



## Understanding of Creed-Related Hadiths in the Book *Tuhfat al-Raghibin* by Sheikh Muhammad Arsyad al-Banjari

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**Abstract:** This study examines the unique approach of Sheikh Muhammad Arsyad al-Banjari in understanding and interpreting creed-related Hadiths in his book *Tuhfat al-Raghibin*. Al-Banjari, not primarily known for his work in Hadith scholarship, leverages his authoritative knowledge in other Islamic disciplines to offer fresh insights into Hadith interpretation. Employing qualitative research methodology, the study conducts a discourse analysis of *Tuhfat al-Raghibin*. This involves a detailed examination of the content and textual nuances to understand al-Banjari's interpretive patterns. The research reveals that al-Banjari's interpretations of Hadiths in *Tuhfat al-Raghibin* are predominantly influenced by Asharite theology, al-Maturidiyyah, and Shafi'i jurisprudence. His methodological blend contributes to the theological development of Ahl al-Sunnah wa al-Jama'ah, especially in transitioning the religious beliefs and practices of a community from animism-dynamism to monotheism. The findings highlight the significance of al-Banjari's methodology in understanding and applying Hadiths in Islamic law. His approach underscores the need for a balanced interpretation of Hadiths, taking into account historical, social, and contextual factors. The study broadens the understanding of Hadith interpretation and its implications for Islamic jurisprudence.

**Keyword :** Ahl Sunnah wa al-Jama'ah; Hadith of Aqidah; Syaikh Muhammad Arsyad al-Banjari

**Abstrak:** Penelitian ini meneliti pendekatan unik Syekh Muhammad Arsyad al-Banjari dalam memahami dan menafsirkan Hadis-hadis terkait akidah dalam bukunya "*Tuhfat al-Raghibin Al-Banjari*", yang tidak terutama dikenal atas karyanya dalam kajian Hadis, memanfaatkan pengetahuannya yang berwibawa di disiplin Islam lainnya untuk memberikan wawasan baru dalam interpretasi Hadis. Dengan menggunakan metodologi penelitian kualitatif, studi ini melakukan analisis wacana *Tuhfat al-Raghibin*. Ini melibatkan pemeriksaan rinci terhadap konten dan nuansa teks untuk memahami pola interpretatif al-Banjari. Penelitian mengungkapkan bahwa interpretasi al-Banjari atas Hadis dalam *Tuhfat al-Raghibin* sebagian besar dipengaruhi oleh teologi Asy'ari, al-Maturidiyyah, dan fiqih Syafi'i. Campuran metodologisnya berkontribusi pada pengembangan teologi Ahl al-Sunnah wa al-Jama'ah, terutama dalam transisi keyakinan dan praktik keagamaan komunitas dari animisme-dinamisme menjadi monoteisme. Temuan-temuan menyoroti pentingnya metodologi al-Banjari dalam memahami dan menerapkan Hadis dalam hukum Islam. Pendekatannya menekankan kebutuhan akan interpretasi Hadis yang seimbang, dengan mempertimbangkan

faktor-faktor historis, sosial, dan kontekstual. Studi ini memperluas pemahaman tentang interpretasi Hadis dan implikasinya bagi yurisprudensi Islam.

**Kata Kunci:** Ahl Sunnah wa al-Jama'ah; Hadis-hadis Akidah; Syekh Muhammad Arsyad al-Banjari.

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## 1. Introduction

The issue regarding differing interpretations of Hadiths in Islam, leading to the emergence of various religious sects, is a recognized reality. One primary cause is the change in context over time (Sookhdeo, 2006). The original context in which the Prophet spoke and the subsequent generations recorded Hadiths is notably different from the current context. This has led to the development of textual and contextual understandings of Hadiths in Islamic scholarship (Huda, 2018). These approaches significantly influence the interpretation of crucial Islamic themes, such as the concept of a believer, the meaning of infidelity, the ideal Muslim woman, and faith-related issues (Duderija, 2007).

In the process of understanding Hadith texts, classical Muslim scholars developed various methodologies for comprehensive understanding. These methods begin with source verification, exploring the meanings of words with the *gharib al-hadith* approach, analyzing linguistic structures, and elucidating the benefits and content of the Hadiths (Wasman et al., 2023). The extensive and complex nature of these explanations in major Hadith commentary books is viewed by some as difficult for the general public to access. This complexity has led to a shift towards more practical understandings of Hadiths. Ahmad Musyafiq notes a shift in Hadith authority acceptance in parts of Indonesian society, significantly influenced by al-Albani. Hadiths authenticated by al-Albani are more readily understood and applied in practical life (Musyafiq, 2023).

Although the method for determining the quality of Hadiths by al-Albani is not significantly different from other Muslim scholars (Fadhil et al., 2023), his verification lends a unique influence, enabling communities to actualize these teachings into behaviors and lifestyles (Musyafiq, 2023). For example, Salafi-affiliated individuals adopt lifestyle practices based on textual interpretations of the Sunnah, like wearing ankle-length trousers and valuing large families, rooted in specific Hadiths about Isbal prohibition (al-Bukhârî, 1442) and the Prophet's pride in a large Ummah on the Day of Judgment (Ibn Hanbal, 2001).

Understanding Hadiths is a continuous process, shaped by the evolving context of texts and societal norms (Hasanah, 2023). In the Banjar community context, Sheikh Muhammad Arsyad al-Banjari, an early Islamic scholar in Nusantara, is notable. Although not primarily a Hadith expert, his works, which heavily feature Hadith texts, significantly influenced Islamic development in Banjar. His approach is evident in the early Islamic transmission in the region, emphasizing faith and Sharia. His works,

“*Sabil al-Muhtadin*” for Sharia and “*Tuhfat al-Raghibin*” for faith aspects, utilize Hadiths as a normative foundation.

Using Hadiths for legitimacy, al-Banjari opposed certain local cultural practices he deemed harmful to Muslim faith, such as manyanggar Banua and mambuang pasilih. His main argument for purifying faith was based on Hadith. Through this, al-Banjari propagated the Ahl Sunnah Wa Al-Jamaah belief system in Banjar (Suharto, 2019; Rusydi, 2010). This article's main discussion focuses on how al-Banjari's interpretation of Hadiths influenced the religious practices of the Banjar community, shifting them from being heavily influenced by animism and dynamism to following the Ahl Sunnah Wa Al-Jamaah approach in understanding Islam and culture.

To address the research question, the primary source is al-Banjari's “*Tuhfat al-Raghibin*,” written in Arabic-Malay. This text provides the Hadiths cited and their interpretations. The analysis employs a Hadith understanding methodology. The paper begins with a brief background of al-Banjari and “*Tuhfat al-Raghibin*,” followed by an analysis of the Hadith interpretation patterns used to develop the Ahl Sunnah Wa Al-Jamaah belief system

## 2. Patterns and Styles of Hadith Understanding by Sheikh Muhammad Arsyad al-Banjari

### *Biography Syekh Muhammad Arsyad al-Banjari*

Sheikh Muhammad Arsyad al-Banjari was born in March 1710 in Lok Gabang, Banjar, South Kalimantan. His intelligence was evident from a young age, attracting the attention of Sultan Tahlil Allah, who provided a scholarship for his education. This scholarship was in two phases: the first from ages 7-30, where al-Banjari received Islamic education under tutors at the Sultan's palace. The second phase began at age 30, supporting his studies in Makkah and Madinah (Daudi, 2003).

The selection of Makkah and Madinah for Islamic studies by Malay scholars around the 18th to 20th century was significant. These locations offered not only educational opportunities but also the chance to perform Hajj. Scholars who spent years or decades there, like Abdul Malik Abdullah, Nawawi al-Bantani, Daud al-Fatani, and Muhammad Arsyad al-Banjari, returned as Hajji-Ulama, greatly contributing to Islamic scholarship in their regions. Although the first Malay to embark on this scholarly journey is uncertain, Abdul Malik Abdullah (1650-1736) is noted as an early pioneer of this tradition (Othman, 1998).

During his studies, al-Banjari was mentored by notable international teachers like Sulayman al-Kurdi and Samman al-Madani. He maintained a special bond with these scholars, evident even after returning home, as he continued to engage with them on various Islamic jurisprudence issues relevant to the Banjar community. These discussions with al-Kurdi were compiled into a book titled “*Fatawa Syekh Sulayman al-Kurdi*.” Additionally, al-Banjari was instrumental in spreading the teachings of the

Sammaniyah order in Banjar, influenced by al-Madani, a respected figure used for tawassul practices.

In the field of Hadith, al-Banjari received his Hadith chain of transmission from his teacher Salim ibn ‘Abd Allah. Although not prominently featured in his writings, al-Banjari's knowledge of Hadith was more applicative in developing Islam's faith and Sharia-oriented teachings. In the aspect of faith, he wrote “*Tuhfat al-Raghibin*,” which includes 21 Hadith quotations. In his fiqh-focused book “*Sabil al-Muhtadin*,” he cited 223 Hadiths.

#### *The Book of Tuhfat al-Raghibin by Al-Banjari*

Kitab *Tuhfat al-Raghibin* was authored by Sheikh Muhammad Arsyad Al-Banjari in 1118 AH (1706-1707 CE) at the request of a prominent figure, two years after his return from studying abroad. Al-Banjari, with humility, acknowledges his lack of expertise in creed but endeavors to explain the fundamental aspects of a Muslim's faith in this work (Al-Banjari, 1997).

In the introduction of his book, Sheikh Muhammad Arsyad Al-Banjari explains that the main purpose of writing, teaching, and disseminating “*Tuhfat al-Raghibin*” is to inform the community about the nature of faith and the factors that can weaken or destroy it. This includes aspects of belief, speech, and actions. While the book primarily discusses creed, it also encompasses a variety of scholarly nuances, including theological perspectives, jurisprudence, and Hadith (Al-Banjari, 1997). While “*Tuhfat al-Raghibin*” primarily focuses on creed, it also incorporates a range of scholarly dimensions, including theological aspects, jurisprudence, and Hadith studies. This diverse scholarly content enriches the book's exploration of Islamic teachings.

Initially, there was academic debate over the authorship of “*Tuhfat al-Raghibin*.” P. Voorhoeve attributed the work to ‘Abd al-Shamad al-Falimbani, but this claim was contested by Noorhaidi Hasan, who presented historical evidence confirming it as al-Banjari's work. A key piece of evidence cited by Hasan is the dialogical approach used by al-Banjari in the book, especially in discussing local Banjar cultures like *manyanggar* and *mambuang pasilih* and their potential impact on Muslim faith (Hasan, 2008).

In his discussion, al-Banjari divides his exposition into three main themes. Firstly, he delves into the nature of faith. In the concept of faith that he imparts, al-Banjari elucidates that the essence of faith lies in making a heartfelt declaration that there is no deity but Allah, and articulating it verbally in the form of the two testimonies of faith, known as the Shahadah. Meanwhile, righteous deeds are considered as mere enhancements to faith. In cases where a Muslim does not engage in righteous actions, they still maintain their status as believers at their core. However, this status can be compromised if they commit sins such as shirk, which can undermine their faith. In this discourse, it is noteworthy that al-Banjari does not cite a single Hadith (tradition)

but predominantly relies on the opinions of theologians, further substantiated with evidence from verses of the Quran, Al-Banjari's perspective on faith raises important theological questions and warrants a deeper exploration. This view aligns with a particular interpretation of Islamic theology and has implications for understanding the relationship between faith and good deeds in the Islamic tradition. From an academic standpoint, al-Banjari's emphasis on the Shahadah as the core of faith and the role of righteous deeds as complements to faith reflects a nuanced understanding of Islamic beliefs and practices. This perspective can be compared and contrasted with other theological viewpoints within Islam. In the academic context, it is important to note that while al-Banjari draws upon the Quranic verses to support his arguments, his approach is primarily rooted in theological discourse rather than relying on Hadith traditions. This departure from Hadith-centric interpretations may be a subject of scholarly debate, as Hadiths hold a significant position in Islamic jurisprudence and theology.

*Secondly*, al-Banjari addresses factors that can undermine the faith of a Muslim. In his exposition, he elaborates on this aspect by providing numerous examples that are closely tied to the local community. Local cultures are also referenced and discussed in terms of which elements can be retained for practice and which must be discarded in the interest of purifying one's faith. Furthermore, this section of the text engages in academic debates surrounding theological schools of thought that are deemed deviant, such as the Jabariyah, Qadariyah, Mu'tazilah, and others. In this regard, al-Banjari heavily relies on Hadiths to fortify his perspectives. The subsequent discussion will delve into al-Banjari's interpretation of these Hadiths.

Al-Banjari's examination of elements that may jeopardize a Muslim's faith sheds light on the intricacies of local cultures and their compatibility with Islamic beliefs. He navigates the fine line between preserving cultural heritage and adhering to the tenets of pure faith. Additionally, his critical evaluation of deviant theological schools, using Hadiths as a basis, presents a scholarly approach to understanding the theological diversity within Islam.

From an academic perspective, al-Banjari's reliance on Hadiths in the context of discussing deviant theological schools is a significant feature of his work. This approach demonstrates his commitment to grounding theological debates in the Prophetic traditions, highlighting the importance of Hadiths in Islamic jurisprudence and theology.

In an academic context, this aspect of al-Banjari's work invites further exploration and analysis. Scholars may examine the Hadiths he cites and evaluate their authenticity and relevance to the theological debates he addresses. Additionally, comparative studies may be conducted to assess how other scholars and theological traditions have interpreted the same Hadiths in relation to deviant schools of thought.

*Thirdly*, al-Banjari delves into the topic of *riddah* or apostasy, and provides a comprehensive examination of the factors that may lead to a person leaving the Islamic

faith, along with a detailed analysis of the associated legal rulings. In this chapter, al-Banjari extensively cites Hadiths that are pertinent to the subject matter. The subsequent discussion will focus on al-Banjari's interpretation of these Hadiths, Al-Banjari's meticulous exploration of apostasy and its legal implications highlights the gravity of the issue within Islamic jurisprudence. His reliance on Hadiths to elucidate the nuances of this topic demonstrates his commitment to grounding legal rulings in the teachings of the Prophet Muhammad (peace be upon him), From an academic standpoint, al-Banjari's use of Hadiths as primary sources for discussing apostasy is noteworthy. This approach underscores the foundational role of Hadiths in shaping Islamic jurisprudence, particularly in matters of religious law and apostasy, In an academic context, scholars may further scrutinize the Hadiths referenced by al-Banjari to assess their authenticity and relevance to the legal rulings on apostasy. Comparative studies may also explore how other Islamic scholars and legal schools have interpreted the same Hadiths in the context of apostasy.

In his treatise on creed, al-Banjari employs various forms of presenting Hadith, including: Writing the Arabic text of the Hadith without specifying its chain of narrators (*isnad*), Presenting the Arabic text of the Hadith along with its *isnad* (narrators), Expressing the implied meaning (*mafhum*) of the Hadith in the Malay language.

It appears that al-Banjari does not adhere to a standardized pattern when quoting Hadith texts, Al-Banjari's utilization of diverse formats for citing Hadith in his creedal work underscores the flexibility within his approach to referencing Prophetic traditions. This flexibility may reflect the contextual requirements of his discourse and the intended audience of his treatise, From an academic perspective, this eclectic approach to citing Hadith warrants examination. Scholars may analyze the reasons behind al-Banjari's choice of citation style in various sections of his work and explore how it affects the overall understanding of his theological arguments, In an academic context, further research could delve into the implications of al-Banjari's variable Hadith citation methods on the interpretation and reception of his theological ideas. Additionally, scholars may consider the impact of this approach on the broader tradition of Islamic scholarship in Southeast Asia.

### **3. Understanding Hadith through the Theological Framework of Ahl Sunnah wa al-Jama'ah**

Al-Banjari fervently promotes the theological perspectives of Asy'ariyyah and Maturidiyyah, which he claims to be in alignment with the Ahl Sunnah wa al-Jama'ah tradition within the Banjar community, as evidenced in his work "Tuhfat." This assertion is evident throughout his discussions, ranging from the concept of the essence of faith to his defense of these theological doctrines against intellectual challenges posed

by groups such as the Mu'tazilah, Jabariyah, Mujassimah, Qadariyah, and others. One of the Hadiths that he cites in support of his theological stance is as follows:

ان بني اسرائيل تفرقت بعد موسى ثلاثا وسبعين فرقة كلهم في النار الا واحدة في الجنة. وبعد عيسى اثنين وسبعين فرقة كلهم في النار الا واحدة. وتستفرق أمتي بعدي ثلاثا وسبعين فرقة كلهم في النار الا واحدة. فقل وما تلك الواحدة يا رسول الله؟ فقال النبي صلى الله عليه وسلم: التي انا عليها وأصحابي

Indeed, the Children of Israel were divided into 73 factions following the prophethood of Moses, with all destined for Hell except one group, which is destined for Heaven. Similarly, after the prophethood of Jesus, his followers divided into 72 factions, with all except one destined for Hell. In the future, my followers (the followers of Prophet Muhammad, peace be upon him) will also divide into 73 factions, with all except one entering Hell. They then inquired, 'O Messenger of Allah, which is the faction you refer to?' To this, the Prophet (peace be upon him) responded, 'Those who follow my path and that of my companions. (al-Banjari, 1997).

From the perspective of his Hadith writing, Al-Banjari does not at all mention the source of this Hadith. He does not write down its narration from whom, nor does he cite from which Hadith book it is taken. Moreover, he does not explain the status of this Hadith (Al-Banjari, 1997).

In elucidating the meaning of this Hadith, Al-Banjari employs a theological-exclusive approach. He explains that the followers of Prophet Muhammad (peace be upon him) will be divided into 73 factions, with only one faction being salvaged. The question now arises: who are included in these 72 factions, and who are the ones in the singular saved faction? Al-Banjari maps out these 72 factions, which, in his view, originate from six main erroneous groups: Rafidiyah, Kharijiyah, Jabariyah, Qadariyah, Jismiyah, and Rajiyah.

Explicitly, Al-Banjari elucidates the Hadith phrasing *allati ana alaiha wa ashhabi* with the following explanation:

The saying of Prophet Muhammad, peace be upon him, which is 'that which I am a part of and all my companions,' signifies the true path of mine and that of all my companions, which is the path of Ahl al-Sunnah wa al-Jama'ah. O my believing brethren, it is incumbent upon you to hold the beliefs of Ahl al-Sunnah wa al-Jama'ah. For this is the path of the Prophet and his companions, and all those who follow them, and those who follow their followers until the Day of Judgment. And it is obligatory upon you to avoid all heretical beliefs of innovation, like those of the seventy-two sects mentioned in the Hadith (al-Banjari, 1997).

Al-Banjari's aim in detailing the teachings of six major groups was to inform the local community of his time about the heretical doctrines prevalent in the Banjar society. At that time, several deviant teachings existed (Tamyiz et al., 2021). One such belief was the widespread concept of 'hakikat wujudiyah', encapsulated in the phrase, "Allah is me, I am Allah". Such a notion, if taught and disseminated among the general populace, could potentially undermine the essence of faith, as it implies a physical manifestation of God within His creation (Abdillah, 2022). Through this book, the theology promoted by al-Banjari continues to dominate as the majority school of thought among the Banjar community.

Furthermore, al-Banjari critiques these alleged heretical groups by citing various hadiths to support his arguments, as follows:

يكون في اخر الزمان قوم يسمعون الرافضة يرفضون الإسلام فقتلوهم فإنهم مشركون

In the latter days, a group known as the Rafidhah will emerge, abandoning the teachings of Islam. Therefore, it is commanded to slay them as they are considered among the infidels (al-Banjari, 1997).

Al-Banjari cites this Hadith after detailing the characteristics of the Rafidiyyah sect. According to his description, this group excessively venerates Ali bin Abi Talib. They believe that the Angel Gabriel mistakenly delivered the revelation to the Prophet Muhammad, whereas it should have been delivered to Ali. They also hold the companions of the Prophet in low regard. After extensively describing this group, Al-Banjari concludes his explanation by quoting the aforementioned Hadith, followed by a brief statement that the Rafidiyyah are the worst of the heretics, in accordance with the Prophet's Hadith (Al-Banjari, 1997).

إذا رأيتم القدرية فاقتلوهم فإنهم مجوس هذه الأمة

If you meet Qadariyah people, then kill them. Because they are actually Majusi people from my community.

Based on my understanding of your message, you have provided a quote from al-Banjari that describes the characteristics of the Qadiriyyah sect's beliefs. Among them is the belief that humans perform their activities due to their own power, not from God. Additionally, they believe that Allah will not punish his servants, and if he does so, he is considered unjust (al-Banjari, 1997). However, it is important to note that such statements are controversial and can cause harm to individuals and communities.

From the two hadiths described above, al-Banjari cites hadiths that order the killing of those who belong to the "kafir" sect. However, he does not provide any explanation of the meaning of killing. It is unclear whether he interprets it literally, as meaning the physical killing of a person, or whether he understands it in a more figurative sense.



In order to understand the issue, it is necessary to explore the historical facts surrounding it. Based on the historiographical narrative in Banjar, it is mentioned that an execution of a Sufi figure named Abdul Hamid Abulung, who spread the doctrine of wujudiyah, had ever occurred. This caused anxiety in the community, and Sultan Tahmidullah at the time asked al-Banjari for a fatwa on this teaching. Abulung was eventually executed by the Banjar government after consulting with al-Banjari (Hasan, 2008).

### *Criticism of Beliefs in Society that Contradict with Creed*

The socio-historical conditions of the Banjar community at the time this book was written were still overshadowed by their previous beliefs. They were still very dependent on mystical and supernatural forces for matters of safety, healing, livelihood, marriage, and so on (Syarifuddin, 2013). If they had a problem, they would assume that their offerings to the supernatural had not been fulfilled (Nadhiroh, 2019). This situation made al-Banjari uneasy. Although they were formally Muslim, their beliefs still relied on things other than Allah. This unease led al-Banjari to educate the community through his book, stating that traditions such as manyanggar banua and mambuang pasilih were unnecessary practices that damaged faith, including wasteful behavior.

*Manyanggar Banua* is a traditional Banjarese practice that aims to cleanse a village or community from mystical disturbances. The practice typically begins with the offering of food to ancestral spirits, in the hope that they will protect the village from disasters and misfortune. *Mambuang Pasilih* is a similar practice that involves offering food to ancestral spirits in the hope of curing a sick person.

Both practices are based on the belief that ancestral spirits have the power to influence the world. This belief is incompatible with Islamic doctrine, which teaches that Muslims should only worship Allah.

In his treatise *Kasyf al-Asrar*, the 18th-century Islamic scholar Yusuf al-Banjari criticized both *Manyanggar Banua* and *Mambuang Pasilih*. He argued that these practices are forms of shirk, or polytheism. He also argued that they are wasteful, as the food that is offered to the spirits is often not eaten. Finally, he argued that they are ineffective, as they do not actually provide any protection or healing.

Al-Banjari's criticisms reflect the tension between traditional beliefs and Islamic doctrine in Banjarese society. His arguments have had a significant impact on the development of Islamic thought in Banjar and continue to be debated today.

Al-Banjari (1997) critically examines a traditional practice where food is placed under and over trees and rivers as an offering to ancestors. While this might be intended to preserve cultural traditions, Al-Banjari argues that such practices are impermissible in Islam due to the element of 'tabzir' - wastefulness in disposing of food.

This behavior not only leads to squandering valuable resources but also diverges from the fundamental values of Islam (Al-Banjari, 1997).

Al-Banjari categorizes this behavior as 'bid'ah dhalalah', a term he defines as any act that contradicts the Quran, Hadiths, opinions of the companions of the Prophet, and the consensus of Islamic scholars (Al-Banjari, 1997). He posits that such practices, deemed bid'ah dhalalah, are detrimental to the essence of Islam. To reinforce his argument, Al-Banjari cites various Hadiths that highlight the dangers of local traditions falling under this category:

من وقر صاحب البدعة فقد أعان على هدم الإسلام

Whoever aids someone committing bid'ah is akin to assisting in the downfall of Islam (al-Banjari, 1997).

أهل البدعة شر الخلق والخليفة

The practitioners of bid'ah are of the worst behavior and character (al-Banjari, 1997).

The related tradition in the community is elaborately discussed by al-Banjari, who details its legal aspects from the perspective of creed and Sharia law (al-Banjari, 1997) as follows: Firstly, if one participates in the traditional ceremony believing it will avert calamities, illnesses, and disasters, then such a belief is considered apostasy, an abandonment of the Islamic faith. Unknowingly, one's creed is lost. Secondly, if the ceremony is conducted with the intention of feeding invisible beings, ancestral spirits, without the belief that it will eliminate calamities and diseases, then it is considered an innovation of misguidance (bid'ah dhalalah) and is forbidden.

The critique and judgement in this text are not without solutions. Al-Banjari advises those who practice these traditions to repent immediately and return to Allah. He cites a hadith to support his argument:

التائب من الذنب كمن لا ذنب له

A person who repents from sin is like one who has no sin (al-Banjari, 1997).

In his analysis, al-Banjari tends to understand the hadith on innovation (*bid'ah*) through the lens of Shafi'i jurisprudence. He defines bid'ah as the act of renewing or adding something to religion, whether in terms of deeds/practices or beliefs. According to al-Banjari, the typology of bid'ah is divided into two: praiseworthy (*hasanah*) and misguidance (*dhalalah*), aligning with Shafi'i jurisprudence (al-Dimyathi, n.d.). Furthermore, he categorizes bid'ah into five types: obligatory, such as interpreting the Qur'an and elaborating on hadiths; recommended, like establishing schools and educational institutions; permissible, such as shaking hands after congregational prayers; disliked, for example, adorning mosques and the Mushaf; and forbidden, including heretical sects like Qadariyah and Jabariyah.

Although this book is identified as a text on creed, it extensively discusses juristic nuances, recognizing that creed is not merely a matter of belief or confined to the realm of ideas. Rather, a correct and safe creed must also be applied in actions and practices.

The contextual understanding of the hadith about bid'ah by al-Banjari leads to the realization that bid'ah cannot be understood in a narrow, textual sense. This interpretation allows for the possibility of transformation in religious practices, especially when religion interacts with local cultures (Darmalaksana et al., 2022). Ahmad Rafiq suggests that the transmission of religious teachings can transform in certain areas based on the interpretations of local leaders and cultures (Rafiq, 2021). Further exploration reveals that contextualizing the understanding of the hadith about bid'ah does not imply rejecting the integration of local Banjar culture. Various cultural traditions in the Banjar community have been found to be based on hadith texts. For instance, Asmaran found that in implementing the command of tawassul from Q.S. al-Maidah: 35, the community tends to visit the graves of scholars and saints for tawassul and then pray to Allah for the fulfillment of their wishes (Asmaran, 2013). Similarly, Akhmad Sagir & Hanafi explain that the Banjar community contextually understands the command of tawassul using the phrase *ya tarim wa ahlaha*. This phrase is applied in daily amaliyah readings or transformed into stickers and images placed in specific locations as a medium of tawassul to expedite the realization of their wishes (Sagir & Hanafi, 2022). Additionally, there are studies on traditions like reading the manaqib of saints (Munirah, 2019), parading the hadith book Sahih al-Bukhari as a means of protection from various calamities, reciting specific prayers for the fulfillment of wishes, life-cycle ceremonies in the Banjar community (Nirwana & Saifuddin, 2019).

#### 4. Conclusion

This research opens vast opportunities for subsequent scholars to explore the interaction between Nusantara scholars, who may not have authored original works in the field of hadith, and the hadith itself. This is not limited to the Banjar region but extends to other areas such as Java, Sumatra, Sulawesi, and beyond. The study, focused on al-Banjari, has uncovered a unique understanding of hadith. In his work *Tuhfat al-Raghibin*, al-Banjari lays a crucial foundation for developing the theology of Ahl al-Sunnah wa al-Jama'ah in the Asy'ari and Maturidi traditions. He delves into academic debates on creed, divergent sects, and actions that may harm faith in great detail, concluding with hadiths to reinforce his arguments. In this text, the hadiths are understood and explained in two styles: firstly, through the theological lens of Asy'ariyyah and al-Maturidiyyah, and secondly, within the framework of Shafi'i jurisprudence. The Shafi'i jurisprudence nuances are evident in al-Banjari's narrative, especially when he discusses bid'ah.

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