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THE LEGACY OF 'TASAWUF AKHLAQI' SYAIKH SHOLEH DARAT AND SYAIKH IHSAN JAMPES

Zainul Milal Bizawie

STIBI-Sekolah Tinggi Ilmu Budaya Islam, Pati, Jawa Tengah
milalbz@yahoo.com

Abstract

One of the Nusantara's legacies is tasawuf akhlaqi (morals sufism). Since walisongo's era, this Sufism pervades and colors the spread of Islam in Nusantara. Many various works of scholars and heritage of Nusantara contain the teaching of tasawuf akhlaqi or morals sufism. The works of Syaikh Sholeh Darat and Syaikh Ihsan Jampes explain how this Sufism creates dialogue with the local people so that the teaching is easily digested and exercised. Tracing of this tasawuf akhlaqi, will open up the entrance to the map of genealogy of thought, the historical foundation and epistemologi formula in recognizing the identity of a religious nation, especially related to morals. This works becomes more important in playing its role during this nation's identity crisis where it increasingly away from the value that have been embedded in Nusantara. In this paper, it is asserted that Islamic tradition in Indonesia has become one of the founders and sustainers of the nation's current identity. These traditions contributes to the legacy of various socio-cultural heritages that need to be traced and found especially to the transmission of Islam into Nusantara. The socio-cultural heritage has become one of the foundations of massively constructed Indonesian identity, which later became the foundation of Indonesian Islam that is tolerant, moderate, peaceful and opened in attitude. The legacy of Nusantara Scholars, also affects the extent to which the relation and interaction of scholars form a network of knowledge and culture passed on to the next generation. There are two figures and works of manuscripts that are the focus of this paper: it belongs to Syaikh Sholeh Darat Semarang and Syaikh Ihsan Jampes. Both have brought understanding of Al Ghazali's moral sufism teaching (tasawuf akhlaqi) into the Indonesian rich culture, and strengthening the identity of the Indonesian nation with a foundation of etiquette and morality.

Keywords: *Legacy, Tasawuf Akhlaqi, Revitalization, Identity, Syaikh Sholeh Darat, Syaikh Ihsan Jampes.*

Abstrak

Salah satu warisan ulama Nusantara adalah tasawuf akhlaqi. Sejak walisongo tasawuf ini meresap dan mewarnai penyebaran Islam di Nusantara. Dari berbagai karya peninggalan para ulama Nusantara secara turun temurun bernaftaskan tasawuf akhlaqi. Karya Syekh Sholeh Darat dan Syekh Ihsan Jampes dapat menjelaskan bagaimana tasawuf ini berdialog dengan masyarakat setempat agar dengan mudah dapat dijalankan. Dengan penelusuran tasawuf akhlaqi ini, akan menjadi pintu masuk untuk memetakan genealogi pemikiran, landasan historis dan formula epistemologis dalam mengenal jatidiri bangsa yang religius, khususnya terkait dengan akhlak. Hal ini menjadi penting, karena selama ini jatidiri bangsa makin menjauh dari nilai-nilai yang telah tertanam di Nusantara. Dalam tulisan ini, ditegaskan bahwa tradisi Islam di Indonesia telah menjadi salah satu pembentuk dan penopang jatidiri bangsa saat ini. Tradisi tersebut meninggalkan berbagai warisan sosial budaya yang perlu dilacak dan ditemukan terutama alur transmisi masuknya Islam ke Nusantara. Warisan sosial budaya tersebut telah menjadi salah satu dasar dari identitas/jatidiri bangsa Indonesia yang terkonstruksi secara massif, yang kemudian menjadi fondasi Islam Indonesia saat ini, yaitu sikap toleran, moderat, damai dan terbuka. Warisan ulama Nusantara ini, juga mempengaruhi sejauh mana relasi dan interaksi ulama membentuk jaringan keilmuan, pengetahuan dan kebudayaan yang diwariskan kepada generasi setelahnya. Terdapat dua tokoh dan karya atau manuskrip yang dijadikan fokus dalam tulisan ini, yaitu syekh Sholeh Darat Semarang dan Syekh Ihsan Jampes, yang telah membawa pemahaman terhadap tasawuf akhlaqi al Ghazali dalam memperkuat jatidiri bangsa Indonesia dengan landasan tata krama dan kesantunan.

Kata Kunci: *Warisan, Tasawuf Akhlaqi, Revitalisasi, Jatidiri, Syekh Sholeh Darat, Syekh Ihsan Jampes.*

Introduction

Is it still relevant to revitalize the identity of the nation in this era of globalization, Entering the 21st century? The ongoing reform that are plagued with various ideologies such as democracy that jazz on the ideals of individualistic freedom and universal human rights, transnationalism, and racism and of others, have pushed Indonesian people to disintegration and moral decadence. This is due to the identity crisis and lack of appreciation to the values and inheritance of local wisdom and old schools teaching that have been preserved for centuries. Nusantara scholars as part of the ancestors of the nation of Indonesia has left a variety of inheritance that can be found and preserved for the revitalization of national identity.

In an effort to revitalize national identity, mannerism and morality have become important elements in building the character of every individuals of the nation. In the teachings of Islam, morality is the most important aspect because the Prophet Muhammad PBUH was sent as messenger of God to teaching and perfecting human morality. The task of completing this specific teaching and morality are continued by many muslim scholars, and one of them is Imam Al Ghazali, who is a Sunni figure in Islam living in the 11th century in Egypt. In Nusantara the teachings of Sunni ‘Ghazalian’ Sufism rather than philosophical sufism experienced a fairly massive development, it even has become the daily practice of moslem students (*santri*) and traditional moslem community. Therefore some of the books of Imam Al-Ghazali, for example *Iḥyā’ ‘Ulūm al- dīn*, are quite familiar in the boarding school (*pesantren*) environment, including other books which in principle bear a resemblance to the Sunni Gazalian Sufism. Sufism is capable of harmonizing its teaching with shari’a by quoting the main sources of the Qur’an and the hadīṣ. The Sufis are known to have certain discipline and integrity, and are respected by many, for its thoughts and teaching practices.

The contribution of Sufism of al-Ghazali in Islamic treasures in *pesantren* is noted and highlighted in the study of Javanese Sufism (Simuh, 2002), indicating that Sufism of this model is more adaptable to the reality of nationality whose character of the population has an array diversity of local values. Therefore, when viewed in the perspective of the sociology of knowledge, the choice of al-Ghazali’s model of thought in sufism can not be separated from the above factors. *Pesantren* (*Islamic boarding school*) is not merely an educational institution, but a moderate paradigm in viewing the life of the world, as well as being an institution that has always been striving for consistency with the ideals of its ancestors, and its teaching. (Wasid, 2016: 9).

Maimoen Zubair in his book *al-’Ulāmā al-Mujaddidūn*, stated that the first scholars of Nusantara brought home and taught the book of *Iṭṭiḥāf Sādat al-Muttaqīn Syarah Iḥyā’ ‘Ulūm al-dīn* by Sayyid Murtaḍa al-Zabidi is Abdul Manan Dipomenggolo, the founder of Pesantren

Tremas, Pacitan. This book is one of the works that gives the best explanation about *Ihyā' 'Ulūm al-dīn* by Abu Ḥāmid al-Ghazali. Manan Dipomenggolo once studied with Grand Syaikh al Azhar of Egypt 19th, Ibrahim al-Bājuri. In various pesantrens in Java, one can find the book *Fat al-Mubīn, syarah* from the book of *Umm al-Barāhīn* which was written by Grand Syaikh Ibrahim al-Bājuri. He is the grandfather of Syaikh Mahfuz al-Tarmāsi who became one important links to the teaching of *Ihyā' 'Ulūm al-dīn*. In the book, Maimoen Zubair explains that he studied the book of *syarah Ihyā' 'Ulūm al-dīn* from his father, Zubair Dahlan, who learned from Faqih Maskumambang Gresik, from Syaikh Mahfuz Tremas, from his father, *Kiyai* 'Abdullah from his father, Abdul Manan Dipomenggolo. (Maimoen, s.n: 9).

It is well-known that, *Ihyā' 'Ulūm al-dīn* is still taught in various *pesantren* around Indonesia. With an emphasis on *tazkiyah al-nafs*, the teachings of Imam al- Ghazali, continue to be inherited to form the character of the santri/students with high emphasize on morals aspects in sufism and sharia. Morals aspect in sufism concentrate more on the theories of behavior and character. In other words, sufism concentrates on the efforts to avoid the disgraceful morality (*maẓmumah*), both inner and outwardly; arrogant, prejudice, miser, etc.

Then, how to relate the influence of Imam al-Ghazali in the context of strengthening the identity of the nation in Indonesia? This paper seeks to reveal the two scholars who have continued as well as transforming the teachings of tasawuf akhlaqi (morals sufism) Imam al Gazali in Nusantara, namely Syaikh Sholeh Darat and Syaikh Ihsan Jampes. How Imam al-Gazali thoughts captured through their respective works, namely *Minhāj al-Atqiyā 'Syarh Ma'rifah al-Aḍkiya' ila Tariq al-Awliyā* and *Sirāj al-Ṭālibīn* (Lanterns for Searchers). *Sirāj al-Ṭālibīn* was written in Arabic, and *Minhāj al-Atqiyā* was written in the local language to make it easier to understand and practiced by the locals.

Before discussing these two scholars, it is necessary to introduce the scholar who make tasawwuf akhlaqi -the simple sufism philosophy-become dominant and popular in Indonesia. His name is Syaikh Abd

al *Ṣamad* bin Abdullah al-Palimbani (1704-1789). Syaikh Abd al *Ṣamad*'s influence in establishing the Sufism of Ghazalian appears in the preparation of the *tazkiyah al-naḥs* curriculum through the works of Imam al-Ghazali, such as *Hidāyah al-Sālikīn* which is a free adaptation of *Bidāyah al- Hidāyah*. As for *Sair al-Sālikīn Ilā Ibādati Rabb al-'Alamīn*, written between 1779 and 1788 AD, this is a translation as well as a description in Malay on *Iḥyā' 'Ulūm al-ḍīn*.

As a master of the ideology of Sufism, al-Palimbani advised that these elaborate philosophical Sufism books are not to be read by beginners. He suggested that one should start with Alh Ghazali's books and that it should be treated as standard reference. In his works, Syaikh al-Palimbani not only spread the ideas of Ghazalian neo-sufism, but also encouraged the Muslims to wage *jihād fī sabilillāh* against the invaders, who tried to subdue the Islamic political entities in Indonesia. (Azra, 2004: 314).

The Legacy of Syaikh Sholeh Darat: Nine Ladders to Develop Complete Morals

Syaikh Sholeh Darat is a contemporary scholar of Syaikh Nawawi al-Bantani and Syaikh Kholil Bangkalan. Some works that explore about Syaikh Sholeh Darat teaching, included Muchoyyar HS, *KH. Muhammad Saleh Darat al-Samarani, Tafsir Study Fayd al-Rahmān fī Tarjamah Tafsir Kalam Mālik al-Dayyan* (Yogyakarta: Dissertation of Postgraduate Program IAIN Sunan Kalijogo, 2000); Ghazali Ghazali, *Thought Kalam Muhammad Saleh Darat al-Samarani (1820-1903)* (Yogyakarta: Dissertation of the Pasuruan Program Bachelor of IAIN Sunan Kalijogo, 2007); Ghazali Ghazali, *Intellectual Javanese Islamic Heritage in Kalam Thought Muhammad Shalih Darat al-Samarani* (Semarang: Wali Songo Press, 2008); Muslich Sabir, *Report of Research Results, Study Book of Minhāj al-Atqiya“, An Effort to Uncover Thought of Sufism Sholeh Darat* (Semarang: IAIN Wali Songo, 2003); Abdullah Salim, *al-Majmu'ah al-Ṣari'ah al-Kafiyah li al-Awwam Karya KH. Sholeh Darat, A Study of Jurisprudence Books in Java End of the 19th Century M* (Jakarta: Dissertation of Post Graduate Program IAIN

Syarif Hidayatullah, 1995); Ali Mas'ud, *Dynamics of Javanese Sufism: The Study of Thought of Sufism Sholeh Darat Semarang in the Book of Minhāj al-Atqiya'* (Surabaya: IAIN Graduate Program Dissertation Sunan Ampel Surabaya, 2011).

Syeikh Sholeh Darat was born with the birth name of Muhammad Saleh bin Umar As-Samarani, was born in Kedung Cumpleng, Jepara in the year 1235 H/ 1820 AD, and died in Semarang on Friday 29 Ramadhan 1321 H / December 18th 1903 M (Salim, 1995: 21). His father, *Kiyai* Haji Umar was one of the Prince Diponegoro's advisers during the Java War. Among the senior scholar with whom he had close contacts were Hasan Bashari, Syada' (Danuwiryo, 1977: 68) and Darda '(two soldiers of Prince Diponegoro), Murtaḍa (his father-in-law and his father's comrades against the Dutch), *Kiyai* Jamsari (Pangeran Diponegoro Solo area and founder of Pondok Pesantren Jamsaren, Surakarta).

Darat studied to Syahid (known as *Murtaḍo*), a great cleric of Syaikh Mutamakkin in Kajen, Pati, Central Java who is also a teacher of *Kiyai* Syaib Sarang Rembang. After that he studied to some scholars, among them Muhammad Saleh son of Asnawi of Kudus (father of Hambali, descendant of Syaikh Mutamakkin), Haji Ishaq Damaran, Haji Abu Abdillah Muhammad Hadi Banguni (*Mufti* of Semarang), Ahmad Bafaqih Ba'alawi, and Abdul Gani Bima (Jajat 2012: 194), Ahmad (Muhammad) Alim Basayban of Bulus Gebang Purworejo, and Asy'ari Kaliwungu Kendal.

He then went to Mecca and studied to Syaikh Muhammad al-Muqri al Miṣri al Makki, Syaikh Muhammad bin Sulaiman Hasbullah al-Makki, Sayyid Ahmad bin Zaini Dahlan, Syaikh Ahmad Nahrawi al-Miṣri al-Makki, Sayyid Muhammad Saleh bin Sayyid Abdur Rahman az-Zawawi, Syaikh Zahid, Syaikh Umaras-Ṣami, Syaikh Yusuf al-Miṣri and Syaikh Jamal (*Mufti Madzhab Hana*).

Some historians do not exactly put Syaikh Mahfuz Tremas as the teacher of Syaikh Sholeh Darat. Syaikh Mahfuz Tremas (born 1868) was still a teenager when Syaikh Sholeh Darat was in Mecca until 1880. Syaikh Sholeh Darat was in contact with many Indonesian scholars who

studied there, including Syaikh Nawawi al-Bantani, Syaikh Ahmad Khatib Minangkabau, *Kiyai Tolhah* Cirebon, *Kiyai* Abdul Jamil Cirebon, *Kiyai* Khalil Bangkalan Madura and *Kiyai* Hadi Girikusumo. This is the last *Kiyai* who abducted him to return from Mecca (Bizawie, 2016: 445).

In the 1880s, Syaikh Sholeh Darat established a boarding school in Darat Semarang as the basis of Islamic translation into the context of Javanese culture. He has also printed early Javanese early twentieth-century scholars. Some of his students became prominent scholars and took part in building networks and institutions of scholars. Those who studied at *Kiyai* Khalil Bangkalan pesantren also became his students. Among them who became famous scholars is Syaikh Mahfuz Tremas, Hasyim Asy'ari (Founder of *Nahdatul 'Ulamā*), Ahmad Dahlan (Founder of *Muhammadiyah*), Bisri Syamsuri (Founder of Pesantren Mamba'ul Ma'arif Denanyar Jombang), Idris (Pondok Pesantren Jamsaren, Solo), Dahlan Tremas (son-in-law), Sha'ban son of Hasan (Falak Expert Clerk in Semarang), KH Abdul Hamid Kendal, Dimiyati of Tremas, Basir of Rembang, Nahrawi Dalhar (Founder of Pondok Pesantren Watucongol Muntilan, Magelang), Munawwir of Krapyak, Amir of Pekalongan (son-in-law), Abdul Hamid Kendal, Tahir (successor of Mangkang Wetan boarding school in Semarang), Sahli kauman of Semarang, Khalil of Rembang, Yasin of Rembang, Ridwan Ibnu Mujahid, Sya'ban son of Hasan of Semarang, Semarang, Abdus Shamad of Surakarta, Yasir Areng of Rembang, as well as Raden Ajeng Kartini, which symbolizes the pride of Indonesian women (Salim 1994: 44-46).

The works of Syaikh Sholeh Darat include *Majmu'ah al-Syāri'ah al-Kaḥfiyah li al-Awwam, al-Ḥakim* (the science of Sufism refers to *Ḥikam*'s book by Syaikh Ibnu Aṭa'ilah Aa-Sakandari), *Kitab Munjiyat* (knowledge of Sufism, referring to Al-Gazali's *Iḥyā' 'Ulūm al-dīn*), *Kitab Baṭā'if At-Taḥārah*, *Kitab Fa'iḍir Rahmān* (Qur'anic interpretation into Javanese), *Manasik Al-Ḥajj*, *Kitab Al-Ṣalāh*, Translation of *Sābil Al-'Abād 'Alā Jauharah At-Tauhid*, *Mursyid Al-Wajiz*, *Minhāj Al-Atqiyā'*, *Kitab Hadīṣ Al-Mi'raj*, dan *Kitab Asrār al-Ṣalāh*.

In some of his works, Syaikh Sholeh Darat indeed shows his admiration for the *Ihya'* 'Ulūm al-ḍīn and *al-Hikām* books by Syaikh Ibn 'Athallah al-Sakandari. In fact, he especially explained *al-Hikām* this with common Java language that is easy to understand. Syaikh Sholeh in his introduction usually also gives a brief explanation of why his book was written using the local Javanese language (or what he calls *al-Jawi al-Mirikiyah*) aka Javanese *ngoko*, the everyday peasant language, not Javanese *krama inggil* a more elitist sophisticated one that usually applied by and for royals.

The choice of using the everyday Java language was with consideration so that his work can be easily understood and enjoyed by anyone. It also applied for the several books he wrote and essentially cultivated from the essence of *Ihyā'* 'Ulūm al-ḍīn saripati, such as *Munjiyat: Metik Saking Ihyā'* 'Ulūm al-ḍīn as well as other works such as *Lqṭā'if al-Taḥārah Wa Asrār al-Salāh*. Meanwhile, the book *Majmu'ah al-Syari'ah al-Kaifiyah li al-'Awam* is a compilation of various discussions about Islam, both about *uṣuluddin* (religion), *fiqh* (law & rules), *zakat* (tax), *hajj* (pilgrimage), etc., Syaikh Sholeh many works refer to books like *'tabarah like Syarḥ al-Minhāj*, *al-Durār al-Baḥiyyah* by Sayyid Bakri Syata, and *Ihyā'* 'Ulūm al-ḍīn.

Syaikh Sholeh Darat was a prominent Javanese cleric in the nineteenth century who had a strong interest in orthodox Sunni sufism. In addition to having a strong interest in Sunni sufism, he also intensively studied theology, *tafsir* (interpretation), *fiqh* (law), and *sirah al-Nabawiyah* (history about the prophet). From various fields of Islamic studies, Syaikh Sholeh Darat can also be seen as an important intellectual from the poles of traditionalist Islam in Java. To achieve the level of *muqarabah* (closeness) and *mahabbah* (love) to God plenary, then a Sufi (*sālik*) must travel through the nine ladders (*al-maqāmat*), that is; regrets of past sins and no longer committing the same sin or immorality (*al-tawbah*), accepting what it is (*al-qana'ah*), abstinence from the glamor of the world (*al-zuhd*), studying (*ta'allum al-'ilma*), consistent with the practice of the Sunnah (Prophet's life practices) (*al-*

mulazamah bi al-sunnah), submission (*al-tawakkal*), sincerity, to get closer to God, and to keep time (*hifz al-awqat*). In addition, a Sufi is required to enter the syariah stage, at the tarekat and the essence levels simultaneously, because all three are like ships, oceans and diamonds, they are interconnected. Sharia (law, life guidance) as the ship, tarekat is the ocean, and the diamonds (treasures) based on the ocean is the essence.

According to Ali Mas'ud in his dissertation (2011), the style of Sufism of Syaikh Sholeh Darat is an orthodox Sunni Sufism proven by its consistency in presenting *al-maqāmat* (*place*) as a way of climbing towards God, the harmony of doctrinal aspects of sufism with al-Qur'an and al-Sunnah, guarding the implementation of shari'a (law) strictly. His critical views is of the doctrinal aspects of philosophical sufism, and the mystical deviation of 'Islam kejawen'. The orthodox Sunni sufism of Syaikh Sholeh Darat became a counter discourse against the Islamic Javanese texts laden with philosophical Sufism which developed in the midst of non-santri Islamic society in Java.

The orthodox Sunni sufism thoughts developed by Syaikh Sholeh Darat has a distinctive character. *First*, the construction of his thought was heavily influenced by the Sunni Sufi scholars of the Middle Ages. *Secondly*, the various thoughts of Sunni Sufi figures establishing dialogue with the local context of Javanese Muslims through the publication of his Javanese works. *Thirdly*, the process of dialogue between the text and the context puts forward the text as the owner of the truth authority of the elements of locality, so that the construction of the thought of Sufism of Syaikh Sholeh Darat tends to be critical and rejects the locality (Ali Mas'ud, 2011).

Syaikh Sholeh Darat paid serious attention to the growing Sufism behaviors among indigenous Muslim, especially in Java. He is well aware that Sufism behavior has so long attached and colored Muslim life in Java. In addition, Javanese Sufism Muslim behaviors can not be erased from their daily religious life. What is needed is how the implementation of the Javanese Muslim societal practices of Sufism remains within the framework of Islamic shari'a. This phenomenon prompted Syaikh Sholeh Darat to

translate much and give an overview of the works of widely known Sufi scholars remains consistent with the implementation of the Shari'a, such as the works of Imam al-Gazali, Ibn Aṭa'illah and Zainuddin al-Malibari.

For the Muslim community in Java to remain within the framework of shari'a, it is necessary to have a correct understanding of the meaning of Sufism itself. Sufism in the view of Syaikh Sholeh Darat is no different from the commonly accepted mainstream of understanding among Sunni sufism. That, the heart of all the behavior of Sufism is to get a blessing from Allah who rely on the plenary morals. (Sholeh Darat, s.n: 106).

To get the morals plenary, every Muslim can follow the Sufism behavior that has been implemented by the saint (*waliyallāh*) in their daily life. Sufi behaviors referred to are specific behaviors that in the tradition of Sunni sufism known as ladders (*al-maqāmat*). For Syaikh Sholeh Darat, there are at least nine ladders that must be passed by every Muslim and Sufi who intend to get God's willingness as did the Sufis. (Ali Mas'ud, 2011).

First, repentance that is not only important and should not be left for the Sufi perpetrators who want complete morals. Moreover, repentance is an obligation of *farḍu 'ain* inherent in every Muslim believe. *Farḍu 'ain* emerged as an obligation, consequence of the Muslim life without exception which is impossible to escape or avoid. A person's repentance includes *nāṣuḥā*, *total surrender* as long as it is based on three conditions: the remorse that underlies a person's repentance is solely directed to God alone, commits to abandon not just immorality, and repentance must also be included "*nejo tinggal duso selawase umure ingkang bakal teko, lan ora pisan-pisan nejo bakal ngelakoni maksiat*", that muslim or *sālik* who repented must have commitment will not do the same disobedience all his life.

Second, *Qana'ah*, has a variety of meanings, including in it, accepting happily no matter how little for what is given (*nrimo kelawan sekedik sangking peparang*), do not expect on something that does not exist and sufficiency for what is available (*ora ngarep-ngarep barang*

kang ora ono lan ngalap cukup barang kang maujud), to lose hope/greed when something is not achievable (*ngilangaken tamak ing dalem barangkang ora hasil*), or be in peace of mind when the item is lost from the grasp (*anteng atine nalikane kesepen ing barang kang wus kulino*).

Third, Simple life (*qana'ah*) will not be perfect if not accompanied by *zuhud total surrender in simplicity* behavior. The presence of *zuhud* can strengthen the function of *qana'ah* which leads Muslims or *sālik* not fall into the shackles of luxury and possessions, so as to forget God as his Lord. *Zuhud* can be interpreted as the behavior of a Muslim or a *sālik* who escape from the confusion of property (*sepine kumanthil kanthile ati kelawan arto*), although at the same time muslim or *sālik* is absence from greed.

Fourth, studying (*ta'allum al-ilma*). Studying is an obligation for every Muslim man and woman without exception. The reason, all deeds of worship will not be valid, without any knowledge (*ora sah amal yen ora kelawan ilmu*). *Fifth*, Consistency of Sunnah worship. In addition, a Sufi practitioner (*sālik*) in carrying out the practices of the sunna is also required to keep the ethics as determined by Muhammad through his behaviors. Must be understood, all the deeds of the sunnan merely become one way to God (*al-tāriq ila Allāh*). There is no way that actually deliver *salik* to his God, except the Sunnah of Muhammad.

Sixth, surrender or *tawakkal*. Syekh Sholeh Darat states that *tawakkal* refers to submitting to Allah (*pasrah maring Allah*) in all cases inherent in a *sālik*. Furthermore, it is *farḍu 'ain*, a must, an obligation for every Muslim or Sufi practitioner. *Tawakkal* is not merely a part of the Sufi's world, but it also has a close connection with Islamic theology (*aqidah*). *Seventh*, sincere meaning merely received God's willingness. All the deeds done by Sufi actors only as a manifest of love to Allah (*muhung nejo demen ing Allah*), and closer to Him (*nejo keparek ing Allah*), without any expectation to get reward of paradise (*ora nejo suwiji-wiji sangking suwarga*) or safe from hell (*melayu sangking neroko*). Nor does the charity of worship merely to abort the obligation or the manifestation of gratitude for the blessings given.

Eighth, the next ladder the Sufi practitioner must go through is *uzlah* which is simply interpreted as “aloof life”. *Uzlah*, does not mean Sufi practitioners have to flee to the top of the mountain to be alone. However, what is meant is not to mix with bad people who do damage (*lā taḥsiban kāna ahl batalah*) and people who always simplify in religion (*tasahul al-dīn*). *Ninth*, keeping time understood as a serious attempt of Sufi practitioners in filling their time to worship God alone. On the contrary, Sufi practitioners will avoid doing everything that is not beneficial to him, whether in relation to world affairs or the hereafter.

His thought of Syaikh Sholeh Darat that is so deep about sufism not only presents a tolerant attitude or thought to local customs or religious traditions. On the contrary, Syaikh Sholeh Darat is known to be very persistent against local traditions that have been developed in Java, such as the salvation for the deceased with its variants. Interestingly, his rejection of the local tradition is not based on heretical arguments as did by the Salafis-Wahhabism, but the predecessors of ulama, such as al-Ghazali, al-Malibari, al-Junayd, al-Asy'ari, which he claimed the sholihin (strong believers) never do or run the same ritual. In conclusion, Ali Mas'ud gives a different theoretical proposition concerning the idea of Sufism of Syaikh Sholeh Darat, ie orthodox Sunni sufism thoughts to have a distinctive character or characteristic, namely Sunni fundamentalism sufism. While ontologically, the Sufism of Syaikh Sholeh Darat is rooted in the Qur'an and the Sunnah of Muhammad, Syaikh Sholeh Darat also managed to dialogue the thoughts of Sunni Sufi figures with the local context of Javanese Muslims in the 19th century, through the publication of his works using the Javanese language. Besides maintaining the doctrinal aspects of Sufism which are understood to be very relevant to the life of Javanese society at the time, textual dialogue and context also resulted in local religious elements becoming part of its heritage to establish the identity of the nation.

Syaikh Ihsan Jampes: Path to Develop Harmony and Moderate

One of the pesantren who admired Al-Ghazali's thoughts was Syaikh Ihsan ibn Dahlan Jampes Kediri (1901 - 25 Zulhijjah 1371 H

/ September 1952). His father, Dahlan son of Saleh Bogor whose ancestors still have a connection nasab with Sunan Gunung Jati (Syarif Hidayatullah) Cirebon, is the founder of Pondok Pesantren Jampes in 1886 M. His mother, Artimah is the daughter of Sholeh Banjarmelati Kediri. Grandma from her father, Isti'anah daughter of Mesir son of Yahuda (a Manditagiri, *Kiyai* of Lorog Pacitan), which was joined to Panembahan Senopati, the founder of the Mataram Kingdom in the 16th century. As for the mother's path, Isti'anah is the great grandson of Syaikh Hasan Besari Tegalsari Ponorogo who still descendants of Sunan Ampel Surabaya. In addition to study in Pesantren Bangkalan, Syaikh Jampes also study in Pesantren Bendo Pare Kediri up bringing Khozin (uncle), Pondok Pesantren Jamseran Solo, Pondok Pesantren Dahlan Semarang, Pondok Pesantren Mangkang Semarang, Pondok Pesantren Punduh Magelang, and Pondok Pesantren Gondanglegi Nganjuk. However *Rihlah 'ilmiah* stated that he did not spend much time in these pesantren. (Bizawie, 2016: 103).

At the time of the physical revolution of 1945, Syaikh Ihsan also had an important role in the struggle of the nation. Pesantren Jampes has always been a place for transit of warriors and republican guerrillas who were about to attack the Dutch. At Pesantren Jampes, they ask for the blessing of Syaikh Ihsan before continuing the journey. In fact, several times Syaikh Ihsan also sent his students to join the fight in the front line. If the villages around the pesantren become a battleground, the displaced population will choose Pesantren Jampes as the safest location, and Syaikh Ihsan open the gates of his pesantren wide.

Some of Syaikh Ihsan's disciples who inherited and continued their struggle in preaching through pesantren are Soim, a caretaker of pesantren in Tanggiri Tuban, Zubaidi of Mantenani Blitar, Mustholih of Kesugihan Cilacap, Busyairi of Sampang Madura, Hambili of Plumbon Cirebon, K.Khazin Tegal, and others. His works, among others, *Taṣriḥ al-Ibarat* (*syarah* from the book *Naṭījah al-Miqāt* by Ahmad Dahlan Semarang), published in 1930 as thick as 48 pages. This book reviews astronomy, *Sirāj al-Ṭalibīn* (*syarah* of Imam al-Ghazali's *Minhāj al-Abidīn*), published in 1932 as thick as ± 800 pages. This book covers

sufism. *Manāhij al-Imdād* (*syarah* from the book of *Irsyad al-'Ibād* by Syaikh Zainuddin al-Malibari), published in 1940 as thick as \pm 1088 pages, explains Sufism, *Irsyad al-Ikhwan Bayan Hukmi al-Qahwah wa al-Dukhan* (adaptation poetic/plus *syarah*) from the book of *Tazkirah al-Ikhwan Bayani al-Qahwah wal Dukhan* by Ahmad Dahlan Semarang), no date., thickness \pm 50 pages. This book talks about the polemics of the law of smoking and drinking coffee (Bizawie, 2016: 105).

His work, *Sirāj al-Ṭalibīn*, which consists of two volumes, is not only taught in the archipelago, but also abroad, such as Egypt and Morocco, and made reference by some world libraries both East and West. This is the figure expressed by Abdurrahman Mas'ud (2004), "*Traditional is not intellectually conservative, as evidenced by the strong traditions of the Islamic world, as well as the diligence and perseverance of seeking knowledge, the students who are hungry for science. the function of Islamic teachings at the hands of the 'ulama' suggests that the intellectual dynamism within this community remains its essence, unshakable for centuries*".

Syaikh Ihsan's sufism of fusha allows his work, *Sirāj al-Ṭalibīn*, to be read by enthusiasts and observers of the Sufism world, especially the Sufism of Ghazalian, whereas, as an interpreter of the concepts of Sufism, the locality of Syaikh Ihsan necessitates influence on his interpretations which then can be categorized as local interpretation model of Sufism (local sufism). (Wasid, 2016).

Sirāj al-Ṭalibīn (lantern for the seekers of Allah's way) is the *syarah* of the work of al-Gazali priest, *Minhāj al-'Abidīn* (the path for worshipers). Seen from the title *Sirāj al-Ṭalibīn*, it seems that the work of Syaikh Ihsan is like a lamp for those who crave self-closeness to Allah SWT. This work in printed version consists of two volumes with a number of pages over 1000 with reviews using standard Arabic (fusha). His extensive and straight forward overview of the book of *syarah* is increasingly easy to understand, especially in the context of facilitating the understanding of Al-Ghazali's work, *Minhāj al-'Abidīn* which in printed version consists of only 93 pages.

Syaikh Ihsan has given way in the values of Sufism grounded, easy to apply and digest for human life. Sufism is not narrowly interpreted only to bring individuals close to Allah SWT, but has a concern for the social condition of his community, especially in order to alleviate all the social diseases that befall him. He invites those who walk the path of Sufism to the degree of Allah's *Ma'rifat* to continue to place the message of peace and compassion as an integral part of every journey.

According to Syaikh Ihsan, "It should be for everyone to love his brother to emulate him (His attributes). Ka'ab al-Ahbar said In the Gospels it says 'As you are pitied, you will have mercy. how can you expect love from God, while you are not spreading affection to His servants' "(Wasid, 2016). This expression contains the principles of nobleness in the context of social life. Every individual who is committed to keeping harmony with God through total and unconditional obedience, is obliged to keep harmony with others. It is understood that spreading love and harmony to others is nothing but being in order to imitate "the greatness of His attributes, the nature of *al-raḥmān* and *al-raḥīm*".

In its implementation, Syaikh Ihsan also involved in providing solutions in the face of war against invaders, especially after the resolution of Jihad was launched on October 22, 1945. This shows the ability of Syaikh Ihsan to internalize and externalize the values of Sufism so that it is not only oriented towards the attainment of individual piety to the ultimate happiness (*ma'rifat Allāh*), but also social piety by responding directly to the social life of the society which in general face the pressure of the invaders at that time. This message is actually implied from the beginning in *Sirāj al-Ṭalibīn*, which he asserts that the manifestation of the sincerity of religious people is the necessity of presenting divine attributes in humanitarian practice, for example the nature of his affection is applied as the ethical framework for human beings to always put their loving attitude towards others (Wasid: 2016).

The thought of Sufism of Syaikh Ihsan is the process of interpretation of earlier Sufism, especially Sunni-Ghazalian Sufism, but there is an element of locality that accompanies the process of Ghazalian's interpretation of

Sufism. The presence of *Sirāj al-Ṭalibīn* in the context of the intellectual tradition of pesantren, as well as in the framework of Islamic Nusantara's up heaval, is in order to confirm the commitment of Syaikh Ihsan, to the study and practice of the Sunni sufism model Imam al-Ghazali.

M.C. Ricklefs (2012), an Indonesianist from Australia, mentions that Pesantren Jampes also contributed greatly in delegating his 'santri' to participate in initiating the spirit of *jihād* (holy war) against the invaders, especially when the *jihād* spirit was simultaneously aroused by Hadratush Syaikh Hasyim Asy'ari through the '*Resolusi Jihad*' on October 22, 1945 which has been agreed by all elements of *santri* (students), a fatwa whose content affirms the obligation of Muslims to defend the Unitary State of all forms of petition. Not only that, the pesantren Jampes - as well as some pesantren in Kediri such as Lirboyo and Bendo pesantrens have revealed their faces not only as a place of cadres of *Ahl al-Sunnah wa al-Jama'ah* cadres, but also the military headquarters of the Laskar Hizbullah.

One of Syaikh Ihsan's inheritance is to provide steps in internalizing and externalizing the values of Sufism so that it is not only oriented towards the attainment of individual piety, ie. in order to the ultimate happiness (*ma'rifat Allah*), but also social piety with responding directly to the social life of the people who generally face the pressure of the invaders. It is this heritage that is actually implicit in *Sirāj al-Ṭalibīn*, that the manifestation of the sincerity of religious people is the necessity of presenting divine attributes in humanitarian practice, for example the nature of his affection is applied as the ethical framework for humans to always begiving priority to loving others (Ihsan: 1984).

According to Syaikh Ihsan, Islamic values teach that good words, helping the weak, and avoiding the painful things of others are part of worship (*sadaqah*). Thus, doing the deeds is as important as doing prayer, zakat (paying tax), fasting and hajj (pilgrimage). Therefore, the *jihād* of one of its functions is to help the oppressed, at the same time to make the colonizer not to perpetrate continuous oppression to others because oppression is against the human values.

Syaikh Ihsan's commitment to the practices of sufism and fiqh shows his attitude to be in the framework of moderate ways of thinking, that is always the paradigm of thinking which views the matter not in the extreme frames, both the extreme right and the extreme left, which in the theological framework becomes portraits of *Ahl al-Sunnah wa al-Jama'ah*. Therefore, fighting against invaders is an individual's obligation in fiqh, as well as sufism in order to confirm the moral revolution (*al-taurat al-ruhiyyah*). As well as in interpreting the concept of *zuhud*, he always stressed not to act extreme by leaving, even forbid, as well as the concept of *tawakkal*.

According to him by quoting Farghali "Sufism encourages people not only to do something that is obligatory for them, but to make them constantly dissolve and contribute to life in general with real spirit and power", Syaikh Ihsan wants to emphasize the activity of Sufism not to seek individual shelter, but also social shade with the involvement of Sufism practitioners to contribute in solving humanitarian problems. This is a way of not being easy to be extreme, which is actually part of a moderate and tolerant attitude.

Thus, Syaikh Ihsan is a portrait of a number of Sufi figures who are able to ground the values of Sufism as a framework of ethics for the perpetrators to continue to create a peaceful and free social space of oppression, in addition to continuing to hone inward in order to always have strong connections with God as a source of knowledge and the purpose of true love.

Revitalization of Identity

Identity is a characteristic that marks a person, a group of people, or a nation. If that characteristic belongs to a nation, it must be a sign of the national identity. As well as other nations, the Indonesian nation also has its identity distinguishes from other nations in the world. Identity also shows the existence of the Indonesian nation among other nations. If the identity of the nation began to fade, it is possible that Indonesia as a nation will fade, not even closed the possibility of endangered in the flow of global culture. Therefore, it is necessary to make efforts to keep our

nation's identity alive among other nations of the world. In the context of such global life, an artifact, manuscript, heritage, traditions and other inheritance are essential to increasingly discover values to revitalize national identity, as well as a symbol of national sovereignty.

In this regard, the legacy of 'tasawwuf akhlaqi' from the two scholars of the Nusantara above has shaped and enriched the elements of the nation's cultural wealth, cultural arts, customs or traditions, values, and cultural behaviors that need to be preserved and developed as reflecting symbols national identity, both in relation to local identity and national identity. The legacy is a local wisdom that can be a symbol of national identity. Both have provided the foundation of morality, the ladder attains morally perfect and the way to build a harmony, tolerant and moderate life. They emphasize the balance between individual piety and social piety.

Conclusion

The heritage of Syaikh Sholeh Darat and Syaikh Ihsan Jampes became the entrance to map the genealogy of thought, the historical foundation and the empirical formula in recognizing the identity of a religious nation. Tasawuf akhlaqi that has been developed by both scholars is a heritage/legacy from previous scholars that helps shaped and sustained the identity of the nation today. The legacy of tasawwuf akhlaqi which combines individual piety and social piety has become one of the foundations of massively constructed Indonesian identity, which later became the foundation of Indonesian Islam today, that is tolerant, moderate, peaceful and opened. It is the legacy that has become the main capital of the founding fathers in building nation-state (nation state) of Indonesia.

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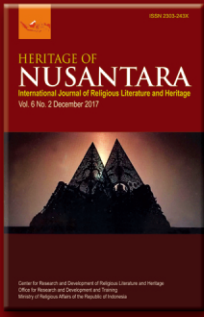
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Prof. Dr. Ir. Husein Avicenna Akil, M.Sc.;
NIP 195604111984121001



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