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HARMONIZING ISLAMIC VALUES AND LOCAL WISDOM: A FIQH ANALYSIS OF BANJAR TRADITIONS IN SABIL AL-MUHTADIN

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Abstract

This study aims to analyze the harmonization of Islamic values and the local wisdom of the Banjar community in South Kalimantan, particularly from the perspective of the Qur'an. The research focuses on the work of Sheikh Muhammad Arsyad Al-Banjari in the book *Sabil al-Muhtadin*, which serves as a primary reference in resolving tensions between Islamic law and local traditions. The method employed is a literature review with heuristic and hermeneutic approaches to interpret the texts in the book. The results indicate that Sheikh Arsyad successfully integrated local wisdom, such as the use of jamban, burial with tabala, as well as zakat laws and halal food, into the framework of Islamic law with contextual considerations. These findings affirm that Sheikh Arsyad's moderate and adaptive approach not only preserved the authenticity of Islamic teachings but also respected local culture. This research makes a significant contribution to understanding the dynamics of interaction between Islam and local wisdom, as well as its relevance to contemporary Muslim societies.

Keywords: Qur'an, local wisdom, *Sabil al-Muhtadin*, Sheikh Arsyad Al-Banjari, Islamic law.

Abstrak

Penelitian ini bertujuan untuk menganalisis harmonisasi antara nilai-nilai Islam dan kearifan lokal masyarakat Banjar di Kalimantan Selatan, khususnya melalui perspektif Al-Qur'an. Fokus penelitian adalah pada karya Syekh Muhammad Arsyad Al-Banjari dalam kitab *Sabil al-Muhtadin*, yang menjadi rujukan utama dalam menyelesaikan ketegangan antara hukum Islam dan tradisi lokal. Metode yang digunakan adalah kajian literatur dengan pendekatan heuristik dan hermeneutik untuk menafsirkan teks-teks dalam kitab tersebut. Hasil penelitian menunjukkan bahwa Syekh Arsyad berhasil mengintegrasikan kearifan lokal seperti penggunaan jamban, penguburan dengan tabala, serta hukum zakat dan makanan halal ke dalam kerangka hukum Islam dengan pertimbangan kontekstual. Temuan ini menegaskan bahwa pendekatan moderat dan adaptif Syekh Arsyad tidak hanya mempertahankan otentisitas ajaran Islam tetapi juga menghargai budaya lokal. Penelitian ini memberikan kontribusi signifikan dalam memahami dinamika interaksi antara Islam dan kearifan lokal, serta relevansinya bagi masyarakat Muslim kontemporer.

Kata Kunci: Al-Qur'an, kearifan lokal, *Sabil al-Muhtadin*, Syekh Arsyad Al-Banjari, hukum Islam.

Introduction

The significant development of Islam in South Kalimantan occurred during the reign of Sultan Tahmidullah II (Prince Nata Alam) between 1785 and 1808. This transformation was largely influenced by the arrival of a prominent scholar, Sheikh Muhammad Arsyad al-Banjari, who had returned after studying in the holy cities of Mecca and Medina.¹ As Islam continued to spread, the

¹ A. D. Miranti dan Lutfiah A, "Kesultanan Banjar: Peranan dalam Persebaran Islam di Kalimantan (Abad XVI M - XIX M)," *Jurnal Integrasi dan Harmoni Inovatif Ilmu-Ilmu Sosial (JIHIS)* 1, no. 2 (2022): 227–37, <https://doi.org/10.17977/um063v1i2p>.

people of South Kalimantan increasingly required accessible and relevant Islamic information to guide their daily worship practices and traditional routines.² For Muslim communities everywhere, religious information is a fundamental need, regardless of one's status or social class. It is essential to ensure that their way of life remains aligned with Islamic teachings.

This need becomes even more urgent when a gap arises between religious norms and entrenched local customs. Prior to the arrival of Islam, the people of South Kalimantan had long practiced inherited traditions shaped by their natural surroundings. These customs—maintained not merely by habit but by environmental necessity—prompted a pressing demand for Islamic perspectives that could help contextualize such practices.³

However, some religious rulings found in the Qur'an and Hadith do not always provide detailed guidance on specific local customs. For instance, in South Kalimantan, practices such as the use of the *jamban*—a small hut built on rafts near rivers for defecation—raised questions, especially since people often also use the area for ablution, washing clothes, and bathing. Another example is the use of *tabala*, a coffin used for burying the dead, which has sparked anxiety among local Muslims due to concerns over its religious permissibility. According to Suud (2020), Muslims must adhere to Islamic norms and legal frameworks in their daily lives.

Interestingly, Sheikh Arsyad, in his monumental work *Sabil al-Muhtadin*, issued legal opinions that allowed such practices, citing the need to harmonize Islamic law with the lived realities of the South Kalimantan community (Syekh Arsyad, 1259). Rather than labeling these customs as *makruh* (discouraged) or *bid'ah* (religious innovation), he preserved local wisdom by offering legal reasoning that aligned these traditions with Islamic principles. This demonstrated his commitment to safeguarding both Islamic orthodoxy and the cultural identity of his people.

As a *mujtahid*, Sheikh Arsyad was known for his moderate approach in conveying Islamic information.⁴ He incorporated elements familiar to the Banjar people, such as *jamban* usage and *tabala* burial, into his legal reasoning. Earlier scholars, particularly those from the Arab world, had often ruled these practices as *makruh* or even *haram*. Understandably, the Prophet Muhammad's era did not witness the same types of facilities or environmental conditions as those in Borneo. For example, the *jamban* floats along with river tides, causing its position to shift regularly.⁵ Similarly, scholars such as Imam Hanbali and Imam Malik held strict views regarding the use of coffins for burial, with Hanbali declaring it *makruh* outright and Malik describing it as contrary to optimal Islamic practice.⁶

What makes Sheikh Arsyad's approach compelling is how he addressed the unease among South Kalimantan Muslims regarding their cultural practices. His insights in *Sabil al-Muhtadin*

² Ahmad Fadillah, *Seni dan budaya dalam pengobatan tradisional banjar* (Nevada Corp, 2021), https://books.google.com/books?hl=en&lr=&id=E786EAAAQBAJ&oi=fnd&pg=PP1&dq=Kapuhunan+dalam+Perspektif+Hukum+Islam:+Kajian+di+Masyarakat+Banjar.+&ots=GB73yZ5-43&sig=JEqgs3VKrpPJFng3jxUw_8ZOgE.

³ Galuh Nashrullah Kartika Mayangsari Rofam, "Penerapan Konsep'Urf Dalam Kitab Sabil al-Muhtadin (Kajian Terhadap Pemikiran Muhammad Arsyad Al-Banjari)," *Al-Iqtishadiyah: Ekonomi Syariah dan Hukum Ekonomi Syariah* 4, no. 1 (2018): 1–19.

⁴ U. Madjid, "Efektivitas Program Penghapusan 1000 Jamban Apung Kabupaten Banjar," *Academika Praja* 4, no. 2 (2021): 42–51, <https://doi.org/10.36859/jap.v4i2.664>.

⁵ A. Pancasilawati, "Epistemologi Fiqih Sabil al-Muhtadin," *Mazabib Jurnal Pemikiran Hukum Islam* XIV, no. 1 (2015): 39–53, <https://doi.org/10.21093/mj.v14i1.333>.

⁶ A. Marsoof, "The Disposal of COVID-19 Dead Bodies: Impact of Sri Lanka's Response on Fundamental Rights," *Journal of Human Rights Practice* 13, no. 3 (2021): 669–89, <https://doi.org/10.1093/jhuman/huab030>.

reflect not only scholarly rigor but also an intimate understanding of Banjar society, shaped by its environment and traditions.

Several previous studies provide comparative context. Edwin & Rizky (2023) investigated local knowledge related to dam disasters, identifying environmental signs such as earthquakes, heavy rain, ground cracks, animal behavior, and sudden drops in temperature as indicators. This local knowledge is crucial for community preparedness. Baroroh (2024) focused on the preservation of indigenous myths in Dusun Kasuran, such as the taboo against sleeping on mattresses, which locals believe brings misfortune. The myth's survival depends on its transmission through indigenous knowledge exchange and documentation. Iqbal (2022) examined Arsyad al-Banjari's use of analogical reasoning (*qiyās*) to integrate Islamic jurisprudence with Banjar cultural realities. His study highlights how dialectical tools helped accommodate religious doctrine within local life.⁷

Compared to these studies, the present research seeks to identify Islamic information related to the legal status of local wisdom in South Kalimantan, particularly as codified in *Sabil al-Muhtadin*. While previous works have explored local disaster knowledge or indigenous myth preservation, this study aims to contextualize Islamic rulings within local practices. It provides religious clarity for customs that continue to this day and seeks to ensure that these practices align with Islamic law. Moreover, unlike Iqbal's study, which focused on methodological reasoning, this research delves deeper into the *substantive content* of Sheikh Arsyad's legal opinions on local customs.⁸

Galuh (2021), for example, examined al-Banjari's comprehensive discussion of zakat in *Sabil al-Muhtadin*, finding that his treatment was more detailed than in his earlier work *ash-Shirāṭ al-Mustaqim*. Though some interpretations seemed original, they often mirrored classical sources, reaffirming al-Banjari's firm adherence to the Shafi'i school. This current research takes a different path by focusing on the legal accommodation of local customs such as *jamban* use and *tabala* burial within Islamic jurisprudence.

Ultimately, this study contributes to the growing body of research on Islamic information grounded in local wisdom. By analyzing *Sabil al-Muhtadin*, the first Malay-language fiqh text and a key reference in Southeast Asian Islamic scholarship, it offers practical and theological clarity to contemporary Muslim communities still practicing inherited customs. The findings are expected to serve both as guidance for religious practice and as a scholarly contribution to the intersection of Islamic law and indigenous knowledge.

Methods

This study employs a literature review approach. The literature review method focuses on analyzing previous research related to a particular topic or variable by engaging in a systematic process of gathering sources, reading, note-taking, and managing research findings from selected

⁷ W. Baroroh, "Preservasi Pengetahuan Lokal Mitos di Dusun Kasuran Seyegan Sleman Daerah Istimewa Yogyakarta," *Jurnal Berkala Ilmu Perpustakaan dan Informasi* 20, no. 2 (2024): 65–81, <https://doi.org/10.22146/bip.v20i2.12695>.

⁸ M. Iqbal, *Arsyad Al-Banjari's Insights on Parallel Reasoning and Dialectic in Law: The Development of Islamic Argumentation Theory in the 18th Century in Southeast Asia* (Springer Nature, 2022), https://opac.uin-antasari.ac.id/index.php?p=show_detail&id=25649&keywords=.

reference articles.⁹ The primary objective of a literature review is to gain a comprehensive understanding of existing studies conducted by previous scholars.¹⁰

In conducting the literature review, the researcher goes beyond simply reading existing literature. The process involves summarizing, critically analyzing, and synthesizing the reviewed research articles in-depth. The results of these processes are then presented in the form of a scholarly paper, often categorized as a survey paper (Hart, 2018).

According to Lawrence Machi and Brenda McEvoy (2016), the steps involved in conducting a literature review include:¹¹

1. Select a topic – Identifying and determining the research topic.
2. Develop tools of argument – Constructing a well-grounded argument on the chosen topic, usually outlined in the background and literature review sections.
3. Search for articles – Finding relevant research articles that align with the research title and objectives.
4. Survey the literature – Organizing and paraphrasing the selected research articles.
5. Critique the literature – Evaluating and selecting the most relevant articles using identification, screening, eligibility, and inclusion criteria.
6. Write the review – Synthesizing and formulating the conclusions into a coherent and structured narrative.

The interpretation of all concepts found in Kitab Sabil al-Muhtadin is conducted using heuristic and hermeneutic methods. The heuristic method involves examining meaning through literal textual analysis and linking it to real-life experiences. This method does not rely heavily on grammatical completeness, allowing the reader to adjust linguistic forms to uncover the embedded meanings within the text.

In contrast, the hermeneutic method emphasizes understanding implied meanings through repeated readings and interpretation based on the reader's comprehensive knowledge. This approach allows for a deeper and more reflective interpretation of the text. Data analysis activities in this study follow three key stages: data reduction, data display, and conclusion drawing/verification.

Results and Discussion

The Book *Sabil al-Muhtadin Manuscript* by Syekh Muhammad Arsyad Al-Banjari

Syekh Arsyad, in fulfilling the Islamic information needs of the people of South Kalimantan, wrote a book of fiqh entitled *Sabil al Muhtadin*, which is a book of fiqh from the 18th century AD. This book is the work of a Banjar scholar named Syekh Muhammad Arsyad Al-Banjari, who was born on Thursday night at three o'clock in the morning, on the 15th of Safar 1122 H/March 19, 1710 CE. His given name was Muhammad Ja'far. Later, as he approached adolescence, he was given the name Muhammad Arsyad. This scholar was known as Syekh Arsyad. His father was named Abdullah, and his mother was Siti Aminah. Syekh Arsyad lived during the reign of Sultan Hamidullah or Tahmidullah bin Sultan Tahlilullah (1700–1743 CE) in the Banjar Sultanate. Syekh

⁹ John W. Creswell dan J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2017).

¹⁰ I Atikah, "Metode Penelitian Hukum," no. Query date: 2024-03-13 21:20:45 (2022), <http://repository.uinbanten.ac.id/9155/1/P%20Metode%20Penelitian%20Hukum.pdf>; Sweta Rani Dalei, "Mixed method research," 2023, 155–62, <https://doi.org/10.58532/v2bs23p1ch12>.

¹¹ L. A. Machi dan Brenda T. M, *The Literature Review: Six Steps to Success* (SAGE, 2016).

Arsyad's father was from Hindi who settled in the village of Lok Gabang and was known as an expert in carving and carpentry.¹²

Syekh Arsyad studied in Mecca for 30 years and in Medina for 5 years. This was indeed no short journey in pursuit of knowledge. After approximately 35 years of studying in the holy lands, he decided to return to Martapura. However, before reaching Martapura, he first stopped in the regions of Riau and Batavia (Jakarta) (Tim MUI Kalsel and Tim LP2M UIN Antasari Banjarmasin, 2018).

These cities were the hometowns of his fellow students who had studied with him in the holy cities of Mecca and Medina. Upon arriving in Banjar, Syekh Arsyad fulfilled his role as a scholar by establishing a religious study circle that attracted many followers (Wafa, 2018), including the sultan himself. The study circle he founded grew increasingly popular over time. Eventually, the sultan granted him a region to develop as a center for Islamic education in the Banjar Kingdom. As a result, many students were successfully trained and later dispersed to various regions to teach Islam. The Islamic educational activities he initiated were not merely centers for learning Islam but also served as centers for training religious scholars. In addition to teaching, Syekh Arsyad also wrote several books on various fields of knowledge such as *usul al-din*, *fiqh*, and *tasawwuf*. Among his works, one of the most famous in the field of *fiqh* is the book *Sabil al Muhtadin*.

In its original manuscript, the book consists of four (4) volumes, while in its printed form it is divided into two (2) volumes. The first volume contains 252 pages, and the second volume contains 272 pages. As mentioned earlier, *Sabil al Muhtadin* was written at the behest of the sultan. The work took two (2) years to complete, from 1193 AH to 1195 AH. The book was first published in Istanbul (Turkey) in 1300 AH, and later reprinted in Cairo (Egypt) and Mecca (Saudi Arabia).

Sabil al-Muhtadin, written by Sheikh Muhammad Arsyad al-Banjari (1193-1195 H./1779-1781 AD), is believed to be the first book on *fiqh* written by a Banjar scholar. Steenbrink even stated that there was no figure who wrote so extensively and systematically in the field of *fiqh* in the Indonesian (Malay) language like Sheikh Muhammad Arsyad al-Banjari. The writing of this book took approximately three years, beginning in 1193 (the exact date and month are not specified) and ending on the 27th of Rabi' al-akhir 1195.¹³ The book was written in Jawi script (Arabic-based Malay script). In the edition published by Nur as-Saqafah al-Islamiyah Jakarta, the book consists of two volumes containing eight books, two books in the first volume (*at-Taharah and as-Salah*), and six books in the second volume (*az-Zakah, as-Siyam, al-I'tikaf, al-Hajj wa al-'Umrah, as-Said wa az-Zaba'ih, and al-At'imah*). Each chapter in this book contains laws of *fiqh* worship, laws that revolve around issues of outward practices of the mukallaf related to the pillars of Islam. The arrival of Islam in the archipelago had a major influence on the writing traditions of the archipelago's communities, particularly the Javanese community. The Javanese people, who initially or before the arrival of Islam, only used the Javanese language and script for writing, began

¹² Jefry Tarantang dkk., "Rereading the Concept of Joint Property: Fiqh Literacy in the Book of Sabilal Muhtadin and the Genealogy of Sheikh Arsyad's Thoughts," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 3 (2024): 1840–58; F. Azhari, "Pemikiran Hukum Kearifan Lokal Syekh Muhammad Arsyad Al-Banjari dalam Kitab Sabilal Muhtadin" (2014).

¹³ Sukarni Sukarni dan Hafini bin Mahmud, "ANALISIS TERHADAP PERKEMBANGAN DAN KONSEP FIKIH LINGKUNGAN DALAM KITAB ULAMA BANJAR," *Syariah: Jurnal Hukum dan Pemikiran* 24, no. 1 (29 Mei 2024): 172–88, <https://doi.org/10.18592/sjhp.v24i1.12906>.

to write using the Arabic script after Islam arrived, as the Arabic script is the script used for writing the Quran (Shiska, 2022).¹⁴

The book *Sabil al-Muhtadin* is a manuscript (ancient text) produced by the culture of South Kalimantan. The culture is a legacy from ancestors that is highly valued and important, especially ancient texts (*manuscripts*). Ancient manuscripts serve as evidence of activities conducted in the past. They hold significant potential to reveal the historical values possessed by their owners, authors, or the province where they were written.

The *Sabil al-Muhtadin* manuscript is a cultural heritage object protected by law. This is stated in Law Number 5 of 1992, which defines cultural heritage objects as human-made objects, whether movable or immovable, consisting of a single item, a group of items, parts, or remnants, that are at least 50 (fifty) years old, or represent a distinctive style and period of at least 50 (fifty) years, and are considered to have significant value for history, science, and culture. The book *Sabil al-Muhtadin* is a non-movable man-made object that is more than 50 years old, written in 1193-1195 H./1779-1781 AD, approximately 241 years old. The *Sabil al-Muhtadin* book is a fiqh book with an environmental fiqh concept. This book is a local fiqh book with a geographical nuance, meaning that it was written according to the local cultural conditions of the Banjar community at that time.¹⁵ The *Sabil al-Muhtadin* manuscript holds significant value for the history of Islamic culture as it contains important information about Islamic jurisprudence related to local wisdom.

Manuscripts are cultural heritage containing diverse texts created by past communities, which can be utilized for research in religion, philosophy, history, literature, language, customs, legislation, and studies from alternative perspectives (Sartini, 2020). The writing of books by scholars has contributed greatly to the knowledge of Muslims, especially in Indonesia. Scholars in Indonesia have written many books on various fields of Islamic knowledge, one of which is the book *Sabil al-Muhtadin* (Damanhuri, 2017). The writing of books as manuscripts by Indonesian scholars has continued from the 17th century to the present (Butarbutar, 2017).

Local Islamic Information in the Book *Sabil al-Muhtadin*

The thoughts of Sheikh Arsyad in the book *Sabil al-Muhtadin* provide Islamic information to the people of South Kalimantan in particular. At that time, they needed Islamic information to practice Islam properly and correctly, to find solutions to their problems at that time. Sheikh Arsyad used local wisdom considerations to determine the birth of legal decisions (Abdullah, 2016). Furthermore, the concept of local wisdom was examined through his thoughts and other sources on local wisdom. Local wisdom is a custom that has been repeated and applied continuously within a community. Thus, legal guidelines are established that accommodate changes in the law, enabling it to be enforced effectively without diminishing the spiritual value of its implementation.

Syekh Arsyad's thoughts on providing Islamic information to the people of South Kalimantan are contained in the book *Sabil al-Muhtadin*, which is directly related to local wisdom. It is divided into two types of Islamic information, namely:

¹⁴ Azhari, "Pemikiran Hukum Kearifan Lokal Syekh Muhammad Arsyad Al-Banjari dalam Kitab Sabilal Muhtadin"; H Mahmud dan MH Hani, "UNVEILING THE FIQH TREASURES: KITAB SABILAL MUHTADIN BY SHEIKH MUHAMMAD ARSYAD AL-BANJARI," *Al-Banjari*, no. Query date: 2024-04-18 14:06:16 (2023), <https://search.ebscohost.com/login.aspx?direct=true&profile=ehost&scope=site&authtype=crawler&jrnl=14129507&AN=176060441&h=2k52%2F9b5V%2B3OSLfoIX4D%2Bey5k22JGEwXqzKRB8XzC2sLp8ozeExUht7Gmlc%2B5rgl2EmW1xNA6l%2FybApYP88lAg%3D%3D&crl=c>.

¹⁵ Rofam, "Penerapan Konsep'Urf Dalam Kitab Sabilal Muhtadin (Kajian Terhadap Pemikiran Muhammad Arsyad Al-Banjari)."

a. Information on the field of fiqh ibadah

Fiqh of worship encompasses the proper procedures for purification, prayer, fasting, pilgrimage, zakat, vows, oaths, and similar activities related to the relationship between a servant and his Lord.¹⁶ The Islamic legal information regarding the relationship between a servant and his Lord, as outlined in the book *Sabil al-Muhtadin* and related to the local wisdom of South Kalimantan, includes:

1). Use of *Jamban*

Jamban is a term in the Banjar language that means toilet (WC). *Jamban* is a place to relieve oneself that is placed on a raft made of bamboo or wooden logs. Usually, the position of the raft depends on the flow of the river, so the position of the *jamban* also follows the position of the raft. Therefore, the position of the *jamban* can change direction, sometimes sideways to the qibla, facing away from it, or even facing the qibla.

The term *jamban* does not appear explicitly in the book *Sabil al-Muhtadin*. According to al-Banjari, when relieving oneself, proper etiquette is required, namely arranging one's position so as not to face away from or toward the qibla. This can be seen in his fatwa as follows:

Due to the fact that the raft constantly changes direction with the flow of the river, a *toilet* or latrine is built on top of the raft. Al-Banjari ruled that it is permissible for people to turn their backs or face the direction of the qibla when relieving themselves, as long as it is in a place specifically designated for that purpose. However, relieving oneself in a place not specifically designated for that purpose is considered *makruh* (disliked) and *haram* (forbidden) if one faces or turns away from the qibla, as well as in places without partition walls or open areas.

(Dan kata setengah) makruh dan haram atasnya menghadap kiblat dan membelakangi dia pada tempat yang tiada disediakan akan qadla hajat jika tiada dinding antaranya dan antara kiblat, atau ada dinding tetapi tiada kebilangan karena kurang tingginya daripada dua tsulust hasta atau jauh ia daripadanya lebih daripada tiga hasta karena tersebut di dalam hadis riwayat Bukhari dan Muslim bahwasanya adalah Nabi SAW mencegah ia daripada menghadap kiblat dan membelakangi dia tatkala qadla hajat besar dan kecil (Muhammad Arsyad, tth).

In the context of the above explanation, the place provided for *qadla hajat* with walls implicitly refers to the meaning of *jamban* in Banjar tradition, and its condition is considered to meet the requirements specified by al-Banjari with a height of approximately two-thirds of a cubit. The *jamban* buildings that are customary among the Banjar people exceed the minimum requirements offered by al-Banjari.

2). Burying the Dead Using a Coffin (*Tabala*)

According to Prayoga (2016), the people of South Kalimantan have the custom of burying the dead in coffins (*tabala*) because the region is a peatland (land submerged in water). At that time, information regarding the use of coffins (*tabala*) in Islam—whether it was permitted or prohibited—was still a subject of debate, causing anxiety among the people of South Kalimantan. They needed clear and reliable information.¹⁷

Sheikh Arsyad in the book *Sabil al-Muhtadin* states, “

”Dan makruh lagi bid’ah menanamkan mayat di dalam tabala, melainkan karena uzur seperti tanah yang berair atau pada tanah yang runtuh atau ada mayat itu perempuan yang tidak hadir mahramnya atau takut

¹⁶ Mahmud dan Hani, “UNVEILING THE FIQH TREASURES: KITAB SABILAL MUHTADIN BY SHEIKH MUHAMMAD ARSYAD AL-BANJARI.”

¹⁷ Rofam, “Penerapan Konsep’Urf Dalam Kitab Sabilal Muhtadin (Kajian Terhadap Pemikiran Muhammad Arsyad Al-Banjari).”

akan binatang buas yang mengorek tanah kubur itu, maka tiada makruh, hanya wajib tabala itu jika takut akan binatang buas seperti yang terdahulu kenyatannya.

it is only obligatory to use a coffin if there is fear of wild animals, as in the previous cases. According to Sheikh Arsyad's perspective, burying the deceased using a coffin is makruh because it is considered an innovation (*bid'ah*). However, if there are specific reasons leading to harm (*mafsadat*), such as unstable or waterlogged soil, the burial of a female deceased without the presence of close family members (*mahram*), or there is concern about the possibility of wild animals digging up and consuming the body, then in such circumstances it is no longer disliked, but rather obligatory to use a coffin for the sake of the welfare and safety of the buried body.

The opinion of Imam Hanafi, as stated in the work of Wahbah Az-Zuhaili, permits the use of a coffin for the deceased. This includes coffins made of stone or iron. This permission is granted due to factors such as the need for a soft and moist soil, for bodies at sea, or for female bodies in all cases, and it is recommended to spread soil inside the coffin. It is also mentioned in the same literature that Imam Malik opined that it is not recommended to bury a body using a coffin. However, it is recommended to use raw bricks, wooden planks, tiles (shaped stones), and bricks. The soil is then mixed with earth to seal the grave. It is also mentioned that Imam Shafi'i held the opinion that it is disliked to bury a body in a coffin. An exception may be made in certain cases, such as when the soil is loose and wet, or the body is charred from burning and cannot be put together without a coffin, or in the case of a female body without a mahram, to prevent non-mahrams from touching the body during burial. Imam Hambali opines that it is not recommended to bury a body in a coffin, as such a practice was never narrated by the Prophet Muhammad (peace be upon him). The earth absorbs impurities more quickly than a coffin.¹⁸

The burial of a deceased person does indeed have its own etiquette and rules. It is recommended to dig the grave at least as deep as the height of a standing person, and to create a "liang lahad" for the body.¹⁹ A "lahad" is a hole dug at the bottom of the grave on the side facing the qiblah. The "lahad" is made inside the grave if the soil allows it, but if it does not, then a "syaq" may be made. The "syaq" is a hole dug in the middle of the grave to place the body. According to Abu Bakr Jabir Al-Jaza'iri in his book *Pedomam Hidup Muslim* (Guidelines for Muslim Life), the "lahad" is made for Muslim graves, while the "syaq" is for non-Muslims. Based on local considerations in Banjar, Sheikh Arsyad permits the use of a coffin, known in Banjarese as a *tabala*. The consideration is the condition of the soil in Banjar, which is loose and waterlogged, making it impossible to bury the body without using a *tabala*.²⁰

3). The Law of Zakat

Zakat is obligatory after the second year of the Hijri calendar, as stated in Surat al-Taubah: 104. Sheikh Arsyad divides zakat into two types: zakat on the person and zakat on property. Zakat on the person is zakat directly related to the individual, such as zakat fitrah. Zakat on property is zakat related to the wealth owned by each individual. Zakat mal is further divided into five

¹⁸ T Taufiqurohman dan N Fauziah, "The Evaluation of Maqāṣid Asy-Syarī'ah on Discourses of the Islamic Family Law," ... -*Usrah: Jurnal Hukum Keluarga*, no. Query date: 2024-04-12 15:03:05 (2023), <https://jurnal.ar-raniry.ac.id/index.php/usrah/article/view/13035>.

¹⁹ Ahmadi Hasan, "Prospek Pengembangan Ekonomi Syariah di Masyarakat Banjar Kalimantan Selatan," *AHKAM: Jurnal Ilmu Syariah* 14, no. 2 (2014), <https://www.academia.edu/download/106346115/1147.pdf>.

²⁰ Rofam, "Penerapan Konsep'Urf Dalam Kitab Sabilal Muhtadin (Kajian Terhadap Pemikiran Muhammad Arsyad Al-Banjari)."

categories: 1) zakat on livestock, 2) zakat on crops, 3) zakat on gold and silver, 4) zakat on treasures, and 5) zakat on mines, which refers to gold and silver obtained through mining.

Given the need for information about zakat among the people of South Kalimantan, particularly those in Martapura and its surroundings who primarily work as international-scale diamond craftsmen and producers (PERPUSNAS, 2019). This profession has been in existence since before Dutch colonial rule. Sheikh Arsyad explicitly stated that zakat is not obligatory on items other than gold and silver, such as pearls, diamonds, emeralds, rubies, turquoise, amber, and ambergris. This fatwa is consistent with the conditions of the Banjar community (Muhammad Arsyad, n.d.).

Syekh Arsyad's view that zakat is not obligatory on valuable items other than gold and silver is based on several references as stated in the *Mukaddimah kitab Sabil al-Muhtadin*. These books include *Kitab Minhaj al-Thalibin*, *kitab Mughni al-Muhtaj*, and *kitab Tuhfat al-Muhtaj*. In essence, these books state that valuable items such as pearls, rubies, emeralds, and coral are not subject to zakat because there is no evidence indicating the obligation of zakat on them, besides the fact that these items are intended for use as jewelry, similar to animals used for work.²¹ Sheikh Arsyad explicitly states that: There is no obligation to pay zakat on anything other than gold and silver, such as pearls, diamonds, emeralds, rubies, turquoise, musk, and amber.

4). Building a *Langgar*/Mushalla (Prayer Hall)

Langgar, Mushalla, Surau, or Balai are places of worship for Muslims, especially for prayer. It is a kind of small mosque where Friday prayers are not held. South Kalimantan is a large island consisting of highlands and lowlands. At that time, the population of South Kalimantan was still small, so the distance between villages was vast. Therefore, to spread Islam and to meet the Islamic information needs of the people of South Kalimantan, *Langgar*/Mushalla were built in every village for Muslims to worship.²²

Sheikh Arsyad wrote about the necessity of building a *mushalla* for congregational prayers, which was published in the book *Sabil al-Muhtadin*. Sheikh Arsyad ruled that establishing a *mushalla* (place for congregational prayer) is a *fardhu kifayah*, because it is not considered to be a *fardhu kifayah* if the prayer is not performed in congregation in a certain place or if the congregational prayer is only performed in one's own home. Therefore, although congregational prayer is sunnah, performing congregational prayer in a village becomes a collective obligation (*fardhu kifayah*). This means that if no one in a village establishes congregational prayer, then the entire village is sinful. However, if there is someone in the village who performs congregational prayer in a place specifically designated for congregational prayer, then the collective obligation is fulfilled.

5). Halal and Haram Foods

Liling (*haliling*) is a type of snail, but it is smaller than a snail and can only live in water. *Rajungan* is shaped like a crab, but its shell is slightly softer and it lives only in water. If moved to land, the animal cannot survive. The crab's shell is larger than the *rajungan*'s shell and harder.²³ Eating these animals is a custom among the Banjar people, who believe that both *liling* and *rajungan* are safe to eat because they are not poisonous and are not considered disgusting.

²¹ Ibid.

²² Muhammad Madarik, "Idiom Langgar, Surau, Dan Musala Dalam Perspektif Fikih | JURNAL PUSAKA : Media Kajian Dan Pemikiran Islam," diakses 13 Mei 2025, https://ejournal.alqolam.ac.id/index.php/jurnal_pusaka/article/view/1526.

²³ Azhari, "Pemikiran Hukum Kearifan Lokal Syekh Muhammad Arsyad Al-Banjari dalam Kitab Sabil al-Muhtadin."

According to Daud (2014), the practice of eating these animals was concerning to the community because at that time there was no information regarding the halal or haram status of consuming such animals. Therefore, Syekh Arsyad in his book *Sabil al-Muhtadin*, page 257, explained the matter.

“Daripadanya yang hidup di darat atau ada ia mempunyai bisa maka yaitu haram. (Dan haram) sekalian hewan yang hidup di dalam air dan di darat seperti penyu dan bidawang, dan biuku dan kura-kura. Dan (haram dimakan) santan yaitu kepiting. (Adapun) rajungan maka yaitu halal, karena tiada hidup ia melainkan di dalam air jua lagi tiada ia mempunyai bisa. (Dan demikian) lagi haram kalimbuai dan gondang karena bahwasanya kekal hidupnya di darat. (Adapun) liling dan sibi maka apabila tiada kekal hidupnya di darat maka yaitu halal dan jika kekal hidupnya di darat maka yaitu haram”.

The permissibility of eating the two types of animals mentioned by Sheikh Arsyad in the book *Sabil al-Muhtadin* is certainly based on the customs of the Banjar people who eat these two types of animals. However, even though these animals are halal to eat, if one finds them repulsive to eat, the ruling may change to haram.

b. Information on Fiqh Muamalah

Fiqh muamalah encompasses the rules governing contracts, transactions, criminal or civil law, and other matters related to interpersonal relationships or broader societal interactions.

1). Content of the Banjar Malay Language

Since language serves as a vehicle for culture, and culture encompasses various elements, one of which is language. From an anthropological and linguistic perspective, language is a system of symbols. Language has the following characteristics: systematic, arbitrary, symbolic, social, spoken, productive, and unique (possessed by humans). Language serves as a symbol of culture and can be categorized into four types: symbols of belief, science and knowledge, expression of feelings, and symbols of evaluation.²⁴

The Banjar language is a medium of interaction that is inherent in society and has become a custom/tradition that is a distinctive feature. The following is a paragraph in the Banjar Malay language from the book *Sabil al-Muhtadin*:

The Banjar language can be referred to as Malay, at least according to Alfani Daud, who mentions the Banjar Malay language. The advantage of the Malay language is that it is considered synonymous with Islam. Hamka stated at the Malay Culture Seminar in Kuala Lumpur in 1974: “There is no Malay without Islam”; behind Malay lies Islam. The Banjar Malay language used in the writing of the book *Sabil-al Muhtadin* is a form of fulfilling Islamic information carried out by Syekh Arsyad with the aim of making it easier for the community to understand.²⁵

2). Providing Food for Mourners by the Heirs

Takziah primarily serves as a form of consolation, while its literal meaning is to visit a family that has suffered a tragedy or lost a family member. Generally, *takziah* provides food as a meal for mourners who have come to pay their respects. Paying condolences to the bereaved family is a teaching of the Prophet Muhammad. However, it is not permitted to host or provide food for the mourners, as this may burden the heirs or the bereaved family.²⁶ This information has caused

²⁴ Oman Fathurahman, “Tradisi Intelektual Islam Melayu-Indonesia: Adaptasi dan Pembaharuan,” *Studia Islamika* 8, no. 3 (2001).

²⁵ MABA Al-Banjari, *Sabilal Muhtadin*, Query date: 2025-05-13 19:28:29 (books.google.com, 2013), <https://books.google.com/books?hl=en&lr=&id=aZQwEAAAQBAJ&oi=fnd&pg=PT3&dq=sabilal+muhtadin&ots=yGw12GVctM&sig=K9UOwmRHx3xatcu2WNW84jCK4>.

²⁶ Mahmud dan Hani, “UNVEILING THE FIQH TREASURES: KITAB SABILAL MUHTADIN BY SHEIKH MUHAMMAD ARSYAD AL-BANJARI.”

anxiety among the people of South Kalimantan because the custom/tradition of providing a meal for mourners who have come to pay their respects has been practiced for generations.

Sheikh Arsyad in his book *Sabil al-Muhtadin* provides a legal explanation on this matter: It is disliked and an innovation for someone whose relative has died to prepare food for many people to eat, whether before or after the burial, as is the custom of the community (Sheikh Arsyad, 1259). Based on custom, the Banjar community who perform *takziah* bring food or basic necessities to give to the bereaved family. This is so that they are not burdened with providing food for the mourners.

3). Reading the Quran in a Loud Voice that Disturbs Others

Reading is a process intended to convey information from a text, and the knowledge possessed by the reader plays a major role in forming meaning.²⁷ Speaking in a loud voice is a habit of the people of South Kalimantan in communicating/interacting. This habit is carried over when people recite the Quran. Therefore, the people of South Kalimantan need information on the ruling on *reciting* (reading the Quran) in a loud voice, which has become their habit.

Sheikh Arsyad wrote in his book *Sabil al-Muhtadin* about the ruling on reading the Quran in a loud voice that disturbs others. Based on this, Sheikh Arsyad, when writing the book *Sabil al-Muhtadin*, paid close attention to local wisdom, namely the custom of speaking loudly (*nyaring*) that is carried over when reciting the Quran (*mengaji*) and did not permit it, even though it had become a custom of the community (Muhammad Arsyad, n.d.). This issue is discussed by al-Banjari in the chapter on the characteristics of prayer, under the section on things that are disliked in prayer, in the book *Sabil al-Muhtadin*, volume I. After mentioning several things that are disliked in prayer, such as turning to the left or right, placing one's hands over the mouth, standing with one foot forward, rolling up the sarong, the end of the turban, or rolling up the sleeves of the shirt, spitting, and so on, he also deemed it *makruh* to recite softly in places where it should be recited softly, and to recite softly in places where it should be recited loudly. Additionally, it is *makruh* for the follower (*makmum*) to recite loudly behind the imam because it contradicts the principle of *itba'* (following). If the loud voice causes the loss of concentration of those praying or disturbs someone who is praying, even reciting the Quran, the ruling taken by Sheikh Arsyad is that it is *haram*.

Conclusion

The book *Sabil al-Muhtadin* is like a library that provides and delivers the information its users need. Users will obtain the information they need if they utilize it properly and correctly. Based on the results of the study, the book *Sabil al-Muhtadin* concludes that: Sheikh Arsyad provides Islamic information about the customs (local wisdom) of the people of South Kalimantan, which have been troubling them. This research provides answers and clarity regarding these customs, whether in the field of worship or social interactions. Sheikh Arsyad explains these customs with strong foundations and considerations, hoping that the people of South Kalimantan will better understand that not all of their customs (local wisdom) align with Islamic teachings. This Islamic information can serve as a guide for their religious behavior.

²⁷ RAA Rahim, AA bin Awang Pawi, dan ..., "Kitab Jawi Sebagai Karya Kearifan Tempatan Melayu: Analisis Sejarah Intelektual," *Al-Banjari: Jurnal ...*, no. Query date: 2024-04-18 14:06:16 (2019), <http://103.180.95.17/index.php/al-banjari/article/download/2528/1840>; Pancasilawati, "Epistemologi Fiqih Sabil al-Muhtadin."

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