



Educating The Heart: The Concept of *Qalb* Education in *Minhāju Al-Atqiyā'i fī Syarḥi Ma'rifati Al-Azkiyā'i* *ilā Ṭarīqi Al-Auliyā'i* by KH. Sholeh Darat

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Qalb education (heart education) becomes one of the keys to cultivating and nurturing human characters. The focus of this research is to examine the concept of heart education from the perspective of KH. Sholeh Darat (1820-1903), the role of the heart in education, and the function of heart health in cultivating humans' characters. This research uses library research methods focusing on KH. Sholeh Darat's *Minhāju Al-Atqiyā'i fī Syarḥi Ma'rifati Al-Azkiyā'i ilā Ṭarīqi Al-Auliyā'i* using hermeneutic and historical approaches. The study found that the concept of heart education from KH. Sholeh Darat's perspective eliminates ignorance and seeks knowledge to make humans appreciate the understanding and implement it. Heart education is centered on two main things: *mulāzamati al-Zikri* (continuous dhikr) and *mulāzamati tilāwati kitābullāh* (continuous reading of the Qur'an). In addition, the physical transformation of education needs to be supported with humans' healthy and pure hearts. Heart therapies to support heart education include reading the Qur'an, emptying one's stomach, night prayers, *tadharu'* (pleading) at suhoor time, and *mujālasah* (gathering) with pious people. Lastly, noble teachers can accomplish heart education with perfect guidance (*tarbiyatu al-shaykh al-mursyīd al-kāmil*).

Keywords: moral education; character education; social character; Soleh Darat.

Introduction

Indonesians are facing disruptions and the COVID-19 pandemic. There was a leap in changing mindsets, knowledge, social attitudes, and innovation opportunities. The fields of education, religion, social, politics, security, economy, technology, and arts have experienced significant changes. The disruption turns stagnation into innovation. Meanwhile, the COVID-19 pandemic has changed mental and social orders from *offline* activities to *online* ones. Islamic educators strive to maintain the Islamic character in the disruption and pandemic era by offering heart education combined with emotional and spiritual intelligence.

Allah (Qur'an, 13:28) mentioned, "*Those who believed (became âmenû, wished to reach Allah before death) and their hearts have been satisfied with the remembrance of Allah. Now surely with the remembrance of Allah, the hearts find satisfaction, do they not?*"¹

¹This verse is explained by the Qur'an commentators. See M. Quraish Shihab, *Tafsir Al-Mishbah*:

Prophet PBUH stated that inside a human's body is a heart which decides if s/he is good or evil.² The heart is the main focus so that a human can be calm and consistent. A heart which is inclined to Islam may give birth to obedience to God, science, and social character, which eventually is the spirit of education. Religious and moral education is essential to form a pious person.³ Bloom

Pesan, Kesan dan Keresasian Al-Qur'an, 6th ed. (Jakarta: Lentera Hati, 2005), 597. See also Abu 'Abdullah Al-Qurthubi, *Tafsir Al-Qurthubi*, 9th ed. (Jakarta: Pustaka Azzam, 2009), 740. See also Imam Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Tafsir At-Thabari*, 15th ed. (Jakarta: Pustaka Azzam, 2007), 296.

أَلَا إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ؛ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ؛ أَلَا وَهِيَ الْقَلْبُ كُلُّهُ.

"Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart." (Hadith Bukhari and Muslim). See Abi 'Ubaidillah Muhammad ibn Isma'il al Bukhari, *Sahih Al-Bukhari, Kitab Al-Iman, Bab Fadl Min Istabra' Lidinih*, No. 52 (Beirut: Dar ibn Kathir, 2002), 23–24.

³Kandiri and Arfandi, "Building students' Moral Through Uswatun Hasanah Principles: A Systematic Literature Review," *Nadwa: Jurnal Pendidikan Islam* 14, no. 1 (2021): 109–28.

suggested that education goals can be directed to three domains: cognitive, affective, and psychomotor.⁴ Following the Islamic education perspective, Bloom's taxonomy can be actualized in the integration of faith in the divine (*ilahiyat*), human (*insaniyyat*), and spiritual (*kauniyyat*) dimensions.⁵

In contrast to Bloom, the United Nations Educational, Scientific and Cultural Organization (UNESCO) proposed four pillars of education which all educational institutions should develop: (1) learning to know, (2) learning to do, (3) learning to be, and (4) learning to live together.⁶

⁴Zulmuqim and Suriyadi, *Taksonomi Bloom dalam Perspektif Al-Qur'an dan Relevansinya dengan Tujuan Pendidikan Islam di Indonesia* (Banyumas: CV. Pena Persada, 2000), 22-38. See also Lorin W. Anderson, Et. Al, *A Taxonomy for Learning Teaching and Assessing a Revision of Bloom's Taxonomy of Educational Objectives* (London: Longman, 2001), 63.

⁵Danang Dwi Prasetyo, "Paradigma Baru Pendidikan Islam 4.0: Telaah Taksonomi Bloom Dalam Perspektif Iman," *Salih: Jurnal Pendidikan & Agama Islam* 2, no. 1 (2019): 185.

⁶Richard I. Arends, *Learning to Teach*, Seventh Ed (New York:

Meanwhile, Abdullah classified educational goals into *jismiyah*, *ruhiyah*, *aqliyah* and *ijtima'iyah* objectives based on a human's basic elements.⁷

KH. (Islamic cleric) Sholeh Darat (1820-1903) wrote 16 points of educational thought in his book *Minhāju Al-Atqiyā'i fī Syarḥi Ma'rifati Al-Azkiyā'i ilā Tharīqi Al-Auliyā'i*, one of which is heart education. The author focused more on spiritual goals and learning to be. In his previous research, Shabir cited KH. Sholeh Darat as

McGraw-Hill, 2007), 28; See also Paul Ramsden, *Learning to Teach in Higher Education*, Second Ed (London & New York: RoutledgeFalmer, 2009); See also Cindy Priscilla and Deddy Yusuf Yudhyarta, "Implementasi Pilar-Pilar Pendidikan UNESCO" 2, no. 1 (2021): 64-76; See also Wikanti iffah Juliani and Hendro Widodo, "Integrasi Empat Pilar Pendidikan (UNESCO) Melalui Pendidikan Holistik Berbasis Karakter di SMP Muhammadiyah 1 Prambanan," *Jurnal Pendidikan Islam* 10, no. 2 (2019): 65-74, <https://doi.org/10.22236/jpi.v10i2.3678>.

⁷Abdurrahman Saleh Abdullah, *Teori-Teori Pendidikan Berdasarkan Al-Qur'an* (Jakarta: PT Rineka Cipta, 2007), 137.

follow⁸, "Knowledge that makes the heart good, abstains from bad deeds such as arrogance, envy, and greed for the world, including heart disease." The current study focuses on examining the concept of heart education which KH. Sholeh Darat proposed in his *Minhāju Al-Atqiyā'i fī Syarḥi Ma'rifati Al-Azkiyā'i ilā Thariqi Al-Auliyā'i* as a reference for the development of character education.

Method

The current research is a library study focusing on the book *Minhāju Al-Atqiyā'i fī Syarḥi Ma'rifati Al-Azkiyā'i ilā Thariqi Al-Auliyā'i* by KH. Sholeh Darat. Two approaches are used in this study: the hermeneutic approach and the historical approach.⁹ The primary data source is the content of *Minhāju Al-Atqiyā'i fī Syarḥi Ma'rifati Al-Azkiyā'i ilā Thariqi*

Al-Auliyā'i and 14 other books written by KH. Sholeh Darat. In addition, the researcher also used other sources related to the theme of heart education. Three data analysis techniques were used: interpretation, internal coherence, and historical continuity.¹⁰

Results and Discussions

KH. Soleh Darat's Biography and the Work of *Minhāju al-Atqiyā'i fī Syarḥi Ma'rifati al-Azkiyā'i ilā Thariqi Al-Auliyā'i*

KH. Sholeh Darat (Muhammad Sholeh bin Umar al-Samarani), also known as Kyai Sholeh Darat, was named after Darat, an area located on the north coast of Semarang city he used to live. KH. Sholeh Darat built a mosque in the Darat area.¹¹ KH. Sholeh Darat was born in Kedung Jumbeng village, Mayong district, Jepara regency, Central Java. Another source

⁸Muslich Shabir, "Corak Pemikiran Tasawuf Kyai Saleh Darat Semarang: Kajian atas Kitab Minhāj Al-Atqiyā'," *International Journal Ihya' 'Ulum Al-Din* 19, no. 1 (2017): 92.

⁹Suprpto, *Metodologi Penelitian Ilmu Pendidikan dan Ilmu-Ilmu Pengetahuan Sosial* (Jakarta: CAPS, 2013), 12.

¹⁰Syahrin Harahap, *Metodologi Studi Tokoh & Penulisan Biografi* (Jakarta: Prenada Media Group, 2014), 49-52.

¹¹Muhammad Şalih, *Syarah Al-Hikam, Terj. Miftahul Ulum dan Agustin Mufarohah* (Depok: Sahifa, 2016), xxv.

reported that KH. Sholeh Darat was born in Bangsri village, Jepara regency. However, the preamble of the book of Faidu al-Rahman mentioned that KH. Sholeh Darat was born in Semarang.

"Qala Syaikhuna al-'ālim al-'allāmah baḥru al-fahhamah abū ibrahīm muḥammad ṣālih bin umar al-samarani baladan maulidan al-syafi'i maẓhaban".

Our pious teacher who has deep understanding (on Islamic knowledge), Ibrahim's father, Muhammad Salih, was born in Semarang, following Shafi'i madhhab.

It is estimated that KH. Sholeh Darat was born around 1820 AD,¹² although most sources could not confirm the date.

KH. Sholeh Darat received his first religious education from his father, Kyai Umar. Later, he continued his study with several scholars in Indonesia and Mecca. In Indonesia, KH. Sholeh Darat studied from Sayyid Ibn Ahmad Bafaqih Ba'lawi (Semarang), Sheikh

Abdul Ghani Bima (Semarang), Haji Muhammad Irsyad (Purworejo), K.H.M. Shahid (Kajen), KH. Ishak (Damaran), K.H.R. Muhammad Salih Ibn Asnawi (Kudus), Abu Abdullah Muhammad al-Baiquni (Semarang). While in Mecca, KH. Sholeh Darat learned from several scholars: Muhammad al-Muqri al-Mishri al-Makki (Mecca), Sheikh al-Sanbulawi al-Mishri (Mecca), Muhammad Ibn Sulaiman Hasbullah (Mecca), Sheikh Umar al-Syami, Sheikh Ahmad Zaini Dahlan (Mecca), Sayyid Muhammad Salih al-Zawawi al-Makki (Mecca), and Sheikh Ahmad al-Nakhrawi al-Makki (Mecca).

KH. Sholeh Darat passed away on Friday Legi, 28 Ramadan 1321 H or 18 December 1903.¹³ He was buried in Bergota Public Cemetery. The road leading to the cemetery was named Jalan Kyai Saleh as a tribute. Even though he passed away on 28 Ramadan, people commemorate the day of his death (Haul) on the 10th of

¹²Ali Mas'ud Kholqillah, *Pemikiran Tasawuf KH. Sholeh Darat Al-Samarani* (Surabaya: Pustaka Idea, 2018), 68.

¹³Kholqillah, *Pemikiran Tasawuf KH. Sholeh Darat Al-Samarani*, 69.

Shawwal. It is perhaps selected to avoid trouble because the 28th of Ramadan is the end of fasting month and is approaching Eid al-Fitr.¹⁴

KH. Sholeh Darat wrote many brilliant works in various branches of science. Among his writings which survive to date are: *Tarjamah Sabīl al-'Abīd 'alā Jauharati al-Tauīd*, *Faiḍ Ar-Raḥmān fī Tarjamah Tafṣīr Kalam Malik Ad-Dayyān.*, *Al-Mursyīd Al-Wajīz fī 'Ilm Al-Qur'ān Al-'Azīz*, *Majmū'at Ash-Syarī'at Al-Kafiyat li Al-'Awām*, *Manāsik Kaiḥiyat As-Salat Al-Musaffirīn*, *Manāsik Al-Hajji wa Al-'Umrah wa Adab Al-Ziyārah li As-Sayyidil Mursalīn*, *Latā'if At-Ṭahārat wa Asrār as-Ṣalāt fī Kaiḥiyāt Alāt Al-'Ābidīn wa Al-'Ārifīn*, *Matn Al-Ḥikam*, *Munjiyāt Learn from the Book of Iyā' 'Ulūm Al-Dīn Al-Ghazali*, *Kitab Al-Mahabbah wa Al-Mawaddah fī Tarjamah Qaul Al-Burdah fī Al -Mahabbah wa Al-Madh 'alā Sayyid Al-Mursalīn*, *Kitab Ḥadīsu Al-Mi'rāj*, *Shar Barzanji*, and *Minhāju Al-Atqiyā'i fī Syarḥi Ma'rifati Al-Azkiyā'i ilā Tharīqi Al-Auliyyā'i*.

The study focused on one book entitled *Minhāju Al-Atqiyā'i fī Syarḥi Ma'rifati Al-Azkiyā'i ilā Tharīqi Al-Auliyyā'i*. This book is a translation and syarah from *Nazam Hidāyah al-Azkiyā' ilā Tharīq al-Auliyyā'* by Shaykh Zain al-Din al-Malibari and was written using Javanese Arabic script (*pegon*), which was aimed to help beginner Javanese Muslims understand it. This book has been completed on Wednesday after Asr prayer, 11 Dhul Qa'dah 1316 H, in Darat, Semarang.¹⁵

KH. Sholeh Darat used several books as references in writing *Minhāju Al-Atqiyā'i fī Syarḥi Ma'rifati Al-Azkiyā'i ilā Tharīqi Al-Auliyyā'i*.

Lan gawe ingsun ing kitab iki tarjamah nuqil saking ibarote pira-pira syarahe iki kitab kaya syarahe akhii fillahi al-'allamah kiai Nawawi lan syarahe sayyidi abu bakar syatha lan syarahe ibnul mushonnif

¹⁴Shabir, "Corak Pemikiran Tasawuf Kyai Saleh Darat Semarang: Kajian atas Kitab Minhāj Al-Atqiyā'."

¹⁵Muhammad Ṣalih, *Minhāju Al-Atqiyā'i Fī Syarḥi Ma'rifati Al-Azkiyā'i Ilā Ṭarīqi Al-Auliyyā'i* (Bombay: Al-Maṭba'ah al-Karīmi, 1325), 513.

*lan liya-liyane saking kutubu al-Ghazali.*¹⁶

I wrote this book by quoting several books as references, including Shaykh Nawawi's Syarah, Abu Bakar Syatha's Syarah, and Ibn al-Mushonnif's Syarah, and other books by al-Ghazali.¹⁷

The book contains 188 stanzas or *nazm* (poem) using *bahr* (meter) *kamil*, which discusses the stairs (*maqāmāt*) to achieve true piety in his explanation, KH. Sholeh Darat proposed nine steps to achieve true holiness: repentance, *qana'ah* (accepting God's will), *zuhd* (avoiding luxury), seeking knowledge, maintaining sunnah deeds, *tawakkal* (surrendering to

God), sincerity, *'uzlah* (alienating oneself from the luxuries of the world), and preserving time.¹⁸

Education of Heart

KH. Sholeh Darat considered education as a process of eliminating ignorance and seeking knowledge. Eliminating ignorance is a way for humans to be safe from the fitna of the world, the wrath of the world, social conflicts, and human's fitna. KH. Sholeh Darat wrote in *Minhāju Al-Atqiyā'i fī Syarḥi Ma'rifati Al-Azkiyā'i ilā Ṭarīqi Al-Auliyā'i* as follow:

*Kedue selamete dunyo saking fitnahe lan sangking alane dunyo iku ngelakoni patang perkoro... Ora ngelakoni siro ing iki patang perkoro maka mesti siro padu tukar maring menuso, maka dadi hasil fitnatu al-Nās.*¹⁹

The salvation of fitna and evils of the world is to do

¹⁶Salih, 6-7.

¹⁷Books used as references are: *Salālim al-Fudjōlā'i* karya Syaikh Nawawi al-Bantani (1813 - 1897 M), *Kitab Kifāyat al-Atqiyā'i wa Minhāj al-Ashfiyā'i* karya Sayyid Abu Bakar Syatja (1266 H/1849 M - 1310 H/1892 M), *Kitab Maslak al-Atqiyā'i wa Manhaj al-Ashfiyā'i* and *Kitab Irsyād al-Alibbā'i ilā Hidāyat al-Azkiyā'i* Karya Ibu al-Mushonnif (Syaikh Abdul Aziz ibn Zainuddin ibn Ali al-Malibari) (911 - 994 H), and books by Imam al-Ghazali (1058 - 1111 M) especially *Ihyā' 'Ulūm al-Dīn*.

¹⁸Shabir, "Corak Pemikiran Tasawuf Kyai Saleh Darat Semarang: Kajian atas Kitab Minhāj Al-Atqiyā'," 91-128.

¹⁹Salih, *Minhāju Al-Atqiyā'i Fī Syarḥi Ma'rifati Al-Azkiyā'i Ilā Ṭarīqi Al-Auliyā'i*, 99-100.

four things ... If you do not do these four things, there will be social conflicts, and these are fitna of humans.

Regarding these four things, KH. Sholeh Darat further explained²⁰:

1. Do not be stupid

Eliminating stupidity is very important for humans because ignorance takes away their authority, giving them troubles and becoming fitna of life. Therefore, people who can eliminate ignorance will become priceless people; they become invaluable human beings in people's eyes because of their knowledge.

2. Don't be a fool who quickly insults other humans

Knowledgeable people will easily respect others, and they will be appreciated. On the other hand, stupid people easily demean others because they do not know.

3. Do not expect others' gifts

"*Ojo ono siro iku njejaluk ing menuso*" (Do not beg others). Life is a reality that one must face with their effort. Therefore, living by depending on others' gifts is not honorable.

4. Be a philanthropist

Being a philanthropist who likes to give to others is one of the salvation ways in the world because people love benefactors. Therefore, by being a philanthropist, one's life will be filled with the world's salvation.

The following education pattern is to seek knowledge (learning the *nafi'* knowledge, practical knowledge). There are three things to remember:

- a) Knowledge of worship;
- b) Knowledge of *aqidah*;
- c) The science of cleaning the heart of *al-rūḥāni* (spiritual heart)²¹ is:

Lan ngajiho siro salik ing ilmu ingkang dadi ngesohaken ing ibadah iro dzahir lan ngajiho siro ing ilmu ingkang ngesohaken ing l'tiqad iro lan ngajiho siro ing

²⁰Salih, 99-100.

²¹Salih, 101.

*ilmu ingkang bersihaken ing ati maka gosoko siro ing ati nira kelawan iki ilmu, maka dadi mencorong ati niro.*²²

Learn from knowledge seekers, whose knowledge can validate outwardly (zhahriyyat) worships. Learn knowledge that can validate your aqidah and purify your heart. Touch your heart with this knowledge, and then your heart will shine.

These three pieces of knowledge will shine a light on people's hearts, so their hearts will be calm and obey religious rules. Regarding worshipping (*ibadah*), humans understand the procedures of prayer, ablution, obligatory bath (*jinabat*), fasting, zakat, hajj, marriage, buying, and selling. Therefore, one must study these three bits of knowledge correctly and adequately.

KH. Sholeh Darat describes these three sciences in the following table:

Table 1.
Knowledge to Learn

TYPE	KNOWLEDGE	POLICY
Ibadah	Syari'ah	Obeying four well-known schools of fiqh and not following others.
Aqidah	Ushuluddin	Obeying the views of the al-sunnah wa al-jamā'ah and not following the mu'tazilah and mujassimah philosophies.
<i>Qalbu al-rūhāni</i>	Tasawwuf	Purify the heart from negative behaviors: arrogant, showing off, sheep, greedy, and other heart diseases. The trick is to learn about good things (munjiyāt) and bad things (muhlikāt).

²²Salih, 101.

KH. Sholeh Darat said that it is obligatory (*fard 'ain*) to study these sciences: “*Ono dene ngajine iki ilmu telung perkoro iku fardhu 'ain ingatase saben-saben mukallaf lanang lan wadon;*”²³ (Studying these three sciences is obligatory (*fardhu 'ain*) for every (male and female) *mukallaf*). The primary goal is to survive the world and the hereafter and glory.

Humans' knowledge should be put into practice. The knowledge that is not put in practice will cause harm, while the knowledge put in good practice will bring glory in this world and the hereafter. Allah SWT said:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا
الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

O you who have believed, when you are told, “Space yourselves” in assemblies, then make space; Allah will make space for you. And when you are told, “Arise,” then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is

²³Salih, 102.

Acquainted with what you do (Quran, 58:11).²⁴

The Quran commentators stated that Allah honors knowledgeable believers by elevating their status to 700 degrees (*darajat*) higher than those who do not have the knowledge. A distance of one degree is 500 years. Thus, knowledgeable believers have degrees equal to 350,000 years.²⁵

Prophet PBUH also emphasized that the seeker of knowledge will become a resident of heaven, and the angels will honor him/her because they respect his/her knowledge. People who have knowledge of God's secret (*kasyaf*) also witness that the angels respect people who seek knowledge. The prophet added that the angels throughout the universe (seven skies and seven earths) also ask forgiveness for the seekers of knowledge, so scholars and seekers of knowledge have a very high

²⁴Departemen Agama RI, *Al-Qur'an Dan Terjemahnya* (Jakarta: Yayasan Penyelenggara Penterjemah / Penafsir Al-Qur'an, 1971), 910.

²⁵Salih, *Minhāju Al-Atqiyā'i Fī Syarhi Ma'rifati Al-Azkiyā'i Ilā Ṭarīqi Al-Auliyā'i*, 103.

degree of glory. A good application/practice of knowledge is needed to confirm the content. KH. Sholeh Darat emphasized, "*Tetapine ora manfaat ilmu yen ora amal*" (Knowledge has no benefit when it is not applied/practiced.)

Therefore, knowledge seekers must apply the knowledge they have. Heart education plays a significant role in motivating learners to put their knowledge into practice.

Education of heart is focused on two main things:²⁶

1) *Mulāzamati al-Zikri* (continuous dhikr)

Humans' hearts that contain good knowledge will continue to stimulate them to practice their knowledge, one of which is to direct their *qalbu al-rūḥāni* always to remember Allah through dhikr. Continuous dhikr will help humans maintain their worship and aqidah.

2) *Mulāzamati Tilāwati Kitabullah* (reading the Quran continuously)

The Qur'an is a source of inspiration and advice for knowledge seekers. Human' heart which contains knowledge will use the Qur'an as Islamic reading and soul pacifier.

KH. Sholeh Darat, adopting Sayyidi al-Thaifah Sayyidi al-Junaidi's opinion, suggested that existing knowledge can be divided into two:²⁷

1) The science of worship (*ilm al-'ubūdiyyah*)

The science of worship is a characteristic of science which influences humans to maintain sharia and thariqah (*mulāzamati al-syarī'ah wa al-thariqah*) well.

2) The science of divinity (*ilm al-rubūbiyah*)

The knowledge of divinity is the hallmark of science that makes humans understand and implement the *haqiqat*/truth/essence (*mulāzamati al-haqiqāt*).

The Urgency of Heart Therapy

Human beings need a clean and humble heart to get close to Allah. The heart is a

²⁶Şalih, 104.

²⁷Şalih, 104.

key organ to accept knowledge in terms of education openly. Therefore, we need to ensure that humans' hearts are pure and not ill. One should not let their heart be stubborn and love the world. KH. Sholeh Darat wrote: "*Anadene tambane ati kang atos utowo ingkang demen dunyo iku limang perkoro;*"²⁸ (There are five medicines for a stubborn heart and world love (*hubb al dunya*)).

He further explained the five medicines:²⁹

1. Reading the Qur'an

The first one is reading the Qur'an verses and understanding their meanings, and practicing the advices in the contents of the Qur'an. Also, readers must respect the Qur'an using some etiquettes: sitting, having a presence of heart (*khusyu'*) and reading it with *tartil*. The Qur'an can become an enemy if the reader does not respect it as it deserves.

Sayyidina Ali bin Abi Talib said: "people who do not know and do not understand the contents of the Qur'an are not good and have no benefit in terms of worship. There is no benefit in reading the Qur'an without thinking of the meaning of the reading."

The Qur'an teachers should not read the Qur'an just to teach. Teachers must maintain etiquettes and time for students studying the Qur'an. Do not study the Qur'an until you fall asleep. Get rest if you are tired. Stop if you are sleepy. Those who read the Qur'an following the etiquette will have their heart shined, have fear (*khasyah*), and sadness (*azan*).

2. Emptying the Stomach

KH. Sholeh Darat called an empty stomach as the joy of the heart (*rahātu al-qalbi*) and safety from calamity: "*Kotong weteng iku dadi rahātu al-qalbi lan salamet sangking*

²⁸Salih, 216.

²⁹Salih, 216-219.

lacut". He suggested that the role of a healthy heart is supported by an empty stomach, without food or drink. A pure, healthy heart is the key of healthy humans.

The prophet PBUH said: "*Sayyidu al-'amali al-jū'u*" (the best deed is hunger). Also, the prophet also stated: "*Al-jū'u mukhkhu al-'ibādah*" (hunger is a part of pure worships)."

Prophet PBUH also said: "Liven up your heart with a little laugh and food. Do not get too full. Cleanse your heart with hunger so that it will be clear. As for those who are closest to me on the day of judgment, they are those who are very hungry and contemplate."

The prophet also said: "Whoever eats a lot will get punished a lot." The prophet also mentioned that people who sleep a lot and eat a lot have the potential to get sick. It is also difficult to get

medicine for them. People who eat full in this world will feel hungry on the day of resurrection. On the other hand, people who feel hungry in this world will feel full on the day of resurrection. There are still many hadiths that explain the glory of hunger as a medicine for the heart.

The door of the heart opened from this night prayer is described by KH. Sholeh Darat with the sentence: "*bābu al-insi bi Allāhi ta'āla wa halawātu al-Munājāt wa lazzatu al-khulwati bi Allāhi;*" (man's door to Allah and the sweetness of prayer and the pleasure of being alone with Allah). This means that people who have been regularly (*istiqomah*) performing night prayers will feel the sweetness of worshiping Allah until they feel that dawn (morning) will not appear and do not like the world's life. It then makes the heart of Muslim who is used to pray at night healthy.

3. *Tadharru'* at suhoor time

Tadharru' (humbling oneself to Allah) at the end of the night (suhoor time) is heart medicine. Suhoor time is considered as a special time when all humans' prayers are answered. It is a time when human' lust is in normal state since negative lust does not appear at dawn. Thus, *tadharru'* is believed to be very appropriate in cleansing the heart from all satanic influences.

4. *Mujālasah* (gathering) with pious people

Another heart medicine to make people more calm and comfortable is gathering with pious people. Gathering with a pious person will make us obey and imitate his behavior. The blessing of gathering with pious people gives birth to happiness (sa'ādah). Pious people are those who can do their obligations to Allah (uqūqu Allāh) and other

humans' (uqūqu al-'Ibād). Unfortunately, it is not easy to find pious people nowadays because many people do not understand the urgency of worshipping God and always indulge in sinful and immoral acts.

KH. Sholeh Darat forbade gathering with immoral people:

*Ojo sobo tenan lan ojo ngalap mitro siro ya saliku al-akhirah ing wong kang ahli kebathalan lan ahli gawe gampang ing ndalem agomo. Ana dene ngalap mitro wong kang mengkunu iku bilahe dunyo akhirat maka wediho siro aja parek-parek wong iku.*³⁰

Don't play with and befriend sinners and people who underestimate religious rules, o seekers of knowledge of the hereafter. Befriending such people endangers you in the world and the

³⁰Şalih, 165.

hereafter, so do not get close to that person.

How dangerous it is to be close to people who have bad hearts because it will affect people around them. Prophet Isa PBUH advised: *"Don't sit with the dead, your heart will die"*. When asked: *"Who is the dead?"* The prophet replied: *"One who loves the world."*

The prophet PBUH said: *"Sometimes people follow their friends' religion. If you want to know whether someone is good or bad, look at who his friends are."* These hadiths show the importance of gathering with pious people to help cure our hearts.

The Excellent Role of Teacher Education

The concept of heart education and the application of heart medicine can be successful with *tarbiyatu al-shaikh al-mursyid al-kāmil* (excellent teacher education). Teachers have a big role in directing and guiding students' hearts, helping

them to cleanse their heart from problems. Among the destructive heart problems are bad character (*mazmūmah*) which darken one's heart.

In order for humans' heart to continue shining, KH. Sholeh Darat explained two guiding principles.³¹

1. *Nāru al-Zikri* (fire of remembrance)

The fire of remembrance is the primary humans' power to remove evil characters (*mazmūmah*), so they get replaced with good qualities (*mahmūdah*). Fire of remembrance stops the nature of humans' lust (*nafs al-insāni*) which has the potential to do bad acts. This fire of remembrance is a tool to cleanse one's heart.

2. *Nūru al-Zikri* (light of remembrance)

The energy of the fire used to burn one's bad characters (*mazmūmah*) will produce light called *nūru al-zikri* (light of remembrance), whose

³¹Salih, 213.

function is as a ray of mahmūdah character. The light results in what KH. Sholeh Darat called *nūrun' alā nūrin* (light above the light).

One whose heart has received this light will act as if s/he is facing Allah SWT directly (*musyāhadah*). one only feels Allah's favor when staying in *musyāhadah* position. KH. Sholeh Darat said:

*Maka sak wuse nūrun 'alā nūrin maka dadi siro iku ahli maring musyāhadah, ingkang iyo musyāhadah iku agung-agunge nikmat. Maka dadiho siro iku ahli nampani ing iki ni'matul uz}ma kelawan sebab nemen-nemeni ingatase zikir. Maka sepiro kadare zikir semunu lah cukule natijah.*³²

After getting *nūrun 'alā nūrin*, one can become *musyāhadah* (people who can witness God). *Musyāhadah* is a great blessing. Be a person with *musyāhadah* because you will really appreciate remembrance. The more your dhikr, the more you receive.

Teachers must guide their students, and conversely students have to follow their guides, so their hearts will always remember Allah. Remembering Allah is guidance to make one's heart remain clean and behave well. All evil characters can be eliminated by remembering Allah, as the function of *nāru al-zikri*. Also, one's light of the heart appears with the light of goodness manifested with commendable characters.

The commendable morals resulting from this educational process include³³:

- a) *Zuhd* (prioritizing the hereafter)
- b) *Hubbu Allāh* (love of Allah)
- c) *Halīm* (politeness)
- d) *Tawādhu'* (humility)
- e) The loss of *thabāi' al-insāniyyah al-mazmūmiyah* (human's evil characters)

The students' qualities are the fruit of the teachers' knowledge. Therefore, students' task is to apply the knowledge gained to the useful application of

³²Salih, 212.

³³Salih, 212.

knowledge. KH. Sholeh Darat emphasized the importance of applying knowledge:

Setuhune faedahe ilmu iku den lakoni lan setengah saking amal ingkang utomo iku shalat jama'ah ing ndalem masjid. Maka lamun ta'adzur masjid maka ing ndalem langgar maka lamun ta'adzur maka ing ndalem ngomah sarto anak bojone maka oleh fadlilah ngajar bojone. Maka ora ono wongkang tinggal berjama'ah sartone ora udzur anging iku wong makhdzul ora oleh pitulungane Allah balik oleh penasarane syetan maka wongiku ora ahilil ilmi.³⁴

Indeed, the benefit of knowledge is to practice it, and half of the noble deeds are praying in the congregation in the mosque. If you cannot go to the mosque, pray in congregation at a *musalla* or home. If you cannot, pray with your children and wife. You will get a virtue to teach your wife. No people attend and remain in the congregation except people who are

disappointed in getting God's help. They are people whom Satan is curious about because they are not knowledgeable.

KH. Sholeh Darat explained the importance of people who are knowledgeable in implementing their knowledge. A knowledgeable person may be called unintelligible or nonexpert because they do not apply their knowledge or deliberately do not respect his/her knowledge. It is also vital that household education is important part of parent's role as teachers for their children and as husbands for his wife.

Conclusion

To sum up, the current study found that:

1. The concept of heart education from the perspective of KH. Sholeh Darat is the process of eliminating ignorance and seeking knowledge to enable human beings to respect their knowledge and implement it. Heart education has been focused on: *mulāzamati al-zikri* (continuous dhikr) and *mulāzamati tilāwati*

³⁴ Ṣalih, 202.

kitabullah (continuous reading of the Quran). Also, two sciences can strengthen the heart education: *al-'ubūdiyyah* (the science of worship) to maintain the sharia and *tharīqah* properly (*mulāzamati al-syarī'ah wa al-tharīqah*) and the science of *al-Rubūbiyah* (the science of divinity) which makes humans able to understand the essence of truth (*mulāzamati al-haqīqāt*).

2. Education transformation needs to be supported by humans' pure hearts. The heart medicine which is successful in manifesting heart education is: reading the Qur'an, emptying the stomach, praying at night, *tadharru'* at dawn and *mujālasah* (gathering) with pious people.
3. The desired heart education can be implemented with noble teacher's perfect guidance. The concept of heart education and the application of heart

medicine can be successful with *tarbiyatu al-syaikh al-mursyīd al-kāmil* (excellent teacher education). The key is through a guided education, to guide humans' heart to shine with two principles, namely: *nāru al-zikri* (fire of remembrance) and *nūru al-zikri* (light of remembrance). Both are aimed to help humans to have commendable morals. The commendable morals resulting from this educational process are: *zuhd* (prioritizing the afterlife), *hubbu Allāh* (love of Allah), *halīm* (politeness), *tawādhu'* (humble) and loss of *thabāi' al-insāniyyah al-mazmūmiyah* (human's evil characters).

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