

Journal of Comprehensive Science  
p-ISSN: 2962-4738 e-ISSN: 2962-4584  
Vol. 3. No. 7, July 2024

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## **Dynamics of Islamic Education in Kalimantan: Uncovering the Strategy of Dissemination and Assimilation in the Early Days**

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### **Abstract**

It is known that the periodization of the entry of Islam into Indonesia is classified as one of the four major immigration that forms the socio-cultural ecosystem of the Indonesian people, including the spread of Islam in South Kalimantan during that period. After the four major immigration periods, only then did the European colonial nations enter which started from the Portuguese, Spanish, Dutch and finally Japanese. This study uses a qualitative method with a library research approach. Islam entered Kalimantan in the 15th century A.D.A.D. by peaceful means brought by missionaries from Java. Sunan Bonang and Sunan Giri have students in Kalimantan, Sulawesi, and Maluku. Sunan Giri's composition is called Kalam Muyang, while Sunan Bonang's composition is called Sumur Serumbang. Islamic education in Kalimantan in the course of history has its own pride, with the publication of a person who received the title "Matahari Islam of Kalimantan".

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Keywords: Islamic Education, Islam, Islam in Kalimantan

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## **INTRODUCTION**

### **Background of the Problem**

Looking back far into prehistoric times, people in the archipelago (Indonesia) were immigrants from various regions (Tumonggor et al., 2013). According to the History Book published by the Indonesian Ministry of Education and Culture, there were four major periods of immigration to the archipelago, namely:

1. Three thousand years ago (1000 BC), a large number of Mongols immigrated to the Indonesian Archipelago.
2. The second immigration occurred 2,000 years ago, around the 1st century, including a number of Yunnan tribes who immigrated to the South.
3. The third major immigration came from India in the 7th century.
4. The fourth major immigration is the adherents of Islam from Arabia in the Middle East. Most of them are now Pakistanis. It happened in the XII century.

From this, it is known that the periodization of the entry of Islam into Indonesia is classified as one of the four major immigration that forms the socio-cultural ecosystem of the Indonesian people, including the spread of Islam in South Kalimantan during that period. After the four major immigration periods, only then did the European colonial nations enter which started from the Portuguese, Spanish, Dutch and finally Japanese.

In the course of Indonesian history, the history of the spread of Islam in Indonesia has an important part in the historical order of Indonesia, including in South Kalimantan as part of the

Indonesian region. In this context, the author finds several historical records regarding Islamic education. In accordance with the scope of the study of the history of Islamic education, in this paper, the author will present a discussion on the scope of the history of Islamic education in South Kalimantan which the author will start by exploring the history of the early entry of Islam in South Kalimantan.

### **Problem Formulation**

In the preparation of this paper, there are problems that will be reviewed and used as illumination material in this paper, ranging from:

1. What is the process of entering Islamic Education in Kalimantan?
2. What is the process of developing Islamic Education in Kalimantan?
3. Purpose of Writing a Paper

The purpose of writing the paper we wrote, in making a paper entitled The Development of Early Islamic Education in Kalimantan in accordance with the formulation of the problem above is:

1. To explain and know about the history of Islamic education in Kalimantan.
2. To find out what the historical state of Islamic education was like in the early days.

## **RESEARCH METHODS**

This study uses a qualitative method with a library research approach. Through this method, researchers can collect and analyze relevant secondary data from various available sources, such as journal articles, books and official government documents.

The data collection process begins with the identification of relevant sources related to the research topic. Next, the researcher conducted an analysis of the data collected. The analysis is carried out by identifying patterns, trends, and changes in related materials.

## **RESULTS AND DISCUSSION**

### **A. History of the Entry of Islam into South Kalimantan**

Islam entered Kalimantan in the 15th century A.D.A.D. by peaceful means brought by missionaries from Java. Sunan Bonang and Sunan Giri have students in Kalimantan, Sulawesi, and Maluku. Sunan Giri's composition is called Kalam Muyang, while Sunan Bonang's composition is called Sumur Serumbung.

According to Helius Syamsuddin in his book *Islam and Resistance in South and Centre Kalimantan in The Nineteenth and Early Twentieth Centuries* explains that Islam entered South Kalimantan from Java in the sixteenth century when the Sultan of Demak helped the Prince of Banjar, the Prince of Samudera, to face Prince Temenggung in the war for the throne of the kingdom, in return, the Prince of Samudera was willing to embrace Islam. He became the first Sultan of the Sultanate of Banjarmasin with the title Sultan Suriansyah. His conversion was slowly followed by his followers and the Banjar people, except for the Dayak people in the interior areas.

He also explained that after the conversion of Sultan Suriansyah in the XVI Century, not much is known about the process of Islamization afterwards, in the sense of the intensity of teaching Islam to the people of Banjar in particular, the spread of Islam among the Dayak people in the following centuries. It was only in the nineteenth century that there was evidence of this process derived from the reviews of Schwaner and Meijer in his book *Borneo*. Initially, the Islamization of the Daway community began among the Bakumpai people [the Ngaju Dayak subgroup]. Bakumpai Marabahan, who lives 57 km from Banjarmasin, often interacts with the people of Banjar, especially in the field of trade, which is followed by marriage between Banjar people and Bakumpai people, which causes them to convert to Islam. After this conversion, they referred to themselves as "Malays". The *Encyclopedia Britannica* published in 1963 recorded that Malay became the language of the indigenous people in the

Malay peninsula, on the east coast of Sumatra, on the entire coast of Borneo (Kalimantan), in the Riau archipelago, in Bangka, in Belitung, and in Natuna Besar. D.J. Prentice is of the opinion that the native Malay-speaking districts are in the area of Malaya to the South of Thailand (Pattani), along the east coast of Sumatra, in the Riau archipelago, along the coast of West Kalimantan, South Kalimantan, and East Kalimantan, in Brunei, on the west coast of Sabah, in Sarawak, in Singapore, in Jakarta, in Larantuka, in Kupang, in Makassar, in Menado, in Ternate, in Banda, and in Ambon. In addition to the Malay region, it turns out that the Malay language can also be found in Sri Lanka and in South Africa.

### **B. History of Islamic Education in South Kalimantan**

There are not many records that provide a description in relation to the history of Islamic Education in South Kalimantan. The literature that the author found about the history of education in South Kalimantan generally refers to the great figure of South Kalimantan, Sheikh Muhammad Arsyad al-Banjari. According to the author, this is quite reasonable because, as stated by the Governor of South Kalimantan, Drs HM Sjahriel Darham, Sheikh Muhammad Arsyad Al Banjari had very extraordinary thoughts in the period 1710 to 1821 AD, until he received the title of "Matahari Islam dari Kalimantan" from the Minister of Religion of the Republic of Indonesia for the period 1962-1967.

This concerns his very monumental work on the book Sabillah Muhtadin needs to continue to be emulated, considering that the thoughts of Sheikh Muhammad Arsyad Al Banjari are able to encourage religious phenomena that give meaning to the filling of the treasures of the development of Islam.

In several sources obtained by the author, the Islamic education efforts pursued by Sheikh Muhammad Arsyad Al-Banjari can be classified into three namely: the cadre of scholars, teaching to the community and the establishment of madrasas.

#### **1. Cadre Ulama**

While waiting for the Hajj season, Sheikh Arsyad again found a night full of blessings of Lailatul Qadr. At that time, he begged God to give knowledge that would continue to the descendants of seven generations, even from generation to generation. The request was granted by God. Many of his descendants and descendants are known as role models, becoming religious people or great scholars. There are also those who served as muftis during the Banjar kingdom and the Dutch rule.

The fruit that falls not far from the tree also applies to Sheikh Arsyad. Many of his descendants became famous people, especially in the field of religion, whose names are still remembered today, some of which are:

1. Mufti H. Muhammad As'ad
2. Fatimah binti Sheikh Abdul Wahab Bugis
3. Mufti H. Muhammad Arsyad bin H. M. As'ad
4. H. Abdul Rahman Siddiq bin Shafura.
5. H. Sa'duddin bin Mufti H. Muhammad As'ad.
6. Kadi H. Abu Su'ud bin Shaykh Muhammad Arsyad Al-Banjari.
7. H. M. Syarwani Abdan bin H. M. Yusuf.
8. H. Muhammad Khatib bin Mufti H. Ahmad.
9. Mufti H. Jamaludin.
10. Teacher H. Zainal Ilmi bin H. Abdus Samad.
11. H. Zaini Abd. Ghani bin Abd. Ghani.

Among his other cadres, not his descendants were:

1. H. Abd. Ghoni is a person who spreads Islam in Pontianak in West Kalimantan.
2. Sultan Tahmidullah II bin Sultan Tamjidillah who received special education from Sheikh Muhammad Arsyad Al-Banjari, so that he became a king with high ideals, intelligent and clever, spoke with Petah (friendly and gentle), had a clean mind and deep knowledge.

There are many other students who are scattered in various areas of South Kalimantan or Kalimantan as a whole and even spread throughout the archipelago.

### **1. Educating the Community**

Sheikh Arsyad understands very well that educating the public will be very effective if it starts with integrating with Power. Sheikh Arsyad is a scholar who has succeeded in uniting the Sultan as the ruling elite with his people on the basis of the bond of Islamic teachings so that there is no separation distance, both between the Sultan and the people and between umara and ulama. This can be achieved because the system of approach that he takes starts from the bottom, only after that to the ruler or Sultan. In addition, indeed, from the beginning, the relationship between the Sultan and Sheikh Muhammad Arsyad was well established.

For example, the law of inheritance and marriage, which was originally not based on Islamic law, can gradually be changed to the provisions of Islamic law using the guidelines of the book of Sabilal Muhtadin. If previously some sultans were very famous for keeping dozens of concubines in the palace, then on the advice of Sheikh Muhammad Arsyad, the Sultan married according to the provisions of Islamic law. In the kingdom of Banjar, the law of Hatha was also treated to other people who killed, apostatized and made pilgrimages as a realization of the application of Islamic law. For example, the law of the Limits that has been imposed on Haji Abdul Hamid who has taught Sufism towards the teachings of Wihdatul Wujud, which is considered contrary to Islamic law. Haji Abdul Hamid taught that. "There is no one but Him, there is no other being, there is no me but Him, He is I who I am." He also said that the sharia lessons that have been taught so far are only skins and have not yet reached the essence.

Hearing such teachings and information, disagreements arose in the community. In order to clear the atmosphere, Haji Abdul Hamid was summoned to the palace to meet the Sultan. However, Haji Abdul Hamid replied: "God does not exist, there is only Abdul Hamid." Finally, the Sultan handed over the problem to Sheikh Muhammad Arsyad to solve it. After carefully examining the issue, he came to the conclusion that the Sufism teachings developed by Haji Abdul Hamid could mislead ordinary people and lead to shirk. Eliminating someone to save a crowd is permissible by law, sometimes even mandatory. With this conclusion conveyed by Sheikh Muhammad Arsyad, the Sultan decided to sentence Haji Abdul Hamid to death.

To implement Islamic law in real life in the Banjar kingdom is impossible without a legal institution that regulates and implements it. Therefore, the Syar'iyah Court was formed, a religious court institution led by a mufti as the chief judge of the general court supervisor.

This Qadhi institution then developed into a Qadhi density, and now it has changed again to the First Level Religious Court and the Appellate Level. The Appellate Level Religious Court is located in Banjarmasin as the incarnation of the application of the Great Qadhi of Banjarmasin.

### **C. History of the Entry and Development of Islam in West Kalimantan**

The entry of Islam into West Kalimantan itself is not known for sure; there are still many differences of opinion from various circles. There is an opinion that Islam first entered West Kalimantan in the 15th century, and there is also another opinion that Islam entered West Kalimantan in the 16th century. The first areas in West Kalimantan that are estimated to have received a touch of Islam were Pontianak, Matan and Mempawah. The entry of Islam into these regions is estimated to be between 1741, 1743 and 1750. According to one of the versions of the first carrier of Islam named Syarief Husein, an Arab. However, there is another version that says that his name is Syarif Abdurrahman al-Kadri, the son of Sharif Husein. It is said that Syarif Abdurrahman Al-Kadri is a native son of West Kalimantan. His father is Sayyid Habib Husein al-Kadri, an Arab descendant who has become a citizen of Matan. Her mother was named Nyai Tua, a Dayak daughter who had embraced Islam, the daughter of the Matan Kingdom.

Syarif Abdurrahman al-Kadri was born in Matan on 15 Rabiul Awal 1151 H (1739 AD). So he is of Arab and Dayak descent, and his father, Syarief Husein (some call him Habib Husein) became a famous Ulama in the Matan Kingdom for almost 20 years.

From the explanation above, it can be concluded that Islam entered West Kalimantan by preachers from Arabia. It is not known for sure whether Syarief Husein is a trader or not. However, some say that Syarief Husein used to be a merchant who later became a preacher and settled in West Kalimantan. Syarief Husein spread Islam not only through da'wah but also through economic activities. With this economic strength, da'wah has become more successful, plus extensive relationships with other traders. After he died, he was succeeded by his son Syarif Abdurrahman al-Kadri.

Initially, Syarif Husein settled in Matan (Ketapang) and preached there. He received a very good response, so the number of adherents of Islam increased, and Islam spread to the interior. So, between 1704 and 1755 AD, he was appointed as a Mufti (judge of the Islamic Religion) in the Matan kingdom. After his duties as Mufti, he and his family were asked by the king of Mempawah, Opo Daeng Menambun, to move to Mempawah and teach religion there until he was appointed as the Grand Master of the Mempawah Kingdom until his death in 1184 at the age of 84. (Anshar Rahman, 2000:5-6). Syarif Hussein not only spread Islam among the common people, he also spread it among the nobility. One of the ways he took to spread Islam was to marry the daughters of nobles. He married three daughters from the Matan kingdom, and these people came from the Dayak tribe.

Another opinion says that Islam entered West Kalimantan in the 15th century at the port of Ketapang (Sukadana) through trade. The spread of Islam in West Kalimantan stretches from South to North, covering the areas of Ketapang, Sambas, Mempawah, and Porcupine. According to Safarudin Usman Islam began to spread in West Kalimantan, estimated around the XVI Miladiah century. The spread of Islam occurred when the kingdom of Sukadana, better known as the kingdom of Tanjungpura, founding of Barukh. At that time in Sukadana, the religion of Islam began to be accepted by the community (Ikhsan in Usman 1996:3), but Barukh did not adhere to Islam until his death in 1590 AD.

Another opinion also states that in 1470 Miladiah, there was already a kingdom that embraced Islam, namely Landak with its king Raden Abdul Kahar (Usman, 1996:4). During the reign of Raden Abdul Kahar (Iswaramahaya or Raja Dipati Karang Tanjung Tua) he had embraced Islam so that it can be said to have started from the Kingdom of Landak.

The various opinions that have been expressed above can be predicted, that Islam entered West Kalimantan during the reign of Barukh (1538-1550). From the history of the Landak kingdom, information is obtained that Islam under the rule of the Ismahayana Kingdom, which was titled Raja Dipati Tanjung Tua (1472-1542), Islam began to develop in the Landak kingdom (Sendam, in Ajisman: 1998). Considering that the Matan and Porcupine kingdoms that entered are estimated to be in the 15th century, the Sintang kingdom was located in the interior around the end of the 16th century. The first spread was probably from the Malay Peninsula merchants, especially traders from Johor.

Islam entered almost all corners of West Kalimantan through Islamic kingdoms that were built at that time. Not only in coastal areas, but also in inland areas Islam is developing rapidly. Islam began to enter areas such as Embau Sambas, to large rivers upstream. From the various opinions of the above historians, it is concluded that Islam entered West Kalimantan around the 15th or 16th century, which was spread through traders who carried out economic activities. Through their da'wah, they broadcast Islam to various corners of the interior and are well received by the community in general. Until now, Islam is still developing, broadcasting the teachings brought by the Prophet P.B.U.H.

#### **D. Forms of Islamization**

Islam is spread almost throughout West Kalimantan, not only in coastal areas but also in the inland areas of West Kalimantan. Basically, in the West Kalimantan area, the majority of the population is Malay, who are identical to Islam and generally live on the river or coast (Munawar et al. 2005:68). There are several things that make Islam easily accepted by the community and spread widely to inland areas. The factors are as follows:

**1. Through marriage;**

Where there is mixed marriage carried out by Muslims and non-Muslims. This can be shown when the Dayak Iban people came to the Batu Ngandung area, where the majority of the population was Malay; they lived and settled there for a long time. Then, after a few years of living there, the Iban people received an offer to convert to Islam with the aim that the Iban people would be more easily integrated in terms of food, drink and marriage mix. This received a very good response from the Iban people, and they believe that the existence of a common faith will make it easier for them and can strengthen kinship and family ties. The existence of this mixed marriage can also be seen in the Kingdom of Pontianak, whose king, Syarief Abdurrahman Al-Kadri, married Nya'I Tua, the Dayak daughter of the Matan kingdom.

**2. Through trade;**

The majority of West Kalimantan residents live in coastal areas or beaches. Islam was spread and developed through trade activities initially in coastal areas such as Pontianak City, Ketapang, or Sambas, then spread towards the upstream of the river.

**3. Through da'wah;**

We can see this when Islam entered the Embau River area in the Kapuas Hulu area. Those who play a very important role in spreading and teaching Islam to the people of Sungai Embau are preachers who come from outside the area. The names of missionaries and religious teachers involved in spreading Islam in the area in the early 20th century according to Mohd Malik (1985:48) include Haji Mustafa from Banjar (1917-1918), Syeh Abdurrahman from Taif, Medina (1926-1932), Haji Abdul Hamid from Palembang (1932-1937), Sulaiman from Nangah Pinoh (1940-?), and Haji Ahmad from Jongkong (now). These religious teachers teach reading the Quran, fiqh and others, at home and also in mosques. In teaching reading the Qur'an, they use the Baqdadiyah method.

**4. Through Power (authoritarian):**

This Islamization occurred during the time of Sultan Aman in the Sintang kingdom. In this mass, he waged war on anyone who did not want to convert to Islam. It is recorded that the kings of the kingdoms of Silat, Suhaid, Jongkong, Selimbau and Bunut fought because they did not want to convert to Islam. After these kings can be conquered and declare themselves to embrace Islam, they are required to promise not to renounce. Those who violate will be sentenced to death. This may be somewhat unique compared to the Islamization that occurred in other regions where the average broadcast was peaceful.

**5. Through the Arts:**

Islam is spread to the people of West Kalimantan also through traditional arts. We can see this in the community of Betang Gading. Traditional literature in Betang Gading shows the existence of Islamic values. Collaborating between Islamic values and artistic values provides convenience in spreading Islam itself. The combination of local values with Islam can be seen through folk prose known as bekesah and through traditional poetry, such as poems, mantras, and poems (Dedy Ary Asfar et al. 2003: 46). In addition, Islam is also spread through the art of Jepin Lembut in the Sambas area. These various kinds of arts it is then used as a da'wah medium in spreading Islam in West Kalimantan.

**E. Islamic Education in Islamic Kingdoms in West Kalimantan**

As we have explained in the previous discussion, that Islam spread almost throughout West Kalimantan, and this cannot be separated from the existence of Islamic kingdoms that stood at that time in West Kalimantan. These kingdoms certainly have their own ways of

spreading Islam to their respective regions, including education. In this discussion, we will show some of the Islamic kingdoms and how Islamic education was in those kingdoms.

### **1. Kadriah Palace Pontianak**

Muslims became the majority when the Pontianak kingdom was established in 1771, Miladiah. The Sultanate of Pontianak, with its king, Sultan Syarif Abdurrahman Al Qadrie, is the son of Syarif Husin Al Qadrie, who is one of the spreaders of Islam in West Kalimantan. The area around the administrative centre of the Pontianak sultanate, which is located on the outskirts of Sugai Kapuas, Kampung Kapur, Kampung Bansir, Kampung Banjar Serasan and Kampung Saigon, is very strongly influenced by Islam. In the Kampung Kapur area, there was a ngaji teacher named Djafar. At that time, he was one of the most famous. The Sultan of Pontianak, Syarif Abdurrahman Al-Qadrie, invited Djafar specifically to be a ngaji teacher in the Pontianak Kadriyah Palace (Usman et al: 1997). Then, this kind of recitation developed; there was a recitation of mothers, and in its development, many educational institutions grew and developed.

### **2. Kingdom of Jongkong (Embau)**

At first, education in this kingdom was obtained from the existence of preachers who came from outside. However, then, for the further development of Islam, H. Ahmad and his friends opened a madrasah named Hidayatul Mustaqim on November 9, 1946. Besides that, there was also a travelling recitation. (Hermansyah et al. 2003:13) Before H Ahmad, the community received instruction from missionaries and religious teachers who taught the Qur'an and fiqh at home and in mosques (Yusriadi et al. 2003:5). Religious teachers also try to integrate Islamic teachings with old beliefs that have developed in society (Hermansyah: 2003)

### **3. Sintang Kingdom**

At that time, the Sintang kingdom was led by Sultan Abdurrahman Muhammad Jalaluddin, commonly called Sultan Aman, who ruled from 1150 to 1200 H. This king was very fanatical about Islam. During the time of Sultan Aman, the Sintang Kingdom was visited by two scholars from Aceh named Penghulu Abbas and Raja Dangki from the Land of Pagaruyung. Penghulu Abbas was then appointed as the Deputy Head of the kingdom, and King Dangki was appointed as a warlord because of his expertise in the field of pencak silat and astrology. Because of his enthusiasm for preaching Islam, Sultan Aman sent envoys to spread Islam in the upper reaches of the Kapuas River. As explained above, Sultan Aman also fights people who do not want to convert to Islam.

## **F. Islamic Educational Institutions in West Kalimantan**

### **1. Before Independence (Before 1945).**

#### **a. Madrasatun Najah Wal Falah**

This madrasah is the oldest madrasah in West Kalimantan. It is located in Sei. The Great Mangrove of Mempawah was established around 1918 A.D.A.D. Then, madrasahs were established in cities, even in hamlets, in the form of madrasahs Ibtidaiyah and Tsanawiyah (Mahmud Yunus 2008:382).

#### **b. Madrasah As-Sultaniyah Sambas**

This madrasah was established in 1922 A.D.A.D. Later, it was renamed Tarbiyatul Islam. The duration of the course is five years (5 classes), and an additional one year is added for the religious façade course. Those who are accepted into this madrasah are graduates from SR 5/6 years. The chief administrator of this madrasah is H.M. Basuni Imran, a great scholar in Sambas, and the head of the madrasah is H. Abd. Rahman. The lesson is religious sciences coupled with general knowledge as follows (1953 A.D.A.D. article): nahwu, short, instal, Arabic, tafsir, hadith, fiqh, ushul, date, counting, earth science, natural science, plant science, surveying, health, morals, gestures, Qur'an, Translation.

#### **c. Pontianak Islamic College**

The Islamic College was founded by a wealthy farmer named H.M.H.M. Arief bin H. Ismail in 1926. The establishment of school was built on H.M.H.M. Arief's own waqf land and is located in Bangka village, Jalan Imam Bonjol, South Pontianak District, Pontianak Municipality.

The beginning of the formation of Islamic schools began with a teaching given by H.M.H.M. Arief to children and adults in Bangka village. He was assisted by a religious teacher from Painan. At that time, the teaching took place in his residence, but because the place was insufficient, it was moved to the house of his son, H.M. Thahir, whose room was rather large.

Islamic Colleges were formed as an educational forum that provides lessons in the form of general science and Islamic religion. Public schools are held in the morning, namely the 3-year People's School (Volk School). Those who have graduated from the school can continue their education at Vorvogh School for five years in Kampung Melayu (SD 2) to get a state diploma. Meanwhile, in the afternoon, Islamic religious lessons were given at the Madrasah Ibtidaiyah, Tsanawiyah and Aliyah levels. This teaching activity continues continuously, and there has been an increase in the number of students who have a very high desire to pursue knowledge, so the learning space provided is no longer sufficient. So, because of the insistence of a request from Ustad A. Manaf to build a building, H.M.H.M. Arief finally built a school building that met the educational requirements in 1931.

At the end of 1931, a new building was built, which had three local properties. In early 1932, all students and students were moved to a new building. The building was named "Sekolah Islamiyah", led by Ustad A. Manaf with the assistance of Ustad Mahmud Syamsudin and H. Husein Arief. In 1933 Islamiyah began to open a new history, namely by starting to accept female students from Bangka village. In the same year (1933), the Islamiyah administrators formed the Bangka Village Amil Zakat Fitrah Agency, which continues to grow until now.

In 1936, a mosque was built on an area of 20x40 meters to make it easier for students to pray and practice. In 1939, the Islamic school formed a 3-year Schakel School (in Dutch), which accepted students from the People's School who had sat in the 3rd grade of H.I.K. However, the school was unable to finish its students and was forced to disband due to World War II. The pioneer period ended on December 19, 1941, and all schools in the city of Pontianak were closed due to Japanese air raids.

On January 29, 1942, the Japanese army occupied the city of Pontianak for two months and ordered that all schools be reopened. In early April 1942, the Islamiyah school was reopened, and only the People's School led by Mahmud Syamsudin and H. Husein Arief was continued. In 1943, the Religious School was reopened. In 1944, H. Husein Arief resigned because he moved to Tanjung Pandan and continued the leadership of the school by Mahmud Syamsudin until 1948. Furthermore, the leadership of the school was continued by H. Abdullah H. Thaahir until 1950, after the formation of a new administrator.

In 1951, after the handover of sovereignty by the Dutch government to the Indonesian government, the Islamic College was led by H. Sulaiman as the new administrator. As the first step, he formed S.G.B. (Teacher School B) led by ustadz Ibrahim. This S.G.B. only ran for one year and was forced to close due to a lack of funds and no teaching staff. In 1952, the 5-year S.R.S.R. was upgraded to a 6-year S.R.S.R., and the curriculum was adjusted to the public school curriculum. Then, in 1954, the Islamiyah S.R.S.R. was included in the state examination. In 1955, the Islamiyah Kindergarten was also established, led by Rahmah. In addition, a junior high school was also established which was pioneered by A. S Mansyur, M. Nur H. Said and friends. On August 1, the junior high school was then taken over by the Islamiyah management and named S.M.P. Islamiyah. Then, on September 5, 1957, there was a fire incident that eliminated all buildings except the mosque.

### **G. Islamic Education in the Early Days**



Islamic education in Indonesia in the early days was informal, namely through interpersonal interactions that took place on various occasions, such as trading activities. *Da'wah bil hal* or example. In this context, it has a great influence in attracting someone's attention and interest in studying or embracing the teachings of Islam. Furthermore, as this religion grew, the education system began to develop:

**a. The education system violates**

In each village whose residents have become Muslims, a mosque or mosque is generally built. The facility is not only a place of prayer but also a place to learn to read the Qur'an and other elementary religious sciences. Education in Langgar starts from learning the Arabic alphabet (*hijaiyah*) or sometimes directly following the teacher by imitating what has been read from the holy book of the Qur'an. Education in Langgar is managed by an officer called *amil*, *modil*, or *lebai* (in Sumatra), who has a double duty. In addition to giving prayers during family or village ceremonies, he also functions as a teacher. Lessons are usually given every morning or evening, one to two hours. Lessons take a few months but generally around a year.

The learning method is that students sit cross-legged and teachers sit cross-legged, and students learn from teachers one by one. One thing that has not been implemented in the teaching of the Qur'an in violation, and this is a shortcoming, is that it is not taught to write the letters of the Qur'an (Arabic letters), so all that is wanted to be done is to read alone. In fact, according to the new method of teaching writing, as is the case developed now with the *iqra'* method, where not only the ability to read is emphasized, but also the mastery of the child in writing is also required.

The teaching of the Qur'an in the education of violations is divided into two types, namely:

- a) Low level: is the beginner level, i.e. the beginning of knowing the letters of the Qur'an until they can read it, held in each village, and children only learn at night and in the morning after the sheath prayer
- b) At the upper level, the lessons are in addition to the above, plus lessons in songs, *qasida*, *Barzani*, *tajweed* and reciting the book of reconciliation.

The purpose of education and teaching in Langgar is so that students can read the Qur'an rhythmically and well, not feeling the need to understand its content. Those who then want to continue their education after obtaining sufficient provisions from the *langgar*/mosque in their village can enter the Islamic boarding school.

**b. Islamic Boarding School Education System**

Traditionally, a *pesantren* is synonymous with *kai* (teachers/caregivers), *santri* (students), mosques, lodgings (dormitories) and yellow books (teaching references or *diklat*). The learning system is relatively similar to the system in the mosque, only the material is now increasingly weighty and diverse, such as Arabic language and literature, *tafsir*, *hadith*, jurisprudence, *kalam* science, Sufism, dates and others. In Islamic boarding schools, a student is indeed educated so that he can become a good person (*alim*) in the field of Islam and then can become a preacher or teacher in the midst of his community. The purpose of the formation of Islamic boarding schools is:

**a. General purpose**

Guiding students to become human beings with Islamic personalities who, with their religious knowledge, are able to become missionaries of Islam in the surrounding community through their knowledge and charity

**b. Special Purpose**

Preparing start to become a pious person in religious knowledge taught by the *kiai* concerned and practising it in society.

Islamic boarding schools are traditional educational institutions led by *kiai* or *ulama'*. In this *pesantren*, the students are faced with various branches of religious knowledge sourced

from the yellow books. Understanding and memorizing the Qur'an and hadith is an absolute requirement for students.

In the pesantren complex, there is a residence for teachers and their families with all household facilities, and not to forget the mosque that is maintained together. Education and teaching in langar and pesantren are found in Java. In Sumatra, there is a merger between the two systems. Islamic boarding schools in Java can be separated into five basic elements, namely: Pondok, Mosque,

Kiai, and the teaching of Classical Islamic books. As an Islamic educational institution that is among the oldest, the history of the development of Islamic boarding schools has non-classical models, namely the model of the education system with the teaching method of wethonan and sorogan. In West Java, the method is termed "Bendongan", while in Sumatra the term halaqoh is used.

#### **a. Wetonan Method (Halaqoh)**

A method in which there is a kiai who reads a book at a certain time, while the student brings the same book, then the student listens and listens to the kiai reading. This method can be said to be a collective teaching and learning process.

#### **b. Sorogan Method**

The method that the student is good enough to "sorog" kan (submit) a book to the kiai to read in front of him, the error in his reading is immediately justified by the kiai. This method can be said to be an individual teaching and learning process.

As a special characteristic in Islamic boarding schools, the content of the curriculum is focused on five religions, for example, Arabic syntax, Morphology, Hadith, Tafsir, Qur'an, Islamic Theology, Tasawwuf, Dates and Rhetoric.

With the Islamic boarding school system growing and developing everywhere, it turns out to have a very important role in trying to maintain the existence of Muslims from the physical and mental attacks and oppression of the colonizers for several centuries. The pesantren, which initially took place simply, turned out to play quite a role and coloured the history of Islamic education in Indonesia and gave birth to many famous figures. As Islamic political Power became more and more consolidated with the emergence of Islamic kingdoms, education gained more and more attention. The most interesting example to mention is the Islamic education system which seems to have been structured and tiered in the kingdom of Aceh Darussalam (1511-1874). Formally, this kingdom formed several institutions in charge of education and science issues, namely:

1. Balai Seutia Hukama (science institution)
2. Balai Seutia Ulama (education and teaching position)
3. Jamaah Hall of the Ulama Association (a study group of scholars and scholars who observe education).

The level of education can be mentioned as follows:

1. Meunasah (madrasah), located in each village. Here, elementary materials are taught, such as writing and reading hijaiyah letters, the basics of religion, morals, Islamic history and Jawi/Malay.
2. Rangkang (M.T.s.M.T.s level), located in each sub-district. Here Arabic is taught, earth science, history, counting (hisab), morals, fiqh and others.
3. Dayah (at the level of the Supreme Court), in every ulebalang. The subject matter includes fiqh, Arabic, tawhid, Sufism/morals, earth science, history/state administration, exact sciences and afraid
4. Dayah Teuku Cik (at the level of a university or academy), which in addition to teaching materials similar to Dayah but with different weights, is also taught mantiq, falaq and philosophy.

Sultan Mahdum Alauddin Muhammad Amin, when he ruled the Perlak kingdom (1243-1267 AD), is said to have established a higher ta'lim council, a kind of higher education institution attended by students who have studied their knowledge to study several great books such as al-um by Imam Shafi'i. Funding for education at that time came from the government. But it should be noted here that this depends a lot on the condition of the kingdom and the factor of who is becoming king.

## CONCLUSION

Islamic education in Kalimantan in the course of history has its own pride, with the publication of a person who received the title "Matahari Islam of Kalimantan". Will the light of education continue to illuminate the footprints of Islamic education now? Educating the public will be very effective if it starts by integrating with Power, Sheikh Arsyad is a scholar who has succeeded in uniting the Sultan as the ruling elite with his people on the basis of the bond of Islamic teachings so that there is no separation distance, both between the Sultan and the people and between the umara and the ulama. This can be achieved because the system of approach that he takes starts from the bottom, only after that to the ruler or Sultan.

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