



The Dynamics of Islamic Civilization and the Formation of Islamic Educational Thought in the Kingdom of Banjar Through the Role of Sheikh Muhammad Arsyad Al-Banjari

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Abstract: This article examines the dynamics of Islamic civilization and the formation of Islamic educational thought in the Banjar Sultanate during the seventeenth to eighteenth centuries, with a particular focus on the role of Shaykh Muhammad Arsyad al-Banjari as a central intellectual figure. This study is significant because previous research has largely emphasized political aspects and Islamic propagation in Banjar, while the dimensions of Islamic educational thought and practice within the context of local civilization have received relatively limited scholarly attention. The study aims to analyze the interrelationship between the process of Islamization, power structures, and the development of Islamic education, as well as to elucidate the contribution of Shaykh Muhammad Arsyad al-Banjari in shaping scholarly traditions and Islamic education in Banjar. This research employs a qualitative approach using library research, with content analysis applied to the works of Shaykh Muhammad Arsyad al-Banjari, particularly Sabilal Muhtadin, alongside historical sources and relevant academic studies. The findings indicate that Islamic education in the Banjar Sultanate developed organically through institutions such as mosques, prayer halls (*langgar*), and *pesantren*, supported by a harmonious relationship between religious scholars and political authorities. Shaykh Muhammad Arsyad al-Banjari played a significant role in establishing an integrative paradigm of Islamic education that combined knowledge, moral conduct (*adab*), and social practice, thereby positioning education as a foundation for the formation of religious character and local Islamic civilization.

Keywords: Banjar kingdom; Islamic civilization; Islamic education; Shaykh Muhammad Arsyad al-Banjari

Abstrak: Artikel ini mengkaji dinamika peradaban Islam dan formasi pemikiran pendidikan Islam di Kerajaan Banjar pada abad ke-17–18 M dengan menitikberatkan pada peran Syekh Muhammad Arsyad al-Banjari sebagai aktor intelektual utama. Kajian ini penting dilakukan karena penelitian terdahulu lebih banyak menyoroti aspek politik dan dakwah Islam Banjar, sementara dimensi pemikiran dan praktik pendidikan Islam dalam konteks peradaban lokal masih relatif kurang mendapat perhatian. Penelitian ini bertujuan untuk menganalisis keterkaitan antara proses Islamisasi, struktur kekuasaan, dan perkembangan pendidikan Islam, serta menjelaskan kontribusi Syekh Muhammad Arsyad al-Banjari dalam membentuk tradisi keilmuan dan pendidikan Islam di Banjar. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan jenis penelitian kepustakaan (*library research*), melalui analisis isi (*content analysis*) terhadap karya-karya Syekh Muhammad Arsyad al-Banjari, khususnya Sabilal Muhtadin, serta sumber-sumber sejarah dan kajian ilmiah relevan. Hasil penelitian menunjukkan bahwa pendidikan Islam di Kerajaan Banjar tumbuh secara organik melalui institusi masjid, *langgar*, dan *pesantren* dengan dukungan relasi harmonis antara ulama dan penguasa. Syekh Muhammad Arsyad al-Banjari berperan signifikan dalam membangun

paradigma pendidikan Islam yang integratif antara ilmu, adab, dan praktik sosial, sehingga pendidikan berfungsi sebagai fondasi pembentukan karakter religius dan peradaban Islam lokal.

Kata Kunci: kerajaan Banjar; Pendidikan Islam; Peradaban Islam; Syekh Muhammad Arsyad al-Banjari



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Introduction

The development of Islamic civilization in the Nusantara shows that the process of Islamization was not limited to ritual and religious practices alone, but also played a significant role in the formation and transformation of the social, political, and educational systems of local communities. Through the integration of Islamic values into the structure of collective life, Islamization became a cultural force that shaped the mindset, social governance, and educational orientation of communities in various regions of the Nusantara (Niswah et al., 2025). Islamic kingdoms served as centers for the dissemination of Islamic values as well as spaces for interaction between Islamic teachings and local cultures. The development of Islamic civilization in the Nusantara was not only ritualistic in nature, but also reconstructed social and political systems through the integration of Islamic values into collective life. In this context, Islamic education became a strategic instrument in the transmission of teachings and the formation of religious authority among the Muslim communities of the Nusantara.

In this context, Islamic education became an important instrument in the process of conveying Islamic teachings, establishing the intellectual authority of the ulama, and constructing the religious worldview of the Muslim community in the Nusantara (Raharjo & Yahdi, 2025). Within the framework of the dynamics of Islamization in the Nusantara, the Banjar Kingdom in the 17th–18th centuries AD can be positioned as an Islamic political entity that played a significant role in promoting and shaping the development of Islamic civilization in the South Kalimantan region (Zahara & Norhabibah, 2023). With this in mind, the existence of Islamic education is closely related to the institutionalization of Islamic teachings integrated into the power structure and social dynamics of the Banjar Kingdom. Through a continuous system of education and religious guidance, Islamic values are socialized and internalized, forming the intellectual basis and cultural character of the Banjar people.

A number of historical studies show that the Kingdom of Banjar was able to internalize Islamic teachings in a structured manner into its system of government, legal mechanisms, and social dynamics. This integration process not only strengthened the legitimacy of power from a religious perspective, but also shaped a social order rooted in Islamic ethical values within the context of local Banjar culture (Wigati, 2025). However, previous studies have focused more on the political aspects of Islamization, the genealogy of power, and the social history of the kingdom, while the dimension of Islamic educational thought in the context of the Banjar Kingdom has been relatively less studied in depth and systematically. Based on a review of existing literature, it can be identified that the construction of Islamic educational thought in the context of the Banjar Kingdom has not been comprehensively studied, particularly in integrating its conceptual and practical dimensions as a single analytical unit. Therefore, this study offers something new by focusing its analysis on both dimensions simultaneously, in order to systematically examine their contribution to the formation and strengthening of the socio-religious structure of Banjar society.

Filling this gap in research, this study considers it important to highlight the role of intellectual actors who functioned as key agents in the development of education and the transmission of Islamic scholarship in the Kingdom of Banjar. In this context, Sheikh Muhammad Arsyad al-Banjari (1710–1812 AD) emerges as a key figure whose contributions transcended local boundaries and had a broad impact on the Islamic scholarly tradition of the Nusantara (Syahrani & Alfian, 2022). The contributions of Sheikh Muhammad Arsyad al-Banjari, particularly through his work *Sabilal Muhtadin*, have received considerable attention in various studies focusing on the aspects of fiqh, Sufism, and Islamic preaching. However, studies that specifically place Sheikh Muhammad Arsyad al-Banjari within the framework of Islamic educational thought formation directly related to the dynamics of Islamic civilization in the Banjar Kingdom are still relatively limited (Al-Audah 2021). Most studies tend to position him partially as a fiqh scholar, without comprehensively linking his intellectual role to the historical, institutional, and cultural context of Islamic education that developed during that period. Thus, it can be stated that previous studies have not fully placed Sheikh Muhammad Arsyad al-Banjari in the framework of the formation of Islamic educational thought directly related to the dynamics of the Banjar Kingdom civilization. This gap forms the basis for this study to integrate intellectual, institutional, and civilizational aspects into a unified analysis. Thus, it can be concluded that previous studies have not yet comprehensively linked the dimensions of Islamic education, the role of intellectual actors, and the dynamics of the Banjar Kingdom's civilization into a comprehensive historical construct.

Given the limitations of these studies, this article is considered important to fill the academic (research gap) by comprehensively examining the relationship between the dynamics of Islamic civilization in the Banjar Kingdom in the 17th–18th centuries and the formation of Islamic educational thought developed through the role of Sheikh Muhammad Arsyad al-Banjari. This study focuses on understanding how the socio-political and religious context of Banjar intertwined with the ideas and practices of Islamic education formulated and developed by Sheikh Arsyad (Syahrani & Alfian, 2022). This study does not only view this figure from a biographical perspective, but also places him as an intellectual actor who played a strategic role in developing Islamic educational traditions, strengthening the scientific authority of scholars, and shaping the pattern of Islamic knowledge transmission in the context of local Islamic kingdoms. Unlike previous studies that emphasized a normative-textual and descriptive-biographical approach, this study applies a historical-structural perspective by placing Sheikh Muhammad Arsyad al-Banjari in the context of the social, institutional, and power structures that surrounded him. This approach allows for a more in-depth analysis of the contributions of Sheikh Muhammad Arsyad al-Banjari's thoughts and educational practices to the dynamics of Banjar Islamic civilization (Siti Kusri et al., 2021).

In line with these objectives, the novelty of this research lies in its integrative historical approach that simultaneously links three main aspects, namely: (1) the dynamics of Islamic civilization in the Banjar Kingdom, (2) the construction and formation of Islamic educational thought, and (3) the role of Sheikh Muhammad Arsyad al-Banjari as a cleric, educator, and intellectual who actively interacted with the kingdom's power structure (Sabirin & Zuhri, 2025). This approach is expected to enrich the study of Islamic education history in the Nusantara by offering a more contextual, comprehensive, and analytical perspective in understanding the local dynamics that shape Islamic educational traditions. By placing Islamic education as an integral part of the process of shaping civilization and social structures, this study is expected to contribute conceptually to the development of a more inclusive and balanced historiography of Islamic education.

Based on this background, this study aims to analyze in depth the dynamics of Islamic civilization in the Kingdom of Banjar in the 17th–18th centuries AD and explain the process of the formation of Islamic educational thought that developed in this historical context. This study not only maps the social, political, and religious conditions surrounding the development of Islam in Banjar, but also examines the role of Islamic education as a cultural foundation in the formation of local Islamic civilization. In particular, this study focuses on Sheikh Muhammad Arsyad al-Banjari as an intellectual and religious actor who contributed significantly to building and institutionalizing Islamic scholarship and education through his intellectual works, educational practices, and involvement in the kingdom's socio-religious structure. Thus, this research is expected to provide a comprehensive understanding of the relationship between scholars, power, and Islamic education in shaping and maintaining local Islamic civilization in the Nusantara.

To analyze the relationship between education, religious authority, and power structures, this study adopts the power/knowledge perspective as formulated by Michel Foucault (Addina and Hanif 2025). Within this framework, knowledge is not understood as a neutral entity, but rather as a discursive construction that is constantly intertwined with practices of power and processes of social legitimation. Education and the transmission of knowledge are positioned as mechanisms for the production and reproduction of authority that help shape normative structures, religious hierarchies, and social order within society (Fitrananda et al. 2026). Through this approach, the role of Sheikh Muhammad Arsyad al-Banjari can be analyzed as an intellectual practice operating within a specific configuration of power relations, so that his contribution was not only scientific, but also strategic in building religious legitimacy, institutionalizing Islamic educational traditions, and shaping the configuration of Banjar Islamic civilization within its historical context.

Research Methods

This study applies the historical method given that its focus is related to events and the dynamics of Islamic thought in the past, particularly the development of Islamic civilization and educational concepts in the 17th–18th centuries AD in the Kingdom of Banjar. This method was chosen based on the need to systematically, critically, and objectively reconstruct the development of Islamic educational values, principles, and practices in accordance with the surrounding social, political, and religious contexts, through the stages of heuristics, source criticism, interpretation, and historiography (Sholihin et al., 2019). Thus, the application of the historical method provides a systematic analytical framework for reconstructing and critically interpreting the development of Islamic thought and educational practices that grew within the social, political, and religious context of the Banjar Kingdom. Through this approach, researchers can explain the contribution of Banjar Islamic education to the formation of the Islamic scholarly tradition in the Nusantara while assessing its relevance to the development of contemporary Islamic educational studies. The type of research used is library research, which is research based on the study of written sources such as books, scientific journal articles, manuscripts, historical archives, and other documents directly related to the focus of the study (Saefullah, 2024). In this study, data was obtained from various sources directly relevant to the focus of the study, including the works of Sheikh Muhammad Arsyad al-Banjari as primary sources, particularly the book *Sabilal Muhtadin*, as well as supporting literature in the form of historical studies of the Banjar Kingdom and previous studies discussing Islamic civilization, Islamic education, and the role of Nusantara scholars in the development of Islamic scientific traditions.

To process the data, the data analysis technique used in this study is content analysis, which is a method that systematically, objectively, and structurally examines documents to discover and understand the themes, meanings, patterns, and lines of thought contained in the text. This approach can be applied to various types of sources, including articles, books, and other written documents in a more focused manner (Hendry & Manongga, 2024). Through this analysis, researchers identified important aspects such as the concept of Islamic education, patterns of scientific transmission, the role of scholars in the socio-religious structure of the kingdom, and the relationship between education, power, and Islamic preaching in the Kingdom of Banjar. Content analysis was also used to connect the values of Islamic education that developed during the time of Sheikh Muhammad Arsyad al-Banjari, such as faith, morals, scientific authority, and the integration of Islamic science with the local socio-cultural context, with the framework of the study of the history of Islamic education in the Nusantara (Ma'muroh, 2021).

Results Result

The Dynamics of Islamic Civilization and Education in the Banjar Kingdom in the 17th–18th Centuries AD

The journey of Islamic education in the Kingdom of Banjar was an integral part of the gradual formation of Islamic civilization, which took place in accordance with the social context of the time. From the 17th to the 18th century, the Kingdom of Banjar not only served as a center of government but also became a strategic forum for the development of intellectual traditions and religious life among the local community (Sabirin & Zuhri, 2025). Thus, Islam arrived in Banjar society not as a force that severed local traditions but as a value system that guided, organized, and reframed existing social practices. This condition allowed Islamic education to grow organically within the social life of the community, not as a separate and exclusive institution, but integrated with the local cultural structure and social dynamics (Razi, 2025).

The process of Islamization in the Banjar Kingdom took place through various intertwined channels, including the preaching of Islamic scholars, interregional trade activities, and intellectual relationships established with centers of Islamic learning in the Middle East. These channels not only accelerated the spread of Islam but also enabled the exchange of ideas, scholarly traditions, and religious practices that shaped the distinctive character of Banjar Islam (Bangsa, 2025). The relationship between Banjar and Mecca and Medina was not based solely on spiritual ties, but was also built as a vibrant intellectual network, in which Banjar scholars absorbed classical Islamic scholarly traditions, internalized them critically, and then transformed them into the social, cultural, and religious framework of the local community (Husain, 2017). Islamic education in this context serves not only as a medium for transmitting Islamic knowledge and values, but also as a strategic tool in shaping the religious consciousness of the Banjar community. Through a continuous educational process, Islamic normative values are internalized in the community's mindset, attitudes, and social practices, thereby contributing to the formation of a deep-rooted collective religious identity.

The Banjar Kingdom displayed a distinctive pattern in building Islamic civilization by placing scholars as central actors in social and religious life. Scholars not only performed scientific and pedagogical functions, but also acted as royal advisors and moral and religious references for the community, thus occupying a strategic position in shaping religious orientation and social legitimacy of power (Sari & Iqbal, 2024). The relatively harmonious relationship between the rulers and the ulama created a conducive environment for the development of Islamic education, as reflected in the growth of educational institutions based

in mosques, prayer rooms, and traditional religious classes as centers of inclusive learning oriented towards moral guidance and social piety. As explained by Ellya Roza, Islamic recitation took place not only in homes, but also in prayer rooms, mosques, and even in the sultan's palace, demonstrating the support of the authorities for scientific and religious activities (Mulyadi, 2021).

The continuity of Islamic education in the Kingdom of Banjar was also supported by a pattern of knowledge transmission that was personal and based on scholarly lineage. The learning process was not formally institutionalized as in modern education systems, but took place through intense and long-term teacher-student relationships. Banjar scholars instill academic discipline through the reading of classical texts (*turās*), reinforcement of memorization, and the cultivation of religious practices oriented towards manners and morals (Malisi et al. 2024). This pattern not only guarantees the continuity of scientific authority, but also shapes an intellectual-religious habitus that is deeply rooted in society (Ulya and Nikmah 2024). Thus, Islamic education in Banjar serves as a mechanism for reproducing values and knowledge that ensure the moral and religious stability of the local Islamic civilization.

The implications of the dynamics of Islamic education are evident in the formation of the Banjar community, which has a collective religious awareness and a high adaptability to social change. Islamic education does not stop at the individual level, but contributes to the formation of a social order that upholds the values of justice, deliberation, and communal solidarity (Pangeran et al. 2025). In this context, Islamic education became a strategic instrument in building an Islamic civilization in Banjar that was not only religious, but also resilient and contextual. Therefore, the dynamics of Islamic education in the Kingdom of Banjar in the 17th–18th centuries can be understood as a historical foundation that explains why the Islamic tradition in Banjar was able to survive and develop continuously into subsequent periods (Malisi et al. 2024).

In this context, Islamic education in Banjar has never been solely focused on mastering religious knowledge in the cognitive realm, but rather on shaping the character and social ethics of the community. Education is understood as a process of continuous internalization of Islamic values, which does not stop at conceptual understanding, but is manifested in attitudes, behaviors, and daily practices (Mahrita & Santiani, 2025). This shows that Islamic education occupies a fundamental position in the process of forming the Islamic civilization of Banjar, not merely functioning as a complementary instrument in community life. Islamic education plays a role as a cultural and normative foundation that shapes religious orientation, social ethics, and patterns of community relations, thus becoming the main pillar supporting the continuity of the Islamic civilization of Banjar from one generation to the next (Sholihin and Rahmaniah 2019).

The Role of Sheikh Muhammad Arsyad al-Banjari in the Formation of Islamic Educational Thought

In the dynamics of Banjar Islamic civilization, Sheikh Muhammad Arsyad al-Banjari occupied a very strategic position. He was not only known as a leading scholar of fiqh, but also as an intellectual figure who played a major role in shaping the direction of Islamic thought and educational practices in Banjar (Maulida, 2021). His educational background in Mecca and Medina equipped Sheikh Muhammad Arsyad al-Banjari with a strong and well-established classical Islamic scholarly tradition, particularly in the fields of fiqh, tasawuf, and Islamic education. His intellectual experiences in these two centers of learning not only enriched his mastery of the treasures of Islamic sciences, but also shaped a systematic religious framework

of thought, based on textual authority, and oriented towards the moral and spiritual development of the ummah (Al-Audah, 2021).

However, Sheikh Muhammad Arsyad al-Banjari's excellence did not lie solely in his extensive knowledge of Islam, but mainly in his ability to transform classical Islamic scholarship into the socio-cultural context of the Banjar community. Through a contextual and responsive approach, the Islamic teachings he conveyed were able to blend with the social structure and local cultural practices without losing their normative foundation (Sari & Iqbal, 2024). He did not teach Islam in a textual and formalistic manner, but rather presented it in the form of practical, contextual teachings that were relevant to the reality of Banjar society. Within this framework, Islamic education is positioned not only as a process of transmitting religious knowledge, but also as a strategic means of shaping a social order based on Islamic values, such as justice, piety, and collective responsibility (Siti Kusrini et.al, 2021).

His monumental work *Sabilal Muhtadin* is one of the main pieces of evidence of Sheikh Arsyad's role in the formation of Islamic educational thought. The book *Sabil al-Muhtadin* not only serves as a reference for fiqh, but also as a means of religious education that is systematically organized. This work has played a significant role in maintaining and developing the Shafi'i school of thought in the Nusantara from the 18th century to the following period. Furthermore, the influence of *Sabil al-Muhtadin* transcends local geographical boundaries, as evidenced by its widespread distribution in various regions of Southeast Asia, including the Philippines, Malaysia, Singapore, Thailand, Indonesia, Brunei Darussalam, Cambodia, Vietnam, and Laos (Imawan, 2021). Through *Sabil al-Muhtadin*, Sheikh Muhammad Arsyad al-Banjari compiled Islamic teachings in communicative language and a systematic discussion structure, making them accessible and understandable to various segments of society. This approach demonstrates Sheikh Arsyad's pedagogical orientation, which emphasizes the accessibility of knowledge and the effectiveness of conveying Islamic teachings in the social context of the Banjar community (Sauqi, 2025). This shows that Islamic education is developed to be functional and oriented towards everyday life practices.

Furthermore, Sheikh Muhammad Arsyad al-Banjari's educational philosophy emphasizes the urgency of manners, exemplary behavior, and habit formation as the core of the entire Islamic educational process. The relationship between teacher and student is built on a foundation of sincerity, moral responsibility, and respect for scholarly authority, which not only ensures the effective transmission of knowledge, but also shapes a pedagogical ethos oriented towards the cultivation of students' morals and spiritual awareness (Siti Kusrini et.al, 2021). Education does not only take place through lectures or verbal delivery, but also through continuous guidance, coaching and supervision of worship practices, as well as the process of internalizing spiritual values in everyday life (Umareni et al. 2025). This type of educational model shows that Islamic education is directed towards the integral development of individuals, namely individuals who not only have a command of religious knowledge, but also possess noble character and social awareness, which is reflected in their attitudes and behavior in society.

In practice, Sheikh Muhammad Arsyad al-Banjari's educational thinking did not stop at the normative and individual levels, but was realized through the strengthening of Islamic educational institutions and social spaces within Banjar society. This can be seen from his role in reviving religious teaching centers such as Islamic boarding schools, recitation circles, and halaqah as a medium for transmitting knowledge and fostering the moral character of the people. Through these community-based educational activities, Sheikh Arsyad integrated the teachings of fiqh, aqidah, and tasawuf into a comprehensive Islamic educational framework, so

that education not only functioned as a process of transferring religious knowledge, but also as a strategic instrument for shaping personal piety and social order in Banjar society (Zaini 2025).

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Furthermore, Sheikh Muhammad Arsyad al-Banjari's contribution to the formation of Islamic educational thought can be understood as the epistemological foundation for the development of the Banjar Islamic scholarly tradition in subsequent periods. The educational approach he developed was based on authoritative texts, religious practices, and the internalization of values, creating an adaptive yet normative model of Islamic education. This model not only strengthened the Islamic identity of the Banjar community, but also shaped a moderate religious framework oriented towards social welfare. Thus, Sheikh Arsyad's role was not only historical, but also conceptual, as his educational thinking continues to be a reference in the formation of Islamic educational traditions in Kalimantan and the wider Nusantara (Rahmad et al. 2024).

The Role of Sheikh Muhammad Arsyad al-Banjari in the Formation of the Structure and Practice of Islamic Education in Banjar

Sheikh Muhammad Arsyad Al-Banjari was a central figure in the development and strengthening of the Islamic education system in the Kingdom of Banjar (Malisi et al., 2024). He played a very important role as a prominent royal scholar in the 18th century. He was not only known as a legal expert and mufti of the Banjar Sultanate, but also as an educator, writer, and reformer of Islamic thought who had a widespread influence in Kalimantan in particular and the Nusantara archipelago in general (Syukri & Hermansyah, 2025). Through his scholarly authority and proximity to the center of power, Sheikh Arsyad was able to guide the transformation of Islamic education in Banjar, particularly by introducing formal Islamic education through Islamic boarding schools and the teaching of fiqh based on classical texts. He also played a role in eliminating syncretic elements and encouraging the people of Banjar to understand Islam in a purer form and in accordance with the principles of sharia (Sabirin & Muhibin Zuhri, 2025).

In the context of educational structure, Sheikh Muhammad Arsyad Al-Banjari played an important role in optimizing mosques and prayer rooms as centers of Islamic education, so that religious studies, which were initially conducted in the homes of scholars, developed into structured activities in prayer rooms and formed three major study centers in South Kalimantan. By 1920, almost every prayer room had a religious teacher who led study circles, demonstrating the high level of enthusiasm among the community for Islamic education (Malisi et al., 2024). Through basic learning such as reading and writing the Qur'an, worship jurisprudence, creed, and morals, Sheikh Arsyad also taught practical skills such as irrigation systems and agricultural

management, so that the community not only gained religious knowledge, but also life skills that supported their daily lives, which ultimately made the community more open to learning and able to internalize Islamic values broadly and evenly in their daily lives (Nuryadi, 2021).

At the advanced education level, Sheikh Muhammad Arsyad al-Banjari placed the assembly of knowledge and the teaching of the scriptures as a strategic space in the formation of religious scholars and religious elites. The orientation of education at this level was not only directed at the transmission of Islamic knowledge, but also at the formation of knowledgeable individuals who had the moral and intellectual capacity to carry out significant social roles in Banjar society (Rahmad et al., 2024). This strategy was implemented through tiered guidance and in-depth scientific discipline, which was then realized in the establishment of Pesantren Dalam Pagar, which served as a center for training scholars, muftis, and religious leaders. Through this pesantren, a generation of santri emerged who not only mastered Islamic scholarship but also took on social and religious roles as teachers, religious leaders, and religious figures, both within the royal structure and in the wider society of Kalimantan and Nusantara (Imawan, 2021).

From the perspective of learning practices, Sheikh Muhammad Arsyad Al-Banjari developed an education model based on direct learning between teachers and students through the study of religious texts using the bandongan and sorogan methods, which are essentially forms of the talaqqi method, namely the direct transmission of knowledge from teachers to students. In this model, the teacher not only acts as a conveyor of material, but also as a role model in terms of character, dedication, and the practice of Islamic teachings, so that scientific and moral values are instilled simultaneously through continuous interaction (Danandjaja, 2014). This practice of talaqqi was then inherited and preserved in Islamic boarding schools that followed the tradition of Sheikh Muhammad Arsyad Al-Banjari, particularly in the learning and memorization of the Qur'an through direct recitation to the teacher, which allowed for correction of recitation, reinforcement of memorization, and intensive guidance. Thus, the bandongan, sorogan, and talaqqi methods demonstrate the importance of the direct relationship between teachers and students in maintaining the quality of scientific transmission and religious authority in the classical Islamic educational tradition in Banjar (Al-Buraiki & Al-Ruheili, 2025).

Furthermore, the educational thinking and practices developed by Sheikh Muhammad Arsyad Al-Banjari reflect an integrative ability between global Islamic scientific traditions and the local socio-cultural context of Banjar, as seen in the development of book recitation, the establishment of langgar as centers of education, and the compilation of the fiqh work *Sabilal Muhtadin* (Jarkawi, 2022). Through this work, Sheikh Arsyad integrated the principles of Shafi'i fiqh with the legal and religious practices of the local community, making it an important reference in the learning and religious life of the Banjar people. This approach demonstrates its success in establishing a contextual and adaptive Islamic education system that is rooted in the wisdom of the Banjar community, while maintaining the substance of Islamic teachings and serving as a means of shaping the social and religious order of society (Mahmud & Hani, 2023).

Thus, the role of Sheikh Muhammad Arsyad al-Banjari in the development of Islamic education in Banjar shows that the continuity and strengthening of Islam at the local level does not solely depend on political power or state institutions, but is mainly supported by the strength of scientific traditions that have been built and institutionalized through continuous educational practices. This is clearly reflected in his integrative scientific methodology, which links fiqh, tafsir, and local customs ('urf) in a normative and contextual framework of Islamic understanding, as seen in his monumental work *Sabil al-Muhtadin*. This work not only serves as a reference for Islamic law, but also as a socio-religious educational instrument that guides

the community in understanding and practicing Islamic teachings in accordance with the socio-cultural reality of Banjar. Through this approach, Islamic education is positioned as a strategic means of shaping religious order, strengthening collective Islamic awareness, and supporting the historical and cultural sustainability of Islamic civilization in South Kalimantan (Hartafan et al., 2025).

The Relevance of Sheikh Muhammad Arsyad al-Banjari's Educational Thought and Practice for Islamic Education

The educational thoughts and practices of Sheikh Muhammad Arsyad Al-Banjari show strong relevance in responding to various problems in Islamic education, especially those related to character building and strengthening the morals of the people. This is evident in the educational model he developed, which not only emphasizes the textual mastery of religious sciences, but also focuses on instilling manners, social ethics, and religious responsibility. These values are instilled through the integrated and contextual teaching of *fiqh*, *aqidah*, and *akhlak* in the life of the Banjar community, so that education is not detached from the social reality of the community (Quthni et al., 2022). Sheikh Muhammad Arsyad Al-Banjari's educational philosophy places education as a process of holistic and continuous human development, which includes intellectual development, spiritual guidance, and the strengthening of social responsibility. Through the teaching of Islamic texts, exemplary moral conduct in daily life, and the cultivation of religious life in the community, education is directed toward shaping individuals who are not only knowledgeable but also possess noble character and are capable of actively participating in social life and the religious diversity of the community (Quthni et al., 2022).

One of the main relevancies of Sheikh Muhammad Arsyad al-Banjari's educational thinking lies in the principle of integration between knowledge and action, namely the unity between mastery of religious knowledge and the practice of these values in everyday life. Within this framework, knowledge is not understood as something that stops at the cognitive level, but rather as an ethical guideline that must be manifested in an individual's attitudes, behavior, and social responsibility. This principle is highly contextual in responding to contemporary educational challenges, which are often faced with a gap between academic achievement and character building in students, thus emphasizing the importance of education that is oriented towards moral development and religious practice in a sustainable manner (Nuryadi, 2021). Therefore, contemporary Islamic education can draw inspiration from this paradigm by balancing academic achievement and character building among students. An emphasis on habit formation, role modeling, and continuous guidance can be positioned as the main approach in building a solid moral and ethical foundation, so that Islamic education not only produces individuals who are intellectually superior, but also morally and socially mature (Amsad et al., 2025).

In the educational tradition established by Sheikh Muhammad Arsyad Al-Banjari, teacher role modeling is positioned as the primary method for instilling Islamic educational values, whereby teachers not only serve as conveyors of knowledge, but also as moral figures who demonstrate intelligent, wise, friendly, caring, compassionate, responsible, and fair behavior towards students. This exemplary role is considered effective because scientific, ethical, and spiritual values are instilled directly through real examples in daily educational interactions (Rahmad et al., 2024). This perspective emphasizes that the role of educators cannot be reduced to that of mere technical facilitators of learning, as is the tendency in modern education, but rather as a key element in the success of education that carries moral and spiritual responsibility in shaping the character of students. In the context of Banjar Islamic education, the personality

of the educator is central to the educational process, so that the concept of exemplary behavior developed by Sheikh Arsyad is relevant to reinforcing the ethical and spiritual dimensions of the teaching profession amid the challenges of professionalism and commercialization in education (Nisa et al., 2022).

The educational approach developed by Sheikh Muhammad Arsyad Al-Banjari demonstrates a strong integrative ability between universal Islamic teachings and the socio-cultural context of the Banjar community. Islamic education is designed with consideration for the local wisdom that exists within the community, so that religious teachings are not only understood normatively and textually, but also contextually, down-to-earth, and easily accepted and practiced in everyday life. This approach shows that Islamic education is not detached from the social reality of the community, but rather exists as a solution that is relevant to the needs and character of the local community (Jarkawi, 2022). This educational model has significant importance for the development of Islamic education today, particularly in the formulation and development of a curriculum that is sensitive to the social and cultural context of students, without eliminating the normative principles of Islamic teachings. The relevance of this thinking is evident in the development of the Islamic Religious Education curriculum in Indonesia, which seeks to integrate Islamic materials into the national education system. This integration is implemented both in public schools through Islamic Religious Education subjects within the framework of civic education and character building, and in madrasas, which more deeply examine the materials of the Qur'an and Hadith, *aqidah*, *fiqh*, and *akhlak* as a unified religious education for students (Nuryadi, 2021).

From an institutional perspective, the Islamic education developed by Sheikh Muhammad Arsyad Al-Banjari is rooted in *langgar* and mosques as community learning centers, which form a community-based education model for studying Islamic teachings, strengthening religious identity, and fostering the character and morals of the Banjar community (Malisi et al., 2024). Mosques play a strategic role as centers of non-formal Islamic education that reach various age groups through recitation activities, *majelis taklim* (religious gatherings), and Al-Qur'an Education Parks. This function is in line with the historical role of mosques since the time of the Prophet Muhammad, which not only served as places of worship but also as centers for the development of knowledge, *da'wah* (proselytizing), and social development of the *ummah* (community) (Farhan et al., 2022). Amidst the limitations of formal education in shaping holistic religious character, non-formal Islamic education based in mosques and Islamic boarding schools has emerged as an effective means of internalizing Islamic values. Through habitual worship, role modeling, and strengthening social and religious awareness, non-formal education complements formal education and strengthens the moral development of students in the context of modern society (Wibowo & Darodjat, 2025).

Thus, the relevance of Sheikh Muhammad Arsyad Al-Banjari's educational thinking is not only historical, but also conceptual and applicable. The principle of integrating knowledge and action based on the Qur'an and Sunnah, the exemplary role of educators as heirs of the prophets (*waratsat al-anbiyā'*), a contextual approach in delivering material, and a focus on instilling manners and noble character comprehensively are the intellectual legacy of Sheikh Muhammad Arsyad Al-Banjari that can be used as inspiration in formulating a more humanistic, character-based Islamic education paradigm oriented towards the formation of a civilization based on divine values (Agung et al., 2025).

Conclusion

Based on the results of the discussion, it can be concluded that the dynamics of Islamic civilization in the Banjar Kingdom in the 17th–18th centuries AD show a close relationship

between the process of Islamization, power structures, and the development of Islamic education. Islamic education did not exist as an entity separate from the social life of the community, but grew organically through institutions such as mosques, prayer rooms, and religious assemblies that functioned as centers for the transmission of knowledge and the internalization of Islamic values. The relatively harmonious relationship between the ulama and the rulers created a social space conducive to the development of Islamic scholarly traditions, so that education played a strategic role in shaping the religious character, social ethics, and religious awareness of the Banjar community as the foundation of local Islamic civilization.

In this context, Sheikh Muhammad Arsyad al-Banjari emerged as a central intellectual figure who played a significant role in the formation of Islamic thought and educational practices in the Kingdom of Banjar. Through his scholarly authority, intellectual works such as *Sabilal Muhtadin*, and his involvement in the kingdom's religious social structure, Sheikh Arsyad not only transmitted fiqh knowledge, but also built an integrative Islamic educational paradigm between knowledge, manners, and social practice. The education he developed emphasized exemplary behavior, habit formation, and teacher-student relationships based on moral and spiritual responsibility, thereby giving rise to a model of Islamic education oriented toward the formation of well-rounded individuals who are knowledgeable, virtuous, and actively involved in religious and social life.

Furthermore, the findings of this study confirm that the educational thinking and practices of Sheikh Muhammad Arsyad al-Banjari have conceptual and practical relevance for Islamic education. The principles of integrating knowledge and practice, a contextual approach to education in relation to local culture, and an emphasis on the formation of noble manners and character are an intellectual legacy that remains relevant in responding to the problems of Islamic education today. Thus, this study not only contributes to the enrichment of the historiography of Islamic education in the Nusantara, but also offers a conceptual framework that can be used as a reference in the development of an Islamic education paradigm that is character-based, humanistic, and oriented towards the development of a civilization based on Islamic values.

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