

The Concept Of Takhalluq And Character Development Aspect In The Thoughts Of Banjar Scholars On Al-Asma' Al-Husna

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ABSTRACT

This article aims to describe and compare the concepts of takhalluq (emulating the character of Allah) and the aspects of character formation in the thoughts of the Banjarese scholars regarding al-Asma al-Husna, as found in their respective works. To examine the Banjarese ulama's thoughts, the author utilizes a literature study or library research approach in the form of a descriptive-comparative analysis of the ideas of these prominent figures. This study reveals that the concept of takhalluq holds a significant role within the framework of al-Asma al-Husna, following ma`rifah (true knowledge of Allah). The concept of takhalluq is integral to interpreting the word "ihsha," as found in the popular hadith concerning al-Asma al-Husna. According to the Banjarese ulama, the meaning of ihsha cannot be grasped through memorization alone, as the meaning of ihsha itself has layered depths. These layers of meaning encompass (1) memorization, (2) using it in worship (prayer, part of dhikr, and the practice of wirid), (3) comprehending its meaning to the extent that it engenders a sense of awe towards Allah, and (4) adhering to it and internalizing it, resulting in the development of ma`rifah and the cultivation of noble character (takhalluq) rooted in the best names of Allah. Thus, within the perspective of Banjarese ulama, takhalluq represents the highest level of meaning within ihsha`. In the realm of takhalluq, Banjarese ulama emphasize the need to exhibit behavior and ethics akin to the attributes of Allah, following human capacity and appropriateness. This serves as the central point of agreement among the Banjarese scholars under examination, with variations primarily arising in the technical presentation of the names of Allah and their respective perspectives in expounding al-Asma` al-Husna. These variations encompass theological, Sufi, and ethical dimensions

Kata Kunci

*al-Asma` al-Husna; ihsha`;
takhalluq; ma`rifah; karakter*

Abstrak

Artikel ini bertujuan untuk mendeskripsikan dan membandingkan konsep takhalluq dan aspek pembentukan karakter dalam pemikiran ulama Banjar tentang *al-Asma` al-Husna* yang terdapat dalam karya mereka masing-masing. Untuk mengkaji pemikiran ulama Banjar tersebut penulis menggunakan studi literatur atau penelitian kepustakaan dalam bentuk studi pemikiran tokoh yang bersifat deskriptif-komparatif. Kajian ini menemukan bahwa konsep takhalluq (meneladani kepribadian Allah) merupakan salah satu fungsi penting dari *al-Asma` al-Husna* setelah *ma`rifah* (pengenalan yang benar kepada Allah). Konsep takhalluq merupakan bagian dari pemaknaan terhadap kata "ahshaha" yang terdapat dalam hadis populer tentang *al-Asma` al-Husna*. Menurut ulama Banjar, makna *ihsha`* tidak dapat sekadar dimaknai dengan menghafal karena makna *ihsha`* sendiri bersifat bertingkat. Tingkatan makna itu adalah (1) menghafalnya, (2) menggunakannya untuk beribadah (berdoa, berzikir dan mengamalkan wirid), (3) memahami maknanya hingga memunculkan ketakziman pada-Nya, (4) berpegang teguh dan menghayatinya hingga berdampak dalam kehidupan berupa terbentuknya *ma`rifah* dan terbentuknya karakter (*takhalluq*) yang mulia yang berbasis pada nama-nama Allah yang terbaik. Dengan demikian, takhalluq dalam perspektif ulama Banjar merupakan makna *ihsha`* pada level tertinggi. Pada aspek takhalluq ini, ulama Banjar menekankan untuk bersifat atau berakhlak seperti akhlak atau sifat Allah sesuai dengan batas kemampuan dan keantasannya bagi manusia. Inilah poin besar kesamaan pemikiran ulama Banjar yang dikaji, perbedaan mereka hanya berkisar pada teknis penyajian daftar nama Allah dan perspektif mereka dalam memaparkan *al-Asma` al-Husna*, ada yang bersifat teologis, ada yang sufistik, dan adapula yang akhlaqi

Introduction

Islamic literature that quoted on *al-Asma` al-Husna* that publicized among the Banjarese people

¹ before the script that contains an in-depth explanation about *al-Asma` al-Husna* exposed in *Treatise on the Twenty Attributes and the Asma*

¹ Banjar people are one of the largest ethnicities in the Kalimantan region. This ethnppis is spread in all provinces of the island of Kalimantan, including in the territory of neighboring countries that are one land with Indonesia, namely Serawak, Sabah and Brunei Darussalam. The largest concentration of this ethnicity is in South Kalimantan / They are also spread in Central and East Kalimantan, including in West Kalimantan and North Kalimantan.p The Banjar community itself is divided into three subtribes, namely Banjar Pahuluan (Banjar ethnicity who lives in the upstream area around the Meratus mountains), Banjar Batang Banyu (Banjar ethnicity who lives around major rivers between the

upstream and Kuala regions), and Banjar Kuala (ethnic Banjar who live in estuarine areas close to the sea or coastline). See Alfani Daud, *Islam and Banjar Society: Description and Analysis of Banjar Culture* (Jakarta: Rajawali Pers, 1997), 3, 25-26 and 38; Rahmadi, *Borneo Region Islam* (Banjarmasin: Antasari Press, 2020), 294-295; Regarding the history of the Banjar ethnic group in general, it can be seen in M. Suriansyah Ideham, *et.al.* (eds.), *History of Banjar* (Banjarmasin: Balitbangda Kalimantan Selatan, 2007), 51-245; and M. Suriansyah Ideham, dkk., *Urang Banjar and its Culture* (Yogyakarta: Penerbit Ombak, 2015), 8-20.

Allah al-Husna (published in 1934 M/1353 H) by Abuh Abdul Malik and *Mu'min Weapon* (6th printing in 1971) by Husin Qaderi (d. 1967).² These two treatises or scriptures do not specifically encompass a details explanations of al-Asma` al-Husna; however, these two only discuss some parts of the treatises. Based on Abul Abdul Malik, the depiction of al-Asma` al-Husna is written in the second part after the explanation regarding the twenty attributes of Allah. In this treatise, al-Asma` al-Husna only briefly explains its benefits or *fadhilat* without stating the meaning and further explanation of these names. Husin Qaderi's writing about al-Asma` al-Husna in *Mu'min Weapon* is more detailed than Abuh Abdul Malik's. This treatise not only presents the names of Allah and their benefits and blessings but also the meaning or significance of each name. The similarity in the presentation of al-Asma` al-Husna in these two treatises found that both focus on the function of al-Asma` al-Husna as a medium for remembrance and prayer. Due to these treatises focusing on the function and ritual dimensions of al-Asma` al-Husna, these two treatises do not discuss the theological (ma'rifah) and character (morals) dimensions.

The explanation by some Banjarese ulama about al-Asma` al-Husna afterward no longer discussed the ritual dimensions of al-Asma` al-

Husna. In addition, the study listed three books showing changes written by Banjarese ulama in South Kalimantan. The three books entitled *99 The Way to Know God* by M. Zurkani Jahja (w. 2004), *Understanding al-Asma` al-Husna* by Husin Naparin, and *Knowing AL-Asma` Al-Husna The Way to Ma`rifat Allah* by Muhammad Bakhiet. Compared to the previous treatises, these three books also discuss the ritual dimensions (dhikr and prayer) presented in several books. However, these three books have discussed al-Asma` al-Husna in detail, explaining Allah's names in theological aspects (ma'rifah) and moral aspects (takhalluq). Aside from getting to know Allah's attributes, those three books emphasize emulating the various noble qualities (takhalluq) contained in al-Asma` al-Husna to shape Muslim character. Therefore, if we compare the two previous treatises with Abuh Abdul Malik's and Husein Qaderi's work, the exposition of al-Asma` al-Husna from Jahja, Naparin, and Bakhiet, shifted from an emphasis on the ritual dimension to an emphasis on the moral dimension intended for the character development based on the concept of takhalluq which is a continuation of *ma'rifah* person towards the attributes of Allah in al-Asma` al-Husna.

The concept of *takhalluq*³ is based on an expression claimed to be a hadith of the Prophet. Some ulama reject this expression as a hadith,

² Husin Qaderi was a charismatic cleric in Martapura (South Kalimantan) in his time. He was born on 17 Ramadan 1327 H. (October 2, 1909 A.D.) and died on 26 Jumadil Awal 1387 H (September 1, 1967 A.D.). He is a scholar descended from Sheikh Muhammad Arsyad al-Banjari. His father and grandfather were influential scholars in Martapura. In addition to *Mu'min's weapons*, he also has another work entitled *Risalah Manasik Haji dan Umrah* in Arabic-Malay format. Bayani Dahlan (ed.), *Ulama Banjar dan Karya-Karyanya* (Banjarmasin: Antasari Press, 2009), 133-134.

³ It has been found that the transmission of hadith, "takhallaqu bi akhlaq Allah" does not meet the standards of hadith criticism and is rejected by most hadith scholars. The hadith is allegedly a hadith that is falsified or has no origin (la ashli lahu). Such statements are made among others by Muhammad Naşir al-Din al-Albani (d. 1420/1999) in *Silsilah al-Ahadith adh-Dha'ifah wa al-Mawdu'ah*. In this regard al-Albani bases his views and cites the works of Jalal ad-Din as-Suyuthi (d. 911/1505), Ta'yid al-Haqiqah al-'Aliyyah, and the works of Ibn Taymiyyah (d. 728/1328), *Talbis al-Jahmiyyah fi Ta'sis Bida'ihim al-Kalamiyyah*. One; Ain stated that this hadith has no origin, it is also claimed

that it is allegedly a statement classified as a doctrine of "theosis" (at-tasyabbuh bi al-Bari', at-ta'alluh) taught by philosophers and worshippers of the Sabian star. Interestingly, this hadith is also allegedly quoted in Shi'a sources in a similar context as seen in Muhammad Baqir al-Majlisi's (d. 1110/1699), *Bihar al-Anwar*, who quotes this hadith in passing without mentioning any source. Al-Majlisi mentions that this hadith contains doctrines that are identical to the group of falasifah, namely at-tasyabbuh bi al-ilah. At the same time, many scholars argue that in terms of meaning this hadith is acceptable because it is supported by various other authentic narrations and its substance is supported by other external narrations (hasan li ghayrih). According to al-Qusyairi, the expression is found in Allah's declaration to the prophet Dawud: "Be moral with My moral qualities" (takhallaq bi akhlaqi). This statement allegedly comes from al-Wasithi and is quoted by as-Sulami in his work, *Haqa'iq*. The expression is in various forms ascribed to a number of early figures including 'Uthman Ibn 'Affan (d. 35/656), at-Hasan al-Bashri (w. 110/728), Zhunnun al-Mishri (w. 245 /859 atau 248/862), Sahl al-Tustari (w. 283/896), al-Hakim at-Tirmidzi (w. 318/936), Abu Bakr al-Wasithi (w. 320/932),

while others accept its meaning even though admitting that this expression is implausible in hadith literature. M. Quraish Shihab supports the second view. He recommends that Muslims behave with the beautiful characteristics or names of Allah according to their abilities as creatures⁴. Banjarese ulama also agree with Quraish Shihab's opinion because they write similar expressions in their works. In fact, one Banjarese ulama that addresses it as hadith, although without mentioning the source⁵. In fact, this hadith does not have an origin or basis in terms of *sanad* and *rawi*. Nevertheless, both Jahja, Naparin, and Bakhiet agreed to accept the concept of *takhalluq* and attempted to explain *al-Asma' al-Husna* based on that concept by emphasizing on aspects of *takhalluq* and the development of Muslim character in the explanation of the Banjar ulama above, this concept is interesting⁶.

Although several studies have been conducted on this three Banjarese ulama regarding their thoughts, there has been no specific study of *takhalluq* and aspects of character development in their work on *al-Asma' al-Husna*. Whereas, based on the explanation above that, one of the important aspects Banjarese ulama is concerned about regarding *al-Asma' al-Husna* is how Muslims can develop and shape character by *takhalluq* or morals manner with the morals of Allah through *al-Asma' al-Husna*.

The study of the concept or doctrine of *takhalluq* in *al-Asma' al-Husna* has been studied by Yousef Casewit, with the title "Al-Ghazali's Virtue Ethical Theory of the Divine Names: The Theological Underpinnings of the Doctrine of *Takhalluq* in *al-Maqshad al-Asna*" (2020),⁷ Ar-Rabah, Khalid bin Muhammad, "Asma' al-Husna Allati Ja'a al-Hatstsu 'ala at-Takhalluq wa al-Ittishaf bi Mujibiha Maqrunan bi Tasammih bi ha" (2021)⁸, and research by Giantomi Muhammad, Nurwadjah Ahmad, and Andewi Suhartini entitled " *The Concept of Takhalluq bi Akhlaqillah as an Islamic Education Process and Outcome* (2021)⁹. Although these three studies discuss the concept of *takhalluq*, these studies are not directly related to the thought of Banjarese ulama, the focus of Casewit's study is only on the concept of *takhalluq* *al-Ghazali* contained in *Maqshad al-Asna*. Ar-Rabah only examines the concept of *takhalluq* in general from the perspective of the Qur'an and Sunnah, which is related to how the concept of *takhalluq* is applied following the guidance of the two main sources of Islamic teaching. Meanwhile, the research of Giantom et al. only discusses the expression *takhalluq bi akhlaq Allah* and its implementation in Islamic education.

More specific research on the thoughts of Banjarese ulama on *al-Asma' al-Husna* is the research of Nor Ainah and M. Zainal Abidin on the thoughts of Husin Qaderi and M. Zurkani Jahja on

dan Abu 'Abdurrahman as-Sulami (w. 421/1021). Lihat catatan kaki no. 2 pada: Yousef Casewit, "Al-Ghazali's Virtue Ethical Theory of the Divine Names: The Theological Underpinnings of the Doctrine of *Takhalluq* in *al-Maqshad al-Asna*," *Journal of Islamic Ethics*, 4 (2020): 157-158.

⁴ M. Quraish Shihab, "Unveiling the Divine Veil of *Asma al-Husna* in *Qur'anic Perspective* (Jakarta: Heart Lantern, 1999), xxxviii

⁵ See Jahja, 99 *The Way to Know God* (Yogyakarta: Pustaka Pesantren, 2010), xviii; Husin Naparin, *Understanding Al-Asma' al-Husna* (Banjarmasin: Grafika Wangi Kalimantan, 2013), 5-8; Muhammad Bakhit, *Knowing al-Asma' al-Husna The Way to Ma'rifah Allah* (Barabai: Pondok Pesantren dan Majelis Taklim Nurul Muhibbin, tth), 4.

⁶ The use of the term character here is equated with morals, sometimes also using the term moral. Character itself is defined as a person's disposition, character, morals, or personality that is formed through the internalization of

various virtues consisting of a number of values, morals and norms that are believed and used as a basis for viewing, thinking, behaving and acting. See Ridhahani Fidzi, *Development of Quran-Based Character Values* (Banjarmasin: IAIN Antasari Press, 2016), 1-2.

⁷ Yousef Casewit, "Al-Ghazali's Virtue Ethical Theory of the Divine Names: The Theological Underpinnings of the Doctrine of *Takhalluq* in *al-Maqshad al-Asna*," *Journal of Islamic Ethics*, 4 (2020)

⁸ Ar-Rabah, Khalid bin Muhammad. "Asma' al-Husna allati Ja'a al-Hatstsu 'ala at-Takhalluq wa al-Ittishaf bi Mujibiha Maqrunan bi Tasammih bi ha." *Majallah Jami'ah Umm al-Qura li 'Ulum asy-Syari'ah wa ad-Dirasat al-Islamiyyah*. No. 84 Rajab 1442 H/ Maret 2021

⁹ Giantomi Muhammad, Nurwadjah Ahmad, and Andewi Suhartini, "The Concept of *Takhalluq bi Akhlaqillah* as an Islamic Education Process and Outcome," *Al-Fikr : Jurnal Pendidikan Islam*, Vol.7, No.1, Juni 2021.

al-Asma' al-Husna (2014)¹⁰ and Rahmadi's research on "Al-Asma' al-Husna in the Perspective of Kalimantan Ulama (2016)¹¹. Ainah and Abidin's research only focused on the 40 names of Allah related to God's deeds, not on the total of 99 names of Allah. This study also does not discuss aspects of takhalluq and character building. Next, Rahmadi's research examined a number of scholars in Kalimantan who had worked on al-Asma' al-Husna, including several Banjarese ulama. However, this study focuses more on aspects of variants, continuity and changes in thinking about al-Asma' al-Husna among Kalimantan's ulama. Similar to Ainah and Abidin's research, this study does not focus on the concept of takhalluq and aspects of character formation in al-Asma' al-Husna. There is a research conducted by M. Adriani Yulizar and Hamidi Ilhami entitled "*Description of Weapons of the Believer and Treatise on Prayer*" (2014)¹². However, as mentioned earlier, the treatise on the *Mu'min weapon* does not explain the concept of takhalluq and an emphasis on character building. This study also did not focus on al-Asma' al-Husna but the readings of daily practice in the form of dhikr, wirid, and prayer contained in both treatises. Based on the results of several previous studies above, it can be confirmed that the study of the concept of takhalluq and aspects of character formation in the thoughts of Banjarese scholars about al-Asma' al-Husna is a new study that has not been carried out specifically.

This study aims to explain and compare the concept of takhalluq and aspects of character formation in the thoughts of Banjarese ulama about al-Asma al-Husna. To examine the thoughts

of Banjarese ulama, the researcher uses literature studies or literature research¹³ that examines various library materials as primary and secondary data sources. The primary sources of this study are the works of Banjarese ulama who wrote books about al-Asma' al-Husna, and secondary sources of this research are some library materials or literature books, research results, and journal articles that discuss the thoughts of Banjarese ulama to be studied. The data collection in this study used the literature study method with the following stages: (1) inventory of library materials needed, both primary and secondary; (2) reading and studying the contents of the library materials; (3) noting down and characterized the data obtained from the reading material to form themes. Therefore, the data analysis techniques use descriptive and comparative analysis techniques by describing and comparing the concept of takhalluq regarding al-Asma' al-Husna and aspects of character formation contained in the work of Banjarese ulama.

Result And Discussion

Based on an Islamic literature search in South Kalimantan, numerous Banjarese ulama wrote about al-Asma' al-Husna in their works. Some Banjarese ulama that wrote al-Asma' al-Husna as part of the content of their work and wrote specifically about al-Asma' al-Husna. Consequently, only three Banjarese ulama discuss the concept of takhalluq and emphasize the aspect of character building in their writings.

¹⁰ Nor Ainah dan Zainal Abidin, "Comparative Study of the Thoughts of H. Husin Qaderi and H. M. Zurkani Jahja on the Concept of al Asma al-Husna which Shows the Actions of Allah," *Jurnal Studia Insania*, Vol. 2 No. 2 (Oktober 2014), 159-163.

¹¹ Rahmadi, "Al-Asma` al-Husna in the Perspective of Kalimantan Scholars: A Study of Variants, Continuity, and Changes in Thought," *Tashwir Journal of Religious and Socio-Cultural Research*, Vol. 4 No. 10, 2016.

¹² M. Adriani Yulizar and Hamidi Ilhami, "Description of the Book of the Weapon of Believers and the Treatise of Prayer," *Al-Banjari Journal of Islamic Sciences*. Vol 13 No. 1 (Januari – Juni 2014).

¹³ According to Mestika Zed, literature research or literature research is a series of activities related to a series of library data collection, reading and recording, and processing research materials. See Mestika Zed, *Literature Research Methods* (Jakarta: Yayasan Pustaka Obor Indonesia, 2018) 3. While Hamzah defines it as a research procedure used to review and explore library materials to obtain data holistically and comprehensively to be analyzed based on a certain frame of mind, theory or approach in accordance with research objectives. Amir Hamzah, *Library Research Methods Philosophical, Theoretical, and Applicative Studies* (Malang: Literasi Nusantara, 2019), 25.

1. M. Zurkani Jahja¹⁴ discussed the concept of takhalluq and aspects of character formation in his presentation on al-Asma' al-Husna in his work entitled *99 Jalan Mengenal Tuhan* published by Pustaka Pesantren Yogyakarta in 2010.
2. Husin Naparin¹⁵ discussed the concept of takhalluq and aspects of character formation in his presentation on al-Asma' al-Husna in his works entitled *Memahami Al-Asma` al-Husna jilid I* (published in 2009) and *Memahami Al-Asma` al-Husna jilid II* (published in 2013).
3. Muhammad Bakhiet¹⁶ discussed the concept of takhalluq and aspects of character formation in his presentation of al-Asma' al-Husna in his work *Mengenal al-Asma` al-Husna Jalan Menuju Ma`rifat Allah Swt* published by the Islamic Boarding School and Majelis Taklim Nurul

Muhibbin (without mentioning the year of publication).

In terms of presentation, the writing of al-Asma' al-Husna's by Jahja's and Bakhiet's work is presented sequentially from the first name (Allah) to the last name (Ash-Shabur). Naparin's work, presented al-Asma' al-Husna differs from these two scholars. Naparin's work also sequentially wrote the order of al-Asma' al-Husna but presented it in conjunction with several names (two or three) in a series, so several names did not match their order. This presentation is based on relationship aspects, closeness, similarity of meaning, or compatibility of the series of names. For example, Naparin compile several names of Allah, such as *al-Jabbar* (9th name) with *al-Qahhar* (15th name); *al-'Azhim* (33rd name) is assembled with *al-Kabir* (37th name) and *al-Jalil* (41st name); *Ash-Shakur* (35th name) is assembled with *ash-Shabur* (99th name).¹⁷

¹⁴ M. Zurkani Jahja was born on June 15, 1941 in Palimbangan, Amuntai (North Hulu Sungai Regency, South Kalimantan) and died on February 7, 2004. He was professor of Islamic Philosophy in 1997. He has served as chairman of Tanfidziyah Regional Management of NU South Kalimantan Province (1991-1996), member of ICMI South Kalimantan (1992-2004), and member of MUI Tk I South Kalimantan (1992-2004). See Hidayat, *What and Who of the North, Profile and Performance of banua Child* (Jakarta: CV Surya Garini, t.th), 95; M. Zurkani Jahja, *Al-Ghazali's Theology A Methodological Approach* (Yogyakarta: Pustaka Pelajar, 1996), v dan 281; Ahdi Makmur dkk., "History of the Development of Nahdlatul Ulama in South Kalimantan (1928-1988)," *Research Report* (Banjarasin: Puslit IAIN Antasari, 1999), 57; Rahmadi, *Intellectual Networks of 19th and 20th Century Banjar Scholars (A Study of Processes, Patterns and Network Expansion)* (Banjarasin: Antasari Press, 2010), 262.

¹⁵ Husin Naparin is a Banjar cleric who is currently still active in the religious field. He was born in Kalahiang village (Balangan Regency, South Kalimantan) on November 10, 1947. He has served as chairman of Hunafaa Islamic Boarding School, member of the fatwa commission of the Provincial MUI (1990-2006), Chairman of the Banjarasin City MUI (1992-2002), Chairman III of Tanfiziah NU South Kalimantan Province (1990-1995), Member of the ICMI Expert Council of South Kalimantan, and Chairman of the MUI South Kalimantan Province (2016-2020). Currently, he still serves as chairman of the MUI South Kalimantan Province (2021-2026) for the second period. See Tim MUI Provinsi and LP2M UIN Antasari, *Banjar Ulama from Time*

to Time (Revised Edition) (Banjarasin: Antasari Press, 2018), 451-454; Husin Naparin, *Memahami Al-Asma Al-Husna* (Banjarasin: PT Grafika Wangi Kalimantan, 2013).

¹⁶ Muhammad Bakhiet is one of the charismatic Banjar scholars who comes from the descendants of Sheikh Muhammad Arsyad al-Banjari. He was born on January 1, 1966 in Telaga Air Mata, Barabai (Hulu Sungai Tengah Regency, South Kalimantan). He led a number of taklim assemblies, namely (1) recitation at the Islamic Boarding School and Nurul Muhibbin Taklim Council on Jl Ramli Barabai Darat, (2) recitation at the Nurul Muhibbin Ilung Islamic Boarding School, North Batang Alai District, (3) recitation at the Nurul Muhibbin Taklim Council, Manduin Village, Balangan Regency, and (4) recitation at the Bustanul Muhibbin Mosque in Handil Bakti Berangas Timur Barito Kuala. See Mujiburrahman, M. Zainal Abidin, dan Rahmadi, *Charismatic Scholars in Banjar Land: Portraits of Guru Danau, Guru Bachiet, and Guru Zuhdi* (Yogyakarta: Kalam Mulia, 2016), 72-75; Rahmadi dan Abd. Rahman Jaferi, *The Concept and Dimension of Al-Asma` al-Husna: An Examination of the Intellectual Works of Kalimantan Scholars* (Kuningan: Nusa Literasi Inspirasi, 2017), 65.

¹⁷ See: Mujiburrahman, M. Zainal Abidin, dan Rahmadi, *Charismatic Scholars in Banjar Land: Portraits of Guru Danau, Guru Bachiet, and Guru Zuhdi* (Yogyakarta: Kalam Mulia, 2016), 72-75; Rahmadi dan Abd. Rahman Jaferi, *The Concept and Dimension of Al-Asma` al-Husna: An Examination of the Intellectual Works of Kalimantan Scholars* (Kuningan: Nusa Literasi Inspirasi, 2017), 65.

The list of 99 names of Allah presented by Jahja, Naparin, and Bakhiet is the version of al-Asma' al-Husna contained in the hadith recited by Imam at-Tirmidhi of Abu Hurayrah.¹⁸ This version of al-Asma' al-Husna is popular among Banjarese ulama and has become the most popular version in Indonesia. These three ulama use this version despite their differences regarding the two names, Allah and *al-Ahad*. Among them, some start the list of 99 al-Asma' al-Husna with the name of "Allah" without the name "al-Ahad" as on the list of Jahja, and there are also those who start the list with the name "Ar-Rahman" plus the name 'al-Ahad' in order to remain 99 names as in the list of Naparin. Muslim ulama and scholars in Indonesia also use such lists. For example, M. Quraish Shihab, in his work on al-Asma' al-Husna, uses the list of al-Asma' al-Husna starting from the name "Allah" while still including the name "al-Ahad" but uniting the names *adh-Dhar* and *an-Nafi'* into a series (*Adh-Dhar an-Nafi'*). In contrast, Muhammad Shafii Antonio and Ary Ginanjar Agustian's work on al-Asma' al-Husna begins with the name "ar-Rahman," accompanied by the name "al-Ahad."¹⁹

Although Naparin used the version of al-Asma' al-Husna that inserted the *al-Ahad* to displace the name of Allah in order that the list of names remained 99, in general, the list of names and the order of names have no noticeable differences, except for the name al-

Ahad. Aside from the Naparin list, no Banjarese ulama follows Naparin's structure in presenting al-Asma' al-Husna. Other Banjarese ulama, such as Tuan Guru Husin Qaderi, in his *Mu'min weapon*, also begin his list with the name of 'Allah," like Jahja and Bakhiet.²⁰ Naparin explains in his book *Understanding Al-Asma Al-Husna Al-Husna* that if *Al-Asma` Al-Husna* starts from the name of Allah, then *al-Ahad* is not included in it (H.R. Tirmidhi from Abu Hurairah r.a.). However, if it starts from *ar-Rahman*, the name *al-Ahad* is included.²¹

The list of al-Asma' al-Husna listed in the three works of Banjarese ulama above is based on the popular version of al-Asma' al-Husna as stated in the hadith al-Tirmidhi. None of them had the *ijtihad* to discover the names of Allah as some scholars did, such as al-'Utsaymin, al-Ashqar and al-Qahtani.²² The three Banjarese ulama above believe that the version of Allah's name they present is the version of the Prophet. They do not examine the list of names of Allah written in the hadith al-Tirmidhi as an addition that does not come from the Prophet, as some scholars argue that it can be inserted as references based on hadith at-Tirmidhi.

Before explaining the concept of *takhalluq*, the researcher presents the definition of al-Asma' al-Husna according to Banjarese ulama.

1. According to M. Zurkani Jahja, in literal meaning, al-Asma' al-Husna is interpreted as the

¹⁸ This hadith is found in Sunan at-Tirmidhi, juz 11 page 412.

¹⁹ See the content of the book from Muhammad Syafii Antonio, *Asma`ul Husna For Succes in Business & Life* (Jakarta: Tazkia Publishing, 2013), xiv-xxxiv; Ary Ginanjar Agustian, *Asmaul Husna Advice* (Jakarta: PT Arga Publishing, 2007), x-xiv.

²⁰ *Treatise on the weapons of Mu`min* is a treatise with an Arabic-Malay format. It contains various series of prayers, *wirid*, *dhikr*, and other readings including a list of al-Asma' al-Husna used for prayer. In it are found explanations of various properties and *fadhilat* from certain readings including al-Asma' al-Husna. See Husin Qadri, *Senjata Mu`min* (Banjarasin: Toko Buku Mutiara, t.th), 33-90.

²¹ Husin Naparin, *Understanding Al-Asma Al-Husna* (Banjarasin: PT Grafika Wangi Kalimantan, 2013), 17.

²² Al-'Utsaymin has a list of 99 names of Allah which differ greatly from those put forward by Banjar scholars. Al-Ashqar in addition to listing 99 different versions of the names of Allah also suggests 21 names that could possibly be included as part of al-Asma' al-Husna. Al-Qahtani also presents a list of 99 names of Allah that have differences with the list in the hadith at-Tirmidhi followed by Banjar scholars. See: Muhammad bin Shalih bin 'Utsaymin, *Qawa'id al-Mutsla* (Cairo: Maktabah Sunnah, 1994), 22-24; Umar Sulayman al-Asyqar, *Al-Asma` al-Husna*, terj. Syamsuddin TU dan Hasan Suadi (Jakarta: Qisthi Press, 2004), 21-330; dan Sa'id bin Ali Wahf al-Qahtani, *Explanation of Asma`ul Husna According to the Qur'an and As-Sunnah*, terj. (Yogyakarta: Absolut, 2003), 133-394. See also the brief review in: Rahmadi and Jafri, *The Concept and Dimension of al-Asma` al-Husna*, 16-21.

best name. The term of al-Asma' al-Husna is found in many verses of the Qur'an which states that Allah Almighty has numerous of the best names. With these names, Muslims can recognize the majesty of Allah and say His name when offering prayers. The best names of Allah are 99 based on hadith taken from Abu Hurayrah. This collection of names is called al-Asma' al-Husna.²³

2. According to Husin Naparin, al-Asma and al-Husna are Allah's best and most beautiful names. It contains the most perfect (kamal), greatest (Jalal) and most beautiful (jamal)²⁴ attributes of Allah.

3. According to Muhammad Bakhiet, al-Asma' al-Husna are beautiful or good names that the total is known only to Allah swt.²⁵

According to the definition of the three Banjarese ulama above, al-Asma' al-Husna can be interpreted as the beautiful and best names of Allah because they contain the qualities of perfection (kamal), majesty (jalal), and beauty (jamal) which serves to know Allah and call on His name when praying. The number of names is infinite and known only to God. To know Him, it is considered sufficient to know the 99 names of God. Based on the perfection, majesty, and beauty of Allah's names, Banjarese ulama then emphasizes the importance of Muslims being devoted to these names.

The Banjarese ulama work being studied in this article does not have a specific discussion or chapter on the concept of takhalluq in their work. The concept of *takhalluq* generally arises when they discuss the meaning of *ihsha'* contained in the hadith: "*inna lillahi tis'atan wa tis'ina isman mi'atan illa wahidan man ahshaha dakhala al-*

jannah."²⁶ In addition to the affirmation that the name of Allah is 99, the word "*ahshaha*" is also an important concern of Banjarese ulama when they discuss al-Asma' al-Husna.

In the introduction of his book, Jahja expresses two opinions about the meaning of "numeration" (*ahsha*), firstly, it means memorizing. Secondly, it means obtaining a deeper understanding of the 99 names in life (not just memorizing). According to Jahja, the second meaning is more fitting because the hadith of the Prophet strengthens it: "Behave yourselves with the behavior of Allah."²⁷ The text of this hadith, according to Jahja, teaches every Muslim to imitate the traits and behaviors contained in the 'personality' of Allah. Although he chose and emphasized the second meaning, the first meaning was still accepted. It is important to highlight that understanding al-Asma' al-Husna is insufficient to stop at the first meaning. (memorizing only) In short, it can be stated that the meaning of *ahsha* here is interpreted as *takhalluq* as appropriate meaning. He affirmed that one of the important functions of al-Asma' al-Husna is to know Allah's personality and to form good or uphold morals in human life.²⁸ The existence of a moral dimension in al-Asma' al-Husna encourages him to expose al-Asma' al-Husna to emphasize the formation of morals or character as a form of effort to adhere to the attributes of Allah.

In the concluding part of his book, *99 The Way to Know God*, Jahja reaffirms the meaning of *ahshaha* presented at the beginning of his book. According to him, the meaning of *ahshaha* is not just memorizing the names of Allah. The hadith about al-Asma' al-Husna contains the pronunciation "*ahshaha*" in *li al-targhib fi* (to

²³ Jahja, *99 The Way to Know God*, xv-xvi.

²⁴ Naparin, *Understanding Al-Asma Al-Husna*, 1-2.

²⁵ Muhammad Bakhiet, *Knowing al-Asma' al-Husna The Way to Ma'rifatullah* (Barabai: Pondok Pesantren dan Majelis Taklim Nurul Muhibbin, t.th.), 4.

²⁶ This hadist is occurs in Shahih al-Bukhari, in the book *at-tawhid*; in Shahih Muslim this hadist is in the book *adz-dzikh, wa ad-du`a, wa at-tawbah wa al-istighfar*. See Khalid ar-Rabah, *Asma' al-Husna*, 472. Casewit also mentions several

sources regarding this hadist that originally from Abu Hurairah, namely at-Tirmidzi, *Sunan at-Tirmidzi*, hadist no. 3847, 3848, 3849, and 3850; al-Bukhari, *Shahih al-Bukhari*, hadis no. 2774, 6485, and 7841; Ahmad bin Hanbal, *al-Musnad*, hadist no. 7618 and 7738; Muslim, *Shahih Muslim*, hadist no. 6985 and 6986.. refer to footnote no. 4 Casewit's work, *Al-Ghazali's Virtue Ethical Theory*, 161-162.

²⁷ Jahja, *99 The Way to Know God*, xviii.

²⁸ *Ibid.*, xviii.

demarise). Something hard to do must also be a great promise of reward. This is the general trend of the hadiths of "*fadhail al-a'mal*." For him, memorizing is not enough. More effort is needed to obtain a more in-depth understanding of the 99 names of God. If a muslim has not perceived the meaning of *al-Asma' al-Husna*, then a Muslim has not been judged to have counted the best names of Allah.²⁹

According to Namarin, lafazh "*ahsha*" in the hadith *al-Asma' al-Husna* contains several meanings, namely (1) memorizing and using it in worship; (2) looking for the names of Allah in the Qur'an; (3) understanding and practice the guidance contained there; (4) be decent muslim according to the name of Allah which he pronounces (*bertakhalluq*); (5) knowing its meaning; and (5) memorize it out of the head.³⁰ In line with Jahja, Namarin emphasized that the meaning of "*ahsha*" is not enough just to memorize names. It expands its meaning as seen above. He also quoted the meaning of "*ahsha*" from the book of the Qur'an and its Tafsir (Ministry of Religious Affairs of the Republic of Indonesia), explaining that the meaning is to memorize, internalize, and perceive the names of Allah.³¹ Namarin expose clearly that *takhalluq* is the profound meaning of the word "*ahsha*."

The next Banjarese ulama, Bakhiet, interpreted "*ahsha*" (*ihsha'*) with the meaning of nurturing which contains three meanings. First, knowing Him (*ma'rifah*), that is, knowing with certainty that the 99 names of Allah based on the postulates of *'aqliy* and *naqliy* (Qur'an and sunnah). Secondly, it means *ta'zhimuha* (glorifying Him). From knowing the 99 names of Allah and cultivating a sense of *ta'zhim*, it will motivate to be moral with the morals of Allah swt (*takhalluq*). Third, *as-sa'yu bi al-takhalluqi bi akhlaqi al-asma' al-husna* (striving to be moral

following the morals of *al-Asma' al-Husna*). This meaning is in line with the words of the Prophet: "*takhalluq bi akhlaqi Allah*". These three meanings of "*ahsha*" (nurture) encompass and complement each other. Therefore, memorizing the names of Allah in *al-Asma' al-Husna* one by one is not enough.³²

Several ulama, such as Ibn al-Qayyim al-Jawzi, al-Qahtani, and 'Utsaymin interpreted the word *ahsha* in three levels, which are (1) memorization, (2) understand its meaning and propositions, and (3) use it for prayer or worship (*ta'abbud*). Al-Jawzi and 'Utsaymin did not include *takhalluq* as one of the meanings of *ahsha*. Both even disagree with the meaning because it is considered to come from among philosophers. Khalid ar-Rabah, although admitting that the concept of *takhalluq* originated in philosophers and Sufis, gave signs that *takhalluq* can only be applied to the names of Allah whose attributes of the name are praised and commanded by the Qur'an and as-Sunnah to be carried out, such as the names ar-Rahim al-Karim, and al-'Alim. In contrast, if the qualities of names forbidden or provoked for man to do or are unworthy of a servant, then it is not permissible to obey the name of Allah, such as the names of al-Mutakabbir and al-Jabbar.³³

In contrast to Al-Jawzi and 'Utsaymin, M. Quraish Shihab is precisely in line with the three Banjar scholars above, namely accepting *takhalluq* as one of the meanings of *ahsha*.³⁴ Although it does not discuss the meaning of *ahsha* and *takhalluq*, as Quraish Shihab, Muhammad Syafii Antonio's writings on *al-Asma' al-Husna* are more in line with Banjar scholars. According to Antonio, *al-Asma' al-Husna* is a tool to get closer to Allah through 5 stages, namely (1) tools to know Allah; (2) tools for applying; (3) tools for complaining; (4) tools to request protection, and

²⁹ Ibid., 725-726.

³⁰ Namarin, *Understanding Al-Asma Al-Husna*, 5-6.

³¹ Ibid., 5-6.

³² Bakhiet, *Getting to know al-Asma' al-Husna*, 3-4.

³³ Khalid bin Muhammad Ar-Rabah, "Asma' al-Husna allati Ja'a al-Hatstu 'ala at-Takhalluq wa al-Ittishaf bi Mujibiha

Maqrunan bi Tasammih bi ha," *Majallah Jami'ah Umm al-Qura li 'Ulum asy-Syari'ah wa ad-Dirasat al-Islamiyyah*, No. 84 Rajab 1442 H/ Maret (2021): 478-480.

³⁴ Rahmadi dan Jafri, *Concept and Dimension of al-Asma' al-Husna*, 22-24.

(5) tools to learn and model.³⁵ Antonio emphasized the first and fifth stages, al-Asma' al-Husna, as a tool to know Allah and learn and emulate Him. According to him, the fifth stage is the highest stage, where a servant learns through God's noble attributes and "exemplifies" His praiseworthy character. This stage is done by practicing the "messages of motivation and self-development" contained in the meaning of 99 names of Allah. The fifth stage presented by Antonio already contains the concept of takhalluq. However, it is not mentioned explicitly and this stage is in line with the takhalluq element proposed by the Banjar scholars above.

The meaning of the word "ahsha" put forward by Banjar scholars above shows clearly that the meaning of ahsha (memorizing, numerating or maintaining) cannot be interpreted literally with a narrow meaning. "ahsha" has a deeper, broader, and storied meaning for them. The meaning of "ahsha" at the basic level is to memorize and know (ma'rifah) al-Asma' al-Husna, continued to the stage of living the names until a sense of ta'zhim to Allah grows, which then leads a person to takhalluq (imitate the morals of Allah) in his daily life. At this stage of takhalluq the names of Allah have merged into the human personality, something with the limits of his abilities.

In the explanation above, it has been mentioned that Antonio proposed tools with 5 stages related to al-Asma' al-Husna. Banjar scholars also stated the same thing. For example, Jahja states that the existence of al-Asma' al-Husna has the following aspects:

First, it explains God's "personality" so everyone knows Allah well. Second, the best names can be used by people to ask for help when praying to Allah. Third, to establish good morals in life, each person needs to embody the meaning of Allah "personality" in his personal life or concerning himself, man, the universe, and God.

Fourth, if someone cannot perceive it, at least they can read it regularly so that you can memorize it out of your head. If simplified, there are only two main functions of Asmaul Husna: for Allah, to explain His personality, and for servants (humans) to uphold good morals.³⁶

The two main functions presented by Jahja at the end of the quote above show similarities with stage 1 and stage 5 of the tools offered by Antonio. Both emphasize the aspect of knowing and exemplifying the personality of Allah through al-Asma' al-Husna. Next, Husin Naparin also pointed out the function of al-Asma' al-Husna as stated by Jahja above. This similarity is due to Naparin quoting Jahja's writing, Asmaul Husna Volume 1 (an early version of the book 99 The Way to Know God). The functions of al-Asma' al-Husna that he put forward were (1) to know the personality of Allah Almighty; (2) make it a means of praying to Him; (3) apply its meaning in life because the Holy Prophet advised a believer to be moral with him (takhalluq biha); (4) make it a means of remembrance. Naparin also pointed out the two main functions of al-Asma' al-Husna, as stated by Jahja above, namely (1) its function for Allah, to explain His personality, and (2) its function for man, which is to establish good morals in life.³⁷

In general, among the Banjarese community, al-Asma al-Husna is only seen as a tool to beg, complain, and ask for protection, namely being part of remembrance rituals and prayers or special readings for certain practices based on the efficacy of the names. Husin Qaderi's book, *Mu'min weapon*, is one of their guidelines regarding this perspective. The Banjar community does not know the theological (ma'rifah) and moral dimensions of al-Asma' al-Husna (takhalluq). This condition prompted Banjar scholars to write about the ma'rifah and takhalluq dimensions of al-Asma' al-Husna by emphasizing the takhalluq aspect in the form of the formation of Muslim character as a

³⁵ Muhammad Syafii Antonio, *Asma`ul Husna For Success*, v-vi.

³⁶ Jahja, *99 The Way to Know God*, xviii.

³⁷ Naparin, *Understanding Al Asma Al-Husna*, 7.

result of the appreciation and manifestation of the function of al-Asma' al-Husna in Muslim life.

In fact, Banjarese ulama have long explained al-Asma' al-Husna from a Sufistic perspective through the teachings of tawhid al-Asma'. Muhammad Nafis al-Banjari in his work *ad-Durr an-Nafis* and 'Abdurrahman Shiddiq al-Banjari (d. 1939) in his work *'Amal Ma'rifah* has discussed the teachings of tawhid al-Asma' in their respective works.³⁸ However, these two treatises do not discuss al-Asma' al-Husna in detail, so they cannot provide a more complete picture of al-Asma' al-Husna. The influence of Nafis al-Banjari is then seen in the writings of Haderanie HN (d. 2008) in his book *Asma'ul Husna*, where he states that scholars of theology and Sufism almost agree that al-Asma' al-Husna is one of the sources of monotheism and Sufism. From this came the concept of tawhid al-Asma' among Sufism experts who explained that if a servant has reached the level of *tajalli asma'* (the apparent names of Allah) then that person belongs to the group of people who have a high level of faith.³⁹ However, neither Jahja, Naparín, nor Bakhiet explained al-Asma' al-Husna based on the concept of tawhid al-Asma' or *tajalli al-Asma'* which is more towards the concept of Sufism-philosophical as seen in several other Banjar scholars, such as Nafis al-Banjari and Shiddiq al-Banjari. They emphasize the anthropocentric aspect of *takhalluq* and the theocentric aspect of *ma'rifah*, which is to imitate the personality or have morals like God's morals within the limits of human ability.

In comparison, Jahja, Naparín and Bakhiet's discussion of each name has the same pattern. All three emphasize two aspects of Al-Asma' al-Husna, namely the *ma'rifah* aspect (knowing the attributes of Allah) and the aspect of *takhalluq* (imitating the attributes of Allah). The discussion of the first aspect of al-Asma' al-Husna is theocentric because the third aspect focuses on introducing the attributes of Allah contained in His beautiful names. This kind of exposure aims to know Allah (*ma'rifah*) or know the personality of Allah in order to strengthen the creed or faith of Muslims. The difference is, in practice, the interpretation of these three scholars regarding al-Asma' al-Husna tends to be theological perspective (*tawhid* or *creed* perspective) such as Jahja's presentation, some tend to be *sufism* (dominant using Sufism explanation) such as Bakhiet's presentation, and some are more *akhlaqi* (aspects of moral formation) which are presented concisely and simply as seen in Naparín's work. The discussion of the second aspect is more anthropocentric that the presentation of al-Asma' al-Husna, which emphasizes the character development of Allah's names by imitating Allah's names in everyday life. The teaching influences the existence of this aspect to be moral with the morals of Allah (*takhallaqu bi akhlâq Allah*), which is allegedly the hadith of the Prophet.⁴⁰ In practice, in presenting each name of Allah, the two aspects above (*ma'rifah* and *takhalluq*) are presented into one part so that the presentation of Allah from the three Banjarese ulama becomes teoantropocentric.

³⁸ In *Ad-Durr an-Nafis* Nafis al-Banjari expounded on *tawhid al-Asma'* where he explains that if one sees a gracious person, it belongs to Allah. What is seen is only the *mazhar* of Allah's *asthma*, al-Karim. Similarly, patience in oneself is actually the *mazhar* of Allah's name, *Ash-Shabur*. See: Muhammad Nafis bin Idris al-Banjari, *The Science of the Beautiful Gem Divinity (Ad-Durrun Nafis)*, translation, transliteration, and additional notes by Haderanie HN (Surabaya: Nur Ilmu, t.th), 56; In the Treatise *'Amal Ma'rifah* there is a discussion about *kayfiah wahdah al-Asma'* which emphasizes that Allah alone is *wahdaniyah* in *asthma*. Only God has a name, while nature has no name. See details review on : Abdurrahman Shiddiq, *'Amal Ma'rifah Serta Taqirir* (Banjarmasin: Toko Buku Mawaddah, t.th), 26-31.

³⁹ Haderanie, *Asma'ul Husna Sumber Ajaran Tauhid/Tasawuf* (Surabaya: Bina Ilmu, 1993), 4.

⁴⁰ Zurkani Jahja mentions this translation of the hadith without including the Arabic text in the preface of his book. He did not explain the status or quality of this hadith. See Jahja, *99 Paths*, xviii. Husin Naparín though followed and wrote about the concept of *takhalluq* proposed by Zurkani Jahja, but he did not mention this hadith. While Muhammad Bakhiet, as well as Zurkani Jahja mentioned this hadith in his writings and referred to it as the hadith of the Prophet without giving any explanation as to the status or quality of this hadith. See: Muhammad Bakhiet, *Knowing Al-Asma' al-Husna*, 4.

Although the three Banjarese ulama above emphasize the aspects of ma'rifah and takhalluq, they also mention the function of al-Asma' al-Husna as a tool for worship (media of remembrance and prayer). However, the explanation is written concisely and not in-depth, while some only mention it briefly. Naparin discusses this aspect in his book *Understanding Al-Asma Al-Husna* (first part). In part of the book, he presents the ritual function of al-Asma' al-Husna in several chapters, namely (1) calling on Allah through al-Asma' al-Husna, (2) praying with al-Asma' al-Husna, (3) the final prayer of surah al-Hashr, (4) the prayer of surah al-Ikhlâs, and (5) the prayer of the kursi Verse. In the second part of *Understanding Al-Asma Al-Husna*, Naparin no longer discusses this aspect specifically except on certain names sporadically. Jahja and Bakhiet also briefly describe the functions and efficacy of certain dhikr from al-Asma' al-Husna. However, it is written in a limited and sporadic manner on specific names only. Jahja or Bakhiet wrote no specific passage on this subject, as Naparin wrote.

The existence of aspects or elements of takhalluq in the content of al-Asma' al-Husna makes Jahja, Naparin and Bakhiet view al-Asma' al-Husna as an Islamic teaching that must be taught to the community at large. In the context of theological education, Jahja quite regretted the neglect of al-Asma' al-Husna material in Islamic educational institutions and religious studies as part of the creed material. In his observation, the Banjarese community, followers of the Asharite-Sanusid theological school, only learn the material of knowing Allah through the obligatory, impossible and jaiz attributes for Allah, which are usually taught in nature 20 material. He also regretted the neglect of al-Asma' al-Husna's material as the basis of moral teachings. The observations showed that in everyday life, al-Asma' al-Husna was only used as calligraphy decoration and ritual practices (recitation of dhikr and prayers). According to him, al-Asma' al-Husna

should not only be used to that extent, it needs to be developed to achieve the dual goal of knowing Allah (ma'rifah) while upholding the moral ideal (takhalluq).⁴¹

To realize this dual goal, Jahja then wrote a book on al-Asma' al-Husna that could fulfill that goal. The main purpose of al-Asma' al-Husna's writing is to fulfill his desire to invite readers to know Allah through al-Asma' al-Husna. According to him, knowing God through the teachings of the Twenty Nature emphasizes the aspect of ratio. While knowing Allah through al-Asma' al-Husna and using ratios, as well as through experiences and feelings. The next main objective is that the description of al-Asma' al-Husna is also directed to guide the ummah to behave like the meaning contained in al-Asma' al-Husna according to the limits of his ability as a human being. With these two main objectives, Jahja hopes to create an Islamic society that is strong in faith in Allah and has good morals (noble morals) in its life, both in relation vertically to Allah and horizontally to fellow humans and the surrounding environment.⁴² Naparin also aligns with Jahja's goals as he makes Jahja's work one of the references and quotes some of his statements.⁴³ The same goal is also seen in Bakhiet's statement. He stated that once one knows (ma'rifah) Allah through His name and glorifies Him, then that exaltation will motivate one to be moral with the morals of al-Asma' al-Husna. A Muslim can be obsessed with al-Asma' al-Husna if he has mastered the purpose and meaning of the names of Allah contained in the 99 names of Allah.⁴⁴

The following is an example of how the takhalluq aspect of al-Asma' al-Husna is presented by Jahja, Naparin, and Bakhiet in the name of Allah "Ar-Rahman" as shown below.

⁴¹ Jahja, *99 The Way to Know God*, xv-xix

⁴² *Ibid.*, 723-724.

⁴³ Naparin, *Understanding Al-Asma AL-Husna*, 7.

⁴⁴ Bakhiet, *Knowing Asma` al-Husna*, 4

Table 1: The illustration of takhalluq concept in al-Asma' al-Husna

Banjarese Ulama	<i>Takhalluq</i>
Zurkani Jahja	It is a happy man who can manifest selfless affection and favoritism in his person, as is the personality of Allah by His name, ar-Rahman. He sees every living being, especially humans, as entitled to his affection in this life. Does not discriminate among people based on ethnicity, religion, or class. His affection was given selflessly. ⁴⁵
Husin Naparin	The part of a believer of ar-Rahman's nature is (1) to give compassion to negligent human beings, inviting them to worship through gentle counsel; (2) to look at immoral people with a compassionate look, not cynical, and try to prevent them from disobedience in order to avoid the wrath of Allah SWT. ⁴⁶
Muhammad Bakhiet	We are required not only to know the meaning of ar-Rahman, but to be more than just that, that is, we manifest in our lives the nature of compassion (ar-Rahman). We practice it in the household, neighbors and social society to truly become "abdurrahman" just as we are required to be "Abdullah." Imam al-Ghazali (may Allah have mercy on him) said: He who becomes 'abdurrahman, he must behave affectionately towards the servants of Allah Almighty, even to those who forget, are negligent and immoral. They must be loved by those who want themselves to be 'abdurrahman. How to love them? Of course by turning or directing them from the wrong path to Allah Almighty by gentle advice, not in a rough way nor looking down on or cynical towards them. ⁴⁷

The above quotations from their respective works are only one example of how they tried to make al-Asma' al-Husna a means of shaping the Muslim character. They apply this kind of exposure to the 99 names of God. This raises the question of how they apply the concept of takhalluq to names unworthy of beings, such as the names al-Mutakabbir and al-Jabbar?

In the context of God's names that are not worthy of man, neither Jahja, Naparin nor Bakhiet use the words exemplify, imitate, or be moral like the morals of Allah. They agreed that the nature of piety is not worthy of man's bearings and is reproached by Allah Himself. Therefore, to shape or construct the Muslim character of such a name they emphasize precisely the opposite of al-Mutakabbir's nature, as seen below.

⁴⁵ Jahja, *99 The Way to Know God*, 14-15.

⁴⁶ Naparin, *Understanding Al-Asma Al-Husna*, bagian kedua, 5.

⁴⁷ Bakhiet, *Knowing Al-Asma` al-Husna*, 11-12.

Table 2: The illustration of *akhlak* aspect in the explanation of the name of Allah, al-Mutakabbir

Banjarese Ulama	Character development aspect
Zurkani Jahja	Arrogant nature is the nature of despising others; only oneself is noble and has greatness. People given advantages in the form of power can be arrogant to their subordinates; subordinates who are given excess wealth have the potential to look down on people experiencing poverty; people who are given excess knowledge are potentially arrogant towards fools. All these advantages should make people grateful instead of arrogant toward their fellow human beings. All those advantages are gifts. He belongs to God so there is nothing to be proud of. Only God deserves such an arrogant nature. The worst arrogance is man's arrogance to God. His commandments and prohibitions are rejected and even deny the existence of God Himself. ⁴⁸
Husin Naparin	The human part of al-Mutakabbir's nature is (1) believing that only Allah has the right to possess al-Mutakabbir's nature and not reflecting it in life because this trait is very reprehensible if man carries it; (2) does not boast of having wealth, rank, position, knowledge or intelligence because they are all in possession of al-Mutakabbir; and (3) be aware of Allah's threats to the devout ⁴⁹
Muhammad Bakhiet	When a servant has believed in the name of Allah Almighty al-Mutakabbir, then the faith will give rise to some commendable morals: (first) it will be tawadhu or inferiority. This trait of tawadhu will give birth to the nature of several noble morals, namely (1) accepting the right from anyone, whether from a noble person or not, as long as it is true it must be accepted; (2) is filial to others or helpful to others; (3) always be sweet in front of anyone; (4) Easy to accompany. (The second) is from the morals brought about by the fruit of faith with al-Mutakabbir that a servant sees something other than Allah Almighty (including himself) as small. This believer with al-Mutakabbir has no place in his heart besides Allah Almighty. He only cares about Allah because everything is small and meaningless apart from Allah. ⁵⁰

⁴⁸ Jahja, 99 *The Way to Know God*, 82-84.

⁴⁹ Naparin, *Understanding Al-Asma Al-Husna*, 22.

⁵⁰ Bakhiet, *Knowing Al-Asma` al-Husna*, 61-62.

Thus, the formation of Muslim character through the concept of takhalluq not only means imitating and imitating the attributes of Allah contained in His names, but also takhalluq means the opposite form of character, from the nature contained in the name as a result of appreciation and faith in certain names that are not worthy of being carried by humans, such as the name al-Mutakabbir exemplified above. This meaning is also seen in explaining other similar names of Allah, such as al-Jabbar, al-Qahhar and adh-Dhar.

If the three Banjar scholars above directed aspects of character formation as a result of living al-Mutakabbir by emphasizing the opposite nature (such as tawadhu, feeling that they have nothing and gratitude), Quraish Shihab still uses the pattern of takhalluq with the meaning of imitating or imitating al-Mutakabbir's nature but in a positive and conditional sense. Shihab explained that a mutakabbir man is a man who is zuhud and wise, that is, a man who sees himself as greater and greater than everything other than Allah. He will look at the small world and the hereafter, the only great thing is God. Therefore, the world and the hereafter will not concern itself with looking to God. The mutakabbir servant of Allah is the one who despises and despises martyrdom and everything that can also be obtained by animals (eating and mating). If this is not the form of takhalluq, then Shihab said, just keep away or forget about attempts to emulate the nature of Allah contained in the name of al-Mutakabbir.⁵¹

Even though it has different interpretations, Antonio directs the anthropocentric meaning of al-Mutakabbir's name to the meaning of personal greatness or greatness of the soul in a person. Therefore, he states that al-Mutakabbir is the foundation of nature and mentality: (1) refusal to submit to lust, shahwat, and other low passions; (2) not being deceived and lulled by the living culture of materialism and hedonism; (3) view one's potential as a gift from God that must be empowered in order to become a great person; (4) believing that eternal life is the

afterlife, while earthly life is mortal.⁵² Here, it can be seen that the mutakabbir man, according to Antonio, has a big soul and is not subject to low lust and lust that will lower his self-esteem. He does not want to be enslaved by a mortal world and is oriented towards the eternal afterlife. Mutakabbir man always develops his potential in order to become a great person.

The three Banjarese ulama above and Shihab and Antonio all still present the takhalluq aspect of al-Mutakabbir's name according to their respective anthropocentric interpretations. They are not in line with the thinking of Khalid ar-Rabah who asserted that it is not permissible to obey some names such as al-Jabbar and al-Mutakabbir because the Qur'an denounces these qualities if humans characterize them. The authors mentioned above agree that arrogance is a despicable trait and should be avoided by humans. However, in explaining the anthropocentric meaning of al-Mutakabbir they tried to give a positive meaning and encourage the formation of Muslim character in line with Islamic teachings.

The above description shows that Banjar ulama strive to find the meaning and positive character of the 99 names of Allah that a Muslim can exemplify to develop character. Therefore, as mentioned above, Jahja encouraged and emphasized the importance of al-Asma' al-Husna being used as integral material in the education of the creed. Even if possible, al-Asma's material, al-Husna's can replace the Twenty Nature material. For him, al-Asma' al-Husna's material contains two important aspects: the theocentric aspect of ma'rifah and the anthropocentric aspect of takhalluq. These two aspects can encourage the formation of Muslim individuals who believe and have a commendable character as a result of the appreciation and example of al-Asma' al-Husna. The same view and spirit can also be seen in the presentation of Naparini and Bakhtiet in their respective works.

Among the Banjar community itself, what Jahja wants to socialize and realize has begun to

⁵¹ Shihab, *Revealing the Divine Veil*, 72-73.

⁵² Syafii Antonio, *Asma'ul Husna*, 83-84.

show. Jahja introduced al-Asma' al-Husna with a more anthropocentric interpretation through the Tabloid Serambi Ummah. Next, Naparin delivered a recitation with al-Asma' al-Husna material and wrote a book about it. Likewise with Bakhiet, until now, he still delivers recitation in the Banjarese community, where one of the books used is the book about al-Asma' al-Husna. Thus, writing and religious studies have presented al-Asma' al-Husna's material, which contains aspects of takhalluq and character-building.

In Islamic educational institutions, al-Asma' al-Husna has also been used as learning material, especially in moral creeds. Although the presentation is fragmentary, al-Asma' al-Husna's material in the textbook has aligned with what the Banjar scholars, especially Jahja, wanted. In addition, some learning practices have also applied al-Asma' al-Husna-based learning models, which aim to shape students' character. Some research results on using al-Asma' al-Husna material found that al-Asma' al-Husna material is effectively used to shape or strengthen students' character.

Several studies have explored the elements of character education in al-Asma' al-Husna. Among the researchers are Herwina Bahar's research; Imam Mujtaba; and Ismah who found that applying thematic learning models based on al-Asma' al-Husna was very effective for increasing religious values in early childhood. The effectiveness of the application of the model can be seen in several positive changes, both in teachers and in students, especially in increasing religious values in learning activities. The results of this research are expected to inspire related parties such as the management of Islamic Kindergartens to apply a thematic learning model based on al-Asma' al-Husna. In addition, the

thematic learning model based on al-Asma' al-Husna can be one of the learning models supporting the success of Islamic character education. Isrofiah and Nurhayati also stated the same findings in their research on children of Dharma Persatuan 2 Cepokomulyo Kindergarten. In this study al-Asma' al-Husna was used as a prayer reading and its values were internalized to the children. The results showed that psychologically, the children were calmer, their morals were better than before, and their level of participation in learning increased. In contrast, children's delinquency has decreased. The effectiveness of using al-Asma' al-Husna in learning to improve religious character is found in kindergarten children and college students. Niken Kuncoro Ungu through his R&D research on several students of the University of Quranic Sciences, Wonosobo, Central Java, seeks to internalize the values of al-Asma' al-Husna. Through the remembrance of al-Asma' al-Husna and internalizing its values contained in the learning material. He found that al-Asma' al-Husna effectively improved the religious character of students.⁵³ The results of this study certainly confirm and strengthen the ideas of Banjarese ulama about the need for the concept of takhalluq and aspects of character building in al-Asma' al-Husna to be taught as learning material both in the context of creed and moral education.

Conclusion

According to Banjarese ulama, al-Asma' al-Husna are Allah's most beautiful and best names. Based on the hadith about al-Asma' al-Husna, 99 names of Allah need to be understood. The names denote the nature of kamal (perfection), jalal (majesty) and jamal (beauty) of Allah. With these three basic qualities, the qualities contained

⁵³ See: Herwina Bahar, Mujtaba, I., & Ismah, "Application of Thematic Learning Model Based on Asmaulhusna to Improve Religious Values." *Jurnal Teknodik*, Vol. 20 No. 1 (2016), 47; See: Isrofiah, & Nurhayati, "The Cultivation of Asmaul Husna Values in the Formation of Morals at Dharma Wanita Persatuan Kindergarten. 2." *Risalah Journal of Education and Islamic Studies*, Vol. 8 No. 2 (2022): 732-734; and see too: Niken Kuncoro Ungu, "The Internalization

Of Asmaul Husna Values Through The Development Of "Authentic Reading Materials" As An Effort To Build Religious Characters." *Globish: An English-Indonesian Journal for English, Education and Culture*, Vol. 9 No. 2 (2020): 55-58.

in the names are great and are judged favorably by believers so that they tend to emulate Him. It contains not only the dimension of ma'rifah, but also the dimension of morality (takhalluq).

The concept of takhalluq relates to the meaning of the word "ahshaha" found in the popular hadith about al-Asma' al-Husna. According to Banjarese ulama, the meaning of ihsha' cannot simply be interpreted by memorization because this meaning is only one of several meanings of ihsha, which are gradual. The levels of meaning are (1) memorizing it; (2) using it for worship (praying, remembrance and practicing wirid); (3) understanding its meaning until ma'rifah is formed and brings out a sense of ta'zhim to Him, and (4) live it to impact in life in the form of praiseworthy character (takhalluq) based on the best names of Allah. Thus, the concept of takhalluq means ihsha' at the highest level. This is a big point of similarity in the thinking of Banjar scholars, their differences only revolve around the technical aspects of presenting the list of names of Allah in al-Asma' al-Husna and their perspectives in explaining al-Asma' al-Husna, some are theological, Sufistic, and some are akhlaqi,

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