

THE THINKING OF LOCAL WISDOM OF SHEIKH MUHAMMAD ARSHAD
AL-BANJARI IN THE BOOK SABIL AL-MUHTADIN

Fathurrahman Azhari

Research Result

as speaker in International Conference on Social and Intellectual

Transformation of the Contemporary Banjarese held by IAIN

Antasari Banjarmasin on August 9-11, 2016

THE THINKING OF LOCAL WISDOM OF SHEIKH MUHAMMAD ARSHAD AL-BANJARI IN THE BOOK SABIL AL-MUHTADIN

Fathurrahman Azhari

Email: azhari.fathurrahman@yahoo.co.id

Abstrack

Local knowledge is a value that is considered good and right so that it can survive for a long time and even institutionalized. The book of sabil al-Muhtadin written by shekh Muhammad arshad al-Banjari tahun 1193 M. not only became the guidance of Banjar people in South Kalimantan, but became the guidance of people in foreign countries like Malaysia, Singapore, Thailand and Cambodia. To know what are the local wisdom contained in the book sabil al Muhtadin, then conducted research. The results of the study found some of local wisdom conducted by the Banjar community, namely: Floating latrines for defecation; Burying the bodies by using coffin; Build buildings in the Upper Grave; Provides Food For Mourners. Local wisdom reinforced by the jurisprudence contained in the book of fiqh sabil al Muhtadin until now still no change.

Key Words: Thought, local, wisdom, Sabil, al-Muhtadin.

Introduction

Nakamtapin Miss Roikhwanphut Mungmachon “Local Wisdom is basic knowledge gained from living in balance with nature. It is related to culture in the community wich is accumulated and passed on. This wisdom can be both abstract and concrete. but the important characteristics are that it comes from experiences or truth gained from life. The wisdom from real experiences integrates the body, the sprit and the environment . It emphasizes respect for elders and their life experiences. Moreover, it values morals more than material things”(Mungmachon & Miss Roikhwanphut, 2012).

the local wisdom can be understood as local ideas that are thoughtful, full of wisdom, good value, embedded, and followed by the people In the history of development and growth of Islamic laws prove that universal principle of Islamic law is accommodated the local wisdom, which is born Fiqh Hijaz (Fiqh which is made of from traditional or sociocultural Hijaz people), and Iraq Fiqh

(Fiqh based on sociocultural of Iraq People) (AS, 2014) Syafi'i in his idea gives fatwa/statement which is known as *Qawul Qadim* and *Qawul Jadid* very influence by the situation and condition in that era also the local wisdom, so, the islamic law can be accepted by the people (Susiadi, 2017).

One of the theologian in Banjar South Kalimantan (Borneo) named Sheikh Muhammad Arshad Al-Banjari (then known as al-Banjari) which is Shafi'i's mazhab is a good theologian and undoubt in Banjar People. His Islamic thought being a good example and inspiration for people. Al-Banjari's popularity is not only known in Kalimantan or Malaysia but also in Southeast Asia. One of his big attention in religion is fiqh. He explains clearly in fiqh problem in his book titled *Sabil al-Muhtadin li al Tafaquhi fi amri al-Din*.

Al-Banjari as Theologian which is al-Shafi'i's mazhab writes a fiqh book titled *Sabil Al-muhtadin* as a result of his thought ofcourse cannot be separated from the system of law in his mazhab. But, is Fiqh book *Sabil al-muhtadin* that Al Banjari's wrote separated from thought of local wisdom, or like another fiqh books from another theologian, such as fiqh book from Hanafi's mazhab, Maliki and Hanbali, that is always think about the local wisdom?. For know it more clearly, it is need a research with tittle: *The Thinking of Local Wisdom Of Sheikh Muhammad Arshad Al-Banjari In The Book Sabil Al-Muhtadin*. This study was conducted to describe the legal thinking of local wisdom of al Banjari in his book *Sabil al-Muhtadin*. On what issue of what are the priorities of the local wisdom in al Banjari's thought.

Methodology

The method of the study about thinking of local wisdom al Banjari in book *Sabil al-Muhtadin* use a library research. This research describe and reviewing thing which is related with the idea of local wisdom. Which became a staple in this research study, is the book *Sabil al-Muhtadin*, while additional material that can provide an explanation of the raw material, the material contained in the books of fiqh literature and social science books and culture. The

technique of collecting material (data) that were examined in this study using survey techniques with a library card system. Then do an inventory of the material relating to the study of local wisdom thought al- Banjari and thought other scholars and legal norms and social sciences.

Thought local knowledge of al-Banjari obtained in the book *Sabil al-Muhtadin* then processed by steps normative, that is providing the code or mark on certain parts of the source of study materials cited as study materials staple, and then describe what their study materials found from the source material. After the description of the study, the authors studied the brains local al-Banjari by using content analysis. The use of these studies is that this study can provide the answer to the problems that exist in this study.

Research Finding and Analyzing The Data

Biography Sheikh Muhammad Arshad Al-Banjari

Sheikh Muhammad Arshad Al-Banjari was born in the village of Lok Gabang on Thursday 15 Safar 1122 H, coinciding March 19, 1710 M. The first child of the couple Abdullah and Amina. This childhood child named Muhammad Jafar, after he came of teen age later given the name Muhammad Arshad (Daudi, 1996, p. 16) His line of descentis from Muhammad Arshad Al-Banjari bin Abd Allāh binAbū Bakar bin Sulthan Abd al-Rasyid Mindanao bin Abd Allah bin Abu Bakar Al Hindi bin Ahmad Ash-Shalaibiyah bin Husein bin Abd Allāh bin Syaikh bin Abd Allah al-Iydrus Al-Akbar (progenitor whole family Al-Iydrus) (Dakhoir, 2010, p. 230)

Al-Banjari religious primary education from his father. When he was seven, he was able to read the Qur'an perfectly. At the age when childhood it already apparent height of intelligence on the views of parents and the surrounding community. Sulthan Tahlilillah, ruling in Banjar the time, met with al-Banjari and attracted by the child's intelligence, especially in his ability to paint awesome natural beauty.Sulthan then appealed to the parent al-Banjari to bring al-Banjari to the palace to be educated in the palace. Sulthan demand was met by his parents. Since then, in the new

age of eight, he had to part with her parents and lived in the palace. Inside the palace, he was treated as a child of the Sulthan, were educated together with children Sulthan others to learn the Koran and some other branches of religious knowledge (Shabir, 2009). After reaching that age mature enough for a family, he mated by the Sulthan with a female resident named Bajut palace. At the time his wife was pregnant at the time of al-Banjari age of about 30 years, Sulthan dispatched her to mecca al-Mukarramah to perform the pilgrimage once settled there to study.

Al-Banjari studying at ground Haram (Mecca) for 30 years with his best friends who comes from the land, among others: `Abd al-Shamad al-Falimbani,` Abd al-Rahman al-Mashri and `Abd al-Wahhab Bugis from their teachers in various disciplines, among others: `Atha'illah Sheikh bin Ahmad al-Misri, Sheikh Ahmad bin` Abd al-Mun`im al-Damanhuri, Sheikh Muhammad Sayyid Abul Faidh Murtaza bin Muhammad al-Zabadi, Sheikh Ahmad`Akisy bin Hasan al-Yamani, Sheikh Sālim bin `Abd Allah al-Basri, Sheikh Shiddiq bin` Umar Khan, Shaekh `Abd Allah ibn Hijazi al-Sharqawi, Shaykh` Abd al-Rahman ibn `Abd al 'Aziz al- Maghrabi, Sheikh Sayyid `Abd al-Rahman bin Sulaiman al-Ahdal, Shaykh` Abd al-Rahman ibn `Abd al-Mubin al-Fathani, Shaykh` Abd al Ghani bin Sheikh Muhammad Hilāl, Sheikh `Abid al-Sandi, Sheikh `ath-Thanthawi Abdul Wahhab, Shaykh Sayyid` Abd Allah Mirghani, Sheikh Muhammad bin Ahmad al-Jauhari, Sheikh Muhammad Zein bin Faqih Jalaluddin Aceh. When in Mecca, al-Banjari gets the chance to teach in Masjid al-Haram (Daudi, 1996, pp. 25–26)

Having had enough of learning in Mecca, he and his friends intends to continue to study in Egypt. Prior to Egypt, they had stopped at the Medina and stayed at the home of Sheikh Muhammad bin `Abd al-Karim al-Samman, a scholar in the field of Sufism. There they deepen mysticism that al-Banjari get a diploma with the position as Caliph. In that time, Medina just the arrival of a Sheikh from Egypt named Sheikh Muhammad Sulaiman al-Kurdi who teaches at the Prophet's Mosque. They come to learn the Sheikh al-Kurdi along with other students. After about five years of study in Medina, they asked permission to al-Kurdi to continue their education in

Egypt, as well as their intentions before staying in the Medina. But Sheikh al-Kurdi did not agree, even suggested that the three of them go back to the homeland. Al-Kurdi said that knowledge they gained while studying in the holy land is very adequate to be developed in their hometown. They comply with the recommendation al-Kurdi and finally they returned to their homeland, in 1186 H./1772 M. (Shabir, 2009).

Sulthan Banjar ruling at the time, namely Sulthan Tahmidullah who ascended the throne in 1761, provides a plot of land to al-Banjari. The area was then known as "Dalam Pagar", be the center of dakwah activity (pesantren's model) by al-Banjari. That's where al-Banjari teaches and educates children and students-santrinya, in addition to preaching to all levels of society, from among the common people to the aristocracy / royalty. Al-Banjari died on June 6 Shawwal 1227 H./13 October 1812 at the age of 105 years according to the Hijri or 102 count by count of the solar year (Daudi, 1996, p. 248)

Although al-Banjari busy in teaching and dakwah, al-Banjari writes several books, they are: *Usul al-Din* (written in 1188 H./1774 M), *Tuhfat al Raghabin Fi haqiqat Bayani faith al-Mu ' Minin wa ma min Riddat Yufsiduh al Murtaddin* (written by al-Banjari in 1188 H./1774 M), the book *al-Fara'idh*, the book *an-Nikah* (published in Istanbul in 1304 H), *Luqthat Bayan al-`Ajlan Fii Bayan Haidh wa Istihadhat wa Nifas an-Niswan* (printed in 1992 M), *al Qaul al-Mukhtasar fi `Alamat al-Mahd al-Muntazhar* (written in 1196 H), *Kanz al Ma`rifah*, *Science Falaq*, *Sulaiman Fatawa Kurdi*, *Mushaf Qur'an al-Karim* and *Sabil al-Muhtadin at-tafaqquh li fi Amr al-Din*. Book This latter is a very famous Malay Jurisprudence (fiqh) which is very famous in Indonesia, Malaysia, Thailand and Cambodia; and were the monumental work of al-Banjari. The book is stored in major libraries in the Islamic world, such as Mecca, Egypt, Turkey and Beirut (Shabir, 2009)

Thinking Local Wisdom in the Book of *Sabil al-Muhtadin*

The Book *Sabil al-Muhtadin*, is a systematic method of writing, begins with *Muqaddimah* mentioning the reasons for writing the book *Sabil al-Muhtadin*, the start of the writing of the book that is in the year 1193 H, and explained that the book is a school of fiqh that Syāfi`ī mazhab. It was also stated the books references used to compile books like *Syarah Minhaj* by Abū Zakariya Yahya al-Ansari, *Mughni* by Sheikh Khathib Syarbini, *Tuhfah* by Sheikh Ibn Hajar al-Haitami, *Nihayah* by al-Ramli, also some of *matan*, *syarah* and *hashiyah*.

After *Muqaddimah*, al-Banjari divides book *Sabil al-Muhtadin* into eight parts or so-called "books". First, *book al-Thaharah* the part that describes the purification, which consists of seven chapters, each chapter is composed of several clauses. Second, *the book Al-Shalah* explained that part of the prayer. This section is the longest part of which consists of ten chapters on each chapter there are several clauses. Third, *book al-Zakat* which explains part of the charity. This section consists of five chapters, namely: a chapter on animal charity, plants charity, gold and silver charity, *ma`din* charity, *rikaz*, commerce, and the chapter on *zakat fithrah*. Fourth, *book al-Shiyam* the part that explains about fasting. In this section there are no chapters, clauses directly, and here there were seven clauses, they are: clauses-clauses of the pillars of fasting and the fasting person requirement, a mandatory requirement of fasting, allowed and not allowed for fasting, circumcision fasting fidyah, expiation *jima`* in Ramadan fasting, and the chapter on fasting circumcision. Fifth, *book al-I`tikāf* the part that explains about *i`tikāf*. In this book is described on the pillars and the terms *i`tikāf*; and there is only one chapter, which is about the things that cancel *i`tikāf*. Sixth, *book al-Hajj wa'l-`Umrah* the part that describes and *`Umrah* pilgrims. Part consists of two chapters, namely: Chapter on *miqat hajji* and *`Umrah* and chapters on sacrifices and in this chapter explains the sacrifices; and in it there is only one chapter that is about *`aqiqah*. Seventh, *book al-Shaid wa al Dzabā'ih* the part that describes the hunting and slaughter. In this section there is a chapter that is the chapter on hunting animal ownership. Eighth, *book al-Ath`imah* the part that describes the food was halal and haram. In this section there are chapters or chapter.

Writing the book ends with a cover that contains information about the completion of the writing of *Sabil al-Muhtadin* on 27 Rabi` al-akhir of the year 1195 H and benediction containing prayers and *hamdalah*.

Thought fiqh written by al-Banjari in the book *Sabil al-Muhtadin* most attention to indigenous communities in South Kalimantan.

Local knowledge means the local wisdom that can be understood as local ideas that are thoughtful, full of wisdom, valued embedded and followed by their peoples. In the concept of anthropology, local wisdom is known indigenous or local knowledge or local genius that becomes the basis of cultural identity (Kartika, 2016, p. 89)

In general, local wisdom can be interpreted as the ideas of local (local) that are wise, full of wisdom, good value, embedded and followed by members of the community. Furthermore, local knowledge or known by the term (local genius / local wisdom) is the local knowledge that is created from the results of adaptation of a community that comes from life experiences are communicated from generation to generation. In the literature of classical fiqh, local knowledge is discussed in detail with an assessment of *al-'ādah* or *al-urf*. Theologians say that customary same with 'urf (Fauziah, 2014, p. 17) The notion 'urf in terms of language, 'urf is derived from the word; "'Arafa, ya'rifu, ' arfan" who have said *al-Ma'ruf* derivation that means something known. The existence of two different viewpoints between customary meaning and 'urf that causes these two words is actually no difference of principle, because both words are same sense as it is known, is an act that has been repeatedly made to become known and recognized internationally. Instead a deed that has been known and recognized society, the act was committed repeatedly

Thought local knowledge contained in the book *Sabil al-Muhtadin* written by al-Banjari:

Floating latrine

Al-Banjari writes in the book *Sabil al-Muhtadin*, in chapters 1, page 48 regarding the procedure of making up lavatory, and the need to build a building small house called the latrine floating with good size height of three feet or more and a width of three feet or more, so that when qadha intent why not facing or back to the direction of Qibla. In the book *Sabil al-Muhtadin* explained:

(And thus again) sunnat for qadha intent that do not overlook it would qibla and do not be turned he would he when qadha intent he was at the point of no provided will qadha intent longer exist among and between the Qibla wall of the well-known one that is the height of two tsuluts feet or over a distance of three feet or less thereof with human feet and if there is a wall that no width though, because if he would face the Qibla or her back turned he would in such a case it is a blunder awla. (As for) making up intent on making up the space reserved for the livelihood then nothing unclean facing the Qiblah and turned him and no Makruh and no awla blunder. (And the word half) makruh and haram it facing the Qibla and turned him to the point of no provided will qadha intent if there is no wall between it and the Qibla, or no wall but not well-known because of less height than the two tsuluts feet or away from it more than three feet as mentioned in the hadith narrated by Bukhari and Muslim that is the Prophet. Prevent it rather than facing the Qiblah and turned him when qadha da small stool (Al-Banjari, n.d.)

For the people of Banjar especially those residing outskirts of the river, as local wisdom made privy floating on a raft. Al-Banjari not directly mentions the floating latrines, but understandable in his article describes the making size latrine with a high two-thirds feet or more and a width of three feet or less by human feet. Latrines built on a raft by the Banjar people even exceed the size described by al-Banjari. Then to the raft circumstances are always changing direction following the change in water flow sungan built latrines in the raft, then al-Banjari write okay people turned or facing the Qibla direction while being qadha urination. Therefore the legal thinking about floating latrines closely related to the Banjar community wisdom.

Burying the corpse use coffin

Al-Banjari written extensively about the organization of the bodies. This issue of al-Banjari fit in the book *Sabil al Muhtadin* in chapters II, chapter corpse. In this chapter is explained on the definition of the corpse, suggestion visit the sick, a good treatment done by people who are sick, guidance to people who face the agony, ordinances *ta'ziya*, positioning deceased before washing, bathing, shroud and buried. One of the problems associated with the local wisdom is to bury the deceased by wearing coffin (Hapip, 2001) .al-Banjari wrote:

And makruh again inculcate heresy deceased in tabala (coffin) but because of a circumstance problem such as watery land or susceptible avalanche soils or women whom the mahram do not attend or fear of wild animals that scrape the dirt of the tomb and then not makruh (be allowed), compulsory only tabala (coffin) it is feared beast like previous reality. (Al Banjari, n.d., p. 83)

Opinion al-Banjari law buried the bodies by using coffin consistent with the opinion of *IbnHajar al-Haytami* in the book *Tuhfatul Muhtaj fi Syarhil Minhaj* (Al Haitami, 1983)

According to the agreement of theologians, it is allowed bury the corpse in the coffin, as it includes bid'ah, unless there is circumstances problem, such as moist soil or loose watery or the beast will dig it, despite being solid that if would not be protected except by being put in a coffin, or the bodies of women who did not have a mahram. In this case it is allowed use coffins for the benefit.

While *al-Ma'bari* in the book *Fath al-Mu'in bi al-'Ain Syarhi Qurat* said: allowed coffin unless such use is in the moist soil watering, then it is obligatory (Al Malibari, n.d., p. 217)

In general, the Banjar area is located in the lowlands, so the water near the soil surface. They can even land that had been under the water surface. Against this kind of condition, burying the bodies has become a habit for Banjar people using tabala (coffin) as a means to honor and preserve

the corpse. Thus, the fatwa al-Banjari relating to bury the bodies using coffin is because indigenous Banjar communities wear coffin to bury the bodies because of the watery soil conditions. But for non-aqueous soil burying the bodies of Banjar people do not use coffin.

Build a building over graves

In the book *Sabil al-Muhtadin* chapters II page 85, al-Banjari writing about a ban on making the building over graves on donated land that was prepared for the common grave. Described by al-Banjari: *prohibited make/build something like a dome or a house or a fence on top of the donated grave all burial place every Muslim is obliged banned him and ordered goods already done thereof*

(Al Banjari, n.d.)

The tradition of burying the bodies of Banjar society at a place called the *Maqbarah* or Muslim graves. That is the burial place of Muslims in a neighborhood that belongs to a group of pilgrims (*paguyuban*); usually a burial place it was purchased together and designated as waqf land. Build a dome or building a house or a fence over the grave has become a habit of Banjar community. This tradition has been running since the ancestors. Then declared by al-Banjari a construction of buildings on the grave on the donated land shall be judged unlawful and prohibited. Banning build buildings on the cemetery in waqf land because it will narrow land endowments, while the number of people who will be buried in a place that is increasingly growing. Therefore making the building on donated land means taking the rights of others. But to the grave into private property was not declared unlawful by al-Banjari. In this case the al-Banjari deeds Banjar community straighten the fence or building a custom made above *Maqbarah* waqf land.

Though declared unlawful build a building over graves on donated land by al-Banjari, but al-Banjari not banned when building a cemetery on personal ground, and or tombs of the prophets, martyrs and righteous people. Because the cemetery on personal land and or tombs of the prophets,

martyrs and righteous people are allowed, as stated by Imam Barmawy "Can build graves of the Righteous even if the dome to turn pilgrimage and take a blessing to them." (Dimiyati, n.d., p. 136)

Provide food for mourners

Al-Banjari write about the law provide food for mourners included in the book *Sabil al Mutadīn* chapters II, page 87:

judge sunnat for mourners over people brought the foods will be the death just enough to be him in the afternoon or evening, or there as long as they were busy so families that death is not weak because with no meal. But Makruh longer heresy to the death to provide food that was served to the mourners and so did Makruh longer heresy to those who are summoned allow thrill (Al Banjari, n.d., p. 87)

For the people of Banjar in case of death then it becomes a habit after burying the bodies, they come to the tomb prompted by the death of a family that came to the house to eat the food it provides. Habit was straightened out by al-Banjari to explain the law, namely, that the law encouraged in cases brought food it is the hometown for family meals death, as long as he was busy with death do not have time to cook the food. So with the food that he can eat so as not weak. (A weak).As if the supply of food was done by a family death, then judged makruh. But illicit providing food by families of death with the aim angrily crying (wailing)

Ibn Hajar said: "The custom expert bodies of providing food for humans gathered invite him is *bid'ah makruhah*. But including providing food for people ta'ziah if it leads to immorality such as wailing is forbidden absolutely. (Al-Haitami, n.d. p.32). According to Abu Bakar al-Damyathi "Makruh for expert corpse sat for ta'ziah and make the food that humans gather to why, because there is a history of Ahmad of jarir bin Abdullah al-Bajlī, he said:" we assume that converge to the expert bodies and serve food after including buried her wail. (al-Damyathi, n.d. p. 145).

Makruh law prepare food and invite people gathered to him because the reason is the act that causes excessive back grief, or unclean prepare food and invite people gathered to him because reason is a sinner is wailing. If there is an element but not excessive grief and lamentation, it includes acts that allowed by God. This is because it includes alms deeds which are Sunnah in religion. Viewed from the side of charity, that any form of charity is something that is highly recommended. Giving food to others is an act that is very commendable. In accordance with tradition the Prophet: From Ashim bin Kulaib bin of the father of one of the Ansar, he said: We went to the Messenger of Allah peace be upon him. At a funeral and I saw Rasulullah Saw. The tomb that was giving instructions to the grave-digger: "Make the width on the side of his leg and also on the side of his head". When he returned, he was confronted by a man who delivered an invitation from a woman. Prophet also fulfills the invitation and we accompany it. We were treated to food, the Rasulullah Saw put his hand (take the piece in his hand) and the people follow him eat it.

Nawawi al-Jawi follows the fatwa Sayyid Ahmad Zaini Dahlan, he said: "alms for the bodies with the Personality 'is an action that is required and it is not connected to seven days, more or less than seven days. While connected with most of the day just a habit (Al Nawawi, n.d., p. 320).

Therefore, al-Banjari straighten out the law so that reason action lest for causing deep sorrow and mourning.

Based on legal materials, as described above, when al-Banjari writing the book *Sabil al-Muhtadin* pay attention to the local wisdom that existed at that time. Writing the book *Sabil al-Muhtadin* with some of the contents of his book contains the laws pertaining to indigenous Banjar

people, so the book can be accepted easily by the people of Banjar, because through the book habit Banjar community to the provisions of the law that is certain to be implemented or abandoned.

Legal thought in the book of al-Banjari *Sabilal-Muhtadin* not make local knowledge as a proposition of law as the Hanafi and Maliki. But al-Banjari makes local wisdom as 'illat (reason) as al-Shafi'i's law. So that local knowledge corresponding to the Shari'a defined as provision of jurisprudence. But local knowledge that is not in accordance with law then straightened out or rejected. Because the local wisdom that when viewed in terms of its legitimacy from the view of Islamic law, then the local wisdom that there are valid and there is imperfect. The performance of the scholars and founders of schools in receiving local wisdom, showing flexibility to respond fiqh law issues arising and developing of new territories that are not met by the companions and deserve an explanation and the determination of the law.

With the acceptance of local wisdom and played in building jurisprudence, fiqh then it becomes a dynamic, flexible and kept up with the times. But on the contrary, such a refusal of local wisdom in building fiqh, will only be static, narrow and abandoned by the people, which means narrowing the scope of vision and Islamic orientation. Thus, *Sabilal-Muhtadin* book written by al-Banjari partially contain legal thought.

Conclusion

Banjari legal thought in writing fiqh *Sabilal-Muhtadin* has received local wisdom. Local wisdom contained in fiqh *Sabil al-Muhtadin* is at issue; read the Qu'ran in a loud voice that disturb others. Floating latrines, bury the dead body with coffin, build a building over graves, and provide food for mourners. Local wisdom written by al-Banjari the book *Sabilal-Muhtadin* in practice in ASIAN country. Special Indonesia, Malaysia, Brunei Darussalam, and Thailand.

References

- Al Banjari, M. A. (n.d.). *Sabilal-Muhtadin li at-Tafaqquh fi Amr ad-Din*. Semarang.
- Al Haitami, I. H. (1983). *Tuhfatal-Muhtaj bi Sharhal-Minhaj*. Beirut: Maktabah al-Tijariyah al-Kubra.
- Al Malibari, Z. A. bin A. al-Aziz. (n.d.). *Fath al-Mu'in bi Sharah Qurrat al'Ain*. Semarang: Toha Putra.
- Al Nawawi, A. Z. M. Y. bin S. (n.d.). *Minhajal-Thalibin wa `Umdat al-Muftin*. Semarang.
- Al-Banjari, M. A. (n.d.). *Sabilal-Muhtadin li at-Tafaqquh fi Amr ad-Din*. Semarang.
- AS, S. (2014). Akomodasi 'Urf Terhadap Pemahaman Fiqih Indonesia Masa Lalu. *Asas*, 6.
- Dakhoir, A. (2010). Pemikiran Fiqih Shaikh Muhammad Arshad al-Banjari. *Jurnal Studi Keislaman Islamica Surabaya*, 4.
- Daudi, A. (1996). *Maulana Syekh Muhammad Arsyad al-Banjari*. Martapura: Madrasah Sullam al-Ulum.
- Dimiyati. (n.d.). *I'annah at-Thalibin*. Semarang: Toha Putra.
- Fauziah. (2014). Konsep 'Urf Dalam Pandangan Ulama Ushul Fiqh (Telaah Historis). *Nurani*, 14.
- Hapip, A. D. (2001). *Kamus Banjar Indonesia*. Banjarmasin: PT. Grafika Wangi Kalimantan.
- Kartika, T. (2016). Verbal Communication Culture And Local Wisdom. *Lingua Cultura*, 10.
- Mungmachon, & Miss Roikhwanphut. (2012). Knowledgeand Local Wisdom Community Treasure. *International Journal of Humaniti and Social Science*, 2.
- Shabir, M. (2009). Pemikiran Syeikh Muhammad Al-Banjari tentang Zakat dalam Kitab Sabilal-Muhtadin. *Jurnal Sosiologi,Analisa*, XVI.
- Shabir, M. (2009). Pemikiran Syeikh Muhammad Al-Banjari tentang Zakat dalam Kitab Sabilal-Muhtadin. *Jurnal Sosiologi,Analisa*, XVI.