

## CHAPTER IV

### LOCALITY ELEMENTS IN GURU BAKHIET'S INTERPRETATION ON SELECTED CHAPTERS IN THE QUR'AN

In chapter IV, the author will describe the results of the analysis of locality elements contained in Guru Bakhiet's interpretation of several selected chapters in the Qur'an. The selected chapters are *sûrah al-Kahf*, *sûrah as-Sajdah*, *sûrah Yâsîn*, *sûrah al-Wâqî'ah*, and *sûrah al-Mulk*. In this chapter, two sub-chapters will be discussed: verbal local elements and nonverbal local elements.

#### A. Verbal Local elements

Verbal local elements is local elements reflected in metaphorical words, phrases, clauses, and sentences, including the use of local languages to convey the interpretation of the Qur'an. Guru Bakhiet's interpretation of these selected chapters generally contains a lot of locality elements in using the Banjarese language, including local terms known by the Banjarese. Guru Bakhiet explained that the explanation was with local content to make it easier for the public to understand and understand what was being conveyed.

*Umpamanya pemilihan pambakal, kepala desa, ini supaya mengerti. Calon pambakal ni ada yang kada panyumbahyang, urangnya pemabuk, penjudi. Nang saikung calonnya panyumbahyang, orangnya saleh, orangnya penuntut ilmu. Kena sampai harinya pemilihan pambakal kalah tu pambakal nang saleh nitu. Di kampung-kampung, dimana mana, hingga urang nang macam itu nang manang, bila nang baik hingga kalah.*<sup>1</sup>

(For example, when there is a village head election, this is to understand.

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<sup>1</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

one of the candidates for the village head is not praying, a drunkard, a gambler. While the other candidates pray diligently, are pious, and this person is a student of knowledge. When the election day comes, the righteous village head candidate will lose. In every village, it happens like that)

Guru Bakhiet explained that explaining with local content facilitates public understanding related to the discussion presented. It confirms the characteristic of Guru Bakhiet's interpretation which always uses the local language in providing information and explanations. Some of the uses of local terms in Guru Bakhiet's interpretation of selected chapters include:

1. Use of local terms in *syaitan baikungan* in *sûrah Yâsîn*

*Di dalam setiap diri manusia itu ada 1 syaithan, dan 1 syaithan yang ada dalam diri kita ini, apabila kita bukakan pintunya, dia akan mengundang syaithan-syaithan lain, sehingga kita menjadi syaithan baikungan. bila kita buka kan pintunya, babawaan inya nang kawan-kawannya, sehingga mata kita ada syaithannya, telinga kita ada syaithannya, mulut kita ada syaithannya, tangan kita ada syaithannya, samuaan tubuh kita diisi oleh syaithan.*<sup>2</sup>

(In every human being, there is a satan, and if we open the door of Satan's entrance, he will invite other Satan. If we open the door, he will invite his friends so that in our eyes there is Satan, in our ears there is Satan, in our mouth there is Satan, in our hands there is Satan, all members of our body are filled with Satan. So that we also become part of satan)

*Napa jar bini, jar bini kahulu, kahulu. jar bini kahilir, kahilir. jadi syaithan baikungan. kenapa ? begitu dia taat dengan istrinya. dia membuka dirinya seluas-luasnya untuk dimasuki syaithan.*<sup>3</sup>

(Following the wife's words, the wife orders to go there, the wife orders to come here, then he will become a satan. Because once he is obedient to his wife, he has opened the door for Satan to enter him)

Guru Bakhiet uses the term “*syaitan baikungan*” to describe someone who allows Satan to enter himself. The word “*baikungan*” comes from the word

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<sup>2</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fc34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fc34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

<sup>3</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fc34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fc34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

“*ikung*”, which means “visible” or “tangible”<sup>4</sup>. In the oral culture of the Banjar people, there is the term “*Banjar baikungan*”, which means native Banjar people.<sup>5</sup> Guru Bakhiet then uses this term to explain Satan in the form of humans or humans in the form of Satan.

## 2. Use of local terms *jaba* in *sûrah Yâsîn*

*Orang wali yang besar, tapi karena dia selalu taat kepada bininya, akhirnya su’ul khatimah, apalagi jaba, pedagang, awam.*<sup>6</sup>

(A great guardian, but because he was always obedient to his wife, the end of his life is a lousy ending, especially *jaba*, traders, and ordinary people who obeyed his wife)

“*Jaba*” means “descendants of the King of Banjar who are so far away that they become ordinary people.”<sup>7</sup> In another opinion, “*jaba*” is used for ordinary people who have no relationship with nobles. *Jaba* groups with great merit may be appointed to certain political positions in the government system in the Banjar kingdom first.<sup>8</sup>

## B. Nonverbal Local Elements

### 1. Locality Elements in *Sûrah al-Kahf*

#### a. Local element contained in the example of *Riyâ’* nature

*Ini sembahyang karena allah, begitu ada orang melihat, bersemangat inya, begairah sembahyangnya. ini riya jua, basadaqah 10 ribu rupiah, begitu ada orang tahu ambil lagi 20 ribu rupiah, ini riya jua ngarannya, riya nang macam*

<sup>4</sup>Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Banjar-Indonesia* (Jakarta: Departemen Pendidikan dan Kebudayaan, 1977), 82.

<sup>5</sup>Nadi, “I’m Banjarese,” 2012, <https://kalsel.antaranews.com/berita/8805/im-banjarese>.

<sup>6</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fc34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fc34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

<sup>7</sup>Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Banjar-Indonesia*, 88.

<sup>8</sup>Rabini Sayyidati and Yusliani Noor, “Perlawanan Orang Banjar Menentang Kolonialisme Belanda Tahun 1859-1906 Kerjasama Golongan Tutus Raja-Raja Dengan Golongan Jaba,” *Jurnal Humaniora Teknologi*, Vol.7, No. 1 (May 1, 2020), 3.

*ini ujar imam al-Ghazali, diharapkan inya dapat pahala, dan dapat dosa. dapat pahala karena dia asalnya ikhlas, dapat dosa karena dia ada riya begitu dilihat orang. Ini tebaik sedikit pada nang pertama tadi.<sup>9</sup>*

(He prays because of Allah SWT, as soon as someone else sees, the more excited he is, the more passionate he is praying. It included *Riyâ'*. For example, he was giving charity ten thousand rupiahs, and as soon as other people saw him take another twenty thousand rupiahs. According to Imâm al-Ghazâlî, people like this are expected to be rewarded and can be sinned. He gets his reward because, at first, he is sincere. He receives a sin because he feels pleasure when seen by others. This kind of *Riyâ'* is better than the first)

*Baamal ikhlas, sampai tuntung ikhlas, saminggu sudah ikhlas haja. Rupanya ada nang tahu orang pada ngitu baamal, dikuya orang, dipuji orang dia beramal. Menyumbang 10 juta, hamba Allah Swt, kadada yang tahu siapa-siapa, ikhlas inya. Seminggu orang kadada nang tahunya, sabulan kemudian orang tahu sakalnya fulan bin fulan, lalu habar tumbur, fulan tu orangnya sosial, menyumbang 10 juta. mendengar dirinya suka, dipuji orang gembira, ini riya jua, namun riya yang macam ini kada mengurangi pahala amal ibadahnya, apalagi menggugurkan mengurangi haja kada, cuma apabila gembiranya itu karena gembira dipuji orang, dia dapat dosa. tapi kadada terhubung lagi dengan amalan yang sudah dikerjakannya itu.*

(He did charity until it was done sincerely. A week later, someone discovered he was doing good, and people praised him. The servant of Allah donated ten million. No one knows about his charity, and he is sincere. A month later, people discovered that so and so bin contributed ten million, word spread, and it was said that so and so were social people. Hearing that he liked it, praised by others, he was happy. It includes *Riyâ'*, but this *Riyâ'* does not reduce the reward of the deeds of worship, nor does it invalidate the prize. However, if he is happy because other people praise him, he gets a sin, but his sin is no longer connected with his previous worship.)

Guru Bakhiet consistently provides information using regional languages to facilitate understanding the people who listen to his studies. In giving this explanation, Guru Bakhiet gives satire to people who have a *Riyâ'* nature in their hearts when doing good. He also applies locality elements related to the use of regional languages to provide explanations and examples related to the prevailing

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<sup>9</sup>Surah al-Kahfi. <https://www.youtube.com/watch?v=7z9e6LYA-wk>. Accessed on 12th May 2022, 19.20.

customs in the area of public. Of course, this has also become one of the characteristics in the study and interpretation of Guru Bakhiet.

Guru Bakhiet gives an example of a person who gives charity in small amounts, but when others find out about the act, he will increase the dose. He explained the media used in giving alms, namely the rupiah. Rupiah is the currency used by people in Indonesia as a means of transaction, in this case also including one of the local identities he showed.

Guru Bakhiet use the words "*dikuya*" and "*Habar tumbar*." "*dikuya*" when referring to the Banjar-Indonesian dictionary comes from the word "*kuya*", which means "to talk about."<sup>10</sup> in this case, the intention of Guru Bakhiet is to be discussed by other people so that it gives rise to the nature of *Riyâ'*. This is in line with the behaviour of people who are generally very happy to praise others excessively. While "*Habar Tumbar*" can be interpreted as "spreading news,"<sup>11</sup> others will talk about him starting from the news that spread. This term describes the uproar people experience when they get information, so Guru Bakhiet's explanation is very relevant to the behaviour of people who tend to be in an uproar and like to praise others excessively. In Banjar society, there is a satire "*Jangan meada-ada*" (don't exaggerate the news).<sup>12</sup>

In the subsequent discussion, Guru Bakhiet explained that in addition to people who expect praise, there are also people who do good because they are afraid

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<sup>10</sup>Bahasa, *Kamus Banjar-Indonesia*, 109.

<sup>11</sup>Bahasa, *Kamus Banjar-Indonesia*, 176.

<sup>12</sup>Rahma Aulia, "Local Wisdom Masyarakat Banjar Dalam Menangkal Hoaks Dan Ujaran Kebencian (Solusi Integratif Berasaskan Alquran Dan Tradisi Sasindiran Masyarakat Banjar)" (UIN Antasari Banjarmasin, n.d.), 2.

of being criticized.

b. Local Element Contained in The Example of Fear Being Criticized

*Kada meharapkan pujian, inya kada handak dicela orang. orang nang katuju pujian ni mungkin kalonya menyumbang 10 juta, nang takut celaan ni setengah juta. Supaya jangan dicela orang jangan diwarahi orang, setengah juta barang asal ada, jangan dicap orang kikir. Dicap orang kikir kada handak, kada wani. Setengah juta barang asal selamat. Kalau kita takut dicela oleh manusia, riya disitu masuk.*<sup>13</sup>

(He didn't expect praise, but he didn't want to be criticized by others. This person who likes to be praised will donate 10 million. In contrast to people who are afraid of being attacked, maybe he will donate half a million for fear of being criticized by others or ridiculed by others. So that we don't get labeled as stingy, if we are afraid of being criticized by humans, then we have become *Riyā'*)

Guru Bakhiet then satirized people who did good with the intention of avoiding the reproach of others, and he used the word "*diwarahi*," which comes from the word "*warah*" and has the meaning of "made fun of" or "reproached."<sup>14</sup> This indicates that the behavior of people who like to gossip and criticize others will make it difficult for someone to do good sincerely. The researcher concludes that Guru Bakhiet tries to explain two things: First, doing good must be accompanied by intention because Allah SWT alone. Second, criticizing behavior will make it difficult for others to do good sincerely.

Guru Bakhiet's explanation strengthens the local element in each of his explanations, and he tries to provide understanding by containing the habits that apply in the community. Generally, a person's life will not be separated from social responsibility. Therefore, humans are always required to do their best in every

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<sup>13</sup>Surah al-Kahfi. <https://www.youtube.com/watch?v=7z9e6LYA-wk>. Accessed on 12th May 2022, 19.20.

<sup>14</sup>Bahasa, *Kamus Banjar-Indonesia*, 182.

activity so that the standard of goodness produces reproach for people who cannot meet these standards.

People who cannot achieve the standard of goodness that applies in society will be easy to get criticized, so every action that is produced has the intention to avoid human reproach. That is what Guru Bakhiet explains.

c. Local Element Contained in Tradition of *Madam* (went off)

*Nah dengan ayat ini artinya kalau kita hidup di suatu kampung, di kampung itu kita kada bisa meamalkan syariat islam, di kampung itu kita selalu dekat dengan maksiat, kita kada bisa amar ma'ruf nahi munkar, kita kada bisa sembahyang berjamaah, kita kada bisa mensyi'arkan islam, kalau kita dikampung itu bertempat tinggal, kita mesti pindah kepada kampung yang lain, itu ajaran alquran.*<sup>15</sup>

(This verse indicates that if we live in a village, that makes us unable to practice Islamic law. In that village, we are always close to immorality, we cannot practice *Amar ma'rûf nahi munkâr*, and we cannot pray together or propagate Islam. If we live in that village, we have to move to another town, that is the teaching of the Qur'an)

*Andai kata kita bekerja kepada suatu perusahaan, dalam pekerjaan itu kita kada bisa mengamalkan syari'at islam, kita banyak melihat kemungkaran-kemungkaran nang kita kada bisa mencegahnya, kita wajib meninggalkan perusahaan itu untuk mencari kerja di tempat lain. sama halnya kita bekerja di pemerintahan, kalau kita dikenai jabatan yang sulit untuk berbuat jujur, kita dikenai jabatan yang sulit untuk berbuat adil, kita wajib pindah dari jabatan itu, minta jabatan yang aman daripada segala macam maksiat dan dosa.*<sup>16</sup>

(If we work in a company, in that job we cannot practice Islamic rules, we see many evils which we cannot prevent, then we are obliged to leave the company and look for work elsewhere. Likewise, if we work in government, if we get a position that makes it difficult for us to do justice, we are obliged to move from that position and ask for a job that is safe from all kinds of immorality and sin)

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<sup>15</sup>Surah al-Kahfi. <https://www.youtube.com/watch?v=7z9e6LYA-wk>. Accessed on 12th May 2022, 19.20.

<sup>16</sup>Surah al-Kahfi. <https://www.youtube.com/watch?v=7z9e6LYA-wk>. Accessed on 12th May 2022, 19.20.

A pearl of the local element has become a custom of the Banjar people in ancient times, namely the *madam* (went off) tradition. In the history of Banjar, there have been several waves of migration carried out by the Banjar people. Both local, regional and transnational migration in the Malay Peninsula. During the Dutch colonial period, Banjar traders experienced a decline because Dutch political and economic policies did not take sides and benefited Banjar Muslim traders.

Many residents, especially those from the Hulu Sungai, made an exodus to the east coast of Sumatra such as Jambi, Tembilahan and Sapat. In new areas, they usually create new Banjar communities such as Nyamplungan in Surabaya. Jayengan in Solo, Tambilahan in Riau, Tungkal in Jambi, Gorontalo, Sapat, Batu Pahat and Pulau Pinang in Malaysia.<sup>17</sup>

The *madam* (went off) tradition for the Banjarese was influenced by several factors, namely: First, due to the prolonged Banjar war against the Dutch army and the Banjar people suffered defeat; second, due to the high individual taxes imposed by the Dutch colonialists on the Banjar people, so that they became poor; third, because of the invitation factor of the Sultan of Kutai Kartanegara, East Kalimantan and the Sultanate of Siak Riau; Fourth, because of economic/trade factors, the Banjarese look for specific areas as *madam*'s destinations to survive, such as Surabaya, Surakarta, Riau, Tembilahan, Malaysia, and others; Fifth, a *madam* to study, as did Muhammad Arsyâd al-Banjârî migrated to Mecca and Medina for 35 years; Sixth, a *madam* in the context of preaching or broadcasting

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<sup>17</sup>Hairus Salim, "Islam Banjar, Relasi Antar Etnik, dan Pembangunan," in Tim Redaksi DIAN, *Kisah Dari Kampung Halaman: Masyarakat Suku, Agama Resmi dan Pembangunan*, (Yogyakarta: DIAN/INTERFIDEI, 1996), 115.



Islam. This was carried out by the genealogical network Muhammad Arsyâd al-Banjârî.<sup>18</sup>

Guru Bakhiet explained that the madam tradition is not only carried out because of the factors mentioned above but is also influenced by one's ability to do good and worship. When a person has a place to live in a village, he faces many difficulties maintaining his faith. He is advised to go to a new area, a place that will make him comfortable and calm in doing good and carrying out Allah's commands and leaving Immoral forms behind.

Similarly, if it happens in a work environment, if a position makes it difficult for us to do justice, then we are ordered to leave the job and look for a new job that gives room to do good and carry out Allah's commands and flee immorality.

Guru Bakhiet concludes that the story of *Ashâb al-Kahf* in the Qur'an indicates the command to uphold and maintain faith, even though he has to sacrifice many things.

## 2. Locality Elements in *Sûrah as-Sajdah*

### a. Local Element Contained Regarding The Trading Behavior

*Ujar malaikat maut, wahai orang yang berumur lima puluh, kapala lima. Sungguh parak waktu diambil, parak waktu dikatam, umur lima puluh ke atas tu parak kada lawas lagi. Artinya apa, orang nang sudah umur lima puluh keatas itu, sedikit banar lagi memikirkan duniawi. Wahai orang yang umur lima puluh tahun, waktunya sudah parak, kada kawa ditambah-tambal kada kawa diundur-undur lagi. Wahai orang yang umur anam puluh tahun kata malaikat, apakah kamu lupa akan siksa Allah (umur anam puluh masih bagalut haja dipasar lagi, umur anam puluh masih sibuk dengan urusan dunia), apakah kamu lupa akan siksa Allah Swt, bagaimana kamu nanti menjawab pertanyaan Allah Swt.*<sup>19</sup>

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<sup>18</sup>Sahriansyah, *Sejarah Kesultanan Dan Budaya Banjar*, Cetakan I. (Yogyakarta: Aswaja Pressindo, 2016), 119.

<sup>19</sup>Guru Bakhiet, "KH. MUHAMMAD BAKHIET-039 ALQUR'AN-32 AS-SAJDAH.

(The angel of death said, O people fifty years old, it is near when you are picked up. Fifty years is near the end, so think little of the world. O people fifty years old, your time is close. It cannot be delayed any longer. The angel of death said, O people who are sixty years old, have you forgotten the punishment of Allah (Sixty years old still struggling in the market, Sixty years old are still busy with worldly affairs), have you forgotten Allah's punishment. How will you answer Allah's questions)

*Isuk mati, siapa nang wani kepasar harini nah, siapa nang wani baulah baju harini kalau esok tahu bakal mati.*<sup>20</sup>

(If tomorrow we will die, who dares to go to the market today, who dares to make clothes today if they know that tomorrow will die)

Guru Bakhiet gave satire to people who were old but still busy working, he did not mention people who had jobs in government agencies or other jobs, but he noted people who were old but still busy trading in the market.

Trading is a job that has been done by the Banjar people for a long time and has brought the Banjar people to be famous as traders. The job of being a trader is a job that has been characteristic for generations. Traders who mostly come from the Banjar community are generally Muslim. Working as a merchant who became the identity of the Malay-Banjar became an essential part of the entrepreneurial spirit of the Banjar community.<sup>21</sup>

This confirms that the Banjar people are very dependent on trading activities. The available trading centers also vary from the floating market as one of the local pearls of wisdom from South Kalimantan to traditional and modern

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Dalam penjelasannya di youtube, [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Diakses tanggal 12 Mei 2022, 19.10.

<sup>20</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

<sup>21</sup>Halimatus Sakdiah, "Peran Pedagang Perempuan Pasar Terapung Dalam Melestarikan Tradisi Dan Kearifan Lokal Di Kalimantan Selatan (Perspektif Teori Perubahan Sosial Talcott Parsons)," 2016, 1–2.

markets.

The modernization of science and technology has brought changes to trading activities in South Kalimantan. In the past, Banjar community settlements faced the river (riverside), and many community needs were met through river activities, now with the increasing number of land transportation routes and bridges connecting one place to another, causing community settlements to turn towards land (roadside), so that Many trading activities also move to ground. As a result, many people's needs are met by the existence of land markets, both traditional markets and modern markets.<sup>22</sup>

Guru Bakhiet explained by including one of the local elements that have become a habit and culture of the Banjar people, namely trading, and the centre of trade is the market. So when giving an example of the conventions of older people who are still busy at work, he emphasized the habits of the people in South Kalimantan, who have a substantial trading tradition. *Urang* Banjar is referred to as an expert in worship and a trade expert, Two things that can't be separated. Even in 1970, there was a popular term, the *Haji turis* (tourist pilgrimage). Tourist pilgrimages are Banjar pilgrims who also have the purpose of staying to find work as housemaids and traders. They perform Hajj while taking advantage of the momentum of the hajj season to trade. From Banjar, they brought merchandise, such as robes, and a white cap, to *indomie* (noodle) and cigarettes.<sup>23</sup>

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<sup>22</sup>Sakdiah, "Peran Pedagang Perempuan Pasar Terapung Dalam Melestarikan Tradisi Dan Kearifan Lokal Di Kalimantan Selatan (Perspektif Teori Perubahan Sosial Talcott Parsons)", 2.

<sup>23</sup>Irfan Noor, Raihani, and Muhammad Iqbal, *Urang Banjar Naik Haji: Teks, Tradisi, Dan Pendidikan Nilai Kalangan Haji Banjar Di Nusantara* (Banjarmasin: Antasari Press, 2019), 93–94.

b. Local Element Contained in The Example on The Behaviour of  
Adornment and Miserliness

*Bini-bini mati, tatinggal galang, kangkalung. Nang laki kawin diunjuk ke bini hanyar. Galang, kangkalung, rumah. Kaya apa rasanya itu. Rumah, bini nang hanyar dapat. Pakaian, bini nang hanyar makainya, motor bini nang hanyar makai, nang baisi motor. Nah amun babinian macam itu ma i'tibar insya allah binian kadada yang bakhilnya lagi, tapi kd mau ma i'tibar hingga bapikir orang nang mati nitu kada aku, padahal disuruh ma i'tibar kaina aku nang mati seperti itu.*<sup>24</sup>

(If a woman dies, all that is left is a bracelet and necklace. Her husband remarried and gave the new wife a bracelet and necklace and a house. That's how it feels. The new wife took the home, clothes, and vehicle. If women take such an example, then there will be no more miserly women)

Guru Bakhiet explains that when a person dies, then no part of the world will be taken with him. He uses an image, namely bracelets and necklaces, which are women's identity in Indonesia, especially women in South Kalimantan. Bracelets and necklaces are representations of jewelry used by Banjar women.

Guru Bakhiet explained that all we have would be left behind when we leave the world. The possessions represented by bracelets and necklaces, considered very valuable for women, will also be left behind. In this case, Guru Bakhiet gives an example of the situation left by a woman after she died. The husband left behind will immediately seek new happiness by marrying and showing the property that the woman used to have to give to his new wife. Guru Bakhiet gives an example like that to set an example to prevent women from being stingy.

c. Local Element Contained in Hajj Tradition

*Kalau kita naik haji, kita dua-tiga bulan sudah basiap-siap, bahkan satahun*

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<sup>24</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

*barangkali sudah siap-siap, ada naik haji lagi sepuluh bulan, sudah belajar kayapa manasik haji, kayapa pina cara tawaf di baitullah, kayapa cara melontar jamrah, kayapa caranya wukuf di arafah, padahal sepuluh bulan lagi kita hanya naik haji, kita basangu duit cukup, untuk ini, untuk itu, semua bekal, basangu kain ihram, basangu ubat, basangu, macam-macam persanguan, makin lengkap makin bagus, padahal musafir kita naik haji cuman empat puluh hari.*<sup>25</sup>

(If we go for Hajj, two to three months before that, we have prepared everything, even a year before that, we have already prepared. Ten months before going to Hajj, we have learned how to perform Hajj, how to perform *thawâf* at the *Baitullâh*, how to throw *jamrah*, and how to perform *wukuf* at Arafah. We bring enough money, sufficient provisions, bring *ihram* cloth, bring medicine, the more complete our provisions, the better, even though our pilgrimage is only forty days.)

*Urang Banjar* is known as a religious community.<sup>26</sup> When it comes to Hajj, scholars agree that *Urang Banjar* has a very high enthusiasm for the pilgrimage,<sup>27</sup> so it is not excessive if the pilgrimage becomes the identity of *Urang Banjar*. Religiosity is reflected in the term “*Urang Banjar itu Urang Masjid*.”<sup>28</sup>

For prospective Banjar pilgrims who will go to the holy land, generally, they are frenziedly preparing for the pilgrimage, one of which is the provision of Hajj. On every trip, preparation of conditions is a common thing to do. During the expedition, which took quite a long time, long and long distances, the people of Banjar were very well prepared. Including the preparation of various activities aimed at obtaining perfection in the implementation of the pilgrimage, such as the implementation of Hajj guidance.

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<sup>25</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

<sup>26</sup>Alfani Daud, *Islam & Masyarakat Banjar: Diskripsi Dan Analisa Kebudayaan Banjar*, Ed. 1. (Jakarta: RajaGrafindo Persada, 1997), 92.

<sup>27</sup>Alfani Daud, *Islam & Masyarakat Banjar: Diskripsi Dan Analisa Kebudayaan Banjar*, Ed. 1., 173.

<sup>28</sup>Noor, Raihani, and Iqbal, *Urang Banjar Naik Haji: Teks, Tradisi, Dan Pendidikan Nilai Kalangan Haji Banjar Di Nusantara*, 74.

This culture, which is thick with the event of "going on the pilgrimage, " makes Guru Bakhiet try to explain the preparations and provisions that should always be prepared when he is still alive to face death. Besides demonstrating the importance of doing good, carrying out Allah's commands, and staying away from its prohibitions, Guru Bakhiet, in this case, provides an understanding related to giving examples relevant to the habits and lifestyle of the Banjar people.

Preparations for the pilgrimage to the Banjar community, as explained by Guru Bakhiet, were carried out long before the time of departure. Such trials should have been carried out as well as death, and Guru Bakhiet explained that the journey that would be taken in only 40 days would make us prepare a lot of supplies. Meanwhile, the end that does not know when the time will come should make us prepare more provisions for life in the afterlife.

### 3. Locality Elements in *Sûrah Yāsīn*

#### a. Local Element Contained in The Example of Mad People

*Nah kita lihati orang marah, mun kita kada suah marah. mun kita suah marah ingatakan kita macam apa. kada tahu kuitan, kada tahu paGuruan, kada tahu orang tuha, kada tahu siapa jua pun, kalau kita marah, tidak ada orang yang terhormat dihadapan orang yang marah. kenapa? karena dirinya sudah dipenuhi oleh syaithan.*<sup>29</sup>

(Look at angry people. If we have never been angry, then look and remember ourselves at that time. He doesn't know parents, teachers, older people, or anyone. If we are mad, there is no honourable person in front of angry people. Because he has been filled with satan)

In interaction, Banjar people always respect older people, so there is the term *Mendahulukan Nang Tuha* (putting the elders first). This tradition of respect

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<sup>29</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fo34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fo34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

for elders/seniors is a strength that deserves to be developed in the context of fostering social solidarity and religious solidarity, especially in designing a culture of friendship and tolerance.<sup>30</sup>

In Banjar culture, respect for parents and people who are respected is emphasized, among other things, as seen in the term "*tutuha*" (from the word "*tuha*", which means old, meaning: parents or is considered honorable). In Banjar culture, the selection of the pronouns "*pian*" and "*sidin*" is based on age and honor<sup>31</sup>, which shows the civilization and culture of the Banjar people, who are very respectful towards parents, teachers, and older people, including ancestors who have died. There is a unique term that the people of Banjar often use as an expression for people who don't respect their parents. They are considered "don't know the etiquette." (*kada tahu dibasa, kada tahu diadat, kada baadat*).<sup>32</sup>

This is also what Guru Bakhiet is trying to explain regarding angry people, and he said that angry people would not treat others with respect. This is undoubtedly contrary to the culture and culture of the Banjar people, who have a high tolerance for respect for others, especially older people and, more specifically, parents and teachers.

#### b. Local Element Contained in The Example of Grooming Behavior

*Orang ini ketuju baaksi, baik bini-bini atau laki-laki. bila dalam diri kita ada ketuju berhias berarti kita membuka pintu syaithan. Laki-laki memakai amas, kenapa sebabnya ? ketuju beaksi. rambut nang putih disamir jadi hirang,*

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<sup>30</sup>Ahsanul Khalikin, "Kayuh Baimbai: Lembaga Adat Dan Fungsinya Dalam Toleransi Umat Beragama Di Banjarmasin," *Puslitbang Kehidupan Keagamaan* (Badan Litbang dan Diklat Departemen Agama RI, n.d.), 1.

<sup>31</sup>Wardani, "Sisi Kearifan Lokal dalam Terjemah al-Qur'an Berbahasa Banjar," *Khazanah: Jurnal Studi Islam dan Humaniora* 18, No. 1 (June 16, 2020), 58–59.

<sup>32</sup>Wardani, "Sisi Kearifan Lokal dalam Terjemah al-Qur'an Berbahasa Banjar," 57.

*kenapa, katuju baaksi. bulu mata nang kada lantik, dilantiki, kenapa? katuju baaksi. kaning nang ada, dihapus diulah lawan pulpen baasa, kenapa? karena katuju baaksi. nah semua itu adalah maksiat-maksiat yang didatangkan oleh syaithan yang masuk kedalam diri kita, akibat asal muasalnya dia masuk kepada kita lewat pintu suka berhias itu.*<sup>33</sup>

(People who like to dress up, girl or boy. If there is an adornment in us, it opens the door for Satan to enter us. Men wear gold, changing white into black hair, making not curly eyelashes thick, and altering the forehead using a pen because they like grooming. All of these are sins brought by the devil who enters us. As a result, we open the door through like to grooming)

Guru Bakhiet gives a parable about people who like to decorate by providing examples related to the behaviour and habits of the people. Among them are men who wear gold and women who wear make-up. He mentioned that this habit is one of the entrances of Satan into human beings.

The ornamental behaviour referred to by Guru Bakhiet is *Tabarruj*, decorating in front of someone who is not the mahram, which is prohibited by law. The prohibition of *tabarruj* means the ban on showing "jewelry" generally, which is usually not indicated by good women, or wearing something that is not natural to wear, like dressing up excessively or walking with waddles. Showing something that is not usually shown, except to the husband, can invite the admiration of other men, which can cause stimulation or cause interference from the nosy.<sup>34</sup>

### c. Local Element Contained in The Example of Hasty

*Beancap ancap disaat kita melakukan apapun, bila pina katuju baancap ancap, katuju balakas lakas, itu adalah syaithan. Orang bewudhu, balakas-lakas akhirnya kada liput napa nang dibasuh. orang sambahyang balakas-lakas, akibatnya kadada lagi thuma'ninahnya, fatihahnya tegumpal-gumpal.*

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<sup>33</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fc34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fc34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

<sup>34</sup>M. Quraish Shihab, *Tafsir Al-Mishbah*, Vol. 11 (Jakarta Timur: Pustaka al-Kautsar, 2018), 465.



*orang puasa belakas-lakas buka, beluman lagi maghrib, buka jua sudah.*<sup>35</sup>

(In a hurry, whenever you do something, the person who likes to be in a hurry is the shaitan. perform ablution quickly so that it is not perfect, pray in haste so that it misses the *thuma'ninah*, *al-Fâtiḥah* chapter is read in confusion, people who fast but are in a hurry to break their fast haven't arrived at west prayer but have already broken they're fast)

People in a hurry usually have trouble controlling their emotions and thoughts. Even usually, his mind and heart are empty. If the mind and heart are open, it becomes Satan's favorite nest. Therefore, Islam forbids haste in doing something. In today's era, we notice that many people regret that their regrets are useless. The guilt is that they are in a hurry to deal with some things that they should have been able to be patient with first. Like a person in a rush to divorce his wife just because of trivial matters, berates the family, wastes children, and destroys his home life. Finally, he fell into sadness and despair. All of that is due to haste in responding to something.<sup>36</sup>

Guru Bakhiet gave examples of the habits and behavior of the Banjar people, who are near with religious knowledge. He gave examples of people who are in a hurry, so their ablution will also not be perfect, people who are in a hurry will leave *tuma'ninah* in their prayers, and people who are in a hurry rushing to break the fast will also invalidate the fast because breaking the fast before the time comes.

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<sup>35</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fo34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fo34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

<sup>36</sup>Siti Zakiyatul Mifidah, "Tergesa Gesa Dalam Al- Qur'an Wawasan Dan Implikasinya Dalam Realita Fenomena Keagamaan Di Masyarakat" (Undergraduate Thesis, IAIN Kediri, 2022), 1–2.

#### d. Local Elements in the Form of *Yasinan* Tradition

*Orang nang sakaratul maut dibacakan Yāsīn itu penting, karena banyak kemudahan-kemudahan, kelapangan-kelapangan yang dihadapi oleh orang nang sakaratul maut bilamana dibacakan surat Yāsīn .<sup>37</sup>*

(It is very important for a person who is dying to recite *sûrah Yâsîn* on him because there will be a lot of convenience and spaciousness that will be obtained by the person who is recited on him *sûrah Yâsîn* when he is dying)

Among certain events in which the recitation of *sûrah Yâsîn* is part of it, there is a moment later *sûrah Yâsîn* seems to be identified with that moment by some Muslim communities in Indonesia. The moment relates to someone on the verge of the end of his life or the *Sakarâtul Maut*. When someone is waiting for death, the family usually accompanies his departure with the chanting of *sûrah Yâsîn* as an escort.<sup>38</sup>

This habit is also often carried out by the people of Banjar. They believe that *sûrah Yâsîn* has many benefits, one of which is to make one's situation easier when facing death. Guru Bakhiet explained that this belief has a basis and includes the teachings left by the Prophet Muhammad.

In other cases, *Yasinan* tradition is also carried out as an intermediary to facilitate business and travel, as explained by Guru Bakhiet:

*Oleh karena itu orang-orang dahulu, orang-orang bahari bila handak bepergian, membaca sûrah Yâsîn, terutama nang handak naik haji. Membaca surat yasin dulu bakumpul dirumah hanyar turun, berangkat, harapannya dengan membaca sûrah Yâsîn itu dimudahkan dalam perjalanannya<sup>39</sup>*

(Therefore, the previous people, when they wanted to travel, would read the

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<sup>37</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fo34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fo34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

<sup>38</sup>Idham Hamid, "Tradisi Ma' baca Yāsīn Di Makam Annangguru Maddappungan Santri Pondok Pesantren Salafiyah Parappe" (Undergraduate Thesis, UIN Alauddin, 2017), 18.

<sup>39</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fo34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fo34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

*sûrah Yâsîn*, especially those who wanted to go on a pilgrimage. Read the *sûrah Yâsîn* together at home, and then they go on a trip in the hope that it will make their journey easier)

Before departure, the *Urang Banjar* tradition is also filled with performing the prayer a few days or nights before the release of the pilgrimage. Usually, the ritual of carrying out the *hâjat* prayer is also filled with the reading of the *sûrah Yâsîn* and *al-Mulk* as well as a prayer for the safety of the pilgrimage. Especially for the task of *sûrah Yâsîn*, the family of the prospective Hajj usually adds the tradition of reading *sûrah Yâsîn* every Friday night until the Hajj arrives home. Hajj candidates who carry out this ritual usually also give a speech containing an apology and blessing to the worshipers for the prayer. At the same time, pilgrims are also entrusted with greetings to the Prophet and requests for prayer at productive places in the holy land. After the ritual is complete, it is followed by a meal together. Suppose the *hâjat* prayer is carried out in the mosque after carrying out the ritual. In that case, the congregation is brought home to eat together and then return to the mosque to perform the evening prayer in the community.

This activity is a legacy from the previous teachers who taught the tradition of praying for the safety and ease of *Urang Banjar's* pilgrimage.<sup>40</sup> Guru Bakhiet mentioned this tradition in his study of the Qur'an and the content of *sûrah Yâsîn*. Guru Bakhiet explains the virtues of this chapter by including one of the traditions that have long been part of the local culture of the *Urang Banjar*, namely the *Yasinan* tradition.

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<sup>40</sup>Noor, Raihani, and Iqbal, *Urang Banjar Naik Haji: Teks, Tradisi, Dan Pendidikan Nilai Kalangan Haji Banjar Di Nusantara*, 104–105.

#### 4. Locality Elements in *Sûrah al-Wāqī'ah*

##### a. Local Element Contained in Example About Keep The Trust

*Misalnya kita diandaki orang jar orang aku umpat maandakan nah sapida motor aku handak bajalan. Merasa untung diandaki orang sapida motor, padahal itu adalah amanah. Seharusnya waspada dan hati-hati, agar jangan sampai menyalahkan amanah yang dititipkan oleh orang itu. Kedudukan, pangkat, jabatan itu semua amanah.*<sup>41</sup>

(For example, someone leaves a vehicle, and he feels lucky to have entrusted him with a vehicle, even though it is a trust. It would help if you were alert and careful not to blame the trust entrusted by that person. Position, rank, and position are all mandates)

Guru Bakhiet explained that the trust would be considered luck in the end. This he exemplified with a situation where when someone is given the mandate to look after a vehicle and when someone gets a rank and position. This is evident where in the culture of the society in Indonesia, especially in South Kalimantan, many people are vying to earn ranks and jobs, especially in government agencies, even though it is a mandate that must be maintained. Still, they feel happy and lucky with the entrusted trust.

The phenomenon described by Guru Bakhiet looks in contrast to the *sunnatullah* prevailing in society, where the parables he uses are based on habits that occur in the social environment of the community.

##### b. Local Element is Contained in Examples Related to The Practice of Usury

*Mulai di perkotaan sampai di paling dusun sudah masuk riba, dulu orang kampung kada mengenal riba, mehutangi duit lillahita'ala. Meniru gaya orang kota, orang kampung umpat jua bila bahutang saribu bayar dua ribu*<sup>42</sup>

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<sup>41</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

<sup>42</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th

(There is usury from the urban areas to the village's interior. In the past, people in the village did not know usury, lending money because of Allah SWT. Now they imitate the style of the townspeople, a debt of a thousand paid for two thousand)

Abû Alî an-Nadwî al-Malikî<sup>43</sup> explained that the practice of usury is very clearly happening during our lives today, and even before our eyes today, almost all banks implement usury systems throughout our country.

Guru Bakhiet gave an example that in the past, the people in the village did not recognize usury, and the money-lending transactions that he gave were carried out by the people in the village with the intention of Allah SWT. But now, according to Guru Bakhiet, many people in the village have practiced usury. He gave an example when someone gave a debt of one thousand rupiahs and would increase the amount to be paid to two thousand rupiahs.

#### c. Local Element Contained in The Mention of Place Names

*Di kampung-kampung ada pasar sajumput, dulunya kadada pasar sekarang ada pasar. Dimana ada kesempatan, ada pasar.*<sup>44</sup>

(Di kampung-kampung ada pasar *sajumput* (pasar dadakan), dulu tidak ada pasar sekarang ada, dimana ada kesempatan disitu ada pasar)

Guru Bakhiet uses a local term to refer to the impromptu market as "*Pasar sajumput*." This term can also be associated with the names "*Pasar tungging*" and "*batungging*," a word taken from the native language of South

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May 2022, 17.34.

<sup>43</sup>K.H. Ahmad Fahmi bin Zamzam, M.A. whose pen name is Abu Ali Al-Banjari An-Nadwi Al-Maliki (9 June 1959 – 30 October 2021) was a scholar from South Kalimantan who for more than twenty years has devoted himself to Kedah, Malaysia, and elsewhere. other places. In addition, he continues to teach and preach in South Kalimantan, Central Kalimantan, East Kalimantan and other areas in Indonesia.

<sup>44</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_-o](https://www.youtube.com/watch?v=tEKuw5K_-o). Accesed on 12th May 2022, 17.34.

Kalimantan, the Banjar language. *Tungging* or *menungging* in the Big Indonesian Dictionary (KBBI) means bending with the head down and the buttocks raised or dipping straight down.

From this understanding, it can be illustrated that during the activity during the buying and selling process at the existing “*Pasar tungging*,” it can be found that several people are leaning their bodies to sort out merchandise. However, not all buyers come to sort and buy merchandise by turning their bodies.

The naming of the “*Pasar tungging*” is understood because the buying and selling process takes place reasonably fast. Considering the time to sell the traders in the “*Pasar tungging*” is not long. As the sun gets higher, or before 12.00 noon, the average activity in the tungging markets has started to quiet. Leave the merchants packing to go home.

One of the “*pasar tungging*” that can be found in the provincial capital of South Kalimantan is the “*pasar tungging*” in belitung area on Jalan Belitung Darat, Kuin Cerucuk village, West Banjarmasin sub-district, Banjarmasin city.<sup>45</sup>

In the development of the “*Pasar tungging*”, this market in South Kalimantan progressed rapidly because, at first, the “*Pasar tungging*” was only filled with traders selling clothes and used goods and was considered a lower class market. But over time, it turned into a big market full of traders of various kinds of merchandise, thus shifting the notion of being a lower class market.<sup>46</sup>

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<sup>45</sup>Leni Wulandari, “Memahami Istilah Pasar Tungging Di Kalimantan Selatan,” *Kalselpedia*, July 12, 2020, <https://banjarmasin.tribunnews.com/2020/07/12/kalselpedia-memahami-istilah-pasar-tungging-di-kalimantan-selatan>.

<sup>46</sup>Nur Asikin, “Kepuasan Konsumen Berbelanja Di Pasar Tungging Belitung Banjarmasin” (Undergraduate Thesis, UIN Antasari Banjarmasin, 2010), 3–4.

Looking at the description of this “*Pasar tungging*,” the researcher can conclude that the market that Guru Bakhiet refers to as “*Pasar Sejumptu*” has the same meaning as “*Pasar tungging*” so that the description of the situation described by Guru Bakhiet is very relevant related to culture and local element which is explained through the “*Pasar Sejumptu*” which is a place for buying and selling traditional communities in South Kalimantan.

#### d. Local Element Contained in The Example of Trading Behavior

Guru Bakhiet explained that the booming market and trade gave rise to another sign of the coming of the Day of Judgment.

*Turunan ke toko lakian dan binian, dahulu kadada itu, laki haja badagang bini dirumah, kalau menjelang hari kiamat, nang bini badagang, nang laki badagang, kedua-duanya sibuk badagang.*<sup>47</sup>

(Men and women went to the shop to trade, it was not like before, men traded, and women were at home. But before the Day of Judgment, the wife and the husband trade, and both are busy trading)

According to Guru Bakhiet, the previous people who filled the market were only limited to men, while at the end of time, there will be many women who will also decorate life in the market. This incident is evident with the rise of the market as described above. Guru Bakhiet gave an example related to mentioning “*dua Laki bini*” which means “husband and wife,” in providing an explanation and standards related to the text he was trying to explain.

The researcher concludes that the local aspects contained in Guru Bakhiet's explanation are related to the current culture of the community regarding

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<sup>47</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

the trading practices they practice. This can also be seen in the "husband and wife" habits in trading, which, as explained by Guru Bakhiet that in ancient times only a husband served as the breadwinner. Meanwhile, nowadays, a wife also follows her husband in business matters.

#### e. Local Element Contained in The Example of Building

*Rumah-rumah mewah sudah banyak di kampung-kampung, rumah yang bagus sudah merata di perkampungan. Orang dusun berlomba-lomba membangun rumah yang mewah.*<sup>48</sup>

(There are many luxurious houses in the villages, lovely homes have been evenly built, and the villagers are competing to build elegant houses)

Guru Bakhiet's explanation is related to the Hadith of the Prophet Muhammad in the diction "if the village people are already competing to boast about building buildings." This Hadith describes the situation at the end of time. Another hadith editorial stated, "People who are naked and poor, only shepherd goats, competing to build tall buildings."

We can see from where the Hadith was issued, and we can see now that the Arabs are competing in building the tallest building in the world and boasting to spoil the eye for the world's beauty. The Arabian Peninsula, once a desert as far as the eye could see, seems there is no hope for the future after the discovery of oil. So the countries in the Arabian Peninsula are competing in building buildings, and who would have thought that the tallest building (828 m) in the world, namely the Burj Khalifa, would be built on that barren land, Dubai. It was transformed into a

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<sup>48</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.



metropolitan city and dubbed the city of the future because everything is modern and majestic.

Other plains of the Arabian Peninsula don't want to be left behind either. The prospective building that will beat the Burj Khalifa is the Jeddah Tower, previously called Kingdom Tower, with a planned height of 1000m or the equivalent of 1 km with 200 floors.<sup>49</sup>

Guru Bakhiet then tried to provide an easy-to-understand explanation by including the local community's culture in his description. He explained by linking its meaning to the people in the village who have competed in building magnificent houses. This further confirms the truth of the Hadith of the Prophet Muhammad when it is associated with the current situation.

#### f. Local Element Contained in The "*Bapintaan*" Tradition

*Mesjid-mesjid itu dimegahkan, walaupun duitnya bapintaan dijalan, asal megah. Mesjid nang bagus, bangunan nang bahari dirubuh, karena potongannya kada sesuai zaman, ganti mesjid yang megah.*<sup>50</sup>

(The mosques were built magnificently, although the funds obtained were obtained from begging on the streets. The previous building was torn down because the model was not following the times, replaced by a magnificent mosque competing to build magnificent mosques)

This kind of tradition occurs a lot in Indonesia. Community elements in Madura ask for donations on the street in the name of the word charity or handouts taken from religious teachings and activities based on building mosques. Groups

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<sup>49</sup>Siti Rohimah, "Pesan Dakwah KH. Zulkifli Muhammad Lc., MA Dalam Ceramah Di Youtube (Edisi 13 Oktober 2017)" (Undergraduate Thesis, UIN Sulthan Thaha Saifuddin, 2019), 67.

<sup>50</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_-o](https://www.youtube.com/watch?v=tEKuw5K_-o). Accessed on 12th May 2022, 17.34.

like this seem enthusiastic about asking for donations on behalf of handouts on every passing vehicle along the road.

This phenomenon has been going on for a long time. Many mosques or huts are built on the proceeds from community handout funds through requests for donations along the way. Usually, the demand for gifts in action uses the attributes of a mosque pillar and a sound system complete with a giant billboard depicting a mosque that will be built or renovated. This is used in a cooperative relationship with the party or person in charge of a foundation/Islamic boarding school from constructing a mosque. Later, the foundation will provide 20% to funders of the total income. In this case, the requesters for donations for the mosque's construction do not necessarily take their actions without any reward.<sup>51</sup>

There are some similarities with the Banjar people, and it is common knowledge that in the process of building mosques in South Kalimantan, there is a tradition, namely "*Bapintaan di jalan*." Every travelling in South Kalimantan, more specifically on roads connecting the provinces, you will find many people asking for donations on the road for the construction of mosques or educational facilities.

Guru Bakhiet describes the state of the end times by mentioning the people's traditions by building magnificent mosques and asking for donations on the street. He explained that at the end of time, people would flock to construct beautiful buildings marked by the many magnificent buildings in the village. Many old mosques, or what the Banjar people call *Jami'* mosques, have been destroyed and replaced with new beautiful buildings, even though the funds obtained came

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<sup>51</sup>Sari Kurnia Putri, "Tindakan Meminta Sumbangan Di Jalanan Desa Lombang Dajah Kecamatan Blega Kabupaten Bangkalan," *Jurnal Sosial dan Politik* (2019), 4.

from begging on the street.

#### g. Local Elements in The Form of Political System

*Kapala desa sudah ada bini-bini, kaina camat ada bini-bini, bupati ada bini-bini, gubernur ada bini-bini, presiden ada bini-bini, semua bini-bini kaina.*<sup>52</sup>

(There are already female village heads, female sub-district heads, female regents, female governors, and female presidents, all of which will be filled by women)

After the constellation of recent leader elections, it turns out that women have been successfully elected as community leaders,<sup>53</sup> In everyday reality as well as in current political conditions, many women have begun to hold certain strategic positions, both in communities, organizations, and government, from regional to national scales.<sup>54</sup> One of the histories of the occurrence of the highest leaders in a country from among women is the post-reform era. To be precise, since 2001, when Abdurrahman “Gus Dur” Wahid stepped down from the presidential throne and Megawati Sukarnoputri became the first female president in Indonesia.<sup>55</sup> After the reform of Megawati Sukarno Putri, who became president of Indonesia, many women became ministers, members of the DPR RI, DPRD, governors, regents,

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<sup>52</sup>Surah al-Waqi’ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

<sup>53</sup>Khamim, “Memaknai Kembali Hadis ‘Lan Yuflih Qawm Wallaw Amrahum Imra’at’ Pada Kontek Kepemimpinan Perempuan,” *Fakultas Syariah IAIN Kediri* (IAIN Kediri, June 11, 2019), accessed in <https://syariah.iainkediri.ac.id/memaknai-kembali-hadis-lan-yuflih-qawm-wallaw-amrahum-imraat-pada-kontek-kepemimpinan-perempuan/>.

<sup>54</sup>Muhammad Iqbal Syauqi, “Kepemimpinan Perempuan Dalam Kajian Hadits,” n.d., accessed in [https://uninus.ac.id/kepemimpinan-perempuan-dalam-kajian-hadits/?utm\\_source=rss&utm\\_medium=rss&utm\\_campaign=kepemimpinan-perempuan-dalam-kajian-hadits](https://uninus.ac.id/kepemimpinan-perempuan-dalam-kajian-hadits/?utm_source=rss&utm_medium=rss&utm_campaign=kepemimpinan-perempuan-dalam-kajian-hadits).

<sup>55</sup>Adrian Vickers, *A History of Modern Indonesia*, Second edition. (Cambridge: Cambridge University Press, 2013), 226.

mayors and judges.<sup>56</sup>

Guru Bakhiet gave an example related to mentioning that leaders who came from among women had occurred from the scope of village heads, sub-district heads, regents, governors, to the president. He emphasized this by including one of the local knowledge of the community regarding the level of leadership in government agencies. So that Guru Bakhiet's explanation contains local element, which is intended to facilitate public understanding in the discussion presented.

This was also emphasized by Guru Bakhiet when he gave an example regarding another end-time feature, namely the position that good people will permanently lose to bad people.

*Umpamanya pemilihan pambakal, kepala desa, ini supaya mengerti. Calon pambakal ni ada yang kada panyumbahyang, urangnya pemabuk, penjudi. Nang saikung calonnya panyumbahyang, orangnya saleh, orangnya penuntut ilmu. Kena sampai harinya pemilihan pambakal kalah tu pambakal nang saleh nitu. Di kampung-kampung, dimana mana, hingga urang nang macam itu nang manang, bila nang baik hingga kalah.*<sup>57</sup>

(For example, when there is a village head election, one of the candidates for village head does not pray and is a drunkard and gambler. While the other candidates pray diligently, are pious people, and this person is a student of knowledge. When the election day comes, the pious village head candidate will lose. In every village, it happens like that)

Abû Alî an-Nadwî al-Malikî explained that at the end of time, a time would come when the righteous will be set aside while the traitors and the wicked will be worshipped and praised. Moral people do not get the opportunity to speak and are prevented from becoming leaders. At the same time, traitors are allowed to

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<sup>56</sup>Yuminah Rohmatullah, "Kepemimpinan Perempuan Dalam Islam: Melacak Sejarah Feminisme Melalui Pendekatan Hadits Dan Hubungannya Dengan Hukum Tata Negara," *Jurnal Syariah: Jurnal Ilmu Hukum dan Pemikiran* 17, No. 1 (June 2017): 88.

<sup>57</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_-o](https://www.youtube.com/watch?v=tEKuw5K_-o). Accessed on 12th May 2022, 17.34.

become leaders and are given the most comprehensive stage to tell whatever they want to say even though they are just lowly individuals who are covered with sin and full of immorality and do not know how to solve the problems that are being faced by society.<sup>58</sup>

Guru Bakhiet gave an example related to incorporating local elements, namely the selection of “*Pambakal*,” which is identical to people in rural areas. According to Guru Bakhiet, such incidents have happened in almost every village. In explaining the end-time situation, good people will permanently be excluded from bad people.

## 5. Locality Elements in *sûrah al-Mulk*

### a. Local Element in Community Livelihoods

*Isuk kita mati jam 5 kamarian, hakun lah kita membuka toko isuk, pasti kada mau, nang bawarung kada membuka warung, nang bahuma kada ka pahumaan, nang manoreh kada manoreh hari itu, karena isuk sore jam 5 kita mati.*<sup>59</sup>

(Tomorrow afternoon at five, we will die, if we want to open a shop, we don't want to. Those who have stalls will not open stalls, and farmers will not go to the fields. Those who tap rubber will not go on that day because tomorrow afternoon we will die.)

Guru Bakhiet gave an example of preparing for death by mentioning the livelihoods of the people in South Kalimantan. He said about “*Warung*” and “*Toko*,” which are one of the local identities that characterize the Banjar people, who have a substantial trading tradition. Then he mentions “*nang bahuma*,” which

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<sup>58</sup>Beni Akbar et al., “Akhir Zaman Dalam Pandangan Abu Ali An-Nadwi al-Maliki (Telaah Pemikiran Beliau Terhadap Hadis-Hadis Akhir Zaman),” *Prosiding Webinar Antarabangsa Tafsir Dan Hadis Nusantara 2.0* (January 19, 2022), 186.

<sup>59</sup>Surah al-Mulk. [https://www.youtube.com/watch?v=Ii0CRJV\\_yZs](https://www.youtube.com/watch?v=Ii0CRJV_yZs). Accessed on 12th May 2022, 19.02.

means people who farm, followed by "*nang menoreh*" to describe the Banjar people with their livelihood as rubber tappers.

The Banjar tribal farming system in South Kalimantan, known as "*bahuma*," has been cultivated by the community for generations. They form a knowledge system through experience and various experiments so that it is an adaptive process to the surrounding environment. This adaptability has made this local knowledge able to survive until now.

The "*bahuma*" activities carried out by the Banjar Tribe are primarily carried out in tidal swamps and lowlands with peat soil type. Land flooded by tidal waters is turned into rice fields for sustainable rice cultivation and even becomes a rice production center area. Apart from farming, rubber tapping is also one of the livelihoods of the Banjar people. This is because almost all the highlands in the South Kalimantan area have rubber plantations.<sup>60</sup>

The local element referred to by Guru Bakhiet in explaining indeed makes it easier for the public to understand the meaning of what is conveyed by Guru Bakhiet.

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<sup>60</sup>Kalimantan Selatan (Indonesia), ed., *Urang Banjar Dan Kebudayaananya*, 110.