

ABSTRACT

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Title : *Tuḥfat al-Rāghibīn* by Muhammad Arsyad al-Banjari (Study on Ideology And Epistemology)

Tuḥfat al-Rāghibīn is the first book of theology for Banjarese besides the book of *Ushuluddin*. The study of this book looks like still in the area of surface-structure (outer aspect) and has not touched the deep-structure area (inner aspect). The deep-structure study could help interpret the meaning of the book widely in the history of Banjarese religiosity, such as the relation of the book to the global, historical, social, and political situation.

The problems of research are: 1) How is the ideology of *Tuḥfat al-Rāghibīn*? 2) How is the epistemology of the book?

The purposes are; 1). To determine the ideology of *Tuḥfat al-Rāghibīn*. 2) To find the epistemology of the book.

This is a qualitative research with the following methods: 1. Descriptive method for explaining the book as it is. 2. Historical method for seeing the scope of the cultural, political, and sociological surrounding of the book. 3. The critique of Ideology and epistemology to uncover the role of ideology and epistemology contained in the book.

The results of research are: 1. the ideology of the book is Sunni in the wide meaning. The ideology based on the following reasons; a. the concept of faith is *taṣḍīq*, not *ma'rifah*. b. The doctrine taught corresponds to Sunni's. c. References and figures are referred to Sunni's. d. The theology ideologically implied the following things: maintaining the relationship between Aceh's Kingdom and Banjar's, underlying Muhammad Arsyad al-Banjari's works, determining Abdul Hamid Abulung's death penalty, manifesting *Maḥkamah Shar'iyah* (Islamic Court) and Sultan Adam's constitution, building *Dalam Pagar* boarding School (*punduk Dalam Pagar*).

2. The epistemology of the book is *bayānī* with arguments; the source of the book is text (*naṣṣ*), the method of it is *qiyās* and *ijtihād*, the rational argument in the book dominantly is used as a medium of justification but still has an effort to balance between revelation and ratio, the type of the book's argument is defensive-apologetic, the validity of it is the conformity of text to the reality, the basic principle of it is *infīṣāl* (discontinuance) and *tajwīz* (permissiveness).