



ADDIN

<https://journal.iainkudus.ac.id/index.php/Addin>

ISSN: 0854-0594; E-ISSN: 2476-9479

Volume 16, Number 2, August 2022: 309-346

DOI: <http://dx.doi.org/10.21043/addin.v16i2.16646>

Meaning Shift of Exclusive Religious Text in *Abyan al-Hawāij* by K.H. Ahmad Rifa'i

Maskhur

Universitas Islam Negeri (UIN) K.H. Abdurrahman Wahid Pekalongan,
Indonesia

maskhur@uingusdurpekalongan.ac.id

Muslich Shabir

Universitas Islam Negeri (UIN) Walisongo Semarang, Indonesia

muslich_shabir@walisongo.ac.id

Fatah Syukur

Universitas Islam Negeri (UIN) Walisongo Semarang, Indonesia

fsyukur@walisongo.ac.id

Moh. Muhtador

Institut Agama Islam Negeri (IAIN) Kudus, Indonesia

muhtador@iainkudus.ac.id

Abstract

This article examines the shift in the meaning of religious texts that transform from exclusive to inclusive in the book *Abyan al-Hawāij* by K.H. Ahmad Rifa'i. This reinterpretation of the text is given that the conflicts that occurred between the Rifa'iyah group and non-Rifa'iyah residents were mostly caused by the Rifa'iyah group's textual reading of religious texts that were exclusive. This article reviews exclusive religious texts by showing their historicity (historical function), meaning development (meaning function), and implicative function (implicative function) in order to show a more proportional new meaning. The approach used in this study is hermeneutics of Gracia, critical discourse analysis of Fairclough,

and intertextual of Kristeva. The analysis is focused on looking back at the structure of the text (textual analysis), the discourse built by the author (discursive analysis), and the socio-cultural practices surrounding the text. Hermeneutically, the text is then seen in terms of its historical function, the function of developing its meaning, and the function of its implications within the framework of the cultural function of the text. The results of the research show that the exclusive religious text in *Abyan al-Hawāij* is an oppositional and confrontational text built by the author as a response to the Dutch colonial socio-cultural and political realities in the archipelago at that time. Therefore, reading these texts must also see the discourse of the text. These texts actually have many meanings (multi-vocality). In principle, these meanings are equally acceptable in line with their respective discourses. Reading the exclusive text in *Abyan al-Hawāij* in the current era of religious tolerance and harmony requires understanding the historicity of the text so as not to get stuck in an exclusive understanding of religion.

Keyword: *Shifting, Religious Texts, Rifa'iyah.*

Abstrak

PERGESERAN MAKNA TEKS KEAGAMAAN EKSKLUSIF DALAM ABYAN AL-HAWĀIJ KARYA K.H. AHMAD RIFA'I. Artikel ini mengkaji pergeseran makna teks keagamaan yang bertransformasi dari eksklusif ke inklusif dalam kitab *Abyan al-Hawāij* karya K.H. Ahmad Rifa'i. Pemaknaan ulang atas teks tersebut mengingat bahwa konflik yang terjadi antara kelompok Rifa'iyah dan warga non Rifa'iyah banyak disebabkan oleh pembacaan secara tekstual oleh kelompok Rifa'iyah atas teks keagamaan yang bersifat eksklusif. Artikel ini menelaah ulang teks keagamaan eksklusif dengan menunjukkan aspek historisitasnya (historical function), perkembangan maknanya (meaning function), dan fungsi implikatif (implicative function) agar dapat menunjukkan makna barunya yang lebih proporsional. Pendekatan yang dipakai dalam kajian ini adalah hermeneutika Gracia, analisis wacana kritis Fairclough, dan intertekstual Kristeva. Analisis difokuskan untuk melihat kembali susunan teksnya (tekstual analisis), wacana yang dibangun pengarang (diskursif analisis), dan praktik sosio-kultural mengitari teks. Secara hermeneutis, teks kemudian dilihat pada fungsi historisnya, fungsi pengembangan maknanya, dan fungsi implikasinya dalam bingkai fungsi budaya teks. Hasil riset menunjukkan bahwa teks keagamaan eksklusif dalam kitab *Abyan*

al-Hawāij merupakan teks opositif dan konfrontatif yang dibangun oleh pengarangnya sebagai respons atas realitas sosio-kultural dan politik kolonial Belanda di Nusantara kala itu. Oleh karena itu, membaca teks-teks tersebut harus melihat pula diskursus teksnya. Teks-teks tersebut sesungguhnya mempunyai banyak makna (multi-vokalitas). Makna-makna tersebut pada prinsipnya sama-sama dapat diterima sejalan dengan diskursusnya masing-masing. Membaca teks eksklusif dalam kitab *Abyan al-Hawāij* pada era toleransi dan kerukunan beragama sekarang ini wajib memahami historisitas teksnya agar tidak terjebak pada pemahaman keberagaman eksklusif.

Kata Kunci: *Pergeseran, Teks Keagamaan, Rifa'iyah.*

A. Introduction

Religious texts are often interpreted incorrectly and are directed at certain meanings to legitimize certain group and ideological interests. Groups that claim to be jihadists, for example, use verses from Al-Qur'an as legitimacy for their acts of violence, attacking and hurting other groups. Sayyid Qutub who is called the founder of terrorism through the teachings of *hakimiyyah* (the owner and determinant of sharia is Allah). This teaching disbelieves all scholars who carry out legal *ijtihad* because the teachings of Islam in his view are considered final. All Muslims who follow the legal *ijtihad* of the scholars are also disbelieved and hostile by using the verses of Al-Qur'an as an excuse.¹

Forcing the meaning of religious texts by some groups without paying attention to linguistic aspects (semantics and semiotics), context, historical texts, and *asbab an-nuzul*. Therefore, the correct meaning of the text by paying attention to the linguistic message, the historical text, the discourse becomes very important, because the meaning of the text which is far from the context and

¹Ali Syu'aibi, *Sayyid Qutub Biyang Terorisme*, ed. Muhtarom (Jakarta: Pustaka Azhari, 2004), 99–101.

the historical text can lead to narrow meanings, giving birth to an exclusive attitude, giving rise to acts of violence and intolerance. The facts also prove that violence and intolerance, both among students and students are often motivated by religious texts that are interpreted exclusively.²

M. Amin Abdullah suggested that the meaning of religious texts with exclusive nuances needs to be reinterpreted using an intersubjective approach in order to get the meaning of the text according to its context and historicity.³ Abdurrahman Wahid also emphasized the importance of moderating the meaning of texts that have an exclusive meaning.⁴ Texts with exclusive nuances also need to be objectified, humanized, and liberalized in meaning to avoid radical and harsh ways of thinking.⁵

Abyan al-Hawāij book written by K.H. Ahmad Rifa'i Kalisalak, Batang, Central Java, Indonesia in 1264 H/1847 M, contains religious texts that have exclusive nuances, because the book was compiled as a response to the Dutch colonial attitude in Java. The reading of the book, if the context, historical text and discourse are not considered, also has the potential to give birth to an exclusive understanding.

Articles that study the Rifa'iyah congregation can be classified into two themes. The first theme relates to accusations and the Rifa'iyah congregational congregation movement.⁶ The second

²Dody S. Taruna, "Id'ā' al-Ḥaq wa Ḥudūd at-Tasāmuḥ fi Tarbiyat al-Islāmiyah: Dirāsah Awwaliyah fi al-Kutub al-Muqarrarah li Tadrīs Māddah al-Islāmiyah bi al-Jāmi'āt al-Indūnīsiya," *Studia Islamika* 20, No. 3 (2013): 514; Muhammad Najib Azca, Hakimul Ikhwan, and Mohammad Zaki Arrobi, "A Tale of Two Royal Cities: the Narratives of Islamists' Intolerance in Yogyakarta and Solo," *al-Jami'ah: Journal of Islamic Studies* 57, No. 1 (2019): 35.

³M. Amin Abdullah, "The Intersubjective Type of Religiosity: Theoretical Framework and Methodological Construction for Developing Human Sciences in a Progressive Muslim Perspective," *al-Jami'ah: Journal of Islamic Studies* 58, No. 1 (2020): 11.

⁴Abdurrahman Wahid, *Islamku, Islam Anda, Islam Kita: Agama, Masyarakat, Negara, Demokrasi* (Jakarta: The Wahid Institute, 2011), 322.

⁵Bilver Singh and Mulkhan, *Jejaring Radikalisme Islam Di Indonesia* (Yogyakarta: Jogja Bangkit, 2012), 77.

⁶Muhammad Khamdi, "Gerakan Dakwah Rifa'iyah," *Asian Journal of Da'wah Studies* 10, No. 2 (2009); Andi Kaprabowo, "Beyond Studies Tarekat Rifa'iyah Kalisalak: Doktrin,

study is related to the religious flow and education of the Rifa'iyah congregation. There are not many articles that examine K.H. Ahmad Rifa'i from the aspect of his thoughts and works.⁷

This article seeks to reveal the religious texts that developed in the Rifa'iyah group by re-exposing their meanings in various forms of reception to get contextual, objective and inclusive meanings in the book of K.H. Ahmad Rifa'i. The problem is that attempts at reinterpretation of classical texts by contemporary interpreters are often hampered by issues such as the question of the time gap between the author and contemporary interpreters who are very far apart, language issues, differences in context, different discourses and discourses and so on. These problems will be resolved by understanding hermeneutic concepts in reinterpreting the text to get its relevant and functional meaning.

This type of research is library research using a hermeneutic approach. The analytical model used is Gracia's hermeneutics, Fairclough's critical discourse analysis, and Julia Kristeva's intertextual. The authors use these three analytical methods considering that this research examines classical texts that need to be seen for the historicity of their meanings, the discourse that is built and the socio-cultural conditions that indirectly shape the text but affect its birth.

The author uses Julia Kristeva's intertextual theory as a theoretical perspective considering that the intertextual is not just looking for a relationship between the welcoming text and the hypogram or in Arkoun's language looking for a link between *an-Nash al-Mu'assis* and *an-Nash at-Tafsiriy*, but focuses on issues that

Jalan Dakwah, Dan Perlawanan Sosial," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran dan Dakwah Pembangunan* 3, No. 2 (2019).

⁷Nilas Asna Fadhila and Rabith Jihan Amaruli, "Organisasi Rifa'iyah Dan Eksistensinya Di Kabupaten Wonosobo, 1965-2015: Pengajian, Pesantren, Dan Sekolah," *Historiografi* 1, No. 1 (2020); Abdul Basit Atamimi, Mulyana, and Siti Nur Hasanah, "Jama'ah Rifa'iyah: From Radicalism to Indonesian Islamic Fundamentalism," *International Journal of Islamic Khazanah* 10, No. 2 (2020).

are radical and heterogeneous so that language occupies a dynamic function called Ideologeme in its oppositional form, transposition, and transformation, not static and oriented towards understand the text contextually.⁸ This is in line with the post-structuralism school and Derrida's deconstructive ideology which gives the text the opportunity to give birth to new meanings and even develop without limits according to the discourse. The opportunity for new meanings is in line with Paul Ricoeur's hermeneutics which treats texts as autonomous, independent of the author's intent and the historical audience.⁹

The researcher uses Fairclough's discourse analysis as a theoretical perspective by looking at three levels, the textual level, the level of discursive practice and the level of socio-cultural practice which are associated with the concepts of competition, influence and Nietzsche's hegemony and hegemony through leadership. intellectual, educational and religious. As for the concept of Gracia's hermeneutics, the researcher chose to be used as a theoretical perspective in this study considering that one of the things that will be sought in this study is contextualization (transformation) towards its new meaning from the old meaning that has been built by the author. Because, hermeneutics is judged as a middle way of objective cum subjectivity by taking three functions, historical function, meaning function and implicative function.¹⁰

The hermeneutic problem (interpreters' dilemma) concerning concerns about subjective or tendentious manipulation of meaning is handled by Gracia through the first, the paradigm of the text, in this case the typology of the text, second, the effort to understand the text or the function of interpretation. Thus, the accusation of subjectivity and objectivity no longer needs to be valid and the birth of a new, more contextual meaning can be accepted. The birth of

⁸Alex Sobur, *Analisis Teks Media* (Bandung: Remaja Rosdakarya, 2009), 83-85.

⁹Kailan, *Filsafat Bahasa, Semiotika, Dan Hermeneutika* (Yogyakarta: Paradigma, 2020), 305.

¹⁰Jorge Gracia, *Texts: Ontological Status, Identity, Author, Audience* (USA: New York Press, 1996), 114.

such a new meaning becomes very possible because the texts are indeed multivocal. The meaning thus is not a conjecture of the author's own intent or life experience, nor is the meaning according to historical audiences. However, the meaning is more as the intent of a text that is read by anyone who traces and follows the narration.

B. Discussion

The book of *Abyan al-Hawāij* by K.H. Ahmad Rifa'i, as a reference book for the Rifa'iyah congregation, contains exclusive continental texts, if read in a literal and partial textual manner. This exclusive nuance is understandable considering the socio-cultural and political conditions as the exterior of the texts and discourses that were built in response to this reality. Some texts that have exclusive meanings in the book in turn give rise to the attitude of the Rifa'iyah congregation to be exclusive as well. The texts that contain these exclusive teachings include: (1) the text of the prohibition of visiting non-Rifa'iyah houses if there are pictures in the house; (2) anti-music teaching text (*gamelan*); (3) the text of the teaching does not carry out Tarawih prayers on the night of the month of Ramadan and the recommendation to perform the obligatory prayers in congregation; (4) the text assessing the annulment of the marriage contracted by *penghulu* (bureaucratic scholar); (5) the text about self-recognition of K.H. Ahmad Rifa'i as the caliph of the Prophet in Java.

1. Not (Prioritizing) Performing Tarawih Prayer in the Month of Ramadan and Any *Sunnah* Worship Before Completing the Obligatory Worship

It's *haram* for people to have *taqsiran*:

Haram wong pada ketaqsiran, duwe qada salat temulinan linakonon...iku dosa ngahiraken qada salat...utawa nyelani sawiji-wiji tan darurat. Haram ngakhiraken tan

*nana kaudzurane...dadi haram nyela-nyelani sunnah nyengajane...tuwin nyelani kelawan wajib kajembaran...anging wenang diselani kelawan daruratan.*¹¹

(It is forbidden for people to boycott...having dependents immediately when praying...it is a sin for him to delay the time of prayer...or inserting a worship between them without an emergency...forbidden to end the time of prayer without an excuse...forbidden to intentionally include *sunnah* worship in between... or the obligatory worship of *muwassa'* name...allowed slip if there is an emergency reason.)

The text as such teaches that Muslims should prioritize obligatory worship such as obligatory prayers including *qadla* obligatory prayers rather than performing *sunnah* prayers or other rituals including not prioritizing non-urgent obligatory worship (*mudayyaq*) such as funeral prayers, even the pilgrimage.¹² This teaching makes some followers of Jam'iyah Rifa'iyah not carry out or do not prioritize Tarawih prayers in the month of Ramadan. He prefers to encourage his people to be in congregation on the night of the month of Ramadan to immediately and quickly complete the missed obligatory prayers (*qadla shalat mubadara*) than Tarawih prayers. They also do not prioritize *sunnah* rituals such as *dzikr*, do not prioritize *sadaqah sunnah* such as *aqiqah* and *qurban* for dependents who are obliged to pay *zakat* and *gasab*. They also do not make it easy to join the funeral service. It is better to pray for the body of a small child who has just come of age (*balig*) who does not have the responsibility for the time of prayer than the dependents who have the obligation to pray.¹³

¹¹K.H. Ahmad Rifa'i, *Abyan al-Hawāij* (Pekalongan: Yayasan Rifa'iyah Pekalongan, 1973), 841.

¹²Rifa'i, 340–370.

¹³Rifa'i, 340.

The teaching doctrine regarding the priority of the obligatory prayers as mentioned above, if examined suprasegmentally in the perspective of Julia Kristeva's intertextual theory, it can be understood that the priority of the obligatory prayers is that of the obligatory prayers that are left intentionally, both because of a lazy attitude, taking lightly and underestimating obligations. prayer (*istikhfaf*), as well as laughing (insulting) God's law regarding the obligation to pray (*istihza*). The obligatory prayers left with these motivations are demanded to be delivered immediately by the perpetrators. This kind of understanding can be built through observing and analyzing the words used by the author, namely the word "*taqsiran*". The word *taqsir* is Arabic which was absorbed into the Javanese language and was familiar in the pesantren world at that time. The equivalent of the word "*taqsir*" is often used the word *pepeko*, reckless, *njarag* which is equivalent to the word boycott carelessly, deliberately. With the word "*taqsir*", it can be understood that the obligatory 'ain prayer that is left behind or accidentally delayed (*ora taqsir*) cannot be equated with the obligatory 'ain prayer that is left intentionally carelessly.

The word "*taqsiran*" as above certainly has different legal consequences. That is, when the obligatory 'ain prayer is left behind because of the *syar'i* excuse, it does not become a barrier to carrying out other prayers, both those that are obligatory *kifayah* such as Janazah prayers or those that are *sunnah* such as Tarawih prayers. If that is the meaning, then the text in the book of *Abyan al-Hawāij* which prohibits performing tarawih prayers in the month of Ramadan is not an exclusive text. Because this teaching is also recommended by other scholars as in the books of Syafi'iyah *fiqh*. Muhammad Syitta ad-Dimyathi also

teaches this.¹⁴ Syekh Hamam Bajuri also taught the priority of obligatory worship over *sunnah* worship.¹⁵

The outsider's accusations about the exclusivity of the anti Tarawih prayer mentioned above could be more due to the assessment factor from the outward appearance. The habit of not Tarawih is considered foreign and not in line with the habits of the Muslim community in general. While outsiders have not had the opportunity to understand the meaning and normative reasons. Likewise, the Rif'a'iyah Pekalongan also have not had the opportunity to explain it to other worshipers outside their group. It was this misunderstanding that had provoked conflict between the Rifa'iyah congregations of Pekalongan and the non-Rifa'iyah congregations in Pekalongan, but the Tarawih prayers among the Rifa'iyah congregations currently in various regions have undergone changes.¹⁶ Some of them continue to perform Tarawih prayers, some do not, some half of the month of Ramadan is Tarawih and half of the month for *qadla*, even since the 1980s other patterns have been initiated in the tarawih prayer worship among Rifa'iyah youth.

The priority of obligatory worship over *sunnah* worship, in turn, is not only limited to *mahdlah* worship but extends to worship and *gairu mahdlah* rituals such as *tahlil* and alms rituals whose rewards are for people who have died. The implementation of *tahlil* ritual for them can be postponed and it is better to prioritize the obligatory ones. Hamidun, a teacher at Madrasah Aliyah Rifa'iyah Pekalongan said that seeking knowledge is mandatory, so seeking knowledge must take precedence over the *tahlil* ritual. This

¹⁴Muhammad Syatta ad-Dimyathi, *I'arah ath-Thalibin* (Jakarta: Darul Islam, 2010).

¹⁵Ibn Qasim al-Ghazi, *al-Bajuri 'ala Fath al-Qarib al-Mujib* (Surabaya: al-Hidayah, 2010), 45.

¹⁶Ahmad Adabi Darban, *Rifa'iyah: Gerakan Sosial Keagamaan di Pedesaan Jawa Tengah Tahun 1850-1982* (Yogyakarta: Tarawang Press, 2004), 36.

principle is what makes the actions of the Rifa'iyah always study the book first (seek knowledge) in every time they will perform *tahlil* ritual, both at home and at the tomb.

The Rifa'iyah congregation also adheres to the principle that *sunnah* worship in the form of *tahlil* and alms for someone's death is forbidden if the dependents of the deceased in the form of prayers and the ransom (*fidyah*) have not been fulfilled. However, they punish *sunnah* of the ritual of *tahlil* and alms if *fidyah* of the corpse has been fulfilled.¹⁷ *Slametan* ritual (alms and *tahlil*) did not provoke any conflict in the people of Central Java at that time because the ritual was in line with the beliefs and habits of the Javanese Muslims. Although there are different interpretations. For some Javanese, *slametan* almsgiving is interpreted not only as a ritual worship but also as a symbol of communication although by fundamentalist groups the event is considered important but only the meaning of a social function, not ritual or communication.

Tahlil and death alms rituals as above did not cause social problems between Rifa'iyah and Nahdlatul Ulama circles, but the *fidyah* requirements for prayer, fasting, *zakat*, and *gasab* as requirements for the validity of these rituals had created disputes, even though *fidyah* obligations were actually in line with the teachings of the scriptures. Wing of the Syafi'iyah school which is held by the majority of Muslims. However, Nahdlatul Ulama considers that *fidyah* requirement for the behavior of the deceased's *gasab* is considered burdensome to the deceased's family and it is considered as penance for the corpse's sins.

¹⁷Rifa'i, *Abyan al-Hawāij*, 1.091.

2. Repetition of the Marriage Contract

*Ibadah lan nikahan arep kesaksenan...dene alim adil dadi wong kepercayaan.*¹⁸

*Uga sumerep ora sah ibadah # Lan nikahan sebab anut ing adat.*¹⁹

(Worship and marriage must be witnessed by a fair scholar as a belief.

Illegal worship is also clearly visible...as well as marriage because it only follows custom.)

The texts above are considered exclusive because they indoctrinate the marriage contract process, which must be witnessed by a just scholar, not enough to be signed by a bureaucratic cleric/*ulama*. The marriage contract by the *penghulu* must be repeated which is called *shahhah*.²⁰ Ahmad Syadzirin explained that *shahhah* is a cautious attitude of Rifa'iyah congregation in carrying out the marriage process so that they pay close attention to the requirements of the person who is marrying and the witness.²¹ He was so careful that the issue of marriage was discussed specifically in a separate book, namely *Tabyin al-Ishlāh* book.²²

The phenomenon of *shahhah* doctrine studied through critical discourse analysis at the level of socio-cultural practice was actually born as a result of reflection from a complex reality.²³ This socio-cultural practice has been observed by K.H. Ahmad Rifa'i and studied emically until

¹⁸K.H. Ahmad Rifa'i, *Ri'ayah al-Himmah* (Pekalongan: Yayasan Rifa'iyah Pekalongan, 1973), 461.

¹⁹Rifa'i, *Abyan al-Hawāij*, 315.

²⁰Rifa'i, *Ri'ayah al-Himmah*, 809.

²¹Ahmad Syadzirin, *Pernikahan Model Rifa'iyah* (Pekalongan: Badan Wakaf Rifa'iyah Pekalongan, 2009).

²²Shinta Nurani, "Studi Kitab *Tabyin al-Islah* Karya K.H.A. Rifa'i Kalisalak," *Jurnal Kajian Islam Interdisipliner* 2, No. 1 (2017): 28.

²³Syadzirin, *Pernikahan Model Rifa'iyah*, 11.

he finds data that the appointment of a ruler at that time proved to be very nepotistic.²⁴ Even the teacher is considered stupid,²⁵ incompetent,²⁶ does not understand Syafi'iyah *fiqh*,²⁷ the condition of such a leader can be captured from K.H. Ahmad Rifa'i statement.

*Alim fasik ilmune tanggung...ora weruh hukume rubung gemblung.*²⁸

*Tetapi ghalibe alim banget lobane, neja arep dadi pengulu milahur...ora itung dosa gede ngelangsor. Akeh alim ghofil dadi fasik ketaqsiran...wus rumangsa dloif dadi qodli linakonon.*²⁹

(The pious and wicked have knowledge of...not understanding the law followed by being surrounded.

But in general the pious is ambitious, fun being a ruler, does not remember the big sins constantly. Many pious people are persuaded to be ungodly because they feel weak but the position of *qadli* is carried out).

In addition to the competence of the *penghulu* who were questioned, the behavior and policies of the *penglu* as an accomplice of the Dutch colonial government at that time were also considered deviant. One form of deviation is the misuse of *zakat* proceeds that are not in accordance with

²⁴Ahmad Syadzirin, *Mengenal Ajaran Tarajumah Syaikh Haji Ahmad Rifa'i* (Pekalongan: Yayasan Insap, 1989), 68.

²⁵Rifa'i, *Abyan al-Hawāij*, 841.

²⁶Ayang Utriza Yakin, "The Register of the *Qadi* Court Kiyahi Pëqih Najmuddin of the Sultanate of Bantën, 1754-1756 C.E.," *Studia Islamika* 22, No. 1 (2015): 135.

²⁷Hazmirullah, et al., "The Function and Position of *Penghulu* in Raffles Kitab Hukum Manuscript," *Journal of Indonesian Islam* 13, No. 1 (2019): 187.

²⁸Rifa'i, *Abyan al-Hawāij*, 1.215.

²⁹Rifa'i.

their designation within the framework of Islamic law. Some of the zakat proceeds are actually used for the benefit of the regent's welfare service.³⁰

The description of reality above supports critical discourse analysis theory at the level of analysis of socio-cultural practice which states that the birth of a text (doctrinal doctrine) cannot be separated from the discourse that surrounds it. The text about the repetition of the marriage contract (*shahhah*) in the perspective of intertextual theory does seem exclusive because the text occupies an opposition position, opposite to its rival subject, namely the Dutch colonial and religious intellectual actors or bureaucratic scholars. However, if viewed from the perspective of Gracia's hermeneutic theory at the meaning function level by paying attention to the cultural function of the text, then the text about the repetition of the marriage contract (*shahhah*) is not an exclusive text because the text must be positioned on legal and religious functions that must be paid attention to by contemporary audiences. The text is no longer exclusive if it is understood through the function of culture (religion) where the text must be positioned in respect of religious functions.³¹

3. K.H. Ahmad Rifa'i Claim as the Sole Caliph in Java

Wong anut ing Nabi Muhammad saikine # Iku wajib anut ingkang dadi kegentine. Yaiku alim adil kang dadi khalifah # Uga khalifah cilik kulmae Rasulullah. Ora dadi syarat sahe toat # Arep ana raja negara kang angkat. Ing alim adil khalifahe Nabi Muhammad # Nindaaken sak benere perintahe syariat. Balik wajib

³⁰Hazmirullah, et al., "The Function and Position of *Penghulu* in Raffles Kitab Hukum Manuscript," 187.

³¹Gracia, *Texts: Ontological Status, Identity, Author, Audience*, 160.

ngakoni dadi khalifah # Diangkat dening kanjeng Qur'an Kalamullah. Tentu mukalaf dadi kafir jelonat # Tan ngestuaken jazem ing syara' pengangkat.

(People who follow the Prophet Muhammad today are # Obligated to follow those who become successors. That is, the just scholars who become caliphs # Are also minor caliphs who are the successors of the Prophet. It is not a condition to obey the righteous alim of the caliph of the Prophet Muhammad # Must be the king of the country who appoints. But (*alim* fair) it is enough to admit (himself) to be the caliph # Appointed by the (judgment of) Al-Qur'an Kalamullah. Of course every *mukallaf* will become an accursed infidel # If you don't really acknowledge what the Shari'a has adopted.)

The text has an exclusive connotation, K.H. Ahmad Rifa'i declared himself the only legitimate caliph in Java. He also provoked his people to reject the tyrannical government and simply follow the leadership of the just pious Kiai (caliph) because humans will sin and be categorized as infidels if they do not obey the leadership of the Kiai (caliph).³² The leadership appointed by the state authorities is null and void because it has lost its fair nature and does not need to be obeyed. Kuntowijoyo also wrote this by quoting *Serat Cibolek*, "*Serat Cibolek* which tells of a cleric from Kalisalak Batang, Haji Ahmad Rifa'i who has fought against the rulers of the kingdom and religion. The report of the head of Pekalongan to Tumenggung stated that Haji Rifa'i had appointed himself as the only legitimate Caliph of the Prophet Muhammad in all of Java."³³

³²Rifa'i, *Abyan al-Hawāij*, 441.

³³Kuntowijoyo, "Lari Dari Kenyataan: Raja, Priyayi, Dan Wong Cilik Biasa Di Kasunanan Surakarta, 1900-1915," *Jurnal Humaniora* 2, No. 1 (2003): 177.

If observed through the theory of critical discourse analysis, the ideological resistance and exclusivity of K.H. Ahmad Rifa'i teachings as mentioned above were caused by K.H. Ahmad Rifa'i academic confusion and reformist spirit over the implementation of Islamic sharia teachings which faced many obstacles from the Dutch colonial authorities and their cronies. The reality of the oppression of the people as a result of the policies of the rulers who are unfair and very arrogant is also the cause. K.H. Ahmad Rifa'i concern for the social, economic, political, and religious conditions in the jurisdiction of Semarang is written explicitly in his book *Abyan al-Hawāij* volume 6 which states that Semarang at that time was led by infidel rulers, Islamic law was insulted, bureaucratic scholars were arrogant, the leader is cruel to the people.³⁴ On the basis of these concerns and in order to prevent the people from religious misguidance, K.H. Ahmad Rifa'i declared himself the leader (caliph) in order to show the people.

The logical consequence of the obligation to obey the caliph of the Prophet's successor, all Muslims are also obliged to repeat their vows of creed and must also be witnessed by the just pious K.H. Ahmad Rifa'i so that his creed can be the answer to the bill of questions in the hereafter later, because it is the righteous who will be witnesses in the hereafter.³⁵

The text about the appointment as caliph and witness in the hereafter does seem exclusive. However, if the text is analyzed using the perspective of Julia Kristeva's theory of intertextuality at the level of textual analysis, a new meaning that is no longer exclusive can be born. The argument is: *First*, the mention of alim fair is preceded by the word "ummah"

³⁴Rifa'i, *Abyan al-Hawāij*, 1.410.

³⁵Rifa'i.

which means many (*para*). The use of the diction “*ummah*” is even mentioned many times in different lines/verses but in the same topic. If so, then what is meant by the author is not a single fair scholar (not just K.H. Ahmad Rifa'i claim), but many people who can be called adal pious. The third stanza also has the sentence “*dadi saksi kabeh*” (to be witnesses for all) which means there are a lot of them. *Second*, the place of residence of the alim just, mentioned in the next stanza, is in a country or in villages (hamlets). The word implies that the level of caliphate of a fair scholar referred to by the author does not have to have the capacity as a major leader in a certain state or district scope as a regional head based on geographical boundaries of power. Rather, a minor leader in a hamlet, whose scope is under the village, can also be called a just alim, and every just alim is a caliph.

The meaning of the text as mentioned above can be used as a counter to the accusation that K.H. Ahmad Rifa'i claimed and appointed himself as the only righteous scholar and the only caliph in Java. At least, the data will be used as a comparison material for the understanding and accusations of a single caliph. Moreover, he also stated that “every” righteous scholar was a caliph. Thus, the nuances and exclusive labels on the text about the just alim doctrine as mentioned above need to be reconsidered, or even no longer appropriate. The rather appropriate stamp of the text is more as a text of “protecting identity” as a Muslim community and a text that plays a preventive role in the defense and preservation of *aqidah*. Thus, the text is no longer exclusive, but preventive and inclusive.

Another text, in the book of *Abyan al-Hawāij* volume 2 page 447 also states that every fair scholar who is also honest and consistent in holding and teaching Islamic law is the caliph of the Apostle as well, not only K.H. Ahmad Rifa'i only. The

text that explains the absence of exclusive recognition of this position is: "*Saben alim fair kulmae Prophet Muhammad # Iku kanjeng gusti shari'at kang ngangkat.*"³⁶ (Every fair scholar who succeeded the Prophet Muhammad # Was appointed by the Shari'a). The text further strengthens the position of the text's distance from the impression of exclusivity. For K.H. Ahmad Rifa'i, the *penghulu* as a pious and honest government employee (*qadli*) by K.H. Ahmad Rifa'i is also recognized and was called the caliph.³⁷

The teachings as mentioned above, if analyzed in the perspective of their historical context, based on Grasia's hermeneutic theory at the historical function level, it can be understood that these doctrines were born influenced by socio-cultural and political realities as the exterior of the text. The exterior of the text is the occurrence of hegemony, domination and subordination as well as the intellectual actors of the Dutch colonial accomplices. K.H. Ahmad Rifa'i considered that many pious people who existed at that time were drugged by Dutch colonial tricks, hegemony and even became intellectual actors and became accomplices of the Dutch colonial colonists. These pious people were in turn by K.H. Ahmad Rifa'i is considered a "traitor" for the Muslims who should be defended and fostered. For this reading of K.H. Ahmad Rifa'i and for the sake of saving the people, both safety from physical, economic, and religious oppression, so that K.H. Ahmad Rifa'i's followers and Muslims in general are not carried away by their deceit, the teachings of a just pious as caliph are indoctrinated. It seems clear that there is actually an intention to keep the distance between the Muslim community and the pious people who are wicked

³⁶Rifa'i, *Ri'ayah al-Himmah*, 197 and 447.

³⁷Rifa'i, *Abyan al-Hawāij*, 446.

because they were positioned by the Dutch colonialists as intellectual actors to hegemony the people.

Critical discourse analysis also conveys the understanding that self-appointment as caliph is no longer an exclusive text. Because, the purpose of K.H. Ahmad Rifa'i self-recognition as caliph is not in the context of seeking a position of self-respect (status quo) or a motivational desire as a top leader, no. His self-acknowledgement was an appropriate attitude to the social conditions which he judged to be chaotic, where the other clerics were drugged by the Dutch colonial mission and hegemony. In addition to the conditions that forced the recognition and self-appointment, his claim to be the caliph was also only in order to clarify and show Muslims so that they would not be confused in finding people who could be used as leaders who could be guided. The discourse can be seen in the statement:

Lamun sepio kang nomo khalifah sekodar...ulil amri sak benere syara' digiyar. Nindaaken amar ma'ruf nahi mungkar...mongko dadi akeh wong ngawur kesasar.

(If there was no so-called caliph...ulil amri who spread the truth of Shari'a. *Amar ma'ruf nahi munkar* that is carried out...the more people will be misled.)

Texts about self-claims as caliphs, if analyzed with the theory of cultural functions in the meaning development function which is part of Gracia's hermeneutic theory, will be understood when the text is positioned in the realm of religious functions, not the realm of political interests. Gracia stated that the text contains a complex meaning (meaning full). The meaning of a text is also something that is functional (meaning is use). It means that meaning is a role played by the text in a cultural context. Therefore, the meaning of the

text that is explored is not only literal meaning within the framework of its language function (linguistics) but must also explore its meaning which is in line with the cultural function of the text. The text, therefore, must also be positioned in the realm of cultural function as well.³⁸ The text is used to see the existing cultural functions. One of the cultural functions of the text is the religious function of the text in which there are apologetic and devotional values. Apologetic values are the culture of certain groups to maintain the doctrinal values of a religion. While devotional values are related to the habits of certain groups in worship. These cultural functions, according to Gracia, must be respected.

Exclusive nuanced text about K.H. Ahmad Rifa'i self-claim. K.H. Ahmad Rifa'i as caliph if positioned on his cultural function, it will be understood that the meaning of the text occupies the role played by the text in the religious realm, especially in the realm of apologetics and devotionism, not in the realm of politics or the status quo or the struggle for influence or power. This religious function can also be seen in the goals carried out by K.H. Ahmad Rifa'i in acknowledging himself as caliph to expect pleasure and goodness (*barokah*) from Allah.³⁹

4. The Teaching Forbids the Image of Animals

*Haram wong iku hadlir ketaqsiran # Lamon ono gon iku ing kono mungkarana...tuwin ana rupan hewan panggonane.*⁴⁰

(It is forbidden for people to come # If there is an evil... and pictures of animals.)

³⁸Gracia, *Texts: Ontological Status, Identity, Author, Audience*, 160.

³⁹Rifa'i, *Ri'ayah al-Himmah*, 457.

⁴⁰Rifa'i, *Abyan al-Hawāij*, 20.

The text as mentioned above has an exclusive connotation because it prohibits attending a meeting where there are pictures of animals. This teaching makes Rifa'iyah followers not free to stay in touch with Rif'iyah people's homes if there are pictures in their house. This attitude is also still maintained by some followers of Rifa'iyah Pekalongan congregation. Some of Rifa'iyah even forbid images other than images of animals such as full human images and images on television. Others justify it because there are films on television that are useful.⁴¹ It is forbidden to see pictures of animals, if examined with the intertextual approach of Julia Kristeva, it is actually in line with the teachings of K.H. Sholeh Darat who also forbade this act.⁴² Images in the tradition of the first Islamic kingdom in Demak were even used as one of the motifs of calligraphy art for writing verses of Al-Qur'an, such as the image of Semar.⁴³

The prohibition of animal images by K.H. Ahmad Rifa'i may be based on the normative basis of hadith "*La tadkhulu al-mala'ikah baitan fihi kalbun wa la shurah.*" The prohibition of images may also be based on historical facts where the pre-Islamic jahiliyah Arab tradition made animal images as a motive for writing poetry containing expressions of revenge between tribes. Imru' al-Qais, a drunkard and vindictive, wrote his revenge poem to his father's killer in the form of a peacock motif.⁴⁴ It is these kinds of vengeance that have led to widespread killings during the jahiliyah period.

⁴¹Hariyadi, "Finding Islam in Cinema: Islamic Films and the Identity of Indonesian Muslim Youths," *al-Jami'ah: Journal of Islamic Studies* 52, No. 2 (2014): 464.

⁴²Ali Mas'ud, "at-Taqalid al-Islamiyah al-Iqlimiyah bi Indonesia: Afkar Salih Darat wa Ahmad Dahlan wa Hasyim Asy'ari," *Journal of Indonesian Islam* 3, no. 1 (2001): 191.

⁴³Amri Yahya, "Islamic Calligraphy in Batik Medium Contemporary of the Indonesian Islamic Fine Art," *al-Jami'ah: Journal of Islamic Studies* 39, No. 2 (2001): 341.

⁴⁴Shamid Abdurrahman, *Atlas Sejarah Nabi Muhammad dan Khulafau Rasyidin* (Jakarta: Keysa Media, 2012), 40.

In addition to emphasizing on a normative ethical basis, Rifa'iyah residents now also base themselves on emic studies by paying attention to the practice of some people who are considered to have abused the function of images in their daily practice. Most of the practice of community life still uses image motifs as a medium for incantations which are believed to contain certain powers and functions, even though these practices can derail into the abyss of polytheism.

The legal consequences of drawing or watching pictures have an impact on the belief of some Rifa'iyah people who forbid watching pictures of animals or pictures of people on TV broadcast channels. However, their current condition has changed, the transformation of meaning has changed as well. Some of them have justified the image on the TV, on the LCD or on the cellphone as long as there is the benefit of *da'wah*, not evil. The results of interviews with several Rifa'iyah activists who teach at Madrasah Aliyah Rifa'iyah, they stated that pictures on TV, cellphones, and LCD are not haram. Some activists state that there are pictures on TV, cellphones, LCD that are forbidden to see and some that are not forbidden to be seen. Thus, the author can state that the change in meaning is understandable by basing it on the principles of historical function and meaning function in Gracia's hermeneutical theory.

The legalization of images by some of Rifa'iyah Pekalongan people from those who originally forbade them, shows a transformation of the meaning of the text that they have held so far. This transformation of meaning could be due to conditions that influence them or their perspective which is willing to shift their position a little to be able to see reality from another side (another perspective). For example, they saw how other people interpreted the problem of pictures, because al-Ghazali did not forbid animal pictures. Al-Ghazali

through *ta'wil* approach interprets Hadith of the apostle which is considered to forbid the image, he justifies it after finding its true meaning through *ta'wil* approach, because what is meant by "house" in Hadith is the human heart. The animal in question is *hayawaniyah* lust, not the textual meaning of images and hearts.⁴⁵ So the meaning of Hadith which states that angels are not willing to enter a house in which there is an image is that a human heart that is still filled with lust or a soul that still has animal like characteristics (*hayawaniyah* lust) will not be able to enter the energies of sincere obedience, energy the goodness and mercy of Allah is far from him.

5. Forbidding Musical Instruments

*Haram wong iku hadlir ketaqsiran # Lamon ono gon iku ing kono mungkaran. Ing dalem majlisan ono gegamelan.*⁴⁶

(It is forbidden for people to intentionally come to a place of evil, to an association that is juxtaposed with the sound of gamelan.)

The text above seems to have an exclusive connotation because it teaches about the prohibition of the use of gamelan and the prohibition of attending meetings where there are musical performances accompanied by *gamelan* music such as the art of *ronggeng*, *tayub*, and *wayang*, because in this art there is a *sinden* singing voice singing Javanese songs while dancing which is often accompanied by acts of disobedience.⁴⁷ K.H. Ahmad Rifa'i even forbade all religious

⁴⁵John Walbridge, *Mistisisme Filsafat Islam*, trans. Hadi Purwanto (Yogyakarta: Kreasi Wacana, 2008), 150.

⁴⁶Rifa'i, *Abyan al-Hawāij*, 21.

⁴⁷Rifa'i, 1.215.

rituals such as reading Al-Qur'an, *dzikr*, reading the book of Barzanji in the Prophet's birthday, which was juxtaposed with the accompaniment of forbidden music.

The text about the prohibition of musical instruments in a meeting (*majlis*) which is considered as one of the forms of evil, is actually also contained in books other than the work of K.H. Ahmad Rifa'i is like the book of *Raudlah ath-Thalibin* which is a summary of the book of *Fath al-Aziz* by ar-Rafi'i. However, specifically, K.H. Ahmad Rifa'i rationale was based on an emic study of the specific social realities at that time where gamelan musical instruments and *ronggeng*, *tayub*, and *wayang* instruments were often used as immoral media by traditional officials who conspired with Dutch colonial officials in the archipelago at that time. Thus, it can be understood that K.H. Ahmad Rifa'i preferred to be careful (*ikhtiyath*) by taking the prohibition of gamelan music so that the Muslim community at that time did not approach the invaders. It can also be understood that in this case, he seemed very careful in determining his tolerance for the cultures that existed at that time. There is a culture that is considered positive and permissible, there is also a culture that is considered to have a negative impact and is prohibited for its followers.

The text of the book of *Abyan al-Hawāij* which forbids the art of *gamelan* music as mentioned above, if analyzed using Fairclough's critical discourse analysis theory can be understood and understood as well as its emergence. The doctrine cannot be understood partially. It should be understood that the text was born and issued a fatwa during an emergency, where the disobedience that the Dutch colonialists mobilized was rampant. Such conditions have been described by Kuntowijoyo who stated that many traditional leaders are carried away with immorality and

commit immorality, especially when enjoying the art of *tayub* accompanied by the sound of *gamelan*. He explained that *gamelan* music, jenever, and champagne were typical feudal music played to welcome official events of aristocratic and *priyayi* leaders.⁴⁸ The *priyayi* often act immoral and sometimes act indecently while enjoying *tayuban* and *ronggeng* parties. When they enjoy the art of *tayub* and *ronggeng* while *mennyawer*, they put their sawer money into the *kutang* (entrok) while groping at the breasts of the players *ronggeng* and *tayub*.⁴⁹ This disobedience condition certainly unsettled K.H. Ahmad Rifa'i as a *kiai* and the gatekeeper of the morality of society, so it was only natural that later texts that preached the prohibition of *gamelan* would appear. Thus, it can be understood that the birth of texts regarding the prohibition of *gamelan* musical instruments, *wayang*, and *ronggeng* arts is influenced by socio-cultural conditions as the exterior of the text which is one of the causes of the birth of the text.

It could be that K.H. Ahmad Rifa'i stance in forbidding *gamelan* musical instruments or musical instruments in general is also based on his understanding of the use of musical instruments in the jahiliyah era before the time of Prophet Muhammad. Arab historian, Jawwad Ali, said that musical instruments in Arabia such as the tambourine (*ad-duff*) and loud (*ash-shanj*) were known since the reign of King Nu'man Abu Righal or Abdullah bin Jad'an. These musical instruments are often used to accompany the beautiful singers he responds to King Nu'man when receiving the gamu often served him singing songs from the then-star singer who was known as *al-jaradatan* (two grasshoppers)

⁴⁸Kuntowijoyo, *Perubahan Sosial dalam Masyarakat Agraris: Madura 1850-1940* (Yogyakarta: PAU Studi Sosial UGM, 1988).

⁴⁹Kuntowijoyo, "Lari Dari Kenyataan: Raja, Priyayi, Dan Wong Cilik Biasa Di Kasunanan Surakarta, 1900-1915," *Jurnal Humaniora* 2, No. 1 (2003): 204.

and entertained him with the best *arak*.⁵⁰ It could be that K.H. Ahmad Rifa'i thought that forbids musical instruments such as gamelan is also because it relates to the historical reality that smells of disobedience.

If examined from the normative and historical side, actually singing, dancing, and accompanying musical instruments have existed since the era of the Arab ignorance and the time of the Prophet Muhammad. Jawwad Ali, the Arab historian, in his book *al-Mufashal fi at-Tarikh al-'Arab* states:

Al-Huda' is the most ancient type of chant in Arabia. The Prophet Muhammad had a *Huda'* singer named al-Bara' bin Malik bin Nadhr al-Anshori. His other *Hadi'* is *Anjisyah* who has a very sweet voice and sings in front of his wives. Amir bin Sinan al-Akhwa bin Abdullah bin Qusyair al-Aslami who is famously called al-Akhwa is a poet. He's a good *Huda'* singer. A number of the companions of the Prophet Muhammad asked him to chant *Huda'* while they were on their way to Khaibar. He complied and the Messenger of Allah listened to him.⁵¹

Jawad Ali further explained that the residents of Yathrib are well-known for their expertise in playing musical instruments and singing. They use a drum bat called al-Habsyi in accompanying the game of *ad-daraq* (a fight with sticks and swords). The game is usually held in the mosque area to enliven the moment of the holiday and the Prophet did not forbid it. Even he allowed some of Habasyah to play *al-harab* and *ad-daraq*. Apart from celebrating holidays, the Arabs of ignorance played the art of music and performances at the moment of marriage, returning from a long trip, recovering

⁵⁰Ali Mas'ud, "at-Taqlid al-Islamiah al-Iqlimiyah bi Indonesia: Afkar Salih Darat wa Ahmad Dahlan wa Hasyim Asy'ari," *Journal of Indonesian Islam* 3, no. 1 (2001): 25.

⁵¹Mas'ud, 15.

from illness and returning from the battlefield. The youth of Mecca used to go to hangout places to play, listen to songs, beat the drums and play the flute.

The historical facts as mentioned above show that in essence singing or the strains of poetry and the accompanying musical instruments are permissible. The legal decision forbidding *gamelan* music and singing voices taken by K.H. Ahmad Rifa'i is actually just a precautionary and more preventive attitude which in terms of *ushul fiqh* is called *syaddu adz-dzari'ah*. In its development, legal decisions and attitudes towards culture (including the culture of sound art and musical instruments) shape the polarization of people's attitudes towards music culture. The polarization appears in the different attitudes towards the different meanings of the text about the art of music, some people enjoy it while others avoid it.

The Muslim community who is anti-*gamelan* music finally chooses alternative music as a counter musical instrument, namely flying and drums as musical accompaniment at events that are considered important, even ritual events such as *shalawatan*, accompaniment for marriage ceremonies and other.⁵² The prohibition of musical instruments as mentioned above is actually more seen in the legal reasons (*'illah*) and the negative excesses it causes, not the musical instrument itself. This step has also been taken by the founder of Nahdlatul Ulama, K.H. Hasyim Asy'ari, when he found out that the congregation of the Prophet's birthday party played musical instruments and joked while the Prophet's birthday was going on so he forbade musical instruments as well as forbid the holding of the Prophet's

⁵²Kuntowijoyo, "Lari Dari Kenyataan: Raja, Priyayi, Dan Wong Cilik Biasa Di Kasunanan Surakarta, 1900-1915," *Jurnal Humaniora* 2, No. 1 (2003): 18-24.

birthday event. The ritual of the Prophet's birthday which was originally *sunnah* became *haram* as a result of the negative excesses that surrounded it.⁵³

Wayang and *gamelan* are Javanese cultural arts and are part of the Islamic tradition in Java which was well initiated by Sunan Kalijaga.⁵⁴ K.H. Ahmad Rifa'i prohibition of the sound of *gamelan* and *wayang* musical instruments as one of the typical Javanese art cultures as mentioned above, it seems a bit strange if he contradicts the concept of Sunan Kalijaga's *da'wah* in the matter of *wayang* and *gamelan* arts. Most likely, the conflicting views are caused by the negative excesses arising from the performing arts accompanied by the *gamelan* music, not the musical instrument itself. Because in another text, K.H. Ahmad Rifa'i justifies the tambourine musical instrument as part of the arts. In fact, he also loves songs as an art of preaching so that all of his works are written in the form of Javanese songs or songs. He in one of his writings stated:

*Nyata manfaat lelagon Jawi tembang # Nulungi ing taat maring Allah kawilang, Ilmu syariat ginawe nazam syi'iran...iku asale wenang dadi sunah katemahan sebab nulungi ing ilmu syara' keroghoban...terkadang wajib tembang lelagunan lamun tentu nulungi wajibe syariat... enggal cukup ngupoyo ilmu dihajat.*⁵⁵

(Obviously the Javanese song benefits...can help [humans] obey God. *Nazam* poetry about shari'a science...the original law is permissible and even *sunnah* because it can help master the science of

⁵³Ali Mas'ud, "at-Taqlid al-Islamiyah al-Iqlimiyah bi Indonesia: Afkar Salih Darat wa Ahmad Dahlan wa Hasyim Asy'ari," *Journal of Indonesian Islam* 3, no. 1 (2001): 169.

⁵⁴Hamid Nasuhi, "Shakhshiyat Sunan Kalijaga fi Taqālīd Mataram al-Islāmiyah," *Studia Islamika* 24, No. 1 (2017).

⁵⁵Rifa'i, *Ri'ayah al-Himmah*, 1.

shari'a. Song songs are even sometimes obligatory if it is considered very helpful for compulsory science... shari'a can immediately be understood by the seeker of knowledge who is wanted.)

The text as mentioned above clearly shows that K.H. Ahmad Rifa'i does not forbid songs or songs as long as the poems that are sung do not conflict with the principles of Islamic law, whether the poems are accompanied by musical instruments or not. Thus, it can be understood that if he had forbidden *gamelan* musical instrument, the voice of *sinden* singing in *wayang*, then it was more emphasized on the negative excesses that emerged from it. It is clear that K.H. Ahmad Rifa'i took a more precautionary or preventive attitude (*ikhtiyath*) so that his followers would not fall into evil because of approaching the Javanese art, as explained by Kuntowijoyo above. Kuntowijoyo's explanation about the behavior of art connoisseurs who are far from the value of politeness is what K.H. Ahmad Rifa'i and his followers really want to avoid. Meanwhile, in Sunan Kalijaga's view, *gamelan* is seen as a neutral musical instrument, depending on its use and who uses it and for what purpose the instrument is used.

In today's reality, many Rifa'iyah residents in this era are also willing to attend meetings such as wedding receptions juxtaposed with music or recitation events that begin with music as a distraction before the event begins. The students at Madrasah Aliyah Rifa'iyah Kedungwuni Pekalongan have also begun to be familiar with Javanese songs in Javanese language lessons even though the teachings of the *Abyan al-Hawāij* and *Ri'ayah al-Himmah* books forbid *wayang* and *gamelan* sounds including the sound of *sinden* song.⁵⁶ Agus Sulistiyo, a teacher at Madrasah Aliyah Rifa'iyah Pekalongan

⁵⁶Rifa'i, *Ri'ayah al-Himmah*, 20.

even teaches *sintren* art poems to students at Madrasah Aliyah Rifa'iyah and the general public (interview).

The phenomenon mentioned above shows that there has been a transformation of the meaning of the doctrine that forbids musical instruments and voices as well as songs to a halal legal status. This also shows that the actions of some Rifa'iyah congregations have changed from their exclusive views towards an inclusive attitude and even respecting plurality. They have been able to see, assess, interpret, and tolerate reality not only from the perspective of the doctrine of themselves and their group, but also the plural reality that exists outside the group. This condition is in line with the perspective of the demonstrative-pluralist theory. Some Rifa'iyah congregations who tolerate these arts and rituals have tried to see reality not only from the perspective of the congregation's doctrine contained in *Tarajumah* book, but they are willing to shift and see this reality from the other side so that they can understand and tolerate it.

Some Rifa'iyah congregations also treat the legal status of musical instruments tolerantly as long as the music and songs that are sung are positive things and do not conflict with the shari'a. This kind of thinking arises because Majelis Ulama Indonesia (Indonesian Council of Ulama, MUI) also shows a way of thinking in dealing with positive music and singing issues as a medium for preaching. Likewise, songs that are used as propaganda media and are not forbidden because they contain invitations to goodness such as again *Lir-Iilir* and *Kidung Rumekso ing Wengi* which was created by Sunan Kalijaga.⁵⁷

⁵⁷Nasuhi, "Shakhshiyat Sunan Kalijaga fi Taqālid Mataram al-Islāmīyah," 3.

Ahmad Saifullah, a figure from Rifa'iyah Kedungwuni Pekalongan also assessed music and songs (poems) as being able to act as auxiliary instruments in preaching to awaken listeners and singers. People who are *sakwahi* (*mad'u*) tend not to be easily offended if they listen to poems that contain words of kindness rather than words that come out of the preacher's mouth, what's more, the narrative is not accompanied by subtle and pleasant ways heart. Psychologically, the person being accused of being taught is in an uncomfortable position. The position as the one being advised seemed to be heavy and he often refused because his position seemed to be at the bottom like occupying the position of a servant in front of his master. Conditions like this often offend *mad'u* feelings and often the advice sentences are considered less soft. This will be much different when the advice is conveyed in the form of a song or poem that is read together between the preacher and *mad'u* or the teacher and his students and then the contents of the poem are studied together. While singing beautiful poems they feel fun and enjoyable because human nature loves beauty.

The performance of the art of music for some Rifa'iyah congregations is now seen more for the reason (*illah*), its purpose and whether or not there are negative excesses. *Gamelan* as an object, in the view of some Rifa'iyah congregations, is positioned the same as other musical instruments. They also interpret that the sound that comes out of an object which when played can produce a sound is positioned in the same position as the sound of other objects such as the sound that comes out of the friction of bamboo leaves being swayed by the breeze, the sound of water rushing down from a higher place, height, or the gurgling of water

and the sounds of other objects. Thus, there are different or contradictory meanings of the same text about the sound of *gamelan*. The conflicting meaning of the same text as mentioned above is a natural thing for different perspectives. This contradiction, when viewed from Julia Kristeva's theory of intertextuality, is part of the so-called ideologeme where in ideologues there are oppositions, transpositions, and transformations. The conflicting meaning of the text is considered as a normal thing to happen in understanding the text (form) because the text is essentially multivocal, and this is where the evidence of meaning transformation has taken place. This is also true in understanding contemporary reality today.

The transformation of the meaning of *Abyan al-Hawāij* text in the current era as mentioned above, shows that there has been a reinterpretation by his followers differently from his predecessor (author). The attitude and behavior of Rifa'iyah congregation which is different from the attitude and behavior of K.H. Ahmad Rifa'i and the early generations clearly indicates the existence of this reinterpretation. The phenomenon of the change of exclusive attitude to inclusiveness implies an act of "sacrificing" the doctrine of their teachings which means they are also willing to leave their ideology because the socio-cultural context that surrounds them has changed. Because theoretically, someone's actions based on his belief in the truth are meaningful actions. One's actions are experiences that are reflected in meaningful actions.⁵⁸ The actions of a person or group are also a manifestation and reflection of the complex reality that surrounds them, whether political, social, economic or motivated because individual and community actions

⁵⁸Nur Syam, *Islam Pesisir* (Yogyakarta: LKiS, 2005).

are the result of tendencies that become habits and are the result of social meaning from social groups.⁵⁹ Theoretically, individual attitudes and actions are a reality (text) as well as a meaningful symbol which is more appropriately interpreted through hermeneutics.

6. The Urgency of Shifting the Meaning of Exclusive Religious Texts and Design Reinterpretation of Exclusive Text

Rifa'iyah congregation in reading the text of its handbook (*Aryan al-Hawāij*) is still literal and partial. This partial reading causes the meaning it captures to be exclusive. This exclusive meaning in turn makes their attitude exclusive as well. Some of them reject modern and progressive realities. They refuse to use Android phones, are against watching television channels because they show pictures, and reject modern art and music. They adopt a defensive attitude and limit themselves in association with other communities. In several cases they judged the religious model of other groups (non-Rifa'iyah) as religious practices that were erroneous, inappropriate and even considered null and void. Some of them are reluctant to shift themselves a little to see the meaning of other people for a religious teaching. They are fanatics with their own handbook.

The religious model as mentioned above is very risky for intolerance in religion. This condition can trigger the emergence of mutual claims to the truth of their ideology and blaming one another. At a certain level, this attitude can even trigger acts of violence and intolerance. Because, historical records prove that acts of violence and intolerance between religious communities are often triggered by the meaning of

⁵⁹John Scott, *Teori Sosial: Masalah-masalah Pokok dalam Sosiologi* (Yogyakarta: Pustaka Pelajar, 2012), 119.

texts of theological teachings,⁶⁰ both in the general public⁶¹ and in the world of students.⁶² Therefore, re-interpretation and shifting of the meaning of the exclusive text in *Abyan al-Hawāij* book absolutely must be carried out.

To break the exclusive meaning of the text of the book *Abyan al-Hawāij*, it is necessary to shift the meaning and re-interpretation the text. Contextualization of these texts requires real practice of transforming meaning, from exclusive to inclusive meaning. Redesigning the transmission of the teachings of the book, which has been practiced partially from other materials, must be changed. Conveying the meaning of the text to the community in *taklim* process must be changed into thematic-integrative *taklim* practices. The meaning of the book should also be accompanied by reading historical data related to the birth of the book and it is obligatory to understand the discourse so that textual discourse and its context can be found. The meaning of the text must also be juxtaposed with other authoritative texts intertextually so that the meaning is proportional, not rigid, willing to see other meanings and not exclusive.

C. Conclusion

The meaning of exclusive religious texts in the book of *Abyan al-Hawāij* through hermeneutical, critical discourse analysis, and intertextual approaches gave birth to the following conclusions. *First*, the book *Abyan al-Hawāij* by K.H. Ahmad Rifa'i contains doctrinal texts that have exclusive nuances because these texts are composed

⁶⁰Muhammad Najib Azca, Hakimul Ikhwan, and Mohammad Zaki Arrobi, "A Tale of Two Royal Cities: the Narratives of Islamists' Intolerance in Yogyakarta and Solo." *al-Jami'ah: Journal of Islamic Studies* 57, No. 1 (2019): 35.

⁶¹Al Makin, "Homogenizing Indonesian Islam: Persecution of the Shia Group in Yogyakarta," *Studia Islamika* 24, No. 1 (2017): 3.

⁶²Muhammad Turhan Yani, et al., "Zāhirat at-Taṭarruf ad-Dīniy fī 'Ālam ash-Shabāb wa at-Ta'alīm: Dirāsah 'an Ṣ'ūd al-Ḥarakah al-Islāmīyah ar-Rādīkālīyah fī al-Madāris ath-Thānawīyah fī Indūnīsiyā," *Journal of Indonesian Islam* 14, No. 1 (2020): 266.

and influenced by oppositional discourses. These texts are at the same time a response to the socio-cultural reality of the Dutch colonial era and traditional leaders (*priyayi*) as well as *ulama* (*haji, kiai, penghulu*) so that these texts have a confrontational nuance towards them. These texts are in the form of doctrines to be exclusive and defensive from governments (rulers), bureaucrats, scholars, and people who are not in line with the principles of wisdom. This exclusivity is reflected in the text about *fiqh* of worship and *mu'amalah*. These texts are less functional and even risk triggering the birth of an exclusive and intolerant attitude if the reading of the text is literal and partial. Literal reading that only involves linguistic aspects but is kept away from the historical text and context will not give birth to a new, proportional and functional meaning.

Second, the reading of exclusive nuanced texts in the book *Abyan al-Hawāij* using Gracia's hermeneutic approach at historical function level can be understood as intended by the author and understandable meanings that have exclusive nuances. The exclusive meaning when analyzed at the meaning function level can be found in its inclusive meaning and even the meaning is considered more proportional and functional. The reading of exclusive nuanced texts through critical discourse analysis and intertextual by paying attention to the historicity of the text, its socio-cultural context and discussion and by juxtaposing other texts intertextually also gives birth to new, inclusive meanings. The meanings of these texts are also proven not to be single and binary, but arbitrary and multi-vocational.

REFERENCES

- Abdullah, M. Amin. "The Intersubjective Type of Religiosity: Theoretical Framework and Methodological Construction for Developing Human Sciences in a Progressive Muslim Perspective." *al-Jami'ah: Journal of Islamic Studies* 58, No. 1 (2020).
- Abdurrahman, Shamid. *Atlas Sejarah Nabi Muhammad dan Khulafau Rasyidin*. Jakarta: Keysa Media, 2012.
- Atamimi, Abdul Basit, Mulyana, and Siti Nur Hasanah. "Jama'ah Rifa'iyah: From Radicalism to Indonesian Islamic Fundamentalism." *International Journal of Islamic Khazanah* 10, No. 2 (2020).
- Azca, Muhammad Najib, Hakimul Ikhwan, and Mohammad Zaki Arrobi, "A Tale of Two Royal Cities: the Narratives of Islamists' Intolerance in Yogyakarta and Solo." *al-Jami'ah: Journal of Islamic Studies* 57, No. 1 (2019).
- Darban, Ahmad Adabi. *Rifa'iyah: Gerakan Sosial Keagamaan di Pedesaan Jawa Tengah Tahun 1850-1982*. Yogyakarta: Tarawang Press, 2004.
- ad-Dimyathi, Muhammad Syatta. *I'annah ath-Thalibin*. Jakarta: Darul Islam, 2010.
- Fadhila, Nila Asna and Rabith Jihan Amaruli. "Organisasi Rifa'iyah Dan Eksistensinya Di Kabupaten Wonosobo, 1965-2015: Pengajian, Pesantren, Dan Sekolah." *Historiografi* 1, No. 1 (2020).
- al-Ghazi, Ibn Qasim. *al-Bajuri 'ala Fath al-Qarib al-Mujib*. Surabaya: al-Hidayah, 2010.
- Gracia, Jorge. *Texts: Ontological Status, Identity, Author, Audience*. USA: New York Press, 1996.
- Hariyadi. "Finding Islam in Cinema: Islamic Films and the Identity of Indonesian Muslim Youths." *al-Jami'ah: Journal of Islamic Studies* 52, No. 2 (2014).

- Hazmirullah, et al. "The Function and Position of *Penghulu* in Raffles Kitab Hukum Manuscript." *Journal of Indonesian Islam* 13, No. 1 (2019).
- Kailan. *Filsafat Bahasa, Semiotika, Dan Hermeneutika*. Yogyakarta: Paradigma, 2020.
- Kaprabowo, Andi. "Beyond Studies Tarekat Rifa'iyah Kalisalak: Doktrin, Jalan Dakwah, Dan Perlawanan Sosial." *Jurnal Pemberdayaan Masyarakat: Media Pemikiran dan Dakwah Pembangunan* 3, No. 2 (2019).
- Khamdi, Muhammad. "Gerakan Dakwah Rifa'iyah." *Asian Journal of Da'wah Studies* 10, No. 2 (2009).
- Kuntowijoyo. "Lari Dari Kenyataan: Raja, Priyayi, Dan Wong Cilik Biasa Di Kasunanan Surakarta, 1900-1915." *Jurnal Humaniora* 2, No. 1 (2003).
- _____. *Perubahan Sosial dalam Masyarakat Agraris: Madura 1850-1940*. Yogyakarta: PAU Studi Sosial UGM, 1988.
- Makin, Al. "Homogenizing Indonesian Islam: Persecution of the Shia Group in Yogyakarta." *Studia Islamika* 24, No. 1 (2017).
- Mas'ud, Ali. "at-Taqalid al-Islamīyah al-Iqlimīyah bi Indonesia: Afkar Salih Darat wa Ahmad Dahlan wa Hasyim Asy'ari." *Journal of Indonesian Islam* 3, no. 1 (2001).
- Nasuhi, Hamid. "Shakhṣiyat Sunan Kalijaga fī Taqālīd Mataram al-Islāmīyah." *Studia Islamika* 24, No. 1 (2017).
- Nurani, Shinta. "Studi Kitab *Tabyin al-Islah* Karya K.H.A. Rifa'i Kalisalak." *Jurnal Kajian Islam Interdisipliner* 2, No. 1 (2017).
- Rifa'i, KH. Ahmad. *Abyan al-Hawāij*. Pekalongan: Yayasan Rifa'iyah Pekalongan, 1973.
- _____. Ahmad. *Ri'ayah al-Himmah*. Pekalongan: Yayasan Rifa'iyah Pekalongan, 1973.
- Scott, John. *Teori Sosial: Masalah-masalah Pokok dalam Sosiologi*. Yogyakarta: Pustaka Pelajar, 2012.

- Singh, Bilver and Mulkhan. *Jejaring Radikalisme Islam Di Indonesia*. Yogyakarta: Jogja Bangkit, 2012.
- Sobur, Alex. *Analisis Teks Media*. Bandung: Remaja Rosdakarya, 2009.
- Syadzirin, Ahmad. *Mengenal Ajaran Tarajumah Syaikh Haji Ahmad Rifa'i*. Pekalongan: Yayasan Insap, 1989.
- _____. *Pernikahan Model Rifa'iyah*. Pekalongan: Badan Wakaf Rifa'iyah Pekalongan, 2009.
- Syam, Nur. *Islam Pesisir*. Yogyakarta: LKiS, 2005.
- Syu'aibi, Ali. *Sayyid Qutub Biyang Terorisme*, ed. Muhtarom. Jakarta: Pustaka Azhari, 2004.
- Taruna, Dody S. "Id'ā' al-Ḥaq wa Ḥudūd at-Tasāmuḥ fī Tarbiyat al-Islāmīyah: Dirāsah Awwaliyah fi al-Kutub al-Muqarrarah li Tadrīs Māddah al-Islāmīyah bi al-Jāmi'āt al-Indūnīsīya." *Studia Islamika* 20, No. 3 (2013).
- Wahid, Abdurrahman. *Islamku, Islam Anda, Islam Kita: Agama, Masyarakat, Negara, Demokrasi*. Jakarta: The Wahid Institute, 2011.
- Walbridge, John. *Mistisisme Filsafat Islam*, trans. Hadi Purwanto. Yogyakarta: Kreasi Wacana, 2008.
- Yahya, Amri. "Islamic Calligraphy in Batik Medium Contemporary of the Indonesian Islamic Fine Art." *al-Jami'ah: Journal of Islamic Studies* 39, No. 2 (2001).
- Yakin, Ayang Utriza. "The Register of the Qadi Court Kiyahi Pēqih Najmuddin of the Sultanate of Bantēn, 1754-1756 C.E." *Studia Islamika* 22, No. 1 (2015).
- Yani, Muhammad Turhan, et al. "Zāhirat at-Taṭarruf ad-Dīnīy fī 'Ālam ash-Shabāb wa at-Ta'alīm: Dirāsah 'an Ṣ'ūd al-Ḥarakah al-Islāmīyah ar-Rādīkālīyah fī al-Madāris ath-Thānawīyah fī Indūnīsīyā." *Journal of Indonesian Islam* 14, No. 1 (2020).