

## ***Kafā'ah* in Kiai Šālih Darat's Perspective**

**Agus Irfan<sup>1</sup>, M. Saeful Amri<sup>2</sup>**

<sup>1,2</sup>Universitas Islam Sultan Agung Semarang - Indonesia

e-mail: <sup>1</sup>agus.irfan@unissula.ac.id, <sup>2</sup>m\_amri@std.unissula.ac.id

### **Abstract**

According to Kiai Šālih Darat, *kafā'ah* means equal or similarity between the prospective bridegroom and bride in their perfect nature and lack. There are five categories of *kafā'ah*, 1) survivors of marital defects, 2) independence, 3) noble people, 4) fair and *iffah* in religion, 5) good limbs and work. For him, property is not included in the category of *kafā'ah* because it cannot be measured and can be lost at any time. Using library research with the primary source of the book *Majmū'at al-Sharī'ah al-Kāfiyah li al-'Awam* by Kiai Šālih Darat, the concept of *kafā'ah* will be elaborated. The collected data were analyzed using interpretive descriptive methods. This study concludes that treasure is not a priority in the *kafā'ah* category because it is not a gift but a trial. Treasure is not something noble, because it is not the legacy of noble people such as prophets, apostles, and previous *salih* people but the inheritance of despicable people like Qarun, Hamman, and Pharaoh. An *ahlul 'ilmi* who married his daughter to *ahlul arto*, because of his wealth, he changed from *ahlul 'ilmi* to *ahlul jahli*.

**Keywords:** *ahlul 'ilmi*, *ahlul arto*, *kafā'ah*, Kiai Šālih Darat

Menurut Kiai Šālih Darat, *kafā'ah* bermakna sepadan atau kesamaan antara calon pengantin pria dan pengantin wanita dalam sifat sempurna dan kurangnya. Terdapat lima kategori *kafā'ah*, 1) selamat dari cacat nikah, 2) merdeka, 3) nasab yang mulia, 4) adil dan *iffah* dalam beragama, 5) bagus anggota badan dan pekerjaan. Baginya, harta tidak masuk dalam kategori *kafā'ah* karena tidak bisa diukur dan bisa hilang kapan saja. Menggunakan penelitian kepustakaan dengan sumber primer kitab *Majmū'ah al-Sharī'ah al-Kāfiyah li al-'Awam* karya Kiai Šālih Darat, konsep *kafā'ah* akan dielaborasi. Data yang terkumpul dianalisis menggunakan metode deskriptif interpretatif. Penelitian ini menyimpulkan bahwa harta bukan prioritas dalam kategori *kafā'ah* karena ia bukan merupakan sebuah anugrah melainkan cobaan. Harta bukan sesuatu yang mulia, karena bukan warisan orang-orang mulia seperti nabi, rasul, dan orang-orang *salih* terdahulu melainkan warisan orang-orang hina seperti Qarun, Hamman, dan Fir'aun. Seorang *ahlul 'ilmi* yang menikahkan anak perempuannya kepada *ahlul arto*, karena kekayaannya, maka ia berubah dari *ahlul 'ilmi* menjadi *ahlul jahli*.

**Kata Kunci:** *ahlul 'ilmi*, *ahlul arto*, *kafā'ah*, Kiai Šālih Darat

## Introduction

The discourse of marriage in Islam is one of the important and fundamental issues.<sup>1</sup> Marriage is a *sunnatullāh* and a necessity for every human being even by Islam it is considered a strong bond (*mīthāq ghaliz*).<sup>2</sup> Therefore, it is something that is very sacred and is intended to foster the household forever without being bound by time.<sup>3</sup>

There are many ways to realize this goal, one of which is to choose a prospective husband or wife who has a good religion (in the sense of psychology and character).<sup>4</sup> The Prophet's Hadith mentions that a woman is married for four reasons, her wealth, her offspring, her beauty, and her religion. The hadith then recommends choosing women because of their religious factors, because it will bring goodness.<sup>5</sup> These efforts are not the key to happiness, but at least they determine whether a household is good or not. However, given the reality and demands of human life that continues to grow, we need another measure called the *kafā'ah*.

*Kafā'ah* literally means equal and equal. While the intention of the *kafā'ah* in this paper is that the condition of the husband is equal or equal to his wife in terms of social, religious, moral (moral) and economic position.<sup>6</sup> Match between the future wife and husband is one of the factors of peace and harmony in the household.<sup>7</sup> There are differences of opinion among the fuqaha regarding the concept of *kafā'ah*, especially regarding the factors taken into account in determining equality (*kufū*).<sup>8</sup>

---

<sup>1</sup> 'Abd al-'Aziz 'Āmir, *Al-Aḥwāl al-Shakhṣiyah fī al-Sharī'ah al-Islāmīyah* (Mesir: Dār al-Fikr al-'Arabī, 1984), 9–10; M. Saeful Amri, 'Mitsaqan Ghalidzan di Era Disrupsi (Studi Perceraian Sebab Media Sosial)', *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam* 3, no. 1 (2019): 90.

<sup>2</sup> Ahmad Azhar Basyir, *Hukum Perkawinan Islam* (Yogyakarta: UII Press, 1999), 2.

<sup>3</sup> Didiek Ahmad Supadie, *Hukum Perkawinan Bagi Umat Islam Indonesia* (Semarang: Unissula Press, 2014), 39–40.

<sup>4</sup> Dedi Junaidi, *Bimbingan Perkawinan, Membina Keluarga Sakinah Menurut Al-Qur'an dan As-Sunnah* (Jakarta: Akademika Pressindo, 2002), 6.

<sup>5</sup> 'Abdul Qādir Dāwudī, *Maqāṣid Niḥām al-Uṣrah fī Tashrī' al-Islāmī* (Risālah Duktūrah), Beirut: Dār Ibn Ḥazm, 2005, h. 65.

<sup>6</sup> Ahmad Royani, 'Kafā'ah dalam Perkawinan Islam (Tela'ah Kesederajatan Agama dan Sosial)', *Al-Aḥwāl* 5, no. 1 (2013): 107.

<sup>7</sup> Junaidi, *Bimbingan Perkawinan, Membina Keluarga Sakinah Menurut Al-Qur'an dan As-Sunnah*, 72.

<sup>8</sup> Wahbah Al-Zuhaylī, *Fikih Islam* (Jakarta: Gema Insani Press, 2011), 223.

Ḥanafī school mentions six types of kafā'ah, 1) religion, 2) Islam, 3) independence, 4) nasab, 5) assets, 6) profession. According to Maliki school, kafā'ah is equal in terms of religion and condition (not handicapped). According to the al-Shafi'i school, there are six types of kafā'ah, namely 1) religion, 2) holiness, 3) freedom, 4) nasab, 5) freedom from disability (disgrace) that can lead to choices, 6) profession. Meanwhile, according to the Ḥanābilah school, there are four kafā'ahs namely 1) religion, 2) profession, 3) nasab, 4) prosperity (wealth).<sup>9</sup>

In line with the opinions of the fuqaha above, Kiai Sholeh Darat, a cleric from Semarang who was born in the 19th century,<sup>10</sup> considers that equality of a man to woman is on five things namely 1) free from marital defects, 2) independence, 3) nasab, 4) religion, 5) work. He revealed this in *Majmū'ah al-Sharī'ah al-Kāfiyah li al-'Awam*, the fiqh book which he wrote in Javanese and was written in Arabic-pegon letters, as follows:

*"Utawi sifate kufu iku limang perkoro supoyo dadi podo lanange lan wadone. Kang diyhin arep selamat saking cacate nikah, Lan kapindone merdeka, lan kaping telune mulya nasabe, Lan kaping fata adil ifah agamane, Lan kaping limane bagus penggahotane pakasabe."*<sup>11</sup>

Kiai Šāli Darat's view of the kafā'ah is basically the same as the opinions of the fuqaha. It's just about wealth, he does not see it as one of the characteristics of *kufu'* in marriage. For him, property is something that cannot be measured, is not durable and can be lost at any time. This is as he said as follows.

*"Anapun sugih arto moko ora den wilang-wilang ing dalem bab kufu keronu arto ora keno ginawe gumede lan ora keno ginawe gul-gul lan keronu arto iku ora awet, isuk-isuk sugih sore-sore dadi miskin, isuk-isuk derajat luhur sore-sore dadi ashor. Maka ora ono wong kang sempurno akale iku yento gumedeho kelawan arto lan malih arto iku dudu barang mulyo mungguh wong kang dowe akal sempurno keronu arto iku warisane Qorun, haman, fir'aun dudu warisane poro nabi lan poro wali lan poro sholihin."*<sup>12</sup>

<sup>9</sup> Al-Zuhaylī, 223.

<sup>10</sup> Muhamad Zainal Mawahib, Maskur Rosyid, and Muhammad Syarif Hidayat, 'Astronomy and Local Culture Dialectics; Kiai Šāliḥ Darat's Idea in the Integration of the Hijriyah Calender', *Al-Ahkam* 29, no. 2 (7 November 2019): 237, <https://doi.org/10.21580/ahkam.2019.29.2.4408>; Agus Irfan, 'Local Wisdom dalam Pemikiran Kiai Sholeh Darat: Telaah terhadap Kitab Fiqh *Majmū'at as-Syarī'at Al-Kāfiyah li al-'Awam*', *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 1, no. 1 (2017): 96.

<sup>11</sup> Šāliḥ Darat, *Majmū'ah al-Sharī'ah al-Kāfiyah li al-'Awam* (Semarang: Toha Putera, n.d.), 218.

<sup>12</sup> Darat, 220.

Moreover, related to the phenomenon of scientists (*ahlul 'ilmi*) who are more concerned with property, he said:

*"Moko ono gholibe iki zaman wong kang podo ahlul 'ilmi podo ngelakekaken anak wadone maring wong kang ahli arto. iki moko keronu saking kurang akale keronu kuwatur yen anake ora mangan lamon olehe podo ahlul 'ilmi keronu gholibe ahlul 'ilmi podo fakir-fakir, miskin-miskin, moko kapan mengkono moko ia dudu ahlul 'ilmi balik dadi ahlul jahli, wallahu a'lam bi-Showab."*<sup>13</sup>

The statement shows that Kiai Ṣāliḥ Darat did not see wealth as something that needed to be used as a benchmark in marriage. He argues that property is not categorized as one of the *kafā'ah* factors. In fact, according to him, today many knowledgeable people (*ahlul 'ilmi*) marry their daughters to *ahlul arto* (rich people) because they are worried that if they are married to fellow *ahlul 'ilmi*, their daughters will live in difficult conditions, because on average *ahlul 'ilmi* is the poor. Therefore, if *ahlul 'ilmi* marries his daughter with a man *ahlul arto* (rich) because of his wealth then he is no longer considered an *ahlul 'ilmi* but instead becomes an *ahlul jahli*.

Kiai Salih Darat's thought about the *kafā'ah* standard is interesting to study further. Therefore, through literary reading<sup>14</sup> this paper explores Kiai Salih Darat's thoughts about the *Kafā'ah* contained in his book entitled *Majmū'ah al-Sharī'ah al-Kāfiyah li al-'Awam*. The information contained in the book is analyzed using interpretive descriptive methods.<sup>15</sup>

## Biography of Kiai Ṣāliḥ Darat

Shaykh Muḥammad Ṣāliḥ Ibn 'Umar Al-Samārānī or known as Kiai Ṣāliḥ Darat was an influential cleric who lived in the 19th century AD.<sup>16</sup> He was born in Kedung Cempleng Village, Mayong Jepara District, Central Java in 1820.<sup>17</sup> The year of his birth coincided with the birth year of the 19th century AD Shaykh

---

<sup>13</sup> Darat, 220–21.

<sup>14</sup> Sutrisno, *Metodologi Research* (Yogyakarta: LKiS, 1990), 9.

<sup>15</sup> Noeng Muhajir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Rake Saasin, 1996), 45–50.

<sup>16</sup> Irfan, 'Local Wisdom dalam Pemikiran Kiai Sholeh Darat: Telaah terhadap Kitab Fiqh *Majmū'at as-Syarī'at al-Kāfiyah li al-'Awam*, 96.

<sup>17</sup> Abdullah Salim, *Majmū'at as-Syarī'at Al-Kāfiyah li al-'Awam (Karya Kiai Sholeh Darat) Suatu Kajian Terhadap Kitab Fikih Berbahasa Jawa Akhir Abad 19* (Semarang: Unissula Press, 1995), 15.

Khalil Bangkalan (1820 AD / 1235 H).<sup>18</sup> Another history says that he was born in Bangsri, Jepara.<sup>19</sup>

Based on the data, the word "Darat" attached to the back of his name is for two reasons. First, the information from him when writing a message to the Anom's Head of Interpretation, the Head of the Surakarta Palace, and secondly because it was attributed to the name of the area in Semarang, namely Darat. He was the son of Kiai 'Umar, a famous cleric, warrior and confidant of Pangeran Diponegoro.<sup>20</sup>

When he was a child, Kiai Ṣāliḥ Darat studied with his father and several kiai in Java.<sup>21</sup> Then in 1835 AD, he continued to Makkah.<sup>22</sup> After his father died, at the invitation of Kiai Hadi Girikusumo, he returned to Java.<sup>23</sup> Later he married Shofiyah, daughter of Kiai Murtadha, his father's comrades in arms. He began to teach his knowledge and established Darat Islamic Boarding School.<sup>24</sup>

Among the students and figures who had studied with Kiai Ṣāliḥ Darat, namely Kiai Hasyim Asy'ari (founder of Nahdlatul Ulama), Kiai Ahmad Dahlan (founder of Muhammadiyah), KH. Bisri Syamsuri (founder of the Mamba'ul Ma'arif Denanyar Jombang boarding school), Kiai R. Dahlan Tremas (an astronomer), Kiai Amir Pekalongan (who is also the son-in-law of Kiai Ṣāliḥ Darat), Kiai Idris (Pondok Pesantren Jamseran Solo), Kiai Sya 'ban bin Hasan (Semarang cleric scholar), Kiai Abdul Hamid Kendal, Kiai Dimiyati Tremas, Kiai Basir Rembang, Kiai Munawir Krapyak Yogyakarta, Kiai Tahir (Successor to Mangkang Wetan Islamic boarding school), Kiai Sahli Kauman Semarang, Kiai

---

<sup>18</sup> Mastuki HS dan Ishom El-Seha, *Intelektualisme Pesantren* (Jakarta: Diva Pustaka, 2004), 137; Amirul Ulum, *KH Muhammad Sholeh Darat Al-Samarani; Mahaguru Ulama Nusantara* (Yogyakarta: Global Press, 2016), 36; Mawahib, Rosyid, and Hidayat, 'Astronomy and Local Culture Dialectics; Kiai Ṣāliḥ Darat's Idea in the Integration of the Hijriyah Calender', 236-37.

<sup>19</sup> Bagus Irawan, *Biografi Kiai Sholeh Darat, dalam Syarah Al-Hikam Karya Kiai Sholeh Darat* (Depok: Sahifa, 2016), xxv.

<sup>20</sup> Salim, *Majmu'at as-Syari'at Al-Kafiyat Li Al-Awam (Karya Kiai Sholeh Darat) Suatu Kajian Terhadap Kitab Fikih Berbahasa Jawa Akhir Abad 19*, 16; Irawan, *Biografi Kiai Sholeh Darat, dalam Syarah Al-Hikam Karya Kiai Sholeh Darat*, 26; Mawahib, Rosyid, and Hidayat, 'Astronomy and Local Culture Dialectics; Kiai Ṣāliḥ Darat's Idea in the Integration of the Hijriyah Calender', 237.

<sup>21</sup> Ghazali Munir, *Tuhan, Manusia dan Alam dalam Pemikiran Kalam Muhammad Salih as-Samarani* (Semarang: Rasail, 2008), 37-38.

<sup>22</sup> Abu Malikus Salih Dzahir, *Sejarah dan Perjuangan Kyai Muhammad Sholeh Darat Semarang* (Semarang: Panitia Haul Kyai Sholeh Darat Semarang, 2012), 8.

<sup>23</sup> Ulum, *KH Muhammad Sholeh Darat Al-Samarani; Mahaguru Ulama Nusantara*, 37-38.

<sup>24</sup> Ulum, 32.

Khalil Rembang, Kiai Khalil Rembang Rembang, Kiai Ridwan Ibnu Mujahid Semarang, Kiai Abdus Shomad Surakarta, Kiai Yasir Areng Rembang, and RA Kartini Jepara, a symbol of the pride of Indonesian women.<sup>25</sup>

The 14 Kiai Ṣāliḥ Darat works that have been found are *Majmū'ah al-Sharī'ah al-Kāfiyah li al-'Awam*, *Munjiyat Metik Saking Ihyā' 'Ulūm al-Dīn al-Ghazzālī*, *Matan Al-Hikam*, *Laṭā'if al-Ṭaharah*, *Manāsik al-Ḥajj*, *Pasolatan*, *Sabīl al-'Abid tarjamah Jawhar al-Tawḥīd*, *Minhaj al-Atqiyā'*, *Al-Murshid al-Wajīz*, *Ḥadīth al-Mī'raj*, *Sharḥ al-Mawlid al-Burdah*, *Fayḍ al-Raḥmān*, *Asrār al-Ṣalāh*, and *Sharḥ Barzanji*.<sup>26</sup>

Kiai Ṣāliḥ Darat died in Semarang on Friday legi on the 28th of Ramadan 1321 H / 18 December 1903 AD and the commemoration of his death (*khol*) was held every 10th of Shawwal. He was buried in the Bergota Public Cemetery in Semarang. According to Abdullah Salim, if it refers to the year of birth and death, then the estimated age of Kiai Ṣāliḥ Darat is approximately 84 years.<sup>27</sup>

### **An Overview of the Book of *Majmū'ah al-Sharī'ah al-Kāfiyah li al-'Awam***

The book *Majmū'ah al-Sharī'ah al-Kāfiyah li al-'Awam* is the work of Kiai Ṣāliḥ Darat which was written using Javanese language and Arabic letters as the other books. The book was written by Jazuli, clerk of Kiai Ṣāliḥ Darat, on the 08th Sya'ban, *sanah gusti hijrah*. The word "Gusti" is a code from an Arabic number that is commonly known as *a ba ja dun ha wa zun* and so on. The letter *Ghin* in the word *Gusti* refers to the code number 1000, the letter *Sin* refers to the code number 300 while the letter *Ta'* refers to the code number 9. Thus, *sanah gusti hijrah* means the same as  $1000 + 300 + 9 = \text{year } 1309 \text{ H}$ . So, it can be understood that at the end of the 19th century AD, the book was published and has been used by the community.<sup>28</sup>

In general, this book contains three themes, aqeedah, morals, and Islamic law along with various problems. Whereas in detail, the contents of the book

---

<sup>25</sup> Zainul Milal Bizawie, *Masterpiece Islam Nusantara* (Jakarta: Pustaka Kompas, 2016), 444–45.

<sup>26</sup> Irfan, 'Local Wisdom dalam Pemikiran Kiai Sholeh Darat: Telaah terhadap Kitab Fiqh *Majmū'at as-Syarī'at al-Kāfiyah li al-'Awam*, 99–100.

<sup>27</sup> Salim, *Majmū'at as-Syarī'at al-Kāfiyah li al-'Awam (Karya Kiai Sholeh Darat) Suatu Kajian Terhadap Kitab Fiqh Berbahasa Jawa Akhir Abad 19*, 39.

<sup>28</sup> Salim, 6.

contain muqaddimah as well as a discussion of the creed and morals, the prayer chapter, the chapter of zakat, the chapter of fasting, the chapter of the pilgrimage and umrah, kitāb al-bay 'wa ghayriḥ (buying and selling), kitāb al-ḥalāl wa al-ḥarām, kitāb al-Qarḍ (profit sharing), kitāb al-ijārah (leasing), kitāb aḥkām al-nikāḥ, bāb al-dhabā'iḥ (slaughter), kitāb al-i'taq (freeing slaves), and ending with the closing from the author. The various contents of the book can be summarized into two parts, first, discussing aqeedah and morals, second, discussing fiqh (worship, *mu'āmalah*, and *munākahaḥ* [marriage]).<sup>29</sup>

The marriage law in this book is discussed on 82 pages, starting from page 174 up to page 256. One of the discussions in the marriage law is about the kafā'ah. It is explained in the chapter on marriage after the discussion on "Marriage of free people" and before the discussion on "Women who are forbidden to be married". The Kafā'ah is explained in 3 pages, from page 218 to page 221. For clarity, the author attaches a table containing the contents of the discussion themes in the book *Majmū'ah al-Sharī'ah al-Kāfiyah li al-'Awam* as follows.

Table 1. Contents of the Book *Majmū'ah al-Sharī'ah al-Kāfiyah li al-'Awam*

كتاب مجموعة الشريعة الكافية للعوام			
1	كتاب التوحيد	24	فصل في حق الزوج على الزوجة
2	كتاب الصلاة	25	باب في العدة
3	باب الزكاة	25	فصل في المعتدة
4	كتاب الصوم	27	فصل في الرجعية
5	كتاب الحج و العمرة	28	باب الحدود
6	باب البيع و غيره	29	باب الذبائح
7	كتاب القرض	30	فصل في الأطعمة
8	كتاب الأجرة	31	فصل في الأضحية
9	كتاب الأحكام النكاح	32	فصل في العقيقة
10	فصل في سنة النكاح	33	كتاب الأعتاق
11	فصل في الخطبة	34	خاتمة الباب
12	فصل في النظر	35	قال المؤلف و المترجم للمتون العربية الجاونة المركية
13	فصل في أركان النكاح	36	قال الكاتب
14	فصل في عاقد النكاح	37	خاتمة الطبع
15	فصل في نكاح الحر		
16	فصل في الكفاءة		
17	باب ما يحرم من النكاح		

<sup>29</sup> Muhammad Shokheh, "Tradisi Intelektual Ulama Jawa: Sejarah Sosial Intelektual Pemikiran Keislaman Kiai Sholeh Darat", *Jurnal Paramita* 21, no. 2 (2011): 158.

18	فصل في الخيار	
19	باب الصداق	
20	فصل في سقوط المهر	
21	فصل في كيفية عقد النكاح	
22	فصل في الوليمة	
23	باب في آداب المعاشرة	

### ***Kafā'ah* in the View of Kiai Šālih Darat**

*Kafā'ah*, although it is not included as a condition of the validity of a marriage, it is the standard for determining household harmony. The suitability of both candidates is important to realize these goals.<sup>30</sup> The matchmaking tradition can be an obstacle in determining the *kafā'ah*. This is because, both men or women as prospective husbands or wives or parents as guardians, both have the right to determine the *kafā'ah*. Regarding the rights of a woman and guardian *kafā'ah*, Kiai Šālih Darat said:

*“Utawi artine kufu iku podone lanang ing wadon indalem sifat sempurnane utowo ingdalem sifat iynane. Lan iyo kufu iku den wilang-wilang ingdalem nikah tetapine ora dadi syarat sahe nikah keronu ingkang duwe hak kufu iku wadon lan wali sakmangsa-mangsa.”*<sup>31</sup>

Kiai Šālih Darat calls on men to marry women because of the religion they have, not their beauty or wealth. Religion becomes a determining factor because it discusses commitment. More than that, Kiai Šālih Darat actually forbids men to marry rich women, on the contrary, he advocates marrying poor women. In this case he said:

*“Lan angendiko kanjeng Rasulullah saw sopo wonge nikah ing wadon keronu arah ayune lan artone maka kacegah ayune lan artone. Lan sopo wonge nikah ing wadon keronu agamane maka paring Allah swt artone lan ayune... Lan Sunnah nikaho maring wadon kang fakir lan ojo ngalap wadon kang sugih keronu dadi bakal amerintah ing siro.”*<sup>32</sup>

The narration *“ojo ngalap wadon kang sugih keronu dadi bakal amerintah ing siro”* is quite interesting. Kiai Šālih Darat wanted to emphasize that men with various statuses were leaders, especially in the domestic sphere. Vice versa, women with established status does not mean shifting men's leadership in the domestic sphere. This principle seems to be behind the recommendations of

<sup>30</sup> Basyir, *Hukum Perkawinan Islam*, 17.

<sup>31</sup> Darat, *Majmū'ah al-Sharāh al-Kāfiyah li al-'Awam*, 218.

<sup>32</sup> Darat, 190-91.



Kiai Šālih Darat not to marry wealthy women because of the potential to arrange men as household leaders. In this region, the ideas of Kiai Šālih Darat can be called progressive spiritualist by giving women the right of the *kafā'ah* but at the same time restricting women from behaving beyond the limits of their establishment.

From this point of view, Kiai Šālih Darat gives his attention to the problem of kafah in order to realize the goal of marriage in Islam, namely the creation of a sacred, domestic, peaceful, and loving home life. Besides that, *kafā'ah* is important to maintain the honor of both parties in the social life of the community.<sup>33</sup> It was marked by a balance of five things, survived marital defects, independence, good advice, proportional in religion, and good work. Kiai Šālih states:

*"Utawi sifate kufu iku limang perkoro supoyo dadi podo lanange lan wadone kang diyhin arep selamat saking cacate nikah, Lan kapindone merdeka, lan kaping telune mulya nasabe, Lan kaping fata adil 'ifah agamane, Lan kaping limane bagus penggahotane pakasabe."*<sup>34</sup>

At a glance, the five categories of *kafā'ah* called Kiai Šālih Darat above are no different from the ideas formulated by the jurists. However, if you pay attention, it does not include the property element as a *kafā'ah* category. Several reasons, first, property is a trial and not a gift, so people who prioritize property and ignore religion are called loss groups. Second, the nature of property which is mortal or impermanent. The character of wealth can make someone praiseworthy and at the same time can also plunge it. The third reason, property is not the inheritance of pious people but the inheritance and symbols of dissident groups such as Qarun, Haman and Pharaoh. Kiai Šālih Darat said:

*"Lan angendiko Allah: Innama amwalukum wa laa awlaadukum fitnatun. Tegese ora anging artone iyro lan anak iyro iku dadi fitnah ingatase iyro maka sopo wonge milih ing artone lan anake tinggal ing barang kang amarekaken ing Allah saking piro2 tho'ah maka temen2 tuwna kelawan tuwna ingkang agung...Anapun sugih arto moko ora den wilang-wilang ing dalem bab kufu keroni arto ora keno ginawe gumede lan ora keno ginawe gul-gul lan keroni arto iku ora awet, isuk-isuk sugih sore-sore dadi miskin, isuk-isuk derajat luhur sore-sore dadi ashor. moko ora ono wong kang sempurno akale iku yento gumedeho kelawan arto lan malih arto iku dudu barang mulyo mungguh wong kang dowe*

<sup>33</sup> Royani, 'Kafa'ah dalam Perkawinan Islam (Tela'ah Kesederajatan Agama Dan Sosial)', 106.

<sup>34</sup> Darat, *Majmū'ah al-Sharī'ah al-Kāfiyah li al-'Awam*, 218.

*akal sempurno keronu arto iku warisane Qorun, haman, fir'aun dudu warisane poro nabi lan poro wali lan poro sholihin.”<sup>35</sup>*

As a consequence of not including wealth as one of the categories of kafā'ah for the above three reasons, Kiai Ṣāliḥ Darat recommends those who have knowledge (*ahlul 'ilmi*) not to marry their daughters to rich people (*ahlul arto*) who do not glorify knowledge. The recommendation is based on the fact that not a few people who have knowledge, marry their daughters to rich people with pragmatic purposes. Because seeing the reality, that people who have knowledge, their lives are simple or even lacking. They worry that they will not be able to live if they don't marry a rich person. Kiai Ṣāliḥ Darat saw such a naïve reality by calling them groups who had turned into fools (*ahlul jahli*).

In the traditions and teachings of Islam, science is a symbol of glory that is owned and passed on by prophets and scholars. On the contrary, treasures in history are symbols of arrogance of unbelievers, such as Qarun, Haman, Pharaoh and so on. Therefore, it becomes a naïve reality if knowledgeable people, with pragmatic purposes, are willing to marry their daughters to rich people who do not have a religious zeal. Called *ahlul jahli*, because they lose their minds and make themselves (previously noble) become despicable. This reality is stated by Kiai Ṣāliḥ Darat as follows:

*“Moko ono gholibe iki zaman wong kang podo Ahlul 'ilmi podo ngelakekaken anak wadone maring wong kang ahli arto. iki moko keronu saking kurang akale keronu kuwatir yen anake ora mangan lamon olehe podo ahlul 'ilmi keronu gholibe ahlul 'ilmi podo fakir-fakir, miskin-miskin, moko kapan mengkonu moko ia dudu ahlul 'ilmi balik dadi ahlul jahli, wallahu a'lam bi-Showab.”<sup>36</sup>*

The narration of Kiai Ṣāliḥ Darat which fights between the knowledgeable (*ahlul 'ilmi*) and rich people (*ahlul arto*) is not absolute and must be seen from a comprehensive spectrum. Likewise, Kiai Ṣāliḥ Darat's claim to call property a symbol of humiliation and arrogance is a fundamentalist question that must involve the sociological perspective that surrounds it. Kiai Ṣāliḥ's view of matter as vis a vis by science does not mean that it is anti-world, but is based on a cautious attitude towards material properties which tends to defeat religious values. Property in the view of Kiai Ṣāliḥ Darat is like deadly scorpion poison, unless the owner has a medicine that is an attitude of generosity. Regarding this matter, Kiai Ṣāliḥ Darat mentioned:

---

<sup>35</sup> Darat, 220, 228.

<sup>36</sup> Darat, 220–21.

"Lan angendiko Yahya bin Mu'adz utawi dirham iku kalajengking maka lamon ora bisa siro penawarane maka ojo ngalap siro ing dirham keroni dadi ngentup maring siro maka lamon ngetup maka mati siro sebab ono upase maka matur sawiji wong punopo ya yahya bin mu'adz penawarane? Maka angendiko yahya bin mu'adz lan iya iku arep ngalap siro ing kang halal lan arep amerintahaken ing dirham ing dalem hake lan ojo ono kumet siro kabeh. Angendiko kanjeng Nabi saw. ora manjing ing suwargo wong kang kumet."

### Kiai Ṣāliḥ Darat's Reasoning on *Kafā'ah*

The term reason, refers to the opinion of Muḥammad 'Ābid al-Jābirī, grouped into two, *al-'aql al-mukawwin* and *al-'aql al-mukawwan*.<sup>37</sup> *Al-'aql al-Mukawwin* is referred to as the original intellect that every human has to distinguish it from animals and become a basic capital for survival. While *al-'aql al-mukawwan* is a thought that is formed in every person who has been influenced by the environment so that the same ideas come up on one side and different on the other side. Therefore, reason cannot be separated from culture. In fact, the term sense is a form of culture itself. *Al-'aql al-mukawwan* is formed by the environmental construct that accompanies it, so that the reasoning of every person in an area and at a certain time tends to be the same. In this context, Kiai Ṣāliḥ Darat's thoughts about the *kafā'ah* cannot be separated from the surrounding environmental situation. There are at least two reasons that influence his thinking, namely Sufism and cultural reasons or local wisdom.

### Sufism Reasoning

If observed, the works and thoughts written by Kiai Ṣāliḥ Darat, it seems that most of the writings are responsive and timeless. While from the contents of his thoughts, Sufism became the clearest feature in almost all books he wrote, such as *Munjiyat Metik Saking Ihyā' Ulūm al-Dīn al-Ghazzālī*, *Matan Al-Ḥikam*, *Manāsik al-Hajj*, *Pasolatan*, *Sabīl al-'Abīd Terjemah Jawhar al-Tawḥīd*, *Minḥāj al-Atqiyā*, *Al-Murshid al-Wajīz*, *Ḥadīth al-Mi'raj*, *Sharḥ al-Mawlid al-Burdah*, *Fayḍ Raḥmān*, *Asrār al-Ṣalāh*, and *Sharḥ Barzanjī*. Even in the discussion of fiqh, the nuances of Sufism are quite felt as written in the book of *Majmū'ah al-Sharī'ah al-Kāfiyah li al-'Awam* and *Latā'if al-Ṭahārah* and are no exception when discussing the issue of the *kafā'ah*.

<sup>37</sup> Arini Izzati Khairina, 'Kritik Eistemologi Nalar Arab Muhammad Abed Al-Jabiri', *El-Wasathiyah: Jurnal Studi Agama* 4, no. 1 (June 2010): 109–10.

The sufistic reason of Kiai Ṣāliḥ Darat about *kafā'ah* can be seen from his view that does not include property as a category of *kafā'ah*. As mentioned at the outset, there are three reasons why assets are not included in the *kafā'ah* portion. Through these three reasons, Kiai Ṣāliḥ Darat does not recommend knowledgeable people (*ahlul 'ilm*) to marry his daughter to a rich person (*ahlul arto*).

Likewise, Kiai Ṣāliḥ Darat's recommendation to men is not to choose women because of their beauty and wealth. Without religious values, these two factors have the potential to damage the family. The only factor that can bridge the harmony of the household is religion because it can reduce the nature of the ego in each husband and wife and at the same time, only religion teaches total surrender. The Kiai Ṣāliḥ Darat's view helped reinforce the ideas of previous jurists in understanding the Hadith of *taribat yadak*. About this, he writes:

*"Lan angendiko malih kanjeng Rasulullah saw ojo nikah siro ing wadon keronu ayune menowo-menowo ayune iku dadi narik olo. Lan ojo nikah siro ing wadon keronu artone menowo-menowo artone iku dadi ngelacutaken ing wadon. Lan nikaho siro ing wadon keronu agamane maka paring rezeki Allah ing siro ayu lan arto karo hasil bareng-bareng."*<sup>38</sup>

The refusal of Kiai Ṣāliḥ Darat to include wealth as part of the *kafā'ah* was also based on the character of the rich (*ahlul arto*). Throughout history, wealth has been a symbol of pride and laziness. This arrogant attitude usually arises from people who have excess assets and thus see themselves as superior. This type of liver disease must be avoided, especially from the *ahlul arto* group. Regarding the danger of this arrogant attitude, Kiai Ṣāliḥ Darat said:

*"Setuhune kibir iku diddum atas rong perkara: ana batin la nana dzahir, maka kibir batin iku iya pekerti ing dalem ati lan iya iku kelawan rumangsa ing dalem atine setuhune awake iku angungguli ing liyane ing ndalem sifat kasampurnan. Maka utawi kibir dzahir maka iku pira-pira penggawene kang dzahir. Maka kibir ing ndalem ati lan takabur ing ndalem penggawehan dzahir kaya yen lelunguhan ora gelem asor lan yen caturan ora gelem kalah."*<sup>39</sup>

## Cultural Reasoning

The book *Majmū'ah al-Sharī'ah al-Kāfiyah li al-Awam* is a Javanese book full of cultural knowledge or values of local wisdom, both locality in appearance and

---

<sup>38</sup> Darat, *Majmū'ah al-Sharī'ah al-Kāfiyah li al-Awam*, 28–29.

<sup>39</sup> Darat, 39–40.

language. Given that the target audience for the book is Muslims around Java or Javanese who have united in their habits, so as to clarify religious issues, Kiai Ṣāliḥ Darat often deals with local customs issues that are well-known to the wider community. Like scolding a woman in court, a land tenant who imitates an infidel, and when Kiai Ṣāliḥ Darat uses the term *dacin* and is closed to introduce scale. In contrast to the above example, Kiai Ṣāliḥ Darat also involves factual facts when not including property elements as part of from *kafā'ah*, including in this case is the claim of Kiai Ṣāliḥ Darat who views the treasure as a symbol of extinction.

Kiai Ṣāliḥ Darat's claim that refers to the property as a symbol of humiliation and pride is a fundamentalist question that must involve the sociological perspective that surrounds it. To paraphrase Karl Mannheim, anyone who thinks that he was not born from empty space but is deeply influenced and even directly involved in dialectical thought or other real thoughts cannot be separated from the context of the collective action in which the thought originated.<sup>40</sup> Thus, the idea of Kiai Ṣāliḥ Darat is the actualization of idealistic texts and the facts of reality that surround them.

As it is known that Kiai Ṣāliḥ Darat was born when Indonesia was still under Dutch occupation and was in a period of forced implantation (1830-1919) with the main objective being the destruction of all opposing forces (destruction of enemy forces), especially between them. scholars, *santri* and their supporters in the countryside. This strategy succeeded with the suffering of Muslims and most of the rich people at that time were the perpetrators of wrongdoing or at least groups that supported colonial politics. M.C. Ricklef added that the event was a new round of occupation of Javanese land with the loss of political and administrative authority of the royal elite and was replaced by the colonial government and also the regional elites who became the long arm of the colonial arm.<sup>41</sup>

Thus, it can be understood that putting aside assets/material as a *kafā'ah* category makes sense. Javanese society at that time was a group colonized by colonialism which resulted in ignorance and poverty. At the same time, rich

---

<sup>40</sup> Muhammad Imdad, 'Menjajaki Kemungkinan Islamisasi Sosiologi Pengetahuan', *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 13, no. 2 (2015): 236-37, <https://doi.org/http://dx.doi.org/10.21111/klm.v13i2.287>.

<sup>41</sup> M.C. Ricklef, *Sejarah Indonesia Modern* (Yogyakarta: Gadjah Mada University Press, 1992), 182-84.

people (*ahlul arto*) are represented by groups who do not know the moral and religious values because they do not know property rights.

## Conclusion

As one of the prudence of domestic harmony as a destination for marriage, *kafā'ah* is considered necessary and is a fundamental problem. In *Majmū'ah al-Sharī'ah al-Kāfiyah li al-'Awam*, Kiai Šālih Darat divides *kafā'ah* into five categories, those are surviving marital disabilities, independence, good advice, religious piety, physical health, and noble work. Unlike previous jurists who placed wealth as one of the elements of the *kafā'ah*, he did not include it in the category of *kafā'ah* for three reasons. First, wealth is a trial and slander and not a gift. Second, the nature of property is not eternal. Third, property is a symbol of arrogance and not the inheritance of the Prophets and the pious.

Kiai Šālih Darat's view of *kafā'ah* was not born of nothingness but was influenced by the text of ideality and the facts of reality that surround it. From the text of ideality, his view of *kafā'ah* is influenced by Sufistic reasoning, seen from not including the property element as part of the *kafā'ah* category. While social facts in the form of cultural reasoning or local wisdom, become part of the problems discussed in the book. One of the facts in the absence of assets as part of the *kafā'ah* is because the Javanese people at that time were a group colonized by colonialism which resulted in ignorance and poverty. At the same time, rich people (*ahlul arto*) do not know the moral and religious values. This condition also influenced Kiai Salih Darat's recommendation to knowledgeable people (*ahlul ilmi*) not to marry their daughter to a rich group (*ahlul arto*) who did not know religious morality.[a]

## BIBLIOGRAPHY

- Amri, M. Saeful. 'Mitsaqan Ghalidzan di Era Disrupsi (Studi Perceraian Sebab Media Sosial)'. *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 3, no. 1 (2019).
- Basyir, Ahmad Azhar. *Hukum Perkawinan Islam*. Yogyakarta: UII Press, 1999.
- Bizawie, Zainul Milal. *Masterpiece Islam Nusantara*. Jakarta: Pustaka Kompas, 2016.

- Darat, Ṣāliḥ. *Majmū'ah al-Sharī'ah al-Kāfiyah li al-'Awam*. Semarang: Toha Putera, n.d.
- Dzahir, Abu Malikus Salih. *Sejarah dan Perjuangan Kyai Muhammad Shaleh Darat Semarang*. Semarang: Panitia Haul Kyai Shaleh Darat Semarang, 2012.
- El-Seha, Mastuki HS dan Ishom. *Intelektualisme Pesantren*. Jakarta: Diva Pustaka, 2004.
- Āmir, 'Abd al-'Azīz. *Al-Aḥwāl al-Shakhsīyah fi al-Sharī'ah al-Islāmīyah*. Mesir: Dār al-Fikr al-'Arabī, 1984.
- Imdad, Muhammad. 'Menjajaki Kemungkinan Islamisasi Sosiologi Pengetahuan'. *Kalimah: Jurnal Studi Agama dan Pemikiran Islam* 13, no. 2 (2015). <https://doi.org/http://dx.doi.org/10.21111/klm.v13i2.287>.
- Irawan, Bagus. *Biografi Kiai Sholeh Darat, dalam Syarah Al-Hikam Karya Kiai Sholeh Darat*. Depok: Sahifa, 2016.
- Irfan, Agus. 'Local Wisdom dalam Pemikiran Kiai Sholeh Darat: Telaah Terhadap Kitab Fiqh *Majmū'at as-Syarī'at Al-Kafiyat li al-'Awam*'. *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 1, no. 1 (2017).
- Al-Jābirī, Muḥammad 'Ābid. *Takwīn al-'Aql al-'Arabī*, Beirut: Markaz Dirāsāt al-Wahdah, tth.
- Junaidi, Dedi. *Bimbingan Perkawinan, Membina Keluarga Sakinah Menurut Al-Qur'an Dan As-Sunnah*. Jakarta: Akademika Pressindo, 2002.
- Khairina, Arini Izzati. 'Kritik Eistemologi Nalar Arab Muhammad Abed Al-Jabiri'. *El-Wasathīya: Jurnal Studi Agama* 4, no. 1 (June 2010): 105–16.
- Mawahib, Muhamad Zainal, Maskur Rosyid, and Muhammad Syarif Hidayat. 'Astronomy and Local Culture Dialectics; Kiai Ṣāliḥ Darat's Idea in the Integration of the Hijriyah Calender'. *Al-Ahkam* 29, no. 2 (7 November 2019): 233–58. <https://doi.org/10.21580/ahkam.2019.29.2.4408>.
- Muhajir, Noeng. *Metodologi Penelitian Kualitatif*. Yogyakarta: Rake Saasin, 1996.
- Munir, Ghazali. *Tuhan, Manusia dan Alam dalam Pemikiran Kalam Muhammad Salih as-Samarani*. Semarang: Rasail, 2008.
- Ricklef, M.C. *Sejarah Indonesia Modern*. Yogyakarta: Gadjah Mada University Press, 1992.
- Royani, Ahmad. 'Kafa'ah dalam Perkawinan Islam (Tela'ah Kesederajatan Agama dan Sosial)'. *Al-Ahwal* 5, no. 1 (2013).

Agus Irfan, M. Saeful Amri

Salim, Abdullah. *Majmu'at as-Syari'at Al-Kafiyat li al-'Awam (Karya Kiai Sholeh Darat) Suatu Kajian terhadap Kitab Fikih Berbahasa Jawa Akhir Abad 19*. Semarang: Unissula Press, 1995.

Shokkeh, Muhammad. 'Tradisi Intelektual Ulama Jawa: Sejarah Sosial Intelektual Pemikiran Keislaman Kiai Sholeh Darat'. *Jurnal Paramita* 21, no. 2 (2011).

Supadie, Didiek Ahmad. *Hukum Perkawinan Bagi Umat Islam Indonesia*. Semarang: Unissula Press, 2014.

Sutrisno. *Metodologi Research*. Yogyakarta: LKIS, 1990.

Ulum, Amirul. *KH Muhammad Sholeh Darat Al-Samarani; Mahaguru Ulama Nusantara*. Yogyakarta: Global Press, 2016.

Al-Zuhayli, Wahbah. *Fikih Islam*. Jakarta: Gema Insani Press, 2011.