

## **KH.Zaini Bin Abdul Ghani *Haul's* Tradition and Its Implication on Promoting Alms in Banjar, South Kalimantan**

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### **Abstarct**

*KH. Zaini bin Abdul Ghani which is well known as Abah Guru Ijay or Abah Guru Sekumpul is one of the Master Teacher descendant of Sheikh Muhammad Arsyad al-Banjari. Many people followed his teaching and became his students because of his miraculous knowledge and life especially in Islam religion. He was known as friendly, fun, and patient so that anyone who came to his teachings could feel that way. The death of KH. Zaini bin Abdul Ghani in 2005 created a sea of tears of many people especially in South Kalimantan. The haul congregation for the Master Teacher held annully in Martapura, South Kalimantan which the pilgrims or jama'ah increase every year. The pilgirms not only came from South Kalimantan but also from other regions even from abroad like Hadramaut, Malaysia, and Singapore. Because of this condition many rest areas appeared to serve the pilgrims with free foods, drinks, lodgings, tire treatments and so on. This is what makes the writer interested in conducting a research about this phenomenon. The research method used interview, libraries, and documentaries via internet access to collect data. The interview showed that every year the haul of KH. Zaini bin Abdul Ghani gives a great influence to many people including high spirit of worship and increased sense of solidarity with one another such as giving by sharing in the form of energy, wealth or mind, without distinguishing each other.*

**Keywords:** *Haul Tradition, KH. Zaini bin Abdul Ghani, Giving*

### **Abstrak**

*K.H. Muhammad Zaini Abdul Ghani, atau lebih terkenal dengan abah guru Ijai atau guru Sekumpul merupakan salah satu tuan guru dari keturunan dari Syekh Muhammad Arsyad al-Banjari. Banyak orang mengikuti ajaran dan menjadi murid beliau, karena kehidupan dan ilmu pengetahuan yang luar biasa terutama dalam hal agama islam. Beliau dikenal orang yang ramah lucu dan penyabar, sehingga siapapun yang ikut pengajian beliau akan merasakannya. Kematian KH. Zaini bin Abdul Ghani pada tahun 2005 membuat lautan air mata di Kalimantan Selatan khususnya. Haul beliau dilaksanakan setiap tahun di Martapura. Setiap tahun jamaah haul semakin banyak. Para jamaah tidak hanya berasal dari Kalimantan Selatan melainkan daerah lain seperti Hadramaut, Malaysia, dan Singapura. Karena haul inilah banyak terciptanya rest area atau warung gratis dengan bermacam-macam makanan, minumam, penginapan gratis, tambal ban gratis dan fasilitas lainnya. Inilah yang membuat hati penulis tertarik untuk meneliti geliat sedekah ini. Metode penelitian yang digunakan adalah wawancara, pustaka, dan dokumentasi melalui akses internet untuk mengumpulkan data. Hasil wawancara menunjukkan bahwa setiap tahun haul KH. Zaini bin Abdul Ghani mempunyai pengaruh besar terhadap masyarakat diantaranya adalah rasa semangat yang tinggi untuk meningkatkan ibadah sekaligus meningkatnya rasa solidaritas yang tinggi*

*terhadap sesama, salah satunya adalah dengan cara bersedekah melalui berbagi, baik itu tenaga, harta maupun pikiran, tanpa membedakan satu sama lain.*

***Kata kunci:*** Tradisi haul, KH. Zaini bin Abdul Ghani, Geliat Sedekah

## INTRODUCTION

Religion is regarded as a guide in human life since humans live based on their religion or something holy and sacred.<sup>1</sup> Such is the case with the Banjar community which is widely known as a religious community. Ilhami gave an instance of Muslim religious activities in Banjarmasin, South Kalimantan related to the holy month of Ramadan in 1431 H which was carried out by residents. These activities include carrying out the *nisfu sya'ban*, celebrating the arrival of Ramadan, conducting *Tarawih* prayers, doing *tadarus* Al-Qur'an, wearing *peci haji* (even though they have not yet performed the hajj pilgrimage), carrying out sermons, burning firecrackers, holding Ramadan markets, and carrying out "Tanglong" or competition in waking people up for sahur meal. These activities have become a well-established tradition.<sup>2</sup>

The Banjar community in South Kalimantan has a tradition that has always been held every year, the *Haul*, which is held to commemorate KH. Zaini bin Abdul Ghani at Sekumpul, Martapura. This *haul* tradition of KH. Zaini bin Abdul Ghani is the biggest *haul* in South Kalimantan with reaching hundreds of thousands of pilgrims and even millions of people from various regions. Interestingly, almost all levels of Banjar society feel the euphoria of this haul program by providing voluntary assistance for the success of the entire proceeding of haul pilgrims. One interesting thing to note is the provision of a rest area for pilgrims from various regions, even more than 100 KM from the location of the haul, starting several days before and continuing even after the *haul* has ended. Each rest area provides free food and drinks for the thousands of pilgrims. Moreover, many other amenities are provided along the road for free, such as lodging, tire patching services, medical assistance, and fuel.

Although this tradition was not yet known by the time of the Prophet Muhammad and his Companions, they always read the prayers they sent to their deceased friends or relatives. This tradition is highly recommended in Islam.

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<sup>1</sup> Ridwan Lubis, *Sosiologi Agama* (Jakarta: Prenada Media, 2015), page 87.

<sup>2</sup> Hamidi Ilhami, "Dinamika Islam Tradisional: Potret Praktik Keagamaan Umat Islam Banjarmasin Pada Bulan Ramadhan 1431 H," *Jurnal Darussalam* 11, No. 2 (2010), page. 19

According to QS. Al – Hasyr : 10

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

“And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

This phenomenon drives the author to explore the reason why people flocked with a sense of high enthusiasm and take part in enlivening this *haul Abah Guru Sekumpul*. The author is also interested to know how the impact of *haul* KH. Zaini bin Abdul Ghani on encouraging alms from the Banjar community in South Kalimantan.

Functional theory is a theory well suited to this research. According to B. Malinowski in his functionalism theory, there is a relationship between religion and its functions carried out through tradition or ritual. Therefore, the function of religion is directed to something supernatural, or called as "Powerful Other" by Rudolf Otto. Someone who participates in a tradition viewed that basis of religion is a means to improve our relationship with God. This theory regards the function of religion more broadly as it is an indication answering why a tradition exists or is held. The answer arises because humans need it as a way to get blessings from God.<sup>3</sup>

The theory used has relevance to the role of the community before the *haul Guru Sekumpul* with giving alms. The community regards *haul* is a tradition ingrained in Banjar community in South Kalimantan. Therefore, self-motivation arises to improve the relationship between beings to their Lord and fellow humans.

The approach used in this study is a biographic approach for tracing the real life of the subject under study.<sup>4</sup> In addition, this study also uses a sociological approach. This approach observes social events or processes that appear from human relationships in different situations and conditions for expressing the society's condition.<sup>5</sup>

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<sup>3</sup> Muhammad Rafi, "Living Hadis Tradisi Sedekah Nasi Bungkus Hari Jum'at Oleh Komunitas Sijum Amuntai" Jurnal Living Hadis Vol. IV, Nomor 1, Mei (2019), page 138-140.

<sup>4</sup> Winarno Surakhmat, *Pengantar Penelitian Ilmiah: Dasar Metode Dan Teknik* (Bandung: Tarsito, 1980), page 3.

<sup>5</sup> Soerjono Sukanto, *Sosiologi Suatu Pengantar* (Jakarta: CV. Rajawali, 1990), page 19.

## DISCUSSION

### *The Tradition of Haul of KH. Zaini bin Abdul Ghani*

#### *Biography of KH. Zaini bin Abdul Ghani*

*Guru Sekumpul* was a cleric who was famous for his charisma which makes people from various regions come to his place in the Sekumpul Martapura Complex to attend his sermons. When he was still alive, his students were numerous, even reaching thousands of people. The students attended his sermons at Sekumpul, Martapura.<sup>6</sup> Well known as a polite person, K.H. Muhammad Zaini had a very good personality, a beautiful voice, a handsome face, an ideal body shape and mature skin color. These made his appearance very authoritative followed by his friendly attitude to anyone who greeted him, his simple life, his nature and his patience in coping with all the problems.<sup>7</sup>

KH. Zaini bin Abdul Ghani is a role model for the community, especially in Banjar, South Kalimantan. He is one of the *ulama* who is worthy and relevant to be studied and researched. He, not to mention, who was also a very famous, was visited by varied guests, not only from Indonesia, but also from other Islamic countries such as Malaysia, Brunei Darussalam, Mecca, Egypt, Hadramaut, Morocco and others.<sup>8</sup> He was a *ulama* who got permission to give the qualification of *sammaniyah tarekat*.<sup>9</sup> He also spread the teachings of the tarekat.<sup>10</sup> Moreover, he was also a *hafidz al-quran* and an expert in the Jalalain's interpretation.

*Guru Sekumpul* was very concerned about the development of Islamic art activities, such as reading poetry of *maulid habsyi*, and *maulid azab*. These activities are carried out routinely in his sermons (*majlis ta'lim*). Nowadays, in South Kalimantan, the reading of the *maulid Habsyi* has been established in various places such as mosques, houses, and other

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<sup>6</sup> Mujiburrahman Dan Muhammad Zainal Abidin, "Ulama Banjar Kharismatik Masa Kini Di Kalimantan Selatan: Studi Terhadap Figur Guru Bachiet, Guru Danau, Dan Guru Zuhdi," Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman 11, No. 2 (2012), page. 114

<sup>7</sup> Fauzan Saleh, *Tarekat Sammaniyah Di Kabupaten Banjar*(Banjarmasin: Comdes Kalimantan, 2010), page 128.

<sup>8</sup> Abu Daudi, *Muhammad Arsyad Al-Banjari* (Martapura: Sekretariat Madrasah Sullamul 'Ulum, 1996), page 150.

<sup>9</sup> Masrawiyah, "Sejarah Tokoh Pendidikan Islam Di Kalimantan Selatan (Tuan Guru H. Abdurrasyid, Tuan Guru H. Mahfuz Amin, Prof. Drs. H. M. Asywadie Syukur, Lc Dan Kh. Muhammad Zaini Abdul Ghani)" Dalam Tarbiyah Islamiyah, Volume 6, Nomor 2, Juli-Desember 2016, page : 139.

<sup>10</sup> Ahmad Zakki Mubarak, "Penyebaran Tarekat Sammaniyah Di Kalimantan Selatan Oleh Kh Muhammad Zaini Ghani," Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman 10, No. 1 (2017), page : 7.

places. This tradition is held not only the commemoration of the birth of the Prophet (PBUH), but every month.<sup>11</sup>

*Guru Sekumpul* was born on Wednesday night on 11 February 1942 (27 Muharram 1361 Hijri)<sup>12</sup> in Dalam Pagar Village, East Martapura, Banjar Regency. His parents were Abdul Ghani bin Abdul Manaf bin Muhammad Seman and Hj. Masliah binti H. Mulia bin Muhyiddin. Muhammad Zaini Abdul Ghani was the first child, and his younger brother was named Hj. Rahmah. *Guru Sekumpul* has two sons, Muhammad Amin Badali and Ahmad Hafi Badali.

When he was a child, the *Guru Sekumpul* was always close to his father and grandmother, Salbiyah, who nurtured him lovingly.<sup>13</sup> They taught discipline, the science of monotheism, morals and how to read the Qur'an. Therefore, his first teacher was his father and grandmother.<sup>14</sup> Since he was young, he has been taught to serve science instilled with love and respect for the *ulamas*. According to a story, when he was a child, he often waited for Shaykh Zainal Ilmi who would go to Banjarmasin just to pay respect by kissing his hand.

His father and uncle's values were deeply embedded in him. Since childhood he had shown his noble qualities such as patience, sincerity, generosity, and compassion for everyone. Once, when it rained so hard, the water leaked through the roof of the house as *Guru Sekumpul's* house was so old and damaged. At that time, his father covered his son's body and was willing to let his whole body wet from rain, so his son was not exposed to rain.

Abdul Ghani bin Abdul Manaf, *Guru Sekumpul's* father was a pious and patient man in facing all problems. He never complained to anyone. Abdul Ghani was a hardworking person. He never gave up and did not want to be in debt.<sup>15</sup> He regarded all his problems he faced as a life motivation to always be patient, work lawfully, and protect the rights of others.

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<sup>11</sup> Mirhan, K.H. *Muhammad Zaini Abdul Ghani di Martapura Kalimantan Selatan (1942-2005); Telaah terhadap Karisma dan Peran Sosial* (Disertasi UIN Alauddin Makassar, 2012), page 10.

<sup>12</sup> Irsyad Zein, *Manaqib H. Zaini bin Abdul Ghani* (Martapura: Dalam Pagar, 2006), page 2.

<sup>13</sup> Irsyad Zein, *Manaqib H. Zaini bin Abdul Ghani* (Martapura: Dalam Pagar, 2006), page 2.

<sup>14</sup> Ibid page 3.

<sup>15</sup> Anshary Kariem, *Figur Karismatik Abah Guru Sekumpul* (Binuang, Tapin, Kalimantan Selatan: Pondok Pesantren Darul Muhibbien, 2015), page 14.

About his problems, once, Abdul Ghani's family of four members only ate with one pack of rice and a side dish of one egg divided into four. Even so, there was never once among them complained about the decree of Allah SWT.<sup>16</sup>

The teachers of KH. Muhammad Zaini Abdul Ghani in *Madrasah Ibtidaiyah* Kampung Kraton Martapura was Muhammad Zaini Umar and Abdul Muiz. While in *Madrasah Ibtidaiyah* Darussalam Martapura, his teachers were Sulaiman, H. Abd. Hamid Husin, H. Mahalli Abdul Qadir, Muhammad Zein, H. Rafi'i, Syahran, Husin Dahlan, and H. Salman Yusuf.<sup>17</sup>

In 1955, at the early age of 13, he continued his education at the Madrasah Tsanawiyah Darussalam, Martapura. At this time, he had studied under famous teachers and experts in the fields of science such as: al-Alim al-Fadhil Sya'rani Arif, al-Alim al-Fadhil Husain Qadri, al-Alim al-Fadhil Salim Ma'ruf, al -Alim al-Allamah Shaykh Seman Mulia, al-Alim Shaykh Salman Jalil, al-Alim al-Fadhil al-Hafizh Shaykh Nashrun Thahir, and KH. Aini Kandangan. Sheikh Syarwani Abdan Bangil, al-Alim al-Allamah al-Shaykh al-Sayyid Muhammad Amin Kutbi, Kyai Falak (Bogor), Shaykh Yasin bin Isa Padang (Makkah), Shaykh Hasan Masyath, Shaykh Ismail al-Yamani, Shaykh Abdul Kadir al -Bar, Sheikh Salman Jalil.<sup>18</sup>

In addition, Shaykh Seman Mulia is his uncle who taught him well both inside and outside of school. Though Guru Seman never taught him directly, except at school, he invited and brought Guru Sekumpul to meet famous figures with different professions both in the South Kalimantan and in Java. When the Guru Sekumpul wanted to explore Hadith and Tafsir, the Guru Seman took him to meet with Shaykh Anang Sya'rani who was famous as a *muhaddits* and *mufassir*. According to Guru Sekumpul, Guru Seman Mulia was an expert in all fields of Islamic science. However, for his humble nature, he did not show it to others.

When he was seven, KH. Zaini bin Abdul Ghani had successfully memorized the Qur'an. He memorized Jalalain's interpretation at the age of 9.<sup>19</sup> At the age of 10, he had gift

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<sup>16</sup> Tim Pustaka Basma, *12 Ulama Kharismatik di Indonesia; Sebuah Biografi Ulama yang Berdakwah dan Telah Menanamkan Nilai-Nilai Keislaman pada Umat Islam di Nusantara* (Malang: Pustaka Basma, 2011), page 266.

<sup>17</sup> Abu Daudi (H.M. Irsyad Zein), *Al'Alimul 'Allamah Al'Arif Billah As-Syekh H. Muhammad Zaini Abdul Ghani* (Gambut: Pondok Pesantrean Mursyidul Amin, 2012), page 3

<sup>18</sup> Ibid page 3-5.

<sup>19</sup> Ersis Warmansyah Abbas, *Guru Sekumpul* (Bandung.: Wahana Jaya Abadi, 2015), page 9.

of God called *Kasyaf Hissi*, an ability to see and hear something hidden.<sup>20</sup> When he was a teenager, he had met with the Prophet's grandchildren, Hasan and Husein. They gave him clothes, dressed him completely with their turban and gave the name Zainal Abidin to him. KH. Zaini bin Abdul Ghani in his childhood was already known by some *ulama* and educated people in Java.<sup>21</sup>

*Ulama* was created at the right time. That word often appears to define the role of *ulama* in Martapura, Banjar Regency, South Kalimantan. In this *bumi barakat*, *ulama* hold an important position to nurture and guide their people. Rows of big *ulama* names adorn the history books according to the situation and condition of that time. An *ulama* was famous for his piety, authority and character in the field of Islamic *da'wah*. For instance, Maulana Shaykh Muhammad Arsyad bin Abdullah Al Banjari, whose tomb is in Kelampayan Village, Astambul District, is visited by thousands of people every day. Furthermore, the other *ulama* are KH Muhammad Samman Mulia (Guru Padang), KH Muhammad Syarwani Abdan (Guru Bangil), Tuan Guru KH Zainal Ilmi, KH Muhammad Rosyad, and so on. Though they are deceased, their names are still remembered.<sup>22</sup>

Nowadays, the image of Martapura is famous for the figure of KH Muhammad Zaini Abdul Ghani, an *ulama* who was often called *Guru Sekumpul*.<sup>23</sup> Every time a *pengajian* is held at the Ar Raudhah Sekumpul Complex, many pilgrims attend from various regions. And he was known as a figure who was often visited by officials and famous people.<sup>24</sup>

Sekumpul located in the Jawa Village, Martapura District. Jalan Ahmad Yani Km 38. It is next to Shi'aarush Shaalihiin Mosque, continue straight about 800 meters, then turn right, and that is where Mushalla Ar Raudhah stands majestically.<sup>25</sup> The box-shaped Mushalla is of cement and ceramic building. The design of Mushalla in black, white, green and blue ceramics, with a dome and a minaret makes it the first of such building in South Kalimantan. At a glance, the tower and dome of the mushalla resemble the largest mosque in East Java, the Great Mosque of Al Akbar, Surabaya.

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<sup>20</sup> Irsyad Zein, *Manaqib H. Zaini bin Abdul Ghani* (Martapura: Dalam Pagar, 2006), page 7.

<sup>21</sup> Ibid page 10.

<sup>22</sup> Ahmad Rosyadi, *Bertamu ke Sekumpul*; Sebuah Kenangan Buat Abah Guru Sekumpul, Cetakan VI (Kabupaten Banjar: Lembaga Pengkajian Ilmu Pengetahuan dan Keislaman Kabupaten Banjar, 2015), page 12.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid page 13.

<sup>25</sup> Ibid.

Beside the mushalla, the place of Guru Sekumpul is flanked by two houses with similar architecture occupied by mothers, siblings and nieces. In 2004, a magnificent Spanish-style two-story house was built with a Mediterranean style. The house has been the residence of two sons of Guru, Muhammad Amin Badali and Ahmad Hafi Badali. The number 17 becomes a unique number in the Ar Raudhah Complex. Next to the mushalla, there were seven houses lined up, and at the opposite side, there were also seven housing units. In addition to the house of Guru Sekumpul and two flanking houses, the numbers add up to the sacred number: 17.<sup>26</sup>

Uniquely, the house has a characteristic that has not changed until now in which it still has dark green roof tiles and a rectangular terrace with white concrete roof.<sup>27</sup> Around the mushalla complex, there is almost no more vacant land. Hundreds of houses were built up to make the Sekumpul Complex as an elite, luxurious and serene village.<sup>28</sup>

This change is so drastically different from the 1980s. The place was full of bushes of karamunting trees. And that condition almost changed completely. "Soon there will be a complex called Guru Izai," said H Muhammad Jazuli Halidi as one of the local residents, while pointing at an empty land. In the 1980s, *pengajian* were still held at Darul Aman Mushalla, Martapura. And in early 1989, the *pengajian* moved to a new location, marking a new era of the Islamic world in Martapura.<sup>29</sup>

Originally the place was known as Sungai Kacang. When the *pengajian* moved, KH Muhammad Zaini Abdul Ghani introduced a new name: Sekumpul. In the mid-1970s, some called it the Sekumpul place. However, the title was not well-known because people were more familiar with it as the Sungai Kacang. Until 1980, at the end of A. Yani street, there was a signboard Jalan Sungai Kacang. When Guru moved, the name Sekumpul began to be known by people.<sup>30</sup>

This change of name became the beginning of the change of name of the *ulama* born on February 11, 1942/27 Muharram 1361 H. When he moved to Sungai Kacang he was known by a new name, Guru Sekumpul. The name Guru Sekumpul adorned the newspaper. Previously, if the news about Sekumpul was published in the newspaper, the name written

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<sup>26</sup> Ibid page 13.

<sup>27</sup> Ibid.

<sup>28</sup> Ibid page 14.

<sup>29</sup> Ahmad Rosyadi, *Bertamu ke Sekumpul*; Sebuah Kenangan Buat Abah Guru Sekumpul, Cetakan VI (Kabupaten Banjar: Lembaga Pengkajian Ilmu Pengetahuan dan Keislaman Kabupaten Banjar, 2015), page 14.

<sup>30</sup> Ibid.



was the name of Guru Izai or Guru Zaini. But, since the end of 1999, every report in the Kalimantan Post has always been written with the Guru Sekumpul. Kalimantan Post also took part in introducing a new name and influencing other media. The development of the Sekumpul area is also followed by rising land prices. In the past, the land price per meter was only around tens of thousands of rupiah. But now, the land price reaches tens of millions per meter. The land with higher prices located around the Ar Raudhah Complex, near Guru's residence. Many people take advantage of the high price so that many are suddenly became rich from the sale and purchase of the land.<sup>31</sup>

There is something interesting about his charisma. Almost all houses in Martapura display his photos in various styles and sizes. Not only houses, his photo was also placed on the walls of offices, mosques, schools, shops, stalls and restaurants. While usually the photographs of the president and vice president are more common, in this place the figure of the *ulama* is more popular.<sup>32</sup>

There is a book stating that a student's love can be seen by looking at the teacher's photo. He can be a motivation for himself to be the *aulia*. Many houses on the island of Java display photographs or paintings of *ulamas* such as Wali Songo or KH Abdullah Gymnastiar (Aa Gym).<sup>33</sup> Many worshipers from various regions came to Sekumpul when an event such as the *haul* of Sheikh Samman Al Madani was held. Many people deliberately stay in houses around the Sekumpul complex in order to get a place. The *ulama*, *kiyai*, and *habib* from Java and *habib* from Hadramaut, Yemen, also attended the event. A luxurious place is prepared to accommodate certain guests. The place is located next to the Mushalla Ar Raudhah.<sup>34</sup>

If we look at Guru Sekumpul's journey of life, we will understand why he was called *Wali Allah*. Imam Al-Qusyairi said that the characteristics of a *wali* were:

1. Directing all his abilities to fulfill God's right.
2. Spreading compassion to all beings, without hatred.
3. Being patient in facing all trials.
4. Having a strong desire for everyone to be safe.

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<sup>31</sup> Ibid page 15.

<sup>32</sup> Ibid page 16.

<sup>33</sup> Ahmad Rosyadi, *Bertamu ke Sekumpul*; Sebuah Kenangan Buat Abah Guru Sekumpul, Cetakan VI (Kabupaten Banjar: Lembaga Pengkajian Ilmu Pengetahuan dan Keislaman Kabupaten Banjar, 2015), page 18.

<sup>34</sup> Ibid page 19.

5. Refraining from something that can cause harm to others.<sup>35</sup>

Sufi people believe that the *wali* has a privilege, which we can see in him or his strange actions. At a certain moment a *wali* can create something that cannot be done by ordinary people. This extraordinary gift is called *karomah*.<sup>36</sup> *Karomah* is a gift from God to the servant He loves. It is the result of devotion in combating worldly desires and the strength of someone in worshipping Allah SWT.<sup>37</sup> Usually found in an ordinary and pious servant of Allah, *karomah* is given for someone who follows the teachings of the Prophet and does the deeds of worship. People who are given *karomah* are like the saints that are not *ma'shum* (free from sins and mistakes), and not protected from all evil works, but *mahfuzh*, which means protected from all immoral acts. *Mahfuzh* originally means not doing what is immoral, but if done too, the *wali* repent as perfectly as possible.<sup>38</sup>

In his childhood, Guru Sekumpul was known to be *mahfuzh* in which he was guarded from things that lead to immoral deeds. As a *wali*, he has quite a lot of *karomah*. His *karomahs* are described below:

In 1982, there was a very long drought in the Martapura and surrounding. The wells and sources of clean water were dried up. This incident made people worried. Therefore, many people came to ask for prayer to Guru Zaini, so that the rain would soon fall. When people came to him, he got out of the house, and went to a small banana tree. He shook the banana tree. People present at that time were confused about the behavior of Guru Zaini, and it turned out that a very heavy rain would fall soon after.<sup>39</sup>

### ***The Haul of KH. Zaini bin Abdul Ghani***

The word *haul* in Arabic is الحول which means “something which has passed” or “year”.<sup>40</sup> Besides, haul celebrations, as often carried out by Indonesian Muslims is the anniversary of

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<sup>35</sup> Anshary Kariem, *Figur Karismatik Abah Guru Sekumpul Cet ke II* (Binuang, Tapin, Kalimantan Selatan: Pondok Pesantren Darul Muhibbien, 2019), page 219.

<sup>36</sup> Abu Bakar Aceh, *Pengantar Sejarah Sufi Dan Tasawuf* (Bandung: CV Ramadhani, 1992), page 198.

<sup>37</sup> Achmad Gholib, *Akidah Akhlak dalam Perspektif Islam* (Jakarta: Diaz Pratama Mulia, 2016), page 81.

<sup>38</sup> Putri Nailul Muradi: “*Karamah Abu Ibrahim Wolya Dalam Persepsi Masyarakat Aceh*” (Banda Aceh: UIN AR-RANIRY, 2018), page 22.

<sup>39</sup> Anshary Kariem, *Figur Karismatik Abah Guru Sekumpul Cet ke II* (Binuang, Tapin, Kalimantan Selatan: Pondok Pesantren Darul Muhibbien, 2019), page 221.

<sup>40</sup> Abu Ubaidah Bin Muhtar As-Sidawi, *Hukum Tahlilan Dan Perayaan Haul* (Bogor: Media Tarbiyah, 2013), page 21.

death. This event is usually held in a cemetery yard or the surrounding, but some are held in houses, mosques, and other places.

*Haul* event is held for memorizing influential people; therefore, it is held fully by the committee. The program proceeded serenely because it was filled with prayers for the Prophet, and various activities such as the *dhikr Akbar* by shaking head to the right and left in unison followed by the reading of poetry Maulid, and religious sermon. *Haul* is held annually. The *haul* of KH. Zaini bin Abdul Ghani was also carried out every year in the month of Rajab. The *haul* of Abah Guru Sekumpul was very extraordinary and attended by officials, the community and even the *ulamas* who came not only from Kalimantan, but also from various regions. Some, even, came from Sudan and Mecca. The figure of Abah Guru Sekumpul was so extraordinary that it made anyone who attend the event to not feel wary. The event will certainly always be remembered because our hearts will feel comfortable when attending the ceremony with a different atmosphere. The date of the *haul* is determined based on the committee's consideration. This *haul* has become a tradition in South Kalimantan in particular. This tradition is something that is difficult to change because it is ingrained deeply in society.<sup>41</sup>

The funding of *haul* of KH Zaini bin Abdul Ghani is from community contributions and officials who really love him. Furthermore, the entire committee is willing to be active 24/7 for ensuring this haul even. The volunteers came not only from Martapura, but also from various regions to assist the *haul*. They direct traffic and suggest alternative road directions for pilgrims. They also cook, and wrap food and drink for pilgrims. This proves that the well-known *ulama* mentioned in many books related to influential *ulamas* in Kalimantan still has charisma and faithful worshipers even after his death.<sup>42</sup>

The *haul* of KH. Zaini bin Abdul Ghani is held every year since his death on August 10, 2005 until now. This year the haul has reached its 15<sup>th</sup>, which was held on Saturday night and Sunday night. On Saturday night the haul event is held at the KH. Zaini bin Abdul Ghani and the main event is on Sunday night March 1<sup>st</sup>, 2020 at the Musholla Ar-Raudhah Sekumpul, Martapura.

This haul activity is always attended by many people, even thousands of worshipers from various regions in Kalimantan and abroad. The pilgrims were not only ordinary people,

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<sup>41</sup> Adeng Muchtar Gazali, *Antropologi Agama* (Bandung: Alfabeta, 2011), page 32.

<sup>42</sup> Alfani Daud, *Islam dan Masyarakat Banjar* Cet I (Jakarta: Grafindo Persada, 1999), page 288.

but also the *ulamas* and officials. Although the haul event began at night, they had come since morning. The committee was ready around the Sekumpul complex and even the police and other security forces also helped to manage the traffic.

By late afternoon, the pilgrims were increasingly crowded and creeping closer to the haul event. The city of Martapura and its surroundings were filled with pilgrim who seemed to fill the entire Martapura area with white clothes. Male worshipers are placed in the Musholla Ar-Raudhah and its surroundings, while female worshipers who are placed in houses or terraces can see the proceeding on a TV screen. After 'Asr prayer the congregation reads the Qur'an. While waiting for *maghrib*, we can watch the recorded lectures by KH. Zaini bin Abdul Ghani on TV screen. The evening prayer is performed in congregation. After that there is usually a reading of the *manaqib* Abah Guru Sekumpul as a reminder of his kind deeds. After that, the *habsyi maulid* was held led by the child of the Guru Sekumpul. The congregation also held *nasyid dhikr* with a special movement. Here, the pilgrims also participated in the *dhikr* by moving their body and head to the left and right because they appreciate every *lafadz* that was said. The event continued with the evening prayer in congregation, and concluded with a prayer which is usually led by famous *ulamas*. Before it come to an end, the committee and the volunteers distributed free food and drinks to pilgrims. After that the pilgrims dispersed and returned home.

In Arabic alms means gift given to others sincerely and without restriction. Doing good deed and hoping for Allah's blessing and merit.<sup>43</sup>

*Rasulullah said:*

*"If a child of Adam dies, then all his deeds will be cut, except for three, sodaqoh jariyah, useful knowledge and pious children who pray for him" (narrated by Muslim).<sup>44</sup>*

There is hadith that say: *"It is enough for a person to be said to sin if he loses his basic food"*. (Narrated by Abu Dawud and An-Nasa'i from Abu Hurairah).

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<sup>43</sup> Irfan El-Firdausy, *Dahsyatnya Sedekah* (meraih berkah dari sedekah) (Yogyakarta: Cemerlang Publishing, 2009), page 14.

<sup>44</sup> Iskandar, *Sedekah Membuka Pintu Rezeki* (Bandung: Pustaka Islam, 2009), page 35.

***The Impact of Haul of KH. Zaini bin Abdul Ghani on Alms Giving in Banjar, South Kalimantan***

More than a thousand hundred Muslims gathered on the road to the *haul* Guru Sekumpul event, Martapura, Banjar Regency. This made a lot of people work voluntarily to provide assistance for worshipers. One such assistance is providing rest areas for pilgrims to stay. People flocked to distribute mineral water and free food to those who stopped by. In addition, the rest areas gave the pilgrims a chance to take a rest and clean themselves. These rest areas not only serve free food, but also provide free health check-up services, free vehicle service and evacuation of sick pilgrims to the nearest hospital through the river.

The pilgrims of the 15<sup>th</sup> *haul* of Guru Sekumpul Martapura came not only from 13 regencies and cities in South Kalimantan, but also from neighboring provinces such as Central Kalimantan, and even outside the island of Borneo. In order to facilitate the pilgrims, the committee together with the local community made signposts to guide the pilgrims come back home.

The origin of free stalls came from the huge number of pilgrims who continue to increase each year. In the first 10 *haul*, the number of pilgrims can still be managed by the Sekumpul main committee as the organizer of the haul. The committee also provide meals in a public kitchen and distributed them to the pilgrims. On the 11<sup>th</sup> and 12<sup>th</sup> *haul*, the number of pilgrims grew even more, and the committee could not manage them properly. The rows of pilgrim were more than 5 km long and the committee had to walk to distribute meals. Some pilgrims even did not get any share, because the huge number of pilgrims at *haul* Abah Guru Sekumpul. Seeing this problem, there was an initiative to hold a free stall. This free stall was originally located around the City of Martapura with the intention to cover the pilgrims who did not get meal distributed by the *haul* committee. In the following years, the pilgrims came from other regions such as the Rantau, Kandungan, Barabai, Tanjung, Amuntai areas and even from outside South Kalimantan.<sup>45</sup> People who saw the activity were motivated to serve the congregants of Abah Guru Sekumpul because the community already knew that one of the Abah Guru Sekumpul's wills was: "Be willing to be generous." His words that are often remembered are that the characteristic of a *wali* loved by God is being generous and not being hot-headed. People heeded his words, and are eager to give each

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<sup>45</sup> Interview with Pahrul (Salah Seorang Guru Pengajar Di Martapura) on Thursday, 5 Maret 2020 at 23: 58.

other free food, free gasoline, free lodging, and some even give out allowance." <sup>46</sup> said Pahrul.

He further explained that by giving to others, the spirit of *ukhuwah* will be stronger in his family. There is a hadith who said: "give each other gifts then you will love one another". It is natural that many people wrote on social media that this gathering is a moment to strengthen the unity of the *Ummah*. Those present at the *haul* came from various regions. They came not only from South Kalimantan, but some even came from abroad with various ethnicity. The existence of a free rest area and food stalls makes the sense of kinship stronger. This activity also fosters our sense of enthusiasm to care for one another, know one another, give to one another, and pray for one another in order to build unity of the people.<sup>47</sup>

Moreover, Eza, one of the million people attended the celebration of the *Haul* Abah Guru Sekumpul in Martapura, received a deep impression. Along the way, he expressed his admiration for the people of South Kalimantan who served the *Haul* of Guru Sekumpul. "Starting from Penajam Paser Utara to Martapura, no less than 108 rest stop areas provide food, drinks and temporary beds for millions of people. They would not feel hungry and thirsty. Moreover, strangely the pilgrims who stop by are not restricted in any ways. They can eat as much as they want because the logistics never run out due to donations from residents who keep coming, "he said.

There was also a *haul* pilgrim from Makassar who Eza met, claiming to deliberately choose land route to Banjarmasin. He only wanted to see the hospitality of South Kalimantan residents who served the Guru Sekumpul *haul*. He was astonished, because not a penny of the money he spent on food and drinks along the way. He said:

"I did not believe, beforehand, that my friend told me that along the road in Kalimantan that I passed to Martapura, the money to buy rice was not valid. It is true that all the rest areas are free and I cried when I witnessed for myself how much we are valued more than a king. God shows that there are still many good people and all are here."

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<sup>46</sup> Interview with Pahrul (Salah Seorang Guru Pengajar Di Martapura) on Thursday 5 Maret 2020 at 23: 58.

<sup>47</sup> Ibid.

Almost all residents who open stalls sincerely provide free food and drinks to guests. They are not *santri*, and not all of them understand religion. They are ordinary citizens who serve with the simplest teachings of religion in respecting guests and feeding those in need. Their sense of belonging and love for Islam and the figure of Abah Guru Sekumpul make them happy to be able to contribute in the rest area for the success of the *haul*. And, we are aware that only on Kalimantan are these angel-hearted humans, "he said.

In Kandangan, rest areas and free food are also provided by one of Kandangan residents, Muhammad Muzacky Faidhillah who participated in the implementation of the activity. He said that the motivation of the Kandangan community who were willing to take the time to provide rest areas and free stall was out of love for Guru. According to him, taking the time and providing free food for the pilgrims of Abah Guru Sekumpul means serving worshipers. It also means serving Guru, because it facilitates and saves money and other costs for pilgrims who are from remote regions to attend the *haul* of Abah Guru Sekumpul. As a student, serving the teacher is an obligation, because the services of a teacher who provides knowledge, especially religious knowledge is invaluable. The influence of this free stall activity will foster a sense of togetherness, sincerity and strengthen the ties of brotherhood among people who can only be felt at that time "said Zacky.<sup>48</sup>

On the Telaga Jingah street, Hambawang Barabai Beach, there is a depot or rest area where free food and drink are also provided for pilgrims of *Haul* of Abah Guru Sekumpul. He was greeted with Ms. Dewi Hasanah who said: "Actually there is no specific motivation to open a rest area with free food and drink. It was purely our family's sincerity is giving alms to the pilgrims of Abah Guru Sekumpul who are passing by in the hope that they will also get the blessings of Abah Guru Sekumpul. The friendly smile of the pilgrims who stopped by and the warm greetings of the pilgrims who passed by, were very influential in our lives that makes sharing the goodness real fun".<sup>49</sup>

Continuing on the journey, the author saw the areas around Amuntai also provided free rest areas or stalls for the *haul* of Abah Guru Sekumpul. Volunteers also took turns to help each other. They even willing to keep the traffic smooth for pilgrim day and night. One of the students from MAN 2 Amuntai, Mahlopi, who also took part in the event said that the 15<sup>th</sup> haul pilgrimage of Abah Guru Sekumpul was so extraordinary that he was also excited

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<sup>48</sup> Interview with Muhammad Muzacky Faidhillah Warga Kandangan on Friday 6 Maret 2020 at 00:11

<sup>49</sup> Interview with Dewi Hasanah Warga Barabai on Friday 6 Maret 2020 at 16:41

to participate in the success of the haul event. According to Mahlopi, the activity is a proof of love for the *haul* of Abah Guru Sekumpul. We can also express it by sharing and donating materials, energy and our thoughts for the smooth running of the activity. The free rest area or stall is for the *haul* pilgrimage to avoid fatigue and hunger. Mahlopi also hoped that pilgrims from *haul* Abah Guru Sekumpul travel safely to their destination. This activity also proved that the people of South Kalimantan have a sense of togetherness and concern for others.<sup>50</sup>

Rest area of the *Haul* of Abah Guru Sekumpul in the Hulu Sungai Utara Regency (HSU), also provides a place to rest, health assistance, tire patching services, food and drink, bathrooms, toilets, and prayer rooms. Junjung Buih Rest Area, in the Muara Tapus Village and in the Baitul Kiram Jami Mosque located in Raden City, Amuntai Tengah District. The existence of the rest area is directly supervised by H. Abdul Wahid HK. The regent who observed the rest area in Tapus Village, Amuntai Tengah Subdistrict, admitted that he was moved by the volunteers and the community who entertained the pilgrims who passed through their area. Abdul Wahid advised tired pilgrims to take advantage of the rest area to rest and eat the food provided. He also advised pilgrims who are sick to have their health checked by the Hulu Sungai Utara Health Office team.

According to Mr. Sucipto, the motivation that made the people of South Tapin to provide free food and drink in the rest area was because they felt that they were comrade in arms and in the same religion, so they wanted to give alms by sharing free food and drink for the *haul* of Abah Guru Sekumpul,. Sawang village got the assistance from the local community in the form of one cow and finally the entire community of Sawang village agreed to hold a free stall.<sup>51</sup>

The wisdom of charity according to Muhammad Thobroni in his book, "The Miracles of Alms" is as follows:

1. The person who gives charity is more honorable than the person who receives it as described in a hadith "The hand above is better than the hand below".
2. Strengthening relationships between people, especially to people who are underprivileged, eliminating the arrogant and ignorance nature.

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<sup>50</sup> Interview with Muhammad Mahlopi Warga Amuntai on Monday 2 Maret 2020 at 17:40

<sup>51</sup> Interview with Bapak Sucipto Desa Sawang Kabupaten Tapin Selatan on Monday, 2 Maret 2020 at 02:30



3. People who give alms with a sincere heart will be prayed for by two angels. As a hadith "Not a man is in the morning except for two angels praying, O Allah, replace those who spend (give away) his property and give the destruction of those who hold their property". (Narrated by Bukhari-Muslim).<sup>52</sup>

Giving alms will bring someone closer to Allah, and make his social life easier in the middle of society.<sup>53</sup> People who like to give charity are people who are generous and it shows the strength of their faith. According to the Shari'a, *sadaqah* is to spend a portion of one's income to help others in accordance with religious teachings. Alms are also done with a heart full of willingness. Alms is something that is given with the aim to bring us closer to Allah.<sup>54</sup>

Iskandar said in his book entitled *Sedekah Membuka Pintu Rezeki* (Sadaqah Opens Door of Rizki), that *sadaqah* is a gift given by someone to someone else of their own free will without coercion. Alms is a gift that with given to gain the blessing of Allah SWT. *shadaqa* means true. The meaning of *Shadaqa* in arabic language is to justify something.<sup>55</sup>

From Abu Hurairah. that the Messenger of Allah said: "When a human die, the reward of his deeds is broken except for three things, almsgiving, knowledge used, or pious children who pray for him." (Narrated by Muslim, al-Tirmidhi, al-Nasa'i, and Abu Daud).

Thobroni said in his book *The Miracle of Alms*, that people who like to share are those who understand their way of life. People who like to share understand the importance of caring for others more than asking for something that is not our right. The person who loves to give alms gets from Allah to spend part of his wealth for people in need.

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<sup>52</sup> Abdul Rahman Ghazali dan Ghufron Ihsan dan Sapiudin Shidiq, *Fiqh Muamalat* (Jakarta: Kencana Prenada Media Group, 2010), page 157.

<sup>53</sup> Muhammad Thobroni, *Mukjizat Sedekah* (Yogyakarta: Pustaka Marwa, 2007), page 26.

<sup>54</sup> Muhammad Sanusi, *The Power Of Sedekah* (Yogyakarta: Pustaka Insan Madani, 2009), page 8-9.

<sup>55</sup> Iskandar, *Sedekah Membuka Pintu Rezeki* (Bandung: Pustaka Islam, 1994), page 3.

## CONCLUSION

Based on these results, we can see that KH. Zaini bin Abdul Ghani was a person who is always sincere without despair despite the pain felt. Because of his thirst for knowledge, the pain was not felt by him. Even though he is now gone, we can feel his presence as if it were real. His relatives, friends, students, and the community remain enthusiastic and participate in carrying out his *haul* every year, because he is a *Waliyullah* who has given many lessons in people's lives, and tirelessly spreading goodness.

From *haul* of KH. Zaini bin Abdul Ghani come our chance to strengthen the ties of fellow Muslims by promoting alms giving which are held before the haul KH. Zaini bin Abdul Ghani. Along the way pilgrims were welcomed friendly and a place to stop and rest, and alleviate thirst and hunger without discrimination. This is what motivate many people to participate in doing good deeds. The influence of KH. Zaini bin Abdul Ghani to the community to increase the sense of *mahabbah* and piety in Allah SWT in worship and interact with fellow people with high social life is huge. People realize that giving charity will not reduce their wealth, but with faith and sincerity, Allah will increase their fortune.

Religious traditions such as stretching alms in the *haul* of KH. Zaini bin Abdul Ghani has become a unique identity and symbol for the people of Banjar, South Kalimantan, to create a high sense of solidarity among people, and to be able to communicate well in order to promote social integration.

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