



LEGAL ANALYSIS OF THE RECITATION OF MANAQIB WALI ALLAH IN BANJAR SOCIETY, INDONESIA

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Abstract

This research examines in more depth the view of Islamic law towards traditions in society, for example the reading of manaqib. The tradition of reading manaqib was born or emerged as a result of the development of Islam in Mandomai Village which was spread by traders from Kuintan, South Kalimantan. This tradition is a legacy of previous Banjar muftis. When reading manaqib, Banjar people usually always prepare various kinds of cake, bitter coffee, sweet coffee, milk and other foods. The tradition of reading manaqib that was born in society is a tradition that contains Islamic values. For the community, reading manaqib is a good example of a medium for keeping in touch and a good tradition that must be continued. The community's motivation for reading manaqib varies, including tabarukkan, increasing one's sustenance, and a sign of gratitude to Allah SWT. This research uses a qualitative approach, literature study and also interviews with several informants. The Islamic legal view of this tradition is permissible as long as there is no shirk or ascribing partners to Allah in it.

Keywords: Manaqib, Islamic Law, Indonesia

Abstrak

Penelitian ini mengangkat sebuah tradisi, yaitu pembacaan Al Qur'an dalam *Batunggu kubur* yang dilakukan setelah penguburan jenazah. Dalam *Batunggu kubur* ini Al Qur'an dibaca secara beramai-ramai dari awal sampai akhir sampai waktu yang telah ditentukan. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana pemaknaan masyarakat dan tata cara pelaksanaan masyarakat Kecamatan Astambul terhadap pembacaan Al-Qur'an dalam *Batunggu kubur*. Jenis penelitian yang digunakan adalah penelitian kualitatif dengan menggunakan studi deskriptif analitis. Hasil dari penelitian ini adalah *Batunggu kubur* diperbolehkan karena memiliki makna yang positif dan bermanfaat, baik bagi masyarakat Kecamatan Astambul. Makna positif dan bermanfaat, baik bagi orang yang membaca Al-

Qur'an di atas kubur maupun bagi orang yang meninggal. Di atas kubur maupun bagi orang yang meninggal dan yang masih hidup serta tidak melanggar aturan syara'. Mengenai tata cara pelaksanaannya, pembacaan al-Qur'an dalam tradisi *Batunggu kubur* terdapat tiga variasi. Pertama, setiap orang yang *Batunggu kubur* mendapat bagian masing-masing satu juz untuk dikhatamkan. Kedua, orang yang melakukan *Batunggu kubur* tidak memiliki kewajiban untuk menuntaskan bacaannya, dan tidak ada aturan yang ketat mengenai bacaan Al-Qur'an. Ketiga, setiap orang yang melakukan *Batunggu kubur* memiliki kewajiban untuk mengkhhatamkan Al Qur'an.

Kata kunci: Manaqib, Hukum Islam, Indonesia

INTRODUCTION

Manaqib is a tradition that is familiar to the Indonesian Muslim community, especially the Banjar community. This tradition still survives from ancient times until now. Unlike some other religious traditions that have begun to be replaced by the latest religious traditions. For example, the recitation of *maulid Barzanji*, this maulid was very familiar in the past but now it has lost popularity with the recitation of *maulid Al-Habsyi*.

In the community, especially in Mandomai village, the recitation of manaqib is often held, especially during the haul of Ulama and Wali Allah. Manaqib usually tells about the life history of the ulama, their characteristics, karomah] and so on. It usually begins with the recitation of Surah Yasin, *Maulid Al-Habshi*, Tahlil and prayers.

Researchers are interested in researching this case because many people do not know the law of reciting manaqib, and just follow along. And there are also people who do this manaqib recitation excessively.

Mirli Widiya Wati (2021) in her research entitled *Islamic education values in the tradition of reading manaqib Sheikh Samman Al-Madani in Anjir Muara Village, Anjir Muara Subdistrict, Barito Kuala Regency* stated that the reading of manaqib is very good to do in the community, apart from being a place for friendship, it also adds to the treasure of Islamic knowledge contained in a tradition in the community.¹

Rizal Fauzi in his research entitled *The Tradition of Reading Manaqib Siti Khadijah Al-Kubra as an Internalization of Islamic Cultural Values in Pindahan Baru Village, Rantau Badauh*

¹ Miftahul Jannah, "Manaqib in the Reception of the Banjar Community: Sanctification of Religious Text," *DINIKA: Academic Journal of Islamic Studies* 3, no. 3 (2018): 323–44; Asfa Widiyanto, "Manaqib Writing in the Circle of the Tariqa Qadiriyya Wa Naqsyabandiyyah: A Study on Muhammad Siddiq al-Salibi's Nayl al-Amani," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 4, no. 2 (2015): 213–42.

District, Barito Kuala Regency. Thesis, Faculty of Tarbiyah and Keguruan, Department of Islamic Education, State Islamic University (UIN) Antasari Banjarmasin. This study aims to determine how the implementation procedures and internalization of Islamic cultural values contained in the tradition of reading manaqib Siti Khadijah Al-Kubra in Pindahan Baru Village, Rantau Badauh District, Barito Kuala Regency. The research methodology used is field research (qualitative) field research. The data collection techniques used are observation, interview and documentation. Based on the results of the research conducted, it can be seen that the internalization of Islamic cultural values in the tradition of reading the manaqib Siti Khadijah Al-Kubra includes exemplary and wisdom in the manaqib Siti Khadijah Al-Kubra, as well as the expectations contained in the manaqib Siti Khadijah Al-Kubra.²

Sokhari in his research entitled *Islamic Education Values in the Tradition of Manaqiban Majelis Al Barzakh in Medono Village, Pekalongan City*. Thesis, Faculty of Trabiyyah and Keguruan, Department of Islamic Education, State Islamic Institute (IAIN) Pekalongan. This study aims to determine how the implementation process and Islamic education values contained in the manaqiban tradition of the al barzakh assembly in Medono Village, Pekalongan City. The research methodology used is field research (qualitative) field research. The data collection techniques used are observation, interview and documentation. Based on the results of the research conducted, it can be seen that the values of Islamic education in the tradition of manaqib al barzakh assembly in Medono Village, Pekalongan City, which includes the value of faith in Allah, love for the Messenger of Allah, zuhudan, establishing silaturrahmi and ukhuwah Islamiyah, amaliah, da'wah and tolabil ilmi.

In the review and analysis of Islamic law regarding this tradition, the Qur'an tells a lot about the problems of the Prophets, companions, and the Aulia such as manaqib Siti Maryam, Ashabul Kahfi and so on. However, the problem here is that people only follow this tradition without finding out how the law is, and there are people who exaggerate in the implementation of this tradition.

METHODS

This study is qualitative and analyzed with a phenomenological approach to traditions in the community. Descriptively and analyzed according to the perspective of Islamic Law and the results of interviews with several people.

² Clifford Edmund Bosworth, "A Maqāma on Secretaryship: Al-Qalqashandī's Al-Kawākib Al-Durriyya Fī'l-Manāqib Al-Badriyya," *Bulletin of the School of Oriental and African Studies* 27, no. 2 (1964): 291–98.

RESULTS AND DISCUSSION

1. Definition of Manaqib

Manaqib in language is the *jama'* of the word *Mankibah* which means goodness. The meaning of manaqib in *Al-Munzid's* dictionary is mentioned which means that the so-called manaqib of a person is what is known about that person from the nature of his praiseworthy deeds and noble character. So, in general, manaqib is the life history of a famous person. In the Qur'an there are many verses that explain the history of the previous people including the Anbiya, the Apostles, and the Aulia, for example the manaqib of Ashabul Kahfi, the manaqib of Lukmanul Hakim, the manaqib of Asiyah the wife of Fir'aun, and so on.

In Q. S Hud 120 is explained:

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ
وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ

"And all the stories of the Messengers We have told you (O Muhammad), by which We have strengthened your hearts, and in this Surah has come to you the truth, and teaching, and warning for those who believe" (Q.S Hud:120).

In Q.S Ghafir: 78, it is explained:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ ۚ وَمَا كَانَ لِرَسُولٍ أَنْ
يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِّي بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ

"Indeed, We sent messengers before you (Prophet Muhammad). Among them were some that We told you about and some that We did not tell you about. No messenger brought a miracle except by the permission of Allah. So, when the command of Allah (the Day of Judgment) comes, decide (matters) justly. At that time, the perpetrators of falsehood will lose. (QS. Ghafir: 78)"

This is further corroborated by the Prophet's hadith

عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ بَمَرٍّ مَعَ مَنْ أَحَبَّ (رواه البخاري)

Abdillah reported that the Prophet said: "A person is with the one whom he loves. (H.R Bukhari)

Fiqh rules

العادة محكمة

"Custom can be used as a basis for determining the law"

It is not known exactly when the tradition of reciting manaqib began, but in practice, recounting a person's life history has been exemplified by the Qur'an. This manaqib tradition then spread in various parts of Indonesia, especially in the Banjar community.

2. Definition of Wali Allah

According to the language, Wali Allah is the lover of Allah. Many scholars give the meaning of Wali Allah, including Sheikh Thohir bin Sholih Al-Jazari in his book "*Jawahirul Kamaliyah*" page 23, who is called the wali of Allah is a person who is *ma'rifat to Allah* and *Ma'rifat to the attributes of Allah*, always obeying Allah and abandoning all sin and bad deeds and turning away from the delights of the world and lust and appearing karomah in his hand as a glory from his god and as a perfect sign of "*muthaba'ah*" to the Messenger of Allah.

3. Manaqib Tradition of Banjar People

According to an interview with Guru Saiful (one of the religious instructors of the West Kapuas KUA), the tradition of reading manaqib has existed since he was a child, and even became his practice when he was still boarding at the pesantren of K.H Asmuni (Guru Danau). The manaqib that was often read at that time was the Manaqib of Sheikh Abdul Qadir al- Jailani, Sheikh Samman al-Madani, and the manaqib of Siti Khadijah.

This tradition was popularized in South Kalimantan by Sheikh Muhammad Arsyad al-Banjari, who was the khalifah of his teacher, Sheikh Samman al-Madani. This manaqib tradition entered the Mandomai area, West Kapuas sub-district, which is a Dayak tribe, through trade routes. The traders came from the Kuin area of Banjarmasin.

The time of recitation of manaqib is often held during the haulan of each of these scholars. For example, the recitation of the manaqib of Sheikh Samman al-Madani is often in the month of Dhulhijjah, the recitation of the manaqib of Siti Khadijah on the 11th of Ramadan, which is the date of her death. But in the Fardu Kifayah assembly in Mandomai village, the recitation of the manaqib of Siti Khadijah is held once a month on every 10th or 11th day of the Hijri month.

The object of study of this manaqib is the content of the manaqib and also examines the opinions of the scholars regarding the content of the manaqib. In general, the scholars accept the content of Sheikh Samman's manaqib treatise, which is also a justification for the public's belief in the content of the manaqib. There are three opinions of the Ulama, namely:

1. Sheikh Muhammad Samman is a saint of Allah, so tawassul to Sheikh Samman is essentially direct to Allah.
2. The content of the manakib, which states that visiting the Prophet's grave without asking permission from Sheikh Samman, the pilgrimage is in vain and lacks manners, is accepted by the ulama because according to them, Sheikh Samman was the guardian of the Prophet's grave during his lifetime.
3. The content of the manakib that explains that eating Sheikh Samman's food will enter heaven is also acceptable. According to scholars, the statement means that the food is the practices of Sheikh Samman, such as reciting the Quran, sending salutations, reciting istighfar and bertasbih. There are also those who interpret that eating Sheikh Samman's food is to take blessings and open hearts to worship.

In the community of Mandomai Village before the recitation of manaqib, it is usually preceded by the recitation of Surah Yasin, the recitation of *Maulid al-Habshi*, Tahlil, and prayer. There is also a tradition of preparing various kinds of *wadai* at the time of reading manaqib, *wadai*, bitter coffee, sweet coffee, milk, and so on are served in front of the Ustadz or Guru who reads manaqib.

The purpose of the Mandomai community in reading manaqib is various things, one of which is because of a vow. For example "*mun hajat ku kabul (exchanging cars, I read manaqib sheikh samman at home and invite many people)*".

4. Implication of Islamic Law in the Tradition of manaqib Recitation

From the results of interviews with Khodimul Majlis al Ikhlas, he said that the *law of reading manaqib is permissible because what we tell about it is the life journey of pious people, just like the prophet's maulid or isra mi'raj where it tells the history of a person's life journey when he lived which contains a lot of goodness that we follow.*

In a lecture by Buya Yahya, who was asked by one of the congregation about the law of reciting manaqib, he explained that practicing the recitation of manaqib is valid, as long as the manaqib is true, does not exaggerate a karomah let alone a fake karomah, and manaqib is permitted and can even be a cause of goodness for those who practice it.

5. Sunnah values in the Manaqib recitation tradition

Islam is a religion that aims to build human beings who are physically and mentally prosperous and happy in this world and the hereafter. One of the ways of spreading Islam is through the medium of da'wah. In Banjar society, especially in the Mandomai region, the spread of Islam is also through the medium of tradition, such as this manaqib tradition.

Based on research and results from interviews, religious values in Mandomai are of good quality. This is evidenced by the existence of knowledge assemblies, and other religious events, such as *Maulid*, *Tahlilan*, *Isra Mi'raj*, *Haul Commemoration*, and *Manaqib*.

The *manaqib* tradition in Mandomai village has very useful values. These values are

1. Religious Value

The religious value referred to here is that manaqib as an activity that is seen as having benefits for religion and matters related to religion, especially in fostering the character and personality of the community. *Manaqib* is also inseparable from the value of respect for guardians or scholars whose position in religion and society has an important position. As the Prophet Muhammad SAW said which means "The Ulama are the heirs of the Prophet".

2. Social Value

This aspect means that manaqib activities have benefits in terms of society, such as gathering community members. This means that it will foster ukhuwah islamiyah.

CONCLUSIONS

Manaqib is the life history of a famous person. In the Qur'an there are many verses that explain the history of the previous people including the Anbiya, the Apostles, and the Aulia, for example the manaqib of Ashabul Kahfi, the manaqib of Lukmanul Hakim, the manaqib of Asiyah the wife of Fir'aun, and so on.

Wali Allah is a person who is *ma'rifat to Allah* and *Ma'rifat* to the attributes of Allah, always obeying Allah and abandoning all sin and bad deeds and turning away from the delights of the world and lust and visible karomah in his hand as a glory from his god and as a sign of perfect "*muthaba'ah*" to the Messenger of Allah.

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