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## THE LIVING HADITH PHENOMENON IN BANJAR SOCIETY: Integrating Ritual Devotion and Social Solidarity in the Al-Ma'sum Majelis Dhikr and Syarikat Kematian

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### Abstract

This study aims to analyze the practices of the *Majelis Dhikr* and *Syarikat Kematian Al-Ma'sum* at the Al-Ma'sum Mosque in Barabai, Banjar, as a representation of the Living Hadith phenomenon within the Banjar community. Utilizing a qualitative-descriptive approach, this research explores how Prophetic traditions are internalized into local customs to fortify both spiritual and social dimensions. The findings demonstrate that the integration of collective *dhikr* rituals every Wednesday night with an

organized funeral assistance system creates a harmony between the dimensions of *hablun min Allah* (relationship with God) and *hablun min al-nas* (relationship among humans). The practice of "7 Laksa" *dhikr*, distributed proportionally among members, is not merely an eschatological ritual but serves as an instrument to cultivate inner tranquility and moral discipline. Concurrently, the *Syarikat Kematian* functions as a social institution that mitigates the economic burden on bereaved families through self-funded contributions. This study contributes theoretically to the sociology of Islam by offering a model of how mosque institutions can transform into strategic social capital. Furthermore, it asserts that the contextualization of Islamic values into local Banjar culture does not reduce the essence of religious teachings; rather, it strengthens their relevance and continuity in facing contemporary social dynamics. Through the synthesis of ritual devotion and collective responsibility, the Al-Ma'sum Assembly successfully reinforces communal solidarity (*ukhuwah*) and resilience within the framework of a living tradition.

**Keywords:** Living Hadith, Majelis Dhikr, Syarikat Kematian, Banjar Community, Social Solidarity.

### Abstrak

Penelitian ini bertujuan untuk menganalisis praktik Majelis Dzikir dan Syarikat Kematian Al-Ma'sum di Masjid Al-Ma'sum, Barabai, Banjar sebagai representasi fenomena *Living Hadis* dalam masyarakat Banjar. Dengan menggunakan pendekatan kualitatif-deskriptif, penelitian ini mengeksplorasi bagaimana hadis Nabi diinternalisasi ke dalam tradisi lokal untuk memperkuat dimensi spiritual sekaligus sosial. Hasil menunjukkan bahwa integrasi ritual zikir kolektif setiap malam Rabu dengan sistem bantuan pemulasaraan jenazah yang terorganisir menciptakan harmoni antara dimensi *hablun min Allah* (hubungan dengan Tuhan) dan *hablun min al-Nas* (hubungan antarsesama). Praktik zikir 7 Laksa yang didistribusikan secara proporsional kepada anggota bukan sekadar ritual eskatologis, melainkan instrumen untuk memupuk ketenangan batin dan disiplin moral. Sementara itu, Syarikat Kematian berfungsi sebagai institusi sosial yang memitigasi beban ekonomi keluarga dhuafa melalui iuran swadaya. Penelitian berkontribusi teoretis terhadap sosiologi Islam dengan menawarkan model bagaimana institusi masjid dapat bertransformasi

menjadi modal sosial (*social capital*) yang strategis, sekaligus menegaskan bahwa kontekstualisasi nilai-nilai Islam ke dalam budaya lokal Banjar tidak mereduksi esensi ajaran agama, melainkan memperkuat relevansi dan kontinuitasnya dalam menghadapi dinamika sosial kontemporer. Melalui sintesis antara pengabdian ritual dan tanggung jawab kolektif, Majelis Al-Ma'sum berhasil memperkokoh solidaritas (*ukhuwah*) dan resiliensi komunitas dalam bingkai tradisi yang hidup.

**Kata kunci:** Living Hadis, Majelis Dzikir, Syarikat Kematian, Masyarakat Banjar, Solidaritas Sosial.

## Introduction

Hadith serves as a primary epistemological foundation of Islamic doctrine, exerting a profound influence on the orthopraxy of Muslim life. While hermeneutical approaches regarding interpretation and application may vary among scholars, a consensus exists regarding the central authority of Hadith as a foundational reference. Furthermore, the systematic study of Hadith has significantly enriched the trajectory of Islamic scholarship, providing a framework for understanding the Prophetic tradition. As the *mubayyin* (interpreter) of the Qur'an and *musyarri'* (lawgiver), Prophet Muhammad occupies a quintessential role in Islamic theology. Beyond these legislative functions, his persona serves as the *uswah hasanah* (excellent model) for the *ummah*. Consequently, his recorded speech, actions, and tacit approvals constitute Hadith. Historically, the conceptual boundaries of *sunnah* have gradually converged with the technical definition of Hadith, ensuring the continuity of the tradition (Suryadilaga, 2016).

In the contemporary era, this continuity facilitates the recording and practical application of Prophetic teachings within the modern Muslim community. As Muslims adapt these teachings to evolving socio-cultural landscapes, Hadith transitions from a static text to a dynamic social reality, a phenomenon identified as "Living Sunnah." Within this framework, *dhikr* (remembrance) represents a vital devotional praxis aimed at achieving spiritual proximity to Allah. This is articulated through the rhythmic recitation of formulas such as *tahmid*, *tahlil*, and *tasbih*. These practices often manifest collectively within *majelis dhikr* (remembrance assemblies), which are integral components of Sufi metaphysics and *tarekat* (order) communities.

The Majelis Dhikr and Syarikat Kematian Al Ma'sum, situated in Bawan Village, Barabai, exemplifies the integration of spiritual devotion with communal responsibility within the Banjar society of South Kalimantan. This study investigates these activities through three analytical lenses: the ritual praxis of *dhikr*, the foundational values underpinning the "death society," and the contextualization of these practices within daily life. The research posits that these institutions serve dual functions: deepening individual piety and fortifying social solidarity. Conducted every Wednesday evening, the assembly's central ritual involves the collective recitation of 70,000 *tahlil*, while its social functions include providing funeral management and financial aid for bereaved families. This synergy underscores the role of religious institutions in fostering *ukhuwah* (brotherhood) and communal cohesion.

Existing literature regarding similar practices across the Indonesian archipelago highlights the consistent role of these assemblies in maintaining social equilibrium. In Java, research by Merdeka and Amaliyah (2024) and Zein et al. (2023) demonstrates how *majelis dzikir* serve as forums for strengthening faith and social ties through various *da'wah* frameworks. Similar patterns are observed in Sumatra, where the Majelis Dzikir and Serikat Kematian Darussalam Al-Amin mirrors the Al Ma'sum model by combining liturgy with mutual aid (Marbai, 2024). Furthermore, local studies in South Kalimantan by Nirwana and Saifuddin (2019), Rahmah (2023), and Yulianti (2023) emphasize that these life-cycle rituals and death societies are expressions of "Living Hadith" that effectively reduce economic burdens while embedding core Islamic values of *akidah*, *akhlaq*, and *muamalah*.

Drawing from these scholarly precedents, it is evident that *dhikr* assemblies and death societies function as institutions that sustain social cohesion through the combination of spiritual practice and collective responsibility. Consequently, this research utilizes a qualitative-descriptive approach within the Living Sunnah framework to analyze the Al-Ma'sum Mosque. By employing participatory observation, in-depth interviews, and data triangulation, the study seeks to elucidate how Prophetic teachings are operationalized in daily life. Ultimately, this inquiry aims to contribute to a deeper understanding of how Islamic orthopraxy transcends personal worship to become a shared effort in strengthening communal welfare and social bonds.

## Discussion

### *Social culture of the Banjar Community*

Located in one of the world's largest islands, South Kalimantan is characterized by its vast rainforests and significant natural reserves, including resin, rattan, timber, and coal. Historically, these resources served as a primary catalyst for transregional trade, attracting merchants whose commercial activities facilitated the dissemination of diverse religious doctrines. The Banjar ethnic group, which originally inhabited the lowland and downstream regions of major watersheds such as the Bahan, Barito, Martapura, and Tabanio rivers, eventually expanded across the Indonesian archipelago and as far as Madagascar. Scholarship identifies the Banjar as a composite ethnic identity, a synthesis of indigenous Dayak tribes (Bukit, Maanyan, Lawangan, and Ngaju) with Malay and Javanese cultural influences, though Dayak elements remain foundational to their social structure.

Sociologically, the Banjar community is bifurcated into three distinct sub-groups based on geographical and cultural evolution: the Banjar Pahuluan, the Banjar Batang Banyu, and the Banjar Kuala. The Pahuluan reside in upper river valleys near the Meratus Mountains, reflecting a syncretism of Dayak Meratus and Malay-Hindu traditions. The Batang Banyu, situated along the Bahan River, represent a complex historical confluence of Pahuluan, Hindu-Buddhist, Gujarati, and Majapahit, Javanese influences. Finally, the Banjar Kuala of Banjarmasin and Martapura exhibit the most extensive cultural assimilation, incorporating elements from Bugis-Makassar, Arab, and early Chinese Muslim settlers. Linguistically, the Banjar language is categorized as a branch of the Malay family, supporting the hypothesis that the group's ancestors migrated from Sumatra and the Malay Peninsula approximately one millennium ago (Daud, 1997).

Prior to the Islamic turn, the region was dominated by Hindu-Buddhist traditions and the indigenous *Kaharingan* belief system. While Islam was institutionalized through *da'wah* and education, pre-Islamic ontological frameworks were not entirely eradicated; rather, they continue to inform the contemporary religious expressions of Kalimantan's Muslim population (Buseri, 2009). In the Banjar context, Islam became so inextricably linked to ethnic identity that conversion was colloquially termed *menjadi Banjar*

(becoming Banjar). This transition often necessitated a severance from previous cultural ties in favor of full integration into the Islamic communal body. Consequently, Banjar functions as both an ethnic descriptor and a religious-cultural category, where the local adage "*masuk Islam berarti menjadi Banjar*" underscores the totalizing nature of this identity.

The spiritual landscape of the Banjar is profoundly shaped by Sufism (*tasawwuf*), which has guided religious praxis since the early stages of Islamization. Central to this development was the influence of Sheikh Arsyad al-Banjari, who popularized the *Sammāniyyah* order and its emphasis on collective, repetitive *dhikr*. Within this community, *dhikr* transcends mere ritualism, serving as a vehicle for spiritual proximity to the Divine and communal cohesion. This is evidenced by the massive gatherings in Sekumpul, Martapura, where the recitation of the *tahlil* serves as a collective affirmation of faith and shared identity.

The historical utility of *dhikr* is further exemplified by the *Beratip Beamal* rituals during the Banjar War, where spiritual devotion was mobilized as a form of psychological and metaphysical resistance against Dutch colonial forces. Moreover, Sufi influence permeates the Banjar life-cycle, as seen in pregnancy rituals and childbirth celebrations that integrate *dhikr* and the recitation of *manāqib* (hagiographies). These practices represent a sophisticated synthesis of Islamic spirituality and indigenous values, reflecting a "lived Islam" where the response to sacred texts is mediated through local cultural logic. Ultimately, the Sufi orientation of the Banjar people demonstrates how spirituality functions as a catalyst for social resilience and a primary architect of communal identity.

### *Rituals on Majelis Dhikr and Syarikat Kematian Al-Ma'sum, Banjar*

Hulu Sungai Tengah Regency, an administrative division of South Kalimantan with its capital in Barabai, is characterized by the regional philosophy of *Murakata* (an acronym for *mufakat, rakat, and seiya-sekata*). This term signifies a cultural commitment to consensus, harmony, and collective unity. Within this socio-cultural context, religious associations play a pivotal role in maintaining communal equilibrium. Central to these associations is the Majelis Dzikir and Syarikat Kematian Al-Ma'sum, the progenitor of contemporary religious societies in Barabai. Led by the respected scholar Muhammad

Rabbani Syaikani, the assembly serves as a dedicated space for *dhikr* facilitating both individual spiritual refinement and collective devotion.

The operational framework of this community is rooted in the concept of Living Sunnah, wherein Prophetic traditions are transitioned from textual theory into lived experience. This is primarily manifested through the integration of the communal *dhikr* assembly with a structured funeral association (*Syarikat Kematian*). These dual functions reflect a holistic approach to Islamic practice, addressing the vertical dimension of spiritual cultivation and the horizontal dimension of mutual social care. By institutionalizing these rituals, the assembly fosters a robust sense of *ukhuwah* (Islamic brotherhood) and cooperative solidarity among the Banjar people.

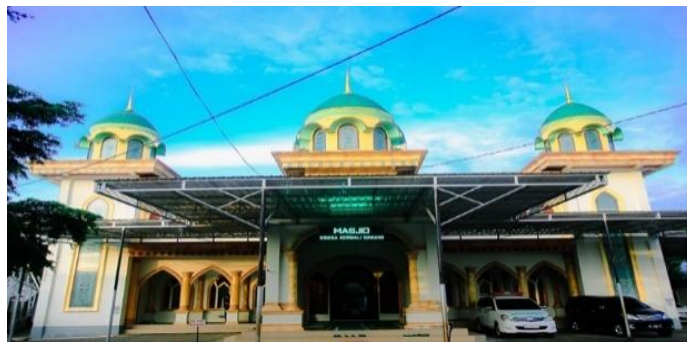
Empirical evidence gathered through field observations and interviews identifies Masjid Al-Ma'sum (locally known as Masjid Bawan) as the central locus of these activities. Situated strategically on Jalan A. Yan in Bukat Village, the mosque serves as both a spiritual landmark and a vital transit hub for travelers traversing the trans-Kalimantan route. Since its inception as a modest timber structure, the mosque has undergone significant expansion (particularly between 2007 and 2008) funded through a combination of congregational donations, *zakat*, and household *infaq*. The current two-story facility accommodates approximately 1,500 worshippers and includes administrative offices for the *majelis* and funeral association, as well as on-site residential facilities for the mosque's caretakers (*takmir*).

The evolution of Masjid Al-Ma'sum mirrors the broadening scope of Islamic institutional functions in Indonesia. Beyond the performance of the five daily prayers, the mosque has matured into a multifaceted community center. Its programming includes *tahsin* (Qur'anic recitation improvement), scholarly lectures, and the preservation of Banjar cultural heritage through *batarbang* (traditional percussion ensembles). Furthermore, the mosque exerts a significant regional influence during major religious events, such as providing hospitality for pilgrims attending the *Haul Abah Guru Sekumpul* and organizing extensive humanitarian services during Ramadan.

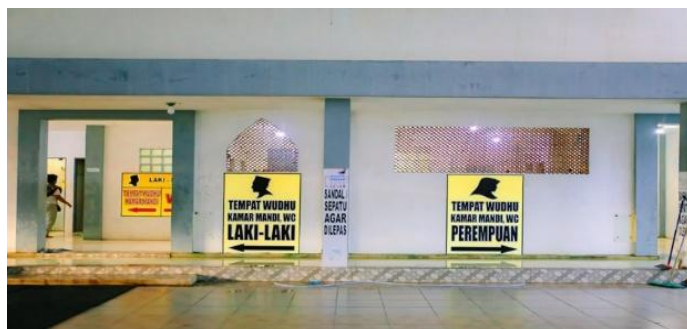
The resilience of the Al-Ma'sum mosque as a social anchor was further demonstrated during the 2021 flash floods that inundated Barabai. Remaining unaffected by the rising waters, the mosque served as a critical nexus for humanitarian aid, providing

shelter, clean water, and essential provisions to displaced residents. The sophisticated infrastructure of the facility -including 24-hour internet access, comprehensive CCTV surveillance, and a dedicated community ambulance- highlights a modern management approach that prioritizes both spiritual sanctity and public welfare. Ultimately, the Majelis Dzikir and Syarikat Kematian Al-Ma'sum represent a synthesis of traditional Sufi-oriented devotion and proactive social institutionalism, serving as a model for the contemporary expression of Living Sunnah in Banjar, South Kalimantan.

The Majelis Zikir and Syarikat Kematian Al-Ma'sum was formally institutionalized at the Al-Ma'sum Mosque on April 2, 2021 (19 Sha'ban 1442 H). To facilitate its operational requirements, an administrative office was constructed within the mosque's forecourt, serving as the central hub for membership coordination and the management of socio-religious activities. This institutional development has effectively expanded the mosque's functional scope, transforming it from a traditional place of worship into a multifaceted center for spiritual guidance and communal solidarity, specifically regarding funerary services.



*Figure 2. Al Ma'sum Mosque*



*Figure 1. The male and female place for wudhu (the ablution) at the back of the mosque*

In an interview conducted on November 27, 2024, Tuan Guru Muhammad Rabbani, the leader of the assembly, elucidated the scriptural foundations governing their devotional praxis. He addressed the popular tradition of *tujuh laksa* (seventy thousand) *tahlil*, noting that while it is cited in the classical text *Irshād al-'Ibād* within the discourse on faith (*iman*), it lacks the rigorous chain of transmission required for classification as an authentic (*ṣaḥīḥ*) hadith.

Consequently, Tuan Guru Rabbani emphasized a transition toward more canonically verified traditions. He cited the well-attested Prophetic report (HR. Muslim) asserting that participants in collective remembrance are surrounded by angels, enveloped in divine mercy, and granted psychological serenity (*sakīnah*). By prioritizing dhikr supported by sound textual evidence (*dalīl*), the leadership ensures that the assembly's practices remain epistemologically grounded in the authentic Sunnah, thereby securing both clear spiritual merit and doctrinal alignment with Prophetic guidance.



Figure 3. The office of the management of the Dhikr Assembly and Funeral Society



Figure 5. Some female congregation

According to an interview with Aderani (November 28, 2024), the Majelis Zikir and Syarikat Kematian Al-Ma'sum was formally established in 2021, emerging in the post-peak phase of the COVID-19 pandemic. The impetus for its founding was the perceived need to fortify communal spiritual bonds through the institutionalized practice of collective *dhikr* and *tahlilan*. While previous attempts to establish a funerary association had been obstructed by internal communal discord, the current initiative succeeded under the endorsement of Tuan Guru KH. M. Bakhiet. Led by Tuan Guru Muhammad Rabbani Syaikani, this assembly represents a pioneering model in Barabai, synthesizing spiritual devotion with a structured mutual-aid system designed to alleviate the financial and logistical burdens of funeral arrangements.

The leadership of the assembly is centered on Tuan Guru Muhammad Rabbani Syaikani, a distinguished scholar from the Pamangkih region. His reputation for theological erudition and humility is complemented by an active commitment to *da'wah* (proselytization) within rural peripheries. Furthermore, he serves as a representative of the Ibnul Amin Islamic Boarding School in North Labuan Amas—a cornerstone of Islamic education in South Kalimantan that holds historical prestige comparable to the Darussalam and Rasyidiyah Khalidiyah (Rakha) institutions. The geographical proximity of Pamangkih to Barabai (approximately 16 kilometers) further facilitates the integration of his scholarly influence into the Barabai community.

Quantitatively, the organization has reached a significant scale, boasting a registry of nearly 1,500 members (inclusive of both active participants and deceased beneficiaries). To ensure organizational discipline and the sustainability of the mutual-aid framework, the assembly enforces rigorous membership protocols. Specifically, unauthorized absence from three consecutive gatherings results in temporary administrative removal, though a mechanism for re-registration exists. Transparency and accountability are maintained through a digital attendance system, where the administrative committee monitors participation via membership cards and numerical identification.

The liturgical and social operations of the assembly commence following the *'Isha* prayer, typically at 21:00 WITA. Supplementing the standardized collective *dhikr*, the organization facilitates bi-weekly religious lectures (*tausiyah*) featuring various local scholars (*Tuan Guru*). These discourses encompass a diverse range of themes, including

ethical conduct (*akhlaq*), spiritual counsel, and Islamic historiography. Despite their brevity, generally spanning ten minutes, these lectures are strategically designed to provide spiritual purification (*tazkiyat al-qalb*) and to reinforce the congregants' commitment to their daily devotional obligations.



Figure 6. Male Attendance Coordinator



Figure 7. Female Attendance Coordinator

A primary obligation for members is participation in the funerary rites and the collective recitation of *tahlil* upon the decease of a fellow member. Following the notification of a death, male and female members congregate at the mosque once the deceased has been transported from the family residence. This communal rite begins with the recitation of *Surah Yāsīn*, followed by the collective *tahlil*. The timing of these proceedings is contingent upon the family's readiness, usually occurring at 11:00 WITA or 14:00 WITA prior to the interment, with the funeral prayer (*salat al-janazah*) performed specifically by the male congregants.

The assembly's logistical capacity was significantly enhanced by the acquisition of a dedicated ambulance, reducing its previous reliance on the Bukat Fire Brigade for the transport of the deceased. Beyond transportation, the organization assumes responsibility for the burial procession as part of its communal mandate (*fard kifayah*). Furthermore, for every deceased member, the *tahlil* recitation is automatically integrated into the subsequent Wednesday night session without the necessity of a formal request or announcement. This institutionalized routine exemplifies a robust commitment to communal solidarity and perpetual intercession, ensuring that the bonds of *ukhuwah* (brotherhood) are maintained across the threshold of life and death.



Figure 8. Assembly ambulance in the mosque

According to an interview with Hanifah (November 27, 2024), the Majelis Zikir and Syarikat Kematian Al-Ma'sum serves as a vital institution for deepening the spiritual proximity of its members to Allah through collective *dhikr* and *tahlilan*, while simultaneously enhancing communal solidarity. The fiscal contributions collected from the membership are strategically allocated to alleviate the financial burdens of bereaved families and facilitate funeral arrangements, thereby institutionalizing the Islamic principle of mutual responsibility. Furthermore, the assembly achieves a sophisticated synthesis of orthodox Islamic doctrine and indigenous Banjar cultural traditions, fostering a harmonious socio-religious environment that reinforces both spiritual and communal cohesion.

The operational procedure for the Wednesday evening *dhikr* sessions commences following the systematic registration of attendance. The presiding chairperson utilizes a randomized selection process to determine the specific liturgical requirements for the session, which centers on the collective goal of achieving 70,000 repetitions of the *tahlil*

(*lā ilāha illā Allāh*). Historically, the target is distributed proportionally among the congregants; for example, an attendance of 700 members would theoretically necessitate 100 recitations per individual. However, the formal ritual focuses on the drawing of three specific members, each of whom performs 100 recitations (totaling 300) and subsequently receives a *dhikr* certificate from Tuan Guru Rabbani as a mark of spiritual participation. Notably, members who have deceased during the preceding week are automatically incorporated into the night's intercessory prayers, bypassing the lottery process to ensure consistent spiritual support for the departed.

The foundational objective of this assembly is rooted in the concepts of *silaturahmi* (the maintenance of social bonds) and mutual altruism, encouraging a collective affinity for Islamic teachings through practical application. This spiritual atmosphere is complemented by a robust volunteer infrastructure; personnel are deployed to manage logistics, including traffic coordination and parking security around the mosque. This integration of organized spiritual praxis and efficient social management creates an accessible and welcoming environment, attracting a diverse membership from both the immediate vicinity and more distant regions.



Figure 9. Volunteers tasked with guarding the traffic of incoming congregation

Data synthesis indicates that the Majelis Dzikir and Syarikat Kematian Al-Ma'sum functions as a pivotal socio-religious institution, providing substantive financial and communal utility. A primary benefit is the systematized compensation framework for bereaved families; members contribute a nominal fee of 5,000 IDR per person during both the weekly Wednesday assemblies and upon the notification of a member's death. These funds, collected prior to the funeral prayer and *tahlilan* ceremony, effectively

mitigate the economic pressures of funeral logistics while manifesting a collective ethos of responsibility.

Beyond fiscal aid, the assembly serves as a catalyst for *ukhuwah* (Islamic brotherhood), fostering interpersonal bonds that extend into the daily social lives of the congregants. This heightened communal unity has indirectly supported the structural development and expansion of mosque facilities, reinforcing its status as a multifaceted spiritual and social epicenter. From a theological perspective, the routine performance of *dhikr* and *tahlīlan* facilitates spiritual introspection regarding mortality and the afterlife (*ākhirah*). Concurrently, the implementation of the "7 Laksa" *dhikr* exemplifies the adaptation of Islamic orthopraxy into a localized cultural framework, thereby harmonizing spiritual devotion with communal identity.

The researcher posits that the Majelis Dzikir and Syarikat Kematian Al-Ma'sum transcends the conventional definition of a religious gathering, acting instead as a sophisticated social system that strategically shapes Banjar communal solidarity. The integration of the Wednesday evening *dhikr* with structured funeral assistance demonstrates a seamless nexus between religious expression and social accountability. The proportional distribution of the 70,000 *dhikr* recitations reflects a collective consciousness aimed at maintaining spiritual continuity while fostering egalitarian togetherness. This atmosphere is further sustained by a volunteer infrastructure that ensures logistical comfort, rendering the assembly accessible to a geographically diverse membership.

The support system institutionalized through the *Syarikat Kematian* possesses significant sociological value, as members are linked through both metaphysical beliefs and material interdependence. The standardized financial contributions offer tangible relief to grieving families, addressing the economic and procedural complexities of Islamic funerary rites. This praxis demonstrates how scriptural mandates regarding death and communal care are operationalized within a "living" communal context.

Ultimately, the synthesis of ritual liturgy and social welfare embodied in this assembly represents an effective model of Living Sunnah. Here, religious practice shifts from the individualistic or symbolic to a manifest form of shared responsibility grounded in Islamic ethics. The emphasis by Tuan Guru Muhammad Rabbani on anchoring these

practices in authentic hadith provides the necessary theological legitimacy for these activities. This study underscores the harmonious adaptation of Islamic teachings to the local Banjar cultural identity, illustrating that religion remains deeply embedded in the patterns of daily interaction, decision-making, and mutual care. The Al-Ma'sum assembly thus serves as empirical evidence that religious institutions can simultaneously function as centers for spiritual refinement and robust platforms for communal cohesion.

### *Hadiths on Collective Devotion: A Living Sunnah Perspective on Spiritual Mercies and Social Solidarity*

Human beings are endowed with ontological distinctions that differentiate them from other terrestrial creatures. These superiorities manifest not only in physical morphology but also in intellectual, emotional, and moral capacities. Consequently, these faculties impose upon humanity a set of responsibilities distinct from those of other sentient beings. Within the Islamic metaphysical framework, human agency is conceptualized through two primary dimensions: the vertical dimension (*ḥablun min Allāh*), characterizing the individual's devotion and submission to the Creator, and the horizontal dimension (*ḥablun min al-nās* and *ḥablun min al-‘ālam*), which encompasses socio-environmental interactions and the stewardship of justice and equilibrium as *khalīfah* (vicegerent).

To discharge these responsibilities, individuals utilize the faculties of *‘aql* (reason) and *qalb* (spiritual heart), supported by the integration of knowledge and faith. When these capacities are synthesized within daily praxis, they facilitate a profound recognition of the Divine presence and foster moral and spiritual refinement. The culmination of this process is the realization of the *Insān Kāmil* (the perfected human), an archetype characterized by spiritual piety and ethical excellence.

Within this ethical framework, human existence is ideally oriented toward *‘ibādah* (worship), a concept that transcends ritual liturgy to include social conduct rooted in compassion, equity, and accountability. The practice of *dhikr* (remembrance), particularly as manifested in the communal assemblies of the Banjar community, serves as a vital instrument for maintaining this perpetual state of God-consciousness. *Dhikr* functions not merely as a meditative ritual but as a transformative discipline that

cultivates sincerity, psychological serenity, and moral rectitude. The scriptural foundation for such collective devotional practices is established in the following Prophetic tradition:

حدثنا محمد بن المنثري وابن بشار قالوا حدثنا محمد بن جعفر حدثنا شعبة سمعت أبا إسحاق يحدث عن الأغر أبي مسلم أنه قال أشهد على أبي هريرة وأبي سعيد الخدري أنهما شهدا على نبي صلى الله عليه وسلم أنه قال لا يقعد قوم يذكرون الله عز وجل إلا حفتهم الملائكة وغشيتهم الرحمة ونزلت عليهم السكينة وذكرهم الله فيمن عنده وحدثني زهير بن حرب، حدثنا عبد الرحمن، حدثنا شعبة في هذا الإسناد نحوه.

*Narrated to us (Muhammad bin al-Mutsanna) and (Ibn Basysyar) they both said: Narrated to us (Muhammad bin Ja'far) narrated to us (Shu'bah) I heard (Abu Ishaq) narrate from (Al A'raj Abu Muslim) that he said: I testified (Abu Hurairah) and (Abu Sa'id Al Khudri) that both of them witnessed the Prophet (peace and blessings of Allaah be upon him) saying: No people sitting together to remember Allah, except under the patronage of angels, bestowed upon them mercy, will not peace was revealed to them, and Allah Azza Wa Jalla will address them before the creatures who are by His side. And narrated to me (Zuhair bin Harb) narrated to us ('Abdurrahman) narrated to us (Shu'bah) in this sanad with a similar hadith (HR. Muslim No. 2700)*

This hadith emphasizes that gathering to remember Allah collectively carries profound spiritual merit. Those who participate in such assemblies are enveloped by the presence of angels, granted divine mercy, and blessed with tranquility of heart. Moreover, they are honored by Allah, as their names are mentioned before the angels. These virtues highlight the significance of communal dhikr as more than simply a verbal act; it is a practice that nurtures spiritual awareness and strengthens the bond between the servant and the Creator. For this reason, the hadith serves as a strong encouragement for Muslims to integrate collective remembrance into their daily lives, making it a continuous source of spiritual nourishment and inner peace.

حدثنا عمر بن حفص حدثنا أبي، حدثنا الأعمش، سمعت أبا صالح، عن أبي هريرة رضي الله عنه، قال النبي صلى الله عليه وسلم رسول الله: يقول الله تعالى أنا عند ظن عبدي بي، وأنا معه إذا ذكرني، فإن ذكرني في نفسه ذكرته في نفسي، وإن ذكرني في ملأٍ ذكرته في ملأٍ خير منهم وإن تقرب إلي شبراً تقربت إليه ذراعاً وإن تقرب إلي ذراعاً تقربت إليه باعاً وإن أتاني يمشي أتيته هرولة. (متفق عليه).

*From Abu Hurairah (may Allah be pleased with him), he said that the Prophet (peace and blessings of Allaah be upon him) said: "Allah the Almighty said: I am according to the opinion of My servant. I am with him when he remembers me. If he remembers Me when he is alone, I will remember him in Me. If it remembers Me in a group, I will remember it in a better group than that (the group of angels). if he draws near to Me an inch, then I draw himself closer to him a cubit, and if he draws closer to Me a cubit, I draw himself closer to him a cubit, if he comes to Me in a walking state, then I come to him in a running state (Muttafaqun 'alaih) (HR. Bukhari 7405).*

This hadith illustrates the immense love and generosity that Allah extends to His servants. Every effort made by a servant to draw closer to Him is met with an even greater response and reward. Allah affirms His presence with those who remember Him, whether individually or collectively, showing that remembrance establishes an intimate relationship between the servant and the Creator. At its core, the relationship between humans and Allah is characterized by love, nearness, and divine mercy, especially when the servant maintains a sincere heart and a positive expectation of Allah while striving to come closer to Him.

عن ابن شهاب قال: أخبرني أنس بن مالك أن رسول الله صلى الله عليه وسلم قال: من أحب أن ييسر له في رزقه وينسأ له في أثره فليصل رحمه.

*From Ibn Shihab Shihab he said: Anas bin Malik reported to me that the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Whoever wants to open the door of rizqi for him and prolong his life, he should continue the bond of friendship. (HR. Bukhari 5986).*

Maintaining *silaturahmi* (social ties) is one of the means encouraged in Islam to attain blessings in life. Strengthening and preserving good relationships with others is believed to bring about the expansion of sustenance (*rizq*) and the extension of a meaningful and beneficial life. Beyond its social function, *silaturahmi* serves as a spiritual act that fosters harmony, compassion, and mutual support within the community. Thus, the practice of sustaining social bonds does not merely contribute to social cohesion, but also becomes a key element in attaining both worldly and spiritual well-being.

عن أبي موسى رضي الله عنه، عن النبي صلى الله عليه وسلم قال: مثل المجلس الصالح و السوء، كحامل المسك ونافخ الكير، فحامل المسك: إما أن يحذيك، وإما أن تبتاع منه، وإما أن تجد منه ريحا طيبة، ونافخ الكير: إما أن يحرق ثيابك، وإما أن تجد ريحا خبيثة.

*From Abu Musa al-Ash'ari (may Allah be pleased with him), who narrated from the Prophet Muhammad (peace be upon him), he said: "The example of a good companion and a bad companion is like that of a seller of perfume and a blacksmith. As for the perfume seller, perhaps he will give you a gift, or you will buy from him, or you will experience a pleasant fragrance from him. As for the blacksmith, perhaps he will burn your clothes, or you will receive a foul smell from him." (Sahih Muslim 2628)*

This hadith emphasizes the importance of associating with righteous individuals and choosing companions who bring goodness. A good friend will provide benefit and positive influence, while a bad companion may lead to harm or negative behavior. Thus, the environment in which one forms friendships reflects one's personal values and the quality of one's character. It is therefore essential to build relationships with people who inspire virtue, encourage kindness, and guide others toward positive actions.

Furthermore, the practice of *dhikr*, whether performed individually or collectively, carries great spiritual merit. Through *dhikr*, a person receives blessings in the form of divine mercy, tranquillity of heart, angelic protection, and honor from Allah, who remembers His servants as they remember Him. God is always near to those who draw near to Him and treats His servants according to the sincerity and hope they place in Him.

*Dhikr* not only strengthens the spiritual relationship between a servant and Allah, but also reinforces ties of *ukhuwah* (brotherhood) among Muslims. It cultivates shared awareness, compassion, and unity grounded in faith. For this reason, *dhikr* is a noble act of worship that offers both spiritual and social benefits, and therefore deserves to be practiced consistently in daily life. As Allah says:

وما خلقت الجن و الانس الا ليعبدون.

*And I did not create the jinn and man except to worship Me" (Q.S. Adh-Dhariyat: 56)*

For an action to be regarded as worship to Allah, it must fulfill several essential criteria: the intention must be sincere solely for the sake of Allah SWT, the action must be in accordance with the teachings of the Sharia, follow the example of the Prophet Muhammad SAW, and aim ultimately at attaining the pleasure of Allah SWT.

From the four hadiths discussed above, it is clear that the practice of the *majelis dzikir* represents a form of living sunnah. The assembly functions as a space for worship, mutual reminder in goodness, and mutual assistance among members. The Prophet Muhammad SAW emphasized the importance of maintaining bonds of kinship and keeping company with righteous individuals. These values form a central aspect of embodying the sunnah in daily life. Establishing harmonious relationships with family, friends, and community members is therefore not merely a social activity, but also a direct expression of religious practice inspired by the Prophet's example.

### *The Foundations of the Living Sunnah of the Serikat Kematian (Death Society)*

Another expression of the living sunnah in this community can be seen in the activities of the *Serikat Kematian* (Death Society) at Al-Ma'sum in Bawan. The performance of the funeral prayer (*ṣalāt al-janāzah*) is a collective obligation (*farḍ kifāyah*) for Muslims. This means that if a portion of the community performs the prayer, the obligation is fulfilled for the entire community. However, if no one carries it out, then all Muslims in the area share responsibility for the neglect and bear the sin collectively. This principle is based on the hadith which states:

وحدثني محمد بن حاتم حدثنا هيب، حدثنا وهيب حدثني سهيل، عن أبي هريرة عن النبي صلى الله وسلم قال: من صلى على جنازة ولم يتبعها فله قيراط فإن تبعها فله قيراطان، قيل: وما القيراطان، قال: أصغرهما مثل أحد.

*And narrated to me that Muhammad bin Hatim narrated to us Bahz narrated Wuhaib narrated to us Suhail from his father from Abu Hurayrah reported that the Prophet (peace and blessings of Allaah be upon him) said: "Whoever prays for a corpse, but he does not come to bring it, then for him the reward is one qirath. And if he also escorts him, then for him the reward of two qirath." Then he was asked,*

"What are the two qiraths like?" he replied: "The smallest of them is like Mount Uhud. (HR. Muslim 945)

This hadith illustrates the virtue of performing the funeral prayer and accompanying the deceased to the burial site as part of noble practice in Islam. The Prophet Muhammad SAW emphasized that a great reward is given to anyone who participates in these acts. A person who performs only the funeral prayer receives one *qirāṭ* of reward, which the Prophet likened to a mountain in magnitude, while one who also accompanies the body to its burial receives two *qirāṭ*.

In addition, the Prophet taught supplications that carry deep meaning and compassion when praying for the deceased. These supplications include asking Allah for forgiveness, mercy, protection from the punishment of the grave and Hellfire, and for the deceased to be granted a better place in the hereafter. Such prayers reflect the solidarity, concern, and affection that Muslims are encouraged to show toward one another, even after death. As expressed in the hadith that follows:

وحدثنا نصر بن علي الجهضمي، وإسحاق بن إبراهيم، كلاهما عن غيلان بن يونس عن أبي حمزة الحمصي. حدثني أبو الطاهر وما روى بن سعيد الأيلي (واللفظ لأبي الطاهر) قالوا: حدثنا ابن وهب. أخبرني عمرو بن الحارث عن أبي حمزة بن سليم، عن عبد الرحمن بن جبير بن نفير، عن أبيه، عن غوف بن مالك الأشجعي، قال: سمعت النبي صلى الله عليه وسلم (وصلى جنازة) يقول "اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ، وَعَافُ عَنَّهُ، وَعَافِهِ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالتَّلْجِ وَالبَرَدِ، وَنَقِّهِ مِنَ الخَطَايَا كَمَا يُنْقَى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَقِهِ فِتْنَةَ القَبْرِ وَعَذَابَ النَّارِ. لدعاء رسول الله صلى الله عليه وسلم على ذلك الميت.

*Nasr ibn 'Ali al-Jahdami and Ishaq ibn Ibrahim narrated to us, both from Ghaylan ibn Yunus, from Abu Hamzah al-Himsi. And Abu Tahir and Harun ibn Sa'id al-Ayli narrated to us (and the wording is that of Abu Tahir), who both said: Ibn Wahb narrated to us, he informed me that 'Amr ibn al-Harith narrated from Abu Hamzah ibn Sulaym, from 'Abd al-Rahman ibn Jubayr ibn Nufayr, from his father, from 'Awf ibn Malik al-Ashja'i, who said: I heard the Prophet ﷺ, while praying over a funeral, say: "O Allah, forgive him, have mercy on him, pardon him, grant him well-being, honor his resting place, widen his entrance, wash him with water, snow and ice, and cleanse him from sins as a white garment is cleansed from dirt. Replace his home with a better home, his family with a better family, and his spouse with a*

*better spouse, and protect him from the trial of the grave and from the punishment of the Fire.” ‘Awf said: I wished I were that deceased because of the supplication of the Messenger of Allah for him.*

وعن عائشة رضي الله عنها عن النبي صلى الله عليه وسلم قال: ما من ميت تصلي عليه أمة من المسلمين يبلغون مائة كلهم يشفعون له إلا شفعوا فيه.

*Not a Muslim dies, then is prayed by the Muslims, who number a hundred people, all pray for him, surely they can intercede for the deceased. (HR. Muslim 1661)*

This hadith also explains that when a Muslim is prayed for by one hundred fellow Muslims who sincerely ask Allah for forgiveness on his behalf, their collective supplication becomes a means of intercession for the deceased. This highlights the importance of unity and communal prayer in accompanying a deceased believer to his final resting place. The teaching encourages Muslims to actively participate in funeral prayers, escort the body, and offer prayers for the deceased as an expression of solidarity, compassion, and shared faith. At the same time, it reflects the hope for abundant reward from Allah SWT for those who take part in these noble acts.

## Conclusion

The presence of the Majelis Dzikir and Syarikat Kematian Al-Ma'sum at the Al-Ma'sum Mosque in Bawan, Banjar, exemplifies the operationalization of Islamic teachings as a "Living Sunnah" within the Banjar community, effectively synthesizing individual spiritual praxis with robust communal welfare systems. By integrating the weekly collective dhikr assembly, which fosters personal God-consciousness and psychological serenity, with a structured funeral association that institutionalizes mutual aid and social responsibility, this organization bridges the theological dimensions of *hablun min al-Allah* (devotion to the Creator) and *hablun min al-nas* (interpersonal care). These practices transcend mere ritualism, becoming deeply embedded in the community's socio-cultural fabric and demonstrating a harmonious adaptation of Prophetic guidance to local Banjar traditions. This study contributes to the academic discourse by providing an empirical model of how religious institutions can function as social capital, and illustrating that the cultural contextualization of Hadith does not diminish its essence but rather ensures its continuity and relevance through the creation

of resilient, self-sustaining social structures. Ultimately, the assembly reinforces the mosque's multifaceted role as both a sanctuary for spiritual refinement and a strategic social mechanism that cultivates *ukhuwah* (brotherhood), ensuring the long-term cohesion of the community through a lived expression of faith that addresses both metaphysical needs and the practicalities of social life.

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