

## THE CONCEPT OF MAKRFAT IN SYAR AL-HIKAM BY KYAI SHOLEH DARAT

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## Abstract

This study explore the concept of Kyai Sholeh Darat's makrifat in *Syar al-Hikam* to bridge the general public so that they can know makrifat, and can be reached by today's society. This research method is qualitative research. While the data extracted comes from library information or commonly referred to as a literature study to obtain some data and information. The source of the data was taken from the book, namely the book *Syarb al-Hikam* by Kyai Sholeh Darat, while the supporting data were taken from other sources such as analyzing books, the internet, and other information related to the title of this study. The results of this study indicate that the concept of makrifat put forward by Kyai Sholeh Darat can cross now between groups so that it can be reached in this condition. A person who is wise today is someone who remembers Allah and needs Him so that he can help in everything that is faced, be it with technology, or other activities related to the day, both in social, cultural, economic, and political relations.

**Keywords:** Makrifat, *Syarb al-Hikam*, Kyai Sholeh Darat.

## Abstrak

Studi ini membahas tentang konsep makrifat Kyai Sholeh Darat dalam *Syarb al-Hikam* untuk menjembatani masyarakat awam agar mampu mengetahui makrifat, dan dapat dipahami oleh masyarakat sekarang ini. Metode penelitian ini merupakan penelitian kualitatif. Sedangkan data yang digali berasal dari informasi pustaka atau biasa disebut dengan studi pustaka (library research) untuk mendapatkan beberapa data dan informasi. Sumber data diambil dari buku utama yaitu kitab *Syarb al-Hikam* karya Kyai Sholeh Darat, sedangkan data pendukungnya diambil dari sumber-sumber yang lain seperti menganalisa buku-buku, internet dan informasi lainnya yang berhubungan dengan judul penelitian ini. Hasil penelitian ini menunjukkan bahwa konsep makrifat yang dikemukakan oleh Kyai Sholeh Darat yakni ini mampu melintasi antar kalangan, sehingga dipahami dalam kondisi sekarang ini. Seorang yang makrifat pada zaman sekarang ini adalah seseorang yang senantiasa mengingat Allah dan butuh kepada-Nya, sehingga mampu mengambil kebaikan dalam setiap apa yang dihadapi, baik itu dengan teknologi, maupun aktifitas lain yang berkaitan dengan kehidupan sehari-hari, baik dalam hubungan sosial, budaya, ekonomi dan politik.

**Kata Kunci:** Makrifat, *Syarb al-Hikam*, Kyai Sholeh Darat.

## Background

*Makrifat* to God is very important to be known and owned by humans.<sup>1</sup> Among the Sufis, *makrifat* is broadly defined as knowledge or knowledge of Allah.<sup>2</sup> According to Toshihiko Izutsu, this *makrifat* is obtained because of the

potential plurality called *wāhidiyyah* or unity (oneness),<sup>3</sup> or commonly known *al-takballuq bi akhlāqillah* (a virtuous character with Allah's character) or *al-ittiṣāf bi ṣifatillah* (characterizing oneself with the character of Allah).<sup>4</sup> In

<sup>1</sup>Thohari Musnawar, *Jalan Lurus Menuju Ma'rifatullah* (Yogyakarta: Mitra Pustaka, 2004), 6.

<sup>2</sup>Zaairul Haq, *Ajaran Makrifat: Penuntun Jiwanya yang Jawa* (Bantul: Kreasi Wacana, 2013), 24.

<sup>3</sup>Toshihiko Izutsu, *Sufisme: Samudra Sufi Ibnu 'Arabi*, terj. Musa Kazhim dan Arif Mulyadi (Bandung: Mizan, 2015), 183.

<sup>4</sup>Abuddin Nata, *Akhlak Tasawuf dan Karakter Mulia* (Depok: Raja Grafindo Persada, 2013), 17.

Javanese-Islamic Sufism, makrifat is known as *Manunggaling kawula-Gusti*.<sup>5</sup>

Sufi scholars make makrifat a spiritual experience or station of a servant in getting closer to Allah.<sup>6</sup> Philosophical Sufi scholars who adhere to *wujūdiyyah* understanding,<sup>7</sup> place makrifat as the highest level after sharia, tarekat and essence.<sup>8</sup> Sufi scholars make makrifat a spiritual experience or station of a servant in getting closer to Allah. Philosophical Sufi scholars who adhere to *wujūdiyyah* understanding, place makrifat as the highest level after sharia, tarekat and essence. Sharia has been ordained by Allah, which contains regulations and laws in religion, for His servants. Tarekat is a way or guide in carrying out a ritual following the teachings brought by religious leaders (Prophet Muhammad) and exemplified by scholars or followers of that religion. Furthermore, the essence is the true certainty and definite truth about the greatness of Allah (*taḥīd*). Shari'a is a rule, tarekat is implementation, the essence is a state, while makrifat is the ultimate goal.<sup>9</sup>

Before reaching the state of makrifat to Allah, a servant has experienced *fanā* '(vanishment) in the attributes of divinity. Humans who have disappeared in the name of Allah, *al-Zāhir* (the Real) will witness His *qudrat*, humans who have disappeared with *al-Bāṭin* (The Hidden) will get the secrets of nature. These humans have disappeared with *al-Anwāl* (The beginning) will be able to see something in the past and people who have disappeared with *al-Akhir* (the end) will be able to see the future.<sup>10</sup>

<sup>5</sup> Zen Syukri al-Faqir, *Nur Ala Nur: Cabaya di Atas Cabaya* (Jakarta: Cakra Media, 2011), 40.

<sup>6</sup> *Maqam* is the position or level of a servant before Allah which is obtained through a series of devotion (worship), sincerity against lust and heart diseases, spiritual exercises by directing the whole body and soul. Look, Abu Nasr as-Saraj, *al-Luma': Rujukan Lengkap Ilmu Tasawuf*, terj. Wasmukan dan Samson Rahman (Surabaya: Risalah Gusti, 2002), 89.

<sup>7</sup> *Wujūdiyyah* people are people who have the ideology of wahdatul embodiment, namely the understanding that believes that humans and God will unite. Look, Oman Fathurahman, *Tanbih al-Māsyī: Menyoal*

One of the figures who are able to bridge so that makrifat can be understood by various groups, both ordinary people and people who have a high spiritual level is Kyai Sholeh Darat which will be written by the author. He is one of the charismatic figures on the island of Java who explains that makrifat is able to cross between groups and is willing to accept it, whether it comes from ordinary people or people who have a high spiritual level. According to Kyai Sholeh Darat makrifat is the state of a servant who always remembers Allah (*eling maring Allah*) and needs Him (*keape maring Allah*) in any circumstances, whether sick or healthy, in a state of abundance (rich) or poor.<sup>11</sup> Therefore, two components make up makrifat that cannot be separated from one another, namely remembrance and need for Allah.

From the understanding of Kyai Sholeh Darat's makrifat, this concept can be identified by using two aspects, namely the outer and inner aspects. The aspect of *zahir* makrifat to Allah is good character and behavior in dealing with Allah SWT, fellow humans, living creatures and nature. While the inner aspect of makrifat is the state of a servant's heart when doing good in maintaining the relationship. Kyai Sholeh Darat succeeded in combining the notion of makrifat itself with two aspects. By combining inner aspect and outer aspect, Kyai Sholeh Darat was considered the Al-Ghazali of Java,

*Wahdatul Wujud Kasus Abdurrauf Singkel di Aceh Abad ke 17* (Bandung: Mizan, 1999), 35.

<sup>8</sup> Fathurahman, *Tanbih..*, 34.

<sup>9</sup> Abdul Rosyid, *Sufisme Kiai Cebolek: Kajian Semiotik dalam Teks Pekem Kajen* (Pati: Perpustakaan Mutamaqin Press, 2017), 23-33.

<sup>10</sup> Yunasril Ali, *Manusia Citra Ilahi: Pengembangan Konsep Insan Kamil Ibn 'Arabi oleh al Jili* (Jakarta: Paramadina, 1997), 8.

<sup>11</sup> Muhammad Sholeh Darat, *Kitab Syarḥ al-Ḥikam* (Depok: Sahifa, 2016), 83-84.

because he succeeded in integrating fiqh and tasawuf.<sup>12</sup>

Studies on Kyai Sholeh Darat's thoughts as objects of research have been widely carried out in Indonesia, especially among academics, both in the fields of Sufism, moral education, and interpretation, including Abdul Aziz's thesis entitled "The Relevance of Moral Education Values in the Book of Syar Al- ikam by KH Sholeh Darat (Linked to the Contemporary Context)", and Andri Winarco's Thesis entitled "KH's Perspective Moral Education Concept Muhammad Kyai Sholeh Darat al-Samarani". These two studies explain the concepts and values of moral education contained in the book by Kyai Sholeh Darat. The essence of the discussion of the two studies are: first, an explanation of the values of moral education towards Allah which includes relying only on Allah and having a good attitude towards Allah. Second, moral education values towards oneself include self-reflection, tawadhu, willing to destiny from Allah, ascetic and sincere in charity. Third, the value of moral education towards fellow human beings, namely by behaving well to fellow humans, choosing friends to hang out with who can bring us closer to God.

The Sufism studies of the two studies present or explain Kyai Sholeh Darat's Sufism thinking, focusing on the amalgamation of *fiqh* and Sufism. The tasawuf presented is practical in nature (*'amali*), emphasizing morality, teaching that *ma'rifatullah* can be obtained through moral education, jihad an-nafs, cleansing the heart from despicable traits, then filling it with commendable qualities, which is done with full awareness and sincerity. in getting closer to God.

From the various studies above, it is clear that there has been no research that specifically addresses the concept of Kyai Sholeh Darat's

makrifat. Therefore, the author raised this theme with the title "The Concept of Makrifat in the Book of *Syar al-Hikam* by Kyai Sholeh".

In addition to the differences in the concept of makrifat, there are several reasons why Kyai Sholeh Darat's concept of makrifat was used as the focus of the study: first, Kyai Sholeh Darat is one of the Indonesian scholars who introduced the concept of makrifat, and received a positive response among the people of his time, both from the clergy and the common people. Second, the reviewers of Kyai Sholeh Darat's thoughts only examine how to obtain makrifat to Allah, while no one has studied how the concept of Kyai Sholeh Darat's makrifat itself. So that it can be understood by the whole community, including ordinary people. From these reasons, it is important to study how the concept of Kyai Sholeh Darat's makrifat is.

The method used is qualitative. The word qualitative implies an emphasis on processes and meanings studied strictly or have not been measured in terms of quantity, amount, intensity or frequency. While the data extracted comes from library information or commonly referred to as library research to obtain some data and information.

The data collection technique used in this research is documentation. The author's first step in collecting data is to determine the character to be studied, namely Kyai Sholeh Darat by taking the formal object of the concept of makrifat in the book of Syar al-Hikam. After determining the formal figures and objects, the author analyze the concept of makrifat according to the discussion in the book of *Syar al-Hikam*, which then maps according to the context. In addition, the author will also collect data supporting research related to the subject,

<sup>12</sup> Taufik Hakim, *Kiai Sholeh Darat dan Dinamika Politik di Nusantara Abad XIX-XX M* (Yogyakarta: INDeS, 2016), 134.

such as the biography of Sholeh Darat, other Sufism books related to makrifat.

### Biography of Kyai Sholeh Darat

#### *Lineage and Family Life*

Kyai Sholeh Darat was born in Kedung Cumleng Village, Mayong District, Jepara Regency, Central Java, around 1820 AD, and died on Friday Legi, 28 Ramadan 1321 H / 18 December 1903 at the age of 83 years old. Kyai Sholeh Darat's long name is Muhammad Sholeh bin Umar al-Samarani, but by most people he is called Kyai Sholeh Darat. There is the term "Darat" behind his name because he lives in an area called "Darat", an area near the north coast of Semarang City where people come from outside Java land.

Kyai Sholeh Darat's father is Kyai Umar, who is a prominent independence fighter. Apart from being a prominent cleric, Kyai Umar also became the trust of Prince Diponegoro (1825-1830 AD) in the Java war in defending the honor of the homeland from Dutch colonialism. Kyai Sholeh Darat's mother named Nyai Umar bint Kyai Singapadon (Prince Khatib) who is a descendant of Sunan Kudus or Shaykh Ja'far.

Throughout his life, Kyai Sholeh Darat married three times. *First*, when he was still in Mecca, he married a woman known as Umm Ibrahim. This name is due to his son, Ibrahim, so the name of the woman who was married by Kyai Sholeh Darat while in Haromain is unknown until now. *Second*, he married Sofiyah, the daughter of Kyai Murtadho, a friend of his father, and had two sons named Yahya and Cholil. *Third*, Aminah, the daughter of the Regent of Bulus Purworejo, has a daughter named Siti Zahra.

Kyai Soleh Darat's education period is quite long. He started learning at an early age while living in Jepara with his father. Kyai Sholeh Darat learned to read the Qur'an and basic jurisprudence such as prayer, fasting, zakat and good morals. In addition to his father, he

also studied with his father's relatives such as Kyai Hasan Besari, Kyai Syada, Kyai Darda, Kyai Murtadha, and Kyai Jamsari. In addition, Kyai Sholeh Darat also studied with several well-known scholars in Java, such as: K.H. M. Syahid Pati, Kyai Raden H. Muhammad Sholeh bin Asnawi Kudus, Kyai Ishak Damaran Semarang, K. Abu Abdullah Muhammad bin Hadi Baquni (a mufti from Semarang), Sayyid Ahmad Bafaqih Ba'alawi Semarang, Sheikh Abdul Ghani Bima (a mufti Mecca from West Nusa Tenggara) who visited Semarang, Mbah Ahmad (Muhammad) Alim Purworejo, studied Sufism and Tafsir Al-Qur'an.

Around the 1830s, after the war, Diponegoro Kyai Soleh Darat with his father traveled to Haromain to perform the pilgrimage and seek knowledge. The journey of Kyai Soleh Darat and his father to Haromain experienced a bitter condition. This was because the Dutch colonial government through his right hand, C. Snock Hurgronje. He had made a policy of restricting Hajj or making it difficult for Muslims from the archipelago who wanted to perform the Hajj. It happened due to the mission of the Dutch, who wanted to colonize the Indonesian economy and Islamic law.

On the way to Haromain, Kyai Sholeh Darat and his father stopped in Singapore. After some time in Singapore, they continued their journey to Haromain to perform the Hajj. After performing the pilgrimage, Kyai Sholeh Darat was struck by a disaster, namely the death of his beloved father. His father was buried in Haromain, in a Javanese village, namely Syaiful Lail.

While in Mecca, Kyai Sholeh Darat studied with several famous scholars, including Shaykh Muhammad al-Maqri al-Masri al-Makki, Shaykh Muhammad Bin Sulaiman Hasballah, Sayyid Ahmad bin Zaini Dahlan and Sayyid Muhammad Solih al-Zawawi al-Makki, Shaykh Ahmad an-Nahrawi al-Misri al-Makki, Shaykh Umar al-Syami, Shaykh Yusuf al-Sanbalawi al-

Misri, Sheikh Jamal (mufti of the Hanafiyah school.

From several teachers from the holy land, Kyai Sholeh lands got a diploma. A diploma in the pesantren tradition is the inclusion of a name in a knowledge chain (*sanad*) issued by a teacher to students who have completed lessons on certain books, so that students are considered to have mastered the book that was given a diploma and can teach others.

#### *The Work of Kyai Sholeh Darat.*

Kyai Sholeh Darat is a well-known Sufi cleric in the archipelago, both among scholars and from ordinary people. Apart from being a Sufi and advisor, he is also active in writing, producing various works. He contributed his thoughts in the form of a book that can be accessed by various groups, both academics and the general public.

Of the various books that have been written by Kyai Sholeh Darat, it can be grouped into various fields, namely: the Qur'an and interpretation, fiqh, Sufism, hadith, monotheism and the history of the Prophet including: *First*, in the field of Tafisr: *Faiḍ ar-Rahmān fī Tarjamāt Tafsīr Kalām Malik ad-Dayyān*.<sup>13</sup> *Hidāyah al-Rahmān* Juz I. This book is a summary of the interpretation of *Faiḍ ar-Rahmān fī Tarjamāt Tafsīr Kalām Malik ad-Dayyān*, which contains *al-Fatīḥah* and *al-Baqarah*.<sup>14</sup> *Al-Mursyid al-Wajīz fī 'Ilmi al-Qur'an al-'Aẓīz*.<sup>15</sup>

<sup>13</sup> Muhammad Sholeh Darat, *Faiḍ ar-Rahmān fī Tarjamāt Tafsīr Kalām Malik ad-Dayyān* (Singapura: Haji Muhammad Amin, 1898).

<sup>14</sup> Muhammad Sholeh Darat, *Hidāyah al-Rahmān*, (Singapura: Haji Muhammad Amin, 1897).

<sup>15</sup> Muhammad Sholeh Darat, *Al-Mursyid al-Wajīz fī 'Ilmi al-Qur'an al-'Aẓīz* (Ttp: tp., tt.)

<sup>16</sup> Muhammad Sholeh Darat, *Manāsik Kaiḥiyah aṣ-Ṣalāt al-Musāfirīn* (Ttp: tp., tt.)

<sup>17</sup> Muhammad Sholeh Darat, *Laṭā'if at-Ṭabarāh wa Asrār aṣ-Ṣalāh fī Kaiḥiyat Ṣalāt al-'Abidīn wa al-'Arīfīn* (Semarang: Toha Putra, tt.)

<sup>18</sup> Muhammad Sholeh Darat, *Majmū'at as-Syari'at al-Kaiḥiyat li al-'Awām* (Ttp: tp., tt.)

*Second*, in the field of Jurisprudence: *Kitāb Manāsik Kaiḥiyah aṣ-Ṣalāt al-Musāfirīn*.<sup>16</sup> *Laṭā'if at-Ṭabarāh wa Asrār aṣ-Ṣalāh fī Kaiḥiyat Ṣalāt al-'Abidīn wa al-'Arīfīn*.<sup>17</sup> *Majmū'at as-Syari'at al-Kaiḥiyat li al-'Awām*.<sup>18</sup> *Manāsik Ḥajī wa al-'Umrah wa al-Adāb aṣ-Ziyārah*.<sup>19</sup> *Faṣālatan*.<sup>20</sup>

*Third*, in the field of Sufism *Syarḥ al-Ḥikam*.<sup>21</sup> *Minbāj al-Atqiyā' fī Syarḥ Ma'rifaḥ al-Aẓkiyā' ilā Ṭariq al-Auliya'*.<sup>22</sup> *Munjiyāt Metik Saking Kitāb Iḥyā' 'Ulūm ad-Dīn al-Ghazālī*.<sup>23</sup>

#### **Makrifat According to Kyai Sholeh**

Makrifat is defined as knowledge or knowledge of God. Most scholars interpret makrifat as knowledge of Allah caused by the introduction of intuition caused by a clean heart, so that the heart is able to catch the divine light, which makes a servant feel as if he is one with Allah, which then has an impact on the behavior of a servant who behaves with the same behavior as Allah. While according to Kyai Sholeh Darat, makrifat is a condition that never stops remembering Allah SWT (eling maring Allah), and needs Him (lan karepe maring Allah) even for a second, whether in health or illness, or in rich or poor conditions. so that he still remembers Allah without waiting for a trial from Him.<sup>24</sup> As seen when he describes 'Arif (Sufis) thus:

*"Anapun wang 'arif, mangka ora pekat-pekat iling maring Allah lan karepe maring Allah ingdalem saben-saben laḥḥab, pada uga tingkab waras utawa lara, lan tingkab cukup utawa faqir. Mongka wang 'arif kabeh iku ora karep*

<sup>19</sup> Muhammad Sholeh Darat, *Manāsik Ḥajī wa al-'Umrah wa al-Adāb aṣ-Ziyārah* (Bombay: al-Karimīal-Waqīf, 1935).

<sup>20</sup> Muhammad Sholeh Darat, *Faṣālatan* (Ttp: tp., tt.)

<sup>21</sup> Muhammad Sholeh Darat, *Syarḥ al-Ḥikam* (Depok: Sahifa, 2016).

<sup>22</sup> Muhammad Sholeh Darat, *Minbāj al-Atqiyā' fī Syarḥ Ma'rifaḥ al-Aẓkiyā' ilā Ṭariq al-Auliya'* (Ttp: tp., tt.)

<sup>23</sup> Muhammad Sholeh Darat, *Munjiyāt Metik Saking Kitāb Iḥyā' 'Ulūm ad-Dīn al-Ghazālī* (Semarang: Toha Putra, T.t.).

<sup>24</sup> Muhammad Sholeh Darat, *Syarḥ al-Ḥikam*, 89.

*maring den ilingaken kelawan lara utawa faqir. lan lamun ketekanan lara utawa faqir, mongko dadi arabe ngundaaken ing ganjaran lan ngeluhuraken ing derajate.* "The wise person never stops remembering Allah and needs Him even for a second, whether in health or in sickness, in rich or in poverty. So that 'arif does not need to wait for a warning from Allah to be sick or poor, if he is given sick and poor then it increases his reward and raises his rank with Allah SWT."

What 'Arif (Sufis) asks for is to ask to be right in worship or worship. He prayed that he could fulfill God's rights, namely the persistence of adab and etiquette in worship. He begs to be given gratitude when receive pleasure and to be given patience when given trials. He begs to love those who love Him, begs to leave feelings of anxiety about the future, and begs to surrender to the provisions set by Allah. He begs to be able to perpetuate the remembrance and worship of Allah.<sup>25</sup>

There is no 'arif asks for something or conveys his wishes to creatures, because creatures are essentially poor, wealth belongs only to Allah. Sometimes, 'arif person does not reveal his intentions to God because he feels enough with His will, which creates a feeling of shame when asking Him. 'Arif knows that there is nothing in this world that resembles the pleasures of the inhabitants of heaven, except for that which has been found by those who love Allah in their hearts. So that when night comes, he finds the sweetness of obedience and the joy of praying to Him.

There are key words related to Kyai Sholeh's makrifat concept: remembrance and need for Allah. Remembrance which literally means remember or remember, while according to the term remembrance is an act or work that remembers Allah who has created.<sup>26</sup> Some

linguists explain that the word remembrance originally meant uttering with the tongue in mentioning something. This meaning then develops into "to remind", because remembering something often leads to the tongue of the denominator. So, chanting with the tongue will lead the heart to remember even more of what has been said.<sup>27</sup>

Zikr according to Imam an-Nawawi is also a prayer. In remembrance, prayers that are said when doing all kinds of actions such as waking up until going back to sleep are included. According to Imam Nawawi there are two kinds of remembrance: remembrance by using the heart and remembrance by using the tongue. Remembrance by using the heart is remembrance that mentions the name of Allah in the heart. Dhikr is uses verbally is to say the name of Allah by using the tongue or voice. Both in the form of *jabr* (remembrance by raising the voice) or *sirr* (remembrance with a small voice, which can only be heard with the ears of the remembrance). The best remembrance is remembrance that combines remembrance by using the heart and remembrance by using the tongue, but if it cannot be done simultaneously, then the priority is remembrance by using the heart.<sup>28</sup>

According to Imam Nawawi verbal remembrance, the goal is to present the heart. this is in line with the opinion of Kyai Sholeh Darat. However, according to Kyai Sholeh Darat, a person should not leave remembrance because he is unable to present God in his heart. Verily, the turning away of the heart from the remembrance of Allah, and the absence of the remembrance of Allah is worse than the turning of the heart from Allah when the tongue is in remembrance, because even if the heart does not remember Allah, you still remember it in the tongue. There are four levels of people who

<sup>25</sup> Darat, Syarb al-Hikam., 71.

<sup>26</sup> Ismail Nawawi *Risalah Pembersih Jiwa: Terapi Perilaku Labir dan Batin perspektif Tasawuf* (Surabaya Karya Agung Surabaya, 2008), 244.

<sup>27</sup> M. Quraish Shihab, *Wawasan al-Qur'an Tentang Zikir dan Do'a* (Jakarta: Lentera Hati, 2006), 10.

<sup>28</sup> Abu Zakariya an-Nawawi, *al-Azkar* (Surabaya: Karya Press, 1980), 47.

make remembrance of Allah. Remembrance of Allah who neglects to remember Him, dhikr that is accompanied by the awareness of remembering Him, remembrance of those who feel in His shade, and dhikr which is maniacal apart from Him.<sup>29</sup>

Therefore, remembrance of Allah is not only about the recitation of the name of Allah SWT, but also the behavior as a servant of Allah. Dhikr concerns the use of members following the purpose for which they were created, namely to obey God as a form of gratitude for the blessings given by God so that God is pleased with him.

Next is the feeling of need for God. The word "need" in the KBBI (Dictionary of Indonesia) is interpreted to really need to use or require.<sup>30</sup> The feeling of need for Allah is the actualization of the remembrance of *lā ḥawla wa lā quwwata illā billāh*, which means that there is no power and strength other than the power of Allah. This sentence contains an acknowledgment of human weakness before God. A servant cannot do anything and cannot refuse anything, nor can he have anything other than by the power of Allah. The meaning of the sentence *lā ḥawla wa lā quwwata illā billāh* according to Iman Nawawi al-Bantani is that nothing prevents disobedience to Allah except with the help of Allah, there is nothing to obey Allah except with Allah's help. In line with the opinion expressed by Kyai Sholeh Darat as follows:

“Because after all, you cannot do good except with the help of Allah.”<sup>31</sup>

Contempt and need for God according to Kyai Sholeh Darat is the nature of servitude and oneness to God, because only God's character is great. Therefore, there is no goodness in being obedient to Allah which gives rise to feelings of glory and majesty. In fact, according

to him, the immorality that causes feelings of humiliation in front of Allah. So, the needs of Him is nobler than obedience which causes feelings of honor, pride and pride.<sup>32</sup>

Remembrance and feeling of need for Allah is a unity that cannot be separated from one another. This is because dhikr without being accompanied by the need for Allah will fall, while the need for Allah without remembrance is wishful thinking that will not have any degree. Dhikr is a tool to ascend to Allah, while what sustains is a feeling of need for Allah. Acts of worship born in which there is no remembrance or mentioning the name of Allah accompanied by a need for Him will not be useful. Worship without remembrance will be empty, while the practice of worshipping Allah that is not accompanied by a need for Him will result in pride. So that it will not be close to the presence of Allah, even far from Him.

Makrifat to Allah is the key to every act of worship. Deeds of worship appear like an upright framework while the spirit or foundation is makrifat to Allah. A skeleton will not stand firmly if it does not have a good foundation. Therefore, acts of worship that are not accompanied by makrifat will not be useful. So Kyai Sholeh Darat concluded that a little charity accompanied by makrifat is more important than a lot of charity without being accompanied by makrifat. As he said the following:

“The act of worship that is accompanied by wisdom is more important than the number of deeds that are not accompanied by wisdom.”<sup>33</sup>

Someone who has reached makrifat will always be sincere in worshipping Allah. Sincere with the feeling that it is Allah who moves and silences him. He feels that he has no power and

<sup>29</sup> Muhammad Sholeh Darat, *Syarh al-Hikam...* 61.

<sup>30</sup> Look at KBBI di <https://kbbi.web.id/butuh>, accessed on 26 Agustus 2019.

<sup>31</sup> Muhammad Sholeh Darat, *Syarh al-Hikam...*, 63.

<sup>32</sup> Darat, *Syarh al-Hikam.*, 77.

<sup>33</sup> Darat, *Syarh al-Hikam.*, 28.

will except with the help of Allah, feels that all acts of worship are not done according to his will, but the will and grace given by Allah to him. Thus, he witnessed that he did not have power and power, so that he never hoped for his deeds. Because in the word that “*Only to You we worship and to You alone we ask for help.*”<sup>34</sup>

Makrifat to Allah among the Sufis is made as a necessity that must be done by every human being. Because of the importance of makrifat, Imam al-Hujwiri, a salaf cleric, explained that the first hijab that a servant must open is makrifat to Allah. This is different from Kyai Sholeh Darat. Kyai Sholeh Darat made makrifat the culmination of a servant's journey in getting closer to Allah. It says:

“*Setubune ma'rifat ing Allah iku pungkasan-pungkasane paneju pungkasan-pungkasane angan-angan.*” Indeed, makrifat to Allah (ma'rifat in Allah) is the end or the culmination of all goals and hopes.”<sup>35</sup>

The opinion expressed by Kyai Sholeh Darat above is different from the opinion of other Sunni scholars, one of which is Imam Al-Qusyairi. Imam al-Qusyairi did not place makrifat as the highest station in his attainment towards Allah, even though Kyai Sholeh Darat is a Sunni scholar. Kyai Sholeh Darat agrees more with the opinion of the philosophers who place makrifat as the last station taken by a *salik* in getting closer to Allah. This is a form of consolidation of Kyai Sholeh on land to unite exoteric scholars and esoteric scholars in the archipelago, especially Java.

According to Kyai Sholeh Darat, someone who receives the light of wisdom will experience a good heart condition. A heart that does not want to profess or show off charity, does not turn from the love of Allah to other things.<sup>36</sup> This is in line with the opinion expressed by Jalaluddin Rumi and Abu Nasr as-Saraj. An 'arif will always be with Allah so that he has peace and stability of heart in facing all

the trials that exist in the world, both in the form of grace and trials from Allah.

### Steps to Reach Makrifat

The three concepts initiated by Kyai Sholeh Darat, namely subduing lust, obedience and makrifat to Allah, align with the three concepts put forward by Imam al-Ghazali, namely *taballi*, *takballi* and *tajalli*. Submission of lust as *taballi*, obedience to Allah as *takballi* and makrifat to Allah as *tajalli*. Subduing lust empties oneself of despicable traits or animalistic traits, namely the desire always to rest, eat and marry in the body. So that what remains is the power used to fill the void that exists in lust by obeying Allah, always carrying out orders and staying away from His prohibitions. It will make makrifat to Allah, namely the emergence of remembrance accompanied by the need for Allah at all times, regardless of time and place.

### Subduing Lust

Salaf scholars explain that deciding something to any creature or doing asceticism (*zuhud*) to the world leads to makrifat and makes it come to makrifat to Allah. In line with the opinion expressed by Kyai Sholeh Darat who said that curbing lust is the basis for achieving makrifat to Allah, because it can avoid immorality to Allah. Kyai Sholeh explained as follows:

"How can the heart be analogous if the portrait of something other than Allah is still attached to the heart, how to walk towards Allah if its lust still shackles it. A person's deeds of worship will not be perfect if he is still following his lust, how can he expect to be able to enter the presence of Allah while he has not been purified from his negligence."<sup>37</sup>

Ma'ruf al-Karkhi and Abu Sulaiman al-Darani in explaining subduing lust, emphasize more on the body's tendency to disobey Allah,

<sup>34</sup> Darat, *Syarb al-Hikam.*, 30.

<sup>35</sup> Darat, *Syarb al-Hikam.*, 27.

<sup>36</sup> Darat, *Syarb al-Hikam.*, 20.

<sup>37</sup> Darat, *Syarb al-Hikam.*, 45.



which emphasizes more on physical nature that likes temporary pleasures and pleasures, such as attraction to the world that can turn the heart away. to Allah. It is only in line with the lust of anger expressed by Kyai Sholeh Darat.

Despite similarities with the salaf scholars and khalaf, Kyai Sholeh Darat does not emphasize the abolition or severance of lust. He emphasized the submission of passions to always serve God. According to him, lust is an invisible thing that makes the power of human life, including the power to worship God.<sup>38</sup> Therefore, suppressing lust is very important because it can bring out the despicable human qualities in a *salik* that damage the qualities of servitude to Allah. To carry out the call of Allah and be close to His presence.

The view put forward by the Sufis about subduing the passions does not provide a law for its implementation. They only give an illustration of the importance of subduing and eliminating lust. This is different from Kyai Sholeh Darat, who stipulates that the law against lust is *fardlu'ain*.<sup>39</sup> In the sense that fighting lust is mandatory and a servant must do, otherwise it will get a sin.

The step taken to suppress lust is to know the lust itself. According to Kyai Sholeh Darat, knowing the passions is obligatory because a person will not be able to fight his passions if he does not know it. He further explained that the desire to know the subtle things stored in the self so that it knows its ugliness is more important than the desire to know the unseen.<sup>40</sup>

Four things come from lust, namely, like to break promises, like to do obedience based on *riya'*, like to rest, and are weak in carrying out *farduan* to Allah. Here are the kinds of lust initiated by Kyai Sholeh Darat as follows; (a) Lust of anger, namely lust that is inherent in physical nature. The lust of anger has seven heads of demons, namely: lust, *ghadlab* (hate and

anger), *takabbur* (feeling better than others), envy, pride, greed and *riya'*; (b) *Lamwamah* lust, also known as lust present when doing obedience. However, if he commits a disobedience, he will blame himself and fix it; (c) *Mulhimah* lust, which is lust that eliminates the nature of misgivings, this lust often follows Allah's commands; (d) *Muṭma'innah* lust, namely lust that shines because it can get rid of despicable qualities, and enter praiseworthy qualities; (e) *Nafsu raḍiyah*, namely lust that feels it has melted into mortal', so that it becomes clear and is able to *tajalli* to Allah; (f) *Mariyah* lust, lust that is achieved by *maqam baqā'*; (g) Lust *'ubūdiyyah*, namely lust that likes to serve and serve, namely to do all deeds that are devoted to Allah.<sup>41</sup>

After knowing things related to lust, and knowing the weakness of lust, then the next step is to leave and not obey it. One example is in matters of a worldly nature. Suppose someone knows that the world is a deceitful thing. In that case, he will not love him, even he is ashamed of Allah for asking Him for the world, because asking Allah for the world is not gratitude for what he gets and forgets the fate that has been determined. Kyai Sholeh Darat explained that not all requests are good, whether it is asking God, especially creatures. However, if you ask Allah on the basis of worshiping Allah, worshiping Him, being civilized, having manners, carrying out His commands, showing weakness to Him, not just so that what is asked for is fulfilled, it is a good request.<sup>42</sup>

The next way to subdue the lust to achieve *makrifat* to Allah is to obey Allah by following the example of the Prophet Muhammad. Thus the condition of the heart will come out of the troublesome, and the heart will be able to uncover unseen things. According to Kyai Sholeh Darat, a person who

<sup>38</sup> Darat, *Syarb al-Hikam.*, 46.

<sup>39</sup> Darat, *Syarb al-Hikam.*, 47.

<sup>40</sup> Darat, *Syarb al-Hikam.*, 43.

<sup>41</sup> Darat, *Syarb al-Hikam.*, 43

<sup>42</sup> Darat, *Syarb al-Hikam.*, 39.

can subdue his passions means being vigilant so that his heart remains on the path of truth, so that he is fair. It will feel success in obedience, which is to stay away from Allah's prohibitions and carry out all His commands.

#### *Obey Allah*

Kyai Sholeh Darat who puts obedience to Allah as the second and last ladder to arrive at makrifat to Allah. Obedience to Allah is known as piety. Taqwa according to Imam al-Qusyairi is a collection of all goodness, which essentially protects oneself from God's punishment by submitting to Him, which is done by guarding oneself from shirk, sin and evil, then doubting things (Subhat), and leaving things behind. -fun things. So that he always obeys Allah and does not oppose Him, always remembers Allah and does not forget Him, and is always grateful to Him and does not disobey Him. That is what is meant by true piety according to Imam Al-Qusyairi, as stated in the verse: "*Fear God by truly fearing Him.*" (Q.S. al-Imran [3]: 102).<sup>43</sup> The opinion expressed by Imam al-Qusyairi is different from the opinion expressed by Kyai Sholeh Darat. Kyai Sholeh Darat means piety by carrying out Allah's commands by following the teachings of the Prophet Muhammad.<sup>44</sup>

According to Kyai Sholeh Darat, piety has external and inner dimensions.<sup>45</sup> The outer dimension of piety is the dimension related to the limbs, namely doing good, moving the tongue to read the Qur'an, praying, and remembrance, saying good words, using the ears to hear Allah's commands to carry out them and listening to His prohibitions to stay away from them. , feet are used to walk to the assembly of knowledge and congregational prayers in the mosque, hands are used to do work that is lawful according to syara'. While the inner dimension of piety is a dimension related

to the heart's activity that always straightens the intention in doing good. He does good solely to gain the pleasure of Allah SWT, which is based on a feeling of need for Allah and a feeling of servitude to Him, and feels that he is unable to do good except because of the help and mercy of Allah. This is very important in getting closer to Allah. Therefore, according to Kyai Sholeh Darat, studying the behavior of the heart and the attributes of God is obligatory because studying the inner sciences has the same position as studying the outer sciences.<sup>46</sup>

The way to acquire piety is contemplation (*tafakkur*). Contemplating the blessings given by Allah so that he is grateful to Allah. Contemplating the promises and rewards so that he likes the reward and carrying out Allah's commands. And contemplating the threats and punishments of Allah so that they fear Allah and want to stay away from Allah's prohibitions.<sup>47</sup>

According to Kyai Sholeh Darat, a person who fears God is marked by an attitude of gratitude for God's blessings and patience with trials that come from Him. It is especially being grateful for the blessings of health and sustenance given by God and being patient with pain and lack of sustenance.<sup>48</sup> In essence, the key to faith in God is gratitude and patience.

Kyai Sholeh Darat in explaining gratitude as a sign of piety, emphasizes gratitude for the blessings of health and sufficient wealth that Allah has given. To be grateful for the blessings of health and sufficient wealth is to take the goodness of the blessings of health and wealth that is done with the heart and behavior. Being grateful for the blessings of health and wealth sufficiency with the heart is feeling that the blessings of health and sufficient wealth are gifts from Allah, while being grateful for the blessings of health and sufficiency by using

<sup>43</sup> Darat, *Syarh al-Hikam*, 97.

<sup>44</sup> Darat, *Syarh al-Hikam*, 43.

<sup>45</sup> Muhammad Sholeh Darat, *Laṭā'if at-Ṭabarāh wa Asrār*, 2.

<sup>46</sup> Muhammad Sholeh Darat, *Minhaj al-Atqiyā'...*, 10.

<sup>47</sup> Muhammad Sholeh Darat, *Syarh al-Hikam...*, 32.

<sup>48</sup> Darat, *Syarh al-Hikam*, 66.

actions, namely carrying out healthy bodily activities and sufficient wealth to carry out the commands of Allah SWT.

While Patience according to Kyai Sholeh Darat is also a sign of a person who fears Allah. However, patience is meant to be patient with pain and lack of wealth. Patience over pain and lack of wealth is taking goodness or reward from pain and lack of wealth which is done with heart and behavior. Patience with the heart in pain and lack of wealth is to believe that pain and lack of wealth are gifts from Allah SWT, and believe that these conditions are the best conditions for him than being rich and healthy, while patience in the form of behavior is to try to get sick and lack of wealth comes out of him.

Pain according to Kyai Sholeh Darat is a door for makrifat to God. This door will open if a servant is able to take kindness in his pain. This will raise awareness that no one can do this except Allah, and feel always watched and seen by Allah. So that there arises in his heart a hatred of the world, willing to die, realizing his weakness, longing to meet God, and knowing that God does things according to what He wants. Therefore, it is not permissible to be sad because of the lack of charity that appears when you are sick, because Allah is introducing Himself through the illness. As Kyai Sholeh Darat explained as follows:

*"For the Lord does not open it, but He will introduce himself to you."<sup>49</sup>*

Pain is a test from Allah. Therefore, all the trials given by God are doors to know God, both in the form of pleasure and pain. Thus, someone who is makrifat to Allah is able to take reward and goodness at any time, anytime and anywhere.

### **The Manifestation of Kyai Sholeh Darat's Makrifat Concept in Contemporary Times**

Kyai Sholeh Darat lived during Dutch rule, precisely in the 19th century AD. The Dutch colonialists carried out physical

oppression, exploitation and slavery, causing fatal implications for the socio-cultural life of the community. As a result, it is difficult to realize a harmonious, safe, comfortable and peaceful social order in society. Dutch imperialism and colonialism were arbitrary, which resulted in poverty, suffering and hunger in the community. During the Kyai Sholeh Darat community experienced social, political, economic, and religious decline.

Therefore, Kyai Sholeh Darat advised the public to always be makrifat to Allah, namely by always remembering Allah and needing Him in rich or poor conditions and in health or illness. When rich, wealth is used in obedience, namely using wealth in lawful things, such as helping the poor in charity and paying zakat. Meanwhile, when you are poor, always be patient with Allah by looking for lawful work and praying to Allah. When healthy, it is used for obedience by carrying out Allah's commands and staying away from His prohibitions, reading the Qur'an, praying five times a day and other worship. When he is sick he is patient with Allah, through treatment and prayer. But if he does the opposite and does not remember Allah in rich or poor, healthy or sick, he will face misery, both in this world and in the hereafter.

Conditions at the time of Kyai Sholeh Darat were different from the conditions that exist today. However, it has the same root cause, namely following the passions. It gives rise to the characteristics and behavior of people who are more concerned with their own lives, rather than society's general interests as a community.

This era is known as the modern era. The modern era is marked by the emergence of various kinds of technology that spoil mankind. Humans are spoiled with various kinds of technology that help to improve the welfare of mankind. Through technology, the world

<sup>49</sup> Darat, *Syarb al-Hikam*, 86.

becomes borderless, as a form of reality from the predictions of Alfin Toffler (a sociologist) quoted by Zamroni, explaining that the world in the future will enter a global village situation, where the world is likened to a small village where everything is connected and interacted. Alfin Tofler also predicts that there will be an inability of humans to manage the technology created by themselves, so that technology will have a positive impact and have a negative impact on human life. The negative impact is the inability of humans to mainstream technology that is friendly to civilization, traditions and norms.<sup>50</sup>

The use of technology today often overrides moral and ethical values. Whereas in the social order, ethics is needed in order to avoid friction that leads to conflict.<sup>51</sup> Thus, according to Martin van Bruinessen, modernity does not always succeed in meeting its promise to provide an increase in people's welfare, both physically and mentally. On the other hand, modernization followed by globalization raises very complex problems in human life, starting from the increasing materialistic and hedonistic life, to social, political and cultural disorientation and dislocation in society.<sup>52</sup>

Therefore, according to Abuddin Nata, the presence of science and technology has given rise to a number of problems in the attitudes and mentality of modern society, including: *first*, a split personality. Personality is divided because modern human life is patterned by science which has a dry pattern of spiritual values. Exact and dry scientific formulas govern modern life. As a result, society is rolling the process of personal spiritual loss, because they believe too much in positive sciences related to facts and empirical, objective, rational and limited.

*Second*, the misuse of science and technology (science and technology). The misuse of science and technology results from the loss of spiritual ties in using science and technology. Science and technology is only used for negative things, such as spreading hatred and hoaxes. *Third*, shallow faith. This happens because people's empirical mindsets only believe and believe in things that can be reached with the five senses. As a result, they are not touched or do not believe in the revelations sent down by Allah.

*Fourth*, the pattern of materialistic relationships, is interaction and community relations based on material benefits. The pattern of relationships with one another is determined by how far the material benefits are obtained. As a result, society prioritizes material considerations over common sense, conscience and humanity. *Fifth*, justify all means. Materialistic life makes it easy to use the principle of justifying all means to get wealth and wealth. Putting aside the applicable values and rules, it will have an impact on breaking through all applicable rules.

Therefore, nowadays a person needs a strong controller to be able to sort and choose the values offered by technology, so that it is beneficial for humans in creating a polite, peaceful, peaceful and prosperous society. The technology controller who is able to create good conditions in society is makrifat. The value contained in makrifat will not quickly fade by the times in realizing human comfort and welfare, because makrifat is able to stem the personality of every human being who has it.

Makrifat in using technology means always remembering Allah and needing Him in using it. When using technology, remember Allah in the sense that carrying out Allah's

<sup>50</sup>Muhammad Zamroni, "Wahai Generasi Era Konvergensi, Sadarlah!", majalah *Aksara* 1, no. 2 (2017): 6.

<sup>51</sup> Heru Dwi Wahana, "Pengaruh Nilai-Nilai Budaya Generasi Melenial dan Budaya Sekolah Terhadap

Ketahanan Individu: Studi di SMA Negeri 39 Cijantung Jakarta," *Jurnal Ketahanan* 21, no. 1 (2015): 14-16.

<sup>52</sup> Martin Van Bruinessen dan Julia Day Howell, *Urban Sufism*, (Jakarta: Raja Grafindo Persada, 2008), iv.

commands and staying away from Allah's prohibitions. Thus technology will be used for useful things, such as seeking information and accessing knowledge and delivering content that fosters brotherhood, kinship, love and affection in society. Not on the other hand, those who deliver hoax news that cause damage to relations among the public.

The understanding of makrifat put forward by Kyai Sholeh Darat, provides an alternative to be understood by ordinary people in living their daily lives. For this reason, the author will describe the manifestation of makrifat in various fields of human life, both in the social, cultural, economic, and political fields.

#### *Makrifat in Social Life*

Makrifat is the condition of a person who always remembers Allah SWT accompanied by a need for Him, so that good manners or ethics appear in him, when in contact with anything other than himself,<sup>53</sup> including contact with the community. Remembering Allah in social life means carrying out Allah's commands and staying away from His prohibitions when in the community. He knows what God wants when he lives in society, and is able to take goodness and rewards when he is in a community.

Including contact with the community. Remembering Allah in social life means carrying out Allah's commands and staying away from His prohibitions when in the community. He knows what God wants when he lives in society and can take goodness and rewards when he is in a community.

A virtuous person in social life often helps others, visits people who are sick, does voluntary work, mutual cooperation, and often establishes friendship with the surrounding

neighbors. A wise person will not follow the will of his anger, who always prioritizes wealth and position when communicating and interacting with other people, because he always puts the public interest above his own interests.

Makrifat in social life also means realizing that humans are social creatures who cannot live without the help of others. Thus, he feels as a complement to a society, so he often attends deliberations and is always open-minded when the decision of the deliberation differs from his opinion.

Therefore, through understanding the negative impact of individualist modernists, caused by positivistic attitudes among the people, can be overcome. People's lives are no longer individually, but live in a group that respects each other, loves each other, so that each individual is concerned with his own life and thinks about the interests of society in general. This will lead to an attitude of mutual cooperation, mutual assistance in society to create conditions for a harmonious, comfortable, peaceful, peaceful and prosperous society.

Mutual cooperation and the attitude of living together are within one ethnicity and across groups with one another. So that there is no clumping of collective attitudes that tend to be permissive towards their own group, but are intolerant of other groups. It will raise awareness of plurality,<sup>54</sup> where plurality is necessary in social life, both in a country and in the world community. Thus, he will leave in peace those who have other beliefs and practices in life.<sup>55</sup>

#### *Makrifat in Cultural Life*

Makrifat in cultured life means remembering Allah and needing Him by

<sup>53</sup>Suwito NS, *Eko-Sufisme: Konsep, Strategi dan Dampak* (Yogyakarta: STAIN Press Purwokerto, 2011), 37.

<sup>54</sup> Agus Suwignyo, "Pendahuluan", dalam Agus Suwignyo (ed.), *Post-truth dan (anti) Pluralisme* (Jakarta: Kompas Medya Nusantara, 2019), 17.

<sup>55</sup> St. Sularto, "Pluralisme dan Toleransi, Keniscayaan Hakiki", dalam Agus Suwignyo (ed.), *Post-truth dan (anti) Pluralisme* (Jakarta: Kompas Medya Nusantara, 2019), 20.

carrying out His orders and staying away from His prohibitions when living in a cultured society. One will be able to take goodness in inter-cultural interactions. He will accept a good foreign culture to be applied in his culture, and reject a culture that is not good if applied in his own culture.

Intercultural relations in modern times, Indonesian society is usually associated with the public's response to foreign cultures, especially Western culture. Thus, someone who is wise will be able to take the positive impact of the inclusion of Western culture in Indonesia, namely being able to take Western knowledge and apply the diligent, optimistic and hard-working and punctual attitude that exists in Western society, and rejecting western culture which has a negative impact on society. Indonesian society, namely scantily clad and free sex. For this reason, in this modern era, makrifat is very important to respond to intercultural relations, so as not to damage the positive culture of society.

#### *Makrifat in Economic Life*

Makrifat in economic life means remembering Allah and needing Him, so that you continue to carry out Allah's commands and stay away from His prohibitions in earning a living or working in order to remain in the pleasure of Allah. People must know and implement the rules given by God in earning a living and subdue the lust of anger, so as not to fall into sinful acts that lead to distance from Him.

A wise person in economic life means that he can take rewards and goodness when carrying out his work. If he becomes a teacher, he can take goodness in his work as a profession, namely giving knowledge sincerely to his students, trying to educate morals and improve the character that exists in his students. A farmer means being able to take goodness in his agriculture, namely trying to give fertilizer to the plants he grows, and clearing grass and pests

that interfere with the growth of the plants he grows. An official or government means that he is able to take goodness when in office and in command, namely by serving the entire community in his area, listening to the complaints of the community, providing assistance to those who cannot afford and so on, not vice versa which harms the community, by committing corruption.

The makrifat of a trader means a person who is able to take goodness in trading, namely being honest, not reducing the scales, sorting out good and bad goods or not mixing them up, not deceiving buyers and so on. The wisdom of a breeder means taking kindness and wisdom when raising livestock, namely by always being orderly in feeding their livestock, treating sick animals and so on. Makrifat a fisherman means someone who can take kindness when catching fish so as not to bombard. Therefore, through makrifat a person will run his economic life well without harming anyone.

#### *Makrifat in Political Life*

Makrifat to Allah in politics means remembering Allah by carrying out His commands and staying away from all His prohibitions, so as to be able to take goodness and wisdom in every political activity. The implementation of makrifat in politics means that someone is able to take advantage of the existing government system in his area, and does not offer another system of government. For example, in the Indonesian government system, it means believing that a democratic system in which power is in the hands of the people and carried out in a presidential system is good for all Indonesian people, and does not offer an understanding of other leadership systems, let alone trying to fight the government system in the area.

Makrifat in politics also means doing good in political activities and not following his anger in politics. He always competes in the political field in a good way, namely in a polite and friendly manner. He only offers ideas,

arguments, and ideas offered to the community and lets the people choose. Not vice versa, justifying all means to obtain a position so that a money politics system emerges, blaspheming blasphemers between one and another, vilifying political opponents and carrying out other methods that are violated in the Sharia.

### Conclusion

From all the above discussion, the writer concludes that the concept of makrifat by Kyai Sholeh Darat in the book of *Syar al-Hikam*, when viewed from understanding, is different from that of Sufi scholars in general. According to Kyai Sholeh Darat, makrifat is a servant who always remembers Allah and needs Him in any circumstances, whenever and wherever. The concept of makrifat in Kyai Sholeh Darat can be understood by people in various circles of society. The concept of makrifat proposed by Kyai Sholeh Darat can be understood in the current context. A wise man today is someone who always remembers Allah and needs Him, thus making electronics a tool to get closer to Allah. He uses electronics to connect the relationship between people, which makes the conditions of society calm, comfortable and peaceful. In addition, makrifat does not lose its meaning when it intersects with social, cultural, economic and political life. Makrifat in social life, economic culture and politics are always to remember Allah and need him in social, cultural, economic and political life, namely by being obedient and not following desires to take goodness in these fields. Thus as an alternative in creating good social, cultural, economic and political conditions in society, for realizing a prosperous, safe and prosperous society.

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