

Local Sufism: The Existence of the Sabuku order in Banjar Society, South Kalimantan, Indonesia

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Abstract

This article aims to reveal the existence of Sabuku order in the land of Banjar, South Kalimantan, Indonesia. Sabuku is one of the variants of Sufism philosophy which has experienced touch with the local culture. Although this understanding is prohibited by the Indonesian Ulema Council, it is still spread today, especially among its followers. Using qualitative methods and data are collected by means of observation, interviews, and documentation studies in a rolling manner like a snowball. The results of the study found that: first, the doctrine of Sabuku order is the same as the teachings of the order that developed in many parts of Indonesia, especially Sumatra. Secondly, Sabuku science although it has been banned for its followers the teaching is a "saving medicine" so it is still firmly held. This study recommends that authorized scholars guide those who are excluded so that social integration is maintained as well as the opportunity to straighten out understanding of the doctrine of the order.

Keywords: Existence, Sabuku, Banjar Community

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I. Introduction

The term "Science of Sabuku" is familiar to the Banjar people, both among scholars, ulema, and the general public. The word "sabuku" in Banjarese, has the meaning of round, whole, and one. In simple terms, Sabuku is the science of one being, namely the form of Allah Ta'ala. This term is given by people who are outside Sabuku science group to followers of the teachings of Sheikh Abulung (Kolis, 2012).

Ilmu Sabuku raises polemics in the social order, especially in the aspect of religion. The Islamic Ulema Council of Hulu Sungai Utara Regency, Kalimantan, (2008) has issued a fatwa on banning this teaching. The reason for the rejection of sabuku science is that there are indications of deviating from the muktabarah Sufism in Indonesia. Ilmu sabuku is closer to the understanding of form, which is the understanding of Sufism which considers the human form of God's form, which according to scholars Ahlussunnah wal Jama'ah is dangerous for the general public. The existence of adherents of sabuku science is not much different from wahdat al-wujud, its emergence has been challenged and hindered both by Sufism and from fuqaha circles, especially those who are not in line with the teachings and concepts of Sufism.

Sabuku science is a practice of Sufism, it existed long before its appearance among Urang Banjar. Previously, there have been figures such as Ibn 'Arabi, i.e. the concept of mortal', baqa' and ittihad by Abû Yazîd al-Bustâmi and hulul by Abu Mansur al-Hallaj, wahdat al-wujûd Ibn 'Arabi, and Insân kâmil by al-Jilli. Sufism has been challenged and hindered by both Sufism and fuqaha believers, especially those that are not in line with the teachings and concepts of Sufism.

Sabuku science comes from the teachings and concepts of Sufism philosophy (Faza, 2019) which deals with the unity and union of servants with God or the unity of God and servants. The concept is often also called

wujûdîyah. Among the Banjars communities, the term Wujûdîyah is not well known, especially among ordinary people, they are more familiar with this teaching with the term Sabuku Science (Mujiburrahman, 2013).

Although this school of Sufism, called Sabuku's science, is forbidden, its existence is still alive for its followers. This understanding developed and emerged in teachers who taught Sabuku Science even though it was stealthily. Adherents of science, the group is adherents of the science of perfection (Faisal, 2009). This claim is in line with that said by Hamfah Fansuri, Shamsuddin al-Sumatrani, and Abdurrauf al-Sinkili who said that the teachings of Sufism they adhered to were the essential tawhid (Abu Bakr Atjeh). Such claims are reasonable because their doctrines are actually embraced also by muktabarrah adherents of Sufism. However, the deviation is seen in the practice of certain individuals and groups only from their followers.

Several researchers have conducted in-depth studies of Sufism in Banjar soil. Ahmadi Isa reviews the thoughts of Sufism Shekh Muḥammad Nafis (Isa, 2001). Bayani Dahlan researched the book of Barincung (Dahlan, 2017). Sahriasyah (2007) examined manuscripts by Banjar scholars that contained the teachings of Sabuku science. Ahmad (2014) examined the book of commentary that contains the teachings of Sabuku book, namely *Awwal al-dîn Makrifat Allâh wa Makrifat al-Rasûl*, *Risâlah Uşûl Baginda Alî*, and *Insân al-Kâmil fî Bayân Allâh*. Rahmadi (2011) examined a manuscript identified as a book of Sabuku science. Sulaiman al-Kumayi (2011) examined the Islamic understanding of *Bubuhan Kumai*. The research is still focused on the study of manuscripts, doctrines, and figures. In contrast to the research presented in this article, the author explores the development of Sabuku science, its attractiveness, and its influence among the Banjar people.

II. Method

This type of research is qualitative research, data collected through observation of religious activities carried out by adherents of Sabuku science. The author is directly involved in this observation activity by witnessing his recitation activities and recording the necessary data. Interviews with teachers, students, and communities around the settlement of teachers and followers of Sabuku using snowball sampling interview techniques (Arikunto, 2010; Sugiyono, 2008). Finally, a documentary study of classical books containing the teachings of Sabuku book. The collected data was analyzed using Miles and Huberman, namely reduced data, display data, and conclusions.

Dominant Sufism figures in Banjar land

In the literature on the development of the history of Sufism in Indonesia, Sufism figures are found who have a relationship with Sufism in the land of Banjar, Kalimantan, Indonesia. Among them, Shekh Aḥmad Shams al-Dîn al-Banjarî, Shekh Muḥammad Nafis bin Idris al-Banjarî, Shekh Muḥammad Arshad al-Banjarî, and Shekh 'Abd al-Ḥâmid Abulung (Akhir, 2011; Firdaus, 2018).

Shekh Aḥmad Shams al-Dîn al-Banjarî is of little-known origin. Historians estimate that Aḥmad Shams al-Dîn al-Banjarî was a Banjar cleric who lived in the capital of the Banjar Kingdom (Martapura). This is reinforced in Banjar history, Aḥmad Shams al-Dîn al-Banjarî is strongly suspected of being the cleric who wrote the book "Nûr Muḥammad" and gifted it to the Queen of Aceh Sulṭanah Seri Ratu Taj al-'Alam Safiat al-Dîn Jihan Berdaulat (Hidayatullah, 2012).

Shekh Muḥammad Nafis bin Ideris bin Husien al-Banjarî obtained his education in Mecca and earned the title of Maulana al-Alamâh al-Fahama al-Murshid ilâ Tariq al- Salâmah (Abdullah, 1980). During his lifetime, Shekh Muḥammad Nafis befriended Shekh Muḥammad Arshad al- Banjarî. Shekh Muḥammad Nafis referred to many Mursyid figures namely Shekh 'Abd Allâh bin Hijâz as- Sarqawî, Shekh Şiddiq bin Abd al-Karîm Saman al-Madanî, Shekh Şiddiq bin Umar Khan, Shekh Abd al-Rahmân bin Abd al-'Azîz al- Maghribî and Shekh Muḥammad bin Aḥmad al-Jauharî (Baihaqi, 2019). *Kitab Al- Dûrr Nafis* is his widely known work among Southeast Asian Muslims (Hadariansyah, 1993).

Furthermore, Shekh Muḥammad Arshad al-Banjarî was born in Martapura in 1710 AD. Shekh Muḥammad Arshad had commendable ethics and showed signs of his intelligence. On that basis, Shekh Muḥammad Arshad was taken care of by Sultan Ḥâmid Allâh (1700-1734) as an adopted son. Muḥammad Arshad was sent to Mecca to deepen his knowledge of Islam, and studied there for 32 years in Mecca and Medina, he died in Martapura in 1812 AD, or 6 Shawal 1227 H (Zarkasyi, 2008). Among his teachers were Shekh 'Abd al-Rahmân al-Faṭanî, Shekh Muḥammad Zain bin Faqih Jalâl al-Dîn Aceh, Shekh Muḥammad 'Aqîb al-Falimbanî, Sheikh 'Aṭaillâh al-Miṣrî, Shekh Muḥammad bin Sulaimân al-Kurdî and Shekh Muḥammad bin 'Abd al-Karîm al-Sammân al-Madanî (Nadzirin,t.t.). After returning home he became a charismatic cleric and a central figure in proselytizing and teaching Islamic studies in the Kalimantan region (Rahmadi, 2010), in addition, he also wrote the books of tawhid, fiqh, and Sufism, among others; *Uşul al-Dîn*, *Tuhfat al-Râghibîn*, *Luqaṭ al- Ajlan*, *Sabîl al-Muhtadîn li al-Tafaqqahu fî Amr al-Dîn* (Sha'ban, 2017). *Kitâb Faraid*, *Kitâb al-Nikâh*, *Qaul al-Mukhtaşar*, *Kanz al-Ma'rifah*, and *Risâlat Faḥ al-Rahmân* (Wafa, 2018).

Finally, Shekh 'Abd al-Ḥâmid Abulung was born in Martapura in 1148 H/1735 AD and died in 1203 H/1788 AD (Syafuruddin, 2017). He brought the concept of wujûdîyyah Sufism to the Banjar area. This teaching

is thought to have influenced the teachings of Abû Yazîd al-Buṣṭamî (874 AD.) Ḥusayn ibn Mansûr al-Hallaj (858-922 AD.) which Hamzah Fansuri and Shams al-Dîn of Sumatra and Shekh Siti Jenar of Java also embraced (Kolis, 2012).

The Core of Sufism Falsafi in banjar land

1. Mortal (fana') and Baqa'

Mortal is the spiritual condition of a Sufi who has become aware of his impermanent essence, experienced destruction, and depends on his existence to something eternal (Allah Swt). Adherents of Sabuku science believe in mortals as a level to eternity (baqa') with god. Therefore, adherents of Sabuku science believe that he does not actually exist (mortal'). This spiritual consciousness is connected to eternity. When the adherent of Sabuku science realizes the absence of his existence, then he is filled by a godhead. Based on interviews obtained from the field, the source explained that the makrifat he often does is to negate the self and maintain the god inside. If the effort is made in earnest then a cosmic consciousness is born within. Therefore, the true follower of Sabuku science in practicing his teachings always has the privilege of morals and futuristic knowledge.

2. Hulul

In the book "Uṣul Bagîndâ 'Alî" it is mentioned that the human body and his passions and his heart and his life and his hearer and his beholder and his tongue and his hands and feet I declare himself for myself and no one else than me and no other I than him (al-Alabî and al-Bârîkîni, 1981). This teaching has an influence from al-Hallaj's upstream. So let this be spoken of to the murshid teacher in order to perfect knowledge and sight of God.

3. Waḥdat al-wujûd

Starting with what is likened to a mirror is our body and which is likened to a mirror of our lives, and what is likened to a mirror is our secret, if you look at life in the mirror then return the view in the mirror to the one who looks at it, this is the meaning of the view of all those who are 'Arif bi Allâh. The view of 'arif bi Allâh is no foam but waves, nothing is famous and choppy but the sea, and nothing become sea but water, then the result of that view is foamed and waves are not willing to bow down in the sea but water i.e. no foam no waves no sea but water.

4. Insân al-Kâmil

Insân kamîl is a perfect human being, this condition can be achieved by the one who has managed to realize all the possibilities and potentials of the godhead that exists in him. It is a form of God's tajalli created in His name as a reflection of His name and nature (Al-Jili, 1975; Mahmud, 2014). Irawan in the book "Insân Kâmil fi Bayân Allâh" mentions that whoever worships a name without meaning is an infidel, whoever worships a meaning without a name is hypocritical, and whoever worships a name and meaning is a shirk. However, whoever leaves the name and meaning is Insân kamîl (Irawan, 1986).

5. Nûr Muḥammad

There are several forms of teachings about Nûr Muḥammad that developed among the Urang Banjars. In the book "Uṣul Bagîndâ 'Alî" it is mentioned that Nûr Muḥammad was something that Allah Swt. first created, citing the dialogue between Ibn Abbas and the Prophet Muhammad Saw (al-Alabî and al-Bârîkîni, 1981). According to 'Abd al-Manâf that Nûr Muḥammad was made first of all things and the nur came from His (Allah). The spirit of the Prophet Muhammad comes from His, which is derived from His knowledge, and Allah made this realm from Nûr Muḥammad (Jahja, 1996).

6. Dignity of seven

One of the lessons taught in the recitation of Sabuku is the dignity lesson of seven. The dignity of the seven is divided in two; the dignity of God and the dignity of servitude. The dignity of God is three: Aḥadiyat, Waḥidah, and Wâhidîyat. According to 'Abd al-Manâf, in his book "Uṣul Bagîndâ 'Alî" the three aforementioned God's dignities are Qadim and azâlî (al-Alabî and al-Bârîkîni, 1981). Furthermore, according to him, the dignity of servitude is divided into 4 realms, namely: the Arwâh realm, the Mithâl realm, the Ajsâm realm, and the Insân realm. The four dignity of nature are Muhammad's reality and are new. However, the four dignities of nature are the shadow of the dignity of God qadim, and azali. The sufi analogy is not to divorce between the shadows and the shadows, and not to move the shadows if they do not move the shadows. It is also impossible to stand in the shadows without those with shadows (al-Alabî and al-Bârîkîni, 1981).

III. Research findings

The Teachings of Sabuku as part of Sufism Philosophy

Based on the data that has been collected in this study, Sabuku science can be identified with Sufism Philosophy. This refers to the core teachings in Sabuku Science not much different from the core teachings of Sufism Philosophy, such as the teachings of fana' and baqa', hulul, waḥdat al-wujûd, insân al-kâmil, Nûr Muḥammad, and dignity seven (martabat tujuh).

Sabuku science is the result of a cultural process between the Sufi tradition in Islam and the tradition of the Banjar people. The teachings of Sufism philosophy developed by Sheikh Abulung received a local touch from the Banjar people. This led to new variations in Sufism philosophy, especially Sufism philosophy in Indonesia. The author categorizes the uniqueness of the teachings of Sabuku science in three indicators, namely the problem of Asma' al-Husna (the 100th Asma Allah), prayer (sholat daim), and hajj (hajj in malakut nature).

Adherents of sabuku science have differences in practicing understanding. The author notes that some adherents of this sabuku science continue to practice Shari'a such as prayer, fasting, and other worship services. For this group, a person who performs prayers and fasting are obliged to know the knowledge of sabuku and learn it from a murshid. It is Sabuku that will bring the person who prays and fasts to the stage of perfection. Some followers of Sabuku science argue that prayer and fasting are done after learning Sabuku knowledge. In fact, they are stuck with the Jabariyah understanding, where they assume that when they pray or do not pray it is all God's will. Finally, a small percentage of adherents of Sabuku no longer carry out prayers and fasting as required, but they do essential prayers and essence fasting (Interview, Azhari, Husnul Hawatim, and Misdar, 2021).

The difference between the Sufism philosophy that developed in the period of Sheikh Ibn 'Arabi and his students with Sabuku knowledge is the tendency of followers of Sabuku science to prioritize nature and ignore sharia. What Imam Al-Ghazali voiced is sharia, order, essence, and makrifat are the unity that should not be separated.

The Uniqueness of Sabuku's Science Teachings

Although Sabuku science is part of Sufism philosophy in some of its teachings it has differences. According to Oman Fathurrahman, Sufism has a distinctive understanding that examines specifically the origin of humans, especially the origin of the rough body (corpse). Likewise, with Sabuku science, the author finds that there are four main points of the teachings of Sabuku science.

a. Origin of the self and knowing the occurrence of the self.

Followers of Sabuku science understand that the origin of human events is Allah Swt. Quoting the opinion of 'Abd al-Manâf in the book of Uşul Bagîndâ 'Alî, as follows: "As for the high not low is Allah, and the right one is not wrong is Allah, and the big one is not small is Allah, and the almost not far away is Allah, and the vast is not broken/narrow is Allah, and that which faces unsightly is God, and the holy is not unclean is God, and the sweet is not bitter is God, and the one without two is God." (al-Alabî and al-Bârîkîni, 1981). Then, a person can have divine qualities in himself through knowing himself, self-aggrandizement, praying for God, not being ignorant and denying everything other than God is life, as quoted below: "Whoever truly knows himself is high and the low... and whosoever condemns God is one who lives without death, and whosoever believes in God is holy without uncleanness, and whosoever is without shirk is sweet without bitterness, and whosoever denies the other is second to none." (al-Alabî and al-Bârîkîni, 1981).

It is also mentioned that to obtain such dignity, several things must be done as mentioned in the book: "Leave your food and drink in the world so that you may eat and drink and God, and leave your seat in the world so that you sit down and God and leave your mind and your love in the world so that you may remember and God and leave your sight in the world so that you may see and God, and leave your hearers in the world that you may hear and Allah, and leave your words in the world that you may speak and Allah and kill yourself in the world so that you may meet God (al-Alabî and al-Bârîkîni, 1981).

It is also explained that it is not perfect for a person to know Allah Ta'ala but to know himself perfectly, and there is no perfect person to know oneself but by knowing the origin and of the one who was first made Allah Ta'ala, namely Nûr Muḥammad. Furthermore, in order to achieve perfection of knowing oneself and perfectly knowing Allah, according to 'Abd al-Manâf, one should have previously known the origin of self-occurrence, and he mentioned a word of the Prophet Muhammad Saw., "Whoever knows himself that he knows his God (al-Alabî and al-Bârîkîni, 1981).

It is mentioned in Uşul Bagîndâ 'Alî, that knowing the self is three things, namely: let know the origin of the self, let it be turned off first rather than die and let it be known of the sirr of Allah in the form of insân if there is no knowledge of such a one it is undoubtedly always in sin (al-Alabî and al-Bârîkîni, 1981).

'Abd al-Manâf, mentions what he regards as the word of Allah Ta'ala: That is to say: No one is power- and no will- and no one knows- and no one lives- and no one hears- and no one sees- and no one speaks, only Allah who is the power of dab who wills and who knows and who lives and who hears and who sees and who speaks and who is one (al-Alabî and al-Bârîkîni, 1981). As for our power and our will and know us and our lives and our listeners and our seers and our words are ephemeral' in the qâiman of God.

b. Asma' al-Ḥusna 100th.

The word asma'un is jama' from the word "ismun" and is interpreted by "names" while the word "husna" is im tafdil from the word "ḥasanatun" which means "good". According to Haderani HN, both words are understood as "the best names for Allah Swt" (Haderani, 2004). Similarly, Zurkani explained that "Asma' al-Ḥusna" is

taken from several verses from the Qur'an which explain that Allah has the best names and through these names, one can know the majesty of Allah and pray by calling for these names (Jahja, 2010).

According to Rachmat Ramadhana, "Asma' al-Ḥusna" is not only used in praying but "Asma' al-Ḥusna" can be used as a *zikir* and *wirid* in conducting introductions, approaches, and encounters with Allah (Al-Banjari, 2013). Furthermore, A. J. Wensinck mentioned that there are several hadith scholars who narrate the words of the Prophet Muhammad Saw about 99 names for Allah, among which are Imam Bukhari, Imam Muslim, Imam At-Turmudhi and Imam Ibn Majah (Wensinck, 1936).

As for the number "Asma' al-Ḥusna" a lot, some say 300 names, 1001 names, 124,000 names, even infinity (Naparin, 2010). Muhammad Bakhit explained that the names of Allah are very many, no one knows exactly the number other than Allah Himself. Muhammad Bakhit categorized these many names into several parts, namely names known only to Allah Swt, names known only to Allah and His prophets, names known only to Allah and His saints, and names known only to Allah Swt. and His saints, and names known to the public (Bakhit, t.t.).

Meanwhile, Achmad Najieh and Achmad Sunarto mentioned the number of "Asma' al-Ḥusna" as 99 names (Najieh and Sunarto, 2010). Imam Al-Tirmidhi detailed the 99 Asma' al-Ḥusna in the hadith he narrated while according to Al-Riḍwani (2009), the number 99 is not detailed in the valid hadith.

In Sabuku lesson, there are not only 99 names, but several names that are considered the 100th "Asma' al-Ḥusna" among the Banjars community. Knowing these names is considered to be the perfection of knowledge and faith so that anyone who can know asthma' then he goes to heaven. To get asthma, one must get it by being administered by the teacher in a sirr at midnight at a predetermined time. The 100th "Asma' al-Ḥusna" that developed among the Bubuhan Sabuku science, among others, was the QS huwa (Al-ikhlas: 1), Anna (QS. An-Nahl: 2), Tik-kullah, Nūr Sari Marang, Nirr, Insan, and Kun Kunung-kunung kumasalah.

Tik-kullah is a dot on the letter ba' (ب) on lafaz basmallah. In Sufism it is understood that all the contents of the previous books are contained in the Qur'an, the entire content of the Qur'an is summed up in the surah al-Fatihah, and subsequently, the content of the surah al-Fatihah is summed up in "بِسْمِ اللَّهِ", and "بِسْمِ اللَّهِ" is knotted in the letter "Ba" (ب), while the essence of the letter "Ba" (ب) lies in its point. The point means Waḥdanīyah, and the point cannot be divided (Al-Kandahlawi, 2011). That point is called Tik-kullah or the point of Allah.

Nūr Sari Marang is one of the many taught as the 100th Asma' al-Ḥusna, among Sabuku science. Nur Sari Marang has abbreviated it to Nūr Samar. "Nūr" means light, while "Samar" (Semar) is one of the shadow puppet figures, one of which is the Banjar shadow puppet. Samar is the incarnation of Sang Hyang Wanang (God) on the surface of the earth or the world (Ahmad, 2014).

Furthermore, the word "Nirr" according to one of teachers of Sabuku Science, is the word taken from the sentence "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" and the word "Nirr" is taken from the interword, al-Rahmân and al-Rahîm. The teacher explained that the words al-Rahmân and al-Rahîm are Allah's asthma, so the 100th asthma is the word between the two asthma words, Nirr (Ahmad, 2014).

Insan, according to some others, the word "انسان" is short for "اناسير انا" which means I am my secret. To followers of Sabuku knowledge, this name is ahead of the name of Allah Himself (Ahmad, 2014). Another reason is stated by 'Abd al-Manâf al-Alabî and 'Abd al-Shukûr al-Bârîkîni that Insân is the name of zahir and Allah is the name of the mind, meaning that Insân is human and actually the man is af'al Allah, and actually, af'al Allah is the nature of God, and actually, the nature of God is the substance of Allah, because af'al Allah is nothing other than the nature of God, and the nature of God is none other than the substance of Allah because the nature of God is not divorced from His substance (al-Alabî and al-Bârîkîni, 1981).

In the book of Insân Kâmil fî Bayân Allâh mentioned the word of Allah Ta'ala in the hadith qudsi Zâhir God in the mind of His servant (Irawan, 1986), The human being is My secret and I am the secret, the Person is My secret and My secret is My nature and My nature is none other than Me and I am none other than him. In other literature, it is mentioned that man is none other than God (Irawan, 1986).

Finally, Kun Kunung-kunung kusoal means a very brilliant beam of light, kusoal is the name of God's realm, if you say that name then you are in the divine realm. As for the one named before the occurrence of heaven and earth, it is what is called Dhat al-Buhty meaning perfect Dzat or "Kun", also called "Lâ ta'ain" or "Ta'ain Dhat". Nūr Muḥammad is likened to a round egg, so begins with "Bism Allâh" and the third is read with "fayakûn" then opens up into heaven and earth. Of all the 100th "Asmâ'al-Ḥusna" by each teacher it is not the same what is taught, so what they teach the students differs from one to another.

Finally, *Kun Kunung-kunung kumasalah* means a very brilliant beam of light, kusoal is the name of God's realm, if you say that name then you are in the divine realm. As for the one named before the occurrence of heaven and earth, it is what is called Dhat al-Buhty meaning perfect Dzat or "Kun", also called "Lâ ta'ain" or "Ta'ain Dhat". Nūr Muḥammad is likened to a round egg, so begins with "Bism Allâh" and the third is read with "fayakûn" and then opens up into heaven and earth. Of all the 100th "Asmâ'al-Ḥusna" by each teacher it is not the same what is taught, so what they teach the students differs from one to another.

c. Prayer.

In Sabuku Science lesson regarding prayer, there are several types of teachings, including Daim prayers, mufrat prayers, dhikr prayers, Friday prayers in Mecca, and prayers in the sky. Some followers of Sabuku Science say that they in their daily lives always pray anytime, anywhere, and anyhow. They call it the Daim prayer. They are no longer limited by the five-time prayer movement but are always in a state of prayer. As for being the basis, they are leaned on QS. al-Ma'arij verse 23. Mufrat prayer is a prayer that is performed only once in a lifetime. According to this group, the prayer command in the Qur'an indicates the phrase "aṣ-ṣalāt" is in the form of "mufrat" or singular, not in the form of a jama' sentence. Thus, they interpret that prayer as only once in a lifetime. Prayer is the same as zikir meaning prayer only by remembering Allah (QS. Ṭāhā/20:14).

Friday prayers in Mecca only occur in the teachers of Sabuku Science. Their murshids were considered guardians of God by their followers. Mursyids have been able to go to many places at the same time, and change places in the blink of an eye. The murshids were able to go anywhere they wanted, including Friday prayers in Mecca. According to the confessions of some informants, followers of sabuku science do not pray Friday but carry out activities such as eating together, gathering, and dangdut, even though when asked they claim to pray Friday prayers in mecca (Interview, Jalal, Mulyadi, and Jamali, 2021). In the karamah tradition of Sufism, indeed folding the earth is an understandable karamah. According to MA, for a guardian of God, the world is like a bowl, so wherever they want to go, to Mashriq (east) or to maghrib (west), can be easily done (Interview, MA, 2021).

Prayers in the sky can only be performed by followers of sabuku who have reached maqam makrifatullah. According to the confession of one of the teachers in this Sabuku of science, it is stated that "I do not pray at home or in the mosque but pray in the sky, so it is higher than you do. I pray every time in the sky, so when I pray, it is common for the windows of my house to open (Interview, MS, 2021). In fact, some Sufis mention that whoever prays under the heavens and on the earth, then the prayer is invalid (Irawan, 1986).

d. Fasting ma'rifat

According to the confessions of the followers of Sabuku's knowledge, a person who is fasting is allowed to eat and drink, then his fast is resumed. This is likened to a traveler who stops to rest, eat and drink and then moves on. For this group what matters is the goal. Those diverse methods will still deliver on purpose.

e. Hajj in the Malakut Realm

According to one of Sabuku teachers, the guardians of God gather and meet every year in Mecca to perform the hajj. According to him, the hajj he performed, unlike most people hajj in the real world, met and hajj in the Malakut realm.

IV. Discussion of Research Results

Banjar land is inhabited by a migrant community commonly referred to as Urang Banjar. Research by experts states that Urang Banjar is a Sumatran Malay community that migrated to Kalimantan (Wahyudin, 2014; Daud, 1997; Noor, 2013). Regarding the Islamic land of Banjar, there are differences of opinion. Some say it was in the 16th century and some say it was in the 13th century. The Banjar people had embraced Islam before the Borneo peninsula underwent a process of Islamization (Basuni, 1986; Ahyat, 2015). Even differences of opinion also occurred over who Islamicized the land of Banjar, between Indian traders, Gujarat, Persians, and adherents of Sufism through Sufistic proselytizing.

Then, why does Urang Banjar still adhere to Sabuku of science when this understanding has been banned? Urang Banjar is known to have very strong traditional and cultural roots, its history began with the establishment of the Banjar sultanate about 5 centuries ago, especially in religious science, such as tawhid, fiqh, and Sufism (Maulida et al, 2019). The understanding of Sufism that developed in the land of Banjar is an inseparable history from the heyday of Sufism philosophy in the archipelago, which was pioneered by Hamzah Fansuri, Syamsuddin al-Sumatrani, and Abdul Rauf al-Singkili (Rahmadi et al, 2011; Bahri, 2004). In fact, Nurruddin Ar-Raniri's books, are found in the land of Banjar. On the contrary, the strong Islamic relationship that developed in Banjar land with Aceh is supported by the finding that Banjar scholars once sent gifts to the Queen of Aceh, in the form of Sufism manuscripts (Nor and Akhir, 2011). Sabuku science is increasingly being embraced by its followers with the rapid development of the teachings of 'Ibn Arabi and Al-Ghazali in Indonesia (Mujiburrahman, 2013).

The followers of Sabuku's knowledge have a variety of reasons for entering the idea. Factors such as personal relationships, self-willed ness, dream hints, problems, family relationships, invited friends, and teacher influence. Sabuku science for his followers was a remedy that healed them of spiritual thirst. The author suspects that the perception of "Sabuku science is a cure" for followers of that understanding is what makes them firm in their stance following the doctrine of Sabuku's science.

Another factor that the author found was that followers of Sabuku science had the desire to live more religiously, had an affinity for God, and wanted to be like teachers who had sacredness. They saw the

personalities of Sabuku teachers who were polite, religious, and able to read the thoughts and intentions of others. The life of the teacher became a role model for followers of Sabuku knowledge. It is worth considering that followers of Sabuku science do not feel that their doctrine is already at the right level. As for those who deviate and are punished wrongly, they are those who do not fully study Sabuku knowledge, understand the doctrine only a piece, and not through the teacher who is Kamil.

V. Conclusions

Sabuku science continues to develop in the land of Banjar, South Kalimantan, Indonesia. The Sabuku science is a variant of Sufism philosophy because in general, its teachings have many similarities, such as mortal (*fana'*) and *baqa'* and *wahdat al-wujud*. It's just that Sabuku science already has some teachings that are local but still in the *wahdat al-wujud* understanding family developed by Sheikh Hamzah Fansuri in Indonesia. This study recommends that further research be carried out in a participatory manner to reveal in detail the religious rituals performed by its adherents

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