

## Revisiting Hadith In Kitab Perukunan Melayu Of The Work By Jamal Ad-Din Al-Banjariy

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### ABSTRACT

“*Kitab Perukunan Melayu*” written by Sheikh Jamaluddin Al-Banjari is one of the books that still exists in use since 1315 H / 1897 AD until now, covering the study of the Pillars of Faith ('Aqidah), the Pillars of Islam (Shari'ah), and Akhlaq (Tashawuf). This research discusses the Khazanah Hadith in the archipelago with the focus of the study "Kitab Perukunan Melayu by Sheikh Jamaluddin Al-Banjari in the Study of Authenticity

After a study of the book, it was found that Sheikh Jamaluddin Al-Banjari wanted to convey a message to readers about the rites of Fiqh Ibadah by quoting several categories of Hadith (some are sahih, hasan da'if, and Maudhu') which were used as a basis for legitimizing thinking in his book. As an alternative solution from this research. hopefully later it can contribute to finding the source of the Hadith, finding the completeness of the editorial and its quality, and offering alternative Hadith that are more accurate and meaningful to the Hadith in the book. Then it can find out the relevance of the book to the religious rites of the Tanjung Balai Asahan Madya City which consists of heterogeneous ethnicities and religions.

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## 1. INTRODUCTION

*Din al-Islam is the Way of Life in human life in the world, which has been prescribed by Allah., then taught, exemplified, applied by the Messenger Muhammad., its menu of shari'at*

*is very relevant to the nature of human life, the reality of its benefits can be felt by Muslims and all human beings living on this earth.*

The basic teachings of Dīn al-Islam are; 'Aqīdah, Shari'ah and Akhlāq. The legal basis is; the Qur'an, al-Hadīṣ and al-Ijtihād. The two bases are like a pair of railroad tracks that guide the locomotive and carriages of passengers from one station to the next. Such is the journey of human life from the station of life in this world to the station of life in the hereafter.

Throughout the journey of human life in the world, it always faces dynamics and contemporary problems in Islamic teachings and in Islamic law. So that it takes from among Muslim scholars and intellectuals to do *jihad naqliyah* and 'aqliyah on scientific coredor to provide solutions to these contemporary problems.

The dynamics of life and religion in a pluralistic society (heterogeneous ethnicity and religion), of course, are guided by a book that contains a collection of religious studies, so that it is easy to learn, understand and practice. As the majority Muslim community of Tanjung Balai Asahan Madya City, using *Kitab Perukunan Melayu (KPM)* includes the basis of Islamic teachings and the basis of Islamic law.

The KPM is a very popular book in the life of the Banjar community in particular and the Malay community in general. For the Banjar community, this book is not only studied, but is the main reference in performing daily worship. So called in the Banjar language; "perukunan" means the basic description of matters required by religion that must be carried out in daily life, including the Pillars of Islam (fiqh), the Pillars of Faith (tawhid), and Akhlaq (tasawwuf).

It was first published by Mathba'ah al-Mishriyah al-Kainah, Mecca, in 1315 AH/1897 CE. It was later published in Singapore in 1318 A.H. After that it was reprinted in Bombay, Thailand, Indonesia and Malaysia until now. Although this book seems simple, it is one of the most popular books among similar books of its time, and is often reprinted. Apart from Indonesia, this book is also studied by Muslims in Malaysia, the Philippines, Vietnam, Cambodia and Myanmar. This made this book so widespread and phenomenal that it was printed repeatedly and used in several countries in Asia and also in the Middle East.

Although this book originated in the city of Banjar, South Kalimantan. But its development and dissemination also reached the island of North Sumatra thanks to the services of Shaykh Abdul Hamid bin Mahmud. His father and grandparents came from Talu, Minangkabau. Abdul Hamid was born in Tanjung Balai Asahan in 1298 AH/1880 AD. Passed away on Thursday, Friday afternoon on 10 Rabiul Akhir 1370 H/18 February 1951 AD. (<http://islamul-haq.blogspot.com/2017/03/biografi-syaikh->

[abdul-hamid-asahan.html](#)) It turns out that his father and grandfather migrated to Tanjung Balai Asahan Madya City and taught it to the local community so that it could be understood and practiced.

The book exists in the coastal land of Tanjung Balai Asahan Madya City until now because it is a reference book for the community starting from Madrasah Ibtidaiyyah (MDTA equivalent), to Majlis Ta'lim in mosques and mushalla discussing 'amaliyah yaumiyyah (daily charity guide).

From 1315 AH/ 1897 AD to 1445 AH/ 2023 AD until now it has reached the age of 126 years, and is still used by the Malay Muslim community, even into the future because it is taught by generations.

As an academic problem, there are many hadith fragments that are used as legitimization of Sheikh Jamaluddin Al-Banjariy's thinking in his book, but the complete sanad and matn are not written. Then the authenticity is not explained, so how the relevance of the book to the worship rites of the Tanjung Balai Asahan Madya City community.

## 2. METHODS

This research focuses on the traditions in the KPM with the Takhrij al-Hadis method of several traditions in the book, then combined with the Living Hadith method and then elaborated holistically.

In conducting religious research, there are five forms of religious symptoms that can be used as research material. As M. Atho' Muhdzar (1998) explains in his book *Pendekatan Dalam Studi Islam: Dalam Teori dan Praktek*, Yogyakarta: Pustaka Pelajar, p. 44), among them;

*(1) Scripture or texts, or sources of teachings and religious symbols. (2) The adherents or leaders or religious leaders, attitudes, behavior and appreciation of the adherents. (3) Rites, institutions and worship, such as prayer, fasting, zakat, hajj, marriage and inheritance. (4) Tools such as mosques, churches, bells, caps, and the like. (5) Religious organizations where religious adherents gather and play a role, such as Nahdhatul Ulama, Muhammadiyah, Persis, Catholic Church, Protestant Church, Shi'ah and others.*

In relation to scripture or texts and or books of teaching sources, the Malay Perukunan Book is also a scripture or text so it is very suitable to be used as an object of research. In it there is a relaiity of the religious teachings of the Coastal Malay community when conducting religious studies and worship rites that tend to refer to the KPM. For the Banjar community, this book is not only studied, but also the main reference in carrying out daily worship rites, including the Pillars of Faith (Tauhid), the Pillars of Islam (Fiqh), and Ihsan or Akhlaq (Tashawuf).

As explained by Machasin in his book ("Islamic Theology: An Introduction" Yogyakarta: Interfidei, 2003, pp. 149-150). that these three components cannot stand alone. Because faith must underlie actions, and actions are not only carried out in accordance with external rules, but must depart from a sense of responsibility as the holder of a mandate from God. Furthermore, the basics of faith are formulated in what is called the Pillars of Faith (pillars of belief), while the basics of external obligations are formulated in the Pillars of Islam (pillars of Islam), and Ihsan is elaborated in behavioral teachings which further develop into akhlaq guidance and tashawuf teachings.

The following are also types and objects of Hadith research that can be brought to the surface, as described by M. Mansyur. Dkk, in the book (Living Quran and Hadith Research Methodology, Yogyakarta: Teras, 2007, p. xiv), among them;

(1)The following are also types and objects of Hadith research that can be brought to the surface, as described by M. Mansyur. Dkk, in the book (Living Quran and Hadith Research Methodology, Yogyakarta: Teras, 2007, p. xiv), among others; (1) Research on authenticity, in this case the question that is often raised is; whether a hadith is considered to be a tradition that really comes from the Prophet Muhammad. or just made by others attributed to the Prophet Muhammad. For this purpose the classical scholars of hadith developed a methodology of hadith research that included sanad criticism and matan criticism. (2) An examination of the meaning of the hadith either thematically or individually. In the process of understanding the text of the hadith, scholars and meticulous scholars usually pay attention to the historical context of the appearance of the hadith under discussion. This historical context is called asbab al-wurud and as a result of this study many books of hadith commentaries have emerged. (3) The study of the traditions (and possibly the understanding of the traditions) that are practiced and institutionalized by the contemporary Muslim community. The form of practices that people claim to be based on certain traditions of the Prophet is currently an interesting phenomenon for hadith scholars.

Then the purpose of this research is formulated with; How is the authenticity of al-hadis in KPM? And how is the relevance of the book to the religion of the Coastal Malay community in Tanjung Balai Asahan Madya City?

So that later in this study found its usefulness by knowing the authenticity of the hadith, and knowing the relevance of the book to the religious rites of the community.

### **3. FINDINGS AND DISCUSSION**

The meaning of the core objects in the KPM can be summarized as follows; (1) When talking about 'aqidah, it covers the world of kalam which aims at how to walk on the correct coreodor of faith, (2) When talking about shari'ah, it covers the world of fiqh which aims at how to perform worship rites properly and correctly, and (3) When

talking about akhlaq, it covers the world of tasawuf or ihsan which aims at how to get closer to Allah ﷻ and interact with humans properly and correctly.

This can be known properly and correctly, through two basic sources, namely the Qur'an and al-Hadith. Although these two things are often juxtaposed as reference materials, in essence they are very different in substance. As Tarmidzi M. Jakfar, in his book (The Authority of Non-Tasyri'iyah Sunnah According to Yusuf al-Qaradhawī, Yogyakarta: Ar-Ruzz Media, 2011, pp. 164-205)...Some of the differences include; (1) The Qur'an is pure revelation of God in total without the intervention of the Prophet ﷺ, while the hadith is partly revelation and partly based on the humanity of the Prophet ﷺ. (2) The Qur'ān, after its revelation, was immediately written down by the Companions, while the Hadīth waited about two centuries later (Muhammad 'Ajaj al-Khātib, Ushul al-Hadis: Principles of Hadith Science, ed. Qodirun Nur and Ahmad Musyafiq, Jakarta: Gaya Media Pratama, 2007, pp. 127-158). (3) The Qur'ān is guaranteed authenticity directly from God, making it immune to change (tahrīf) and forgery. Hadith, on the other hand, is not; it is susceptible to change and forgery, and there is much evidence to show this phenomenon (Muhammad Hasby al-Shiddiqy, History and Introduction to Hadith Science, Semarang: Rizki Putra Library, 2011, pp. 191-197). (4) The Qur'an is transmitted mutawātir from one generation to the next, but the majority of hadith are transmitted ahad and very few are mutawātir.

Talking about the authenticity of the Hadith of the Prophet ﷺ, is closely related to the theory of Naqd as-Sanad wa al-Matn al-Hadis, then the term naqd sanad al-hadis in Ulum al-Hadis is called al-Jarh wa at-Ta'dil. The core object is the people who narrate the hadith or the transmitters of the hadith (Rawi al-Hadis).

As Nur ad-Din al-'Itr explains in his book (Ulum al-Hadis, pp. 65-66) that; the science of rawi al-hadith is divided into two parts, namely;

1. The science that deals with the characteristics of the narrators; that is, the science that deals with the narrators in terms of the acceptance or rejection of the traditions they narrate.

2. The science that deals with the identity of the narrators; that is, the science that examines a number of data that can lead to the knowledge of the state of the narrators in an effort to uncover the veil that covers their identity so that these narrators can be recognized perfectly.

The word al-Jarh in the study of 'Ulum al-Hadis; namely, the clear appearance of a narrator's defects in memorization and accuracy so that his trustworthiness is lost, which will cause the rejection or weakness of the narration submitted. This is explained by Muhammad Ajaj al-Khatib in his book (Usul al-Hadis, 'Ulumuhu wa

Mustalahuh, Beirut: Dar al-Fikr, 1409 AH/1989 AD, p. 260). 260). If the narrator is negatively criticized by other traditionists, the narrator is called majruh.

Furthermore, the word at-Ta'dil in the term 'Ulum al-Hadis is an explanation of the praiseworthy qualities of the narrator so that his trustworthiness is clear, and the history he conveyed is acceptable or maqbul. As explained by Muhammad Ajjaj al-Khatib in his book (Usul al-Hadis, 'Ulumuhu wa Mustalahuh). If the narrator is positively evaluated by other traditionists then he is called mu'addal.

So Nur ad-Din al-'Itr concluded in his book ('Ulum al-Hadis..., p. 84) that 'Ilm al-Jarh wa at-Ta'dil is a "scale" for the narrators of al-hadith. A narrator whose scale is "heavy" is accepted. As for the narrator who is "light" the scales are rejected history. With this knowledge we can find out the narrators whose traditions are acceptable and we can distinguish them from the narrators whose traditions are unacceptable.

Similarly, Muhammad Ajjaj al-Khatib concluded in his book (Usul al-Hadis, p. 266) that 'Ilm al-Jarh wa at-Ta'dil discusses the assessment of hadith narrators, including their trustworthiness, the strength of their memorization, and their accuracy, intelligence and absorption of the meaning of the hadith. The materials that serve as the basis for criticism of the narrators of the hadith are their life history, their behavior, their passions, and their characteristics (Muhammad Abu Royyah, Adwa 'ala as-Sunnah al-Muhammadiyah wa Difa' 'an al-Hadis, Cairo: Dar al-Ma'arif, t.t., p. 331.).

After performing al-Jarh wa at-Ta'dil on the object of the hadith in the KPM, the next step is to relate it to the rules of hadith validity proposed by Imam ash-Shafi'iy in his book (ar-Risalah, manuscript researched and sketched by Ahmad Muhammad Syakir, Cairo: Matabah Daar at-Turas, 1399 AH/ 1979 AD, juz. II, pp. 369-371) that Imam ash-Shafi'iy's statement has been reviewed by later scholars of hadith. Such as (Abu Bakr Ahmad Ibn al-Husayn al-Bayhaqiy in Ma'rifat as-Sunan wa al-Asar), the text was researched and notated by (as-Sayyid Ahmad Saqr [http]: Lajnah Ihya' Ummahat Kutub as-Sunnah al-Majlis al-A'la li Syu'un al-Islamiyyah al-Jumhuriyyat al-'Arabiyyat al-Muttahidah, 1389 AH / 1969 CE, juz. I, pp. 41-44.) as well as (Abu Lubabah Husayn, al-Jarh wa at-Ta'dil, Riyad: Daar al-Liwa', 1399 AH/ 1979 CE, pp. 77-78). A concrete description of the hadith narrations that can be used as proof is given. It is stated that khabar al-khassah (ahad traditions) cannot be used as proof unless they are:

1. It is narrated by narrators who; a) are trustworthy in their religious practices, b) are known to be truthful in conveying news, c) have a good understanding of the hadith being narrated, d) know the changes in the meaning of the hadith when there is a change in its pronunciation, e) are able to narrate the hadith by rote, strictly speaking not narrating the hadith by meaning, f) his memorization, if he narrates by rote, is preserved and his notes, if he narrates through his book,

are preserved; g) if the hadith he narrates is also narrated by another person, the sound of the hadith is not different; and h) he is free from concealing defects (tadlis).

2. The chain of narration is continuous up to the Prophet or it may or may not reach the Prophet.

In the following, M. Syuhudi Ismail has summarized the rules of authenticity of hadith from several books of primeir ulum al-hadis to be compiled in his book (Rules of Authenticity of Hadith Sanad, p. 125), that a hadith will be considered valid if:

1. The sanad is connected,
2. The narrator is fair,
3. The narrator is dabit,
4. Avoidance of syuzuz,
5. Avoidance of 'illat.

So M. Syuhudi Ismail formulated a theory in his book (Hadith Research Methodology, Jakarta: Bulan Bintang, 1992, pp. 76-81) that one of his six theories is the second theory; الجرح مُقَدَّمٌ عَلَى التَّعْدِيلِ (Jarh takes precedence over ta'dil). This is based on the assumption that the person doing the criticizing knows the characteristics of the narrator better. This theory tends to be adopted by the majority of hadith scholars.

Furthermore, Al-Khatib al-Baghdadi in Kitab (al-Kifayah fi 'Ilm ar-Riwayah, Egypt: Matba'ah as-sa'adah, 1972 AD, pp. 206-207) explains that; نَقْدُ الْمَتْنِ الْحَدِيثِ (criticism of the hadith text), a hadith can be said to be valid and acceptable if the matn al-hadith is free from defects and irregularities. As required by the following;

1. Not contrary to common sense,
2. Does not contradict the Quranic law,
3. Does not conflict with al-hadis al-mutawatir,
4. Does not conflict with the practice that has become the consensus of past scholars ('ulama salaf),
5. Does not contradict definite evidence,
6. It does not contradict ahad traditions that are stronger in quality.

The researcher then observed, inventoried, classified, takhrij, and tarjih the fragments of hadith found in the KPM on Salat al-Hadiyyah. As the following excerpt is directly from the KPM on pages 20-21;

إِنَّ سَوَاتِ فَائِدَةَ، دِرْوَايَتِكُنْ دِرْفَدَا نَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِهَوَاسْتِ بَرَسْبَدَا بَلِيُو  
تِيَادِ جَوَا دَاتَغِ أَتَسِ مِيَّتِ يَغِ لِبِهْ كِرَاسِ فِدَا مَالِمِ يَغِ فِرْتَامِ، مَكْ كَسِيَهَانِيلِهْ اَكْنَدِي دَغْنِ

صدقة. مك بارغسياف يغ تياد بيسا برصدقة هندقله بر سمبهغ دوا ركعة دغن مباح  
تيف-تيف ركعة فاتحة سكالى، دان آية الكرسي سكالى، الهاكم التكاثر سكالى، دان قل  
هو الله احد سفوله كالى.

A search on the topic was then conducted in Kutub at-Tis'ah, but no redaction was found in the Canonical Book of Hadith. Therefore, the researcher sought an alternative by tracing the hadith in the digital book al-Maktabah ash-Syamilah with the keyword "فارحموا موتاكم بالصدقة" Then we found that the discussion was about giving charity for the dead or praying two raka'ats for the dead, as in the book Nuzhah al-Majalis wa Muntakhob an-Nafais written by as-Safuri (Cairo: al-Maktab al-Thaqafy, 2004, p. 80), as in the following excerpt;

"There is no greater punishment for the dead than the first night of death, so pity him by giving charity, if you are unable, then pray two rak'ahs. In each rak'ah recite al-Fatihah, Ayat al-Kursi, al-Hakumuttakasur, Qulhuwallahu Ahad 11 times, then pray: O Allah, I have performed this prayer, and You know best what I mean. Send the reward to the grave of so-and-so bin so-and-so. Allah will undoubtedly send at that very moment a thousand angels, with each angel a light and a gift that will comfort them with him in the grave until the trumpet is blown. And Allah will grant to the one who performs this prayer as many virtues as the number of sunrises, and Allah will raise him forty thousand degrees, forty thousand Hajjs and Umrahs, and build for him a thousand cities in Paradise, and give him the reward of a thousand martyrs, and dress him in a thousand childbirths". The author of the book says: "This is a very great benefit that every Muslim should do at every death".

It is also found in Kitab al-Mukhtar wa Mutali' al-Anwr, which is not a canonical book of Hadith, as follows;

"Shaykh Nashr al-Muqaddasiy Mukibbah and al-Mawardiy Qubbah and al-Bayan Khaimah said that the first time it was done was for Fatimah bint the Prophet, Ibn Hayyan said that it was first done for Zainab bint Jahsh Umm al-Mukminin Ra, and it was also said that it was done for Zainab bint the Prophet. As for the Sadaqah and Salat al-Hadiyyah for the deceased, as concluded in Sharh al-Muhazzab, it is Batil Ghairu Ma'ruf, there is no clear evidence for it. But 'Abdullah al-Majniy, the companion of ash-Shafi'iy, said that it is done when the deceased has been buried."

According to the researcher's analysis, the wording of the hadith that is specific to the hadiyah prayer does not exist, and is not found significantly. As a researcher's hypothesis in this case is that it is not a hadith, but like a history and saga that it was



done to so-and-so bin so-and-so. It was never done by the Prophet during his lifetime and also never witnessed by the Companions.

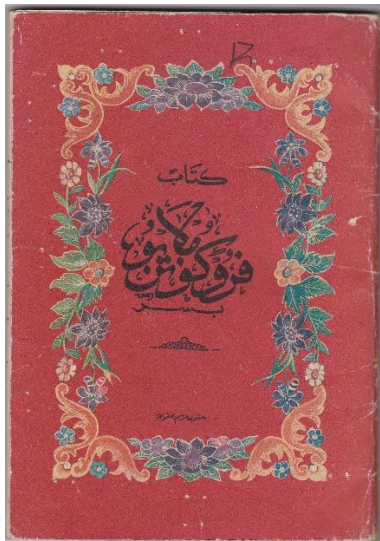
However, its implementation in the community is very significant. As has been witnessed and experienced directly by researchers in the Tanjung Balai Asahan community, when a resident dies, the heirs are assisted by the Elders (elders/religious leaders) to take care of fardu kifayah and coordinate the procedures for the hadiyah prayer.

Then they select, determine and appoint the ta'jiah congregation and write the names of those present on the side of the envelope that has been filled with money according to the ability of the heirs. In general, the average amount is between Rp. 5,000.00 and Rp. 10,000.00, and some are even larger than that. Then it is handed over to the person in question with the hope of carrying it out after the janazah is buried. As taught in the book that the implementation of hadiyah prayers will provide rewards and grave favors for the janazah in the barzakh until the second day of resurrection.

While the person who is asked to perform the hadiyah prayer will also get as many virtues as the number of sunrises, and Allah raises him 40 thousand degrees, 40 thousand Hajj and Umrah and builds for him a thousand cities in heaven and is given the reward of a thousand martyrs and is dressed in a thousand childbirth. Such is the description and explanation of Sheikh Jamaluddin in his book which is motivational with special and extraordinary rewards.

But ironically, it is not supported by authentic evidence. Therefore, in academic ethics, it does not meet the standard of proof in doing charity. However, the reality is that the majority of people believe in the author's scientific authority about the specialty of the reward so that people still practice it on every family member who dies.

Here is an image of the Malay Book of Perukunan;



(a) Front Light Display

فہرست	
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۱۴	رضکن استنشاء
۱۵	فرض منداحی جنب
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۱۷	نہج مہملکن ایرسہبہ
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۲۶	نہج سہبہ فرض جمعہ
۲۷	نہج سہبہ فرض جمعہ
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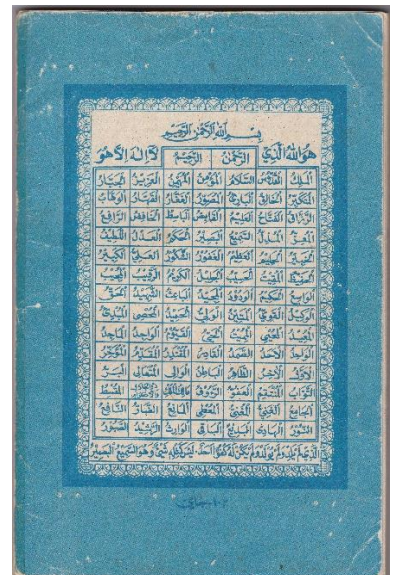
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#### 4. CONCLUSION

The scientific authority of Sheikh Jamaluddin al-Banjari, it seems no doubt, because he studied and obtained his knowledge directly from the guidance of his parents (Sheikh Muhamad Arsyad al-Banjari). He was also nicknamed "Surgi Mufti" or "Sacred Leader", born in the village area in Pagar, Astambul, Martapura around 1780 AD / 1194 H. Then he died on Saturday, at 3:00 p.m. before Asr prayers in Sungai Jingah Banjar city which is now Banjarmasin, South Kalimantan coinciding with the year 1817 AD / 8 Muharram 1348 H. Surgi Mufti was buried in the Ku'bah which he built long before he died. This Ku'bah was used as a place for his students to study.

As a result of the analysis, the Kitab Perukunan Melayu was published in 1897 AD. Known as the work of Sheikh Jamaluddin bin Sheikh Muhammad Arshad al-Banjari. It contains fundamental issues about Islam, such as theology including the Pillars of Faith, sharia including the Pillars of Islam, and social ethics including Akhlaq and Tashawuf. This study covers the treasures of hadith in the archipelago from the aspect of the authenticity of the hadith contained in the book. In other words, the quality of the traditions contained in this book tends to be insignificant in terms of authenticity, while their use in the community as guidelines in worship rites is very significant in its implementation.

Regarding the topic of the chapter in the table of contents about praying hadiyah, it is not mentioned directly, it is only included by the KPM organizer in the chapter of the Mayyit Prayers on page 18, while the sub-chapter of praying hadiyah is on page 20.

*The Hadith or the wording about praying for the dead is not found in the canonical book of Hadith, so it cannot be used as legitimizing evidence in academic ethics and worship. However, other verses and traditions state that praying for the dead is permissible, praying for the dead is permissible, and giving charity to the dead is permissible.*

The traditions contained in the book are traditions that are relevant to the chapter and topic of discussion in theory and practice in everyday life, in line with the author's aim of instilling religious doctrine to readers and their future generations so that they can implement theology properly and correctly in accordance with the Pillars of Faith ('Aqidah or Tawhid), then implement good and correct acts of worship in accordance with the Pillars of Islam (Shari'ah or Fiqh), then behave and interact with fellow humans and other creatures to get closer to Allah SWT properly and correctly in accordance with Akhlaq (Ihsan or Tasawuf).

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