



MANUSCRIPT STUDY OF THE *HIKAYAT BANJAR* : EXCAVATION OF ISLAMIC HISTORICAL SOURCES OF THE ARCHIPELAGO

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Abstract

The *Hikayat Banjar* manuscript is an ancient handwritten manuscript that contains important historical information to be studied. This manuscript is key in the study of the social history of the Banjar kingdom and in this research is used as the main material for exploring the Islamic history of the archipelago. The research on the *Hikayat Banjar* manuscript can be considered to bring new nuances to the discourse on the history of Islam in the archipelago. This research is a qualitative study using a philological approach in which researchers will conduct manuscript inventory, manuscript description, manuscript & text comparison, to present text editing before analyzing it. Since in this research the *Hikayat Banjar* is positioned as a source of Islamic history, the researcher seeks to examine in detail Islamic data related to normative teachings and Islamic culture which can then be translated into an analysis of social history and the history of Islamic institutions. From the research on these 2 reviews of the *Hikayat Banjar*, Islamic factors were found in the form of; 1) Arabic words or sentences and, 2) There is Islamic content in the arrangement of the *Hikayat Banjar* episodes which are detailed in the following phases; a) Pre-Islamic phase b) Introduction of Islam phase c) Formation phase of Islam in the Banjar Kingdom, and d) Post-Islamization phase, and 3) The Walisongo story in the *Hikayat Banjar*.

Keywords: *Manuscript, Hikayat Banjar, review.*

Abstrak

Naskah Hikayat Banjar merupakan naskah kuno tulisan tangan yang mengandung informasi sejarah yang penting untuk dikaji. Naskah ini menjadi kunci dalam kajian sejarah sosial kerajaan Banjar dan dalam penelitian ini digunakan sebagai bahan utama untuk menelusuri sejarah Islam Nusantara. Penelitian terhadap naskah Hikayat Banjar ini dapat dianggap membawa nuansa baru dalam wacana sejarah Islam di Nusantara. Penelitian ini merupakan penelitian kualitatif dengan menggunakan pendekatan filologi dimana peneliti akan melakukan inventarisasi naskah, deskripsi naskah, perbandingan naskah dan teks, hingga menyajikan suntingan teks sebelum melakukan analisis. Karena dalam penelitian ini Hikayat Banjar diposisikan sebagai sumber sejarah Islam, maka peneliti berupaya mengkaji secara detail data-data keislaman yang berkaitan dengan ajaran-ajaran normatif dan kebudayaan Islam yang kemudian dapat diterjemahkan ke dalam sebuah analisis sejarah sosial dan sejarah lembaga-lembaga Islam. Dari penelitian terhadap 2 tinjauan terhadap Hikayat Banjar ini, ditemukan faktor-faktor keislaman berupa; 1) Kata-kata atau kalimat-kalimat berbahasa Arab dan, 2) Adanya muatan-muatan keislaman dalam susunan episode Hikayat Banjar yang dirinci dalam beberapa fase sebagai berikut; a) Fase pra-Islam b) Fase masuknya Islam c) Fase terbentuknya Islam di Kerajaan Banjar, dan d) Fase pasca-Islamisasi, serta 3) Kisah Walisongo dalam Hikayat Banjar.

Kata kunci: Naskah, Hikayat Banjar, tinjauan.

INTRODUCTION

Karel A. Steenbrink states that efforts to find an image of a character can be traced in two ways. The first way is through internal sources, namely looking for information from the works written by the character himself. The second way is through external sources, namely looking for data from stories or writings of his descendants and people who came later.¹ In regional historical research, the first method or internal source is reflected in the research of manuscripts in region, while news obtained through manuscripts outside the region becomes the second method or external source. This *lacuna* of internally sourced historical research is one of the challenges for "*urang Banjar*" to uncover its historical identity.²

One important historical source that is still not maximized is manuscripts or ancient manuscripts.³ Ancient manuscripts or manuscripts based on Law Number 43 of 2007 concerning Libraries, article 1 paragraph 4 are written documents that not printed or not reproduced by other means, both domestically and abroad that are at least 50 (fifty) years old, and have important values for national culture, history, and science.

It seems that the above statement is in line with the statements of philologists Henri Chambert-Loir & Oman Fathurahman regarding the cultivation of Nusantara manuscripts. They mentioned one of the reasons for the importance of working on manuscripts is because manuscripts hold abundant information, but have not been much worked on by experts, in this case there are thousands of Indonesian manuscripts that have not been worked on.⁴ Not to forget the figure of Indonesian Islamic *Archaeology*, Uka Tjandrasmita, repeatedly expressed this opinion in several of his writings, including in his book entitled *Islamic Archaeology of the Archipelago*⁵ and in a book entitled *Classical Manuscripts and their Application for Historical Studies in Indonesia*.⁶

Based on the statements of these experts, historical studies should indeed use manuscript sources if they want a very authentic and more valid source that is part of *first-hand knowledge* besides archives.⁷

The presence of historical works that use internal manuscript sources that carefully process and analyze these data sources is very important and will be the main complement to the many pseudo-historical writings written using oral sources and added with elements of

¹ Karel A. Steenbrink mentions the source position theory above to explain the history of Sheikh Muhammad Arsyad al-Banjari who had a number of works that sometimes contained information about him, as an internal source, and historical data written from stories from his children and grandchildren, as an external source. See Karel A. Steenbrink, *Beberapa Aspek tentang Islam di Indonesia abad 19* (Jakarta: Bulan Bintang, 1984), 91.

² This paper uses the word Banjar to describe the geographical area of South Kalimantan and its surroundings, as it is felt to better represent the socio-cultural boundaries that have developed in this region.

³ Ancient manuscripts in this paper will be referred to mostly by the word manuscript.

⁴ Henri Chambert-Loir & Oman Fathurahman dalam *Khazanah Naskah: Panduan Koleksi Naskah-Naskah Indonesia Sedunia* (World Guide to Indonesian Manuscript Collections) (Jakarta: Yayasan Obor Indonesia-EFEO, 1999), 19-20.

⁵ *Arkeologi Islam Nusantara* (Jakarta: Gramedia, 2009), 196.

⁶ *Naskah Klasik dan Penerapannya bagi Kajian Sejarah di Indonesia* (Jakarta: Puslitbang Lektur dan Khazanah Keagamaan Kemenag RI, cet. II, 2012), 25.

⁷ Mona Lohanda, *Membaca Sumber Menulis Sejarah* (Yogyakarta: Penerbit Ombak, 2011), 5.

fiction from the author.⁸¹⁰ The urgency of historical research using manuscript sources is not only important for the history of the archipelago or Indonesian National History but is also very important for the study of local histories, with a smaller and more specific scope so as to produce works with more detailed historical statements.

HISTORICAL STUDY OPPORTUNITIES FOR RESEARCHERS

In reality, the history of Banjar still contains historical statements that are inconsistent and open to debate. For example, the statement about Islamization in the Banjar kingdom, which some historians claim occurred on 24 September 1526, coinciding with 6 Zulhijjah 932 AH, was later used by the local government as the anniversary of Banjarmasin City.

The historical statement on the Islamization of the Banjar Kingdom on 24 September 1526 is attributed to Anton Abraham Cense, who wrote *De kroniek van Bandjarmasin*, C.A. Mees, 1928.⁹ Later this statement was referred to in several official institutional statements and in scientific writings. This historical date also appears in the book *Sejarah Banjar* released by the South Kalimantan Balitbangda in 2003.¹⁰

Idwar Saleh in his work *"Banjarmasin, A View of the Rise of the Kingdom of Banjarmasin, its Position, Function, and Meaning in Indonesian History in the Seventeenth Century"*, 1958, mentions a date that is not much different from the one mentioned above, namely September 26, 1526.¹¹

A different statement can be seen in Amir Hasan Kiai Bondan's *Suluh Sedjarah*, 1953. Amir Hasan states that in 1595 the Kingdom of Negara Daha, the forerunner of the Banjar Kingdom/Sultanate, was ruled by Pangeran Samudera or Sultan Suriansyah. Amir Hasan in this case does not mention the date and month, but his statement was later welcomed and quoted by other authors, including Kiai Haji Jumri Bin Haji Roys, *History of the Banjar Kingdom*, 1975.

Some other works tend not to mention dates and years in the history of the Banjar's Islamization process, for example, this is illustrated in the following *Risalah Syajarat al-Arsyadiyah*, by Shaykh Abdurrahman Sidiq Sapat:

"...to state the origin of the kings of Banjar and the descendants of those who ruled their country. Syahdan, as for the origin of the kings of the Banjar State who brought the faith to the holy religion, the religion of the Prophet Muhammad sallallahu 'alaihi

⁸ Many works of this literary-historical genre have been published, such Putra Gara, *Kesatria Khatulistiwa* (Bandung: Mizan Pustaka, 2011). In the case of the history of Banjar figures, there is the hagiographic work written by Tim Sahabat, *Manakib Datu Sanggul*, an 18th century figure. In the introduction to this work, Tim Sahabat states that this information was obtained from the writings of Mawardi Lasan, which were collected from word of mouth. Tim Sahabat, *Manakib Datu Sanggul* (Kandangan: Sahabat, 2011), v.

⁹ This source tells us that Pangeran Samudera embraced Islam and took the title Sultan Suriansyah (1526-1550). Patih Masih's house was turned into a palace, and the paseban, pagungan, sitilohor (sitinggil), fort, market and mosque (Sultan Suriansyah Mosque) were also built. The mouth of the Kuin river was covered with a niche (trucuk) of ilayung trees to protect the palace from enemy attacks. Near the mouth of the Kuin river is the house of the syahbandar, Goja Babouw Ratna Diraja a Gujarati.

¹⁰ Tim Penulis Sejarah Banjar, (Balitbangda Kalsel, 2003), 95.

¹¹ See Yusliani Noor, tesis, *Islamisasi Banjarmasin (Abad XV-XIX)* (Banjarmasin: Unlam, 2011), 18.

wasallam, that was Sultan Suryan Syah whom people called Sultan Batu Habang. Then Sultan Suryan Syah begat Sultan Rahmatullah, and....."¹²

Yusliani Noor in her recent work on the Islamization of Banjar, *Islamization of Banjar (XV-XIX Centuries)*, 2011, also does not mention specific dates and years, she only writes that in 1542, the Banjar Sultanate as an Islamic sultanate was established.

From the reality of history writing above, we can see the opportunity for Banjar millennials to participate in exploring history and provide their own historical propositions and hypotheses, and hopefully even become the authoritative mecca of Banjar history.

Studies of Banjar *Hikayat* Manuscripts

Banjar is fortunate to have a local historiography treasure in the form of a *Hikayat* manuscript¹³ known as *Hikayat* Banjar, and it is through this source that the writing of Banjar history in the mid-19th century began to develop.

The Banjar saga has been extensively studied by Western researchers. J.J. Ras states that the first publication relating to the content of the Banjar saga was J. Hageman's 1857 work, *Contribution to the History of Borneo*. Furthermore, in 1860, van der Ven also published an article entitled *Notes on the Realm of Bandjermasin*.¹⁴ In 1861, J. Hageman continued his writing with the title *Historical Notes on Southern Borneo*.

In 1877, F.S.A. de Clercq published the *Earliest History of Bandjarmasin* whose main source was the same manuscript used by J. Hageman. He compared it with the manuscript in the *Koninklijke Bataviaasch Genootschap van Kunsten en Wetenschappen*.¹⁵

In 1899, J.J. Meyer published his work entitled *Contribution to our Knowledge of the History of the Former Realm of Bandjar*. It was based on a manuscript in his possession and contained an incomplete text and a synopsis derived from the various oral traditions he recorded in Tanjung and Kalua.¹⁶

According to Ras, an important work in the exploration of the Banjar *Hikayat* is A.A. Cense's dissertation entitled *The Chronicle of Bandjarmasin* published in 1928. Cense's publication was able to replace all the works related to the Banjar *Hikayat* above.¹⁷

¹² Abdurrahman Siddiq, *Syajarat al-Arsyadhiyyah*. Singapura: al-Ahmadiyah, 1356 H.

¹³ Besides hikayat, the names given to these local historiography texts include *babad*, *chronicle*, *tambo*, *sajarah* and *carita*.

¹⁴ Van der Ven's article is intended to support information about the royal government. He refers to some semi-historical data obtained through manuscripts and given to the government in 1848.

¹⁵ *Koninklijke Bataviaasch Genootschap van Kunsten en Wetenschappen*, according to Ras at that time called the Indonesian Cultural Institute, was founded on April 24, 1778, this institution became the forerunner of the National Library (Perpusnas) and is now called the National Library of the Republic of Indonesia (PNRI).

¹⁶ Tanjung and Kalua/Kelua are two regions in the north of South Kalimantan. Tanjung is about 40 KM north of Amuntai and is thought to be the territory of the Dipa Kingdom. Kalua is about 20 KM from Amuntai and lies between Amuntai and Tanjung.

¹⁷ See J.J.Ras, *Hikajat Bandjar; a Study in Malay Historiography* (The Hague: Martinus Nijhoff, 1968), 3.

Ras's work, *Hikajat Bandjar; a Study in Malay Historiography*,¹⁸ itself is a very comprehensive philological work dissecting the *Hikayat Banjar* manuscript. It is certainly more complete than what is presented in *The Chronicle of Bandjarmasin* by A.A.Cense.

The most phenomenal work on the manuscript of *Hikayat Banjar* so far is J.J. Rass' *Hikajat Bandjar; a Study in Malay Historiography* (1968). This work is a complete philological work on the *Banjar Hikayat* manuscript.

Based on the collection, Ras categorized the *Banjar Hikayat* manuscripts into two major groups, firstly Indonesian manuscripts, secondly European manuscripts. Most of the Indonesian manuscripts are in Jakarta, while most of the European manuscripts are in Leiden. All European manuscripts are copies of manuscripts stored in several places in Indonesia.¹⁹ Ras added that in some cases the original manuscripts that have been copied still exist, while in other cases they are lost.²⁰

The manuscripts of *Hikayat Banjar* in Jakarta have been identified by van Ronkel and included in the *Catalogus der Maleische Handschriften in het Museum van het Bataviaasch Genootschaap van Kunsten en Wetenschaapen* published in 1909.

In the *Master Catalogue of Nusantara Manuscripts Volume 4*, the manuscripts of the *Banjar Hikayat* in Jakarta are included in the Malay Collection manuscript group with the code **ML**, except for one manuscript of the *Banjar Hikayat* included in the Von de Wall collection which uses the code **W**.²¹ Since being catalogued by van Ronkel until today, these manuscripts have 3 forms of coding, namely the code with Roman numerals as in the van Ronkel Catalogue, the code **BG** or **Bat.Gen.** which stands for *Bataviaasch Genootschaap*, and finally with the code **ML** or **W**.

The following are the call numbers of the *Banjar Hikayat* manuscripts kept at PNRI Jakarta:

- a. ML 2 / Bat. Gen.2 / Van Ronkel catalog no. CCCXLVI.
Measures 16.5x10 cm, 513 pages, 9 lines per page, has a date of November 19, 1828.
- b. ML 43/ Bat. Gen.43/ CCCXLVII.
Measures 32x 20 cm, 72 pages, 30 lines per page, incomplete, and contains Javanese.
- c. ML 44/ Bat. Gen.44/ CCCLIII.
Measuring 32x 20 cm, 51 pages, 18 lines per page, this manuscript is a summary of a long story.
- d. ML 48 / Bat. Gen.48 / CCCXLVIII.

¹⁸ This work was Ras' dissertation at the Rijksuniversiteit, Leiden, in 1968.

¹⁹ J.J.Ras, *Hikajat Bandjar*, 201.

²⁰ As already mentioned, it is very difficult for the author to find the existence of ancient manuscripts or manuscripts of the *Banjar Hikayat* in the area where the story of the *Banjar Hikayat* is set, namely South Kalimantan.

²¹ These code abbreviations are explained in T.E.Behrend, ed.. *Katalog Induk Naskah-naskah Nusantara Jilid 4: Perpustakaan Nasional Republik Indonesia* (Jakarta: Yayasan Obor Indonesia-EFEO, 1998), xiv-xxiii.

Measures 32x 20.5cm, 169 pages, 42 lines per page, written in Latin, contains Javanese, copied in 1859.

e. ML 124/ Bat. Gen.124/ CCCXLIX.

Measuring 32x 21 cm, 170 pages, dated 1229 AH (1813 AD), the manuscript is badly damaged. The PNRI catalog mentions only 86 pages.

f. ML 157/ Bat. Gen.157/ CCCL.

Measures 30x 21cm, 156 pages, 20-23 lines per page.

g. ML 218/ Bat. Gen.218/ CCCLI.

Measures 33.5x 21 cm, 186 pages, 21 lines per page, there is a Malay dialect in the manuscript.

h. W 200 (van de Wall Collection)/ CCCLII.

Measures 18.5x 14.5 cm, 266 pages, 13 lines per page, copied in 1813. On page 261 begins the story of a physician's assistant who volunteered to become a doctor, apparently the same as the Leiden manuscript Or. 1702.^{22.(24)}

Manuscripts of the Banjar *Hikayat* in Europe, found in the Netherlands, West Germany and England, are as follows:

1. Netherlands:

a. Leiden University Library;

- 1). **Codex Or. 1701**, consisting of 298 pages, 13 lines per page, dated January 11, 1828.
- 2). **Codex Or. 1702**, consisting of 265 pages, 13 lines per page, dated December 2, 1844.
- 3). **Klinkert 8**, consisting of 305 pages, 13 lines per page, dated October 2, 1834, is from the collection of H.C. Klinkert which was given to the Leiden University Library.
- 4). **Codex Or. 3211**, 148 pages, 38 lines per page, written in Latin, presumably a copy of Codex Or. 11006.
- 5). **Codex Or. 11006**, 130 pages, 43 lines per page, written in Latin, presumably copied from Ryland Malay.4. All of the above manuscripts are complete I review texts.
- 6). **Codex Or. 3214**, **Codex Or.3343**, and **Codex Or.5634**, all three are only incomplete fragments of the *Hikayat* Banjar text.

²² This information is taken from J.J.Ras, *Hikajat Bandjar*, 201-202, supplemented by information in the *Catalog Induk Naskah-naskah Nusantara Volume 4: PNRI*, 279, 280, 282, 283, 285, and 332.

7). **Codex Or. 6664**, is the complete manuscript of review II.

- b. KITLV (Royal Library of the Institute of Anthropology and Linguistics), Leiden; KITLV Or. 148^{23 25} or **Codex. Mal. CX**,^{24 26} full text of review I.
- c. In the private possession of Prof. G. F. Pijper, one manuscript contains the complete text of review I.
- d. In the private possession of Prof. A. A. Cense, one manuscript contains the complete text of review II.

2. Germany:

- a. *Universitätsbibliothek, Tübingen*; **Schoemann V, 1**, full text of review I.

3. English:

- a. British Museum, London; **Add.12392**, complete manuscript Review I. The manuscript is entitled *Hikayat Raja-raja Banjar dan Kotaringin*, also called *Hikayat Lambu Mangkurat*. This manuscript was copied from an original from Kota Waringin, dated 1231 AH (1815 AD).²⁵
- b. John Rylands Library, Manchester; **Rylands. Mal. MS.4 (Malay 4)**,^{26 28} copied in Banjarmasin on 9 Jumadil Akhir 1264 AH (in 1847), full text of review I.^{27 29}

The *Hikayat Banjar* manuscript has received attention from European scholars since the early 19th century. Around 1815, Thomas Stamford Raffles asked the Sultan of Pontianak to make a copy of this manuscript. Raffles' initiative resulted in the oldest *Hikayat Banjar* manuscript being kept at the British Museum in London.^{28 30} The most comprehensive research on the *Hikayat Banjar* manuscript is by J.J.Ras printed in 1968 under the title *Hikajat Bandjar A Study in Malay Historiography*.

Ras used European manuscripts of *Hikayat Banjar* as primary sources his research. He used the codes A, B, C, D, E, F, G, H, and S for the source texts used.²⁹

²³ See Teuku Iskandar, *Catalogue of Malay, and Minangkabau, and South Sumatran Manuscripts in The Netherlands, Volume Two*, (Leiden: Universiteit Leiden, 1999), 792, and E.P.Weiringa, *Catalogue in Malay and Minangkabau Manuscripts, in The Library of Leiden University and Other Collections in The Netherlands, Volume Two* (Leiden: Leiden University Library, 2007), 53.

²⁴ Compare with S. Van Ronkel, *Aanvulling Maleische en Minangkabause Handschriften* in *BKI*, 103, 1947, 564-565.

²⁵ M.C. Ricklefs, P. Voorhoeve, and Annabel Teh Gallop, *Indonesian Manuscripts in Great Britain, A Catalogue of Manuscripts in Indonesian Languages in British Public Collections, New Edition with Addenda et Corrigenda*, (Jakarta: EFEO-PNRI-Foundation Pustaka Obor Indonesia, 2014), 109.

²⁶ In Juynboll's manuscript catalog at JRUL as cited by Ras it is written with Malay 5 while in the new edition catalog of M.C. Ricklefs, P. Voorhoeve, and Annabel Teh Gallop is written with the code **Malay 4**, this is supported and confirmed by Weiringa with *Malay 4 not 5 as Ras*. See Weiringa, *Catalogue in Malay and Minangkabau*, 53 and M.C. Ricklefs, etc., *Indonesian Manuscripts in Great Britain*, 130.

²⁷ Ras, *Hikajat Bandjar*, 202.

²⁸ See Ras, *Hikajat Bandjar*, 1.

²⁹ Ras, *Hikajat Bandjar*, 202-216.

Ras diagrammed the above manuscripts to determine the position and relation of copying and to find the *archetype of Hikayat Banjar*. However, he has not found and has not determined which manuscripts can be considered.³⁰

Ras's work not only presents a very good transcription of the *Hikayat Banjar* as a philological text edit with a complete *apparatus critique*³¹, but also manages to identify the text well and he has also attempted to connect it with other regional historical texts.³²

Hikayat Banjar In Banjar

In terms of quantity, the number of manuscripts of *Hikayat Banjar* is quite large so that this manuscript has quite a lot of manuscript variants as well. However, up until the time this paper was written, the manuscript of *Hikayat Banjar* had not been found in South Kalimantan as the region that is the main location *setting for the story* in this *Hikayat*.³³

In terms of content, the manuscript text of the *Banjar Hikayat* can be divided into several versions and several different titles or names. J.J. Ras himself has divided the content of the *Banjar Hikayat* manuscript text into two versions which he calls Review I and Review II.³⁴

³⁰ Ras, *Hikajat Banjar*, 222.

³¹ Apparatus criticism is comparative material that accompanies the presentation of a manuscript. The content of the criticism apparatus is any changes (*conjectura*) reduction (*eliminatio*) or addition (*divination*) made by the researcher as a scientific responsibility in a study of a manuscript. The criticism apparatus contains reading abnormalities in the form of spelling variations, words and gtras contained in comparative texts. The discussion of corrections can be in the form of corrections, additions, deletions or changes to the reading of the base text.

³² See the themes in *Hikajat Banjar*, such as *Parrals with other Malay and Javanese Stories*.

³³ The author has so far tried to search in several places where manuscripts are usually kept, such as libraries, regional archives, and museums, both provincial museums and museums of historical locations such as the museum located in the area of the tomb of Sultan Suriansyah in Kuin and the Candi Agung museum in Amuntai, but the author did not find a single manuscript of *Hikayat Banjar*. For the purpose of this research, the author has also tried to find individuals who are suspected of owning the manuscript. As written on the introduction page in one of the transcription works of the *Hikayat Banjar* manuscript by the State Museum of Lambung Mangkurat, which explains that in South Kalimantan there are still several manuscripts (*Hikayat Banjar*), but the exact number has not been registered and one of those who owns it is Kiai H. Hanfiah in Amuntai. Unfortunately, the Lambung Mangkurat State Museum itself does not yet have photocopies of the manuscripts mentioned above. The author personally tried to ask several parties and traced until he met Mr. Abdul Lathif who is one of H. Hanfiah's children (alm). He explained that the manuscript had been photocopied and given to Mr. Adam Malik when he served as the 4th Vice President of the Republic of Indonesia, while the original manuscript is now unknown because it was loaned to someone through another heir who has now passed, so the person who borrowed the manuscript at this time also cannot be identified.

³⁴ The definition and difference between Review I and Review II can be explained briefly that Review I is a manuscript that usually uses the name or title *Hikayat Raja Banjar and Kotaringin* and the like, the content of the text begins with a story about the character Saudagar Mangkubumi who is the father of Empu Jatmika, and this version is the focus of J.J. Ras's research. Whereas Review II usually uses the title *Tutur Candi* or *Hikayat lambung Mangkurat* and the like, the content of the text begins with a story about Saudagar Jantam who has 5 children namely Saudagar Keling, Saudagar Mangkubumi, Empu Jatmika, Dewi Gumilir, and Dewi Sari Djaya and involves other characters such as Sultan Iskandar Zulkarnain, Batara Bisnu (Lord Vishnu?), and the Present Prophet. Compare Johannes Jokubus Ras, *Hikajat Banjar; a Study of Malay Historiography* (The Hague: Martinus Nijhoff, 1968), 20-21, with M. Idwar Saleh, *Tutur Candi Sebuah Karya Sastra Sejarah Kalimantan Selatan*, (Jakarta: Proyek Penerbitan Buku Sastra Indonesia dan Daerah, 1986), 7-19.

The names given to this manuscript include: *Hikayat Raja- Raja Banjar dan Kotaringin*, *Raja Banjar dan Kotaringin*, *Hikayat Asal Kejadian Negeri Banjarmasin*,³⁵ *Hikayat Lambung Mangkurat*, *Ceritera Lambung Mangkurat*, *Tutur Candi*, and *Turunan Raja-Raja Banjar dan Kotawaringin*.³⁶

There are several works of local figures that resulted from interaction with the *Hikayat Banjar* text or interaction with the research results that are its derivatives, among others;

- a. *Lambung Mangkurat or Sedjarah Bandjar* by Anang Atjil (Kesumo Wiro Negoro), between 1930-1931.
- b. *Hikajat Lembu Mangkurat* by Gusti Majur, 64 pages, contains a summary translation of A.A.Cense's Review I.
- c. *Lembu Mangkurat (Folk Tales from South Kalimantan)*, 50 pages, published by the Cultural Media Development Project of Directorate of Culture, Ministry of Education and Culture, Jakarta, 1975.
- d. *Tutur Candi*, translated by M. Idwar Saleh from a manuscript copied by Muhammad Seman dated January 16, 1937 published by the Indonesian and Regional Literature Book Publishing Project, 1986.

In the introduction to this book, it is written that this text is different from the *Hikayat Banjar*

J.J. Ras. The purpose of this statement is because J.J. Ras only transcribed Review I in its entirety, while this book only transcribes the manuscript in the version of Review II.

- e. *Hikayat Banjar and Kotaringin*, by Rosyadi, Sri Mintosih, and Soeloso, 1993, from manuscript version ML 48/ Bat.Gen.48 in PNRI, manuscript with Latin letters, copied in 1859, belongs to the category of Review version I.
- f. *Hikayat Banjar*, by Seri Penerbitan Museum Negeri Lambung Mangkurat 1, 1999, this book is also copied from the manuscript ML 48/ Bat.Gen.48 in PNRI as is Rosyadi et al.'s work, but written in the old pre-EYD spelling style. At the end of book is written the place and date, *Djakarta, August 1, 1965*, which may be the date of the actual of the book.³⁷

Of the many sources and studies in the research of the *Banjar Hikayat* manuscript, there is still nothing that can provide evidence or an established historical statement about the early history of the Islamization of Banjar as mentioned earlier. This seems to encourage the *sons of the banua* to participate in finding the manuscript and exploring the treasures of manuscript.

The role of researchers is highly anticipated to be able to be creative in finding *ultramodern* methods and ways of dealing with manuscript sources so that they can solve historical and other major .

³⁵ J.J.Ras, *Hikajat Bandjar*, 279-283.

³⁶ Introduction in Museum Negeri Lambung Mangkurat Publication Series 1, *Hikayat Banjar*, (Banjarbaru: Museum Negeri Prov. South Kalimantan Lambung Mangkurat: Banjarbaru, 1999), iii.

³⁷ The introduction of this book explains that in South Kalimantan there are still several manuscripts (*Hikayat Banjar*), but the exact number has not yet been registered. Seri Penerbitan Museum Negeri Lambung Mangkurat 1, *Hikayat Banjar*, (Banjarbaru: Museum Negeri Prov. South Kalimantan, 1999), vi.

CONCLUSION

This study reveals significant findings regarding the Hikayat Banjar manuscript as a key source in the historiography of Islam in the Banjar Kingdom. The research identifies Islamic elements within the text, including Arabic phrases and a structured narrative that outlines the phases of Islamization in Banjar. Additionally, the inclusion of Walisongo stories highlights the historical connection between Banjar and broader Islamic networks in the archipelago. Despite its historical value, the study finds inconsistencies in determining the exact date of Islamization, with different sources citing varying timelines. The implications of this research emphasize the need to revitalize manuscript studies as primary historical sources, reducing reliance on secondary narratives. It also encourages young scholars to engage in historical research, particularly in utilizing modern technological approaches for manuscript preservation and analysis. Given that most Hikayat Banjar manuscripts are stored outside Kalimantan Selatan, efforts in digitization and documentation are crucial to ensuring accessibility for local researchers and the broader academic community.

Furthermore, this study underscores the profound role of Islam in shaping Banjar's historical and cultural identity. By analyzing Hikayat Banjar, scholars can gain deeper insights into how Islamic teachings influenced governance, traditions, and societal structures in the region. The findings provide a foundation for further research on local Islamic historiography, demonstrating the importance of preserving and studying historical manuscripts as part of Indonesia's cultural heritage.

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