

The Middle Path of Sheikh Arsyad al-Banjari: Islamic Moderation in the Heritage of Banjar

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ABSTRACT

This study examines the concept of Islamic moderation as reflected in the Book of Sabilal Muhtadin, a monumental work of the prominent scholar Sheikh Arsyad that represents the local wisdom of the people of Banjar. This book discusses various aspects of the law of worship and social interaction that are associated with the practice of the life of the Banjar people in the framework of sharia norms. The focus of the study includes a number of local cultural practices, such as the use of tabala (coffins) in funerals, the provision of food for mourners, and the use of latrines (toilets) as a means of defecation and determining the laws on local plants among the Banjar people. These local plant practices and materials are accommodated through a contextual and moderate approach to fiqh, although in some classical fiqh literature it is seen as inappropriate. This research uses a qualitative approach with a literature study method through an analysis of Sheikh Arsyad's thoughts, especially in the Book of Sabilal Muhtadin. Data analysis is carried out through the stages of data reduction, data presentation, and drawing conclusions. The results of the study show that Sheikh Arsyad was able to formulate fiqh law by considering the social reality of the Banjar community, thus producing a harmonious synthesis between religious values and local traditions.

Keywords : Middle path; Sheikh Arsyad; Moderation

ABSTRAK

Penelitian ini mengkaji konsep moderasi Islam sebagaimana tercermin dalam Kitab Sabilal Muhtadin, sebuah karya monumental ulama terkemuka Syekh Arsyad yang merepresentasikan kearifan lokal masyarakat Banjar. Kitab ini membahas berbagai aspek hukum ibadah dan interaksi sosial yang dikaitkan dengan praktik kehidupan masyarakat Banjar dalam bingkai norma-norma syariah. Fokus kajian meliputi sejumlah praktik budaya lokal, seperti penggunaan tabala (peti mati) dalam pemakaman, penyediaan makanan bagi pelayat, serta penggunaan jamban (tandas) sebagai sarana buang air besar dan menentukan hukum terhadap tanaman lokal yang ada di kalangan masyarakat Banjar. Praktik-praktik dan bahan tanaman lokal tersebut diakomodasi melalui pendekatan fikih yang kontekstual dan moderat, meskipun dalam sebagian literatur fikih klasik dipandang tidak sesuai. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan melalui analisis terhadap pemikiran Syekh Arsyad, khususnya dalam Kitab Sabilal Muhtadin. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil kajian menunjukkan bahwa Syekh Arsyad mampu merumuskan hukum fikih dengan mempertimbangkan realitas sosial masyarakat Banjar, sehingga menghasilkan sintesis yang harmonis antara nilai-nilai agama dan tradisi lokal.

Kata Kunci : Jalan Tengah; Syekh Arsyad; Moderasi

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INTRODUCTION

Knowledge in Islam in general is divided into two main aspects that complement each other in the life of a Muslim. The first aspect is the science of faith, which focuses on the beliefs and beliefs that every Muslim is obliged to believe. This knowledge becomes the spiritual and theological foundation for religious practice, forming a moral, ethical framework, and life orientation that is in harmony with Islamic teachings in daily life. A solid understanding of the science of faith allows a Muslim to carry out worship and social interaction consistently, harmoniously, and responsibly (Amin et al., 2023).

The second aspect is sharia science, which is related to practices and behaviors that must be carried out in accordance with sharia principles. Sharia science emphasizes the application of law in various aspects of life, ranging from worship, muamalah, to customs and social life (Alia et al., 2024). Syariah science is divided into two main branches, namely fiqh and ushul fiqh. Fiqh discusses practical provisions to achieve happiness in this world and the hereafter, while ushul fiqh is a methodological foundation that helps scholars deduce the law from existing postulates. Ushul fiqh develops through the contribution of kalam, Arabic, and a deep understanding of Islamic law, so that it is more analytical and critical than fiqh itself (Nasir et al., 2024).

Fiqh, as a practical discipline, discusses various issues of Muslim life by referring to the main sources of Islamic teachings, namely the Qur'an and hadith (Hilal, 2012). In addition, scholars use *ijtihad*, which is the process of legal reasoning to establish provisions in cases that are not explicitly mentioned in the text. This *ijtihad* process allows scholars to interpret and adjust the law based on specific social, cultural, and geographical contexts (Rohman, 2021). Differences in interpretation among the jurists arise due to variations in references, reasoning methods, and different socio-cultural environmental conditions (Shamsuddin & Ismail, 2018). Therefore, the ability to understand the local and environmental context is very important in the enforcement of Islamic law (Luth & Ahmad, 2023). This variety of methods and contexts then gave birth to various schools of fiqh, such as Hanafi, Maliki, Shafi'i, and Hambali. Although they differ in many ways, the imams of this school also share views on a number of legal issues (Aiman & Mukhsin, 2025).

In the context of local fiqh thought, the work of Sheikh Arsyad, Sabilal Muhtadin, is an important example of the application of Islamic law that considers the social and cultural conditions of the community (Pancasilwati, 2015). As a Banjar scholar, Sheikh Arsyad has a deep understanding of the customs, culture, and social reality of his community (Purwanto, 2019). In Sabilal Muhtadin, he formulated the concept of fiqh that adjusted the law to the needs of the people of Banjar, without ignoring the principles of sharia and the opinions of previous scholars (Pancasilwati, 2015). This approach shows a moderate form of *ijtihad*, which takes into account the social and cultural context, while harmoniously adapting Islamic law to local realities.

Sheikh Arsyad's contextual approach is clearly seen in the discussion of local practices that were previously considered *makruh* or *haram* by some Middle Eastern scholars, such as the use of latrines for defecation, the use of *tabala* in funeral processions, and the provision of food for mourners. By adapting the law to the geographical, social, and cultural conditions of the Banjar people, Sheikh Arsyad showed the flexibility of Islamic law, so that it remains relevant and does not burden the *ummah* (Purwanto, 2019).

An example of the application of this contextual law can be seen in the concept of latrines, which are small cubicles on a raft following the river flow and maintaining user privacy, in accordance with the conditions of Banjar settlements located on the banks of the river (Pancasilwati, 2015). The use of *tabala* for the corpse is allowed because of the watery

and loose contours of the soil, in contrast to the fatwa of Imam Hambali and Maliki who consider it makruh (Ramdani et al., 2022). In addition, feeding the mourners is also recommended as a form of social attention and almsgiving, which takes into account the condition of the grieving family (Maisyarah, 2024). This approach emphasizes that Islam can adapt to local culture without compromising the principles of sharia, so that Islamic law remains relevant and practical for society.

Based on the description above, this research focuses on Sheikh Arsyad's thoughts regarding the moderation of Islamic law through the local wisdom of the Banjar people. This study aims to analyze how the *ijtihad* of Sheikh Arsyad in *Sabilal Muhtadin* adapts Islamic law to socio-cultural conditions, local practices, and the needs of the ummah, resulting in a flexible, harmonious, and relevant law. This research is important to understand that Islamic law is not rigid, but can be applied contextually, adjusting the characteristics of the local community, as well as being an example of the application of the principle of moderation in the Nusantara fiqh tradition.

In addition, this study also highlights how Sheikh Arsyad's contextual approach reflects the principles of *maqāṣid al-sharia*, which is the goal of Islamic law that emphasizes the benefit of the ummah, the protection of souls, and the maintenance of social harmony. Taking into account the geographical conditions, customs, and needs of the people of Banjar, each *ijtihad* carried out not only follows the legal text literally, but also emphasizes humane, just, and relevant application to daily life. This shows that *Sabilal Muhtadin* is not only a legal guideline, but also a means to strengthen social cohesion, maintain useful traditions, and uphold the principle of moderation in local fiqh practice.

RESEARCH METHODS

This research uses a qualitative approach with a literature method because of its focus on the thought of a classical figure, namely Sheikh Muhammad Arsyad al-Banjari (hereinafter referred to as Sheikh Arsyad), which is analyzed through his writings as well as relevant primary and secondary literature. The literature study approach allows researchers to explore, interpret, and contextualize Sheikh Arsyad's thoughts related to moderation and local wisdom. Primary data is obtained from the works of Sheikh Arsyad himself, especially his main fiqh book, *Sabilal Muhtadin*, while secondary data is sourced from scientific journals and academic articles. Data analysis is carried out through three main stages: data reduction, data presentation, and conclusion drawn. Data reduction includes the selection of parts of thought that are relevant to moderation and local wisdom. The data that has been sorted is then presented thematically, for example related to education, law, and spiritual aspects, before interpretation and synthesis are carried out to formulate the common thread of Sheikh Arsyad's thoughts on moderation and local wisdom.

RESULTS AND DISCUSSION

Biography of Sheikh Arsyad

The book of *Sabilal Muhtadin* is a phenomenal one in the field of jurisprudence compiled by a great scholar from Banjar, Sheikh Muhammad Arsyad Al-Banjari, who was born on Thursday morning, 15 Safar 1122 H coinciding with March 19, 1710 AD (Rahayu, 2022). Sheikh Arsyad's parents are Abdullah and Siti Aminah (NU Online, 2008). Sheikh Arsyad lived during the reign of Sultan Hamidullah (Tahmidullah) bin Sultan Tahlilullah (1700–1743 AD), and according to his grandson, his father was of Hindi origin and settled in the village of Lok Gabang (Suriadi, 2013). When the Sultan of Banjar visited Lok Gombang Village, he was

captivated by the paintings made by Sheikh Muhammad Arsyad as a child, so he asked his parents for permission to take him to the palace to get education and coaching (Said, 2016).

After reaching adulthood, the Shaykh married a woman named Tuan Bajut on the orders of the Sultan of Banjar, and soon he was sent to Mecca to perform the Hajj as well as gain knowledge, with all expenses borne by the palace (Firmansyah, 2024). After spending about 35 years studying in the Holy Land, Sheikh Arsyad returned to Martapura to devote his knowledge to the community (Saputra & Nibrosy, 2025). Arriving in Banjar, Sheikh Arsyad actualized his role as a scholar by organizing religious and Qur'an recitations that were crowded with the community (Malisi et al., 2024). The results of the education provided by Sheikh Arsyad gave birth to many students who spread Islamic teachings to various regions, while the recitation he established became a center of education as well as a center for the regeneration of scholars (Sabirin & Zuhri, 2025).

Sheikh Arsyad is known through monumental works that include fiqh, creed, Sufism, and moral advice, including *Sabilal Muhtadin*, the fiqh book of the Shafi'i School that integrates the local wisdom of Banjar; *Tuhfah al-Muhtaj ila Syarh al-Minhaj*, a lecture that facilitates the understanding of *Minhaj al-Talibin*; *Mir'ât al-Tullâb fî Tashîh al-'Aqd al-Mujtabâ*, which discusses creed and Sufism; *Nashâih al-Muttaqin*, containing moral and ethical guidance; and *Al-Murshid al-Mufid*, who details additional fiqh laws including Banjar customs. These works not only became a reference in religious education, but also formed the tradition of recitation and regeneration of scholars in South Kalimantan, so that their influence is still felt today (Sabirin & Zuhri, 2025).

The Concept of Moderation in Islam

Etymologically, the term moderation comes from the Latin *moderatio*, which means moderate or not excessive. According to the Great Dictionary of the Indonesian Language (KBBI), moderation can be interpreted as the act of reducing violence or avoiding extreme behavior. In English, the word moderation is often used to refer to the meaning of average, core, standard, or non-aligned (Wachid, 2024). Moderation is related to moderation, which is the tendency to take the middle path. In other words, moderation reflects a perspective that is neither too loose nor too harsh, illiberal but also not radical, not leaning to the left or to the right, but to be in a balanced position.

From a Western perspective, the term moderate is known as "moderate", which in The American Heritage Dictionary is defined as an attitude that does not transcend boundaries or is extreme (wordnik.com, 2010). In the Islamic tradition, the concept of moderation is often referred to as *al-Wasatiyyah*, a term that is rooted in the word *wasat* which contains the meaning of justice, a middle position, and balance in attitude (Nurchahya et al., 2025). Raghīb al-Asfahani emphasized that *al-Wasatiyyah* is a principle of balance that is not trapped in the polarity of *ifrat* or *taphrit*, and in it is attached noble values such as justice and glory (Junaedi, 2019).

In Islam, *wasatiyyah* is understood as a balanced middle way (*tawâzun*), which directs the *ummah* to become a *wasatan ummata*, that is, a group that is not trapped by rigidity or extremism in facing life (Ikromi et al., 2025). Because Allah SWT created everything with diversity, shows His wisdom and encourages humans to know and appreciate each other's differences (Hameed et al., 2022). The understanding of moderation is universal, recognized in various Eastern and Western cultures as an attitude of refusing to excess, avoiding extremes, and opposing violence (Muslih et al., 2023).

In fact, the attitude of wisdom towards local traditions has been shown by the Prophet Muhammad PBUH which is reflected in the Charter of Medina and has become a guideline for living together between various groups of people, including Jews, with the principles of justice

and respect for interreligious (Wildan et al., 2022). At its core is the recognition of the equality of each tribe, prioritizing brotherhood, and treating differences as an integral part of living together.

Moderation in Local Wisdom in Banjar Land

Sheikh Arsyad's thoughts in *Sabilal Muhtadin* reflect moderation through local wisdom, seen in the practice of using toilets (latrines), tabala as coffins, and giving banquets to mourners, all of which emphasize a balanced attitude and respect for social norms. The discussion will be explained below.

1. Concept "Tandas" (Latrines)

Concept "Tandas" (latrines) explained by Shaykh Arsyad in his work entitled *Sabilal Muhtadin*, as stated below :

يغ نباد دسد يا كن اكن قضاء حاجة سكايفون (دان دمكينلاك) سنة بك يغ تباد مقهنداك قضاء
حاجة مندهلوكن كاك كيري تسكال ماسق فدهسكل تمفت يغ هينا سفرة تندس دان سفرة فا كن

And so it is sunnah for those who do not wish to have kadha (remove) the wish to put the left foot first when entering all despicable places such as tandas (Arsyad n.d, hlm. 47 juz 1). In the tradition of Banjar, tandas is a floating toilet in the river, made of wood on a raft or stick, serves to defecate, and follows the flow of water (Effendi, 2019). In Sheikh Arsyad's explanation, it is very clear that the habit of the Banjar people, who mostly live along the river, throw big and small wishes in the river using tandas (latrines). This local wisdom is what Sheikh Arsyad will combine with the discussion of fiqh law, especially in the matter of *istinjak* and how to eliminate najis without eliminating the local wisdom.

Sheikh Arsyad also explained about the size tandas (latrines) which adjusts to the habits of the Banjar people who make tandas (latrines) Over the river.

درغكفكنن اتارا كدوا كا كين دان اعتماد اي انس كدوا كا كين (دان دمكينلاك) سنة بك
قضاء حاجة بهوجانن مفهادف اي اكن قبله دان جانن ممبلا كغ اي اكندي افيل قضاء حاجة
اي فدمفت يغ تباد دسد يا كن اكن قضاء حاجة لاد اتاران دان اتار قبله ديندغ يغ كيلاغن
يات يغ اداله تفكين دوانك هستا اتولبه دان جاوهن درفدان نيك هستا اتو كورغ دغن هستا
مانسي دان جك تباد ادا ديندغ اب لير سكايفون كارن جك مفهادف اي اكن قبله اتو ممبلا كغ اي
اكندي فدهال يغد مكن ايت مك يات خلاف الاولي (دان كتا ستغه) مكروه دان حرام انس

And it is sunnah for the one who casts his wish (discard) that he should not face the Qibla and should not turn his back on it when he casts his wish in a place where there is no provision for the kadha (discard) of the wish, but there are among them and among the Qibla the walls are numbered (in size) that are two tsulus (two-thirds) cubits or more in height and the distance of the wall is three cubits or less than the human cubit. Even if the wall is not wide, because if you face the Qibla or turn your back to it, then it is the *Khilaful* of the Hall. Half word: *makruh* (Arsyad, nd, hlm. 48 juz 1). The size that Sheikh Arsyad explained for the tandas (latrines) that is, the wall height is at least 2/3 cubit about 30 cm if 1 cubit is 45 cm, and the distance to the wall is about 3 cubits or less about 135 cm.

In the culture of the Banjar people, latrines that are above the water surface and are composed of logs jutting out to the side or bank of the river are referred to as 'batang' (Fahranoor, 2021). This place functions for bathing, washing, and even defecating. Sheikh Muhammad Arsyad emphasized that the latrine should have a wall at least two-thirds (2/3) high; If this condition is met, the prohibition of facing or turning your back to the Qibla when defecating can be abolished.

In another discussion, the Sheikh also explained about the customs of the local people in his time who were still defecate in the open:

﴿فصل﴾ فمببتا کن حکم قضاء حاجه دان استنجاہ (برمول) سنه بک بغ مقهنداک قضاء حاجه بسرانوکچل مندهاوکن کاک کبری تسکال ماسق کفدتتمفت قضاء حاجه دان مندهاوکن کاکي کان تسکال کلور درفدان (دان جکاور) آدای قضاء حاجه دفادغ اتو برهسباکین درفدتتمفت بغ نیاد دسدیا کن اکن قضاء حاجه سکایفون (دان دمکینلاک) سنه بک بغ نیاد مقهنداک قضاء

Starting sunnah for those who want to make a big or small wish should put the left foot first when entering the place of kadha (throw away) the wish and put the right foot first when exiting it. And if there is a kadha (throw away) a wish in the field or something like that from a place that is not prepared, it will be kadha (throw away) the wish even (Arsyad, nd. hlm. 47 Juz 1)

The custom of the people of Banjar in the time of Sheikh Arsyad was to defecation in an open place without walls, and to dispose of their wishes in the river. Sheikh Arsyad discusses in the book *Sabilal Muhtadin*, this shows that Sheikh Arsyad accommodates local practices while providing fiqh guidance to maintain purity and manners in defecation.

The determination of the concept of latrines by Sheikh Arsyad shows moderate and contextual thinking. He did not prohibit the use of latrines which have become part of the local wisdom of the Banjar people, but instead provided legal certainty by stipulating certain terms and conditions as explained in *Sabilal Muhtadin*. In this way, Sheikh Arsyad keeps religious practices in harmony with the needs of society without eliminating the essence of fiqh law. On the other hand, the direction of the latrine that follows the flow of the river can cause the user to occasionally face or turn his back to the qibla when defecating. If Sheikh Arsyad behaves rigidly based on the fiqh text that prohibits this, then the use of latrines can be punished as haram. However, in reality, he chose a wiser and more moderate approach by adjusting the law to the real conditions of the people of Banjar. This attitude shows his ability to understand the local context and avoid the imposition of burdensome laws, so that fiqh remains relevant and able to answer the needs of the ummah.

2. Concept Tabala (Casket)

Tabala in the Banjar community is a traditional coffin used to place the body before and during the funeral process (Purwanto, 2019). In *Sabilal Muhtadin*, Sheikh Arsyad gave an explanation of the law on the use of tabala in the Banjar community, as well as emphasizing how the local practice could be combined with the provisions of sharia through the view of fiqh that he formulated:

سکبرا ۲ نیاد ترسته دغن میت (دان) مکروه لاک بدعه منامکن میت ددالم تبلا ملیکنکن کارن عنر سفره دتانه بغ برابرا توفدانه روفی اتوادامیت ایت فرمفوان بغ نیاد حاضر محرمن

And it is makruh again bid'ah to bury the corpse in a tabala (coffin) but because of age, such as in a watery soil or a landslide (Arsyad , nd, hlm. 73 juz 2).

Actually, in Islamic law, burying a body is an important aspect in the management of the body which is part of fardhu kifayah (Trismayanti et al., 2024). Burying the body directly in a grave without the intermediary of a coffin or coffin is a practice known and taught by the Prophet Muhammad PBUH and his companions as a form of simplicity and following the sunnah (Putri et al., 2024). In general, the scholars of the four schools agree that burying a body in a coffin is usually makruh (disliked) because there is no direct practice from the Prophet and his companions, and is considered to be a heresy if it is done without a clear need (Ramdani et al., 2022). This is explained in the fiqh literature which states that it is makruh to bury the body in a coffin based on the consensus of the scholars, except in certain urgent circumstances.

Based on the geographical and environmental conditions of Banjar which has a loose soil structure, easily collapsed, and watery (Maysarah et al., 2021). Sheikh Arsyad gave legal leniency regarding the use of coffins or tabala. In the local context, burying a corpse without tabala is very risky because the soil is not sturdy can cause the burial pit to quickly fill with water or collapse again. Understanding this reality, Sheikh Arsyad allowed the use of tabala as a form of legal adaptation in order to maintain the honor of the body and ensure that the burial was carried out properly. This attitude shows that he not only understands fiqh texts normatively, but is also able to read the real conditions of his society.

Furthermore, Sheikh Arsyad leniency reflects a moderate and contextual view of the law. Although the four imams of the school basically do not recommend the use of coffins, and even some scholars consider the practice as something unknown (bid'ah) if it is not necessary, Shaykh Arsyad actually maintains local customs because there are strong reasons that are justified by the Shari'ah. His explanation in Sabilal Muhtadin is conveyed concisely, clearly, and based on the principle of benefit, so that there is no conflict between local cultural practices and fiqh law. This non-rigid approach shows his flexibility in issuing fatwas, as well as making Islamic teachings feel relevant, grounded, and easily accepted by the people of Banjar.

3. Entertaining Guests at Death

In the practice of moderation of local wisdom, Shaykh Arsyad in Sabilal Muhtadin allows the tradition of hosting penta'ziah as a form of respect and social solidarity, as long as the activity does not violate the principles of sharia. Through this approach, local customs such as the provision of food for mourners are seen as a manifestation of human values and togetherness that are in harmony with Islamic teachings, thus creating harmony between local culture and religious guidance. Said Shaykh Arsyad in his book:

تبادضعيف مریکت دغن نیادماکن (دان مکروه) لاک بدعه بک بغ کاتبین مغربوه مکان یقده
سروکن شکل مانسی ائس مما کندی دهول در فسنائمدی دان کدین در فدان سفره یقته زعادة

And it is makruh even more heresy for the dead to make the food that all mankind calls for for eating him, first from burying him (the body) and then from it (after burying the body) as is customary (Arsyad n.d., p. 87 juz 2). In principle, hosting penta'ziah, which has been a habit in society, is included in the category of makruh, meaning that it can be done as long as it does not violate the principles of sharia. If it violates the principles of sharia, it can be categorized as haram or in other words, Sheikh Arsyad calls it heresy.

In another discussion, Sheikh Arsyad emphasized that the penta'ziah should help families who have experienced the disaster of death by bringing food that can ease the burden on the family. Sheikh Arsyad said:

میت کنفون رحمة دان برکه (دان سنة) بک سکل ایسی کفغ اور غیغ کانین دان سکل کلور کان
 جکلو جاره سکلیفون ممباوا ما کن مکان اکن یغ کانین سفمر جوکف اکندی فد سبغن دان
 مالن آتو سلما ادا مر یکت مشغول دان هند فله دستبسا کن انس مر یکت دغن ما کن سفیا
 نیادضعیف مر یکت دغن نیادما کن (دان مکروه) لاک بدعه بک یغ کانین مفر بوه مکان یغد

And it is sunnah for all the inhabitants of the village of the deceased and all their families, even if they are far away, if they bring food for the deceased, it will be sufficient for them during the day and night, or as long as they are busy) (Arsyad n.d., p. 87, juz 2).

When connected to the social capital bonding theory, which refers to close, strong, and trust-based relationships between individuals or groups who share a common identity, background, or emotional bond, such as family, close friends, or local communities (Suryani, 2023). So bringing food and dining to mourners can strengthen the relationship between others. Because the main focus of social capital bonding is to strengthen internal solidarity, emotional support, and a sense of togetherness among its members.

4) Adaptation of Fiqh Law to Local Plants

Sheikh Arsyad presented examples relevant to local life and natural resources, which is a form of practical adaptation. As in the discussion of water, Sheikh Arsyad uses materials such as agarwood and sandalwood which are categorized into insoluble substances. Sheikh Arsyad explained:

ترسبت ددالم نغفه دان نهابه (شهدان) جک برأوبه ایرایت دغن سوات بندایغ مجاور لاک سوج
 سفرة کلر واتو چندانا آتومینی آتو بوغما بغائن آتو کافور بارس یغ کرس مک ایرایت سوج
 میوجیکن جوا دان جک بایق او یهن سکلیفون کلرن برأوبه دغن سوات یغ مجاورایت سات

If the water is changed to something that is mujawir and holy such as agarwood or sandalwood or oil or flowers or hard camphor, then the water is holy and purifying (Arsyad n.d., p. 9 juz 1)

Sheikh Arsyad also gave an example of the use of enau lenang vinegar which is considered sacred. Sheikh Arsyad explained:

(شهدان) دکتهوی درفد سکلین یغ ترسبت ایت بهوسن جوک یغ جدی درفد لاهغ انواتو
 برغبانین سوج ای انس اطلاق یعنی سماادا ای جدی جوک دغن سنديرین آتو دغن دبو به سوات
 عین یغ سوج کدالمن درکلرن لاهغ انوات نیاد جدی خمر دغن دفرمالکن سالم آتو دوامالم انولبه
 برسلاهن دغن ایر بوه اغشکور دان برغیغ سؤفان کلرن لاهغ یغ نله دفرمالکن ایت نیاد ای

It is known from all of these that the vinegar that is made from the land of the enau or the like is sacred, that is, whether it becomes vinegar by itself or by adding a holy ain (substance) to it because the land of the enau does not become khamar by being soaked overnight or two nights or more guilty of grape water and the like (Arsyad, n.d, p. 41).

The use of examples of materials such as agarwood, sandalwood, oil, flowers, and camphor which are natural resources that are known and widely used by the local community

confirms that Sheikh Arsyad did not present fiqh in the abstract, but grounded it in the local ecological and cultural reality. The explanation that water that changes due to holy and insoluble mujawir objects remains sacred and purifying shows a rational, applicative, and easily understood fiqh understanding by the Banjar people who live in a river environment with a high intensity of water use. Sheikh Arsyad also explained that the vinegar produced from the enau field is sacred and can be consumed. Lahang is a typical Indonesian drink made from tap water or palm sap. Sweet and fresh taste is characteristic of this drink (Andri, 2017).

This approach reflects a moderation attitude towards local wisdom, namely the ability to integrate sharia principles with the cultural and natural context without sacrificing both. Sheikh Arsyad did not reject local practices or resources, but instead made them as an educational means in explaining Islamic law. This shows that local wisdom is positioned as a medium of explaining sharia, not as a barrier to its application. Thus, the fiqh developed by Sheikh Arsyad is inclusive and adaptive, in line with the spirit of religious moderation, because it is able to maintain the purity of Islamic teachings while respecting the socio-ecological reality of the Banjar people.

CONCLUSION

The Islamic moderation contained in the book *Sabilal Muhtadin* by Sheikh Arsyad is a manifestation of the "Middle Way" (*al-Wasatiyyah*) which aims to create a harmonious synthesis between the laws of fiqh and the local wisdom of the Banjar people. Sheikh Arsyad provided legal certainty and flexibility to customary practices that were previously considered inappropriate or *makruh* by some of the classical Arabic fiqh literature. This moderation is evident in several aspects: first, he allows the use of toilets (floating latrines) in the river and sets minimum wall height requirements, although the direction sometimes faces the qibla, because it adjusts to the social reality of Banjar who live on the riverbank; second, the use of *tabala* (coffins) is allowed due to the existence of *uzur* (reasons justified by sharia), namely the condition of Banjar soil that is watery, loose, or easily collapsed; and third, Sheikh Arsyad viewed the tradition of entertaining mourners as a form of respect and social solidarity (bonding social capital), although in principle it was categorized as *makruh*, he relaxed this practice and even circumcised neighbors to bring food to bereaved families. In addition, he adapted the law of fiqh by using examples of local natural resources such as agarwood and vinegar from the Irakan land in the discussion of impurity and water, emphasizing that the fiqh he developed was inclusive, relevant, and not rigid.

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