

## OUT OF DARKNESS COMES LIGHT AN ANALYSIS OF TAFSĪR FAIḌ AL-RAHMĀN QS. AL-BAQARAH (2): 257 BY KH. SHOLEH DARAT

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**Abstract:** Kiai Sholeh Darat's Tafsir Faiḍ al-Rahmān influenced R.A. Kartini's view of Islam, especially on the meaning of the Qur'an, which was previously considered sacred so that no one could interpret it. With Kartini's request, Tafsir Faiḍ al-Rahmān was written using the *tartib mushafī* writing system (following the order of the Mushaf al-Qur'an), using the tahlili interpretation method and the *Ishāri* (Sufistic) style. The formulation of the problem of this research is how the correlation between the term out of darkness comes the light, then what is the background of writing Tafsir Faiḍ al-Rahmān, and why the term out of darkness comes the light is considered a kartini term. The method used is the *mauḍū'i* interpretation method or thematic interpretation that explains Q.S. Al-Baqarah (2): 257 with the theme of Kartini's popularized adage. Analysis of QS. Al-Baqarah (2): 257 produces two interpretations, the first by Kiai Sholeh Darat with his *ishari* interpretation that *ẓulumāt* (darkness) means disbelief and al-nūr (light) is interpreted as faith for believers. Meanwhile, R.A. Kartini interpreted *ẓulumāt* (darkness) as ignorance and al-nūr (light) as guidance. Then the relevance between the term "out of darkness comes light" (*habis gelap terbitlah terang*) by Kartini with QS. Al-Baqarah (2): 257 as a representation of the initial openness of science in Javanese interpretation and also the opening of interpretations that could be understood by Javanese society at that time.

**Keywords:** Tafsir Faiḍ al-Rahmān, Kiai Sholeh Darat, Islamization of Java

## Introduction

Tafsīr Faiḍ al-Rahmān is a local language (Javanese) tafsir, this is a response and influence of the *mufassir's* socio-historical and geo-political background named Kiai Sholeh Darat. Tafsir al-Qur'an is the result of the intellectual construction of a *mufassir* to decipher the messages of God's revelation, which are contained in the Qur'an and then become the result of intellectual construction in accordance with human needs in the social environment that surrounds it (Arifin, 2018).

The existence of Tafsīr Faiḍ al-Rahmān was adjusted to the needs of the community at that time, where the Qur'an was still rarely interpreted using local languages that could be understood by the local community. By using the existing aspects of locality, Tafsīr Faiḍ al-Rahmān was written using pegon script, this was also to trick the Dutch East Indies who at that time prohibited the spread of knowledge, especially Islamic religious knowledge for the natives. Uniquely, the writing of this tafsir was a request from R.A Kartini who wanted to learn the meaning of the Qur'an, because at that time the Qur'an was a sacred text so it was considered inappropriate for anyone to translate or interpret it.

This tafsir was given by Kiai Sholeh Darat as a gift for Kartini's marriage to a regent of Rembang named R.M. Joyodiningrat. On the gift of the tafsir, R.A Kartini said "For me, all this time al-Fātiḥah was dark, I did not understand its meaning at all. But since this time it has been illuminated up to its implied meaning, because Romo Yai has explained it in Javanese language that I understand" (Mansur, 2012).

From the explanation above, it is necessary to explain the correlation between R.A. Kartini's expression "*Habis Gelap Terbitlah Terang*" with the interpretation of Q.S. Al-Baqarah verse 257 in Tafsīr Faiḍ al-Rahmān, especially in the Isyari interpretation carried out by Kiai Sholeh Darat. The need to explore what is

behind the writing of Tafsir Faid al-Rahmān, then, is there a correlation between surah al-Baqarah (2): 257 and Kartini's expression? Here the author will explain the deepening of the meaning conveyed by the Ishari interpretation by Kiai Sholeh Darat in surah al-Baqarah (2): 257.

This previous research is divided into three typologies; first, the theme of *habis gelap terbitlah terang*. This related research was written by Devina Ima, Nanda Restu and Syaifulloh Yusuf with the title "Character Education Values of R.A Kartini in the Book Habis Gelap Terbitlah Terang" and research written by Aginta Ayunilarasati and Memet Sudaryanto with the title "Comparative Feminism in the Novel Panggil Aku Kartini Saja with the novel Habis Gelap Terbitlah Terang". Second, the book of Tafsir Faid al-Rahmān. Research related to this tafsir was written by Lailatus Sya'ah and Ahmad Zainal Abidin with the title "Locality Study of Tafsir Faid al-Rahman" and also research written by Luqmanul Hakim and Rowiyah entitled "Critical Study of the Style and Method of Interpretation of Three Archipelago Mufassir: Abd Al-Rauf As-Sinkili, Shaykh Nawawi al-Bantani and Kiai Sholeh Darat". Third, QS. al-Baqarah (2): 257. This verse has not been studied specifically about its interpretation. Of these three categories I have not found research that correlates the theme of out of darkness comes light with QS. al-Baqarah (2): 257. For this reason, this is the first study that examines the adage that out of darkness comes light which is correlated with the verse *min al-zulumāti ila al-nūr* in surah al-Baqarah verse 257, besides that this study explores the terminology of out of darkness comes light which is considered a Kartini expression. This research uses a qualitative type of *library reasearch* with the *mauḍū'ī* tafsir research method or thematic tafsir is a tafsir that explains the verses of the Qur'an with a particular theme or title. Here the author wants to explain the relationship between the interpretation of QS. Al-

Baqarah (2): 257 with the adigium “Out of darkness comes light” pioneered by RA. Kartini.

### **Islamization of Java**

The spread of Islam in Java did not escape the role of Ulama' such as the walisongo who packaged their da'wah by looking at the realities that occurred in society so that each walisongo had their own characteristics in preaching depending on the area they visited in preaching (Syalafiyah & Harianto, 2020). Apart from oral preaching, Ulama in Indonesia are also active in writing books using local languages, in Java using *Arabic-pegon*. With various legacies of the spread of Islam in Java, one of the works of cultural heritage from coastal communities is *pesantren* literature, which includes *kitab literature*, *oral literature* and *syi'ir literature* that grows and develops in the pesantren area, both dogmatic-ritual and rational-spiritual teachings (Abdullah, 2018).

The development of local language in the work of ulama' books in Indonesia marks the occurrence of cultural acculturation because Islam spread in Indonesia has its own characteristics. The localization of the Qur'an or the book is called vernacularization by Anthony H. John, the growth of tafsir studies in the archipelago is marked by the large number of regional language tafsir literature referred to as *indigenous tafsir*. One of them is *Tafsir Faiḍ al-Rahmān* by KH. Sholeh Darat who uses Arabic-pegon in writing his tafsir book and is the first tafsir in Javanese (Faiqoh, 2018) in which there is an internalization of Javanese culture with Islamic teachings. The mixture of religion and culture in this book is allegedly a form of respect for Javanese traditions and language as a coastal area. This respect results in a great dedication to the Islamic character of coastal Java as a speaker because it is considered the first place for the spread of Islam in Java (Amaliya, 2023).

Other forms of spreading Islam besides da'wah and written works are Islamic boarding schools which are educational

institutions founded by Ulama, in Java initiated by Raden Rahmat (Sunan Ampel) in the Ampel Denta-Surabaya area and the Islamic boarding school founded by Sunan Giri in the Giri area (Aziz, 2013) Pesantren is a traditional Islamic education institution that spreads throughout Indonesia, at the beginning of its development the function of pesantren as a support for Islamization activities was adjusted to 3 elements of education such as; 1) Worship as an effort to foster faith 2) Tabligh or da'wah as a means of spreading knowledge 3) Amal as an effort to realize social activities in the community in everyday life. The long history of pesantren has had a strong influence on the development of education in Indonesia with the formulation of the national education system, the character education model and many educational intellectual figures (Muslim, 2021).

### **Biography of KH. Sholeh Darat**

Kiai Sholeh Darat has the full name Muhammad Shaleh bin Umar al-Samarani was born estimated in the Kedung Jumleng area, Mayong sub-district, Jepara Regency in 1820 AD. Darat is his nickname (*laqab*), an area name on the northern edge of Semarang City, called darat because the area is where ships from outside Java land. In addition, an additional name pinned to him is “al-Samarani” which means Semarang, this emphasizes that Kiai Shaleh came from the city of Semarang. He was born to Kiai Umar bin Tasmin and Nyai Umar binti Kiai Singapadon, his father was a famous ulama in the north coast of Java. While his mother's lineage still continues to Sunan Kudus who is the fifth descendant, Nyai Umar binti Kiai Singapadon bin Pangeran Qadin bin Pangeran Palembang bin Sunan Kudus/Shaykh Ja'far Shadiq.

His knowledge since childhood was formed by his own father, by teaching Kiai Sholeh *Juz 'Amma*, tajweed, ablution, prayer, prayers and so on. As a teenager he sought knowledge in various regions, including Kiai Muhammad Syahid (Pesantren

Waturoyo, Margoyoso, Kajen, Pati) to study fiqh, including *Fath al-Wahab*, *Fath al-Qarib*, *Fath al-Mu'in*, *Minhaj al-Qawim*, *Sharh al-Khatib* and several other books. He studied Tafsir Jalalain with Kiai Muhammad Sholeh bin Asnawi Kudus, then in terms of nahwu-sharraf he studied with Kiai Ishak Damaran, Falak science with Kiai Abū 'Abdillah Muhammad bin Hadi, then studied the book of Tawhid *Jawbar at-Tawhid* and Sufism with the book of *Minhaj al-'Abidin* with Habib Ahmad bafaqih and the book of *Masa'il al-Sittim* with Shaykh Abdul Ghani Bima Semarang. Apart from that, several areas such as Lowano, Begelan, Purworejo also witnessed his scientific study journey and from the results of gaining knowledge from various teachers and regions he wrote it down through verses of poetry.

After his scientific studies in Indonesia, he continued his intellectual journey to Makkah. When in Makkah he studied with Shaykh Muhammad bin Sulaiman Hasballah to study the book *Sharh al-Khatib*, *Fath al-Wahab*, *Alfiyah Ibn Malik* and its sharah, studied the book *Ihya' 'Ulum al-Din* to Sayyid Ahmad bin Zaini bin Dahlan, Shaykh Ahmad Nahrawi al-Mishri studied the book *Al-Hikam* and regarding Tafsir al-Qur'an he studied with Shaykh Jamal (who was a mufti of the Hanafi madhhab in Makkah). From the many teachers whose knowledge Kiai Sholeh Darat absorbed, it influenced Kiai Sholeh Darat's thinking and knowledge which was then written down in the form of his works, the majority of which were in Javanese using *pegon* script (Abidin & Aziz, n.d.)

Then he enjoined several Ulama' in Makkah and because of the height of knowledge gained, he was chosen to become a teacher in Makkah. From here he met and got to know KH. Hadi Girikusumo the founder of the Ki Ageng Girikusumo Mranggen Islamic Boarding School, Demak. Because he saw Kiai Sholeh's potential in mature religious knowledge, KH. Hadi Girikusumo invited Kiai Sholeh to return to his homeland to spread Islam and teach Muslims in Java who were still lay. Because of his teaching

schedule with the ruler of Makkah, he finally refused KH. Hadi Girikusumo's invitation, from this refusal KH. Hadi Girikusumo kidnapped Kiai Sholeh to bring him back to Java to spread Islam in his homeland.

When he arrived in Indonesia he was matched and married, according to the story circulating he was married three times. The first marriage when Kiai Sholeh was still in Makkah and it is not known what his first wife's name was, from this marriage Kiai Sholeh was blessed with a child named Ibrahim. Unfortunately when Kiai Sholeh returned to Java his first wife died, in memory of Ibrahim Kiai Sholeh Darat used the name Abu Ibrahim on the cover page of the book *Tafsir Faid al-Rahmān*.

Then in the second marriage, after returning to Semarang, Kiai Sholeh was matched with Nyai Sofiyah, the daughter of Kiai Murtadha who was a close friend of his father. From his second marriage he was blessed with two sons, KH. Yahya and KH. Khalil. Meanwhile, from Kiai Sholeh's third marriage, namely with Nyai Aminah, the daughter of the Regent of Bulus, Purworejo who is of Arab descent. From this third marriage he was blessed with children, one of whom was Nyai Zahrah who was later matched with Kiai Sholeh's student, KH. Dahlan from Tremas Pacitan (Masyhuri, 2023).

Here are some books by Kiai Sholeh Darat:

1. *Faid al-Rahmān fi Tarjamahi Tafsir Kalāmi Malik al-Dayyān, Tafsir Quran* volume 1 and volume 2. Tafsir al-Qur'an in Javanese.
2. *Paşalatan*. A book on the procedures for obligatory and naafil prayers.
3. *Majmū'ah ash-Shari'ah al-Kafiyah li al-'Awam*. Contains fiqh of worship and moral guidance, first printed in 1317 AH.
4. *Munjiyat Methik Saking Ihyā' 'Ulūm al-Dīn*. by Imam al-Ghazālī chapter 3 and chapter 4 (a book on Sufism).
5. *Minhaj al-Atiqiyā' fi Sharhi Ma'rifah al-Adhkiyā' ila Thariqi al-Auliya'*. A book on Sufism and morals, which is a translation

of the Syarah of *Hidayatul Azkiyā' ila Ṭhariqil Auliya'* by Shaykh Zainuddin bin Ali al-Malibari (872-928 AH). It was completed on 11 Dhulqā'dah 1316 AH.

6. *Manāsik al-Haj wa al-'Umrah wa Adabu Ziyarah Sayyid al-Mursalin*. The book is a practical guide to the hajj, umrah and ziaroh of the Rasullah with a Sufism moral approach.
7. *Ḥadīth Ghaity lan Tarjamah al-Barzanji*. A book about the Prophet's journey of *isrā' mi'rāj*.
8. *Murshid al- Wajiz fi 'Ilmy al-Qur'an al-'Aẓiz*. Discusses the science of tajweed and details the science of the Qur'an, completed in 1315 AH.
9. *Translation of Sabil al-'Abid 'alā Jauhar at-Tauhid*. A summary of Imam Ibrahim al-Laḡani's *Jauharat al-Tauhid*, written in 1316 AH (Lathifah, 2022)
10. *Laṭḥāif al-Ṭḥabarab wa Asraru al-Ṣalat*. Explains the secret of purification and the essence of prayer and fasting. It also explains the virtues of the months of Muharram, Ashuro, Rajab and Sha'ban. Written in 1307 AH)
11. *Matan al-Hikam*. A summary of Ibn Athaillah al-Iskandari's *al-Hikam*, written in 1289 AH.
12. *Kitab al-Maḥabbah wal-Mawaddah fi Tarjamati Qauli al-Burdah fi al-Maḥabbah wa al-Madah 'ala Sayyidi al-Mursalin*. It is a commentary on the poem *Burdah* by Imam Muhammad ibn Sa'id al-Bushiri (1212-1296), written in 1321 AH.
13. *Hidayah al-Raḡman*, a summary of *Faid} al-Raḡ}man*.
14. *Alfiyah al-Tauhid*, contains the double meaning of the book *Alfiyyatu al-Tauhid*.

In the 19th century AD was the beginning of his struggle against the Dutch colonizers, his da'wah concept was in the form of written works with 14 works of his books. He is also nicknamed the Imam Ghazali of Java because of his extensive work and covers many fields of Islamic science, many of his students have become famous ulama' figures both nationally and



internationally. As a form of appreciation and love for Kiai Sholeh Darat and his knowledge, the KOPI SODA community (Kiai Sholeh Darat Lovers Community) was formed, centered in Semarang City (Mustafirin & Riyadi, 2022).

### Characteristics and Background of Tafsīr Faiḍ al-Rahmān



**Imager:** Manuscript of Tafsīr Faiḍ al-Rahmān page of Surah Al-Fātiḥah.

This tafsir was written in the late 18th century using Javanese language with *pegon* script with the title *Tafsīr Faiḍ al-Rahmān Fī Tarjamah Tafsīr Kalam Malik al-Dayyān* is a tafsir written from surah al-Fātiḥah to surah al-Nisā’ only. This tafsir consists of two volumes with a large size, the first volume consists of surah al-Fatiḥah to surah al-Baqarah with a thickness of 577 pages which began its writing on Thursday night 20 Rajab 1309 H/1891 M and finished on Thursday night 19 Jumadil Awal 1310 H/1892 M. This tafsir was printed in Singapore by the Ministry

of Religious Affairs. This tafsir was printed in Singapore by Haji Muhammad Amin's printing press on 27 Rabi'ul Akhir 1311 H/1893 AD. Meanwhile, the second volume consists of surah Ali Imran to al-Nisā' with a thickness of 705 pages completed on Tuesday 17 shafar 1312 H/1894 M printed with the same publication and this tafsir has only been written until juz six at the end of surah *al-Nisā'*.

Kiai Sholeh Darat in interpreting Tafsīr Faiḍ al-Rahmān approaches using pegon letters to interpret the Qur'an so that it can be understood by the people at that time. The method used in interpreting the Qur'an is the tahlili method while the style used to interpret the Qur'an is a Sufistic style with a hidden signal behind a verse. In Tafsīr Faiḍ al-Rahmān the most pronounced is the Sufistic style because every discussion of the verse there is an isyari aspect contained in each part of the verse. In addition to the aspect of isyari interpretation, the striking part of this interpretation is the aspect of locality of interpretation including; First, the locality of appearance, namely writing this interpretation using pegon script. Second, the locality of communication, namely the Javanese language which at that time became a means of communication with the aim that the messages conveyed by Kiai Sholeh Darat could be better understood by the local community (Java). Third, Locality in Interpretation, namely the background of Kiai Sholeh Darat in writing tafsir using pegon is because it is useful and can be understood by local Javanese-speaking people (Arifin, 2018).

The title of the book of interpretation has actually described a Sufi reasoning, Tafsīr Faiḍ al-Rahmān in terms of language is a gift from the Most Compassionate Substance. This means that the existence of this interpretation book is a form of Allah's affection that is beautifully painted in every strand of the Qur'an and its interpretation (Kaysie & Abror, 2017).

The systematic writing of tafsir Tafsīr Faiḍ al-Rahmān follows the order of the Mushaf al-Qur'an (*tartīb mushafī*) starting

with al-Fatihah until surah an-Nisā' then explains the name of the surah, the number of verses, sentences and letters in the surah, as well as the purpose, the content of the verse, the category of *makkijah* or *madaniyah*, then includes one verse which is then interpreted and interpreted using Javanese. In the systematics of his interpretation, Kiai Sholeh Darat begins by writing the verse of the Qur'an then continues his interpretation in the lower part. After that, he explains the dzahir meaning of a verse followed by an explanation of the isyari meaning. In the bottom corner of the page, he marked the word continuation of the verse or interpretation after it (Ramadhani & Fansuri, 2021).

The source of interpretation is an important aspect in a construction of thought. In addition, a mufassir must need the materials used to build his interpretation of the Qur'an. It is the same with Kiai Sholeh Darat whose interpretation construction comes from several interpretations as listed in the muqaddimah of his interpretation. The reference sources of interpretation used include *Tafsir Jalalain* by Jalal ad-Din As-Suyuti and Jalal ad-Din al-Mahalli, *Tafsir al-Kabir* by Imam Ar-Razi, *Lubab at-Ta'wil fi Ma'ani al-Tanzil* by Imam al-Khazin, *Tafsir al-Ghazali* and for the meaning of isyariyanya Kiai Sholeh refers to the book of Imam Ghazali.

In terms of mapping the flow of interpretation or style, Tafsir Faid al-Rahmān has two trends. First, the flow of *tafsir bi al-Ma'sur* which is seen in his interpretation that connects one verse with another verse, then the Qur'an with the hadith and the verse of the Qur'an with the ijihad of the companions and the ijihad of the tabi'in. Second, the flow of Sufi interpretation *al-'amali* (practical Sufism) or *Iyāri*. Often the isyari tafsir included quotes from Imam Ghazali and Ibn 'Arabi. Kiai Sholeh Darat wanted to balance and unite the zahir meaning and the isyari meaning without denying the similarity of meaning between the two (Saepuddin, 2019).

Isyari interpretation is still developing among Indonesian interpreters, including Tafsīr Faiḍ al-Rahmān which contains *Sufi/isyari* interpretation in it. Apart from the pros and cons related to Ishari interpretation, but what needs to be known is the existence of Ishari interpretation style to reveal the inner meaning of ethics, morals, morals and purification of the soul to be clearer and known by readers. Usually the mufasir who uses the *Ishari* style is based on *riyadah* and *mujabadah al-nafs*, which is against lust by focusing more on worship and getting closer to Allah. As a means to purify oneself in order to capture the hidden meanings and wisdom of the Qur'an without leaving the *zahir* meaning of the verse (Kusroni, 2020).

In interpreting the verse, KH. Sholeh Darat emphasized that before finding the Isyari meaning of a verse must consider eating *zahir* first. For example, in the verse *idzhab ila fir'auna innahu tagha* (Q.S. Thaha (20):24). It means "Go you (Moses) to Fir'aun, indeed he has transgressed". The word Fir'aun in this verse cannot be directly interpreted in *ishari*, but it is interpreted in *zahir*, namely Fir'aun who is shown as a king of oppression and transgression. Then from the *zahir* meaning can only take the *Ishari* meaning, namely every invitation of lust that encourages to exceed the limit called Fir'aun which often infiltrates us without us realizing it (Mustaqim, 2018).

### **Tafsir QS. Al-Baqarah (2): 257**

Before referring to the interpretation of KH. Sholeh Darat, first look at two Sufi-themed tafsir books such as tafsir *Ruḥ al-Ma'āni* by Shihab al-Din al-Sayyid Muhammad al-Alusi al-Baghdadi and tafsir *al-Azhar* by Buya Hamka. Al-Alusi in his interpretation of this verse asserts that Allah is the guardian of those who believe and is a helper or lover for those who believe with His guidance and favor. From *ẓulumāt* by Al-Alusi is likened to disbelief, darkness of sin and suspicion of any kind. To Light is interpreted as the Light of faith, the Light of darkness or the

Light of faith that favors him. Al-Hassan interprets the verse *min al-ẓulumāt ila al-nūr* as preventing entry into darkness. Al-Waqidi uses the terms disbelief and faith when referring to the darkness and Light commonly referred to for the interpretation of this verse. Mujahid said that this verse was revealed for the apostates, namely in the diction *min al-nūr ila al-Ẓulumāt* which is removed from the light of faith towards disbelief and pleasure in disbelief and not getting guidance from what is seen and read (Al-Baghdadi, 2010). Then Buya Hamka in interpreting al-Baqarah verse 257 begins with an illustration of the beginning of the verse that “Allah is the leader of those who believe” if faith has rooted trust in Allah is maintained as an upbringing then Allah himself will lead the believer. With the existence of faith in Allah also shows the opening of the mind, a direct relationship to Allah without other intermediaries causes the soul to always receive light from Allah (Hamka, n.d.). After looking at the two interpretations above, which are both *isyari* in nature, Kiai Sholeh Darat explains that people who hold on to a strong rope here are likened to *‘urwah al-wusqā*, which is a rope that will not break until the last day. Allah is the helper of the believer by bringing the believer out of the darkness of *kufr* to the light of faith. While the nature of the *thagut* is to take the disbeliever from the guidance of faith to *kufr*, this is inversely proportional to the nature of Allah. The words *Nur* and *Ẓulumāt* when close together have different meanings from their original meanings. *Nur* here means faith (light), while *Ẓulumāt* means *kufr* (darkness). Here it is explained that Allah is the guardian of His believing servants, what is meant by guardian here is a substance that explains the affairs of His servants, nurtures and protects His servants just like a father who wants the best for his child. Allah also guides His believing servants in obedience by showing them the way and encouraging them to obey Him. The believer who becomes Allah’s beloved is called *waliyullah*. The guardian of the

disbelievers is *ṭhagut* and each disbeliever has his own *ṭhagut* at the time of the prophet *thagut* called Bani Asyrof. Actually the Jews before the existence of the Prophet Muhammad, Already believed in the existence of the prophet of the end times, but when the Prophet was sent they denied the prophethood of the Prophet Muhammad SAW. which at that time Bani Ashrof was led by Ka'ab bin Ashrof.

The meaning of *Ishārī* in this verse is that Allah is merciful and compassionate to His believing servants, Allah's compassion is in the form of taking them out of the darkness of creation to the light of Faith or guidance. What is meant by the darkness of creation, that Allah created creatures in a dark state then anyone who is exposed to the spark will be in the truth and vice versa if not exposed to the spark of light then the person will be lost. Allah sprinkles light on the servant so that His servant is shown the path of truth. This is in line with the Qur'an surah al-Baqarah verse 64 which means that if it were not for the compassion of Allah, you would definitely lose.

Kiai Sholeh explained that believers are divided into three levels; first, lay believers, second, special believers and third, more special believers. The difference is, if the lay believer Allah takes the believer out of misguidance to light and guidance, if the special believer Allah removes their lustful nature replaced with *rabbaniyah ruḥaniyah* and the third more special believer is by Allah removed from the darkness of his human form and eternal with Allah this can be interpreted as a person who does not think about world affairs and focuses more on his life by worshiping Allah Swt.

*Tāghūt* here means misguidance (*Zulumat*), there are several meanings of *ṭaghūt* in Kiai Sholeh Darat's ishari tafsir. First, if *ṭaghūt* is interpreted as an idol, it seems to be inappropriate because *ṭaghūt* does not have the ability to make others kufr, meaning that he has no power over himself or others (simplified

again). Secondly, *taghūt* when interpreted as Satan or lust or anger is also inappropriate because *taghūt* itself cannot make itself the guardian of man, because lust and Satan are enemies of man. Thirdly, *thagut* when interpreted as the leader of the disbelievers is also not applicable because such a leader does not have the nature of compassion because the true nature of *taghūt* is to take a person from the light of light to the darkness of disbelief (Darat, 1898).

### **Out of Darkness Comes Light**

The phrase out of darkness comes light is often associated with the figure of women's emancipation, namely R.A Kartini, a woman born in Jepara on April 21, 1879 AD. her father was a wedana in Mayong, Jepara named R.M.A.A. Sosroningrat, Kartini is the eldest sister and 5th child of 11 biological and step siblings. Her father remarried because to support his government career he had to marry a nobleman as well, finally her father married Raden Ajeng Woerjan who was a direct descendant of the King of Madura. After marrying his second wife Kartini's father was appointed Regent of Jepara replacing his biological father R.A. Woerjan, R.A.A. Tjitrowikromo.

As a child Kartini had an unpleasant experience when learning the Koran, the teacher who taught Kartini scolded her because Kartini asked the meaning of the Qur'anic verse studied with her teacher at that time. From then on there was an inner turmoil in Kartini to know more about the content of the Qur'anic verses studied. When she knew and was given a gift of Mushaf Tafsīr Faid al-Rahmān by Kiai Sholeh Darat, Kartini studied Islam through this Javanese interpretation of the Qur'an and she found the interpretation of QS. Al-Baqarah verse 257 which means that it is Allah who has guided believers from darkness to light (Mansur, 2012).

The beginning of this tafsir was written or booked at the request of R.A Kartini who at that time visited her uncle's house, Ario Hadiningrat, a Demak Regent, coincidentally at that time there was a routine recitation with Kiai Sholeh Darat at the Demak Sultanate Hall. Then Kartini attended the recitation which discussed surah *al-Fātiḥah*, from what was presented by Kiai Sholeh Darat made Kartini interested and eventually urged Kiai Sholeh Darat to make a book of translation of the interpretation of the Qur'an using Javanese and this was happily appreciated by Kiai Sholeh Darat by writing this tafsir.

The background of writing this interpretation book why it uses Javanese is because at that time the Dutch East Indies strictly prohibited the translation of the Qur'an, so as not to be suspected by them, Kiai Sholeh Darat wrote it using Gandul Arabic letters or without harokat (pegon) this is also a form of resistance to the hegemony of Dutch power besides that so that Muslims who are unfamiliar with Arabic writing can understand the meaning of a verse in the Qur'an. The background of this writing is also stated in the muqaddimah of the book of interpretation *Tafsīr Faiḍ al-Rahmān*, the book "Tafsīr Faiḍ al-Rahmān" means (The Abundance of Allah's Mercy in translating the interpretation of the Words of Allah the ruler of the day of reckoning). Because Kartini spearheaded the writing of this commentary, then Kiai Sholeh presented this commentary as Kartini's wedding gift to the Regent of Rembang, Mas Joyodiningrat. Unfortunately, Kiai Sholeh Darat had not yet finished this tafsir, but he passed away first.

Kartini's famous phrase to this day is "*Habis Gelap Terbitlah Terang*" which is quoted from surah al-Baqarah verse 257 with the verse (*min al-ẓulumāti ila al-nūr*) from darkness (*kufīr*) to light (Islam) which in Dutch is called : *Door Duisternis Tot Licht*. Kartini's outpouring in the form of a collection of her letters was later translated by Armijn Pane as "*Habis Gelap Terbitlah Terang*" (Kusrini et al., 2021).



The unrest Kartini felt was due to her inability to understand the Qur'an, because it was considered sacred and could not be translated by anyone. Kartini had objected because people were taught to read the Qur'an but no one understood the meaning of what she read in a letter sent to Stella Zeehandelaar. Then a lapse from her meeting with Kiai Sholeh Darat, resulted in happiness for Kartini because she got an explanation of the content of the Qur'an. When Kartini studied the Qur'an through Javanese translation, Kartini found in surah al-Baqarah verse 257 which means that Allah guides believers from darkness to light, this verse made Kartini very impressed and changed herself from jahiliyah thinking to hidayah thinking (Irma Nailul Muna, n.d.).

In line with Kartini's expression in her letter, related to her anxiety about Islam because actually this problem should not be confided to non-Muslims, but no one could answer her anxiety so far. "As for how I love my religion when I do not know it, the Qur'an is too sacred to be translated into various languages. Even Muslims here only learn to read the Qur'an but do not understand the content of the Qur'an they read. It is like someone teaching me to read an English book and I have to memorize it, but there is not a single word that you explain to me". Then after Kartini heard the translation of the interpretation of the Qur'an taught by Kiai Sholeh Darat, he said "For me, all this time al-Fatihah was dark, because I did not understand its meaning at all. But since this time it has become clear up to its implied meaning, because Romo Yai has explained it in Javanese which I understand" (Kartini, 2021).

### **Correlation of QS. Al-Baqarah (2): 257 with Out of Darkness Comes Light**

The correlation between the term "out of darkness comes light" and QS. Al-Baqarah verse 257 as a representation of the initial openness of science in Javanese interpretation and also the

opening of interpretations that can be understood by the local Javanese community. How in the past there was a lot of anxiety about the meaning of the Qur'an that was not understood because of the limited language possessed by the community at that time, especially Kartini, which ultimately encouraged the writing of the interpretation of Tafsir Faiḍ al-Rahmān. Actually, the point of the terminology *habis gelap terbitlah terang* is in the verse *min al-zulumati ila an-nur* Kartini interprets *zulumat* as ignorance and *an-Nur* as guidance. Then why is the term out of darkness comes the light considered Kartini's term? because this term came from Kartini's friend who often exchanged ideas by sending letters which in the end Kartini's friend concluded with the title *Door Duisternis Tot Licht* which means out of darkness comes the light.

## Conclusion

The relevance between Kartini's expression and QS. Al-Baqarah verse 257 in Tafsir Faiḍ al-Rahmān is almost similar in Zahir's meaning, but if it is interpreted using isyari interpretation, the meaning revelation is broader and deeper. As expressed by Kiai Shaleh that the darkness referred to is disbelief, while the light referred to is the faith of a servant. Meanwhile, Kartini interprets darkness as ignorance or erratic thinking and light as guidance. The adage that out of darkness comes light reflects the transformation of Kartini's understanding from obscurity to a brightly lit knowledge of the meaning of the Qur'an thanks to the interpretation of Tafsir Faiḍ al-Rahmān and the adage reflects one of the chapters in the Qur'an, namely QS.al-Baqarah verse 257, namely *min al-zulumāt ila al-nūr*. The terminology is also inseparable from the role of Kartini's friend who translated Kartini's thoughts with the word *Door Duisternis Tot Licht* which is known as out of darkness comes light and Kartini was popular with the term. The background of the writing of Tafsir Faiḍ al-Rahmān because of Kartini's unrest who did not understand the meaning of the holy

book of Islam which was then answered by KH. Sholeh Darat and wrote this tafsir book. The existence of religious acculturation in the form of interpretation of the Qur'an with culture cannot be separated from the role of previous ulama in spreading Islam which has its own characteristics so as to produce the term Javanese Islamization.

The writing of this article is far from perfect because of the many limitations that exist in terms of a limited historical approach and the lack of contextualization of the relevance of Tafsir Fa'id al-Rahmān with contemporary issues that exist in today's society. The implication of this research is by knowing how important the use of local languages, especially Javanese in teaching tafsir in the academic realm, because considering the large number of Javanese manuscripts or other regional languages that exist in Indonesia.

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