



A comparative of theosophical sufism in Syarah al-Hikam by Sholeh Darat and 'Abdullah Gangohi

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This study elaborated on the explanation of theosophical Sufism in the book of al-Hikam by two well-known Islamic academics, Kyai Sholeh Darat (Indonesia) and Shaykh 'Abdullah Gangohi (India). The data in this study are the text of *Syarah al-Hikam*, written by Kyai Sholeh Darat and the text of *Syarah Al-Hikam* in the perspective of Shaykh 'Abdullah Gangohi. This qualitative research study used a Systemic Functional Linguistic (SFL) approach from M.A.K. Halliday. Data analysis in this research applied the Spradley model, namely: (1) domain analysis, (2) taxonomy analysis, (3) componential analysis and (4) analysis of cultural themes. The domain analysis tried to map the information structure in the explanation of al-Hikam based on the theory of SFL. This information structure is the basis for the genre analysis as a semiotic representation of social society. Meanwhile, the taxonomic analysis tried to elaborate on the Sufism thoughts of both the thinkers based on the *Syarah al-Hikam* text. Componential analysis synergised the results of the information structure and the theosophical Sufism thought in al-Hikam. Finally, the analysis of cultural themes endeavoured to elaborate on the theosophical Sufism thoughts of the two Sufism thinkers and to draw the relationships and the contributions to the universal Sufism. The conditions of theosophical Sufism can be elaborated based on the information structure. The limitation of this study is the lack of researcher's efforts to investigate the substance of theosophical Sufism, because this research is only limited to the outer layer of language.

Contribution: This article shows that the thought of theosophical Sufism showed that Islam in Southeast Asia is Islam that carries the spirit of Islam *Rahmatan lil-alamin*. In addition, the thought of theosophical Sufism in *Syarah al-Hikam* has had an impact on the socio-cultural transformation, especially on the Sufism movement [*thariqah*] spread across Indonesia and India.

Keywords: Al-Hikam aphorism; Indonesian Sufism; India Sufism; Theosophical Sufism; Kyai Sholeh Darat; Shaykh 'Abdullah Gangohi; systemic functional linguistic; textual circulation.

Introduction

Language is a reflection of culture. Cultural representation can be examined from the linguistic aspect, especially identity. Identity is basically attached to a person, in this case, an Islamic academic [*ulama'*] who is quite well-known. The identity of an Islamic academic can be elaborated from 'parole'. The concept of parole is a basic concept of language initiated by Ferdinand De Saussure. Parole is the act of speaking a language at a particular moment. Parole is highly individualised. It can also be understood as the realisation of 'language' at the individual level. The concept of parole is contrasted with the more general concept of language (Kridalaksana 2009:174).

In this study, the parole will be directed to the structure of information produced by two great Islamic scholars, namely K.H. Sholeh Darat (Indonesia) (Ulum & Mufarohah 2022) and Shaykh 'Abdullah Gangohi (India) (Ibn Ata'illah al-Iskandari & Shaykh 'Abdullah Gangohi 2014). Based on the parole in the information structure, the distinctive character of theosophical Sufism can be found in both Islamic scholars. The theoretical approach used in analysing the 'information structure' in this study is Halliday's theory (Halliday & Matthiessen 2014). The study of the

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information structure in al-Hikam's aphorisms shows that there is a phenomenon of 'textual circulation' that first emerged from the Arabic language. In this case, the Arabic text of al-Hikam's aphorisms becomes the starting point. At a later stage, the Arabic text of al-Hikam's aphorisms was given a 'syarah' explanations by scholars K.H. Sholeh Darat and Shaykh 'Abdullah Gangohi. Thus, the points of Islamic Sufism written in Arabic began to spread widely and sporadically across both Indonesia and India.

Previous research has elaborated on Sufism (Ahmad et al. 2021; Khotimah & Sukron 2023; Supriyanto 2023; Suwito et al. 2022). However, it has not discussed in detail how to investigate the theosophical character of Sufism based on Islamic religious texts. An article that specifically elaborates on the relationship between Sufism and philosophy has been studied by Quadri (2020). Meanwhile, the study of text-based Sufism has been studied by previous researchers (Rahmawati, Rais & Wibowo 2022), but it does not explain in detail the language analysis, especially the Systemic Functional Linguistic (SFL) studies (Bloor & Bloor 2004; Halliday & Matthiessen 2014). This is one of the novelties offered by this research, which investigates the study of Sufism based on linguistic aspects.

Previous studies on 'text circulation' conducted by Kooria explain in detail how 'Islamic legal texts' can travel across distances through the Indian Ocean (Kooria 2022). This study inspired the author to examine Sufism texts in the frame of 'text circulation', especially the aphorism texts. Meanwhile, some people believe that a well-known Sufism text Ibn Athaillah As-Sakandari's al-Hikam's aphorisms became one of the starting points of the spiritual revolution (Pustaka 2016). The text has been explained by Muslim scholars worldwide (Al-Būthiy 2010; Soemarsono 2004). In addition, the al-Hikam's aphorism text has been translated into various languages, especially Indonesian, Javanese and Arabic Pegon script (Al-Buthi 2003; Alimah 2021; Bahreisy 1980; Buny 1995; Fairuzabadi 2020; Ibn Ata'illah al-Iskandari & Shaykh 'Abdullah Gangohi 2014; Jufri, Abdurrazaq & Usman 2020; Pustaka 2016) (see Appendix 1, Figure 1-A1).

Almost every Muslim scholar has attempted to provide the best explanation and translation of the aphorisms of al-Hikam. By looking at the phenomenon of the explanation [syarah] of al-Hikam's aphorisms and the various al-Hikam translations, it is important to elaborate on the 'text circulation' of al-Hikam's aphorisms. Aphorism texts are different from 'legal texts'. Aphorisms are short, concise, aesthetically pleasing and contain moral messages (Băiaș 2015). The moral message carried across the Indian Ocean is what drives the author's attention to elaborate on Islam *Rahmatan Lil-alamin* [Islam as a mercy to the worlds]. Islam *Rahmatan lil-alamin* is Islam that is filled with the insight of religious tolerance, Islam that respects the different views of others, and Islam that teaches universal values. From the concept of Islam *Rahmatan lil-alamin*, the author believes that these Islamic moral values come from Sufism texts characterised by theosophical Sufism. The values of religious

tolerance can be found in the discussion of the al-Hikam text by Kyai Sholeh Darat and 'Abdullah Gangohi. From the source of the text, it can be ascertained that there has been 'text circulation' related to the noble values of Islamic 'theosophical Sufism' in the Asian region.

This research examines 'theosophical Sufism' from the perspective of two great Islamic scholars, K.H. Sholeh Darat (Indonesia) and Shaykh 'Abdullah Gangohi (India). The term *theosophical Sufism* first appeared in the Encyclopedia Britannica. The term 'theosophical' is a process of development from spiritual practice to a process filled with appreciation. One of the elements that influenced theosophical Sufism was the tradition of Neoplatonism and the Hellenistic tradition. These two traditions create Sufism mixed with religious, humanitarian and mystical values. One Sufi who first developed theosophical Sufism was a Persian Sufi: al-Suhrawardī, called al-Maqtūl ('the Murdered One'), executed in 1191 in Aleppo. Suhrawardī's most famous work is the study of the philosophy of *ishrāq* ('illumination'). After Suhrawardī's death, theosophical Sufism was continued by Ibn al-'Arabī. One of the component of theosophical Sufism is the strong principle that God expects solitude. In addition, the following Qudsi hadith is one of the principal foundations of theosophical Sufism:

كنت كنزا مخفياً فأحببت أن أعرف فخلقت الخلق

Kuntu kanzan makhfiyyan fa ahbabtu an u'rafa fa khalaqtu 'l-khalq

I was a hidden treasure, I wanted to be known, so I created Creation.

Another component of theosophical Sufism is: *The universe is annihilated and created every moment.* God is one, God's name is reflected in one name. The world and God are said to be like ice and water or like two mirrors contemplating each other. Prophet Muhammad was a universal person, a perfect human being.

Methodology

This research uses a qualitative design. The data sources were taken using the in-depth observation model based on the text of Kyai Sholeh Darat's *Syarah al Hikam* (Indonesia) and Abdullah Gangohi's translation of *Syarah al Hikam* (India). Data validation in the study focussed on the study of information structure. Data validation was conducted through focus group discussions (FGDs). After the data were collected and classified based on the FGD results, the main data were analysed using the Spradley model (Santosa 2021; Spradley 2016). In general, data analysis in Spradley's model is carried out in four stages: (1) domain analysis stage, (2) taxonomy analysis stage, (3) componential analysis stage, and (4) cultural theme analysis stage. Domain analysis tried to map the information structure in the explanation of *Syarah al Hikam* written by Kyai Sholeh Darat and Shaykh 'Abdullah Gangohi based on the theory of SFL (Bloor & Bloor 2004; Halliday & Matthiessen 2014; Santosa 2003; Wiratno 2018). This information structure is the basis for genre analysis as

a semiotic representation of social society. Meanwhile, the taxonomic analysis tried to elaborate on the Sufism thoughts of both the thinkers based on the *Syarah al-Hikam* text. Componential analysis synergised the results of the information structure and the theosophical Sufism thought in *al-Hikam*. Finally, the analysis of cultural themes endeavoured to elaborate on the theosophical Sufism thoughts of the two Sufism thinkers and to draw the relationships and the contributions to the universal Sufism. The thought of theosophical Sufism showed that Islam in Southeast Asia is Islam that carries the spirit of Islam *Rahmatan lil-alam*. In addition, the thought of theosophical Sufism in *Syarah al-Hikam* has had an impact on socio-cultural transformation, especially on the Sufism movement (*thariqah*) that spreads across Indonesia and India.

Findings and discussion

Information structure of Ibn Athaillah, Kyai Sholeh Darat and Syaikh 'Abdullah Gangohi

Based on the analysis of information structure, we compare the information structure in the original *al Hikam* text by Ibn Athaillah with the information structure given in the commentaries by Kyai Sholeh Darat and 'Abdullah Gangohi on *Syarah al Hikam*. Thereafter, the structure of the information is presented and summarised. For more details, refer to Table 1.

Based on the findings presented in Table 1, it can be concluded that the structure of information in Sufism texts is dominated by the Topical Unmarked theme. This shows that to recognise the character of Sufi figures (such as Ibn Athaillah, Kyai Sholeh Darat, and Syaikh 'Abdullah Gangohi) requires a deep understanding of the Topical Unmarked theme. Meanwhile, the interpersonal theme depicts that the closeness between readers and writers (Sufi figures) is a non-dominant number.

In general, this information structure adopts theories and approaches from the SFLs (Halliday & Matthiessen 2014). The main foundation in SFLs is that language is used to 'express meaning' and that language is 'functional'. Language cannot be separated from context because language reflects attitudes, opinions, values and ideologies (Anis et al. 2022; Wiratno 2018:40). Halliday and Matthiessen (2014) states that the structure of information can be composed of two

elements, namely Theme (known information) and Rheme (new information). The dimension of textual meaning elaborates a clause as a tool to convey a message (clause as message) (Halliday & Matthiessen 2014). Unmarked topical theme is a theme functioning as a subject in a clause, while a marked topical theme is a theme determined by the information preceding the subject in the form of circumstances surrounding the clause (Bloor & Bloor 2004; Halliday & Matthiessen 2014). The interpersonal theme has two functions: (1) to determine the intimacy (closeness and formality) of interpersonal relationship between participants, especially the vocative form and (2) to determine interpersonal transactions of giving and/or requesting information or giving and/or requesting goods or services; in this case, the form of interpersonal adjuncts (Anis et al. 2022; Santosa 2003). Textual theme is useful for connecting one clause to the other, using conjunction.

Some examples of topical unmarked themes that exist in the information structure of Kyai Sholeh Darat are:

- *Ingsun* [I],
- *I'lam* [See],
- *tegesi ojo pisan siro* [it means don't be blind at all],
- *onoto ora weruh siro* [he didn't see it],
- *Qarun* [name],
- *wedi siro ing Allah!* [fear of God!]

Meanwhile, examples of marked topical themes found in the information structure of Kyai Sholeh Darat are as in the following language units:

- *Mugo-mugo dadi manfaat* [I hope it will be useful],
- *setuhune kelakuan wajib ingatase wong mukmin* [It is the duty of the believer to be careful],
- *bakal dadi* [will be],
- *nuturaken syaikh Ibnu Athaillah ing alamate wongkang gegandolan marang liyane* [narrated by Shaykh Ibnu Athaillah in his address to others],
- *tegesi setengah saking alamate wongkang cecekelan ingatase amale* [means half of the address of the person holding the charity].

The first aphorism of al-Hikam (on moderation in fear and hope)

Kyai Sholeh Darat calls the reader 'Salik' (a special designation in Sufi terminology used for adventurers of the path of spiritual truth with various *riyadhah*). The term 'salik'

TABLE 1: Information Structure Mapping between Ibn Athaillah, Kyai Sholeh Darat and 'Abdullah Gangohi.

Theme type	Ibn Athaillah		Kyai Sholeh Darat		Syaikh 'Abdullah Gangohi	
	Frequency	%	Frequency	%	Frequency	%
Topical unmarked theme	205	54.6	67	22.55	14	58.33
Topical marked theme	13	3.46	96	32.32	7	29.16
Interpersonal theme	40	10.66	0	-	0	-
Textual theme	117	31.20	134	45.11	3	12.50
Total	375	100.00	297	100.00	24	100.00

Source: Data compilation from Pustaka, T.W., 2016, *Al-Hikam: Kitab Rujukan Ilmu Tasawuf Edisi Lengkap 3 Bahasa*, Wali Pustaka, Jakarta; Ibn Ata'illah al-Iskandari & Shaykh 'Abdullah Gangohi, 2014, *The Book of Wisdoms: kitab Al-Hikam, a Collection of Sufi Aphorisms*, White Thread Press, London and Ulum, M. & Mufarohah, A., 2022, *Syarah Al-Hikam: KH. Sholeh Darat*, Penerbit Sahifa, Depok
 Note: Please see the full reference list of the article, Anis, M.Y. & Arifuddin, A., 2024, 'A comparative of theosophical sufism in Syarah al-Hikam by Sholeh Darat and 'Abdullah Gangohi', *HTS Teologiese Studies/Theological Studies* 80(3), a9963. <https://doi.org/10.4102/hts.v80i3.9963>, for more information.

is an important element of the distinctive character of Kyai Sholeh Darat. Meanwhile, Gangohi calls the reader 'arifin' or 'the gnostic'. Allah becomes the ultimate self-reliance. The Theosophical Sufism in Kyai Sholeh Darat appears when he concludes that knowledge and good deeds cannot be a guarantee for heaven and hell.

Kyai Sholeh Darat made the analogy of a priest Bala'am bin Ba'ura and Qarun. Both of them were worshipers. Qarun was a scholar of the Children of Israel and a man of worship. Yet, both died in a state of disbelief. The next analogy is shown by Kyai Sholeh Darat that in the story of *Sayyidah Asiyah bint Muzahim*, although she was the wife of *Fir'aun*, she was the lover of Allah SWT. Kyai Sholeh Darat explained that she will even be the wife of the Prophet Muhammad tomorrow in heaven. Kyai Sholeh Darat in this case emphasises that faith or kufr, entering heaven or entering hell, is caused by the mercy of Allah, the *fadhal* of Allah, the grace and justice of Allah SWT alone, not because of the obedience and disobedience of each person. Kyai Sholeh Darat argues that obedience and disobedience are 'causes' and become 'signs' for people entering heaven or hell, but they cannot have an effect or impact.

One of the distinctive characters in Kyai Sholeh Darat's text is that in every important statement, he always starts with the word 'setuhune' (سَتْهُونِي) (that is). This is one of the important markers in the information structure of Kyai Sholeh Darat's *Syarah al-Hikam*. In addition, Kyai Sholeh Darat believes that the predicate of believer is not enough, he always adds that a believer is also a person who is full of trust (مُؤْمِنٌ إِغْتَكَّ صَادِقٌ), this shows that the aspect of 'shodiq' in Kyai Sholeh Darat's Sufism is basic and fundamental. A *mukmin* is a person who has a commitment to God. He really holds fast to the rules of Islam. This can be seen in the following text:

هُونِي كَلَاكُوهَنْ وَاجِبٌ إِغْتَسِي وَوَعْمُ مُؤْمِنٌ إِغْتَكَّ صَادِقٌ أَرْفَجْجِيوَعْنُ كُنْوَلَنْ مَرَّغُ اللهُ سُبْحَانَهُ وَتَعَالَى بَلَاكَ

Setuhune kelakuan wajib ing [a]tase wong mukmin ingkang *shadiq* arep gegayungan-gandhulan marang Allah *subhanahu wa ta'ala* belaka.

It is obligatory for the righteous believer to cling to Allah alone.

Kyai Sholeh Darat also strongly emphasises in *Syarah al-Hikam* that humans must attribute all problems to God. Humans should not attribute the problems they face to other than God. This is one of the reinforcements of the word 'shodiq' explained by Kyai Sholeh Darat that a believer must be equipped with a 'shodiq' attitude. This statement can be strengthened from the following text:

تَجَسِّي أَجَا فَيْسُنْ سَيْرَا جَجْكَلَنْ مَرَّغُ لِيَانِي اللهُ سُبْحَانَهُ وَتَعَالَى

Tegese aja pisan sira cecekelan marang liyane Allah *subhanahu wa ta'ala*.

That is, you should never rely on other than Allah.

On the other hand, Kyai Sholeh Darat also emphasised that humans should not rely and put their hopes on the knowledge they have and the worship they have performed. Humans should not be proud of the knowledge they have and humans

should not boast about the worship they have performed. This is one of the special characters of the theosophical Sufism carried out by Kyai Sholeh Darat. Everything done by humans must be focussed on God. Humans cannot be proud of what they have, whether it is knowledge or worship. This can be seen in the following text:

عَلْمُو نِيْرَا أَتَوَا عِبَادَةَ إِيرَا إِيْكَوْ أَوْزْ كَنَا كُوْ أَنْدَلَاكُنْ

Ilmu-nira atawa ibadah-ira iku ora kena kok andelaken.

Your knowledge and good deeds cannot be used as hope.

Kyai Sholeh Darat also strongly emphasised that humans should guard their hearts. This is quite important because it is the source of belief. In the heart, beliefs grow; if humans believe that acts of worship are a reason for humans to enter heaven, then Kyai Sholeh Darat is against this. Kyai Sholeh Darat warns that people should not believe that they will enter heaven because of their good deeds. This can be seen in the following text:

تَجَسِّي أَجَا نَيْقَدَاكُنْ سَيْرَا سَتْهُونِي عَمَلْ إِيرَا إِيْكَوْ دَادِي مَنَجْعَكُنْ مَرَّغُ سُوْرَجَا لَنْ بِلَامْتَكُنْ سَكْغُ نَزْكََا إِيْكَوْ أَوْزَا أَتَوَا دَادِي بِسَا نَكََاكُنْ مَرِّيغُ اللهُ سُبْحَانَهُ وَتَعَالَى إِيْ أَوْزْ

Tegese aja nekadaken sira setuhune amal-ira iku dadi manjingaken marang suwarga lan nyelametaken saking neraka iku ora; atawa dadi bisa nekaaken maring Allah *subhanahu wa ta'ala*.

Never make up your mind that your good deeds will get you into Paradise, save you from Hellfire, and make you reach Allah.

Kyai Sholeh Darat strongly believes that entering heaven and hell is the full right of God. Humans cannot interfere in these matters. Kyai Sholeh Darat focusses the study of Sufism on efforts to achieve the pleasure of God. It is very important to understand that humans must be able to surrender themselves completely to God. In this case, we can see the information structure contained in the *Syarah al-Hikam* that believers and unbelievers occupy the position of subject, or become the subject of information. This can be seen in the following text:

مَكَ أَنْ لَهُ إِيمَانٌ لَنْ كُفْرٌ أَتَوَا مَنَجْعُ سُوْرَجَا أَتَوَا مَنَجْعُ نَزْكََا إِيْكَوْ كَابِيَهْ كَلَوْنُ فَضَلِي اللهُ بَلَاكََا لَنْ أَيْلِي اللهُ. أَوْزْ كَلَوْنُ سَوَجْ ٢ سَكْغُ طَاعَةَ لَنْ مَعْصِيَةَ

Maka, ana-lah iman lan kufur atawa manjing suwargo atawa manjing neroko iku kabeh kelawan *fadhal-e* Allah belaka lan *adile* Allah, ora kelawan sewiji-wiji saking taat lan maksiat

Finally, whether one believes or disbelieves, enters Paradise or enters Hell, it is all because of the *fadhal* (bounty) and justice of Allah SWT alone. It is not because of any person's obedience or disobedience.

Information structure of Shaykh 'Abdullah Gangohi

Muhammad 'Abdullah Gangohi named his book *Ikmal al-Shiyam Sharh Itmam al-Ni'am, Tarjuma Urdu Tabwib al-Hikam* (*Perfecting character: An exposition of completing the blessing: An Urdu translation of the arrangement of the Hikam*). A clear difference between Kyai Sholeh Darat and Muhammad 'Abdullah Gangohi is the first chapter of the syarah on 'knowledge'. Gangohi begins his *Syarah al-Hikam* by explaining 'ilm nafi' (beneficial knowledge). Knowledge that is substantially beneficial goes back essentially to the knowledge of Allah's essence [*dhat*] and attributes. By capitalising on useful

knowledge, a human being can go to God. The main characteristic of Gangohi's Theosophical Sufism is that it prioritises the knowledge of God's essence and attributes as the main medium to God.

Based on the study of information structure, we can see that Gangohi is trying to reach the theosophical state of Sufism from a more empirical direction. In the explanation of *Syarah al-Hikam*, Gangohi emphasises the aspect of 'beneficial knowledge' (ilm nāfi) (Ibn Ata'illah al-Iskandari & Shaykh 'Abdullah Gangohi 2014:93). For more details, we can look at the following text:

العلم النافع هو الذي ينبسط في الصدر شعاعه، و ينكشف به عن القلب قناعه

Beneficial knowledge is the one whose ray of light expands in the breast and uncovers the veil over the heart.

Based on the foregoing data, we can see that the position of useful knowledge is at the beginning of an information structure. According to Halliday's opinion, the language unit at the beginning of the sentence occupies a very important position, because the language unit becomes something that is prioritised, becomes the starting point in the utterance. In the information structure, it is called the 'topical unmarked theme' (Bloor & Bloor 2004; Halliday & Matthiessen 2014). Meanwhile, based on the aforementioned data, we can understand that 'beneficial knowledge' is the main cause of the opening of the human heart to accept the truth from God. Knowledge is one of the fundamental factors in the opening of the eyes of the heart.

Gangohi also gave a critical note that, the word 'shadr' [صدر] in Arabic should be translated as 'breast', as previous translators translated the word as 'mind'. When the human heart has begun to open to receive the truth from God, then the next process is to learn the knowledge of Allah's essence [*dhāt*] and then humans will begin to learn His attributes. In this explanation, Gangohi emphasises that knowledge is one of man's basic assets in his journey towards God.

Based on the data and explanations, it can be concluded that theosophical Sufism according to Gangohi is a process of human journey to serve God. The journey requires capital, namely 'science'. One of the tasks of science in this case is to open the human heart to accept the truth. In fact, in an explanation, Gangohi mentions that science has something in common with a 'lamp' or 'candle'. When the lamp is placed in the heart, man will not experience doubts about his religion and the pleasure of the world can be eliminated. Gangohi also explained that during this phase, the phase of human belief increases. Gangohi calls it 'the doors of certainty' [*yaqin*].

Eventually man will embark on a spiritual journey towards 'the doors of certainty' and in this state, human beings are in a high spiritual state. In this state, human beings also begin to eliminate the disease and darkness in the heart. This spiritual state is the meaning of the 'Reality of Knowledge'. Gangohi concludes the explanation of the first aphorism by explaining [*haqiqat al-ilm*].

Conclusion

Based on the study of information structure, the distinctive character of Kyai Sholeh Darat is to call the readers of *Syarah al-Hikam* as 'salik'. Meanwhile, Gangohi calls the reader by the word 'arifin or arif or the gnostic.

In explaining the first aphorism of al-Hikam, Kyai Sholeh Darat's theosophical Sufism relies more on historical analogies, giving the example that disbelievers can enter heaven. Human knowledge and deeds of worship are only a 'sign' not an 'effect'.

The conditions of theosophical Sufism can be elaborated based on the information structure. By looking at the condition of the information structure, we can see a model of theosophical Sufism. This research is a basic and preliminary research; therefore, it can be developed in the future to see aspects of theosophical Sufism from the perspective of other Islamic scholars in the world. Further research can be more focussed on the substantial aspects of theosophical Sufism based on text discourse analysis. Thus, the substance of theosophical Sufism will be maximally elaborated.

The limitation of this study is the lack of researcher's effort to investigate the substance of theosophical Sufism, because this research is only limited to the outer layer of language. The study of Islamic texts must continue to be developed based on linguistic studies. Previous research also confirms that the study of the da'wah character of Islamic academics in Indonesia can be traced from the text (Anis et al. 2022).

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Authors' contributions

M.Y.A. contributed to conception, design, acquisition of data, analysis and interpretation of data. Furthermore, he drafted the manuscript, critically revised it for important intellectual content and approved the final version to be published. A.A. contributed to data analysis and validation.

Ethical considerations

This article does not contain any studies involving human participants.

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Appendix starts on the next page→

Appendix 1

The text was written by an Indonesian Muslim scholar, ulama': Kyai Sholeh Darat.

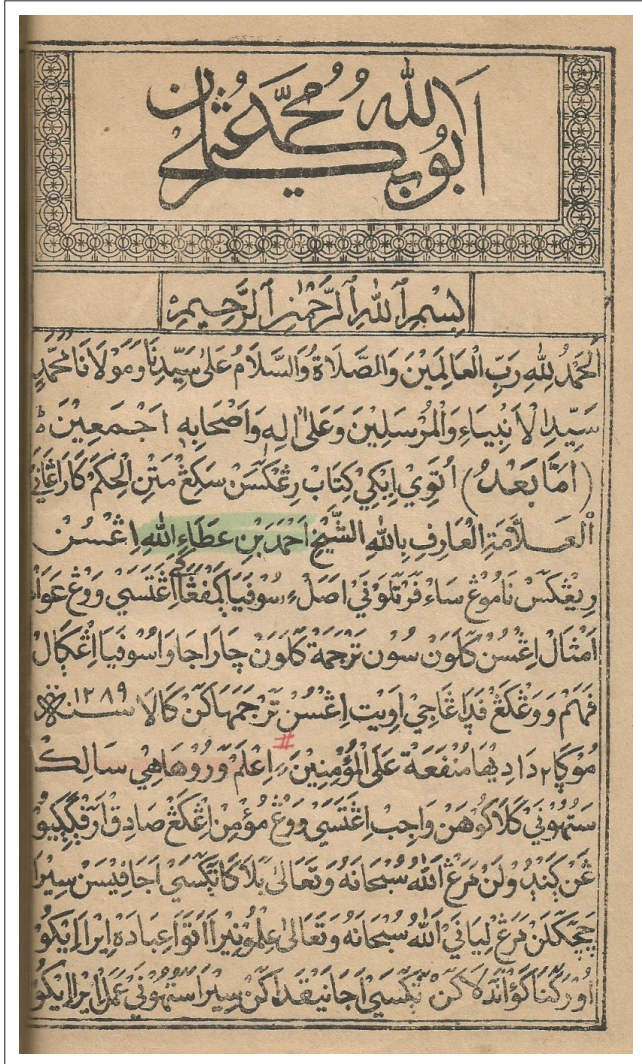


FIGURE 1-A1: The Example of Javanese Religious Texts written using Arabic – Pegon script.