

DEVELOPMENT AND CONCEPT OF ENVIRONMENTAL FIQH IN THE WORKS OF BANJAR SCHOLARS: HISTORICAL AND THOUGHT ANALYSIS

¹ Sukarni, ² Hafini bin Mahmud

¹ Universitas Islam Negeri Antasari Banjarmasin, Indonesia

² Universiti Islam Sultan Sharif Ali, Brunei Darussalam

Email: sukarni@uin-antasari.ac.id¹, hafini.mahmud@unissa.edu.bn²

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Abstrak: Penelitian ini dilatarbelakangi oleh semakin pentingnya menemukan upaya-upaya untuk keselamatan lingkungan sebagai penopang utama keberlangsungan hidup manusia. Aspek pemikiran keagamaan (fikih) adalah salah satunya. Masyarakat Banjar, khususnya yang mendiami Kalimantan Selatan, sebagai negeri serambi Mekkah, seribu masjid, dan kota santri, tidak diragukan lagi telah banyak menghasilkan karya-karya pemikiran hukum Islam. Berdasarkan hasil penelusuran pada kitab-kitab fikih ulama Banjar pada abad XVIII, XIX, dan XX Masehi, dari 10 (sepuluh) kitab fikih ulama Banjar, terdapat 10 (sepuluh) kitab fikih ulama Banjar yang lebih banyak membahas tentang muamalah, ibadah, dan hukum. Kemudian, penelitian ini bertujuan untuk menganalisis perkembangan dan konsep fikih lingkungan hidup dalam karya-karya ulama Banjar di era kontemporer. Metode yang digunakan adalah penelitian kepustakaan (library research) dengan pendekatan historis, hermeneutik, dan *istinbath* karena penelitian ini berfokus pada pemikiran fikih lingkungan dalam karya-karya fikih ulama Banjar. Hasil penelitian menunjukkan bahwa tidak ada kitab karya ulama Kalimantan Selatan (Banjar) yang secara khusus membahas tentang fikih lingkungan. Karya-karya mereka yang dijadikan subjek dalam penelitian ini adalah Kitab Sabilal Muhtadin, Parukunan Jamaluddin, USSA, Parukunan Melayu Besar, Asrar as-Salat, Risalah Rasam Parukunan, Mabadi Ilmu Fikih, Risalah Mu'âmalât, Kitab Is'af al-Haidh, dan Tangga Ibadah. Dari semua kitab tersebut, terlihat bahwa konsep fikih lingkungan belum dikembangkan. Aspek fikih ibadah masih mendominasi halaman-halaman pembahasan. Persoalan air dan konservasi lahan pertanian (aspek lingkungan) telah dibahas dalam beberapa buku, namun uraiannya belum menunjukkan kemajuan ke arah restorasi dan pelestarian ekologi. Hal ini disebabkan karena mereka belum merasakan urgensi isu lingkungan dan lemahnya tradisi kritis dalam mengolah fikih yang bernuansa sosial. Temuan ini sangat penting untuk merespon kerusakan lingkungan yang terus terjadi dari perspektif fikih dan ajaran Islam secara umum.

Kata kunci: Pembangunan, Konsep, Fikih Lingkungan, Fikih Banjar.

Abstract: This research is motivated by the increasing importance of finding efforts for the environment's safety as the primary support for human survival. The aspect of religious thought (fiqh) is one of them. The *Banjar* people, especially those who inhabit South Kalimantan, as the land of the porch of Mecca, a thousand mosques, and the city of Islamic students, have undoubtedly produced many works of Islamic legal thought. Based on the results of the search in the fiqh books of *Banjar* scholars in the XVIII, XIX, and XX centuries AD, there are ten books by *Banjar* scholars from 10 (ten) *Banjar* scholars' fiqh books discuss more about *muamalah*, worship, and law. Then, the research aims to analyze the development and concept of environmental fiqh in the works of *Banjar* scholars in the contemporary era. The method used is library research with historical, hermeneutic, and *istinbath* approaches because this research focuses on environmental fiqh thinking in the fiqh works of *Banjar* scholars. The results showed that no book by South Kalimantan scholars (*Banjar*) specifically discusses environmental fiqh. Their works that are used as subjects in this study are *Kitab Sabilal Muhtadin*, *Parukunan Jamaluddin*, *USSA*, *Parukunan Melayu Besar*, *Asrar as-Salat*, *Risalah Rasam Parukunan*, *Mabadi Ilmu Fikih*, *Risalah Mu'âmalât*, *Kitab Is'af al-*



Haidh, and *Tangga Ibadah*. From all these books, it can be seen that the concept of environmental fiqh has not yet been developed. Aspects of fiqh of worship dominate the discussion pages. The issue of water and conservation of agricultural land (environmental aspects) has been discussed in several books, but the description has not shown progress towards ecological restoration and preservation. This is because they do not feel the urgency of environmental issues and are weak in critical tradition in processing fiqh with social nuances. This finding is essential to respond to the environmental damage that continues to occur from the perspective of fiqh and Islamic teachings in general.

Key words: Development, Concept, Environmental Fikih, Banjar Fikih.

INTRODUCTION

The completeness of Islam can not only be seen in its universal vision, *rahmatan lil 'alamin*" but also can be examined in its teachings that cover all lines of life, ranging from private matters to social issues, such as human rights, economics, to the affirmation of ecology in the form of environmental restoration and conservation.¹ Based on the statement, several intellectual works have been born since the Companion phase until now. These numerous works are a response and synthesis between the normative area (verses of the Quran and Hadith) and the empirical world faced by society and scholars. Scholars face their times and strive to improve by creating deductive and inductive thoughts.²

Various books were born in the development of Islamic religious thought, which later became literature and references in the world of Islamic education. In Indonesia, Islamic boarding schools have become a place where these books are studied massively. Admittedly, most of the content of the classical books of the first century to the third century was the codification of hadith in addition to the interpretation of the Qur'an.³ In the next era, various interpretations of the Quran and explanations (*syarah*) of hadith were born. In this era, so many books in the form of *syarah* appeared, even one book of *matan* hadith produced more than one *syarah*, such as the Book of *Sahih Bukhari syarah* by two scholars with different titles, *Fath al-Bari bi Syarh Shahih Al-Bukhari* by Ibn Hajar al- 'Asqalani and *Irsyad al-Sari Syarh Sahih al-Bukhari* by Imam Al-Qasthalani.⁴

This model of writing *syarah* books developed massively in the later period. As Martin notes,⁵ there is a kind of genealogy of books that starts from the *matan* (master) then is explained by his student (*syarah*), commented on by another student (*hasyiyah*), and even annotated by another student (*Hamisy*).⁶

Environmental issues in the treasures of fiqh thought have appeared in various classical fiqh books, although they do not directly mention books/chapters/or articles on

¹ Erie Hariyanto, "The Political Scrimmage of the Religious Court's Law as the Judicial Institution in the Reformation Era in Indonesia," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 11, no. 1 (3 Juli 2016): 178, <https://doi.org/10.19105/al-lhkam.v11i1.782>.

² Muhammad Fazrianur Arridho dkk., "Tinjauan Hukum Islam Menurut Ulama Kota Sampit Terhadap Depo Sampah Di Sekitar Lingkungan Pendidikan (Studi Kasus Depo Sampah SAHATI 04, Kecamatan Baamang, Kabupaten Kotawaringin Timur, Kalimantan Tengah)," *JOURNAL OF ISLAMIC AND LAW STUDIES* 6, no. 2 (25 Desember 2022): 115, <https://doi.org/10.18592/jils.v6i2.12520>.

³ Syafi'ul Anam dan Muhammad Afdhal Askar, "Tanggung Jawab Negara Terhadap Kebakaran Hutan Dan Lahan Dalam Perspektif Hukum Nasional Dan Islam," *JURIS (Jurnal Ilmiah Syariah)* 19, no. 1 (29 Juni 2020): 113, <https://doi.org/10.31958/juris.v19i1.2100>.

⁴ Nur Faizah, "The Spiritualization of Domestic Violence in the Digital Era: Examining the Cathartic Role of Religious Institutions in Empowering Victims," *De Jure: Jurnal Hukum Dan Syariah* 15, no. 2 (29 Desember 2023): 251, <https://doi.org/10.18860/j-fsh.v15i2.23297>.

⁵ Martin van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat* (Yogyakarta: Gading Publishing, 2015).

⁶ Idzan Fautanu, "Reaktualisasi Nilai-Nilai Keislaman Untuk Membangun Karakter Bangsa," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 11, no. 02 (2011): 10, <https://doi.org/10.30631/alrisalah.v11i02.465>.

the environment. Some parts of the fiqh books include the greening of land (*ihya al-mawat*), cleanliness (*tabarah*), protected forest areas (*bima*), river borders and conservation (*harim an-nabar*), and care for the flora and fauna environment during Hajj and Umrah (*ibram*). These concepts already exist in the primary normative sources of Islamic teachings, the Quran and Hadith. Abu Yusuf (113 - 182 AH), a student of Abu Hanifah, wrote a book on taxation (*Kitab al-Kharaj*), in which one of the articles explains *al-Kala wa al-Muruji*. The article explains that forests are a common source of livelihood. Forests are fields for human and livestock life, sources of energy (firewood), and clean water. Any action that destroys and reduces its function is forbidden behavior.⁷

In the development of contemporary fiqh, especially since the writing of *Ri'ayat al-Biah fi Shariat al-Islam* by Yusuf al-Qaradlawi (born 1926), environmental issues in Islam began to be discussed openly. Various discussions and seminars on environmental fiqh were born. In Indonesia, some books and dissertations discuss environmental issues from the perspective of fiqh and Islamic teachings in general. Abdul Qadir Gassing, a lecturer in fiqh at UIN Alauddin, wrote a dissertation entitled *Legal Perspectives Islam on the Environment*.⁸ Mujiyono Abdillah also completed his doctoral work with the dissertation titled *Environmental Theology in Islam*.⁹ As a scholar, KH Ali Yafie also wrote his thoughts on the environment in the book *Pioneering Environmental Jurisprudence*.¹⁰ Another dissertation series on the environment from an Islamic perspective was also born by Mudhofir Abdullah with the title *Al-Quran and Environmental Conservation*.¹¹

Although these studies are still from a general and normative perspective, they are very informative and complete. As for local studies on the environment, they have yet to appear. The study of fiqh from a local perspective is significant. In addition to explaining the development of regional intellectuality, local fiqh studies can also indicate the extent of the ulama's response to social problems in the region.

METHOD

The method used in this research is library research with primary sources of fiqh books by *Banjar* scholars, as shown in the table.

The approach in this research is qualitative, using descriptive analysis techniques and comparative analysis based on the study of environmental fiqh concepts. This research aims to find out whether, in the fiqh works of *Banjar* scholars, there are concepts of environmental fiqh and how these fiqh concepts have a basis in evidence from the book of *Sabial Mubtadin* (1779) to contemporary fiqh books (*Is'af al-Khaid fi 'Ilm al-Faraid / 1985*).

The steps taken in this research are as follows the following:

1. Collecting literature materials according to the topic, fiqh of *Banjar* scholars through literature searches.
2. Reading the content to find environmental issues in the fiqh books of *Banjar* scholars.
3. Conducting a content analysis of environmental issues in the fiqh books of *Banjar* scholars.
4. Formulate conclusions.

The fiqh book data of *Banjar* scholars which is the source of data in this research can be seen in the following table:

⁷ Abu Yusuf, *Kitab al-Kharaj* (Beirut: Dar al-Ma'rifah, 1979).

⁸ Abdul Qadir Gassing, *Perspektif Hukum Islam Tentang Lingkungan Hidup* (Jakarta: PPS UIN Syahid Jakarta, 2001)

⁹ Mujiyono Abdillah, *Teologi Lingkungan Islam* (Jakarta: PPS UIN Syahid Jakarta, 2001).

¹⁰ Ali Yafie, *Merintis Fiqh Lingkungan Hidup* (Jakarta: Yayasan Amanah, 2006);

¹¹ Mudhofir Abdullah, *Al-Qur'an Dan Konservasi Lingkungan* (Dian Rakyat, 2010)

No	Name of the book	Year	Author
1	<i>Sabilal Muhtadin</i>	1779	Muhammad Arsyad Al- Banjari
2	<i>Parukunan Jamaluddin</i>	1810	Jamaluddin bin Muhammad Arsyad Al- Banjari
3	UUSA	1835	Tim Sultan Adam yaitu Syarif Husein dan Jamaluddin bin Muhammad Arsyad Al- Banjari
4	<i>Parukunan Melayu Besar</i>	1850	H Abdurraysid Banjar
5	<i>Asrar as-Salat</i>	1915	Abdurrahman Shiddiq bin M Afif Banjar
6	<i>Risalat Rasam Parukunan</i>	1938	H Abdurrahman bin H M Ali
7	<i>Mabadi Ilmu Fiqh</i>	1953	H Muhammad Sarni
8	<i>Risalah Mu'âmalât</i>	1955	KH Salim Ma'ruf
9	<i>Tangga Ibadah</i>	1969	KH Muhammad Zuhdi
10	<i>Is'af al-Khaid fi 'Ilm al-Faraid</i>	1983	KH Syukri Unus

RESULTS AND DISCUSSIONS

The development of the *Banjar* scholars' fiqh books began with the writing of *Sabilal Muhtadin*¹² (1779-1781). This relatively complete fiqh book consists of two *juuz*, eight books, twenty-four chapters, and one hundred articles. The contents of this fiqh book are related to the pillars of Islam, such as purification, prayer, fasting, zakat, haj and umrah, hunting, slaughtering, and food. Since Muhammad Arsyad al-Banjari wrote this book, successive generations have produced fiqh thoughts, both in the form of books and fiqh formalized into State law, such as the Sultan Adam Law (1835).¹³ (1835). In addition to al-Banjari's generation, fiqh books were also written by several *Banjar* scholars as will be described in the following pages.¹⁴

1. *Sabilal al-Muhtadin* (written 1193 – 1195 AH/ 1779 – 1781 AD)

Sabilal al-Muhtadin, written by Muhammad Arsyad al-Banjari (1122-1227 AH/1710-1812 CE) is believed to be the first fiqh book written by a *Banjar* scholar. Steenbrink even mentions that no figure has written so extensively and systematically in the field of fiqh in the Indonesian (Malay) language as Muhammad Arsyad al-Banjari.¹⁵ The writing took

¹² Abu Daud, *Maulana Syekh Muhammad Arsyad al-Banjari* (Martapura: YAPIDA, 2003).

¹³ Daud.

¹⁴ Ali Abubakar, "Otoritas Hukum Sunah sebagai Wahyu," *El-Ushrah: Jurnal Hukum Keluarga* 5, no. 1 (3 November 2022): 88, <https://doi.org/10.22373/ujhk.v5i1.15377>.

¹⁵ Karel A. Steenbrink, *Beberapa Aspek Tentang Islam di Indonesia Abad ke-19* (Jakarta: Bulan Bintang, 1984); Muhammad Arsyad al-Banjari, *Sabil al-Muhtadin li at-Tafaqqub fi Amr ad-Din* (Jakarta: Syirkah Nurus | S|aqa>fah al-Isla>miyyah, t.t.).

about three years, starting in 1193 (the date and month are not mentioned) and ending on 27 Rabi' ul-Akhir 1195.¹⁶

The book is written using the Jawi language (*Malay Arabic burub*). In the print of *Nur as-Saqafah al-Islamiyah* Jakarta, this book consists of two *juḏ* containing eight books, two books in the first *juḏ* (*at-Tabarab and as-Salah*), six books in the second *juḏ* (*aḏ-Zakah, as-Siyam, al-I'tikaf, al-Hajj wa al-'Umrah, as-Said wa aḏ-Zaba'ih, dan al-A'timah*).¹⁷

Kitab at-Tabarab consists of six chapters and twenty-nine articles (*fasal*), *Kitab as-Salah* consists of nine chapters and thirty-four articles,, *Kitab-aḏ-zakah* consists of five chapters and thirteen articles. *Kitab as-Siyam* consists of seven chapters. *Kitab al-I'tikaf* consists of one chapter. *Kitab al-Hajj wa al-'Umrah* consists of two chapters and fifteen articles. *Kitab as-Said wa aḏ-Zaba'ih* consists of one chapter. *Kitab al-A'timah* has no chapters and articles.¹⁸ From the chapters and articles contained in this book, it is clear that this book contains the laws of fiqh of worship, laws that revolve around the problems of mukallaf birth practices related to the pillars of Islam.¹⁹

Muhammad Arshad's discussion of ecology in *Sabilal al-Muhtadin* specifically in a particular chapter or article is not found.²⁰ Perhaps at that time the demand for nature conservation efforts was still not felt to be urgent. Except that, his discussion of water, rivers, and the rules of shitting - which is now a problem for the arrangement of river cleanliness, especially in the city of Banjarmasin - contained in *Kitab at-Tabarab* in the chapter on absolute water is very detailed. His discussion of water is extensive, ranging from the division of water into four - absolute (pure) water that is not makruh to use, absolute water that is makruh to use, *musta'mal* water, and water that is subject to impurity - to the criteria for each of these parts.²¹ This division is the division of water quality from the perspective of the fiqh of purification in the *Shafi'i Mazhab*.²²

According to *Sabilal al-Muhtadin*, river water becomes absolute water if it does not change one of its characteristics, namely its color, taste, and smell. Suppose one of the properties of the water is changed by mixing with a pure object, either by human intent or natural causes. In that case, if the change does not shift the purity of the water according to custom, the water's absoluteness remains and can be used as a means of purification to remove *badas* (a state of impurity) and wash away impurities. Suppose one of the properties of the water is changed by mixing with a pure object, either by human intent or natural causes. In that case, if the change does not shift the purity of the water according to

¹⁶ Muhammad Arsyad al-Banjari, *Sabi>l al-Muhtadi>n li at-Tafaqqub fi> Amr ad-Di>n*.

¹⁷ Arrisman Arrisman, "Islamic Law and Business Ethics Perspectives Towards Burning Forest as Method to Land Clearing," *AHKAM: Jurnal Ilmu Syariah* 18, no. 1 (12 Januari 2018), <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/7489>.

¹⁸ Muhammad Arsyad al-Banjari, *Sabi>l al-Muhtadi>n li at-Tafaqqub fi> Amr ad-Di>n*.

¹⁹ Abdul Kadir Jaelani dkk., "Halal Tourism Sector and Tax Allowance Policy: A Case Study Observed from Normative Problems to Effective Implementation," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 23, no. 2 (26 Desember 2023): 185, <https://doi.org/10.18326/ijtihad.v23i2.185-210>.

²⁰ Galuh Nashrullah Kartika Mayangsari Rofam, "Penerapan Konsep 'Urf Dalam Kitab Sabilal Muhtadin," *Al-Iqtisadiyah: Ekonomi Syariah dan Hukum Ekonomi Syariah* 4, no. 1 (2018): 1–19; Muhammad Roy Purwanto, "Thought of Nusantara Moslem Scholars: Fiqh Concepts of Syekharsyad Al-Banjari in Sabilalmuhtadin," *AKADEMIKA: Jurnal Pemikiran Islam* 24, no. 1 (2019): 187, <https://doi.org/10.32332/akademika.v24i1.1620>; A. Syaifullah, "Moderasi Islam Dalam Kitab Sabilal Muhtadin: Kearifan Lokal Tanah Banjar," *Muḏḏarab: Jurnal Kajian Islam Kontemporer* 2, no. 1 (2020): 31, <https://doi.org/10.18592/msr.v2i1.3676>; Hamdan Mahmud dan Mohd Hatta Hani, "Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman Unveiling The Fiqh Treasures: Kitab Sabilal Muhtadin By Sheikh Muhammad Arsyad Al-Banjari" 22, no. 1 (2024): 177–96.

²¹ Sukarni, "Kitab Fikih Ulama Banjar Kesinambungan Dan Perubahan Kajian Konsep Fikih Lingkungan," *Analisis: Jurnal Studi Keislaman* 15, no. 2 (2015): 433–172.

²² Aditya Prastian Supriyadi dkk., "Green Sukuk in Indonesia: Unraveling Legal Frameworks for Sustainable Islamic Bonds," *El-Mashlahab* 13, no. 2 (31 Desember 2023): 151, <https://doi.org/10.23971/el-mashlahab.v13i2.7372>.

custom, the water's absoluteness remains and can be used as a means of purification to remove *badas* (a state of impurity) and wash away impurities.²³ If the nature of the water changes due to erosion or because it flows in a place that changes one of its properties, such as sulfur or lime, then its purity is still preserved. Even if the change reaches a high quality, the water is still categorized as absolute, because of the difficulty of preserving the water from changes caused by the place where it flows.²⁴ However, if river water naturally still absolute - because it does not change any of its properties - is then deliberately mixed with holy water that changes one of its properties and causes a change in one of the properties of the water, is it still holy and can purify? On this issue, Muhammad Arshad only cites Ramli's opinion in *Nihayah* which ruled that water is not purified, and Ibn Hajar's opinion in *Tuhfab*, which ruled that water is not purified purify.²⁵ On this latter issue, it seems that Muhammad Arshad did not give a ruling and left it to the community to take one of the two opinions.²⁶

From his discussion of water, Muhammad Arshad still seems to follow the tradition of previous scholars who gave three indicators of water quality, color, smell, and taste by sensory (*hissi*). Nonetheless, his discussion of the change of water to destiny is also explained.²⁷ According to Muhammad Arshad, if water that is more than two *qullabs* is mixed with something pure or unclean and can be known (destined) the impact of its change, then the rule is the same as the previous explanation, namely if the change changes the absoluteness of water, it means that the water is no longer purifying, even becoming *mutanajjis* water.²⁸ The term destiny in this discussion seems to be synonymous with discernment or research by those who understand the theory of water quality. So, even if the water appears to be clean to the senses, but based on the analysis of its quality it has changed one of its properties (polluted), it can be concluded that its purity has been lost and therefore it is no longer suitable (invalid) to be used for removing *badas* and *najis*.²⁹

Muhammad Arshad's discussion in *Sabil al-Muhtadin* about fiqh with ecological nuances can also be found in the chapter on relieving oneself (*qada> al-hajah*) and cleaning the unclean (*istinja*). When talking about the law of relieving oneself in a river, Muhammad Arshad details two characteristics of water. First, water that is still (not flowing).³⁰ Second, water that is plentiful and flowing. For non-flowing water, there are two rulings. Firstly, it is *makruh* to relieve oneself in still (non-flowing) water that is plentiful (two or more *kulab*) of one's property or water that is permitted (communal property). Secondly, it is *baraam* to relieve oneself in it if the still water belongs to someone else. As for flowing water such as rivers, then the ruling on relieving oneself there is not *makruh* but *mubah*.³¹

Regarding where to relieve oneself, Muhammad Arshad, following previous scholars' opinions, thinks it is *makruh* and even forbidden to relieve oneself where people gather,

²³ Muhammad Arsyad al-Banjari, *Sabil al-Muhtadin li at-Tafaqqub fi Amr ad-Din*.

²⁴ Muhammad Arsyad al-Banjari.

²⁵ Muhammad Arsyad al-Banjari.

²⁶ Moh Mufid, "Fikih Konservasi Laut: Relevansi Fiqh al-Bi'ah Di Wilayah Pesisir Lamongan," *Al-Manahij: Jurnal Kajian Hukum Islam* 12, no. 1 (22 Juni 2018): 10, <https://doi.org/10.24090/mnh.v12i1.1356>.

²⁷ Dian May Syifa dan Muhammad Noor Ridani, "Efektivitas Bank Sampah sebagai Inovasi dalam Membangun Perekonomian: Tinjauan Prinsip Syariah," *SULTAN ADAM: Jurnal Hukum dan Sosial* 2, no. 1 (1 Januari 2024): 35.

²⁸ Muhammad Arsyad al-Banjari, *Sabil al-Muhtadin li at-Tafaqqub fi Amr ad-Din*.

²⁹ 'Alamul Yaqin, "Contemporary Haqiqi Calculation: Analysis of Rinto Anugraha's Lunar Eclipse Calculation Methods," *Journal of Islamic Law* 3, no. 1 (31 Januari 2022): 17, <https://doi.org/10.24260/jil.v3i1.531>.

³⁰ Herlina Herlina dkk., "Caring for Elderly Parents with Dementia in Indonesia: A Maqāṣid al-Shari'ah Approach," *Samarab: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (11 Juni 2024): 980, <https://doi.org/10.22373/sjhk.v8i2.22734>.

³¹ Muhammad Arsyad al-Banjari, *Sabil al-Muhtadin li at-Tafaqqub fi Amr ad-Din*.

where people have shelter, and on public roads.³² The reason for this prohibition is that it will bring hatred from others.³³ From here, Muhammad Arshad seems to want all public facilities such as roads or rivers not to be polluted by human waste. Apart from the issue of water classification and shitting, Muhammad Arshad's discussion of ecologically nuanced fiqh has not been found.³⁴

2. *Parukunan* (written around 1810 AD)

The *Parukunan* and two later fiqh books – the law of Sultan Adam and *Parukunan Melayu Besar* - we enter the 19th-century Banjar fiqh. In addition to the fiqh book *Sabilal al-Muhtadin* by Muhammad Arshad, one of the *Banjar* scholars wrote a fiqh book called *Parukunan*. *Parukunan* is a basic description of the pillars of Islam and the pillars of Iman.³⁵ The books, such as *Sabilal al-Muhtadin* uses the Malay (Jawi) language.³⁶ It was written by Jamal ad-Din bin Syekh Muhammad Arsyad al-Banjari a mufti in the *Banjar* Sultanate during the reign of Sultan Adam (1825-1859), the the12th of the kings of the Muslim sultanate since Prince Suriansyah reigned.³⁷ Jamal ad-Din was born in the Banjar land of South Kalimantan in 1780. Jamal ad-Din was educated by his father during his education. His mother was Go Hwat Nio, a Chinese national who was guided to Islam by Muhammad Arshad.³⁸

This book is straightforward but the most popular among similar books. It is written on the first page that this book is "written by al-'Alim al-'allah Mufti Jamal ad-Din bin al-Marhum al-'Alim al-Fadil ash-Shaikh Muhammad Arshad Mufti Banjar".³⁹

The fiqh book of *Parukunan* contains twenty-two chapters. In the beginning, the book briefly discusses the pillars of faith. The belief in Allah through the thirteen attributes, faith in angels, books, *qada*, and *qadar* is described concisely and concisely.⁴⁰ As for the discussion of fiqh, it covers the laws of water, uncleanliness, defecation, and *istinja*, bathing, minor *hadas*, ablution procedures, prayer, fasting, the law of *janazah*, and plural and *qasar* prayers.⁴¹ From the details of the contents of this small book, it is obvious that the problems discussed are limited to fiqh issues and a little about monotheism. Judging from the content of the discussion in each chapter in this book, no new substance is found beyond the chapters in the previous fiqh book, *Sabilal al-Muhtadin*. In the discussion of

³² Hidayatullah Hidayat dkk., "Analysis Of Groundwater Conservation Policy In Provincial Regulation Of South Kalimantan Number 5 Of 2018 On Groundwater Management Reviewed From Ecological Fiqh," *Syariah: Jurnal Hukum Dan Pemikiran* 22, no. 1 (31 Mei 2022): 25, <https://doi.org/10.18592/sjhp.v22i1.4842>.

³³ Azhar Arsyad, *Media pembelajaran* (Jakarta: PT Grafindo Persada, 2007); Muhammad Arsyad al-Banjari, *Sabil al-Muhtadin li at-Tafaqub fi Amr ad-Din*.

³⁴ Sukarni, "Kitab Fikih Ulama Banjar Kesenambungan Dan Perubahan Kajian Konsep Fikih Lingkungan."

³⁵ Antung Yamani, Ariyadi Ariyadi, dan Muhammad Wahdini, "Pemikiran Fikih Perempuan dalam Kitab Parukunan Banjar," *Al-Qalam: Jurnal Kajian Islam dan Pendidikan* 15, no. 2 (2023): 173–81, <https://doi.org/10.47435/al-qalam.v15i2.2323>.

³⁶ Wahidah Wahidah, "Studi Naskah Fikih Melayu (Risalah Is' Af Al Raghabin Fi 'Ilmi Al Faraidh) Karya Jad Ahmad Mubarak," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 18, no. 1 (2019): 25, <https://doi.org/10.18592/al-banjari.v18i1.2545>.

³⁷ A. Gazali Usman, *Kerajaan Banjar Sejarah Perkembangan Politik, Ekonomi, Perdagangan, dan Agama Islam* (Banjarmasin: Universitas Lambung Mangkurat, 1994); Daud, *Maulana Syekh Muhammad Arsyad al-Banjari*.

³⁸ Ahmadi Hasan, *Ulama-ulama Banjar dan Karya Tulisnya di Bidang Fikih* (Banjarmasin: Puslit IAIN Antasari, 2008); A. Eddy OFM Kristiyanto, *Martin Luther, Musa Jerman* (Yogyakarta: Obor, 2012).

³⁹ Zulfa Jamalie, "Kitab Parukunan (Manuskrip Awal Ulama Perempuan Banjar)," *Puslitbang Lektur dan Khasanah Keagamaan Kementerian Agama RI Jakarta* 17, no. 2 (2019): 1–16; Sri Maulida, Sukarni Sukarni, dan Muhammad Hanafiah, "Analisis C3 Framework Kitab Parukunan Melayu Besar Bab Haji Karya Haji Abdurasyid Banjar," *Cakrawala: Jurnal Studi Islam* 14, no. 2 (2020): 77–92, <https://doi.org/10.31603/cakrawala.v14i2.3061>; Yamani, Ariyadi, dan Muhammad Wahdini, "Pemikiran Fikih Perempuan dalam Kitab Parukunan Banjar."

⁴⁰ Jamalie, "Kitab Parukunan (Manuskrip Awal Ulama Perempuan Banjar)."

⁴¹ Mufti Jamaluddin, *Parukunan* (Surabaya: Syirkah Bankul Indah, t.t.).

water and excretion- issues related to the ecological aspects of water - nothing new is found, even narrower than that discussed in *Sabil al- Muhtadin*. Therefore, most likely, the discussion of fiqh in *Parukunan* is only a summary of the discussion of the fiqh of worship in *Sabil al- Muhtadin* plus a little discussion of faith (the pillars of faith).⁴²

Sabil al Muhtadin, this book also does not discuss ecology-related matters. Its discussion of water and its sources is still from the perspective of classic fiqh, which is water as a means of purification.

3. Law of Sultan Adam (promulgated 1251 AH/1835 AD)

The Law of Sultan Adam (hereafter UUSA) is the fiqh that became the *Banjar* people's positive law during Sultan Adam's reign from 1825 to 1857. The UUSA was promulgated after ten years of his reign.⁴³ Under the influence of the ulama of his time, especially Mufti Jamal ad-Din bin Muhammad Arshad, Sultan Adam took a concrete step in the process of Islamization, namely making Islamic law (fiqh) the source of state law.⁴⁴ The UUSA consists of 31 articles, enacted on Thursday 15 Muharram 1251 AH at 09.00 am by Sultan Adam. It was drafted by a team led by the sultan himself with members including the sultan's son-in-law, Sharif Hussein and Mufti Jamal ad-Din.⁴⁵ In tracing the codification of the fiqh of the Banjar community in the 19th century, the UUSA is important to mention to understand the fiqh concepts that were positive into state or royal law.⁴⁶

The systematics of the UUSA were very simple, addressing issues deemed urgent at the time, consisting of six main issues.

- Matters of religion and worship include the following: (1) matters of belief, (2) establishing places of worship and praying in congregation, (20) determining the beginning of the month by sight.
- The law of governance includes articles: (3) the obligations of the village *tetuha* regarding children's education, (21) the obligations of the village *tetuha* to promote a peaceful atmosphere for their community, and (31) the obligations of the head of district and ministers.
- Marital law includes: (4) and (5) conditions of marriage, (6) divorce, (18) *barambangan*, (25) accusing the wife of adultery, and (30) adultery.
- The procedural law of the court contains the following articles: (7) and (8) the duties of the mufti, (9) the prohibition of litigants from approaching officials, (10) the duties of the judge, (11) the execution of the judgment, (12) the confirmation of the judgment, (13) the duties of the halal and the people, (14) the indictment, (15) the time limit for suing, (19) the prohibition of kings or ministers intervening in civil matters except by letter from the judge, and (24) the obligation of judges to accept cases.

⁴² Zainul Mun'im dan Abdussamet Kaya, "An Empirical Approach in Culinary Fiqh of Coastal Communities: Critical Study of 'Aysh al-Baḥr,'" *Al-Ahkam* 33, no. 1 (30 April 2023): 23, <https://doi.org/10.21580/ahkam.2023.33.1.14523>.

⁴³ Dzulkifli Hadi Imawan Husnul Ma'arif, "Persinggungan Hukum Islam dan Hukum Adat Pada Naskah Undang-Undang Sultan Adam Kerajaan Banjar," *Abkam: Jurnal Hukum Islam* 10, no. 2 (2018): 53–54.

⁴⁴ M. Suriansyah Ideham, *Sejarah Banjar* (Banjarmasin: Pemerintah Provinsi Kalimantan Selatan, 2003).

⁴⁵ Amir Hasan Kiai Bondan, *Suluh Sejarah Kalimantan* (Banjarmasin: Fajar, 1953); Ahmadi Hasan, *Adat Badamai: Interaksi Hukum Islam dan Hukum Adat pada Masyarakat Banjar* (Banjarmasin: Antasari Press, 2007).

⁴⁶ Zulfa Jamalie, "Sultan Adam Al-Watsiq Billah dan Sejarah Penerapan Islam Di Tanah Banjar," *Al-Jami* 8, no. 15 (2012).

- Land law includes: (17) pledge of land, (23) and (26) expiry, (27) lease of land, (28) cultivation of land, and (29) abandonment of land. Transitional regulations, namely article 16.⁴⁷

It is clear from these articles that the source of the law is the fiqh law studied and understood by Sultan Adam himself and his teachers, Mufti Jamal ad-Din, and others. This positive jurisprudence does not explicitly touch on issues of environmental conservation and restoration. Except that, articles 28 and 29 of the UUSA⁴⁸ implicitly refer to the concept of *ihya al-mawat* in fiqh, which is the existence of abandoned land for approximately two seasons or more that becomes pasture will become no man's land and everyone has the right to work on it.⁴⁹ *Ihya al- mawat* in Islamic teachings is seen as a normative forerunner for environmental conservation in the form of land clearing so that it becomes productive and has a sustainable ecological role.

4. *Parukunan Melayu Besar* (written around 1850 AD)

Perukunan Melayu Besar is one of the most popular fiqh books among the Banjar people. According to what is written on the cover, this book was written by Abdurasyid Banjar. On the first page, *Kitab Parukunan Melayu Basar for Hajji Abdurasyid Banjar Taken from the Half by Syaikh Muhammad Arsyad Banjar* is written. It has yet to be discovered exactly when and where Abdurasyid was born.⁵⁰ In an estimate based on data contained in the genealogy of Muhammad Arsyad al-Banjari's descendants written by Abu Daudi, Hajji Abdurasyid Banjar was born around 1820 AD in Amuntai, where his mother grew up. He was the fourth of five sons by his father's second wife. His father's marriage to Tuan Angka of Amuntai is thought to have been around 1815. According to Abu Daudi, Hajji Abdurasyid was the son of Hajji Sa'duddin and his wife Tuan Angka. Hajji Sa'duddin (d. 1774 CE) was one of As'ad's twelve children. As'ad was one of the children of Syarifah bint Muhammad Arshad al- Banjari.⁵¹ It is not clear at what age Abdurasyid started writing this book. However, based on the approximate year of his birth, the writing of this book took place in the 19th century and it was used as a fiqh reference in that century and the following centuries in *Banjar* society. As a practical fiqh text, the book was originally only in the form of notes on fiqh lessons which were later printed for the first time in Singapore in 1325 AH/1907 AD by a trader from Negara (one of the sub-districts in Hulu Sungai Selatan Regency, South Kalimantan Province) who brought it to Singapore.⁵²

The content of this book consists of matters of faith, purification procedures, prayer procedures, fasting procedures, hajj procedures, and prayers.⁵³ There is no discussion on *Zakat* and *Muamalah* issues. Therefore, the content of this book is only related to pure worship and faith, yet to be included in the discussion of social issues, such as economics and ecology, except for the discussion of water as an instrument of purification, which is discussed generically.

Compared to the previous two books, its ecological content, such as water and rivers, is not elaborated. The discussion of absolute water in *taharah* and *istinja* are only in passing.⁵⁴ In terms of its content structure, this book is very relevant for teaching religion to children, because it is very convenient and is equipped with pictures of the procedures for prayer,

⁴⁷ M. Suriansyah Ideham, *Sejarah Banjar*.

⁴⁸ M. Suriansyah Ideham.

⁴⁹ Ahmadi Hasan, *Adat Badamai: Interaksi Hukum Islam dan Hukum Adat pada Masyarakat Banjar*.

⁵⁰ Maulida, Sukarni, dan Hanafiah, "Analisis C3 Framework Kitab Parukunan Melayu Besar Bab Haji Karya Hajji Abdurasyid Banjar."

⁵¹ Daud, *Maulana Syekh Muhammad Arsyad al-Banjari*.

⁵² Abdullah Karim dan Ahdi Makmur, *Ulama Pendi Pondok Pesantren di Kalimantan Selatan* (Banjarmasin: Comdes, 2006); Zafri Zamzam, *Maulana Syekh Muhammad Arsyad Al-Banjari*. (Banjarmasin: Karya, 1996).

⁵³ Hajji Abdurasyid Banjar, *Parukunan Melayu Besar* (Surabaya: Sa'ad bin Nas | ir bin Nabhan, t.t.).

⁵⁴ Hajji Abdurasyid Banjar.

tayammum, and ablution. The content of this book, as the author says in titling the book - taken from a half (partial. Pent.) essay by Shaykh Muhammad Arshad Banjar - is an excerpt from *Sabilal al-Muhtadin*.

5. *Kitab Tarjumah Asrar as-Salah min 'Iddat Kutub al-Mu'tamidah* (first part written in 1320 AH/1910 AD, second part written in 1334 AH/1915 AD)

Abd ar-Rahman Siddiq bin Muhammad 'Afif Banjar wrote it, the fifth generation of Muhammad Arshad. The complete genealogy is Abd ar-Rahman Siddiq bin Safura bint Mufti Muhammad Arshad bin As'ad bin Syarifah bint Muhammad Arshad al-Banjari. Abu Daudi said Abd ar-Rahman Siddiq was a creative scholar.. He wrote several books on fiqh (*Asrar as-Salah*), *tawhid* (*Amal Ma'rifah*), and the genealogy of Muhammad Arshad's descendants (*Syajarah al-Arsyadīyyah*).

No data on the exact year of his birth was found, but based on the year of writing his book (1320/1910, for the first part), he was probably born in the second half of the 19th century. The research of Bahran Noor Haira et al. states that he was born in 1284/1857 in Kampung Dalam Pagar Martapura.⁵⁵

Abd ar-Rahman Siddiq was one of the Banjar scholars who traveled extensively to various teachers, places of education, and regions. After two years of schooling at *Pesantren Dalam Pagar*, he studied directly with a scholar in Martapura, Sayyid Wali. After four years, he followed his parents to Bangka (Sumatra). Before arriving in Bangka, he stopped in Padang to meet his uncle, Haji Muhammad As'ad, to help with trade while studying with Haji Zainuddin. After three years, he was trusted by his uncle to carry his merchandise to Tapanuli, especially Barus and Natal. Again, he did this trading activity while studying and preaching. After about two years of trading, Abd ar-Rahman Siddiq decided to go to Mecca to continue his religious studies. He went to Mecca in 1883. During his eight years in the Middle East (five years in Mecca and three years in Medina), he studied various disciplines with many teachers, and in addition to his studies, he taught at the Grand Mosque for one year. Finally, in 1890, he returned to his homeland in Dalam Pagar Martapura. After about eight months in Martapura, he wanted to return to Bangka, before stopping in Batavia, at the home of Sayyid Usman. Here he was offered the position the mufti of Batavia, but he declined. Abd ar-Rahman Siddiq continued his journey to Bangka where he stayed for about fifteen years. During this time, he traveled to Kelantan, Johor, and Singapore. Finally, Abd ar-Rahman Siddiq decided to settle in Sapat Indragiri. Here, he held the position of *mufti*.⁵⁶

As implied in the title of his fiqh book, this book contains fiqh accompanied by inner morals of worship. In his preface, Abd ar-Rahman Siddiq writes that:

*“When I saw from the proofs that prayer is the pillar of religion and the best of all acts of obedience, I liked that I would mention its physical and mental aspects in this tarjumah, so that it would be a reminder to me and to those who are like me, and so that it would be a gamble for me and them in a safe country, and I called it tarjumat asrar as-salat or the explanation of the secrets of prayer taken from some of the mu'tamidat books. h min 'iddat kutub al-mu'tamidat or the explanation of some secrets of prayer taken from some of the books that are mu'tamad”.*⁵⁷

What *mu'tamad* (standard reference) books he refers to here need to be clarified.. However, looking at the discussion, it is likely that what is meant by standard references are books of Sufism that discuss the fiqh of worship accompanied by explanations of esoteric or biblical aspects, such as the book *Ihya Ulum ad-Din* by al- Gazali (451 – 505 AH).⁵⁸

⁵⁵ Haji Abdurrasyid Banjar.

⁵⁶ Haji Abdurrasyid Banjar.

⁵⁷ Abdurrahman Shiddiq, *Kitab Tarjumat Asrar as-Salah min 'Iddat Kutub al-Mu'tamidat* (t.tp: t.p., t.t.), hlm. 3.

⁵⁸ Abdurrahman Shiddiq, *Kitab Tarjumat Asrar as-Salah min 'Iddat Kutub al-Mu'tamidat* (t.k: t.p, t.t.).

The second part of the book is about the basics of Islam for children. Abdurrahman Shiddiq titled the second part: "This is a very small treatise for children's instruction in Islam". This second part is written in nineteen pages (pages 27 - 45). This section's discussion revolves around the requirements and pillars of faith and practical worship. He discusses the creed and its details. Practical acts of worship are discussed, ranging from *istinja* to fasting. The second section concludes by explaining Imam Shafi'i's advice which he quotes from *al-Idab* on the ways of living that will result in paradise in the hereafter.⁵⁹

In terms of content, the book does not mention river ecology or water quality details, as in previous fiqh books by Banjar scholars. Its discussion of *istinja* and water is brief and does not touch on the issue of water quality and the criteria for clean water. Perhaps the book is more geared towards children and people who are still learning the pillars of Islam, especially about ablution, prayer, and fasting, or it is limited to matters of ritual worship. It does not touch on social issues, such as environmental issues.

6. Kitab *Risalah Rasam Parukunan* (written in 1357 AH/1938 AD)

As seen in the author's genealogy, except Sultan Adam, all have the same genealogy, which leads to Muhammad Arshad al-Banjari. Starting from Mufti Jamaluddin with *Parukunan*, Abdurrasyid Banjar with *Parukunan Besar Melayu* to Abd ar- Rahman Siddiq Sapat with his *Asrar as-Salat*, all descendants of al-Banjari. The *Risalah Rasam Parukunan* was written by Haji Abdurrahman bin Haji Muhammad Ali of Sungai Banar Amuntai, approximately 200 km north of Banjarmasin. The author's year of birth is not known, but it is mentioned at the end of the book that "*I have finished translating compiling this book with the help of Allah al-'Aziz al-Wahhab on the 10th of Muharram of 1357 AH, March 12, 1938 AD.*"⁶⁰ Assuming that the book was written around.

Forty years ago, the author was probably born at the end of the 19th century.

This spellbook is small, number of pages only 69 pages. The discussion covers ten subjects, namely.

- About *shabada* and repentance.
- On the division of prayer (*shari'ah*, *tariqah*, *haqiqah*, and *ma'rifa*).
- About ablution. On the *kaifyat* of obligatory and *naafil* prayers.
- On the *kaifyat* of the *qasar* and plural prayers.
- About zakat.
- About the corpse.
- About Friday prayer.
- About prayer and remembrance.
- About *Rasam*.

This book has yet to discuss chapters that touch on ecological issues. There is a discussion in the scheme (*rasam*) about defecation and *istinja* procedures, but it does not touch on the area of environmental conservation, either water or rivers.⁶¹ The author says: "*It is forbidden to relieve oneself in the name of Allah, the name of the Prophet, or the name of an angel; facing or facing away from the Qibla where there is no wall; on food, on bones, in the mosque, and under a fruit-bearing tree on the property of an unhappy person.*"

7. *Mabadi 'Ilm al-Fiqh* (written in 1372 AH/1953 AD)

It is the second book of fiqh by a Banjar scholar after *Rasam Parukunan* that originated from an author outside the genealogical circle of Muhammad Arsyad al-Banjari.

⁵⁹ Abdurrahman Shiddiq.

⁶⁰ Haji Abdurrahman bin Haji Muhammad Ali, *Risalah Rasam Parukunan* (Banjarmasin: TB Mutiara, t.t.).

⁶¹ Haji Abdurrahman bin Haji Muhammad Ali.

The book, which consists of three volumes, was written by Haji Muhammad Sarni bin Haji Jarmani bin Haji Muhammad Siddiq.⁶² He was born in Sungai Tabukan Alabio in 1915, the date and month of his birth are not known. The tradition of knowledge has been passed through him since he was small, thanks to his father's scholarship. In addition to formal schooling, he also studied the sitting Quran with his father, Haji Jarmani.⁶³

Haji Muhammad Sarni was a prolific 20th-century Banjar scholar. Besides writing on fiqh matters, he also wrote several books in other disciplines, namely *Tuhfab al-Ikhwān and Hidayah al-Mubtadi'in* (monotheism), *Maba' di' 'Ilmi at- Tasawwuf, Bahjah al-Mardiyyah fi Akhlaq ad-Diniyyat, Tuhfab ar- Ragibin and Futub al- 'Arifin (tasawuf), Nahwu and Saraf Lessons, Tajweed Lessons, and Guide to Berbilah*. The books were written in Malay Arabic to make it easier for people to pursue religious knowledge in their area. At first, the duplication was done manually through writing on sheet paper, but then, due to a large number of requests, with the permission of his heirs, the books related to the science of monotheism, Sufism, and fiqh were printed by the Pure Banjarmasin Bookstore.⁶⁴

Mabadi' means the basis or the beginning. As the name implies, this book describes fiqh in its beginning form. It covers almost all fiqh issues, from *tabarah*, prayer, fasting, hajj, transactions (*muamalah*), division of inheritance, wills, marriage law, *jinayat*, justice, and slavery. However, the discussion is very technical and concise. The eleven issues are only described in 114 pages with a paper size of 15 x 20 cm.⁶⁵

The book's discussion of ecological aspects could be clearer. Its discussion of water is divided into four parts: pure and purifying, pure and purifying but it is makruh to use it, a little water (less than two *Gullah*/216 liters) that has been used for ablution or bathing, and a little impure water. When discussing the seven indicators of clean (absolute) water, there is no mention of water and river conservation, for example, as one that can be considered for preserving clean water. Perhaps because this is a fiqh study for beginners, a more in-depth and applicable study for grounding the teachings of Islam in the current conditions is not necessary.⁶⁶

8. *Risalah Mu'amalah*

From its name, this fiqh book more specifically discusses *muamalah* fiqh. The book written by KH Salim Ma'ruf, the head of the Darussalam Martapura Islamic Boarding School in the period 1969-1976, is more dedicated as a diktat (learning material) for *santri* on fiqh *muamalah*.⁶⁷ This book has also been transliterated into Indonesia by Muhammad Sauqi and published by Toko Kitab Al-Ihsan, Surabaya with 43 pages.⁶⁸

⁶² Masrudin Muhammad Sauqi, Rusyadi, "Metode Ijtihad Syafi'iyah Oriented Dalam Pemikiran Ekonomi Islam Ulama Banjar (Studi Ktab Sabilal Muhtadin)," *Al-Qalam: Jurnal Kajian Islam dan Pendidikan* 17, no. 4 (2023): 2740–62.

⁶³ Al-Hajj Muhammad Sarni, *Mabadi' 'Ilm al-Fiqh* (Banjarmasin: Toko Buku Murni, t.t.); Firqah Annajiyah Mansyuroh, "Studi Kritis Pemikiran Muhammad Sarni Alabio Tentang Zakat Dalam Kitab Maba' Id Ilmu Fikih," *Al-Banjari* 19, no. 1 (2020): 31–54, <https://doi.org/10.18592/al-banjari.v>.

⁶⁴ Al-Hajj Muhammad Sarni, *Mabadi' 'Ilm al-Fiqh*.

⁶⁵ Al-Hajj Muhammad Sarni.

⁶⁶ Muhammad Sauqi, Rusdiana Rusdiana, dan Lola Malihah, "Analisis Intelektualisme Pemikiran Ekonomi Islam Ulama Banjar Periode 1779-1955 Masehi," *Jurnal Hadratul Madaniyah* 10, no. 1 (2023): 11–20, <https://doi.org/10.33084/jhm.v10i1.5400>.

⁶⁷ Fathurrahman Azhari, Adi Hatim, dan Adi Hatim, "Pendapat Kh. Salim Ma'Ruf Tentang Jual Beli Dalam Risalah Muamalah," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 15, no. 2 (2017): 165, <https://doi.org/10.18592/al-banjari.v15i2.849>; Wahidah, "Studi Naskah Fikih Melayu (Risalah Is' Af Al Raghabin Fi 'Ilmi Al Faraidh) Karya Jad Ahmad Mubarak"; Afridawati Afridawati, "History, Typology, and Implementation of Islamic Law in Indonesia: Combination of Sharia and Fiqh or the Result of Historical Evolution?," *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan* 21, no. 1 (2021): 33–47, <https://doi.org/10.30631/al-risalah.v21i1.676>.

⁶⁸ Azhari, Hatim, dan Hatim, "Pendapat Kh. Salim Ma'Ruf Tentang Jual Beli Dalam Risalah Muamalah."

The discussion of the fields of *muamalah* fiqh in traditional systematics is quite complete. The discussion starts with the law of buying and selling, *kehiyar*, *usury*, and *rahn*. There is no discussion on ecology.

9. *Tangga Ibadah*

This book was written around 1969 by KH Muhammad Zuhdi bin KH Muhammad Ramli, the younger brother of the founder and first care taker of *Pondok Pesantren Ibnul Amin Pemangkliah*, KH Mahfuz Amin bin KH Muhammad Ramli. The purpose of its writing was originally to provide practical worship guidance to the new *santri* of Ibnul Amin Islamic Boarding School. The caregiver realizes that the background of the new *Santri* is very heterogeneous. This is due to the admission system of new students in the *pesantren*, which does not require anything regarding age or educational background. Thus, the new students are diverse, ranging from the very young who have yet to graduate from elementary school to adults and those with families. Therefore, practical worship guidance is needed through the book "*Tangga Ibadah*" as teaching material. Through this learning and guidance, uniformity of knowledge and practice of daily worship is realized.

There are twelve chapters of Fiqh material explained in this book, namely water, the division of impurity, how to instinja, the division of hadas, the procedure of wudhu, the procedure of bathing, the procedure of *tayammum*, the procedure of prayer, the organization of a funeral, *zakat*, fasting, hajj, and *umrah*. In the introduction, the book explains the five laws of fiqh (*al-abkam al-kebansab*), consisting of *fardu*, *sunat*, *haram*, *makruh*, *mubah*, or must with all its divisions.⁶⁹

10. *Is'af al-Khaid fi 'Ilm al-Faraid*

Based on requests from his students, advice from his teachers, and a diploma from the author of *Nafahat Al Saniab Fi Ahwal A l Warasab Al Arba'iniab* by Shaykh Hasan Muhammad Musyath Al Makki, KH Syukri Unus wrote (adapted) t h e Arabic book into Malay Arabic.

As the title implies, the book's content contains and explains the science of faraidh (inheritance fiqh). It begins with explaining of the advantages of *faraidh* science and the advantages for those who study it. After that, it explains the flow of the distribution of inheritance and how the distribution of inheritance is carried out. Starting from the pillars, the conditions for why people can inherit, and the reasons for the prevention (walling or *hijab*).

As for the writing in the discussion of this book, it always starts with the Arabic text, which is the direct source of this book, then below it, he translates it into Malay Arabic, and every division or example is explained using a table or *jidwal*.⁷⁰

CONCLUSION

From the description of the results of this study, the following conclusions can be drawn:

1. The spirit of the Banjar ulama in producing fiqh works has grown and developed since Sabilal Muhtadin (1779). Several ulama with a genealogical relationship with the author of Sabilal Muhtadin pioneered the birth of several fiqh books, including those that later became favorable laws, such as the Law of Sultan Adam (1835).

⁶⁹ Faizah Darus dkk., "Empowering Social Responsibility of Islamic Organizations through Waqf," *Research in International Business and Finance*, 2017, <https://doi.org/10.1016/j.ribaf.2017.07.030>.

⁷⁰Lihat: <https://docplayer.info/222622552-Bab-iii-biografi-syaikh-muhammad-syukri-unus.html>

2. In its development, the fiqh books born after Sabilal Muhtadin did not have novelty in content and ijihad methods. The post-Sabilal fiqh books summarize the previous book with a narrower discussion. Ecological aspects are also absent from these fiqh works. The post-Sabilal fiqh books summarize the previous book with a narrower discussion.
3. There are several possible reasons why ecological fiqh has yet to be born in the fiqh of Banjar scholars who are the subjects of this research. First, the study of Islam is still very traditional by the development of Islamic consciousness which is still very traditional, Islam is still considered a ritual teaching, not yet touching social issues. Secondly, the scholars were still thinking about priorities in building religion, where matters of creed and ritual worship were considered the most important. Third, the demands of the reality of environmental damage at that time were yet to be apparent or had yet to become part of what the scholars thought about.

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