

Pioneer Manuscript in Refuting Wahhabism: The Perspective of Kiai Dimiyati bin Abdul Karim as-Surakarta as a Basis for Islamic Moderation

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Abstract

The study of manuscripts on religious moderation, especially those related to counter extremist and Wahhabi doctrines, missed a manuscript written in 1926. The manuscript was written by Kiai Muhammad Dimiyati bin Abdul Karim as-Surakarta, under the title *Lawāmi'ul Burhān wa Qawāṭi'ul Bayān*. The main motivation in writing the manuscript was to educate people so that they are not influenced by wahhabism. This research is a study of manuscript *Lawāmi'ul Burhān wa Qawāṭi'ul Bayān* by Kiai Muhammad Dimiyati. The manuscript has perspective about the importance of rising together against the narrow Islam of Wahhabism; Islam suppresses local cultural expressions, feels right about himself, seems unfriendly and different, and also downplays the role of women. This article finds that Kiai Muhammad Dimiyati bin Abdul Karim has conducted a critical study of the Wahhabi doctrine, which according to him is mono-perspective and does not tolerate differences in interpreting Islamic law (*mazhab*).

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Introduction

Indonesia has cultural diversity that requires a plural and multicultural perspective of thinking. These perspectives and views give recognition to different groups of thought, especially to minority groups. Each group in principle has the right to obtain equal recognition for ethnic, religious or other ownership status. Multiculturalism will also avoid the dichotomy of dominant and minority groups. It would be even more terrifying if the dichotomy between majority and minority groups as mentioned above, was instituted in order to keep minority groups from accessing power. Indonesian intellectuals, including *kiai* in Islamic boarding schools, have the awareness to address the diversity of views in religion.

In the 18th century, on the Arabian Peninsula, Wahhabism began as a purification movement within Islam. It was established by Muhammad bin Abdul Wahhab (1703-1792 AD). According to el-Fadl, Abdul Wahhab's central argument is that Muslims have deviated by departing from the principles of pure Islam, and that Allah will only accept their deeds if they return to only one true path. He claimed that Sufism, the theory of intercession, rationalism, Shia doctrines, and activities that were considered heretical had poisoned Islam, and he intended to purge Islam of all of these he believed to be contaminating influences (El-Fadl 2005, 45). At the beginning of the 19th century, Wahhabism was detected in Indonesia, which has a narrow dichotomy character in the understanding of Islamic law (*mazhab*). In the early stages of the establishment of Wahhabism, there was no critical intellectual response from Muslim intellectuals to Wahhabi philosophy and doctrines.

According to Dobbin (2008), Wahhabism in Indonesia was spread by 3 pilgrims who returned from Mecca, to Minangkabau, bringing Wahhabi teachings which had developed in Mecca at that time, because they had lived there for 10 years and studied Wahhabi teachings at the beginning of their entry into Mecca. Then they returned to Minangkabau with the aim of developing the Wahhabi doctrine. After arriving in Minangkabau, they began the mission by holding a ta'lim assembly, issuing

fatwas for problems that existed around the community, and so on, with the jargon: return to the Qur'an and Sunnah, restore purity of teachings Islam, fighting all deviations (*bid'ah*) and superstition (*khurafat*), and forbids following (*taklid*) to the scholars of *mazhab* (Hadler, 2008).

However, their efforts were opposed by religious leaders who belonged to the Ahlussunnah and Syafiiyyah schools at that time, because the teachings they brought were contrary to the custom and consensus of the ulama prevailing in Minangkabau at that time. The doctrinal disputes spread to other regions in Indonesia, which at that time was still called Nusantara. A manuscript was written during this period, to address the dispute. These manuscripts are from the Pondok Pesantren in Surakarta, in handwritten book format, which was completed on 26 August 1925. The title of the manuscript is *Lawāmi'ul Burhān wa Qawāṭi'ul Bayān*. The author of the book is Kiai Muhammad Dimiyati bin Abdul Karim, who in his introduction conveyed his motivation to educate the public, so as not to be influenced by the Wahhabi movement, which at that time was called the modern movement. The manuscript was written in the *pegon* script which was commonly used by the community in the period before the existence of formal state schools. Based on the year of writing, and also the format of the script, the manuscript has similarities with the manuscript of Kiai Sholeh Darat (d. 1903), one of the prolific figures in Islam.

Philological aspects of *Lawāmi'ul Burhān wa Qawāṭi'ul Bayān*

This research is a study of manuscript *Lawāmi'ul Burhān wa Qawāṭi'ul Bayān* by Kiai Muhammad Dimiyati bin Abdul Karim, which was preserved by Kiai Muhammad Muqri bin Ahmad Kafrawi bin Mahmud. This manuscript is stored at the Pesantren Al-Manshur in Popongan Regency, Klaten in Central Java Province. This manuscript is part of the collection of an elderly *kiai* and one of the caretakers of the *pesantren*, Kiai Haji Nasrun Minallah.

Overall, this manuscript is in good condition. All existing writings are perfectly legible without defects. No ink fading. There are no holes in the paper because it is eaten by termites, or torn. Nor are any pages missing. There are also no other script defects. The size of this manuscript is 21 cm x 16.5 cm and 48 pages thick. The book itself occupies 46 pages of the total existing pages. This book is annotated pages at the top that range from one to forty-five. This manuscript is written on lined paper with 23 lines on each page. There are two types of ink colors used, namely black and red ink. Black ink marks the main text discussed, while red ink marks the dividing text for changing chapters, chapters, and marks the names of people and important words that are emphasized, such as the name of the author of the book and the name of this book.

The entire text of *Lawāmi'ul Burhān wa Qawāṭi'ul Bayān* is written in Arabic script Javanese language (*pegon*). The text is written with the type of Arabic *naskhi* writing art. Kiai Muhammad Mukri, the copyist of the book, completes this text with a vowel at the end of each word as a grammatical marker (*i'rāb*) and on difficult words. More than that, he also gave the meaning of *gandul* typical of *pesantren*, especially in words that needed explanation. On page 45 of this book there is a colophon description that mentions the year the writing of this book was completed: *wa kāna al-farāgu min kitābatihī fī 13 jumādī al-sāniyah min sanah 1344 min hijrati sayyidil mursalin wa imāmil muttaqin* (The completion of the writing of this book occurred on 13 *Jumadits Tsani* 1344 from the hijrah of the master of the messengers and leaders of the pious). The same page also contains endorsements of this book from two figures. Kiai Muhammad Dimiyati bin Abdullah at-Tarmisi said: "After I thoroughly studied this book, I concluded that this book bears witness to the truth and reveals the truth." Meanwhile, Sayid Hasan bin Abdullah Ba'bud at-Tarmisi said: "This book does not have a single flaw, except that there is hatred towards it from people who have been controlled by Satan."

Intellectual Genealogy of Kiai Muhammad Dimiyati bin Abdul Karim as-Surakarta

Kiai Muhammad Dimiyati bin Abdul Karim as-Surakarta as mentioned in this book once studied at the Tremas Islamic Boarding School, Pacitan. He was studying in Tremas when the boarding school

was led by Kiai Dimiyati Abdullah (d.1934). This is in accordance with the confession of Kiai Muhammad Dimiyati bin Abdul Karim as-Surakarta at the end of his book when he mentions the endorsement of Kiai Dimiyati Abdullah: "I have given this book to my teacher who has the virtue of al-'Allamah at-Tarmasī may Allah perpetuate it in majesty and stability."

Kiai Dimiyati considered that Kiai Muhammad Dimiyati bin Abdul Karim as-Surakarta was a pious santri. In recognition, Kiai Dimiyati handed over the education of several of his sons under the tutelage of Kiai Muhammad Dimiyati bin Abdul Karim. Kiai Habib Dimiyati (d. 1997) recited the Koran under the guidance of Kiai Muhammad Dimiyati for two years from 1937. Then followed his younger brother, Kiai Haris Dimiyati, from 1939 to 1942 (Nadiani, 2015).

Kiai Muhammad Dimiyati bin Abdul Karim educated the two sons of Kiai Dimiyati was when he led the Salafiyah Madrasah Kauman Surakarta. A teacher who instructs his children to his students is a form of acknowledgment of the wisdom of the student, so it is appropriate to teach his own teacher's children.

As for Kiai Muhammad Muqri bin Ahmad Kafrawi bin Mahmud, he also studied at the Tremas Islamic Boarding School. On the front page of this manuscript, his name is stated, "The copy of the Lawami' book is Muhammad Muqri bin Ahmad Kafrawi bin Mahmud Surakarta. One of the students at Pondok Tremas too." In addition, he also studied at the Manbaul Ulum Islamic Boarding School in Surakarta. He comes from Tegalsari, Surakarta. He is the son-in-law of Kiai Manshur Popongan (1955) the founder of the Popongan Islamic Boarding School in 1926, and the son of Kiai Hadi Girikusumo Mranggen. Kiai Muhammad Muqri married Kiai Mansur's daughter, Masyfu'ah.

The marriage was blessed with offspring including Kiai Salman Dahlawi (d. 2013). He is the successor of the Popongan Islamic Boarding School after Kiai Manshur's death. He also became a murshid of the Naqsyabandiyah tarekat replacing Kiai Mansur (Islah Gusmian, 2017). Kiai Muhammad Muqri was a very productive scholar. Various kinds of writing. Some are copies, notes from boarding schools, and even original works. The fields of knowledge that he writes are also quite diverse, including Arabic grammar, fiqh, guidelines for writing sermons, interpretations, sermons, prayers, Sufism, and diaries (Islah Gusmian, 2017).

However, the greatness of the name of the Tremas pesantren deserves serious attention so that it becomes the reason for Kiai Dimiyati bin Abdul Karim's choice. The reason is that not a few *pesantren* leaders have also studied at this boarding school which will later continue the process of scientific transformation in their respective regions.⁶ This fact illustrates that the existence of the Tremas pesantren is quite taken into account in producing ulama cadres, even according to Mas'ud (2004), at least Tremas Islamic Boarding School can be compared to Tebuireng Jombang Islamic Boarding School and Salafiyah Solo Islamic Boarding School in terms of applying the classical model of learning system (school). Kiai Dimiyati bin Abdul Karim's upheaval of scholarship at the Tremas Islamic Boarding School was quite significant for his intellectual development, especially since it took around 12 years. He mastered various disciplines from *fiqh*, *tasawuf*, *kalam* to literature. His mastery of this variety of knowledge will later help construct Kiai Dimiyati bin Abdul Karim 's views in addressing social and national issues by prioritizing the logic of thinking diverse, not black-and-white or monoperspective (Dhofier, 1980).

***Lawāmi'ul Burhān wa Qawāṭi'ul Bayān* as A Response to Wahhabi Ideology**

Kiai Dimiyati bin Abdul Karim as-Surakarta is the pioneer of the traditional Indonesian academics who responded seriously to Wahhabi doctrines, and writing book *Lawāmi'ul Burhān wa Qawāṭi'ul Bayān* in 1925. This book existed before the emergence of Nahdlatul Ulama (NU), in 1926, as Sunni organization that has become the representation of Indonesia's heterogeneous Islam.

The book is expected to be able to educate people so that they are not influenced by the new age movement. Therefore, the book was written in the *pegon* script which was commonly used by the public in the period before the birth of state schools. Before Latin script was introduced massively through classes. The book in Javanese reminds us of the prolific author of *pegon* from Semarang, Kiai Sholeh Darat (d. 1903). The challenges of different times gave birth to different manuscript. Kiai

Sholeh faced people who were confused about their own religion from Javanese-Islamic discourses by Dutch researchers. Therefore, the books from him were born containing guidelines for the straight faith and practical guidelines for worship which were strengthened by the Sufistic approach of al-Ghazali.

The teachings of Wahhabism that are opposed by the book are also mentioned. The Wahabi-Salafi with their new movement have believed that they are more Islamic than the previous ulama. In the book, they say: "*We have converted all of you to Islam again, because since 600 H until now you have been polytheists ...*". Another teaching is the prohibition of relying on the Prophet, the saints, and taking blessings (*ngalap barokah*) from pious people. In addition, Wahhabism also forbids pilgrimages to the graves of the Prophet, especially to the graves of the saints. Even this movement has destroyed countless graves of saints and pious people.

Moreover, Wahhabism prohibits assemblies of *selawatan*, *wiridan* (remembrance), and *mauludan*. Even though these are things that are usually done by most Muslim communities, also those in Indonesia (Bruinessen, 1994). This book was born from a concern of the scholars in Tremas who conveyed to Kiai Muhammad Dimiyati about the existence of "slander" in the body of Muslims. This chaos is related to sectarianism in carrying out the sharia (Woodward et al. 2010, 28). As it is today, sectarianism is the target of harsh criticism from those who do not yet understand. Accusing those who are sectarian as followers of the imams of the sect, not followers of the Prophet saw. This kind of situation causes concern among Muslims. Are they religious or not? In a moment like this, a pious person must actually show his knowledge. Kiai Muhammad Dimiyati said: "... because I see how much my friends need the students at Pondok Pesantren Tremas in particular, and other than those like me who are limited in their knowledge in general, to an explanation of the various sects they follow, the truth, and anything related so that they are not overwhelmed by worries and misguided superstitions, so that they are not deceived by the devil and his helpers by misguidance, so that they are not deceived by the whispers of the followers of lust in spite of the many words that exist. they know that the religion practiced by the pious previous scholars is true and followed, so what is after this truth except error?"

To provide this answer, Kiai Muhammad Dimiyati compiled this book in five chapters. The first article explains the arguments for establishing branch laws in Islam and the differences in the schools of thought within them. The second chapter discusses some of the schools that have been lost and the four schools that continue to last. The third article explains that it is almost impossible to find an absolute mujtahid today (Rijal n.d.). The fourth article is about the obligation for a Muslim today to follow one of the four schools of thought (*taqlid*). The fifth article contains instructions which according to Kiai Muhammad Dimiyati, will be useful for Muslims.

According to Kiai Dimiyati bin Abdul Karim, Wahhabism make bad views about sects. Even worse, they want to narrow Islam by imposing one possible law on many things. He said,

"Be assured that the priests (schools), may Allah always be pleased with them, get guidance to the right path from Allah SWT. Do not be deceived by the chatter of the babblers of this day and age, and what the ignorant fools say.. the difference in sects is what causes the lack of unity... These words arise from a lack of knowledge, poor understanding, and ignorance of what the followers of the madhhab are doing."

The Wahhabism movement that would later take over Mecca, and spread far across the ocean has responded. The practice of different schools of thought that was common in Mecca was banned, although it was eventually allowed again. Sites that are "verses" (signs) that are anchors for us to remember Islam in the past are destroyed. More than that, this movement will be very dangerous if it enters the archipelago.

Kiai Muhammad Dimiyati as-Surakarta is not alone. A few months after writing this book, he wrote *Lawāmi'ul Burhān wa Qawāṭi'ul Bayān*, With the support of his teacher, Kiai Dimiyati bin Abdullah at-Tarmisi (d.1934) and Sayid Hasan bin Abdullah Ba'bud at-Tarmisi, this Lawami' book was compiled to counter Wahhabism, anti-mazhab teaching. Kiai Muhammad Dimiyati and Sayid Hasan bin Abdullah Ba'bud at-Tarmisi, which have genealogical similarities from the Tremas Islamic

Boarding School, are some of the names of the many Indonesian scholars who reject the Wahhabism movement. The similarity of their views on Wahhabism gave birth to the opinion of the importance of rising together against the narrow Islam of Wahhabism, that Islam suppresses local cultural expressions, uniformity of Islam against diversity, and downplays the role of women in public space, etc. This he wrote *Lawāmi'ul Burhān wa Qawāṭi'ul Bayān* book become prominent and important because it strengthen the establishment of the Nahdlatul Ulama organization in 1926.

Conclusion

Studies to counteract radicalism, extremism, liberalism, and hate speech are very crucial things in society with the characteristics of being easy to conflict with socio-religious issues. The existence of religious issues that occur makes the Muslim community confused to find the truth through people who they think are right in terms of *aqidah* and morals.

Entering the era of globalization and advances in information technology and the era of disruption, reason plays an important role in life, be it personal life or group life, including religious life under the auspices of a Pancasila state. Therefore, it is necessary to develop a new study so that people with these characteristics do not get carried away with currents that have almost eliminated diversity.

The reason is, the current conditions, Muslim communities are often involved in conflicts between people and these conflicts are dominated by religious conflicts that easily provoke them, not least the people of Central Java. Moderation contains justice so that one is not trapped in the views and ways of life of extremists. When looking at religious moderation, we need to understand religious moderation by reasoning without being trapped in extremism.

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