

THE INFLUENCE OF MUHAMMAD ARSYAD AL-BANJARI ON THE RELIGIOSITY OF BANJARESE SOCIETY

By : M. Rusydi¹

Abstrak

Muhammad Arsyad al-Banjari adalah salah satu figur utama bagi masyarakat Banjar. Kontribusinya dalam penyebaran agama Islam di daerah Banjar sudah tidak diragukan lagi. Tulisan ini akan berusaha memaparkan pengaruh al-Banjari terhadap keagamaan Islam masyarakat Banjar. Bagian pertama tulisan ini akan menguraikan riwayat hidup al-Banjari yang meliputi kelahiran, keluarga, latar belakang pendidikan dan kematiannya. Bagian kedua akan dijelaskan metode-metode yang digunakan al-Banjari dalam menyebarkan agama Islam seperti melalui pendekatan politik, perkawinan, penulisan dan penerbitan buku-buku keagamaan dan pendirian pondok pesantren. Bagian terakhir tulisan ini akan menguraikan argumentasi keberhasilan dakwah al-Banjari seperti kondisi politik dan strategi yang digunakannya. Selanjutnya, penulis juga akan mendiskusikan kekurangan-kekurangan al-Banjari dalam menyebarkan agama Islam di masyarakat Banjar serta relevansi dari pendekatan dakwah yang dilakukannya tersebut dengan kondisi kekinian. Tulisan ini berkesimpulan bahwa meskipun dakwah yang dilakukan oleh al-Banjari masih memiliki kekurangan namun kontribusi yang diberikannya layak untuk terus diapresiasi.

Keywords : *Muhammad Arsyad al-Banjari, Religiosity, Islam, Banjarese.*

INTRODUCTION

Muhammad Arsyad al-Banjari who lived in the 18th century is well-known as one of the central religious figures of the Banjarese society. Banjarese are the people who live in South Borneo (Kalimantan Selatan), Indonesia. Nowadays, Banjarese people are devout Muslims because of al-Banjari's endeavors. This article will uncover and show the influence of al-Banjari on the religiosity of the Banjarese. The first section will describe the life of al-Banjari - his birth, family, educational background, and death.

¹The writer is an alumnus of UIN Sunan Kalijaga Yogyakarta.

The second one will explain some methods of proselytization used by al-Banjary, such as through politics, marriage, writing and publishing some religious books, and building boarding school. The last one will argue some factors of al-Banjary's success in spreading Islam such as the political condition and strategies utilized al-Banjary. Then, it will be followed by a reflection about al-Banjary's deficiencies in spreading Islam and the relevance of his strategies for today. This essay will conclude that although al-Banjary had many shortages in his *dakwah* (missionary endeavor), his contribution and influence to Banjarese people are still very strong and extant up to now.

THE LIFE OF MUHAMMAD ARSYAD AL-BANJARY

1. His Birth and Family

Muhammad Arsyad al-Banjary is believed as to be of the descendants of prophet Muhammad SAW (peace be upon him). It has been identified from the geneology of al-Banjary's father; that is, Arsyad bin Abdullah bin Abu Bakar bin Abdurrasyid bin Abdullah al-Idrus al-Magribi bin Abu Bakar al-Hindi bin Ahmad bin Husin bin Abdullah bin Syaikh bin Abdullah Al-Idrus bin Abu Bakar as-Sakrani bin Abdurrahman as-Saqafi bin Maulana Ad-Duwailah bin Ali bin Alwi bin al-Faqih al-Muqaddam Muhammad bin Ali Khala Qasim bin Alwi bin Muhammad bin Alwi bin Abdullah bin Ahmad al-Muhajir lillah bin Isa an-Naqib bin Muhammad an-Naqib bin Ali al-Arid bin Ja'far as-Sadiq bin Muhammad al-Baqir bin Ali Zainal Abidin bin Sayyidina Husin bin Sayyidina Ali and Sayyidina Fatimah az-Zahra bin Sayyidina Muhammad SAW.² Al-Banjary was born in 17th March 1710 A.D./ 15th Safar 1122 H, on Thursday at Lok Gabang, Martapura.³ His familiar name is Muhammad Arsyad al-Banjary although his given name was Muhammad Ja'far.⁴ His parents' names are Abdullah and Aminah. These names are the same as the name of prophet Muhammad's parents. Therefore, Banjarese people consider that al-Banjary

² Anonymity, *Silsilah Siti Fatimah* (Salatiga: an anonymous publication, I 992) 1.

³ W. Mood. Shagir Abdullah, *Syekh Muhammad Arsyad al-Banjari Matahari Islam* (Kuala Mempawah : Yayasan Pendidikan dan Dakwah Islamiyah al-Fathanah, 1983) 6. Safar is the second month of the moslem year.

⁴ Yusuf Halidi, *Ulama Besar Kalimantan Syekh Muhammad Arsyad Al-Banjari* (Surabaya: al-Ihsan, 1968) 20.

is the descendant of prophet Muhammad SAW. It might because of his parents obedience and devotion to God, Allah. They used to pray *tah}ajjud* diligently.⁵ In addition, they have been considered humble people among society. Their piety has resulted in the gift from God namely *Lailatul Qadar*.⁶

The birth of al-Banjary was probably the highest blessing for his parents. A long wait for al-Banjary's parents to have children was granted by the birth of al-Banjary. Suddenly, a few years later, al-Banjary had four brothers. They were Abidin, Zainal Abidin, Nurmein, and Nurul Amin.⁷ Besides, al-Banjary had grown to be a smart child as well as a son with good manners. Al-Banjary could memorize Islamic teachings and understood them precisely. Moreover, although only using a charcoal, al-Banjary could paint various beautiful sceneries around him vividly. This talent may have been inherited from his father since Abdullah, al-Banjary's father, was an expert in carved art.⁸ Though al-Banjary was an intelligent child, he was never arrogant. In fact, he was well-known as an honest and polite son among the people. Therefore, the birth of al-Banjary might be the happiest day for his parents.

2. His Educational Background

During al-Banjary's childhood, there were no formal schools had been found. Perhaps, there were only several groups of religious study (*h}alaqah*) around. Consequently, it is difficult to know the first school that al-Banjary formally studied in. Informally, al-Banjary got his first Islamic education within his family's household until he was eight years old.⁹ Furthermore, when Sultan Khamidullah (Sultan Kuning) visited al-Banjary's house, he was interested in al-Banjary's capabilities such as his intelligence in understanding Islamic teachings and his painting skills. At that time, it was rare to find a child like Al-Banjary, the Sultan adopted him as his

⁵ *Tahajjud* is praying in the middle or the end of night; approximately from 22.00 to 3.30.

⁶ Abu Daudi, *Maulana Syekh Muhammad Arsyad Al-Banjari* (Martapura : Sullam al-Ulum,1996) 15. *Lailatul Qadar* is a special and fully blessing night in Ramadhan (the ninth month of the moslem year).

⁷ *Ibid.*, 16.

⁸ *Ibid.*, 19.

⁹ Yusuf Halidi, *Ulama Besar Kalimantan Syekh Muhammad Arsyad Al-Banjari*, 6.

son.¹⁰ It might be the most fortunate blessing for al-Banjary since the Sultan would support all his needs. Thus, the extraordinary Sultan took a very good care of al-Banjary's education because of his capabilities.

Al-Banjary, furthermore, studied not only in domestically but also abroad. Domestically, the Sultan entrusted him with various private teachers. Apparently, al-Banjary needed merely a short time to master all of the lessons taught by his teachers, such as easily finishing all of the alqur'an (the holy book of moslem).¹¹ As Al-Banjary's development of knowledge improved rapidly, the Sultan prepared him to study abroad. At thirty years old, when his wife, Bajut, was pregnant, al-Banjary went to Mecca to continue his study.¹² So, there can be no doubt that al-Banjary had deep and broad knowledge due to his experiences both domestic and abroad.

Abroad, al-Banjary had not only studied many lessons and had many teachers, but he also had many colleagues throughout the Nusantara (today Indonesia). Some of of al-Banjary's teachers were; Syekh Athaillah bin Ahmad al-Mishri al-Azhary (in Mecca), Syekh Muhammad bin Sulaiman al-Kindi (in Madinah), Syekh Muhammad bin Abdul Karim al-Qadiri al-Hasani Asy-Ayahir bin as-Samman al-Madani (in Madinah), Syekh Ahmad bin Abdul Mukmin ad-Damanhuri, Syekh Sayyid Abi al-Faidh Muhammad Murtadho bin Muhammad az-Zabidi, Syekh Hasan bin Ahmad Akisy al-Yamani, Syekh Shiddiq bin Umar Khan, Syekh Abdullah bin Hijazi asy-Syaqrawy, Syekh Salim bin Abdullah al-Basri, Syekh Abdur Rahman bin Abdul Aziz al-Magribi, Syekh Sayyid Abdur Rahman bin Sulaiman al-Ahdal, Syekh Abdul Rahman bin Abdul Mubin al-Fathani, Syekh Abdul Ghani bin Syekh Muhammad Hilal, Syekh Abid as-Sandi, Syekh Abdul Wahab at-Thautawy, Syekh Maulana Sayyid Abdullah Mirghani, Syekh Muhammad bin Ahmed al-Jamhari, Syekh Muhammad Zein bin Faqih Jalaluddin Aceh (the author of *Bidâyatul Hidâyah*).¹³ In Islamic mysticism (*Tas}awwuf*) al-Banjary did a solitude led by one of

¹⁰ Ahmad Basuni, *Djiwa yang Besar Syekh Muhammad Arsyad al-Banjari* (Bandung : Pustaka Galunggung, 1971) 8.

¹¹ Abu Daudi, *Maulana Syeikh Muhammad Arsyad AI-Banjari*, 15-16

¹² Ramli Nawawi, "Perkembangan Islam di Kalimantan Selatan Sampai Akhir Abad ke-18", *Essay*, 10.

¹³ Abu Daudi, *Maulana Syeikh Muhammad Arsyad AI-Banjari*, 26. Also, W. Muhd. Shagir Abdullah, *Syekh Muhammad Arsyad al-Banjari Matahari Islam*, 15.

the prominent teachers in Islamic mysticism namely Syekh Muhammad bin Abdul Karim as-Samman al-Madani.¹⁴ Furthermore, al-Banjary studied non Islamic lessons as well as Islamic teachings. Some of non-Islamic lessons that had been studied by al-Banjary were geography, biology, mathematics, geometry and astronomy.¹⁵ Once, in 1772, al-Banjary had shown his ability in astronomy by correcting the mistake of *kiblat* in the mosque of *Jembatan Lima*, the mosque of *Luar Batang* and the mosque of *Pakojan* in Batavia (today Jakarta).¹⁶ It was proven by a plaque in the mosque of *Jembatan Lima* in Jakarta.¹⁷ Besides, during his living abroad, al-Banjary had many different colleagues throughout Nusantara (Indonesia), such as Syekh Abdus Samad al-Palimbani from Palembang-South Sumatera, Syekh Ismail bin Abdullah al-Khalidi al-Minangkabawi from Minangkabau-West Sumatera, Abdurrahman Masri from Betawi-Jakarta, Syekh Daud bin Abdullah Fatani, and Syekh Muhammad Nafis bin Idris al-Banjary from Banjar-South Borneo (the Author of *ad-Durr an-Nafis*). In summary, it is clear that al-Banjary loved a great deal of knowledge, both religious and non-religious kinds, and was always friendly with other people.

In Mecca, al-Banjary not only studied but also did many activities, such as teaching and building a house. First, al-Banjary taught *fiqih syâfi'iyah* in Masjidil Haram.¹⁸ Actually, teaching in Masjidil Haram was not only a practice of preaching Islam for al-Banjary but also an appreciation of his ability by his fiqih teacher. Next, al-Banjary built a house named "*Barakat Banjar*". The house was in Syamiyah village, close to Masjidil Haram. It was built by the Sultan Tamjidillah's fund, and still

¹⁴Abu Daudi, *Maulana Syekh Muhammad Arsyad Al-Banjari*, 26.

¹⁵Muhammad Uthman el-Muhammady, "Pendidikan dan Dakwah Oleh Syaikh Muhammad Arsyad Al-Banjari Rahimahullah Ta'ala", *Essay of International Seminar*, Banjarmasin 4 - 5 Oktober 2003, 2.

¹⁶*Kiblat* is direction of Mecca. The direction is the purpose's direction faced by moslems in their praying.

¹⁷Zafri Zamzam, Syekh Muhammad Arsyad Al-Banjari Sebagai Ulama Juru Dakwah (Banjarmasin : Karya, 1979) 78.

¹⁸Yusuf Halidi, *Ulama Besar Kalimantan Syekh Muhammad Arsyad Al-Banjari*, 23. There are four schools of Fiqih in Islam: Maliki, Hanafi, Hambali, and Syafi'i. fiqh is the lesson about ritual's doctrin in Islam both in the relation with God (*h}ablun minallah*) and in the relation with human being (*h}ablun minanas*). Thus, *fiqih syafi'iyah* is Fiqh with tendency to Syafi'i school. Masjidil Haram is the most famous mosque in Mecca.

exist until today. It has been maintained by Syekh Ali Sulaiman Banjar.¹⁹ Thus, these activities show that al-Banjary not only influenced Banjarese people but also affected some people abroad.

3. His Death

The day of al-Banjary's death became a historical day for the Banjarese people because of his endeavor to spread Islam in Banjar. He died on 13th October 1812 A.D./ 16th Syawal 1227 H. He was buried at Kalampayan, Astambul, Banjar's regency, South Kalimantan.²⁰ His grave has been visited by various people up to now. In fact, the Banjarese people always commemorate al-Banjary's death by performing *haulan*. *Haulan* is one of the annual Banjarese traditions for someone who has died. It is performed by reading Al-Qur'an (the holy book of Islam) and *tah}lilan* - reading the creed "*lâ ilâ ha illallâh*': no gods but Allah- together. In the end of the rite, all of the participants offer the prayer to God for the happiness of the intended people, such as the late al-Banjary or others. The *haulan* held for al-Banjary this year was in October 2007. Indeed, al-Banjary never die in the memory of the Banjarese people.

AL-BANJARY'S METHODS OF SPREAD OF ISLAM

Having finished his study abroad, al-Banjary began his activities to spread and develop Islam among the Banjarese people. There were many methods implemented by al-Banjary to spread Islam such as marriage, building boarding school, writing and publishing some religious book, and political approach.

1. Marriage

First step in spreading Islam to the Banjarese people, al-Banjary married four women from various *bubuhan*.²¹ Bajut was al-Banjary's first

¹⁹W. Mood. Shagir Abdullah, *Syekh Muhammad Arsyad al-Banjari Matahari Islam*, 8.

²⁰Abu Daudi, *Maulana Syeikh Muhammad Arsyad Al-Banjari*, 247-248. Syawal is the tenth month of the Moslem years.

²¹*Bubuhan* is kinship system. Some one will be one of certain kinship such as kingdom's kinship, if he has blood's relationship with the kinship, probably because of

wife. She was from *bubuhan* of common people. She was pregnant when al-Banjary went abroad. Al-Banjary left her for approximately thirty years. Even his daughter was already married when he came back to Banjar (south Borneo). His second wife, Markida, was also from *bubuhan* of common people. These two women were very important for al-Banjary to approach *bubuhan* of common people around him. Then, al-Banjary married a woman from Chinese's *bubuhan*, whose name was Guwat (Go Hwat Nio). Usually, if some one becomes a Muslim and his or her name is non-arabic, it will be changed into an Arabic name. Yet, al-Banjary did not change Go Hwat Nio's name. Frankly, al-Banjary did it deliberately. His aim was to introduce Islam to the Chinese's *bubuhan* and that Islam does not demand any changes for all other traditions as far as the traditions are in accordance with the main values of Islamic teachings, such as the principle of oneness (*at-tauhid*) and justice (*al-'adl*). His last wife was the queen Aminah binti prince Thoha bin Sultan Tahmidillah. She was kingdom's *bubuhan*. Having married the queen Aminah, al-Banjary was given a land by Sultan.²² Later, the land became a village named "*Dalam Pagar*", where al-Banjary had built a boarding school. Marrying queen Aminah was one of the methods used by al-Banjary to spread Islam among the kingdom's families and officials. In conclusion, by marrying Bajut, Markida, Go Hwat Nio, and the queen Aminah al-Banjary was able to spread Islam to all sorts of communities in Banjar.

2. Building Boarding School and Writing and Publishing Religious Book.

Other ways of spreading Islam to Banjarese people used by al-Banjary were building boarding school and writing and publishing religious book. First, boarding school was a special place for al-Banjary to teach and practice not only religious teaching but also life skills. Al-Banjary taught praying together (*Sholat berjamaah*), *fiqh* lesson, *tasawuf* and *aqidah* (faith) lessons. He also taught farming skills to his students.²³ One of his contributions in farming was building a canal at "*Dalam Pagar*" named *Sungai Tuan*. The canal has helped people's farms

marriage.

²²Sutrisno Kutoyo & Sri Sutjianingsih, *Sejarah Daerah Kalimantan Selatan* (Jakarta: Pusat Penelitian Sejarah dan Budaya, P & K, 1977/1978) 39-40.

²³Abu Daudi, *Maulana Syeikh Muhammad Arsyad Al-Banjari*, 42-43.

significantly.²⁴ Al-Banjary had many students in his boarding school and was a role model for all of them. Al-Banjary's descendants were the first students in the boarding school. Two famous students of al-Banjary's descendants were Muhammad As'ad and Fatimah. Muhammad As'ad was the teacher of all male students and Fatimah was the teacher of all female students in the boarding school. Furthermore, his other students were lay people, kingdom's families and officials, such as Sultan Tahmidullah II and Sultan Adam.²⁵ Thus, during his life, al-Banjary was the central social figure in Islamic teachings. In conclusion, we can see that al-Banjary had a genuine idea to facilitate and practice his teachings by building the boarding school, in addition to his influence within all the *bubuhan* in Banjar.

In addition to building the boarding school, another way of spreading Islam to the Banjarese people used by al-Banjary was writing and printing religious books, such as the holy book (alqur'an), the book of *Tauhid* (oneness), *Aqidah* (faith), *Fiqh* (doctrine), as well as *Tasawuf* (Islamic mysticism). First, the book of alqur'an which was written in 1779 H. using *qira'at ibn Kas'ir* and *Warasy*,²⁶ had three volumes. Each volume had ten parts (*juz*). Then, the book had thirty parts (*juz*). Secondly, Al-Banjary wrote three books concerning *Tauhid*, that is, *Us'uluddin*, *Tuh}fah ar-Râghibîn fi Bayân Haqîqah îman al-Mu'minîn wa Ma Yufsiduhu min Riddah al-Murtaddîn*, and *al-Qaul al-Mukhtas}ar fi 'Alâmah al-Mahdi Muntazar*. Having finished his study aboard and stayed in Banjar for two years, al-Banjary wrote *Us'uluddin* in 1188 H/1774 A.D. The book contained a basic introduction of God, such as twenty characters of God.²⁷ It was written in the Malay language. At the same time, al-Banjary wrote *Tuh}fah ar-Râghibîn*. Although *Tuh}fah ar-Râghibîn* had some similarities

²⁴*Ibid.*, 43-44.

²⁵Abu Daudi, *Maulana Syekh Muhammad Arsyad Al-Banjari*, 42-43.

²⁶*Qira'at ibn Kas'ir* and *Warasy* are two names of model in reading al-Qur'an.

²⁷Abu Daudi (M. Irsyad Zein), "Riwayat Hidup Syekh Muhammad Arsyad al-Banjari", *Essay of International Seminar*, Banjarmasin 4 - 5 Oktober 2003, 24. The following below are the characters of Allah in Islam: *Wujûd* (Exist), *Qidam* (Former), *Baqâ'* (Eternal), *Mukhâlafatuhu lil hawâdis|i* (Different Form), *Qiyâmuhu binafsihi* (Independent), *Wah}daniat* (The Only One), *Qudrat* (Capable), *Iradat* (Desirable), *Ilmun* (Know), *H}ayyun* (Alive), *Sama'* (Hear), *Bas}ar* (See), *Kalâm* (Say), *Qâdiran* (The Most Capable), *Murîdan* (The Most Desirable), *'Alîman* (Know Most), *H}ayyan* (Alive Most), *Sami'an* (Hear Most), *Bas}îran* (See Most), *Mutakalliman* (Say Most).

to *Us{ûluddîn*, such as the same language (Malay) and the same of problem (about faith), *Tuh}fah ar-Râghibîn* was more complete than *Us{ûluddîn*. In fact, *Tuh}fah ar-Râghibîn* was aimed to the upper class people, such as the intellectuals and the kingdom's families, while *Us{ûluddîn* was aimed to the lower class people, such as the lay people.²⁸ *Tuh}fah ar-Râghibîn* was published not only domestically but also abroad, such as Malaysia. Furthermore, al-Banjary wrote *al-Qaul al-Mukhtas}ar* in 1196 H. The book talked about signs of judgment day such as the sun rising from the west, the emergence of Dajal (the liar) and the advent of prophet Isa a.s (peace be upon him). The book was published by *Maktab al-Ah}madiyyah* Singapura in 1356 H/1937 A.D.²⁹ Thirdly, al-Banjary wrote two books on Islamic mysticism, namely *Kanz al-Ma'rifah*, and *Fath} ar-Rah}mân bi Syarh Risâlah al-Wâlî ar-Ruslân*. The first one, *Kanz al-Ma'rifah*, explains the essence of self and *ma'rifah* (a gnosis). It was written in the Malay language.³⁰ The other one, *Fath} ar-Rah}mân*, was written by Syekh Zakariyah al-Anshori. Al-Banjary translated it from Arabic to Malay language because at the time a majority of people could not understand any other languages except the Malay language.³¹ Therefore, al-Banjary had an important role in translating the book. Fourthly, al-Banjary wrote many books concerning with *fiqih*. In fact, he wrote more about *fiqih* than other subjects such as *Tauh}îd* and *Tasawuf*. There are some *fiqih's* books written by al-Banjary such as *Luqt}ah al-'Ajlan*, *Sabîl al-Muhtadîn li at-Tafaqquh li Amr ad-Dîn*, *Kitâb an-Nikâh}*, *Kitâb al-Farâ'id*, *Kitâb Al-Falak*, and *Fatwa Sulaiman Kurdi*. *Luqt}ah al-'Ajlan* was written in 1192 H/1778 A.D. The aim of the book was to introduce Islamic teachings to women, such as the problem of menstruation and its relationship with ritual and copulations in Islamic view. The book was written in the Malay language.³² The book of

²⁸Muhammad Arsyad al-Banjari, *Tuh}fah ar-Râghibîn fî Bayân Haqîqah îman al-Mu'minîn wa Ma Yufsiduhu min Riddah al-Murtaddîn* (Surabaya: Maktabah Ahmad Ibn Sa'adalah Nabhan, ...) 18-19.

²⁹Abdurrahman, "Syekh Muhammad Arsyad al-Banjari : Sebuah Refleksi Proses Islamisasi Masyarakat Banjar", *Essay discussed in the Group of Intellectual Moslem*, Banjarmasin, July 1988, 12.

³⁰Abu Daudi, *Maulana Syekh Muhammad Arsyad Al-Banjari*, 55.

³¹Tim Peneliti, "Pemikiran - Pemikiran Keagamaan Syekh Muhammad al-Banjari", *Report of Ushuluddin Faculty Research* (Banjannasin: 1988/1989) 29.

³²Abu Daudi, *Maulana Syekh Muhammad Arsyad Al-Banjari*, 50.

Sabîl al-Muhtadîn li at-Tafaqquh li Amr ad-Dîn was al-Banjari's masterpiece. The book is well-known as *Sabîl al-Muhtadîn*. It was written in 27th Rabiul Akhir 1195/22th April 1981 A.D. The book's purpose was to comply with Sultan Tahmidullah bin Sultan Tamjidillah's request. The book was written in the Malay Language. According to *Isa al-Bâbi al-H{alabi* Publication, Cairo, the Book had 524 Pages: the first volume had 252 pages and the second one had 272 pages. Actually, the book was published in many places and had many editions. First it was published in Mecca in 1300H/1882 A.D. Next, it was published in Turkey, in 1302 H, and lastly it was printed in Cairo in 1307 H. All of the publications were edited by Syekh Ahmad bin Muhammad Zaini al-Patani; the priest (*Ulama*) and the teacher from Siam who taught in Mecca. Generally, the book talks about *t}aharah* (cleanliness), *s}alat* (praying), corpse, *zakat* (tithe),³³ *s}aum* (Fasting), *h}ajj* and *'umrah* (pilgrimage to Mecca), *ud}d}iyyah* and *'aqiqah* (sacrifice's ritual such as slaughter of cow or goat in Idul Adha celebration),³⁴ licit (*h}alâl*) and illicit (*h}arâm*) foods in Islam.³⁵ Third, al-Banjari wrote the book on marriage that was printed in Istambul in 1304 H. The book was written in the Malay language and had 40 pages. The book was named *Kitâb an-Nikâh*.³⁶ Fourth, al-Banjari wrote the book named *Kitâb al-Farâ'id*. The book talks about inheritance in Islamic view.³⁷ Unfortunately, there is not enough information to know whether the book was actually printed or not. Fifth, al-Banjari wrote the book on astronomy (*Kitâb Al-Falak*). The book has described the ways to know the occurrence of eclipse of both sun and moon. The book has not been published yet.³⁸

³³*Zakat* means both purification and growth. In Islam, our possessions are purified by setting aside a proportion for those in need.

³⁴Idul Adha is one of Islamic celebration day in the 10th Zulhijjah (the twelfth month of the Moslem year).

³⁵Siddiq Fadzil, "Akal Budi Ilmuwan Melayu Tradisional: Mengapresiasi kecendekiawanan Sheikh Muhammad Arsyad al-Banjari", and Siti Zalikah Md Nor, "Sumbangan dan Pengaruh Shaykh Muhammad Arshad al-Banjariy dalam Bidang Fiqh di Alam Melayu", also Asywadie Syukur, "Telaah Khusus Terhadap Kitab "Sabîl al-Muhtadîn" Karya Syekh Muhammad Arsyad Al-Banjari", *Essay of International Seminar*, Banjarmasin 4 - 5 Oktober 2003.

³⁶Abu Daudi, *Maulana Syeikh Muhammad Arsyad Al-Banjari*, 53.

³⁷Zafti Zarnzam, *Syekh Muhammad Arsyad Al-Banjari Sebagai Ulama Juru Dakwah*, 10.

³⁸Abu Daudi, *Maulana Syeikh Muhammad Arsyad Al-Banjari*, 55.

Sixth, the book on Sulaiman Kurdi's *Fatwa*.³⁹ The book contains some Sulaiman Kurdi's answers to al-Banjary's queries when al-Banjary studied with him in Madinah. Mainly, the book talks about tax, *zakat* and leaving *S}alat Jum 'ah* consciously.⁴⁰ The book has not been printed yet. Finally, al-Banjary not only spread Islam by teaching in boarding school but also disseminated it by writing and publishing important religious books.

3. Political Approach

Al-Banjary had played an important role in some political decisions in the Banjar's kingdom. There were three significant roles of al-Banjary in the political area: forming the *Mah}kamah Syar'iah*, ushering the death penalty for Datu Abulung, the leader of the *wuj}ûdiyyah* school in Banjar, and leading the creation of Sultan Adam's law (1825-1857, A.D). First, *Mah}kamah Syar'iah* was the institute of religious education led by *mufti* and *q}âd}i*. *Mufti* was the advisor to the Sultan concerning religious problem, and *q}âd}i* was the implementer of civil, marriage, and inherited laws in the society. Al-Banjary proposed forming *Mah}kamah Syar'iah* to solve and handle all of the religious problems. The first *mufti* was Muhammad As'ad, al-Banjary's grandchild, and the first *q}âd}i* was Abu Su'ud, al-Banjary's son.⁴¹ Second was the death penalty of Datu Abulung who spread Islamic teaching of Islamic mysticism with *wuj}ûdiyyah* school, which happened 300 years ago. *Wuj}ûdiyyah* was one of the schools in Islamis mysticism, which teaches the unity with God. At the time, *wuj}ûdiyyah* was forbidden in Banjar. Then, the king of Banjar, Tahmidullah II, decided to punish Datu Abulung with the death penalty.⁴² Furthermore, al-Banjary was considered to be the person who advised Sultan of Banjar to give out the punishment. In fact, it has been debated whether or not al-Banjary had actually advised the Sultan to give the punishment. However, al-Banjary wrote in his book, *Tuh}fah ar-R}âghibîn*, that one of the deviate teachings in Islam is *wuj}ûdiyyah* school. Even though al-Banjary

³⁹*Fatwa* is answer or decision or opinion or advice given by a Moslem judge or *mufti* concerning a religious matters. *Mufti* is religious advisor or counselor in Islam.

⁴⁰*S}alat Jum 'ah* is praying together in a mosque or a field weekly, exactly at the noon of Friday. It is done two *raka' at*. *Raka' at* is a prescribed bow at praying.

⁴¹Abu Daudi, *Maulana Syeikh Muhammad Arsyad Al-Banjari*, 58

⁴²Ahmad Basuni, *Nur Islam di Kalimantan Selatan: Sejarah Masuknya Islam di Kalimantan* (Surabaya: PT Bina Ilmu, 1986) 49-50.

described in *Tuh}fah ar-Râghibîn* that there were *wujûdiyyah muah}h}id* (the right *wujûdiyyah* school) and *wujûdiyyah mulh}id* (the wrong *wujûdiyyah* school), unfortunately he did not explain both of them specifically.⁴³ As a result, the explanation in the book might be interpreted that *wujûdiyyah* was prohibited in Islam. Third, the death of Datu Abulung has diminished the influence of *wujûdiyyah* school and increased the influence of *Ahlussunnah wal Jamâ 'ah* school spread by al-Banjary.⁴⁴ Furthermore, one of al-Banjary's students, Sultan Adam - the king of Banjar (1825-1857) strengthened *Ahlussunnah wal Jamâ 'ah* school by declaring the Sultan Adam's Law. Generally, the law asserted that *Ahlussunnah wal Jamâ 'ah* had to be obeyed by all of Banjarese society.⁴⁵ In summary, the evidences above suggest that al-Banjary had significant roles and influences in the case of relationship between the state and the religion.

ANALYSIS

1. Political situation Favared to Al-Banjary

When al-Banjary spread Islam to the Banjarese people, the political condition supported him very much, both dosmetically and abroad. In the case of political condition abroad, Aceh was the main reference for the Banjarese kingdom in religious cases, such as when Hamzah Fansuri and Syamsudin as-Sumatrani became *Syekh al-Islam* (the priest or advisor of religious cases) in Aceh. They spread Islam with *wujûdiyyah* school in Aceh and the Banjarese kingdom implemented *wujûdiyyah* school in Islamic teachings too before al-Banjary's arrival. The statement above was based on two evidences: First, in 1688 A.D., Syekh Syamsuddin al-Banjary wrote a book about *wujûdiyyah* school on the title "Asal Kejadian Nur

⁴³Syekh Muhammad Arsyad bin Abdullah al-Banjari, *Kitab Tuhfah ar-Ragibin* (Martapura : YAPIDA, 2000) 31.

⁴⁴*Ahlussunnah wal Jamâ' ah* means people of prophet Muhammad SAW (peace be upon him) tradition and congregation. It implies that the sunnis are united, sunnis Moslems are the largest denomination of Islam. Sunnis are referred to as *Ahl Sunnah* (people of the tradisional). <http://en.wikipedia.org/wiki/SunnUslam>

⁴⁵Abdurrahman, "Studi Tentang Undang-Undang Sultan Adam 1835 (Suatu Tinjauan Tentang Perkembangan Hukum Dalam Masyarakat dan Kerajaan Banjar Pada Pertengahan Abad ke19)", *Report of Research* (Banjarasin: Perpustakaan Universitas Lambung Mangkurat, 1989) 63.

Muhammad". The book was given to the queen of Aceh.⁴⁶ Second, in the 18th century, Syekh Abdul Hamid, who was well-known as Datu Abulung and had died from the death penalty, spread Islam with *wujûdiyyah* school in the kingdom of Banjar. Furthermore, when the previous *Syekh al-Islam* in Aceh was replaced by Nuruddin ar-Raniri in the 6th Muharram⁴⁷ 1047 H/ 31th May 1637 A.D., *Ahlussunnah wal Jamâ 'ah* school was used to spread Islam in Aceh. At that time, the kingdom of Banjar also applied *Ahlussunnah wal Jamâ 'ah* school in its Islamic teachings. In this condition, al-Banjary arrived in Banjar and spread Islam with *Ahlussunnah wal Jamâ 'ah* school, which was in line with *Syekh al-Islam* of Aceh, Nuruddin ar-Raniri's school. Therefore, it was reasonable that the the kingdom of Banjar strongly supported al-Banjary's teachings because his activities strengthened the relationship between the kingdom of Aceh and Banjar. Domestically, al-Banjary's activities affected the position of Sultan Tahmidullah II, the king of Banjar. In fact, Sultan Tahmidullah II was not the official king. The official king was prince Abdullah, the son of Muhammad Aliuddin Aminullah or Tahmidillah I and the nephew of Tahmidullah II bin Tamjidillah. When Tahmidillah I died, prince Abdullah was still young and Tahmidullah II had temporarily replaced him as the king of Banjar. However, when the prince Abdullah became an adult and was able to lead the kingdom, Tahmidullah II killed him. Based on the condition, Datu Abulung, who was loyal to the official king and had good influence and position in both the kingdom and the society, opposed Tahmidullah II in the government. Datu Abulung supported the rebellion of prince Amir, prince Abdullah's brother, against the government of Tahmidullah II.⁴⁸ Therefore, in order to limit Datu Abulung's influence in the kingdom, Tahmidullah II supported al-Banjary in spreading Islam with *Ahlussunnah wal Jamâ 'ah* school. Above all, al-Banjary had good influence in the society and his teaching was in line with the official school in the kingdom of Aceh. Al-Banjary was also very close to the kingdom's families.

⁴⁶A. Gazali Usman, *Kerajaan Banjar Sejarah Perkembangan Politik Ekonomi Perdagangan Dan Agama Islam* (Banjarmasin : Lambung Mangkurat University Press, 1998) 130.

⁴⁷Muharram is the first month of the Moslem year.

⁴⁸Humaidy, "Tragedi Datu Abulung: Manipulasi Kuasa atas Agama", *Kandil Journal*, 3th edition, 1th year, December 2003, 56-57. Datu Abulung was the advisor of Muhammad Aliuddin Aminullah or Sultan Tahmidillah I.

As mention before, al-Banjary's families had good relationship with the kingdom's families. Even, al-Banjary's education was funded by the kingdom. As a result, al-Banjary's teachings and his influence increased very quickly; on the contrary, Datu Abulung's influence and his teachings diminished gradually. Two proofs of the increasing of al-Banjary's influence were the emergence of Sultan Adam's law supporting al-Banjary's teaching (*Ahlussunnah wal Jamâ 'ah* school) and the judgment on Datu Abulung's teaching (*Wujûdiyyah* school) as deviate teaching. In summary, one of the factors of al-Banjary's success in spreading Islam was the political condition, both domestic and abroad, that favored his teachings.

2. Al-Banjary had Good Strategies in Spreading Islam

There were two strategies that helped al-Banjary's success in spreading Islam, namely the ability to understand social conditions and forming good cadres. First, al-Banjary's ability in understanding social conditions could be seen in his marriage and his writing. Actually, Banjarese people practice the *bubuhan's* concept in its community. As mention before, *bubuhan* is a kinship system. Therefore, to be able to spread Islam to every *bubuhan* in the Banjarese society, al-Banjary had married four women: Bajut and Markida was married by al-Banjary to ease the spread of Islam in the *bubuhan* of the lay people; Gho Hwat Nio was wedded to ease his introducing of Islam to the *bubuhan* of the Chinese; and queen Aminah was wedded to facilitate his dissemination of Islam around the *bubuhan* of the kingdom. Furthermore, almost all of al-Banjary's writing showed his ability in the understanding Banjarese society, such as his ability to write the book in a popular language, that is, the Malay language. Before al-Banjary's arrival, there was already a book of *fiqih* written by Nurrudin arRaniri found in Banjar. Unfortunately, the language of the book was a mix between Malay and Aceh languages. Therefore, Banjarese could not understand the book very well. On the contrary, al-Banjary's book, with its Malay language, helped the society to better understand the religious teachings. Moreover, he had a good strategy when he introduced theology of Islam to the Banjarese people. He wrote the book of *Usûluddîn* for introducing theology to lay people with simple explanation and the book of *Tuh}fah ar-Râghibîn* for intellectual people with detailed explanation.⁴⁹

⁴⁹Syekh Muhammad Arsyad bin Abdullah al-Banjari, *Kitab Tuh.fah ar-Ragibin*, 1.

Second, al-Banjary had developed a good group of cadres. Al-Banjary gave his students concrete examples of both religious and life skills, such as praying together (*s}alat jamâ 'ah*), building the irrigation and farm, and breeding livestock. Both of these teachings, religious and life skills, were taught by al-Banjary to his students so that they could spread Islam everywhere. Furthermore, Al-Banjary did not only teach his students but also sent them to places such as to Pontianak (West Kalimantan), Sapat Tambilahan in Sumatera and Kedah in Tanah Melayu. Furthermore, one of al-Banjary's descendants, Ahmad Zaini Abdul Ghani (popular with name *Guru* (the priest) *Sakumpul*) has been a famous *dâ'i* (missionary) in Banjar who spread Islam with the *Ahlussunnah wal Jamâ 'ah* school. His teaching was performed in Martapura at the *Sakumpul's* mosque. His teaching was attended by thousands of people from various places, such as from Yaman and Hadral Maut. Even though *Guru Sakumpul* died in 10th August 2005, A.D.,⁵⁰ his students have been spreading Islam with *Ahlussunnah wal Jamâ 'ah* in Banjarese society up to now, such as *Guru Zuhdi*, who has hundreds of students in *Jami 's* mosque in Banjarmasin, and *Guru Bakrie*, who also has hundreds of students in *Sabilal Muhtadin's* mosque in Banjarmasin. It means that al-Banjary had succeeded in forming his cadres. In conclusion, al-Banjary's success in spreading Islam among the Banjarese people was the result of his socio-cultural understanding of the Banjarese people, as well as his ability to form cadres to continue his teaching.

3. The Weaknesses of Muhammad Arsyad al-Banjary

Although al-Banjary succeeded in spreading Islam to the Banjarese people, he still had some weaknesses, such as he could not be firm in some political cases. Furthermore, as written above, Datu Abulung, one of the influential people in Banjar, had died because of the death penalty. The death penalty was meted out to Abulung because his teaching, the *Wujûdiyyah* school, was considered to be a deviate teaching in Banjar. According to Humaidy, in this case, al-Banjary supported Sultan Tahmidullah II bin Tamjidillah who had wished for the death of Datu Abulung, who often criticized Tahmidullah's illegal authority and supported the rebellion of prince Amir - one of the legal descendents of Banjar's king;

⁵⁰<http://www.tokohindonesia.comlensiklopedilz/zaini-abdul-ghanilindex.shtml>

and ultimately punished Datu Abulung with the death penalty.⁵¹ The support came from reluctance to push aside al-Banjary's weakness to push aside Tahmidullah II's request to write *Tuh}fah ar-Râghibîn*, which part of the content had described deviate teachings in Islam, which include the *Wujûdiyyah* school. As mentioned above, although al-Banjary wrote that *wujûdiyyah* had two versions - *wujûdiyyah muah}h}id* (the right *wujûdiyyah* school) and *wujûdiyyah mulh}id* (the wrong *wujûdiyyah* school), he did not clarify both of them in detail. Moreover, in the book, al-Banjary allowed the Sultan (the king) to kill apostates.⁵² However, al-Banjary's refusal to reject the request is understandable since the kingdom had financed all his education and that he had also married queen Aminah, one of the kingdom's family members. Finally, al-Banjary's success in disseminating Islam among the Banjarese people had some flaws, such as taking part in the death of Datu Abulung, even though it was only indirectly.

However, al-Banjary's strategies in spreading Islam are still useful such as using a common language for *dakwah* (missionary endeavor) and understanding the socio-cultural context of his target audience. The strategies, nevertheless, have to be adjusted with the needs of the period. For instance, the Malay language has to be altered into Indonesian language and the content of teachings has to talk not only about topic of divinity but also about the topics of human and environments. Actually, some teachers who teach at the informal study group of Islamic teachings (*pengajian*) still use some books written in Malay language. One of the popular teachers in Banjar, South Borneo, *Guru Zuhdi*, who teaches at *Mesjid Jami*, uses the Malay language book entitled "*Sifat Dua Puluh*" (twenty characters of God) in their teaching. It may not be wrong but many students are not able to do self study, which makes their understanding of the book to develop very slowly. In fact, a majority of the students are lay people, which very much required a book with Indonesian explanation. Furthermore, the teachings about divinity taught by al-Banjary might be relevant with the needs of his era. Nonetheless, in this era, Banjarese people need teachings that are concern more about human and environmental themes, as many Banjarese

⁵¹Humaidy, "Tragedi Datu Abulung: Manipulasi Kuasa atas Agama", 53-54.

⁵²Syekh Muhammad Arsyad bin Abdullah al-Banjari, *Kitab Tuhfah ar-Ragibin*, 47.

Moslems tend to ignore the social problems. They do their obligation in Islam very well such as praying (*s}alat*), fasting (*s}aum*), and pilgrimage to Mecca (*H}ajj*) but they do not seriously care with their environmental problems, such as the forest fire, the illegal cutting of trees, the illegal activity of mining, and poverty. In fact, there are some Banjarese Moslems who prefer to go on a pilgrimage to Mecca many times using much money, rather than using the money to help their poor neighbors, when infact Islam only demand Moslems to go on a pilgrimage to Mecca only once in a life time. The condition shows as if Banjarese Moslems are not really acting as true Moslems. Therefore, Banjarese Moslems need to have a good understanding about a balance between divine teachings and human and environmental teachings in Islam. One of the ways is paying more attention to human and environmental theme in Islam since the Banjarese people already had good exposure to the divinity's topic. In summary, the strategies used by al-Banjary are essentially useful up to now as long as the strategies are adapted to the needs of present time.

CONCLUSION

There can be no doubt that al-Banjary has passed on the Islamic teachings in the life of the Banjarese people. During his life, he had tried to study Islam and devote himself only to Islam such as spending thirty years in Mecca a studying Islam. He also sent his descendants to spread Islam everywhere, such as in Pontianak (West Kalimantan), Sapat Tambilahan in Sumatera and Kedah in Tanah Melayu. Then, the methods used by al-Banjary to spread Islam were peaceful. Al-Banjary had never force other people to follow his Islamic teachings. He merely worked very hard to spread Islam, such as building boarding school in the remote village (*Dalam Pagar*) and writing religious books. Finally, his persistence had produced results like the confession of Sultan Tahmidullah - the king of Banjar- as al-Banjary's student. The biggest result was the spread of Islam in Banjar. Furthermore, even though al-Banjary had many downsides in his *dakwah* (missionary endeavor), such as his role in the death penalty for Datu Abulung, the leader of the *Wujūdiyyah* school in Banjar, he had also employed many effective strategies in spreading Islam like forming good cadres and understanding the culture of a society. Therefore, as Sukarno, the first president of Indonesia, said, a civilized country is the one that

appreciates its heroes, and al-Banjari is certainly a hero worth to be honored.

REFERENCES

Abdullah, W. Muhd. Shagir. (1983). *Syekh Muhammad Arsyad al-Banjari Matahari Islam*. Kuala Mempawah : Yayasan Pendidikan dan Dakwah Islamiyah al-Fathanah.

Abdurrahman, (July, 1988). Syekh Muhammad Arsyad al-Banjari : Sebuah Refleksi Proses Islamisasi Masyarakat Banjar. *Essay discussed in the Group of Intellectual Moslem*. Banjarmasin.

Abdurrahman. (1989). Studi Tentang Undang-Undang Sultan Adam 1835 (Suatu Tinjauan Tentang Perkembangan Hukum Dalam Masyarakat dan Kerajaan Banjar Pada Pertengahan Abad ke-19). *Report of Research*. Banjarmasin: Perpustakaan Universitas Lambung Mangkurat.

Anonymity. (1992). *Silsilah Siti Fatimah*. Salatiga: an anonymous publication. Arsyad al-Banjari, Muhammad, *Tuh}fah ar-Râghibîn fi Bayân Haqîqah îman al-Mu'minîn wa Ma Yufsiduhu min Riddah al-Murtaddîn*. Surabaya: Maktabah Ahmad Ibn Sa'adalah Nabhan.

Arsyad bin Abdullah al-Banjari, Syekh Muhammad. (2000). *Kitab Tuhfah arRagibin*. Martapura: YAPIDA.

Basuni, Ahmad. (1971). *Djiwa yang Besar Syekh Muhammad Arsyad al-Banjari*. Bandung : Pustaka Galunggung.

Basuni, Ahmad. (1986). *Nur Islam di Kalimantan Selatan: Sejarah Masuknya Islam di Kalimantan*. Surabaya: PT Bina Ilmu.

Daudi (M. Irsyad Zein), Abu. (4 - 5 Oktober 2003). Riwayat Hidup Syekh Muhammad Arsyad al-Banjari. *Essay of International Seminar*, Banjarmasin.

M. Rusydi : *The Influence of Muhammad Arsyad al-Banjari on the Religiosity of Banjarese Society*

Daudi, Abu. (1996). *Maulana Syeikh Muhammad Arsyad Al-Banjari*. Martapura : Sullam al-Ulum.

Fadzil, Siddiq. (4 - 5 Oktober 2003). Akal Budi Ilmuwan Melayu Tradisional: Mengapresiasi kecendekiawanan Sheikh Muhammad Arsyad al-Banjari. *Essay of International Seminar*. Banjarmasin.

Halidi, Yusuf. (1968). *Ulama Besar Kalimantan Syekh Muhammad Arsyad AlBanjari*. Surabaya : al-Ihsan.

http://en.wikipedia.org/wiki/Sunni_Islam

<http://www.tokohindonesia.com/ensiklopedi/z/zaini-abdul-ghani/index.shtml>

Humaidy. (2003). Tragedi Datu Abulung: Manipulasi Kuasa atas Agama. *Kandil Journal*, 3th edition, 1 th year, December.

Kutoyo, Sutrisno & Sutjianingsih, Sri. (1977/1978). *Sejarah Daerah Kalimantan Selatan* Jakarta: Pusat Penelitian Sejarah dan Budaya, P & K.

Nawawi, Ramli, Perkembangan Islam di Kalimantan Selatan Sampai Akhir Abad ke-18, *Essay*.

Peneliti, Tim. (1988/1989). Pemikiran - Pemikiran Keagamaan Syekh Muhammad al-Banjari. *Report of Ushuluddin Faculty Research*. Banjarmasin.

Syukur, Asywadie. (4 - 5 Oktober 2003). Telaah Khusus Terhadap Kitab "Sabilal Muhtadin" Karya Syekh Muhammad Arsyad AI-Banjari. *Essay of International Seminar*. Banjarmasin.