

## Syeikh Muhammad Arsyad Al-Banjary and the Tradition of Pengajian Langgar in South Kalimantan

M. Ali Sibram Malisi <sup>1</sup>, Abdul Azis <sup>2</sup>, Asmawati Asmawati <sup>3</sup>, Gito Supriadi <sup>4</sup>, Laila Rahmawati <sup>5</sup>

<sup>1</sup>Institut Agama Islam Negeri Palangka Raya, Indonesia; alisibram@iain-palangkaraya.ac.id

<sup>2</sup>Institut Agama Islam Negeri Palangka Raya, Indonesia; abdul.azis@iain-palangkaraya.ac.id

<sup>3</sup>Institut Agama Islam Negeri Palangka Raya, Indonesia; asmawati@iain-palangkaraya.ac.id

<sup>4</sup>Institut Agama Islam Negeri Palangka Raya, Indonesia; gito.supriadi@iain-palangkaraya.ac.id

<sup>5</sup>Sekolah Tinggi Ilmu Hukum Tambun Bungai, Indonesia; lailarahmawati84@yahoo.com

Received: 07/07/2024

Revised: 26/09/2024

Accepted: 28/10/2024

### Abstract

This article investigates the continuous social history of Pengajian Langgar in South Kalimantan, initiated by Shaikh Muhammad Arsyad al-Banjary and his descendants until the present day. This research is important because Pengajian in South Kalimantan, until today, remains maintaining its tradition. This study used literature and interviews as methods. The paper finds that the spread of Islamic teachings from Mecca officially began in the mid-18th century. His pioneering was Shaikh Muhammad Arsyad Al-Banjary (1122-1227 H./1710–1812 M.). These are the scholars who developed the pengajian system in South Kalimantan. Pengajian is a system of teaching that disseminates the teachings of Islam in this area at the beginning of the residence of the scholars concerned. However, many are taking place in Langgar. Until 1920, in almost every langgar, Tuan Guru provided themselves to conduct Pengajian in this area.

### Keywords

Pengajian, Syaikh Muhammad Arsyad Al-Banjary, Tradition

### Corresponding Author

M. Ali Sibram Malisi

Institut Agama Islam Negeri Palangka Raya, Indonesia; alisibram@iain-palangkaraya.ac.id

## 1. INTRODUCTION

The existence of Islamic educational institutions in South Kalimantan is indeed inseparable from the presence of Islam itself. The religious leaders' religious teachings or lessons in mosques, prayer houses, or homes are part of a non-classical education system, which can be considered informal education. This activity serves as a means to study and develop the Islamic faith. This approach has endured for several centuries since Islam first entered South Kalimantan around the mid-16th century during the colonial period and continues to the present day.

Basically, *Pengajian* in South Kalimantan, particularly within the Banjar community, are religious education institutions with deep roots dating back to the 18th century and serving as the forerunners of pesantren (Islamic boarding schools). Introduced by Khatib Dayyan and further developed by Sheikh Muhammad Arsyad al-Banjary, these *pengajians* are crucial in transmitting religious values, shaping social identity, and strengthening the community's social capital. They successfully integrated local values with Islamic teachings through an inclusive and adaptive approach, creating harmony between tradition and religion. This focus encompasses not just spiritual aspects but also character development and moral education, which are highly relevant in contemporary education (Hamzah, 2023). Through



adaptive religious activities, these study circles significantly enhance faith and social solidarity (Handayani & Zuzanti, 2023), fostering harmony between local traditions and Islamic teachings (Syaifullah, 2020). And it remains relevant to contemporary educational contexts and modern challenges.

In addition, One of the rapidly growing centers of Islamic education outside Dalam Pagar at the end of the 19th century was Nagara, which had a network of scholars traceable back to Arsyad al-Banjari. Sa'aduddin, one of Arsyad al-Banjari's students, studied in *Dalam Pagar* and traveled to Haramain before returning to teach in Taniran. Among his students was Muhammad Thahir, who also continued his studies in Haramain, along with his two friends, Abdurrahman and Azhari, who became prominent scholars in Nagara during that period. At that time, Nagara was known for its "Langgar Batingkat," a type of mini pesantren that served as both a lodging for students and a place for worship and study. Additionally, scholars from Amuntai, such as Abdul Rasyid, the founder of Pesantren Rasyidiyah Khalidiyah, and Muhammad Ramli from Barabai, the father of Mahfuz Amin, founder of Pesantren Ibn al-Amin, also sought knowledge in Nagara, highlighting its significant role in the spread of Islamic education in South Kalimantan. (Handy & Fatimah, 2019; Haryanto et al., 2022; Rohmah, 2023)

Sheikh Muhammad Arsyad Al-Banjari, a central figure in the history of Islam in South Kalimantan, introduced the tradition of "Pengajian Langgar," which integrates Islamic teachings with the local wisdom of the Banjar community. Through his monumental work, "Sabilal Muhtadin," he disseminated religious knowledge. He created a space for dialogue between Islamic values and local culture, resulting in a moderate approach relevant to the community's social context. This tradition serves as a platform for education and community strengthening, where *pengajian* in *Langgar* becomes a means to reinforce religious identity while preserving local culture. Thus, Al-Banjari's contributions extend beyond theological aspects to encompass profound social and cultural dimensions, establishing him as a pioneer in contextual Islamic education in the archipelago.

Thus, this paper explores and analyzes the history of *pengajian* in langgar in South Kalimantan, pioneered by Sheikh Muhammad Arsyad al-Banjari and his descendants. It further identifies the impact of studying in Mecca on the development of these *pengajians* and how those experiences shaped teaching methods and religious practices. Additionally, it examines how these *pengajians* contributed to strengthening social and cultural values within the South Kalimantan community.

## 2. METHODS

This research method adopts a sociological approach that focuses on data collection through direct observation and interviews, with research locations including Martapura, Nagara, and Amuntai in South Kalimantan. The study aims to observe Langgar Batingkat and conduct interviews with kyai and senior ustadz who possess deep knowledge of local history. Primary data is collected through observation and interview techniques, while secondary data is obtained from documentation and literature studies to enrich the existing context and information (Malisi, 2023). The data collection is conducted heuristically, allowing the researcher to reconstruct scattered information through verification and data interpretation. This heuristic method is essential in sociology for integrating various sources of information and building a comprehensive understanding of relevant historical facts (Becker et al., 2023). Thus, this research not only focuses on data collection but also on in-depth analysis and interpretation to understand the social and historical dynamics present in the community (Baur & Ernst, 2011; Malisi, 2023).

### 3. FINDINGS AND DISCUSSIONS

#### *Genealogy of the Scholarship of Sheikh Arsyad and His Works*

Sheikh Muhammad Arsyad al-Banjary (1710-1812) is widely acknowledged to have been born in Martapura, the capital of the Sultanate of Banjar, in 1122 (1710). His long journey began with a sea voyage to Mecca in 1739. (Agung & Agung, 2001) In the Shamiyya Quarter, near the Masjid al-Haram, he rented a house using a waqf from the Sultan of Banjar (Herlina, 2021). Driven by his passion for learning, Muhammad Arsyad dedicated himself to being a student under several renowned scholars of Mecca, delivering lectures at the halaqah of the Masjid al-Haram. At that time, the Masjid al-Haram served as a center of education in Hijaz, hosting halaqahs where various scholars delivered lectures according to their expertise. Muhammad Arsyad spent many years in Mecca and Medina attending religious classes (Imawan, 2021).

Furthermore, Muhammad Arsyad reportedly studied primarily under Sheikh Ata'illah al-Misri (a prominent hadith scholar), Ibrahim al-Ra'is al-Zamzami (an expert in astronomy), and Muhammad bin Sulaiman al-Kurdi (a leading Shafi'i scholar in Hijaz). He also had the opportunity to meet other students, including 'Abd al-Samad al-Palimbani, Daud from Patani, Abd al-Wahab al-Makassari, and Abd al-Wahab from Betawi. These students later emerged as distinguished scholars in the Malay world, such as Abd al-Samad al-Palimbani from Palembang (Aisyah, 2023; Imawan, 2021).

Muhammad Arsyad was also introduced to Sufi teachings through Sheikh Muhammad Abd al-Karim Samman al-Qadiri, the founder of the Sammaniyya order. He authored 12 works, classified into three fields of Islamic knowledge: (Wang, 2023)

**Table 1.** The name of books of Sheikh Muhammad Arsyad al-Banjary

<b>1. In the field of theology (Ilmu tauhid):</b>
○ (1) Ushul al-Din
○ (2) Tuhfah al-Rāghibin Fi Bayan Haqiqah Iman al-Mukminin Wama Yufsiduhu Min Riddah al-Murtaddin
○ (3) Al-Qaulul Mukhtashar Fi 'Alamah al-Mahdi al-Muntazar
<b>2. In the field of fiqh (Islamic jurisprudence):</b>
○ (1) Perukunan Besar
○ (2) Luqatu al-'Ajlan
○ (3) Sabil al-Muhtadin Littafakkuh fi al-Din
○ (4) Kitab an-Nikah
○ (5) Kitab al-Faraid
○ (6) Syarh Fath al-Jawad
○ (7) Fatwa Syekh "Atha'illah
<b>3. In the field of tasawuf (Sufism):</b>
○ (1) Fath al-Rahman bi Syarh Risalah al-Wali al-Ruslan
○ (2) Kanz al-Ma'rifah (Ariani, 2010).

Research indicates that these books not only serve as sources of knowledge but also as tools for shaping the character and morals of society (Jarkawi, 2022).

#### *Pengajian in Langgar Batingkat*

The spread of Islam in South Kalimantan, particularly among the Banjar community, began to

show significant development in the 17th century when many Banjar people performed the Hajj to Mecca. In addition to fulfilling their religious duties, they studied religious knowledge there. Upon their return, they taught the local community the Islamic teachings they had acquired in Mecca. Azra notes that Mecca and Medina have played crucial roles in the discourse of Islamic intellectual thought, especially since the early 16th century. The disintegration and decay of Muslim dynasties in the Middle East since the 13th century led to Mecca and Medina becoming the most important centers of religious and intellectual discourse, which in turn impacted the spread of Islam in the archipelago (Sembiring, 2022; Syam, 2019).

Theories regarding the emergence of Islamic schools or madrasahs in Indonesia suggest that madrasahs are transformations of existing educational institutions, where some adapted into madrasahs. In contrast, others continued to operate alongside them. It is strongly suspected that by the 17th century, small *pengajian* teaching religion based on texts existed in South Kalimantan, especially for the royal court. This is supported by information about several princes, such as Prince Inayatullah and Prince Muhammad Nafis bin Idris Al-Banjari, known as ascetic scholars. The teaching methods of Sheikh Nafis involved traveling to the hinterlands, resulting in less comprehensive historical accounts compared to those of Sheikh Arsyad. However, his contributions to Islamic education were significant, particularly in the Banjar hinterlands.

From *pengajian* pioneered by Sheikh Muhammad Arsyad Al-Banjari, the development of Islamic education in South Kalimantan can be mapped into three main centers of study: Martapura (Banjar Regency), Nagara (Hulu Sungai Selatan Regency) and Amuntai. These three centers played a crucial role in establishing Islamic educational institutions in the region. Initially held in the homes of scholars, these *pengajian* eventually transformed into activities conducted in Langgar, creating broader access for the community to receive religious education. Historical records indicate that by 1920, nearly every Langgar in South Kalimantan had a religious teacher ready to conduct study circles, reflecting the community's high enthusiasm for Islamic education. Thus, *pengajian*, which developed in Martapura, Negara, and Kandungan, became a center of learning and contributed to shaping the identity and character of the Islamic community in South Kalimantan.

#### **a) Pengajian in Martapura**

Pengajian in Martapura was initiated by Sheikh Muhammad Arsyad Al-Banjari, which continued to grow and reached a golden era characterized by many students, especially in the village of Dalam Pagar (Bindaniji, 2020). Subsequent study circles were held by Tuan Guru Haji Muhammad Noor (1914-1915) in Dalam Pagar; Tuan Guru Haji Abdurrahman, also known as Haji Adu (1925) in Tunggulerang; Tuan Guru Haji Husien Fadlie (1925) in Kampung Keraton; and Sheikh H. Moh. Thaha previously taught at Surau Pariaman in West Sumatra and founded Madrasah Al-Istiqamah, also in Dalam Pagar. He later opened a *pengajian* for women, which was subsequently led by Haji Muhammad Arpan (who passed away in 1967). At the initiative of H. Anang Ilmi (who died in 1965), Madrasah Al-Istiqamah was renamed Sullamul Ulum and transformed into a pesantren (Islamic boarding school). The Sullamul Ulum pesantren, originating from the pengajian in Dalam Pagar, continues its activities to this day.

The Sullamul Ulum Islamic Boarding School, an extension of the religious studies led by Sheikh Arsyad Al-Banjari in Dalam Pagar, Martapura, plays a significant role in religious education in Indonesia. Since its establishment, this pesantren has focused on teaching religious knowledge and integrating relevant social and cultural values within the surrounding community. Emroni et al.'s research shows that by imparting knowledge and skills that are useful in everyday life, this pesantren helps to empower the community (Emroni et al., 2014). Thus, Sullamul Ulum is a learning place and a center for community development.

In the context of education, Sullamul Ulum implements a curriculum oriented toward the character development of its students. That aligns with studies showing that religious studies and activities in pesantren can shape students' character through discipline, cooperation, and responsibility (Basri,

2019). Additionally, this pesantren adopts innovative teaching methods, including the use of technology in the learning process, aimed at enhancing the quality of education and the competitiveness of its students in the digital era. However, to support this claim, more specific references regarding the use of technology in pesantren education are needed, as existing references focus more on character development rather than innovative teaching methods (Jailani, 2022).

Sullamul Ulum also contributes to religious moderation in Indonesia. In this context, the pesantren acts as an institution that teaches values of tolerance and mutual respect among different religious communities, which is crucial for maintaining harmony in a diverse society (Hs et al., 2022). With an inclusive approach, this pesantren strives to create a conducive environment for developing moderate and peaceful religious understanding. It is particularly relevant given the challenges society faces today, including the potential for radicalization that can threaten social stability.

Overall, the Sullamul Ulum Islamic Boarding School in Dalam Pagar, Martapura, serves as a religious and educational institution and as a social change agent striving to empower the community and build strong character in its students. With a holistic and moderate approach, this pesantren creates a better and more harmonious society.

The Madrasah al-Istiqamah educational institution results from a transformation from the classical study system. Teachers initially taught in traditional study sessions transitioned to teaching in the madrasah, although study sessions in homes continued. The students in the madrasah generally also participated in these study sessions, demonstrating continuity in the teaching and learning process. Aside from Dalam Pagar, the village of Tunggulrang is recognized as a center for high-quality study, with instructors not only coming from Martapura but also from other areas such as Pahuluan, Kandangan, Barabai, and Amuntai. Many students who studied here later became preachers in their hometowns, and some contributed as teachers at the Darussalam Madrasah, which was established in Martapura in 1914. That highlights the significant role of the madrasah in disseminating knowledge and preaching within the community (Albantani, 2017; Muwafiqoh & Ulum, 2023; Supriani, 2022).

#### **b) Pengajian in Nagara**

The region is known for its traditional pengajian, Langgar Batingkat, and its rich Islamic education history. Langgar Batingkat has two levels, with the upper level serving as a place for congregational prayers and student study sessions. In contrast, the lower level is used for their accommodation. These study sessions aim to train future scholars focusing on religious knowledge taught in Arabic. This tradition underscores the importance of religious education in shaping the character and personality of the students, who are an integral part of the Muslim community in Indonesia (Ramadhani et al., 2023).

Some of the notable Langgar Batingkat in this area include Langgar al-Syamsu Wal-Qamar, founded in 1835 by Tuan Guru Haji Muhammad Thaher, who spent 11 years studying in Mecca. Another Langgar, Langgar Baiturrahman, was established in 1856 by Haji Abdurrahman, who also had a strong educational background, having studied in Mecca for 11 years. Additionally, Langgar Al-Falah and Langgar Al-Kaubab have significantly contributed to the development of religious education in the region (Noor & Sayyidati, 2018).

However, during the Japanese occupation, the number of Langgar Batingkat began to decline, and by 1988, only three remained active. That reflects the significant historical impact on the continuity of traditional study sessions in the area. The study sessions that were once held in the Langgar are now more frequently conducted in the homes of Tuan Guru, reflecting changes in how religious education is delivered to the community (Ramadhani et al., 2023).

Over time, the study sessions in the Langgar have also transformed, with the emergence of majlis ta'lim (study assemblies) held in various locations, including homes. It demonstrates the community's adaptation to the evolving needs of religious education. Tuan Guru Haji Mukhtar and Tuan Guru Haji Tajuddin, for example, have become important figures in the development of majlis ta'lim in the region,

indicating that although the forms have changed, the spirit of learning and teaching religious knowledge remains (Arifin et al., 2022).

Thus, Langgar Batingkat functions as a place of worship and an educational center that plays a crucial role in training a generation of scholars and preserving religious traditions in the community. The presence of Tuan Guru as leaders in these study sessions is vital, as they not only teach religious knowledge but also shape the character and morals of the students who will be the future bearers of Islamic teachings (Suprpto, 2015).

The reduction in Langgar Batingkat as a place for study in this region can be linked to several significant factors, particularly during the Japanese occupation. The economic crisis led to many buildings, including langgar, falling into disrepair and eventually collapsing. Some damaged langgar were rebuilt without the previous multi-level structures, leading to a shift in their primary function to serve as venues for daily congregational prayers (Audira et al., 2022). It demonstrates the direct impact of unstable social and economic conditions on the community's religious education infrastructure.

Another contributing factor to the decline in study sessions at Langgar Batingkat is the death of many Tuan Guru without adequate replacements. Tuan Guru plays a crucial role in teaching and preserving religious traditions, and their absence results in diminished community interest and capability to continue study sessions at the langgar (Kusnadi, 2022). Thus, the transition from study sessions at the langgar to other study forms, such as at pesantren, becomes more evident.

An example of this shift is the establishment of Pesantren Al-Ikhlas in 1952 in Kampung Sungai Mandala. This pesantren was built through community self-help and founded by Qadli Haji Muhammad Zarkasyi, with assistance from other prominent scholars. It introduced a more structured educational system, with levels (Tsanawiyah and Aliyah) and using desks and chairs for learning while still focusing on religious subjects (Wargiati et al., 2021). This change reflects the community's adaptation to the need for more formal and organized education while preserving existing religious traditions.

Thus, although Langgar Batingkat has experienced a decline in both number and function, study sessions at pesantren demonstrate that the community remains committed to continuing religious education. That reflects the dynamics within the Muslim community in Indonesia, where tradition and modernity interact to meet the relevant educational needs of the time (Labellapansa & Ratri, 2017).

### **c) Pengajian in Amuntai**

In the early 20th century, particularly around the 1900s, Amuntai became an important center for the development of Islamic studies. In Alabio, Tuan Guru Haji Jafri began his lessons at his home before moving to a two-story langgar (prayer house). Tuan Guru Haji Jafri was a student of Tuan Guru Haji Abdurrahim, and he also studied in Negara under Tuan Guru Haji Aman and in Kelua under Tuan Guru Haji Yahya. Tuan Guru Haji Jafri's learning experience, starting at an age under 15, demonstrates his deep commitment to religious education (Isnaini, 2016).

Meanwhile, in Kampung Sungai Banar, Tuan Guru Haji Ahmad led a study group, although information about him is limited. Nevertheless, his presence indicates a variety of study opportunities in the area. In 1922, Tuan Guru Haji Abdul Rasyid opened a study group in Kampung Pekapuran after returning from his studies at Al-Azhar University in Cairo. With community support, he established a two-story langgar in 1924, used for general education and communal prayers on the lower level, while the upper level was divided into three classrooms (Adnan, 2023).

The development of studies in Amuntai was not limited to the langgar established by Tuan Guru Haji Abdul Rasyid. In the 1930s, villages such as Panangkalan, Sungai Banar, Lok Bangkai, and Tangga Ulin also had two-story langgar serving as educational centers. It indicates that Islamic studies have rapidly spread in the region, creating an interconnected educational network (Arlina, 2022).

Furthermore, studies were also found in other areas, such as Banjarmasin, Pagatan, Pelaihari, and Rantau. The presence of study groups in various regions reflects the collective efforts of the community to preserve and disseminate religious knowledge. Tuan Guru Haji Abdul Rasyid, born in 1884 and passed away in 1934, was a key figure in the development of Islamic education in Amuntai, distinguished by his strong educational background from Al-Azhar, setting him apart from traditional students (Rudi et al., 2020).

In this context, Azra explains that alumni of Al-Azhar, including Tuan Guru Haji Abdul Rasyid, tend to belong to the "modernist" group. That differs from traditional students who are more closely tied to social-religious institutions such as surau or pesantren. This trend indicates that alumnus of Al-Azhar often transition to modern madrasahs and public schools, significantly influencing how ideas spread and their impact in the archipelago (Ramadhani et al., 2023).

Thus, the studies in Amuntai and its surroundings in the early 20th century reflect a rich dynamic in Islamic education, where tradition and modernity interact. The community sought to preserve traditional studies and adapted to the development of more formal and structured education, laying a strong foundation for religious education in the future (Noor & Sayyidati, 2018).

### ***Learning Process and Pengajian Facilities***

The teaching and learning process in the context of Islamic education in South Kalimantan, particularly in Martapura, Negara, and Amuntai, has unique and traditional characteristics. Initially, religious education was led by scholars known as "Tuan Guru," who taught in prayer halls, the homes of village leaders, or their residences. This teaching process was generally individual, where the teacher provided lessons directly to students one by one, with a primary focus on reading the Qur'an. In practice, students were expected to imitate the teacher's pronunciation until they memorized it, without in-depth explanations of the meanings behind what they memorized, reflecting a pedagogical approach emphasizing memorization over understanding (Noor & Sayyidati, 2018).

Teaching typically took place in the evening, as children in the village often helped their parents during the day. The Qur'an teachers also led daily lives working in the fields and did not charge their students. Instead, the student's parents often donated money or food as a form of appreciation (Azhari, 2016). In addition to teaching the Qur'an, Tuan Guru provided lessons on worship and social interactions, including knowledge of fiqh, tauhid, and tasawuf. The curriculum included the basics of the Arabic language and the principles of fiqh drawn from the works of Sheikh Muhammad Arsyad al-Banjari, who sought to purify Islamic beliefs from teachings considered deviant.

The facilities for religious education, such as prayer halls, serve not only as places of worship but also as educational centers. These prayer halls are often used for religious study involving various age groups, from children to adults. In this context, the study sessions function as places for learning and as venues for social gathering and interaction within the community. For example, the study sessions led by Sheikh Arsyad involved agricultural activities carried out by study group members, which also served as a means to build community. Thus, religious education in South Kalimantan becomes a place to learn about faith and strengthen social and cultural bonds among the people.

### ***Pengajian at Langgar as a Centre for Reproducing Scholars and Networks of Middle Eastern Scholars***

The network of Middle Eastern scholars participating in *pengajian* at Langgar in Indonesia, particularly in South Kalimantan, has deep and complex historical roots. Since the 17th and 18th centuries, scholars from the Middle East have played a significant role in renewing Islamic thought in the archipelago. They brought Islamic teachings and educational methods later adapted to the local context, such as the *pengajian* held at Langgar. (Rosyida, 2016)

Langgar, a traditional study space, has become a center where students learn from scholars with direct connections to the scholarly traditions of the Middle East. Through these study sessions,

knowledge is transmitted, allowing local scholars to develop a deeper understanding and practice of their faith, shaping an interconnected network of scholars.

As time progressed, the *pengajian* at langgar became a meeting place for scholars from various regions, including those who had studied in Mecca. For instance, Tuan Guru Haji Kasyful Anwar and K.H. Mahfuz Amin, though they did not meet in Mecca, shared the same teacher and influenced each other in the development of Islamic education in South Kalimantan. This network is not limited to teacher-student relationships; it also involves interactions among scholars with similar educational backgrounds, creating a strong and sustainable scholarly community (Putra, 2021).

Thus, the *pengajian* at langgar serves as a medium to strengthen the networks of scholars from the Middle East, which subsequently contributes to the development of Islamic education in Indonesia (Abubakar, 2017). Historical analysis shows that the *pengajian* at langgar functions as learning spaces and centres for reproducing scholars, nurturing a new generation committed to Islamic education. Through these sessions, scholars can share knowledge and experiences and build networks that enable them to collaborate in spreading Islamic teachings within society. Consequently, the study sessions at langgar are an integral part of the history of Islamic education in Indonesia, reflecting Middle Eastern scholars' influence and contributions in shaping the archipelago's scholarly traditions.

#### ***The Role of Alumnus from the Pengajian at Langgar Batingkat in Founding Major Islamic Boarding Schools in South Kalimantan***

As previously explained, the esteemed teachers who established the *pengajian* at Langgar Batingkat are alumni of the Haramain, continuing their education and teaching in this language.

##### **a) Tuan Guru Haji Anang Sya'rani**

Tuan Guru Haji Anang Sya'rani, commonly known as Guru Anang Sya'rani, was born around 1914 in Kampung Melayu, Martapura. From a young age, he received Islamic education from his devout and knowledgeable parents at the langgar. As a teenager, he and his cousin, Tuan Guru H. Syarwani Abdan (Guru Bangil), studied directly under Tuan Guru H. Kasyful Anwar, their affectionate uncle.

In 1350H/1930M, he and his cousin performed the pilgrimage and studied under prominent scholars in Mecca, guided by Tuan Guru H. Kasyful Anwar. Among his teachers in Mecca were Sayyid Amin al-Kutbi, Syekh Umar Hamdan, Syekh Ali bin Abdullah al-Banjari, Syekh Bakri Syatha, Syekh Muhammad Ali bin Husein al-Maliki, and Syekh Ahyad al-Bughuri. His education made him a notable expert in Tafsir (interpretation of the Quran) and Hadith. He also served as one of the khalifahs of Syekh Umar Hamdan, not just as a student but also as a diligent servant.

After 22 years of studying and teaching at Masjidil Haram in Mecca, he returned to Martapura around 1952 (Hidayatullah, 2020). Shortly after that, in 1959, he was appointed the leader of Darussalam Pesantren for the fifth term (1959-1969), succeeding Tuan Guru H. Abdul Qadir Hasan, who had completed his tenure. Known for his tireless dedication to education, he was a problem-solver and a lifelong learner even while ill. He authored several works, including *Tanwiruth Thullab* (Islamic Jurisprudence) and *Hidayatuz Zaman* (Hadith on the End of Times).

Among his notable students were Tuan Guru H. Mahfuzh Amin (founder of Ibnul Amin Pesantren, Pamangkih), Tuan Guru H. Salim Ma'ruf (leader of Darussalam Pesantren for the sixth term), Tuan Guru H. Muhammad Zaini Ghani (Guru Sakumpul), and Tuan Guru H. Mukhtar (head of Ibnul Amin Pesantren, Pamangkih). He passed away on 14 Jumadil Awwal (1969) at the young age of 55 and is buried in Kampung Melayu Tengah, Martapura.

##### **b) Tuan Guru H. Abdur Rasyid**

After spending ten years in Cairo, Tuan Guru H. Abdur Rasyid returned to Indonesia in 1922, fully committed to education. On October 13, 1922, he began teaching religious studies using a sitting circle



(halaqah) system, where students gathered around the teacher. His engaging teaching style attracted so many visitors that his home could not accommodate them. In 1924, with community support, he initiated the construction of a two-story langgar by the Tabalong River, which was used for congregational prayers and *pengajian* every Monday (Rahmi, 2017).

This langgar was the foundation for organizing a modern Islamic school, utilizing desks, chairs, a blackboard, and a new teaching system—pioneering educational practices in Kalimantan. H. Abdur Rasyid played a crucial role in revitalizing religious activities and commemorating significant Islamic events such as Maulid Nabi and Isra Mi'raj, introducing practical and time-efficient standards for these ceremonies (Shabir, 2009).

#### c) KH. Mahfuz Amin

After returning from studying in Mecca in 1938, KH. Mahfuz Amin began conducting study sessions at his parents' langgar. He was the eldest son of KH. M. Ramli, inheriting the scholarly legacy of his father and grandfather. Recognizing that the study sessions consumed too much time and often exceeded the capacity of eager learners, he felt the need to establish a formal educational institution.

Twenty years later, this vision began with establishing a Pondok Pesantren (Islamic boarding school) in 1958, starting with just nine students. Originally named Hulu Kubur, it was officially changed to Pondok Pesantren Ibnul Amin in honor of his grandfather, KHM. Amin. It was initially managed by Kyai. Senior students assisted Mahfuz Amin, and the leadership of the Pondok was entrusted to KH. Mukhtar HS after his passing in 1995.

Tuan Guru Haji Muhammad Ramli, father of Tuan Guru Haji Mahfuz Amin, was a prominent figure in the field of Tasawuf and a role model for the community. He taught his knowledge to his son, who became widely known as the founder of Pondok Pesantren Ibnul Amin. Among his notable students was Tuan Guru Haji Taris, also known as Haji Tukad Longawang, who was a revered figure in Longawang.

Tuan Guru Haji Ahmad Mughni was not only a father but also a spiritual guide for Tuan Guru Haji Muhammad Bakhtiet. His lineage connects back to Tuan Guru Haji Muhammad Arsyad Al-Banjari. From a young age, he was educated in various religious sciences and later studied at Madrasah Shalatiyah in Mecca, learning from esteemed scholars.

Thus, the genealogical connection of knowledge is rooted in the transmission through the study sessions at Langgar Batingkat, where the esteemed teachers derived their knowledge from the Haramain. That enabled KH. Mahfudz Amin to establish a pondok pesantren that has produced thousands of students.

## 4. CONCLUSION

The spread of Islamic teachings in South Kalimantan began in the mid-18th century through the significant role of Shaikh Muhammad Arsyad Al-Banjary. He developed the pengajian system, which became the region's primary method for teaching Islam. Over time, pengajian started to be held in langgar (prayer houses), and by 1920, nearly every langgar had a Tuan Guru to conduct teachings. These pengajian sites also served as meeting places for scholars, helping to expand the knowledge network and establish pesantren (Islamic boarding schools) in the upstream areas of Hulu Sungai.

## REFERENCES

Abubakar, M. (2017). *Kitab Jawi Dan Kontribusinya Dalam Kajian Islam Di Kepulauan Nusantara. Aricis Proceedings.*

- Adnan, I. (2023). Perkembangan Pusat Pengajian Tahfiz Swasta Pasca Pandemi Covid-19 Di Malaysia: Kesan Dan Persepsi Masyarakat. *Qiraat Jurnal Al-Quran Dan Isi-Isu Kontemporari*, 6(2), 61–72. <https://doi.org/10.53840/qiraat.v6i2.66>
- Agung, D., & Agung, G. (2001). *Pemahaman awal terhadap anatomi teori sosial dalam perspektif struktural fungsional dan struktural konflik*.
- Aisyah, N. A. N. (2023). Studi Tokoh Syekh Muhammad Arsyad Al-Banjari (1710-1812) Atas Polemik Arah Kiblat di Batavia Pada Masa Hindia Belanda. *Elfalaky*, 7(1), 136–155. <https://doi.org/10.24252/ifk.v7i1.39539>
- Albantani, A. M. (2017). Kajian Historis Pengembangan Pendidikan Islam Di Indonesia. *Fikrah Journal of Islamic Education*, 1(2). <https://doi.org/10.32507/fikrah.v1i2.1>
- Arifin, N. B., Imron, A., Supriyanto, A., & Arifin, I. (2022). Pendidikan Karakter Berbasis Budaya Pada Pondok Pesantren Nurul Hakim Kediri Lobar. *Cendekia Jurnal Ilmu Sosial Bahasa Dan Pendidikan*, 2(4), 73–88. <https://doi.org/10.55606/cendekia.v2i4.452>
- Arlina, A. (2022). Pengaruh Pengajian Rutin Dalam Meningkatkan Mutu Pendidikan Agama Islam Di Masjid Kampus Al-Izzah UINSU. *Jemast*, 1(2), 140–145. <https://doi.org/10.57255/jemast.v1i2.100>
- Audira, R. A., Yuliati, T., & Handayani, T. (2022). Game Edukasi Sejarah Indonesia Berbasis Android Kelas Xi Di Sma Ykpp Dumai. *Jutekinf (Jurnal Teknologi Komputer Dan Informasi)*, 10(2), 86–94. <https://doi.org/10.52072/jutekinf.v10i2.413>
- Azhari, F. (2016). Pemikiran Hukum Kearifan Lokal Syekh Muhammad Arsyad Al-Banjari dalam Kitab Sabilal Muhtadin. In *IDR*. <http://idr.uin-antasari.ac.id/id/eprint/6248>
- Basri, H. (2019). Pengajian Halaqah Dalam Membentuk Karakter Santri Di Madrasah Aliyah As'adiyah Putra Pusat Sengkang Di Macanang Kecamatan Majaulng Kabupaten Wajo. *Inspiratif Pendidikan*, 8(1). <https://doi.org/10.24252/ip.v8i1.7815>
- Baur, N., & Ernst, S. (2011). Towards a Process-Oriented Methodology: Modern Social Science Research Methods and Norbert Elias's Figurational Sociology. *The Sociological Review*, 59(1\_suppl), 117–139. <https://doi.org/10.1111/j.1467-954x.2011.01981.x>
- Becker, J., Pohn-Lauggas, M., & Santos, H. (2023). Introduction: Reconstructive Biographical Research. *Current Sociology*, 71(4), 552–566. <https://doi.org/10.1177/00113921231162742>
- Bindaniji, M. (2020). Traces of Māturīdism in the 'Ulamā's Works in Nusantara in the Seventeenth Until Nineteenth Centuries. *Islam Nusantara: Journal for Study of Islamic History and Culture*. <https://doi.org/10.47776/islamnusantara.v1i1.50>
- Emroni, E., Muthmainah, I., & Lathifaturrahmah, L. (2014). Pemberdayaan Pondok Pesantren Sullamul 'Ulum Syekh Arsyad Al-Banjari dalam Pagar Martapura Kabupaten Banjar (Penelitian Partisipatif). *Taswir*. <https://doi.org/10.18592/jt.v1i2.165>
- Hamzah, R. A. (2023). Perkembangan Pendidikan Islam Pada Masa Awal Di Kalimantan, Lembaga Dan Tokohnya. *Jbi*, 1(2), 63–70. <https://doi.org/10.59966/jbi.v1i2.660>
- Handayani, E., & Zuzanti, Z. (2023). Kegiatan Keagamaan di Masjid Noor al-Banjari pada Masa Pandemi Covid-19 (Studi Kasus Di Kelurahan Tanjung Pinang Palangka Raya). *Jurnal Paris Langkis*, 3(2), 194–202. <https://doi.org/10.37304/paris.v3i2.9216>
- Handy, M. R. N., & Fatimah, S. N. (2019). Biography of Syekh Muhammad Nafis Al-Banjari: An Investigation of Value in the Spread of Islam as a Learning Source on Social Studies. *The Kalimantan Social Studies Journal*, 1(1), 40. <https://doi.org/10.20527/kss.v1i1.1254>
- Haryanto, S., AN, M. Y., & Mukromin. (2022). Kontribusi Universitas Sains Al-Qur'an Terhadap

- Nahdlatul Ulama. *Nuansa Jurnal Penelitian Pengabdian Dan Kajian Keislaman*, 1(1), 19–25. <https://doi.org/10.32699/nuansa.v1i1.16>
- Herlina. (2021). *Biografi Syekh Muhammad Arsyad Al-Banjari*. <https://doi.org/10.31219/osf.io/bjq9m>
- Hidayatullah, D. (2020). Legenda Syekh Muhammad Arsyad Al-Banjari dan Pengaruhnya pada Masyarakat Banjar. *Undas: Jurnal Hasil Penelitian Bahasa Dan Sastra*. <https://doi.org/10.26499/und.v16i2.2838>
- Hs, M. A., Parninsih, I., & Alwi, N. F. (2022). Moderasi Beragama Pesantren: Jaringan Dan Paham Keagamaan As'Adiyah, Darul Da'Wah Wal Irsyad, Dan Nahdlatul Ulum Sulawesi Selatan. *Dialog*, 45(1), 41–56. <https://doi.org/10.47655/dialog.v45i1.581>
- Imawan, D. H. (2021). The Contribution of Shaykh Muhammad Arsyad Al-Banjari in Spreading Islam in Nusantara. *Santri Journal of Pesantren and Fiqh Sosial*, 2(2), 133–144. <https://doi.org/10.35878/santri.v2i2.328>
- Isnaini, R. L. (2016). Ulama Perempuan dan Dedikasinya dalam Pendidikan Islam (Telaah Pemikiran Rahmah El-Yunusiyah). *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 4(1), 1. <https://doi.org/10.15642/jpai.2016.4.1.1-19>
- Jailani, M. (2022). Pembelajaran Bahasa Arab Berbasis Kurikulum Merdeka Di Pondok Pesantren. *Jurnal Praktik Baik Pembelajaran Sekolah Dan Pesantren*, 1(01), 7–14. <https://doi.org/10.56741/pbpsp.v1i01.10>
- Jarkawi, J. (2022). Manajemen Pendidikan Kearifan Lokal Syekh Muhammad Arsyad Al Banjari Kalimantan Selatan Indonesia Sebagai Sumber Kekayaan Pendidikan. *Jurnal Humaniora Dan Ilmu Pendidikan*, 2(1), 1–11. <https://doi.org/10.35912/jahidik.v2i1.1552>
- Kusnadi, R. (2022). Peranan Tokoh Nasionalis Jambi Dalam Perjuangan Nasional Bangsa Sebagai Sumber Belajar Sejarah Indonesia Bermuatan Lokal Di Jambi. *Krinok Jurnal Pendidikan Sejarah Dan Sejarah*, 1(3), 156–172. <https://doi.org/10.22437/krinok.v1i3.21517>
- Labellapansa, A., & Ratri, M. R. A. (2017). Augmented Reality Bangunan Bersejarah Berbasis Android (Studi Kasus: Istana Siak Sri Indrapura). *It Journal Research and Development*, 1(2), 1–12. [https://doi.org/10.25299/itjrd.2017.vol1\(2\).676](https://doi.org/10.25299/itjrd.2017.vol1(2).676)
- Malisi, M. A. S. (2023). The Leadership of Tuan Guru H. Abdurrasyid in Initiating the Birth of Arabische School and Early Pesantren Rasyidiyah Khalidiyah Amuntai. *Qalamuna Jurnal Pendidikan Sosial Dan Agama*, 15(1), 585–598. <https://doi.org/10.37680/qalamuna.v15i1.4109>
- Muwafiqoh, A., & Ulum, K. (2023). Inovasi Dan Transformasi Pendidikan Islam Melalui SKB 3 Menteri. *Sap (Susunan Artikel Pendidikan)*, 7(3), 397. <https://doi.org/10.30998/sap.v7i3.15947>
- Noor, Y., & Sayyidati, R. (2018). Peranan Tuan Guru Haji Muhammad Kasyful Anwar Dan Tuan Haji Setta Dalam Mendirikan Pesantren Darussalam Martapura, Kabupaten Banjar, Kalimantan Selatan, 1924. *Juspi (Jurnal Sejarah Peradaban Islam)*, 2(2), 74. <https://doi.org/10.30829/j.v2i2.3037>
- Putra, E. S. I. (2021). Peranan Modal Sosial dalam Membangun Jaringan Sosial dan Relasi Antar Etnis (Studi Kasus Pada Orang Banjar Di Kabupaten Indragiri Hilir Propinsi Riau). *Edukasi*, 9(2), 132–149. <https://doi.org/10.32520/judek.v9i2.1730>
- Rahmi, S. (2017). *Peran Idham Chalid dalam Modernisasi Pondok Pesantren Rasyidiyah Khalidiyah Amuntai*. UIN Sunan Kalijaga.
- Ramadhani, M. M., Jamaluddin, -, & Syahrin, M. N. A. (2023). Komunikasi Dakwah Pada Penanggulangan Pandemi Covid-19 Di Lingkup Pondok Pesantren Dalam Perspektif Religius. *Kaganga Komunika Journal of Communication Science*, 5(1), 80–89. <https://doi.org/10.36761/kagangakomunika.v5i1.2738>

- Rohmah, F. (2023). Peran Guru Pendidikan Agama Islam (Pai) Dalam Menangani Kenakalan Siswa Kelas Viii Di SMP Muhammadiyah Sukoharjo. *Al-Hasanah Islamic Religious Education Journal*, 8(2), 325–343. <https://doi.org/10.51729/82234>
- Rosyida, D. A. (2016). Hubungan {Agama} dan {Kearifan} {Lokal} terhadap {Perubahan} {Sosial} {Masyarakat} {Banjarmasin}. *Universitas Islam Kalimantan Muhammad Arsyad Al-Banjary Banjarmasin*.
- Rudi, M., Hadi, A., & K, L. S. T. (2020). Kegagalan Tuan Guru H. LALU Farhan Rasiyd Makbul Dalam Memenangkan Pemilihan Umum Legislatif Tahun 2014. *Journal of Government and Politics (Jgop)*, 2(1), 1. <https://doi.org/10.31764/jgop.v2i1.2200>
- Sembiring, I. M. (2022). Wacana Intelektual Keagamaan Islam di Indonesia Dan Timur Tengah. *Edu-Riligia Jurnal Ilmu Pendidikan Islam Dan Keagamaan*, 6(1). <https://doi.org/10.47006/er.v6i1.10380>
- Shabir, M. (2009). Pemikiran Syekh Muhammad Arsyad Al-Banjari tentang Zakat dalam Kitab Sabīl al-Muhtadīn Analisis Intertekstual. *Analisa*. <https://doi.org/10.18784/analisa.v16i1.55>
- Suprpto, S. (2015). Religious Leaders and Peace Building: The Role of Tuan Guru and Pedanda in Conflict Resolution in Lombok – Indonesia. *Al-Jami Ah Journal of Islamic Studies*, 53(1), 225. <https://doi.org/10.14421/ajis.2015.531.225-250>
- Supriani, Y. (2022). Implementasi Manajemen Humas Dalam Meningkatkan Mutu Madrasah. *Jiip - Jurnal Ilmiah Ilmu Pendidikan*, 5(2), 587–594. <https://doi.org/10.54371/jiip.v5i2.453>
- Syaifullah, A. (2020). Moderasi Islam Dalam Kitab Sabilal Muhtadin: Kearifan Lokal Tanah Banjar. *Muḍṣarah Jurnal Kajian Islam Kontemporer*, 2(1), 31. <https://doi.org/10.18592/msr.v2i1.3676>
- Syam, S. (2019). Mengenal Islamisasi: Konflik Dan Akomodasi (Kajian Tentang Proses Penyebaran Islam Periode Awal Di Nusantara). *Al-Hikmah Jurnal Dakwah Dan Ilmu Komunikasi*, 1(2), 76–84. <https://doi.org/10.15548/al-hikmah.v1i2.109>
- Wang, L. (2023). Instrumen Tes Subjektif Dalam Kitab Sabilal Muhtadin Karya Syekh Muhammad Arsyad Al-Banjari. *Tarbiyah Darussalam Jurnal Ilmiah Kependidikan Dan Keagamaan*, 7(01), 40. <https://doi.org/10.58791/tadrs.v7i01.273>
- Wargiati, L., Fadilah, I. N., Setyawati, B. V. P. D., Shiyam, T. J., & Khodafi, M. (2021). Jugun Ianfu Dan Hegemoni Jepang Di Indonesia: Sejarah Perbudakan Seks Dalam Narasi Sastra. *Suluk Jurnal Bahasa Sastra Dan Budaya*, 3(2), 150–160. <https://doi.org/10.15642/suluk.2021.3.2.150-160>