damar* is usually said in the evening before sunset or in the evening or when it is raining in the evening, immediately pinch damar with a small *gelek* tool, so before night suddenly had to immediately add resin for night lighting. The word *nyumet damar* uses a little *gelek* tool for *madangi*. In his interpretation, KH. Sholeh Darat uses similes that are close to the daily lives of local people. This is used to make it easier for people to understand the verse, so the word *nyumet damar* is an attempt to find light for the next life. In life there are rules which are likened to the presence of resin as a light for walking. It's like at night when we bring resin as a guide so we don't stumble and get lost while walking, as the Javanese view it.¹⁰

Saklas

The word *sak* in the Javanese dictionary means bag, while the word *las* means grain. So, *saklas* means a bag of grains of rice which is usually this dialect used by people who are harvesting rice.

Tafsir Faidal-Rahmān, Q.S. al-Baqārah ([2]: 261):

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ
مِائَةُ حَبَّةٍ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Perumpamaan (nafkah yang dikeluarkan oleh) orang-orang yang menafkahkan hartanya di jalan Allah adalah serupa dengan sebutir benih yang menumbuhkan tujuh bulir, pada tiap-tiap bulir seratus biji. Allah melipat gandakan (ganjaran) bagi siapa yang Dia kehendaki. dan Allah Maha Luas (karunia-Nya) lagi Maha mengetahui.

Or the nature of a person who can show his meaning in the house of worshipping God is like if a person has a whole grain of wheat and then he plucks it out into seven rolls, in the house each grain is the shape of a whole grain of seed.

KH. Sholeh Darat in interpreting uses the word class that has the language of the local community that is usually used in agriculture or farming so that the verse is easy to understand. KH. Sholeh Darat interprets by likening the nature of a person who has steadfastness in the path of seeking God's pleasure to a person who has a grain of wheat; one grain then grows into seven plant stems, in some plants in the form of one hundred grains. KH. Sholeh Darat in interpreting often describes

¹⁰ Mursalim. (2014). "Vernakularisasi al-Qur'an di Indonesia: Studi Kajian Tafsir al-Qur'an," *Jurnal Komunikasi*, Vol. XVI, No. 1, 59.

the conditions in society, so that the verse is easy to understand. The word Saklas is a language that is often used by Javanese people who are harvesting rice in the fields. The class is just a grain of grain that has not yet been husked. According to the Javanese, the rice that is chained is only one grain of rice, out of many chains. Usually the grain that has not been milled is still not peeled, first it is dried in front of the yard or on the side of the village road. In the dialect of the language, my language is left in bagor, mine is in class. This class word also includes proverbial words that have the meaning that the only child is usually the only one. Dialects are usually spoken by classmates who even go to live far away.

Conclusion

The conclusion of this study, KH. Sholeh Darat writes commentaries using Javanese (Arabic Pegon) because in general ordinary people and those who don't want to think about the verses of the Koran, do not know the method and meaning of the Koran in Arabic. Therefore, KH. Sholeh Darat wrote an interpretation of the Koran in Javanese (Pegon Arabic) so that ordinary people could learn the Koran easily. KH. Sholeh Darat uses the method in writing Tafsīr Faid al-Rahmān, of course, it has been adapted to the conditions of the local community so that it is easy to understand. The method used by KH. Sholeh Darat in its interpretation is the tahlili method. vernacularization that has been applied according to the vernacularization process in Faid al-Rahmān's Tafsir in terms of language includes the words pengupo jiwa, nyumet damar, and saklas. Vernacularization in terms of language in Tafsīr Faid al-Rahmān describes more of the typical local language that is commonly used by local people.

Reference

- Janjang A. Rohmana, "Memahami al-Qur'an dengan Kearifan Lokal: Nuansa Budaya Sunda dalam Tafsir al-Qur'an Berbahasa Sunda," *Journal of Qur'an and Hadith Studies*, Vol. 3, No. 1 2014: 86-93.
- Ghazali Munir. *Warisan Intelektual Islam Jawa: Dalam Pemikiran Kalam Muhammad Shalih as-Samarani*. Semarang: Walisongo Press, 2008.
- KH. Sholeh Darat. *Biografi KH. Sholeh Darat dalam Syarkh al-Hikam*. Depok: Shahifa, 2016.
- Taufiq Hakim. *Kiai Sholeh Darat dan Dinamika Politik di Nusantara Abad XIX-XX M*. Yogyakarta: INDeS, 2016.
- Mursalim. "Vernakularisasi al-Qur'an di Indonesia: Studi Kajian Tafsir al-Qur'an," *Jurnal Komunikasi*, Vol. XVI, No. 1. 2014: 58.

Faiqoh, L. Vernakularisasi dalam Tafsir Nusantara: Kajian atas Tafsir Faid al-Rahman karya KH. Sholeh Darat al-Samarani. *Living Islam: Journal of Islamic Discourses*, 1(1). 2018: 85-128.