

The Dynamics of Qur'anic Text and Translation in Banjar Ulema's Works

Dinamika Teks dan Terjemah Al-Qur'an dalam Karya-Karya Ulama Banjar

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Abstract

This research presents a comprehensive exploration of Quranic Studies within the context of South Kalimantan, Indonesia, with a specific focus on Islamic works authored by the Banjarese ulema. Historically, a notable void existed in the Banjar literature concerning the Quran, characterized by a dearth of published materials, thereby leaving a substantial lacuna in the Indonesian Quranic scholarship landscape. Employing a comparative methodology and content analysis, this research elucidates the pivotal role and prominence of Quranic texts and translations within Banjarese literary productions. The findings indicate that while Quranic studies in this region encompass diverse dimensions, the examination of the Quran in Tanah Banjar predominantly serves practical applications rather than delving into exegetical discourse. Furthermore, Quranic texts and translations feature prominently across various genres of Banjarese works, serving as foundational sources for authorial assertions, as points of reference, and as tools for elucidation. This research thus contributes to a nuanced understanding of Quranic scholarship in South Kalimantan and underscores the significance of Quranic literature within the broader Indonesian academic landscape.

Keywords: The Quran text; The Translations; The Banjarese Ulema; Dynamic; Practical Purposes

Abstrak

Penelitian ini menyajikan eksplorasi komprehensif tentang studi Alquran dalam konteks Kalimantan Selatan, Indonesia. Fokus utama penelitian adalah karya-karya Islam yang ditulis oleh ulama Banjar. Secara historis, terdapat kekosongan yang mencolok dalam literatur Banjar mengenai Alquran. Hal ini tercermin dalam kelangkaan materi yang diterbitkan, sehingga menciptakan kekosongan yang signifikan dalam lanskap keserjanaan Alquran di Indonesia. Dengan menerapkan metodologi komparatif dan analisis isi, penelitian ini menjelaskan peran penting serta nilai teks Alquran beserta terjemahannya dalam produksi sastra Banjar. Hasil penelitian menunjukkan bahwa, meskipun pengkajian Alquran di wilayah ini mencakup berbagai dimensi, namun lebih banyak berfokus pada aplikasi praktis ketimbang dalam eksplorasi mendalam terhadap wacana tafsir. Teks-teks Alquran dan terjemahannya memiliki peran yang mencolok dalam berbagai genre karya-karya Banjar. Mereka digunakan sebagai sumber-sumber dasar untuk pernyataan penulis, sebagai titik acuan, serta sebagai alat bantu untuk penjelasan. Dengan demikian, penelitian ini memberikan kontribusi penting pada pemahaman keserjanaan Alquran di Kalimantan Selatan dan menekankan pentingnya literatur Alquran dalam konteks akademis yang lebih luas di Indonesia.

Kata kunci: Al-Quran; Terjemahan; Ulama Banjar; Dinamika; Kegunaan Praktis

Introduction

South Kalimantan, situated within Kalimantan, the Indonesian portion of Borneo, is the most ancient of Kalimantan's five provinces. In terms of ethnicity, the majority of South Kalimantan's population belongs to the Banjarese ethnic group, which ranks as the tenth-largest ethnic group in Indonesia.¹ Much like the Malay identity, the Banjarese community is predominantly associated with the Islamic faith. According to 2010 statistics, an overwhelming 99.55% of Banjarese people adhere to Islam. This aligns with the broader demographic of South Kalimantan, where Muslims constitute 97% of the population, classifying it as one of the 23 Indonesian provinces with an overwhelmingly Muslim population.² However, despite the prevalent Islamic faith among the Banjarese in South Kalimantan, there exists a significant gap in the literature on Quranic studies. There is a dearth of comprehensive written works on the Quran since Sheikh Arshad's handwritten Quran manuscript and the recent Quran translation in Bahasa Banjar, published in 2017 by a collaborative team from Antasari State Islamic University and the Indonesian Ministry of Religious Affairs. Notably, Islam first arrived in this region in the 16th century, and it underwent a substantial Islamization process in the 18th century, with Sheikh Arshad al-Banjari (1710-1812) as a prominent figure in this transformation.³

The preliminary inquiries into the study of the Quran within Banjarese society, particularly concerning the contributions of Sheikh Arshad, have yielded significant insights as disclosed and underscored in Munadi's writings, particularly in the al-Banjari journal's article titled '*Mushaf Qira'at Syekh Muhammad Arshad al-Banjari dalam Sejarah Qira'at Nusantara*' and his book '*Syekh Muhammad Arsyad al-Banjari dalam Konteks Kajian al-Qur'an di Nusantara*'.⁴ These two works serve as a foundational point for the author's understanding of Quranic Studies in Tanah Banjar during its early stages, primarily through his analysis of Sheikh Muhammad Arshad al-Banjari's contributions. Additionally, Rafiq's dissertation, submitted to Temple University and titled 'The Reception of the Quran in Indonesia: A Case Study of the Place of the Quran in a Non-Arabic Speaking Community,' delves into how non-Arabic speaking communities, with a focus on the Banjarese, interact with

1 Leo Suryadinata, Evi Nurvidya Arifin, and Aris Ananta, *Indonesia's Population: Ethnicity and Religion in a Changing Political Landscape* (Singapore: ISEAS, 2003), 65–68; Mujiburrahman Mujiburrahman, "Historical Dynamics of Inter-Religious Relations in South Kalimantan," *Journal of Indonesian Islam* 11, no. 1 (2017): 146.

2 Mujiburrahman, "Historical Dynamics of Inter-Religious Relations in South Kalimantan," 146.

3 Ibid., 148.

4 Munadi, *Syekh Muhammad Arsyad al-Banjari dalam Konteks Kajian al-Quran di Nusantara*.

and receive the Quran.⁵ This research offers valuable data on Quran-related issues within the Banjar community

This research paper delves into various written works by Banjar ulema that have been published in the 20th and 21st centuries. Its primary objective is to gain insight into the evolving dynamics of Quranic texts and translations within the daily lives of the Banjar people. In the pursuit of understanding the multifaceted landscape of Quranic studies in South Kalimantan, this research paper formulates three central research questions. Firstly, how has the interpretation and commentary (tafsir) of the Quran evolved within the Banjar community over the course of the 20th and 21st centuries, and what themes or shifts can be identified in these interpretations? Secondly, what are the key characteristics and variations in Quran translations (*tarjamah*) produced by Banjar ulema during this period, and how do these translations reflect the cultural and linguistic nuances of the Banjar people? Lastly, how has the implementation (tatbiq) of Quranic teachings and the practice of Quran recitation (qira'at) evolved within the daily lives of the Banjar population, and what insights can be drawn regarding the integration of the Quran into Banjar society?

In this research, a methodological approach combining comparative methodology and content analysis is employed to investigate the dynamics of Quranic studies in South Kalimantan. The comparative methodology involves the systematic examination and comparison of various written works by Banjar ulema published in the 20th and 21st centuries. This approach enables the identification of key patterns, similarities, and differences within these works, shedding light on the evolution of Quranic texts and translations in the context of the Banjar community. Concurrently, content analysis is utilized to delve deeper into the textual content of these works, allowing for the extraction of meaningful insights and themes related to Quranic studies. By integrating these two methodological components, this research aims to provide a comprehensive overview of the development of Quranic studies in South Kalimantan, offering valuable perspectives on the role of the Quran in the lives of the Banjar people.

Quranic Studies in *Tanah* Banjar

Quranic Studies in *Tanah* Banjar cannot be separated from the history of the study of the Quran in the Archipelago. As the main source of Islamic teachings, the Quran contains a true guidance of the Muslims' life. Therefore, reading and studying

5 Ahmad Rafiq, *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community* (Philadelphia: Temple University, 2014).

the Quran becomes a necessity for Muslims. Mosques, *surau*, *langgar* or *mushalla* (small mosques), *pesantren* (traditional Islamic boarding school), madrasa (Islamic school), and other places become the center of learning the Quran in Indonesia.⁶

Indonesia's first Islamic education system shows how the Quran has been introduced since childhood through *pangajian Quran* in *surau*, *langgar*, and mosques. Steenbrink explains that *pangajian Quran* is a lesson to recite some parts of the Quran. Initially, a child is taught to recite Sura al-Fatiha and some short suras in *Juz Amma* (from the 78th sura until the 114th sura in the Quran). The children study the Arabic alphabet and then memorise some Quran verses. It is the first Islamic teaching given to Muslim children before being introduced to worship practices (*salah*, *wudlu*, and some prayers).⁷ Generally, the Quran is taught by a male teacher, but there are also some female teachers, primarily to teach girls or boys who have not reached adulthood yet (*balligh*). The lesson is given collectively or individually in the teacher's house, *langgar* and *surau* (small mosque), mosque, or madrasa. However, in some cases, it can be held in a child's home, especially if her/his parents are key officials.⁸ In the Banjar tradition, children around 6 or 7 years old have started reciting the alphabet of the Quran (*mangaji*). Signing a child to a Quran teacher does not require a certain formality, parents simply say the intention and ask the child to go to the Quran teacher's house. The teacher teaches the children individually. While waiting for their turns, the other children usually recite themselves or play with other friends. Sometimes, the other advanced children help their newly started friends to correct their pronunciation and recitation.

The Quran teachers in Banjar use a certain handbook entitled *Qa'idah Baghdadiyah* (also called *alipan*), known as *Muqaddam al-Quran* (the Preliminary of the Quran). It is a handbook for teachers and students before reading the Quran. In addition to teaching the Quran recitation, the teachers also explain the main pillars of Islamic teachings, including the pillars of faith, how to do *salah* and fasting, and some necessary prayers by referring to *Parukunan*, a Malay fiqh book published by the local Banjar ulama.⁹

6 Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika hingga Ideologi* (Jakarta: Teraju, 2003), 41; M. Nurdin Zuhdi, *Pasaraya Tafsir Indonesia: Dari Kontestasi Metodologi Hingga Kontekstualisasi* (Yogyakarta: Kaukaba, 2014), 44–45.

7 Mahmud Yunus, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Hidakarya Agung, 1984), 34; Gusmian, *Khazanah tafsir Indonesia*, 42; Zuhdi, *Pasaraya Tafsir Indonesia*, 45–46; Karel A Steenbrink, *Pesantren Madrasah Sekolah, Pendidikan Islam Dalam Kurun Modern* (Jakarta: LP3ES, 1994), 10.

8 Gusmian, *Khazanah tafsir Indonesia*, 42–43; Zuhdi, *Pasaraya Tafsir Indonesia*, 46.

9 Alfani Daud, *Islam dan Masyarakat Banjar (Deskripsi dan Analisa Kebudayaan Banjar)* (Jakarta: RajaGrafindo Persada, 1997), 143–144; Munadi, *Syekh Mubammad Arsyad al-Banjari dalam Konteks Kajian al-Quran di Nusantara*, 72–73.

When a child completes the *alif-alifan*, a small ceremony is performed. The child will recite *fatimah empat* or four fatiha which are Qs. al-Fatiha, Qs. al-Ikhlâs, Qs. al-Falaq, and Qs. al-Nas while the teacher recites a certain prayer after. The ceremony must be held before the child begins reciting the Quran. Parents of the child will deliver certain meals such as *lakatan* (the sticky rice) and *inti* (the grated coconut mixed with brown sugar) to the teacher's house as a ceremonial dish. In the Banjar tradition, it is called *batamat Alipan*, which is slightly different from *batamat Quran*. The latter ceremony is celebrated more festive when the child finishes reciting the whole Quran. Also, when a Banjar girl marries, as a prospective bride, she does *batamat Quran* as a ceremonial part of Banjar's marital tradition. It is proof to the community that the prospective bride is devout to Islamic teachings. It also functioned as a reminder for parents to pay attention and ask their children to read the Quran.¹⁰

Further, the Banjar tradition on the Quran learning seems stagnant. It does not continue to a higher level of reading the Quran, except in recent times for those students who specifically study the Quran in the modern Pesantren or Islamic universities. Previous sources on the history of Banjar do not mention any traces of a developed curriculum related to *Ulum al-Quran* or commentaries, even from the local religious figures, such as Datu Sanggul, Sheikh Muhammad Nafis al-Banjari, and Abdul Hamid Abulung as they mostly teach Sufism. Even in the institution founded in Dalam Pagar, Sheikh Arshad tended to develop pragmatic teachings of Islam, such as *aqidah*, *fiqh*, and *tasawwuf* (theology, jurisprudence, and mysticism), rather than teaching Islamic main sources or those dealing at the theoretical level.¹¹

The study of the Quran in the early Islamisation period of Banjar has not become the main focus of Islamic teaching in South Kalimantan. However, efforts to study and understand the Quran have taken place and are recorded in the works of early Banjar scholars such as *Sabil al-Muhtadin* of Sheikh Arshad al-Banjari¹² and *al-Durr al-Nafis* of Sheikh Muhammad Nafis al-Banjari¹³. The Quran has lived in oral tradition through mantras and everyday practices in Tanah Banjar. Many scholars claim that there is a vacuum of the study of the Quran in the early Islamisation

10 M. Suriansyah Ideham et al., *Urang Banjar dan Kebudayaanannya* (Yogyakarta: Penerbit Ombak, 2015), 72–73; Daud, *Islam dan Masyarakat Banjar (Deskripsi dan Analisa Kebudayaan Banjar)*, 248–252; Munadi, "Mushaf Qiraat Syekh Muhammad Arsyad Al-Banjari Dalam Sejarah Qiraat Nusantara," 73–74; Noor Ainah, Syamsuni, and Wardatun Nadhiroh, *Batamat Banjar: Bentuk, Makna, Fungsi Dan Transformasi Tradisi Khataman Quran Di Kalimantan Selatan* (Yogyakarta: Pustaka Diniyah, 2023).

11 Munadi, *Syekh Muhammad Arsyad al-Banjari dalam Konteks Kajian al-Quran di Nusantara*, 75; Rafiq, *The Reception of the Qur'an in Indonesia*.

12 Muhammad Arsyad al-Banjari, *Sabil Al-Muhtadin* (Singapore-Jeddah-Indonesia: al-Haramain, n.d.).

13 Muhammad Nafis al-Banjari, *Al-Durr al-Nafis* (Singapore-Jeddah-Indonesia: al-Haramain, n.d.).

period, especially in the area of interpretation and *qira'at*. Drewes, as quoted by Munadi, said that there was a gap of about four centuries since the rise of Islam in the Archipelago until the time of *Tarjuman al-Mustafid*, the first complete Quran commentary in Malay written by Abdurrauf Singkel.¹⁴ While the study of the history of *qira'at* in the Archipelago shows that it only emerged around the 19th century when KH. Muhammad Moenawir Yogyakarta and KH. Munawar Gresik had a *sanad* (solid chain of transmission).¹⁵ Even Riddell was surprised at this fact, “considering that the Quranic exegesis represent a major branch of Islamic learning and is an essential tool of religious education, this time-lapse is at first sight somewhat surprising”.¹⁶

However, the conclusion is denied by Nurtawab that until the 19th century, the tradition of writing Quranic commentaries and translations in the Archipelago had never died.¹⁷ Several local scholars have done some works of interpretation, translation, and handwriting of the Quran. However, because of the limited spread, these works are unwell known in the study of the development of interpretation in Indonesia. Munadi supported this thesis by saying that the vacuum of the commentaries cannot be absolute as in the period, some works of local scholars were published, which contain scopes of Quranic studies that comprehend interpretation, translation, or implementation of the Quran.¹⁸

In South Kalimantan, which has a percentage of Muslims more than 95% of the total population, no single complete Quranic commentary, which represents the language, social condition and local culture of the Banjarese, is found.¹⁹ However, through studying the works of early local scholars on the more general Islamic studies, the inclusion of verses and the understanding of the Quran in those non-commentary works have shown the particularity of Quranic studies in Tanah Banjar.

Munadi's findings on the works of Sheikh Muhammad Arshad al-Banjari, namely *Sabil al-Muhtadin*, *Tuhfat al-Raghibin*, and *Risalah Kanz al-Ma'rifah*, show that beside recording the religious social situation and condition of his time, the works also contain the interpretation of the Quran. Moreover, Sheikh Arshad handwrote a Quran manuscript with *qira'at* in every side, shows his expertise in *Ulum al-Quran*

14 Munadi, *Syekh Mubammad Arsyad al-Banjari dalam Konteks Kajian al-Quran di Nusantara*, 3.

15 Ibid., 4.

16 Peter Riddell, “Earliest Quranic Exegetic Activity in the Malay Speaking States,” *Archipel* 38, no. 1 (1989): 112.

17 Ervan Nurtawab, “Senarai Tafsir Dan Terjemah Klasik Di Jawa Dan Sunda Sebelum Abad Ke-20,” *Refleksi: Jurnal Kajian Agama dan Filsafat* 5, no. 2 (2003): 70.

18 Munadi, *Syekh Mubammad Arsyad al-Banjari dalam Konteks Kajian al-Quran di Nusantara*, 5.

19 Ibid., 7.

.²⁰ Nonetheless, the detail and neatness of the script, as well as *qira'at* on the side of the manuscript, shows the deep knowledge of Sheikh Arshad who lived in the late 18th century on the Quran.²¹

Sabil al-Muhtadin li Tafaqquhi fi Amr al-Din is Sheikh Arshad's magnum opus on fiqh (Islamic Jurisprudence). This book has been printed and published in Cairo, Istanbul, Beirut, Jeddah, Singapore, and Surabaya. Today, this book is still considered the main reference, especially in the Malay world, by the Shafi'i school. It is taught in traditional Islamic classes (*majelis taklim*) not only around South Kalimantan but also throughout Malay-speaking communities in Southeast Asia, such as in Brunei, Malaysia, Pattani, Cambodia, and Vietnam.²² *Sabil al-Muhtadin* presents all basic practices of Islam, such as how to do praying, purification procedures, managing the deceased, fasting, almsgiving, and doing pilgrimage and livestock sacrifice (*salat, taharah, janazah, siyam, zakat, haji, and udhiyah*).²³

The Quranic verses are mostly cited fragmented in the Banjar ulema's works. Munadi stated that there are 60 verses cited by Sheikh Arshad in *Sabil al-Muhtadin* and spread over 73 places. Those hold several functions as follows: 1) as the primary legal source of worship; 2) as the proposition of law which is deduced from the verse; 3) as the proposition that provides technical guidance of worship; 4) as the argument that explains the condition or cause; 5) as the example that can be explored more in the determination of law; 6) As the proof of change on legal status in the verse that occurred in the Prophet's time; 7) as a new interpretation that is understood differently from the previous verse; and 8) as an in-depth explanation of reading al-Fatiha which the explanation resembles the study of *Ulum al-Quran*.²⁴

Munadi explained that the quotation of verses in *Sabil al-Muhtadin* differs from the study of 'purely' interpretation (*tafsir*); it is a form of *tatbiq*. In the interpretation, the verses are present as the main object and arranged in the order of a *Mushaf*. It highlights the difference between *Tafsir Ahkam* (Quranic interpretation oriented on

20 This manuscript consists of three volumes, each containing 10 chapters of the Quran. Each page sized 57 cm wide and 63 cm long. The first volume of the manuscript is preserved in the Provincial Museum of South Kalimantan in Banjarbaru, while the second and third ones are in the hands of Sheikh Arshad's descendant in Dalam Pagar. According to Abu Daudi, as quoted by Munadi, Sheikh Arshad wrote this manuscript in 1193 H/ 1779 AD, while the completion is unknown. The manuscript was written in *Naskhi* style, based on Mushaf Uthmani through the narration of Imam Hafsh from Imam Asim, and equipped with the notes of other *qira'at* on the side. See: Munadi, *Syekh Muhammad Arsyad al-Banjari dalam Konteks Kajian al-Quran di Nusantara*; Munadi, "Mushaf Qiraat Syekh Muhammad Arsyad Al-Banjari Dalam Sejarah Qiraat Nusantara."

21 Rafiq, *The Reception of the Qur'an in Indonesia*, 67.

22 Rafiq, *The Reception of the Qur'an in Indonesia*, 52.

23 Ibid., 53.

24 Munadi, *Syekh Muhammad Arsyad al-Banjari dalam Konteks Kajian al-Quran di Nusantara*, 82–85.

the discussion of the verses of law) and books of Fiqh, even though both use and explain the Quran verses. *Tafsir Ahkam* starts from verses as a central object, while a Fiqh book provides the verses as part of the explanation (*istinbath*) or legitimacy for law. While the interpretation in *Tafsir Ahkam* is regarded as a commentary, the interpretation in a Fiqh book is expressed as *tatbiq*.²⁵

A similar style is also found in the other Sheikh Arshad's work on theology, *Tuhfat al-Raghibin*. The Quran verses are cited to strengthen the author's statement related to the faith, the explanation of the Prophetic hadith, the misconception of a group, and the errorness of Qadariyah and Jabariyah. In *Risalah Kanz al-Ma'rifah*, the Quran verses become the Sufism proposition of Sheikh Arshad's concept on *fana fi Allah*.²⁶ Sheikh Arshad always includes the translation of the verses as part of the explanation.

Furthermore, *tatbiq* not only exists in the textual tradition but also in the form of practices. Syarqawi, as quoted by Munadi, divided the history of writing tafsir into four periods, ie. the period of *tafsir 'amali*, *tafsir ta'wil nazari*, *tafsir tatbiq* and modern interpretation.²⁷ *Tafsir tatbiq* refers to an attempt to connect the Quranic guidance to the reality of society. Based on epistemology, the interpretation is a deductive effort from *nash* to provide a more detailed explanation of *nash*, whereas *tatbiq* is an inductive effort by proving *nash* through practice. The interpretation tends to be rational, while *tatbiq* is empirical.²⁸ In practice, however, these two terms can be readily incorporated into tafsir *tatbiq*, because each *tatbiq* contains an interpretation. What distinguishes the object of *tatbiq* is the short quotation of Quranic verses, while the interpretation consists of the discussion of verses, suras, or the whole verses of the Qur'an.

According to Baidan, *tatbiq* is the implementation of Islamic teachings that appeared with the emergence of Islam. The interpretation is presented in the practical form of daily practices (*amaliya*), not conceptually theorised, so people can directly practice it daily. For example, Sunan Ampel's (d.1478) teachings about *MoLimo* (*moh main*, *moh ngombe*, *moh maling*, *moh madat*, *moh madon*), motto to avoid gambling, drinking, stealing, using drugs, and adultery, come from the interpretation of Qs. al-Maidah: 90, Qs. al-Maidah: 38-39, dan Qs. al-Isra: 32.²⁹

Another well-known Sufi who lived in the 16th century, Hamzah Fansuri, as

²⁵ Ibid., 85–86.

²⁶ Ibid., 113–128.

²⁷ Ibid., 29.

²⁸ Muzzamil Qomar, *Epistemologi Pendidikan Islam* (Jakarta: Penerbit Airlangga, 2008), 27.

²⁹ Nashruddin Baidan, *Perkembangan Tafsir al-Qur'an di Indonesia* (Solo: Tiga Serangkai, 2003), 32–34.

explained by Johns, has included many phrases of the Quranic verses in his work, for example:

Laut itulah yang bernama abad (It is that ocean of being that is called *abad*)

Terlalu lengkap pada asy'us-samad (The One besought of all is present in all things)

Olehnya itulah lam yalid wa lam yulad (This is why He neither begets nor is begotten)

Wa lam yakun lahu kufurwan abad (And nothing is equal to Him)³⁰

In Tanah Banjar, the tradition of using oral fragmented verses of the Quran has long existed in the form of mantras. It cannot be determined when the Banjar people first use the Quranic verses as mantras. However, they are reflected in the local literature of Banjarese culture with a mystical rationale behind it.³¹ For example, the famous mantra of Arjuna Arrow is believed to make someone fall in love with the chanter:

Panahku panah Arjuna (Mine is Arjuna arrow)

Kupanahakan ka gunung, gunung runtuh (I shot it to a mountain, the mountain collapsed)

Kupanabakan ka laut, laut karing (I shot it to a sea, the sea dried)

Kupanabakan ka burung, burung jatuh (I shot it to a bird, the bird fell)

Kupanabakan kapada ... (nama) (I shot to ... (mention the lover's name))

Rabah rubuh imannya ... (nama) (His/her faith crashed ... (mention the lover's name))

walakat fatanna sulaimanu wa al-qaina ala kursibi jasadana summa anaf'

The verse in the mantra is Qs. Sad: 34, as follows:

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ

"And We did try Solomon, We placed on his throne a body (without life), but he did turn (to Us in true devotion)."

The mantra is in the form of a poem. Someone who chants it must mention the lover's name. The word *walakat* or *lakat* means sticky. It refers to the expectation that the lover will be charmed to the chanters, as being hit by arrows, and become clingy.³² And there are many other mantras in the Banjar Islamic tradition.

30 Anthony H. Johns, "Penerjemahan' Bahasa Arab Ke Dalam Bahasa Melayu: Sebuah Renungan," in *Sadur*, ed. Henri Chambert-Loir (Jakarta: KPG, 2009), 49–58; Anthony H. Johns, "Quranic Exegesis in the Malay World: In Search of a Profile," in *Approaches to the History of the Interpretation of the Qur'an*, ed. Andrew Rippin (New Jersey: Gorgias Press, 2013), 260.

31 Alfianoor, "Ayat al-Qur'an dalam Mantra Banjar," *Nalar: Jurnal Peradaban dan Pemikiran Islam* 1, no. 1 (2017): 30.

32 *Ibid.*, 32–33.

The Banjar Mantra is a result of interaction on how the Banjarese understand the Quran verses based on their capacity and culture. They believe that the Quranic verses contain not only the guidance and law to understand but also miraculous aspects that make only one letter of the Quran powerful. The study of the Quran in Tanah Banjar in the early Islamic period seemingly engages more on a practical level, either as a mantra or an explanation of the author's proposition in non-Quranic works.

In the end, the Quran interpretation did not become the focus of the Banjarese. The Quran texts emerge more for practical purposes, not in exegetical discussion. They are recited more for devoutness, litany, or worldly practical benefit, not as a source of guidance. The Quran verses also appear frequently in the various works to be cited as references, justifications, or explanations of specific topics.³³

The Banjar Ulema's Works in the Modern Period

After the works of Sheikh Arshad and Sheikh Nafis were published at the beginning of the 19th century, there seems to be a considerable pause in the local works of the Banjar ulema. However, the transmission of Islamic knowledge continues as *pangajian* in Dalam Pagar, which Sheikh Arshad established previously, has taken place. Santris come from all over South Kalimantan and other areas. After graduating, they returned to their respective regions to teach and spread Islam.

The subsequent publications of the Banjar ulema, dated in the 20th century, can be traced to the works of Sheikh Abdurrahman Siddiq al-Banjari (1867-1939), well-known as Tuan Guru Sapat. He was a descendant of Sheikh Arshad al-Banjari, who resides in Indragiri, Tembilahan, Riau. As a prolific author, his works are widely disseminated and studied by people in South Kalimantan and other Malay communities.³⁴

The publication of local Banjar ulema has recently increased, either in the Banjar-Malay or Indonesian. Although the 20th century has been classified as a modern period, especially in the West, some book-writing of the Banjar ulema still uses a traditional method without systematics. Explanations flowed by without sub-themes and beginning-ending explanations. In the 21st century, relating to the study of Quran in Tanah Banjar, a Quran commentary of *Juz 'Amma* was published by Sahabat Kandungan, a local Banjar publisher³⁵. KH. Husin Naparin also released

33 Rafiq, *The Reception of the Qur'an in Indonesia*, 66.

34 Raihani Raihani, "Banjarese Islamic Scholars ('Ulema) and Social Transformation in Tembilahan (Preliminary Research)," *Jurnal Ushuluddin* 26, no. 2 (2018): 215–224.

35 Tim Sahabat, *Tafsir Juz 'Amma* (Kandangan: Penerbit Sahabat, n.d.).

two short Quran commentaries on specific suras, entitled *Memahami Kandungan Surah Yasin* (Understanding Sura Yaseen) dan *Memahami Kandungan Ayat Kursi* (Understanding the Throne Verse-Qs. al-Baqarah: 255). Reviewing these works leads to quite an interesting shift in the structure of the books and how the authors present the explanations.

The Works of Sheikh Abdurrahman Siddiq al-Banjari

Sheikh Abdurrahman Siddiq al-Banjari (1867-1939), well-known as Tuan Guru Sapat, is the great-grandson of the great ulema of *Tanah Banjar*, Sheikh Muhammad Arshad al-Banjari. He was born in 1867/ 1284 H in Dalam Pagar Village, Martapura, Banjar District, South Kalimantan.³⁶ In 1877, Abdurrahman wandered with his father to Sumatra Island. After completing his education in Mecca for about 7 years, Abdurrahman finally settled in Sapat, Indragiri, and became the official *mufti* of Indragiri Sultanate, Riau for 27 years.³⁷ His fame goes to other Malay regions, such as Malaysia and Brunei. According to Raihani, Sheikh Abdurrahman has socially transformed the religious culture and established an educational institution that produced many following ulema in Riau.³⁸ He wrote more than 20 books, but some were burned by the first aggression of the Dutch (1948). Today, his two books, *Tarjamah Asrar al-Salah* (first printed in 1931/1349 H and published by Matba'ah Ahmadiyah, Singapore) and *Amal Ma'rifah* (completed in 1332 H in Sapat) are still circulating which the Banjar people study them.³⁹

Tarjamah Asrar al-Salah min 'Iddati Kutub al-Mu'tamidah is the full title of the book. The front cover mentioned the translation of the title, which written in the Jawi script (Arabic-Malay script)⁴⁰ “*artinya tarjamah babarapa rahasia sambahyang*

36 Tim Sahabat, 27 *Ulama Berpengaruh Kalimantan Selatan* (Kandangan: Penerbit Sahabat, 2010), 47; Rahmadi Rahmadi, *Jaringan Intelektual Ulama Banjar Abad XIX Dan XX (Studi Tentang Proses, Pola, Dan Ekspansi Jaringan)* (Banjarmasin: Antasari Press, 2010), 85; Syahriansyah Syahriansyah and Bayani Dahlan, *Studi Naskah Asrar Al-Shalat Karya Abdurrahman Siddiq* (Banjarmasin: IAIN Antasari Press, 2004), 41; Raihani, “Banjarese Islamic Scholars (‘Ulema) and Social Transformation in Tembilahan (Preliminary Research).”

37 Rahmadi, *Jaringan Intelektual Ulama Banjar Abad XIX Dan XX (Studi Tentang Proses, Pola, Dan Ekspansi Jaringan)*, 87; Syahriansyah and Dahlan, *Studi Naskah Asrar Al-Shalat Karya Abdurrahman Siddiq*, 46.

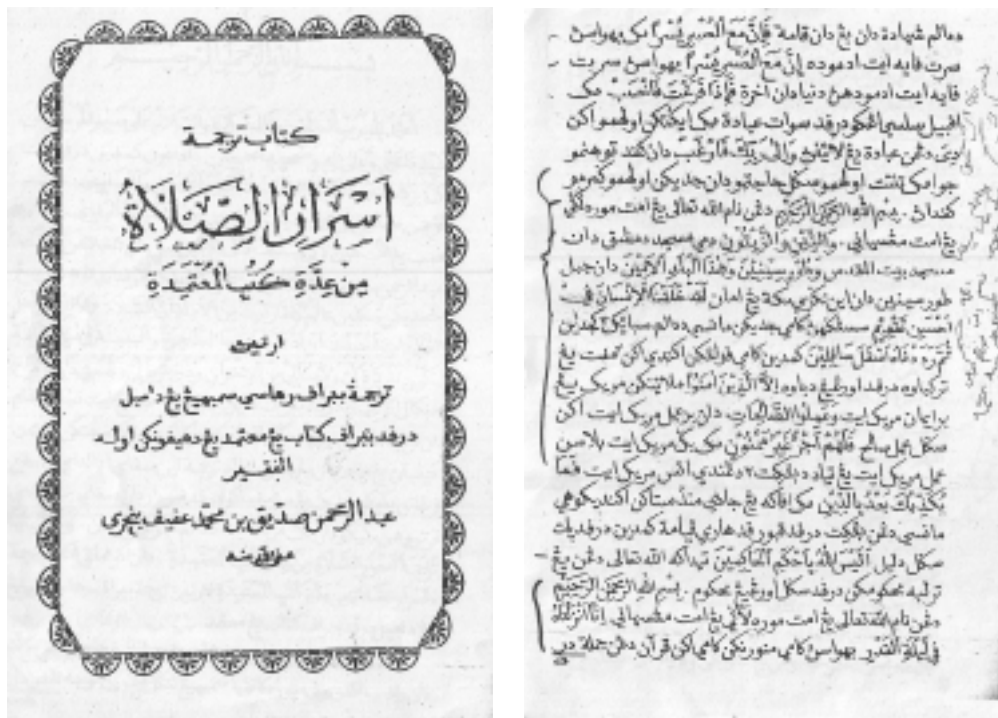
38 Raihani, “Banjarese Islamic Scholars (‘Ulema) and Social Transformation in Tembilahan (Preliminary Research),” 220.

39 Mumtaz Hakimi and Ahmad Syadzali, “Dimensi Sufistik Kitab Asrar Ash-Shalah Min ‘Iddah Kutub Mu'tamidah,” *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 16, no. 1 (2017): 50–72.

40 The Jawi script has 36 letters, 30 of which are from the Arabic script and six additional individual letters created based on the sound and spelling in Malay and are not found in the Arabic dialect. The six letters are *fa*, *nga*, *ca*, *nya*, *va*, and *ga*. The Jawi script also has an upright writing form, lined scripts and dots, and continuous scripts. Teuku Zulkhairi and Ibnu Hajar, “How Jawi Script Influences Religious Attitudes: An Evidence from Aceh,” *Jurnal Ilmiah Peuradeun* 11, no. 2 (May 30, 2023): 633–650.

yang diambil daripada babarapa kitab yang mu'tamad yang dihimpunakan ulih al-faqir Abdurrahman Siddiq ibn Muhammad Afif al-Banjari (it means this book is the explanation of some secrets of salah taken from several established books collected by al-faqir Abdurrahman Siddiq ibn Muhammad Afif al-Banjari)⁴¹ (see. Picture 1)

This book has a traditional structure without systematic, where a discussion continues to flow without any restrictions by chapters or other markers. The central topic focuses on perceiving *salah* (prayer) outwardly and inwardly. By discussing the inner elements, this book is full of Sufism. It asserts that people worship not only performing perfect physical moves but also involving a good depth of inner aspects.⁴² This book is quite easy to find in bookstores or individual sellers who attend *majelis taklim* where this book is studied regularly.



Picture 1. The front cover and page 21 of *Tarjamah Asrar al-Salah*

In this book, citing Quranic verses not only functions as a proposition of praying moves or acts but also explains salah readings. The quoted verses are up to one short sura with a translation. The Quran translation uses the Malay language and Arabic grammar, *Nahw-Saraf*, that is usually used in traditional Islamic boarding schools (*pesantren*). For instance, such quotation نَيِّمُكَ اِحْلَا مَكَ خَابْ هُلَّ لَ سَ يَحْلُ directly

41 Abdurrahman Siddiq, *Kitab Tarjamah Asrar Al-Shalat Min 'Iddat Kutub al-Mu'tamidah* (Kotabaru, 1982), 1.

42 Siddiq, *Kitab Tarjamah Asrar Al-Shalat Min 'Iddat Kutub al-Mu'tamidah*; Hakimi and Syadzali, "Dimensi Sufistik Kitab Asrar Ash-Shalah Min 'Iddah Kutub Mu'tamidah," 60–67.

accompanied by a sentence “*Tidakkah Allah Ta'ala dengan yang tarlabih mahukumkan daripada segala orang yang mahkum* (Is not Allah the wisest of judges?)”⁴³ without any mark indicating as the translation (see. Picture 1). Because the book flows without any marks or limits, it takes considerable effort to find the quoted verses and translations therein. This book has a total of 45 pages and is divided into 2 sections, ie. the 26 pages of *Tarjamah Asrar al-Salah* and the simple Islamic teaching lesson for children in 19 pages.⁴⁴

Another work of Abdurrahman Siddiq is *Risalah Amal Ma'rifah*. This book is a guide for those who want to get closer to God. It is full of Sufism elements on 89 pages and is written with the Jawi script. Despite having a kinship with Sheikh Arshad, Guru Sapat seems fascinated by the thought of Sheikh Muhammad Nafis as the nuance of *Wahdat al-Wujud* (the Unity of Being) is quite bold in his book.⁴⁵

The verses and translations quoted in this book are quite diverse and have several functions. First, as the theorem. The translation directly connected to the explanation (see. Picture 2), for instance, an explanation “*Dan jadilah angkau daripada ahli al-Taubid yang sabanarnya lagi muwafaqah ma'rifah angkau dengan Quran dan Hadis dan Ijma' Ulama' saparti firman Allah وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ* artinya barmula Allah Ta'ala jua yang talah manjadikan kamu dan barang yang kamu parbuat (You must be a true theologian who learns and understands the Quran, Hadith, and Ulema Consensus as Allah said *وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ* which means Allah has created you and your handwork!)”.⁴⁶

43 Siddiq, *Kitab Tarjamah Asrar Al-Shalat Min 'Iddat Kutub al-Mu'tamidah*, 21. "publisher-place": "Kotabaru", "title": "Kitab Tarjamah Asrar al-Shalat min 'Iddat Kutub al-Mu'tamidah", "author": [{"family": "Siddiq", "given": "Abdurrahman"}], "issued": {"date-parts": [{"1982"}]}, "locator": "21", "schema": "https://github.com/citation-style-language/schema/raw/master/csl-citation.json"}

44 Siddiq, *Kitab Tarjamah Asrar Al-Shalat Min 'Iddat Kutub al-Mu'tamidah*.

45 Abdurrahman Siddiq, *Amal Ma'rifah* (Kotabaru, 1988).

46 Ibid., 12.



Picture 2. The front cover, pages 12 and 45 of *Amal Ma'rifah*

Second, the quoted verse is accompanied by the word “tafsir” but it is actually a fairly long translation (see. Picture 2). For example, “*firman Allah Ta’ala عَلَيْهَا كُلُّ مَنْ عَلَيْهَا مِنَ الْجَلَالِ وَالْإِكْرَامِ* *tafsirnya: barmula tiap-tiap barang yang ada daripada segala hayawan atau yang barsusun atas dzat dan sifat sakaliannya itu binasa pada masa yang dahulu dan pada masa sakarang dan pada masa yang lagi akan datang dan kakal Dzat Tuhanmu ya Muhammad yang mempunyai kabasaran dan kamuliaan* (Allah saying, *كُلُّ مَنْ عَلَيْهَا مِنَ الْجَلَالِ وَالْإِكْرَامِ* the interpretation: All that is on earth will perish. But will abide (for ever) the Face of thy Lord, - full of Majesty, Bounty, and Honour)”.⁴⁷

Bugyat al-Muhibbin of al-Zahra Publisher

This book was written by a team of al-Zahra publisher. Al-Zahra is one of the business networks owned by KH. Muhammad Zaini ibn Abdul Ghani, well-known as Tuan Guru Ijai. After he passed away, his descendants aimed to publish his hagiography. The book is named *Bugyat al-Muhibbin*, which means “*Yang dikagumi oleh para pecintanya* (Who is highly admired by his lovers)”.⁴⁸ The life of this Tuan Guru in *Tanah Banjar* is recorded as fascinating by occasionally quoting the Quran verses to highly impact the story of the narrator.

This hagiography is published as a modern work with quite luxurious paper

47 Ibid., 45.

48 His followers are officially called *Muhibbin* (The Lovers). Tim Penulis al-Zahra, *Risalah Bughyat Al-Muhibbin* (Martapura: Ahl al-Waratsah Mushalla al-Raudhah, n.d.), 2.

and cover. It consists of 32 pages, with the introduction followed by the contents without any division of chapters or subchapters and closed with the *arwah* (souls) prayer and photo of the grave of KH. Muhammad Zaini bin Abdul Ghani.⁴⁹

This hagiography is written in the Jawi script and Malay language. It still uses words, like “*sabdan (in the meantime)*” and “*and barmula daripada itu (and it starts)*”. While the purpose of publishing this work would be for business by targeting all his followers, the use of the Jawi script is quite interesting to highlight considering some of them are lay people who cannot read the script. The decision of the publisher and authors persist using the script is questionable.



Picture 3. The front cover and pages 4-5 of *Bughyat al-Muhibbin*

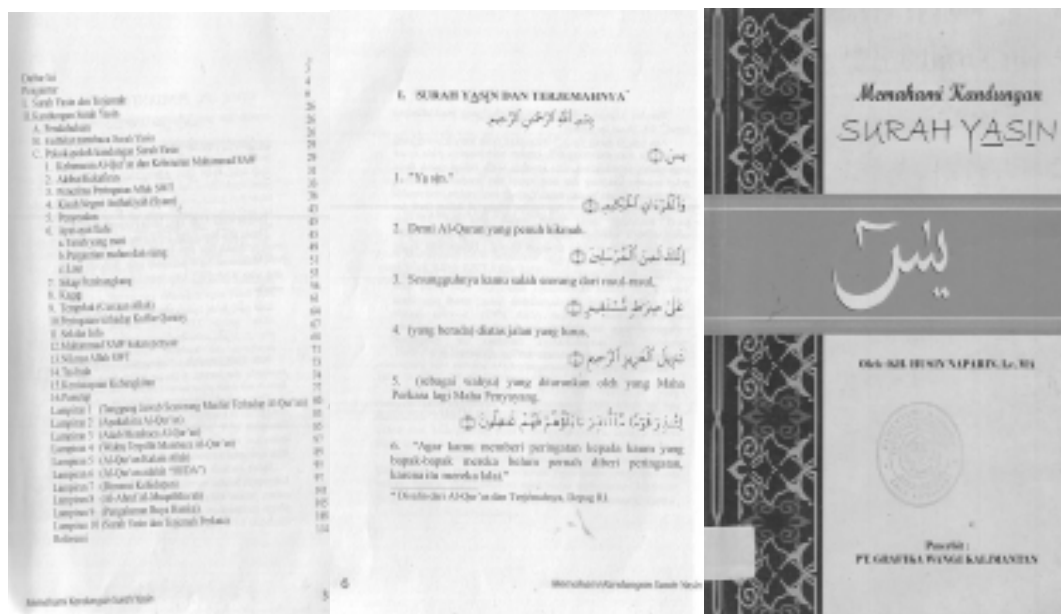
This book loads Quran texts and translations. They reinforce the explanation or logic of the sentence being constructed, mostly quoted as whole verses instead of fragmented verses (see. Picture 3). The quotation is put in a separate paragraph apart from the core discussion, for example, “*Qaala Allah Ta’ala بِإِذْنِ رَبِّهِ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ* artinya: *Dan barmula tanah yang baik dan subur itu mangaluarkan iya akan tanam yang tumbuh subur dengan izin Allah. Dan tanah yang tidak subur tidak akan mangaluarkan tanaman kacuali sulit tumbuhnya. Damikianlah saparti apa yang talah Kami jalaskan dari ayat-ayat Kami kapada urang-urang yang barsyukur* (From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly, thus do We explain the signs

49 Zahra, *Risalah Bughyat Al-Muhibbin*.

by various (symbols) to those who are grateful.)”⁵⁰ The quotation of the verses and translation functions as the opening of the explanation on the lineage of Guru Ijai.

The Quranic Works of Husin Naparin

Husin Naparin (born on November 10, 1974) is a prominent figure of Banjar ulema who has served Indonesian Ulema Council of South Kalimantan for some periods and. He takes part in many social religious organisations.⁵¹ His two works on the Quran interpretations, yaitu *Memahami Kandungan Surah Yasin* (2009)⁵² and *Memahami Kandungan Ayat al-Kursi* (2011)⁵³.



Picture 4. The front cover, the table of content, and the presentation of *Sura Yasin dan Terjemahnya*

Like modern contemporary books, these books have excellent systematics. Both are written in Indonesian with correct grammar and the Roman script, making the explanation understandable, even for lay people. They are thematic commentaries of the Quran focusing on a specific sura or (a group) verses so the commentaries are typically brief and short. While the reason for choosing both suras is based on the habits of the Banjar people, who frequently recite Sura Yasin and Ayat al-Kursi on various occasions.

50 Ibid., 4.

51 Tim LP2M UIN Antasari, *Ulama Banjar Dari Masa Ke Masa* (Banjarmasin: Antasari Press, 2018).

52 Husin Naparin, *Memahami Kandungan Surah Yasin* (Banjarmasin: PT. Grafika Wangi Kalimantan, 2011).

53 Husin Naparin, *Memahami Kandungan Ayat Al-Kursi* (Banjarmasin: PT. Grafika Wangi Kalimantan, 2011).



Picture 5. The front cover and the presentation of Ayat al-Kursi

In both books, Naparín places the Quran text with the translation directly under each verse while putting the interpretation and the explanation in a different part of the book. The Quran translations he quoted come from the official Indonesian translation of the Quran (see. Pictures 5 and 6). The interpretation is summarised as explanations of the content, accompanied by the argument of the hadith or the opinion of the former mufasssír.⁵⁴

Tafsir Juz 'Amma by Sahabat Publisher

As the name implies, this book is a Quranic commentary of the 30th chapter compiled by Sahabat Publisher located in Kandangan, Hulu Sungai Selatan, South Kalimantan. The compilation team consists of Junaidi Qamaruddin, H. M. Marwan (author of *Manaqib* Sheikh Samman), M. Hariyadi (teacher at Madrasah Dar al-Ulum, Kandangan), H. Idwar (the deceased), Masarani (a retired teacher), H. Mujahid (b. 1971), Ahmad Husaini (b. 1969), and Muhammad Amin (b. 1985). Each person has their own primary duties in publishing the book. Mujahid and Muhammad Amin oversee recording and composing the entire book. While Ahmad Husaini, as the owner of publisher, served as a language editor of the book, such as translating Arabic into Malay or Indonesian. The others act as advisors and authors.⁵⁵

The process of compiling the commentary starts with a group discussion and then meetings to exchange ideas how to write a Quran commentary based on the

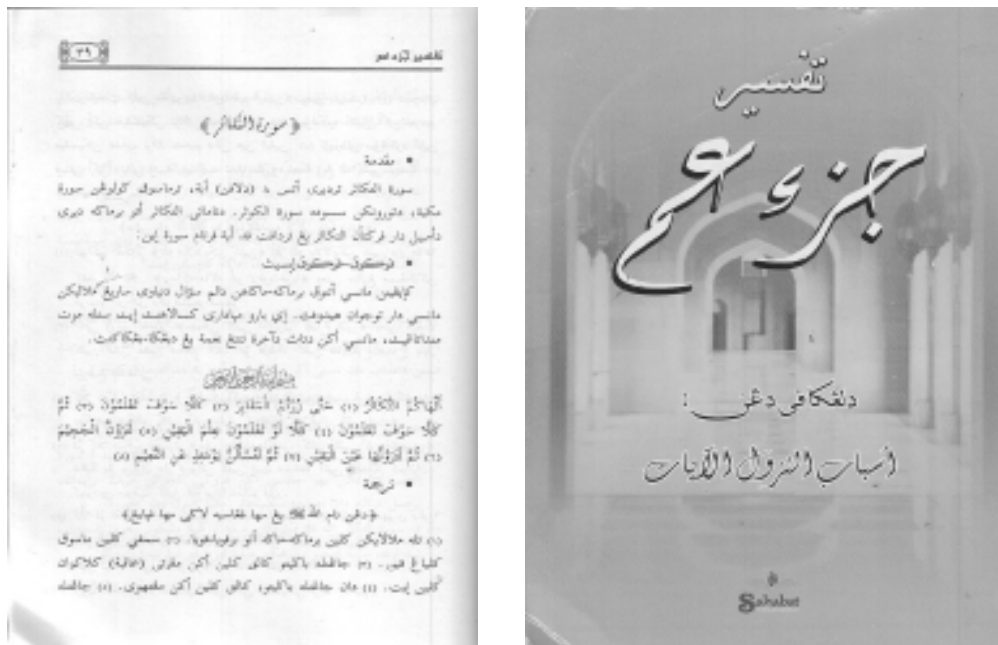
⁵⁴ Naparín, *Memahami Kandungan Surah Yasin*.

⁵⁵ Halimatus Sa'diyah, "Manhaj Tafsir Tim Sahabat Kandangan (Dirasah Manhajiyah Fi Tafsir Juz 'Amma)" (UIN Antasari, 2017).

local Banjar perspective and culture. *Tafsir Juz 'Amma* is opened with *muqaddimah* (an introduction) as an editorial preface to explain the purpose of writing. Furthermore, the systematics of writing the commentary follows the composition of the 30th chapter in reverse, beginning from Qs. al-Fatiha to Qs. al-Nas and ending on Qs. al-Naba'.

Interpreting each sura, the explanation begins with *muqaddimah* (an introduction) mentioning the number of verses in that sura, including the explanation of the sura, either *Makkiya* or *Madaniyya*, *Asbab al-Nuzul* (the occasions of revelation), as well as the reasons for naming the suras; then, a brief explanation of the subject matters; the description of verses; its translation; the interpretation of each verse; closing; and the last, explaining the sura relationship with the previous sura (*munasabah sura*).⁵⁶

Tafsir Juz 'Amma is scribed in the Arabic-Malay (Jawi) script and mostly in Indonesian. However, there is a slight inconsistency in using the classical grammar in Pesantren (see. Picture 7), for example, the translation of *رُتُّ الْكَثَلِ مُكْأَهْلُ* adalah “*talah malalaikan kalian barmagah-magah atau barpuya-puya* (The mutual rivalry for piling up (the good things of this world) divert you (from the more serious things)”.⁵⁷ The use of the word “*angkau* (sing- You)” or “*kalian* (plu- You)” as a substitute for the word “*kamu* (You)” is always found in this commentary. The Quran translation takes place in the special section, not in the work’s discussion (see. Picture 6).



Picture 6. The front cover and page 39 of *Tafsir Juz 'Amma*

56 Sahabat, *Tafsir Juz 'Amma*.

57 Ibid., 39.

The existence of the Quran translation in this commentary becomes an integral part and tradition of the Banjar ulema in interpreting the Quran. Furthermore, the editorial underlined that this commentary is a simple book on understanding the 30th chapter of the Quran. They also expect the commentary will help lay Muslims understand the meaning of the Quranic verses while studying *Ulum al-Quran*, such as *Asbab al-Nuzul* (the occasions of revelation), Makkiya-Madaniyya suras, and others.⁵⁸ From the editorial statement, it is clear that the target expected by the authors are lay Muslims, especially the Banjar people who want to study the Quran in depth but are constrained by the lack of knowledge about *Ulum al-Quran* and Arabic language.

The Function and Position of Quran Texts and Translations in the Banjarese Works

In the previous discussion, the Quran texts and translations mostly become integral in the traced works of the Banjar ulema. They can be summarised as follows.

Title of the Work	Genre	Language	Script	Grammar	The Function of the Quran and Translation	The Aimed Target
<i>Amal Ma'rifah</i>	Sufism	Banjar-Malay	Jawi	<i>Nabwu Sarafala Pesantren</i>	As the justification of author's argumentation As the explanation	As <i>pangajian material</i> in mosques or <i>majelis taklim</i> , also studied by the academician and researchers on Sufism
<i>Asrar al-Salah</i>	Fiqh with Sufism approach	Banjar-Malay	Jawi	<i>Nabwu Sarafala Pesantren</i>	As the reference of the <i>salah</i> moves and readings As the justification of author's argumentation	Sold freely in the local bookstores, especially in those who distribute traditional Islamic works.

58 Sahabat, *Tafsir Juz 'Amma*.

<i>Bugyat al-Mubibbin</i>	Hagiografi	Banjar-Malay	Jawi	<i>Nahwu Saraf</i> ala Pesantren	As the beginning of the discussion	It is recited wherever death anniversary of Guru Ijai is held.
<i>Memahami Kandungan Surah Yasin</i>	Tafsir	Indonesian	Roman	Indonesian	The verses become the object of interpretation and the translation is the explanation of the verses	All people
<i>Memahami Kandungan Ayat al-Kursi</i>	Tafsir	Indonesian	Roman	Indonesian	The verses become the object of interpretation and the translation is the explanation of the verses	All people
<i>Tafsir Juz Amma</i>	Tafsir	Indonesian	Jawi	Indonesian	The verses become the object of interpretation and the translation is the explanation of the verses	For lay Muslims who aim to understand not only the meaning of the Quran but also Ulum al-Quran and Arabic.

Table 1. The summary data of the Banjarese Works

The summary data show a slight shift in the use of language and script in the Banjarese works. The Banjar-Malay language and the Jawi script are still sustainable and dominate the works. The fact also impacts the quotation of the Quran text and translation. The tradition of quoting the Quran verses and translations as the author's justification, reference, and explanation has been rooted in the Banjarese works until now.

Since the beginning of Islamisation in Kalimantan, Malay has become the working language in trade activity and Banjarmasin as a commercial city and central

trading is no exception.⁵⁹ *Hikayat Banjar*, with its various versions as the reference text of European writers, is written in Malay like the Malay literature. However, according to J.J. Ras, as cited by Suriansyah, *Hikayat Banjar* is written in a variety of Malay languages that defied Riau-Johor Malay grammar because the readers find the end of the story complicated because of a lack of recognition of the conversational Banjar language.⁶⁰ Ras said that the Banjar language is a conversational one that is responsible in various deviations from standard Malay. It is better defined as a rather ancient type of Malay derivative, overlaid by layers of Dayak dialects and mixing with Javanese.⁶¹ However, his opinion is somewhat tough to accept because a number of Banjar vocabularies cannot be identified as Malay families of Riau-Johor and Javanese, such as *abut* (busy), *akay* (ouch), *bukah* (run), *bungkas* (burst), and others.⁶²

Therefore, some scholars believe that the Banjar people have owned theirs, the archaic Banjar language. According to Djantera Kawi and Durdje Durasid, as quoted by Yusliani, it was the original language of the Banjarese long before the Banjar Sultanate was established.⁶³ It used as the official language of the largest kingdom in Kalimantan at that time, namely Tanjungpura. Regardless of the debate, the various circles agreed that traders' interaction between the local Banjarese and others led to the combined diffusion of language and the birth of the Banjar-Malay language.

The Banjar-Malay is constantly evolving, not just as a spoken language, but later becoming a written language in the Malay-Arabic script, more widely known as the Jawi script.⁶⁴ Zurkani Yahya, as quoted Noor, explained that the Jawi script and the Banjar-Malay language are used in *Sabil al-Muhtadin*.⁶⁵ Yahya states that Sheikh Arsyad has explained the Arabic-speaking fiqh concepts in Malay, which are understandable to the Banjarese. His efforts include the Malayisation of Arabic words, translating and explaining them in the Malay (Banjar) language used at that time.⁶⁶ In the 18th century, both the Banjar-Malay language and Jawi script became the formal identity of the Banjar people, with Islam as the foothold of their life.⁶⁷

59 Yusliani Noor, *Islamisasi Banjarmasin abad ke-15 sampai ke-19* (Penerbit Ombak, 2016), 406.

60 Ideham et al., *Urang Banjar dan Kebudayaanannya*, 307.

61 Ibid., 305.

62 Ibid., 309–310.

63 Noor, *Islamisasi Banjarmasin abad ke-15 sampai ke-19*, 408.

64 Islah Gusmian, "Bahasa Dan Aksara Dalam Penulisan Tafsir Di Indonesia Era Awal Abad 20 M," *Mutawatir: Jurnal Keilmuan Tafsir Hadis* 5, no. 2 (2015): 224–247.

65 Noor, *Islamisasi Banjarmasin abad ke-15 sampai ke-19*, 409.

66 Zurkani Yahya, *Bahasa Banjar Arkais Dalam Kitab Sabilal Muhtadin* (Banjarmasin: Puslit Unlam, 1992), 6; Noor, *Islamisasi Banjarmasin abad ke-15 sampai ke-19*, 409.

67 Noor, *Islamisasi Banjarmasin abad ke-15 sampai ke-19*, 409–411.

Therefore, several modern Banjarese works still preserve the tradition of choosing the Jawi script and Banjar-Malay language (see Table 1). These books then become materials of *pangajian* in *langgar*, mosques, and even some private houses.

The use of the Banjar-Malay language and Jawi script also affects the translation of the Quran. Because the Quran verses are in Arabic, they need to be translated into Malay Banjar so that the Banjar people understand them. Sheikh Arshad has exemplified when writing *Sabil al-Muhtadin* and his other works. As a result, such quotation of the Quran verses is mainly accompanied by the Banjar-Malay translation as an explanation of the Arabic texts.

However, the transmission of Islamic knowledge in Tanah Banjar does not merely occur through the Jawi script and the Banjar-Malay language. Along with the needs of urban Banjar people who are increasingly unfamiliar with Jawi script, some modern Banjar ulema began using Indonesian and Roman script as the language of their works, as did Husin Naparin. He was aware of the reality of the Banjar people, who start to change and consider the Jawi script as old-fashioned. Only santris of pesantren and madrasas learn the Jawi script nowadays.

In terms of the style of quoting the Quran texts listed by the authors in the Banjarese works, there are three translation models. First, the Quran translation is separated by a marking word, ie. the word “*artinya* (means)”, as appears in *Amal Ma’rifah* and *Bughyat al-Muhibin*. Second, the Quran translation is merged without any markers with the verses, making it tough to recognise the author’s explanation, the verse quotation, and the translation, as found in *Tarjamah Asrar al-Shalah* (see Picture 1). The third type of translation is in the commentaries where the Quran verses and the translation can be easily distinguished because they are placed in a different section (see Picture 6) or with different script (Arabic and Roman) as in Naparin’s works.

In conclusion, most Banjarese works use the Quran texts will include the translation. Apparently, such tradition remains as Ichwan mentioned that most commentaries of the Quran in the languages of Southeast Asia, including Indonesian and other non-Arabic languages, contain translations. Therefore, Arabic-based Quranic texts are usually translated first and then interpreted.⁶⁸ The findings in this study similarly justify the statement. However, this paper highlights that happened not only in the works of Quran interpretation (commentaries) but also in any works including the Quran texts, whatever their genre, either as a justification of the author’s statement, reference or merely an explanation will surely include the translation.

68 Moch. Nur Ichwan, “Negara, Kitab Suci Dan Politik: Terjemah Resmi al-Qur’an Di Indonesia,” in *Sadur: Sejarah Terjemahan Di Indonesia Dan Malaysia*, ed. Henri Chambert-Loir (Jakarta: KPG, 2009), 417–433.

Conclusion

To summarize, the Quranic studies in South Kalimantan are more dynamic compared to other regions. Since the Islamization of this area, the focus of Quranic study has shifted away from exegetical purposes and towards practical applications, specifically how to apply the Quran's literal teachings to daily life. The Quranic verses are recited for the purposes of devotion, recitation as a form of litany, and for practical worldly benefits. Although complete Quran commentaries by the Banjarese have not been discovered, Quranic verses are frequently cited in various Islamic works within the region. They are used as references, justifications, or explanations for specific topics. The Quranic texts and their translations have become an integral part of the works produced by most Banjarese ulama.

This study has provided valuable insights into the dynamic nature of Quranic studies in South Kalimantan, particularly their shift towards practical applications and the integration of Quranic verses in various Islamic works. However, there remain several aspects that have not been explored in depth and present opportunities for future research. Firstly, a more comprehensive investigation into the historical context of Islamization in South Kalimantan could shed light on the roots of this unique approach to Quranic studies. Additionally, a detailed analysis of the impact of these Quranic studies on the broader society and culture of South Kalimantan would be valuable. Furthermore, a closer examination of the role of technology and modern education in shaping Quranic studies in this region could provide insights into contemporary dynamics. Finally, exploring the perspectives of the Banjarese ulama themselves through interviews and surveys could offer a more nuanced understanding of their motivations and challenges in incorporating Quranic teachings into daily life. These unexplored areas offer promising avenues for future research in this field.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

Acknowledgements

Authors' contributions

All listed authors contributed to this article. W.N. wrote the original draft, reviewed and edited it, and also wrote the formal analysis, compiled the resources, conceptualised the study, and managed the project administration. W. was responsible for the methodology and validation and supervised the project

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflicts of Interest

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

Funding

This research received no specific grant from any funding agency in the public, commercial or not-for-profit sectors.

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