



Instilling the Values of Sholeh Darat Character Education (Study of the Thoughts of Figures and Intertextuality Study of the Book of Tafsir Faidur Rahman)

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ABSTRACT

Character education values are currently very much needed by students. The goal is none other than to be able to imitate the success of the previous Sholeh people. Therefore, this study will analyze the Character Education Values taught by Sholeh Darat. The primary reference in this article is the Book of Faidhur Rahman by Sholeh Darat, and is also assisted by various scientific works that are in accordance with the theme. This type of research is Library Research with a Descriptive Analysis Character Study approach. The theory that the author uses is Julia Kristeva's Intertextuality. The purpose of this study is to understand the thoughts of a figure and what is applied from those thoughts. The results of this study are: 1). The Characteristics of Sholeh Darat's Thoughts are Nationalist and Traditionalist Islamic. 2). The values of character education instilled by Sholeh Darat are: Innovative, Multitalented, Optimistic, Humble, Honest, Compassionate, and Solidarity.

Keywords : Character Education Values, Sholeh Darat, and Faidhur Rahman's Interpretation.

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INTRODUCTION

Islamic education is a solid pillar to shape the character of today's students. With this pillar, it is expected that today's students will have personalities that are in accordance with the teachings of the Qur'an and the teachings of pious people in ancient times. Talking about education, it turns out that in the Qur'an there are many verses that talk about education. So it is not wrong if there is an expression that says:

الْقُرْآنُ صَالِحٌ وَمَصْلِحٌ لِكُلِّ رَمَانٍ وَمَكَانٍ.

Meaning: The holy book of the Qur'an is always appropriate in every era and situation.

The above rule is also supported by Several opinions of scholars say that the holy book of the Qur'an should always be the primary reference in overcoming various problems related to education.

If we look at the character of today's students, there will definitely be a concern. This is supported by various news related to the moral decay of students that are spread on Social Media. Whether it is from cases of juvenile delinquency, free association, brawls, and so on, which cases are very far from the teachings of the Qur'an and the teachings of pious people in the past. Even more sadly, the delinquency was carried out by students who used Islamic attributes and were in Islamic institutions. This problem should be a concern for educators to further instill Islamic character into the souls of all students.

Regarding research on character education, there have actually been many who have studied it, but there are not many studies that study using Nusantara tafsir books and studying the thoughts of Nusantara Ulama. Therefore, according to the author, this research is important and interesting to study in depth. So that later a finding will be produced that is expected to be useful for educators to instill character in their students, of course by using an Islamic and Quranic approach. By using this approach, later students will not only have Islamic attributes, but also have Islamic characters, in accordance with what was exemplified by the previous Shalih people.

Referring to the above problems, the author thinks it is very interesting to conduct further in-depth research, especially related to the thoughts of Sholeh Darat in the world of education. It is known that Sholeh Darat is the Great Teacher of the Ulamas in the Archipelago. Especially the Teacher of the founders of the Two Largest Islamic Organizations in Indonesia, namely NU (Hasim Asyari) and Muhammadiyah (Ahmad Dahlan). Therefore, the formulation of the problem of this research is: (1).How is it?Characteristics of Sholeh Darat's Thought?. 2). NWhat character education values did Sholeh Darat instill??

METHOD

This research is a Qualitative research with Library Research (Pustaka) study. The focus of this research is to examine Sholeh Darat's thoughts seen from his life journey, works, and interpretations. The approach used by the author is a Character Study with a Descriptive Analysis method. In addition, to analyze Sholeh Darat's works and interpretations, the author uses Julia Kristeva's Intertextuality Theory. This Intertext Theory began to be known through a bookentitled A Semiotic Approach to Literature Art by Julia Kristeva.(Al-Ghifari, 2021) How this theory works is by analyzing the knowledge of a figure or seeking harmony of understanding between a figure and his teachers.(Hidayat, 2021) Because Intertext is closely related to Text, it is not surprising to find similarities in understanding between one character and another.(Sulaeman, 2022)In its application, the Intertext Theory will produce two meanings, namely the original meaning and the new meaning.(Farha, 2021) The original meaning means the meaning that has been proven to be true from generation to generation.(Nurmansyah, 2019)}Meanwhile, the new meaning is a derived meaning that is not much different from the old meaning, only there is an additional explanation in it.(Septiyani, 2019)

RESULTS AND DISCUSSION

Biography and Characteristics of Sholeh Darat's Thought.

Sholeh Darat was born around 1820 AD in Dusun Cempleng, Kedung Jumbleng, Mayong, Jepara, Central Java. His real name is Muhammad Sholih ibn Umar As-Samarani. According to the literature that the author read, he was a very famous Ulama in the Archipelago who lived around the 19th century AD. The year of birth of Sholeh Darat was also almost the same as the year of birth of Kholil Bangkalan Madura who was also his friend in studying in Mecca. He has the nickname Darat not without reason. The nickname was attached to him because at that time he lived near the coast of North Semarang, which was the location for anchoring or landing of traders from outside Java.(Machasin, 2020)

The background of Sholeh Darat's education is that he was educated directly by his father, Kyai Umar. He was one of the loyal fighters of Prince Diponegoro, who at that time fought on the North Coast of Java Island. In carrying out his struggle, Kyai Umar was accompanied by Kyai Syada and Kyai Murtado from Semarang. With the education given by his father, Sholeh Darat's personality was finally formed into a figure who understood religious knowledge. His piety and wisdom can be seen from dozens of his written works, and among his most famous written works are the Book of Tafsir Faidur Rahman, and the Book of Sabilul Abid 'Alaa Jauharot al-Tauhid.(Abdullah, 2018)

In the field of the Koran, apart from writing the bookThe book Faidhur Rahman Fi Tarjuman Tafsir Kalam Malikid Dayan, Sholeh Darat also wrote a book Ulumul Qur'an entitled, "Kitab Mursyidul Wajîz Fî 'Ilmil Qur'ânil 'Azîz". In that book, Sholeh Darat wrote the Genealogy of his knowledge. What is meant is, Sholeh Darat explains the direction of his

approach, thoughts, understanding, which he got from his teachers, and his teachers from his teachers, and so on until the Prophet Muhammad SAW. The reason he included the Genealogy of his knowledge is, said Sholeh Darat at that time, around 1890, many people who only understood a little Arabic already felt Pious and dared to go up to the Pulpit. In fact, who their teachers were, it is not clear, so that it actually misled the people, because they could not get legality or authoritative teaching from their teachers. What Sholeh Darat said is very real in today's era.(Abdullah, 2018)

Sholeh Darat also studied various books such as Fathul Mu'in, Fathul Qarib, and various other books from Kyai Syahid Waturaja who also came from Pati, Central Java. Young Sholeh Darat also studied at several Islamic boarding schools. Among his teachers was Kyai Muhammad Sahid, who was one of the grandchildren of Kyai Ahmad Mutammakin, Margoyoso, Pati. The young Sholeh Darat also studied Tafsir Jalalain from Kyai Raden Muhammad Asnawi, learned Falaq from Kyai Abi Abdillah Muhammad bin Baquni, studied Nahwu Sorof from Kyai Ishaq Damaran, and also studied various sciences from Kyai Syada and Kyai Murdho (Sholeh Darat's father-in-law).(Aufi, 2019)

After learning a lot from his father and other scholars, Sholeh Darat finally decided to seek knowledge in Mecca. This was because, in the archipelago at that time education was still very limited by Dutch colonialism, especially education with an Islamic nuance. Due to Sholeh Darat's persistence in seeking knowledge in Mecca, he became one of the famous scholars there. While studying in Mecca, Sholeh Darat studied with Shaykh Muhammad Al-Muqri, Shaykh Muhammad ibn Sulaiman Al-Makki, Sayyid Ahmad ibn Zaini Dahlan, and various other scholars.(Amaliya, 2023)

After studying for quite a long time in Mecca, Sholeh Darat was finally brought home by Kyai Giri Kusuma to teach religious knowledge in his birthplace, namely in Jepara. Many of his students were great figures in the archipelago, among his students were Syaikh Hasyim Asyari who was the founder of NU (Nahdlatul Ulama), KH. Ahmad Dahlan who was the founder of MD (Muhammadiyah), Nyai RA. Kartini who was one of the national heroes of the Women's Emancipation fighter, KH. Mahfud Termas who was the founder of the Termas Islamic Boarding School in Pacitan, KH. Idris who was the founder of the Jamsaren Islamic Boarding School in Solo, Syaikh Abdullah Faqih, KH. Sya'ban, KH. Dalhar KH. Bisri Syamsuri, and also other students.(Aziz, 2018)

On Friday Wage, 28 of the month of Ramadhan 1321 H or 18 December 1903 AD, Sholeh Darat died, so if we calculate his age he was around 86 years. He was buried in the Bergota public cemetery, Semarang Regency. As a way to remember his struggle, every 10th of Shawwal his Haul is always celebrated, which in 2025 will be his 125th haul.(Baihaki, 2016)

Referring to his biography, ideologically, what Sholeh Darat taught can be implemented by his students to have an attitude of Religious Nationalism and be anti-Colonialism.(Sholeh Darat, 1897) This can also be seen in his book entitled Majmua'ah. In the book it is written that, Sholeh Darat forbade people to behave Tasabbuh (resembling infidels). This was the right attitude at that time, as a form of resistance to the colonizers (Colonialism). The meaning is, Sholeh Darat at that time had planted the seeds of Nationalism to his students, especially the people of Semarang, and the Javanese in general. Likewise, he once said, "Ojo dadi kawulone Walondo" which means, "Don't be a slave to the Dutch". From this thought of his, implicitly his students were born who had a Nationalist soul, such as Hasyim Asyari with his Jihad Resolution, "Hubbul Waton Minal Iman" which means, "Love of the Homeland is Part of Faith". The thoughts of Kyai Hasyim Asyari are certainly also inseparable from the thoughts of Sholeh Darat.

From the description related to Sholeh Darat's biography as above, the author can analyze that the characteristic of his thinking is Nationalist. This is also supported by Sholeh Darat's way of preaching. Sholeh Darat in his preaching puts more emphasis on education so that brave against the colonizers. Brave in this case, does not have to fight with violence and weapons, but also fight in gentle ways, such as not Tasabbuh (Resembling in terms of dress). Sholeh Darat also invited the community to fight the colonizers by understanding Islamic teachings in depth through Arabic Pegan. From this method, the author also concludes that in addition to his Nationalist thoughts, Sholeh Darat also has Traditionalist Islamic thoughts.

Instilling the Values of Sholeh Darat's Character Education through His Work, *Tafsir Faidur Rahman*.

1. Innovative in Renewal.

The value of innovative character education, the author can see from Sholeh Darat's educational background as above, he has a passion for vernacularization of Islamic teachings for the people of the Archipelago, especially Java through his works. In other words, Sholeh Darat combines various scientific traditions in various fields, be it the fields of *Tafsir Al-Qur'an*, *Fiqh*, *Morals*, *Sufism*, *Aqidah*, and so on. (Rohmaniah, 2022) This is the form of Sholeh Darat's genius, with his various works of interpretation, he tried to indigenize science, where at that time, there was a scientific gap between Javanese and Middle Eastern people with their various Arabic writings, Sholeh Darat appeared and connected it, Sholeh Darat became the Translator of knowledge and Transmitter of the chain, or in the language of his religion, Sholeh Darat brought the heavenly language to the Javanese people.

When examined with Julia Kristeva's Intertextuality, Sholeh Darat's Innovative Character Education emerged due to the circumstances at that time, where when he studied in Mecca there were no problems at all in understanding knowledge. However, when in the archipelago he found many problems, one of which was the lack of public interest in studying the books of Ulama. The main reason, of course, was because of the public's lack of understanding of Arabic, therefore Sholeh Darat looked for breakthroughs or innovations that were in accordance with the conditions at that time, namely by translating books in the original Arabic language, translated into Javanese Pegan Arabic. Using Pegan Arabic because, at that time there was a strict prohibition on translating Arabic books into Latin, so the only way was to continue writing Arabic even though it was in Javanese.

2. Multitalented in Science.

The value of multi-talented character education, the author sees from the greatness of Sholeh Darat compared to other scholars is, he has the privilege of being able to write various books in various kinds of knowledge. This is certainly different from other scholars, whose works only focus on their knowledge. Different from Sholeh Darat whose works are not only in the field of the Qur'an, but also in the fields of *Fiqh*, *Tasawuf*, *Aqidah*, *Falaq*, and so on. (Ulum, 2020) When examined with Julia Kristeva's Intertextuality, the character possessed by Sholeh Darat emerged not through a short process, but through a very long process, even from childhood to adulthood. The meaning is, Sholeh Darat wants to teach to always learn anything since childhood, as long as it is something good. So that later the knowledge he learns will definitely provide benefits both for himself and for others.

3. Optimism in Goodness.

The value of optimistic character education, the author sees from the background of Sholeh Darat in writing his *tafsir* book. Faidur Rahman's *tafsir* was actually written by Sholeh Darat at the request of his student, Raden Ajeng Kartini. Sholeh Darat in writing his *tafsir* book emphasized the discussion of education. With his *tafsir*, finally RA Kartini began to be enlightened. The results of the enlightenment from her teacher, RA Kartini wrote it in a collection of letters containing anxiety over colonialism, equality of women's rights. Finally, the collection of letters was put together and made into a book with the theme "After Darkness Comes Light".

Book of Interpretation of Faidur Rahman This is written using the Javanese Pegan Script in Arabic. The reason for using this script is so that Javanese people can understand it better, and also so that thoughts about education are not suspected by Dutch colonialism at that time. So with the writing of the Pegan script in Javanese, Sholeh Darat finally invited his students to fight against Dutch colonialism and Love the Country

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through writings. For this reason, it can be said that what Sholeh Darat did was the Early Embryo in fighting for Indonesian Independence through education. The Javanese Pegon Script was finally also continued and developed by his student, namely KH Hasim Asyari. Sholeh Darat's method of thinking in preaching is Accommodative and Persuasive. With these two methods, Islamic Education developed very well and was widely accepted at that time in the Archipelago.(Fatoni, 2021)

When examined with Julia Kristeva's Intertextuality, the Optimistic Character possessed by Sholeh Darat began with the development of the Arabic Pegon script, in which in one of his works, Sholeh Darat invited the public not to wear pants like the pants of the infidels, wear clothes like the clothes of the infidels, wear hats and ties like the infidels. Finally, because of his direction through the Arabic Pegon script, many people supported the struggle of Sholeh Darat and also his students at that time, as a result the colonizers could not continue their colonialism, because the Javanese people were very difficult to control.

4. Humble with his knowledge.

The value of humble character education, the author sees from the way Sholeh Darat interprets it. If you look at his tafsir book, when he started writing the book, Sholeh Darat had an attitudeHumble. This can be seen from the expression, "This book is written in Pegon Arabic, but I don't understand Arabic". The meaning of this expression is, "The book I wrote uses Pegon Arabic for people who don't understand Arabic like me".

This expression shows that he has a character thatHumble. In fact, if you look at his educational background, Sholeh Darat is inseparable from Arabic, in fact he is an alumnus of Makkah who has written many books in Arabic that have gone international. With this background, of course he is very proficient in Arabic, but he revealed that he cannot speak Arabic. In addition, if you look at his works, he refers to many high-level Arabic books, such as Al-Hikam by Ibn Atoilah, the Book of Fararah Tauhid by Shaykh Ibrahim al-Laqqani, the Book of Munjiat which quotes a lot from the book Ihya' Al- Ulum ad-Diin by Imam Ghazali, and various other books.

When examined with Julia Kristeva's Intertextuality, Sholeh Darat wants to teach society that the knowledge that is possessed truly belongs to Allah SWT. There is no need to be proud or even show off. So the right attitude is how to always be humble. Even this character, alsohe showed when he was studying the Alfiyah book written by Syaikh Maksum bin Salim Sepaton Semarang who was much younger, around 25 years old. In fact, Sholeh Darat was already old when studying the book, around 60 - 70 years old.

What Sholeh Darat did was a form of appreciation for the intellectual youth of that time. Seeing this attitude, Sholeh Darat actually wanted to teach the younger generation not to be embarrassed to take knowledge from Juniors who have adequate knowledge. In terms of academics, sometimes seniors prefer to be quoted from their writings rather than citing the writings of people with lower academic degrees. Unlike Sholeh Darat who is veryHumbleonce, as is his attitude above.(Munir, 2007)

5. Honest in Knowledge.

The Value of Character Education of Sholeh Darat's Honesty The author sees when explaining something Sholeh Darat does not do it entirely based on his ijtihad, but he expresses it by quoting from other books, or in his academic language he gives Footnotes or ednotes. This can be seen from his expression which reads: "I quote this from this book,", and other expressions. In other words, Sholeh Darat highly values Honesty. From his attitude, of course, he teaches students, especially today, to prioritize an Honest attitude scientifically or not to Plagiarize, especially in academic matters. So it can be said, the more footnotes a writing or research has, the better it is, because the more literature he reads.(Masrur, 2012)

The value of Sholeh Darat's Character Education as above when studied with Julia Kristeva's Intertext, actually wants to show that the Islamic generation, especially the

people of the end times, do not lose their knowledge chain with the scholars of the past. He wants the current generation, especially the Javanese, to be able to get to know the great scholars of the past, such as Imam Al-Ghazali, Ibn Athoillah, Syaikh Ibrahim Allaqqani. His attitude is actually to want the people of the Archipelago to be able to connect with the Sholeh people of the past. This continuity is likened to a whole tree that has many branches, and those branches are likened to the scholars who lived in various eras and various countries, who in fact are all one root of knowledge, namely all originating from the Prophet Muhammad SAW.(Machasin, 2020)

6. Tolerance for Differences.

The value of the character education of Tasamuh Sholeh Darat the author saw before he interpreted Qs. Al-Fatiyah. Sholeh Darat presents various opinions related to the status of Qs. Al-Fatiyah, whether it has the status of Makiyyah or Madaniyyah. Sholeh Darat said that according to Imam Mujahid, Qs. Al-Fatiyah is classified as Madaniyyah (Descended in relation to the transfer of Qibla), while according to Imam Baidhowi and the majority of scholars, Qs. Al-Fatiyah is classified as Makkiyah (Descended in relation to the command to pray). Overcoming these differences, Sholeh Darat does not lean towards Imam Mujahid or Imam Baidhowi, but he is of the opinion that Qs. Al-Fatiyah was revealed twice, in Mecca (Makkiyah) or in Medina (Madaniyyah). This is because of the glory of Qs. Al-Fatiyah itself. From this attitude it shows that Sholeh Darat teaches to have a Tasamuh attitude (Respecting Differences).

Character Education Tasamuh or mutual respect for differences when studied with Julia Kristeva's Intertext shows that Sholeh Darat wants to teach that differences will always exist, there is no need to exaggerate or even cause division. This attitude is certainly appropriate to apply at this time, for example between NU and Muhammadiyah themselves there are many differences, this does not need to be debated, because the founders of the two mass organizations are actually the same teacher, namely Sholeh Darat himself.

7. Solidarity Between People

The author saw the value of the character education of Sholeh Darat's solidarity when he interpreted Al-Fatiyah verse two. Sholeh Darat said that, the sentence May Allah have mercy on you It is a Noble Sentence, so do not say the sentence carelessly, especially for worldly matters, except to get closer to Allah. In the Tafsir, Sholeh Darat also tells the story of a scholar named Shaykh as-Sirri ibn Mughlis As-Siqiti who when he heard that there was a fire in the market, and his shop was not burned, then he said Hamdalah. After saying the sentence, he regretted, why was he only happy if his shop was safe, and not sad to see other people's shops burn. Finally he repented by reading istighfar for 30 years. This interpretation shows that a person must always care about others or in popular language it is called Solidarity.

The Character Education of Sholeh Darat as above when studied with Julia Kristeva's Intertext, shows that one should not be happy on the suffering of others, even though happiness is allowed. Solidarity is currently very much needed, both solidarity between fellow human beings as God's creatures, and solidarity between fellow Muslims and believers. For example, there are fellow believers who are experiencing suffering in Palestine, how does the sense of solidarity of the Indonesian people emerge, so that they provide assistance in the form of food, medical, or just prayer.

From the various Character Education Values above, the author can take the wisdom that the figure of Sholeh Darat is as previously stated by Imam Syafi which reads:

قَدْ مَاتَ قَوْمٌ وَمَا مَاتَ فَصَائِلُهُمْ وَعَاشَ قَوْمٌ وَهُمْ فِي النَّاسِ أَمْوَاثٌ

Meaning: "Many people have died, but the inspiration of goodness and knowledge from those who have died still lives on, and there are also many people who are alive, but it is

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as if they are dead."Imam Syafii's poem illustrates that, even though Sholeh Darat has passed away, the inspiration of his thoughts still lives on today.

CONCLUSION

From the discussion above regarding, "Instilling the Values of Sholeh Darat Character Education and Its Implementation in the Book of Tafsir Faidur Rahman Qs. Al-Fatihah", the author can conclude that:

1. The characteristics of Sholeh Darat's thought are nationalist and Islamic traditionalist.
2. The character education values instilled by Sholeh Darat are: Innovative, Multitalented, Optimistic, Humble, Honest, Compassionate, and Solidarity.

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