



PRACTICAL INTERPRETATION IN BANJAR: A STUDY OF THE BOOK SENJATA MU'MIN BY HUSIN QUDRI

Abstract. This study examines the Islamic's phenomenon acculturation and local beliefs among the Banjar people. Although Islam entered through political channels and was accepted collectively, the animistic and dynamic traditions of their ancestors remain strong. This situation prompted scholars of the past to Islamize these traditions, especially those influenced by Hinduism-Buddhism. The objective of this research's to analyze the background, methodology, and systematic writing of the *Sanjata Mukmin* tafsir book by Husin Qudri. This study is a literature review with sociology as the main approach in the data presentation process. After reviewing the existing literature, this research identified two main findings. First, this book was written as Husin Qudri's effort to Islamize the conservative views of the Banjar community, who still believe in the power of spirits and objects as sources of salvation. Second, the book is divided into 72 interconnected discussions, using the *bil-matsur* method of interpretation. It's evident in Husin Qudri's frequent quotations of the Prophet's hadiths that are relevant to the talks he presents. Finally, this research is essential because, in addition to enriching the intellectual heritage of Islamic interpretation, it also provides insights into Nusantara interpretation books that are rarely exposed to the general public.

Keywords: Senjata Mukmin's Kitab; Culture; Interpretation; Tafsir Studies

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How to cite this**article:**

Hidayah, Falakul.,
Abror, Indal. (2025).

Practical
interpretation in
Banjar:

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Al-Imtaz:
*Jurnal Keilmuan
Ushuluddin*, 2 (2),

112-134

Abstrak. Penelitian ini mengkaji fenomena akulturasi Islam dan keyakinan lokal di kalangan masyarakat Banjar. Meskipun Islam masuk melalui jalur politik dan diterima secara kolektif, tradisi animisme dan dinamisme nenek moyang mereka tetap kuat. Situasi ini mendorong para cendekiawan masa lalu untuk mengislamkan tradisi-tradisi tersebut, terutama yang terpengaruh oleh Hinduisme-Buddhisme. Tujuan penelitian ini adalah menganalisis latar belakang, metodologi, dan penulisan sistematis buku tafsir Sanjata Mukmin karya Husin Qudri. Penelitian ini merupakan tinjauan literatur dengan pendekatan sosiologi sebagai metode utama dalam proses penyajian data. Setelah meninjau literatur yang ada, penelitian ini mengidentifikasi dua temuan utama. Pertama, buku ini ditulis sebagai upaya Husin Qudri untuk mengislamkan pandangan konservatif masyarakat Banjar, yang masih percaya pada kekuatan roh dan benda-benda sebagai sumber keselamatan. Kedua, buku ini dibagi menjadi 72 pembahasan yang saling terhubung, menggunakan metode tafsir bilm'a'tsur. Hal ini terlihat dari kutipan-kutipan hadis Nabi yang sering digunakan Husin Qudri dalam pembahasan yang dia sajikan. Terakhir, penelitian ini penting karena, selain memperkaya warisan intelektual tafsir Islam, juga memberikan wawasan tentang buku-buku tafsir Nusantara yang jarang terpapar kepada masyarakat umum.

Kata Kunci: Kitab Senjata Mukmin; Budaya; Penafsiran; Studi Tafsir.



INTRODUCTION

The Banjar tribe is the largest tribe that lives on the island of Kalimantan, especially in South Kalimantan. Historically, the Banjar tribe in the pre-Islamic era adhered to an ancestral belief system. They still adhere to animist teachings in the form of worship of ancestral spirits and their relationship with spirits. They believe they can protect themselves and their families from various dangerous threats (Nadhiroh, 2019). This can be justified because the Banjar still lives around rivers, namely the Martapura River tribe and the Negara River, which are claimed to be the residences of spirits. Research on these conditions continues to influence community beliefs, and they have become a local culture.

The beliefs of the Banjar people have become an inherent culture and have given birth to a diversity of beliefs originating from Islam. These beliefs are associated with structures in ancient times, namely the sultanate era, or related to the *bubuhan* system, namely if understood in a meaningful way, which means “they” with a different meaning, meaning something “supernatural”. The Banjar people believe that in the world, there is a relatively two-aspect existence in the sense that entities in the real world stand with something else in the supernatural world (Hadi, 2015). Beliefs related to the community's interpretation of the natural environment around them, for example, a photo of a charismatic teacher displayed on the walls of houses and stalls has become one of the symbols of the beliefs of the surrounding community to this day (M. I. Noor, 2011).

In the interpretation and assumption of society, that the photos of teachers or charismatic scholars, such as the photos of the group of teachers, Datu Kelampaian, which have become an etymology on the walls of houses or stalls, have become one of the beliefs of each person, namely simply seeking blessings from teachers who are trusted with their charisma, then

tawasul is believed to be an intermediary, a path, a cause that brings oneself closer to something (Algie Hadiyah Rahman, “Belief in Displaying Photos of Charismatic Teachers,” 6 January 2025). So Tawasul is something that brings oneself closer to Allah SWT according to His command, through an intermediary that is believed and trusted by the Indonesian people, especially the Banjar people, with the etymology of photos of teachers, so that they always remember. Besides the blessings from the saints with their charisma, the Banjar people believe that photos of charismatic teachers are guards from danger (Siti Kamaliah, “Belief in Displaying Photos of Charismatic Teachers,” 6 January 2025). However, on the one hand, all that has been mentioned is a suggestion, namely always to remember the saints, or to become a means of encouragement with the knowledge they possess, their perseverance, their wisdom, and to be role models (M. Saiful Khair, “Belief in Displaying Photos of Charismatic Teachers,” 6 January 2025).

Judging from several beliefs, before embracing Islam, the community still followed the teachings of Buddhism and Hinduism, and Islam or other religions did not completely replace local religions. However, the influence of the Islamic figure at that time, namely Sheikh Muhammad Arsyad al-Banjari (Datu Kelampayan), initially, the local community used self-protection with mystical objects as a guide, which was gradually replaced by the recitation of the Qur'anic verses, of course, which were believed to have the same function for self-protection. Thus, the indigenization after Sheikh Arsyad al-Banjari was continued by his descendants until it reached H. Husin Qadri, through his book, namely “*Sanjata Mu'min*”. Since Islam entered the Land of Banjar, many readings were passed down orally, and there were not many historical remains in written form.

In his book, Sheikh Husin explains the benefits and virtues of each recitation, which function like weapons for defense, protection, and self-defense against danger and threats. Interestingly, the book facilitates its



application by the local community. It is because it does not use Arabic, unlike other books, but instead uses a language that is easy to understand. The book is part of the indigenization of Islam after Sheikh Arsyad and the activities of understanding or reception carried out by the *Urang Banjar* (people who live or reside in the area) of the verses of the Qur'an. This paper is a critical study of the lay interpretation book that originated in the Banjar region, known as the Book of Weapons of Believers by Sheikh Husin Qudri. This research will include a study of the methodological background and systematics of the book's compilation.

In Wardatun Nadhiroh's research entitled "Kitab Sanjata Mu'min: A Form of Lay Interpretation in the Land of Banjar," explaining the role of the *Sanjata Mu'min* book in the traditions and culture of the Banjar people, as the book is claimed to be a heritage that has developed in the land of Banjar (Nadhiroh, 2018). In contrast to the research of M. Adriani Yulizar and Hamidi Ilhami with the title "Description of the Book of Weapons of Believers and Prayer Treatise", it describes the description of the manuscripts by K.H. Husin Qadri and K.H. Djafar Sabran, which were widely read by the Banjar people at that time, with a philological approach. Seeing that previous manuscripts are starting to become extinct, the level of public understanding of Arabic works may be minimal, so that mastery of scripts and language becomes very significant (Adriani Yulizar, 2014). From these two studies, the author has not found an explanation of the author's intention for writing the book. This study attempts to show how the knowledge and sanad of Husin Qudri, until the emergence of the work, namely the book of Sanjata Mu'min, developed in the culture of Banjar society.

Based on the above background, the issues that will be raised concern the Banjar community and the origins of Syeikh Husin in his work *Kitab Sanjata Mukmin*, focusing on the historical and methodological aspects

of the interpretation applied, as well as the understanding of the Banjar community, which is still strongly influenced by local beliefs. This study employs a qualitative descriptive approach, as used to understand the meaning of each piece of data and to comprehend social interactions within the Banjar community's perceptions. The data collection technique used is library research, with primary data serving as the main source of the research object, namely the *Sanjata Mukmin* text. Secondary data, used as supporting data in the analysis, includes books, journals, and internet sources. The method employed is descriptive analysis, which involves tracing data to identify and present information about the Kitab *Senjata Mukmin*.

RESULT AND DISCUSSION

A. Getting to know K.H Husin Qodri (1909-1327) and His Works

K.H. Husin Qudri bin Mufti K.H. Ahmad Zaini bin K.H. Abdurrahman al-Banjari was born on the 17th of Ramadan 1327 H/1906 CE to a pious mother named Hj. Sanah, the daughter of Ni Angah, the daughter of Hamidah binti Mufti Jamaluddin. According to the family lineage, K.H. Husin Qudri traces his ancestry back to the great scholar of Kalimantan, Syekh Muhammad Arsyad al-Banjari. He is one of the Banjar scholars, hailing from the village of Tunggal Irang, Martapura, South Kalimantan (Team MUI Kalsel, 2018). Husin Qudri is the fifth-generation descendant of Syekh Arsyad al-Banjari, who was a scholar and lived during the latter half of the 2nd century.

His education was unlike that of most other children, who attended formal or non-formal schools. He acquired knowledge directly from his father and grandfather, as his lineage on both his father's and mother's sides traces back to renowned scholars. His father, H. Ahmad Zaini, was the son of H. Abdurrahman (Guru Adu Tunggul Irang) bin K.H. Zainuddin al-Banjari (Hamidi Ilhami, 2014). In addition to his family



background as a scholar, Husin Qadri's scholarly authority was also shaped by his educational background. His teachers were influential and respected scholars. Among them were K.H. Said Wali al-Banjari and K.H. Kasyful Anwar al-Banjari in the Malay village of Martapura, where he studied Wafaq specifically under K.H. Zainal Ilmi in the inner village of Martapura (Rahmadi, 2010). One of his students who later became very famous and a charismatic scholar was K.H. Muhammad Zaini Abdul Ghani (the teacher of Sekumpul), from Sekumpul, Martapura, South Kalimantan, who had thousands of followers (Rahmadi, 2012).

After many years of dedicated service in spreading the teachings of Islam, upholding Islamic law, and selflessly serving the community, he finally passed away on Friday, the 27th of Jumadil Awwal 1387 H. he passed away to answer the call of his Creator. His body was buried in Kampung Tunggal Irang Martapura, alongside his father and grandfather, and his grave is located directly in front of his own home (Team MUI Kalsel, 2018). His grave is known as the Kubah Wali Lima, a family grave in Tunggal Irang Martapura, South Kalimantan. During his lifetime, he was actively involved in guiding and nurturing the community through religious teachings and education. Husin Qadri spent his free time writing. Some of his works that are still cherished by Muslims today include Senjata Mu'min, Nurul Hikmah, Kumpulan Khutbah, and Manasik Haji dan Umrah. It is through these works that the community widely recognizes him.

B. Historical Culture of the Banjar People

The Banjar tribe is one of the largest tribes inhabiting and settling in the southern part of Kalimantan Island. The people of this tribe are better known by the term “Urang Banjar” and the tribe that settles along

the coast of South Kalimantan. In the pre-Islamic era, most of the Banjar people lived around rivers and swamp areas, with the two main rivers being the Martapura River and the Negara River. One important aspect of the pre-Islamic period is that the urang Banjar followed a belief system rooted in their ancestral traditions. Historical records mention the Negaradipa Kingdom, where Empu Jatmika constructed the Agung Temple and the Laras Temple, indicating a Shivaite belief system (M. Suriansyah Ideham, 2015).

As far as the history of the Banjar people can be traced, many still adhere to animism in the form of ancestor worship and their relationship with invisible beings, which serves as a form of self-protection from dangers and threats (Alfani Daud 2000). It can be understood given that they live near rivers and swamps, which are believed to be the dwelling places of spirits, and small rivers are seen as pathways to the supernatural realm. This situation appears to influence the beliefs of the Banjar people to this day, even though they have adopted a new faith, Islam (J. J. Ras, 1990).

Islam in South Kalimantan is recounted through Hikajat Bandjar, beginning with the emergence of a leadership crisis at the end of the Hindu kingdom of Daha. The will given by Maharaja Sukarama to Patih Aria Tarenggana stated that upon his death, his grandson, Raden Samudera, would be his successor. Thus, Raden Samudra became the maharaja through discussions among all the kingdom's patih. However, a conflict arose between his uncle and a war broke out, sparking a dispute between the Kingdom of Daha and Banjarmasin. Efforts were made to resolve the conflict, which led to warfare. Raden Samudera, upon the advice of Patih Masih, sought assistance from the Islamic Kingdom of Demak (Buseri, 2012).



The Sultan of Demak, who was known for Islam, which had developed earlier in Demak, and had a vast army, finally agreed to the deal offered by the Sultan of Demak, which was that the Sultan of Demak would help Raden Samudra on the condition that if he won, Raden Samudra would convert to Islam. It is said that the end of the conflict between Raden Samudra and Prince Tumenggung occurred in an incident on a telangkasan boat, where Prince Tumenggung surrendered his throne to Raden Samudra. Raden Samudra established the capital of the kingdom in Banjarmasin. He was then converted to Islam by a Penghulu from Demak. Moreover, by an Arab, he was given the name Sultan Suriansyah. The kingdom established by Sultan Suriansyah, with its capital in Banjarmasin (Kuin), was later moved to Martapura by the fourth Sultan of Banjar (Sultan Mustainullah) in 1612 (Y. Noor, 2012).

Thus, the Islamic sultanate was established and continued by the descendants of Raden Samudra until it developed and became crowded with immigrants. Arab traders from the 16th to 17th centuries CE, following the establishment of the Banjar Sultanate under Muslim leadership, began arriving in this region. Besides engaging in trade for spices, they also undertook the important mission of spreading the Islamic faith (Zulfa Jamalie, 2022). The development and spread of Islam in South Kalimantan were significant, as evidenced by population statistics, with around 97% of the population embracing Islam, predominantly the urang Banjar. However, it is stated that the Banjar is one of the ethnic groups in Indonesia whose identity is defined by their religion, “religion is ethnicity and ethnicity is religion” (Ahyat, 2012).

Thus, it is said that “religion is ethnicity and ethnicity is religion.” However, the Banjar people are fanatical in practicing Islam. They also have local mystical beliefs, such as bagampiran (in their belief system,

these are supernatural friends and guardians) (Alfani Daud, 2000), as well as using amulets and wafak to protect themselves from danger and threats, given that the urang Banjar live along rivers and swamps known for their spirits. The Banjar community follows Islam, but it remains deeply rooted in local culture tied to ancestral beliefs. These beliefs blend with primitive, hereditary traditions and pre-Islamic influences such as animism and dynamism, which eventually came under the influence of Buddhism and Hinduism.

The influence that upholds local culture is that the urang Banjar are believed to be devout Muslims. However, in their devotion, there are elements of belief and religiosity that are not found in Islamic references but originate from the local culture. Beliefs about “spirits”, “spiritual companions”, birth ceremonies, beliefs about the magical properties of objects, death ceremonies, as well as beliefs about “auspicious days” and “unlucky days.” Therefore, when discussing the religious diversity of the urang Banjar, two aspects deserve attention: the aspect of belief (religion) and the aspect of local culture.

The beliefs held by the urang Banjar fall into three categories, the first of which is based on Islamic teachings. The content of this belief is reflected in the six pillars of faith, with an emphasis on belief in angels as creatures of God with specific functions and the existence of life after death or after the destruction of the universe. In addition to humans and angels, jinn and demons or devils are also included in this belief system. Jinn, like humans, are the target of Islamic proselytization, so some of them are Muslim, and the Banjar people call them Muslim jinn, while others are non-Muslim jinn. Second, beliefs related to the structure of Banjar society in ancient times, such as bubuhan the belief system that gave rise to the view that the urang Banjar could trace their lineage back to figures from ancient times. These figures can take the form of someone



who lived in the past, five to seven generations ago; a government official; someone who was “friends” with dragons, tigers, or crocodiles, or even supposedly transformed into them; someone who was “friends” with supernatural beings or jinn; or a prominent scholar who was assisted by a muwakkal during his lifetime (Alfani Daud, 2000). Lastly, the third belief is related to the community’s interpretation of the surrounding environment. This third belief is not significantly different from the second belief, as it involves deifying supernatural beings that function to maintain cosmic balance and preserve customs (Arni, 2017). Thus, in addition to angels (jinn, devils, demons), which originate from Islamic teachings, the urang Banjar also believe in other supernatural beings, which are either transformed humans or inherently supernatural beings. These supernatural beings are the supernatural ancestors of deceased Banjar kings or the ancestors of certain clans who withdrew and disappeared to a specific region, commonly referred to as datu (Rahmadi, 2022).

Beliefs from the culture that have become commonplace among the urang Banjar include objects and places of refuge that use a system believed to protect against disturbances from supernatural beings and so on, in the form of objects, including animals or plants, and specific readings that the urang Banjar believe to have special powers or uses (Arni, 2016). This phenomenon is understood by every community. Prayer activities, although directed toward Allah and only He can grant them, are believed by the urang Banjar to be more effective when recited by a pious person, followed by a prayer of need, which is believed to be granted. Why is this so? Because it is said that the prayers of a pious person are beneficial, and since the arrival of Islam until now, the role of the spiritual teacher has taken on the role of the pious person. It is mentioned that the

tuan guru in Banjar serves as a place for the community to consult on spiritual healing, physical healing, or mental disturbances (Makmur, 2012).

Based on the above, the religious behavior of the urang Banjar, who are said to be religious, cannot be separated from the beliefs of their ancestors that have been passed down from generation to generation. The indigenization of Islam has made religion and culture not mutually exclusive, but rather manifested in a pattern of religious reasoning that no longer takes its authentic form from religion and seeks to bridge the gap that has separated religion and culture.

C. Systematics of the Book of Sanjata Muk'min from Origins to Interpretation

1. The Origins of the Book Sanjata Mu'min in Banjar Culture

As explained above, Banjar culture developed within Islam and among the urang Banjar, something that cannot be separated from the belief system of the Banjar people themselves, who strongly believe in the existence of the supernatural, overlapping with the existing dimension so that their daily lives must be maintained in order to create security and peace in their neighborhood. In the context of "neighborly coexistence", this means living alongside one another without conflict, which could lead to disharmony.

Before the arrival of Islam, the Banjar people relied heavily on magical objects to provide a sense of security and peace of mind. It was based on the pre-Islamic belief that supernatural forces ruled the world. In Banjar animism and dynamism, these supernatural forces are the work of spirits, which are considered good or evil because they are believed to influence human daily life, the possession of magical objects, such as wasi tuha, amulets, swords, and others, were highly



trusted to ward off evil or to send evil forces to others (Tim Peneliti Fakultas Syari'ah 1999).

After Islam arrived, dependence on these objects began to decline, but did not disappear. In practice, particular objects are still used, but in a different form than before, such as wafak, with verses from the Qur'an written on parts of the objects. However, the *urang* Banjar did not abandon the traditions that had been passed down from generation to generation.

The Book of *Sanjata Mu'min*, compiled by Husin Qudri, is one of the documents of the *urang* Banjar's tradition of reciting prayers. It contains various verses from the Qur'an and prayers. Interestingly, this book was once referred to as a popular commentary (*tafsir awam*). Therefore, Sheikh Husin came and brought teachings that had existed for a long time but remained in the same state, meaning that only specific individuals among the Banjar people were interested in reading commentaries or listening to lengthy explanations. This phenomenon persists today. The *urang* Banjar are primarily interested in fiqh studies, generally focusing on the legal rulings of this and that, but they only use the legal rulings within fiqh itself.

This context prompted Sheikh Husin to write the Book of *Sanjata Mu'min*, observing that at that time, society tended to follow teachings that were considered correct and easy to understand, the impact of past teachings that still lingered, or an environment that was perceived as dangerous. It is what motivated Sheikh Husin to write his book, creating a set of practices that are direct, concise, and clear, referencing the Quran and Hadith (Ainah, 2014). Thus, the practice that emerges becomes an applied interpretation (*tafsir amali*) of the

Qur'an, and the Qur'an becomes a living value in society, communicated through objective dialogue in the field (Fatah, 2021).

Returning to the local culture of Banjar from pre-Islamic times to the present, which still holds fast to the culture of its ancestors, although not necessarily worshipping them as in the past. The Kitab *Sanjata Mu'min* has become one of the guiding principles for the Banjar people, and this book attempts to bridge the gap between culture and Islam.

In the introduction to the book, it is stated, “*This treatise is called Sanjata Mu'min, which contains verses of great virtue, important practices to be performed, prayers and words that have been proven effective, and names that contain great benefits and are important to be practiced in the present day by Muslim men and women*” (Husin Qudri, 1960). The introduction of the book explains as follows:



Image 1. Muqoddah kitab

2. Methodology and Characteristics of the Book of *Sanjata Mu'min*

The book was written in Arabic Malay so that it could reach readers/users (especially Banjar residents) both inside and outside South Kalimantan. The Indonesian language used in the book does not employ official Indonesian but rather a language influenced by Malay and the local Banjar dialect. For example, the book contains words such as “*akan dia, garing, bermula, pembungkam, tulak, dud?*”. Additionally,



the phrase “*daripadanya*” is frequently encountered, whether placed in the middle or at the end of a sentence, which is incorrect.

In his exposition, Sheikh Husin uses straightforward, clear explanations, short sentences, and concise statements that get right to the point. Why is this so? His writing style is simple, so that the meaning of the verses in the book can be easily understood. Overall, the book is not systematically organized into specific chapters, but rather given titles that are written in larger font and bolded, with lines on the right and left sides of the titles. In total, these sections consist of 72 types (Husin Kudri, 1960).

In addition to its concise explanations and use of different languages and letters, the *Sanjata Mu'min* book is intended as a daily practice, which has become a habit for the *urang* Banjar. The clear instructions on how to recite each section, including when to read it, how many times it should be read, and the benefits and virtues of its recitation, are clearly outlined in the book, making it one of its main strengths. A deeper point in the book is the explanation of *al-Asmā al-Husnā*, which is discussed one by one, along with the benefits or virtues of reading them, considering the Islamic scholarship at that time, which was built on a system of certification and direct learning. Sheikh Husin wrote in his work at the end of the book in the closing section:

“*Saya berikan ijazah (izin mengamalkan) bagi saudara-sudara kaum Muslimin dan Muslimat yang telah memiliki risalah ini untuk mengamalkan isinya. Dan dengan tulisan ini, saya izinkan dan saya berikan ijazahnya kepada mereka dan saya wasiatkan kepada mereka untuk tetap bertaqwa kepada Allah Yang Maha Agung dan jangan lupa doanya untuk saya*” (Husin Qudri, 1960).

It implies that all practices in the book can be practiced by anyone who has the *Sanjata Mu'min* book. Thus, the explanations in the book use simple language so that ordinary people can easily understand the meaning of the verses of the Qur'an that have been written as prayers in the book.

3. Interpretation in the Book of *Sanjata Mu'min*

K.H Husin's thoughts in the book *Sanjata Mu'min* are mentioned as a handy work, especially for the *urang Banjar*, as a guide for structured actions or practices. The book presents various practices, prayers, and verses from the Quran, including healing verses, soothing verses, and practices taught by the Prophet Muhammad. Sheikh Husin also explains the virtues of these practices. As is commonly referred to in his interpretations, which draw upon hadiths and the sayings of the Companions and earlier scholars, these serve as references for explaining the virtues in his work.

The author notes that, as far as Syekh Husin's research in this book is concerned, he does not include footnotes when explaining the meaning of the prayers and verses of the Qur'an in their virtues. However, he directly mentions, for example, in the Two Verses of Poetry Recited on Friday, "*Asy-Syaikh Abdul Wahhab Asy-Sya'rani, may Allah have mercy on him, said: Whoever recites these two verses of poetry five times every Friday will surely die upon the religion of Islam without any doubt*".

اذلي لسن للفردوس ابال * و اقوى على نار الجحيم
فهب يل توبة واغفر نوب * فإنك غافر الذنب
العظيم

Then, in explaining and describing the meaning of *Asmaul Husna* along with an explanation of its recitation, K.H. Husin Qadri said, "It is mentioned in the hadith that Allah Azza wa Jalla has ninety-nine names, and whoever memorizes them will enter paradise",

As for the virtues of *Asmaullah Al-Husna, Ismu ad-Dzat* (*Allah*) means: the one who brings everything into existence from nothingness. Its virtue is that whoever recites it, such as saying "Ya Allah" 5,000 times each day, *insha'Allah*, will bring him provision from every direction. Moreover, whoever recites it 66 times after each obligatory prayer for 66 days, *insha'Allah*, will be granted a great title and abundant goodness among the scholars of the *Alawiyah* and *Sufi*, and it is even better to continue practicing it daily. Furthermore, whoever recites the phrase "Ya Allah Ya Huwa" 1,000 times daily, *insha'Allah*, will be granted perfect certainty. Moreover, whoever recites the phrase "Ya Allah Ya Huwa" on Friday before Friday prayer, in a state of purity from impurities and with a focused heart, 100 times, *insha'Allah*, will have all his requests fulfilled" (Husin Kudri 1960).

Apart from that, in his book, the efficacy of each of His attributes is explained as shown in the following picture:

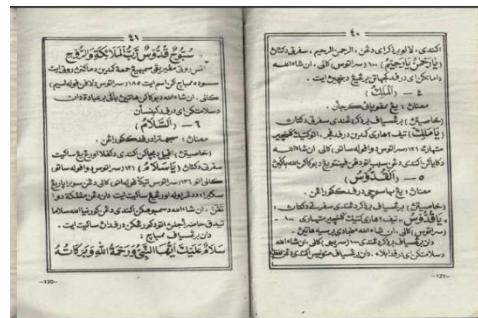


Image 2. Syeh Husin's Interpretation of *Asmaul Husna*

He explained the meaning of *al-Asmā al-Husna* one by one, complete with the benefits of reciting the names a certain number of times each day at a specific time, so that *al-Asmā al-Husna* can be practiced in daily life. See image 2, where he explains (الملك) and so on, complete with how to recite them for practice and their benefits. Thus, the people at that time understood the meaning of Allah's attributes

without needing to open a thick, multi-volume *tafsir* (exegesis) book. For example, one of Allah's attributes explained in the book is: “Whoever is consistent in *dhikr* by reciting (بـاـهـوـاـيـ) every day or after each *prayer* three hundred times (300x) or more, *insha'Allah* will attain wealth, greatness, acceptance, and dignity (authority). Moreover, whoever consistently recites it at the end of the prostration of the *Duba* *prayer* forty times (40x), *insha'Allah* will be granted ease in attaining wealth, dignity, and acceptance before Allah” (Husin Kudri 1960).

An example in the book is the *Qur'an* as *syifa*, or as protection, according to certain conditions grouped in the book mentioned as *ayat al-hifzi*, which contains a collection of verses from several surahs of the *Qur'an*.

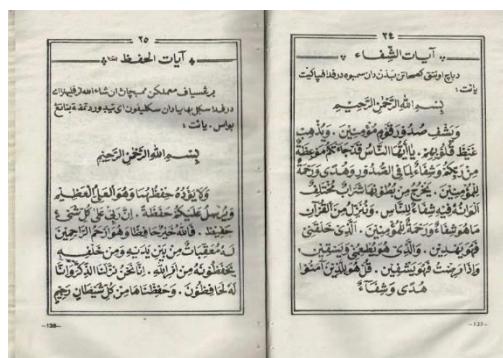


Image 3. *Ayat Al-Hifzi Dan Ayat Syifa'*

The following are the details of the verses of *Hifzi*, as mentioned in the reading above, which consist of several surahs in one reading: Surah al-Baqarah [2]: 255, Al-An'am [6]: 61, Hud [11]: 57, Yusuf [12]: 64, Ar-Ra'd [13]: 11, Al -Hijr [15]: 09 and 17, Al-Anbiya [21]: 32, As-Saffat [37]: 07, Fuṣṣilat [41]: 12, Saba [34]: 21, asy-Syūra [42]: 6, al-Infitār [82]: 10, aT-Tāriq [86]: 4, al-Burūj [85]: 12) (Husin Kudri, 1960 p. 25). In the recitation of the verses of *al-Hifzi*, they serve as protective verses against harm, as swamps, rivers, and forests



surround the Banjar region. The entire verse above contains the meaning of Allah as the One who preserves and protects. However, the verses included in the recitation of the verses of *al-Hifzi* are not taken as a whole, but only as fragments of verses that indicate the derivation of حفظ, which means to protect and preserve (Manzur, 1955).

The above examples are interpretations by Sheikh Husin in the book *Sanjata Mu'min*. In the author's opinion, the concise and straightforward interpretations and explanations outlined in the book *Sanjata Mu'min* Sheikh Husin's efforts to encourage the practice of Allah's commandments by combining existing practices of the time, such as the "thousand dinar verse" and similar practices, are evident. It was done considering that the community was still deeply rooted in local culture and that knowledge was transmitted through oral traditions with limited written documentation. Why is this so? To prevent the *urang* Banjar from overly relying on objects like amulets and the like as forms of self-protection, but instead shift their focus to the practice of Quranic verses or prayers that are indeed accepted in Islam.

In fact, in the book *Sanjata Mu'min*, when discussed in the context of the present day, it has become a growing reception in society, beginning with Sheikh Husin, who wrote a book that was easy to understand in the context of society at that time. Finally, the *urang* Banjar did not just read the verses of the Qur'an, but went on to practice them, even with the beliefs explained above. Therefore, it can be said that the *Sanjata Mu'min* book is a written record of the Banjar people's reception of the Quran from a semantic perspective that is



functional, where this book and its contents are used for specific purposes.

The ever-evolving process of understanding has made this book one of the most influential works of interpretation in Indonesian culture, particularly in the Banjar region, written by Syekh Husin. However, the author concludes that what is referred to as *Tafsir Awam* here is the fact that his work is intended for the general public, ultimately becoming a practical interpretation. Recalling the Banjar tradition, which cannot be easily separated from the *urang* Banjar, who believe in its efficacy because they trust in their ancestors who are always present and other such matters. Thus, within the book *Senjata Mu'min*, one can find the form of 'efficacy believed to be effective' and believed to protect, much like the ancestors of the Banjar people.

CONCLUSION

The Book of *Senjata Mu'min* by Sheikh Husin Qudri from Banjarmasin, who is quite well-known for his popular interpretation of the *urang* Banjar. His book contains explicitly practices, prayers, virtues, and the benefits of reading the Qur'an. There are several conclusions the author found in the book: *First*, the Book of *Senjata Mu'min* is alive and accepted among the Banjar community, serving as a reference for protection or as a guide for daily practices. It is likely that during the writing of the book, Sheikh Husin was trusted by the local community for his knowledge, which was directly sourced from his grandfather, known to the community as Tuan Guru Haji Adu, whose spiritual authority and knowledge made it easy to apply in his preaching.

Secondly, the arrival of Islam in Banjar provided a new "framework" for existing traditions, which can be said to be part of the indigenization of Islam, thus creating Banjar Islam, albeit with its magical nuances. The book

of *Sanjata Mu'min* is, in Banjar culture, a written record of the practices of the Banjar people, written directly to Sheikh Husin and authorized by him for the surrounding community to be passed down through generations, with the hope that it would benefit future descendants.

Third, in his interpretation in the book of *Senjata Mu'min*, which refers to hadiths, the words of the companions, or earlier scholars. There is a shortcoming in that his footnotes do not indicate the sources of his quotations. Furthermore, in his interpretation of the hadith in his book, he does not directly explain, "In this hadith, it is explained about this and that," but instead directly explains the virtues according to the Companions, then concludes and explains the intended meaning of the verses in each sub-chapter.

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