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The Religious Values on Social Studies Learning Material of The Biography of Sheikh Salman Al-Farisi (1858 – 1928)

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ABSTRACT

This study focuses on Sheik Salman Al-Farisi's biography, including his early life, education period, period of teaching Islam, death and karamah he owned, and a study of religious values. The method used in this study is a literature study by reviewing various relevant sources such as Manakib, Books, scientific journal articles, and other studies related to Sheikh Salman Al Farisi, with steps of data collection, analysis, and data verification to complete writing in this article. Sheikh Salman Al-Farisi, known as Datu Gadung, was born in Dalam Pagar, Martapura, in 1858 AD and died in Gadung Village, Tapin Regency, in 1928; he was one of the religious figures in Tapin Regency; he studied religious knowledge including the Qur'an and Hadith, Tauhid, Fiqh, Tasawuf and had also studied Astronomy while in Mecca, which he taught to the people of Gadung Village and its surroundings. Sheikh Salman Al Farisi has the charisma of a prominent cleric respected by society. The religious values that can be taken are his exemplary behavior in studying and spreading Islam, his patience, and his sincerity in living his life.

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1. INTRODUCTION

Islam is currently the majority religion in Indonesia, with 86.93% or 237.53 million people as of December 31, 2021 (Bayu, 2021). Talking about Islam in Indonesia itself will never be separated from the scholars who spread, broadcast, and teach Islam in various parts of the archipelago from the beginning of the arrival of Islam itself from the 7th century to the modern era, currently making how Islam is spread very widely, seen by the emergence of Islamic kingdoms and sultanates in various regions of the archipelago such as the Samudra Pasai Kingdom in Aceh, the Demak Sultanate in Central Java, the Banten Sultanate in Banten, the Banjar Sultanate in South Kalimantan, the Gowa-Tallo Kingdom in South Sulawesi, the Ternate Sultanate and the Tidore Sultanate in North Maluku. This is proof of the spread of Islam from the westernmost region to the easternmost region of Indonesia.

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Talking about the Ulama itself, citing Dhofier (1982), that what is called Ulama is a person who has religious knowledge, especially in fiqh. Besides that, the word ulama itself has the meaning of a term for people who lead Islamic boarding schools, people who teach Classical Islamic books (Kitab Kuning) so that they are usually called an Alim by their students and also the community around the Islamic boarding school they lead (Muslim, 2017). The sociological meaning of Ulama in Indonesian society is that it is the center of connection between Islam and the Muslim community (Anwar & Malik, 2003; Ahmad, 2018). South Kalimantan is usually called Kiai by the Banjar people, and the famous ones are usually called Sheikhs; the Banjar people are known to be very religious in their daily lives. This cannot be separated from the influence of Islam, which has spread to all elements of society, from the nobility to ordinary people, among those who are famous for Islamic preaching in the Banjar land, such as Sheikh Muhammad Arsyad Al-Banjari or Datu Kalampayan, Sheikh Muhammad Nafis Al-Banjari, to the modern era such as KH Zaini Abdul Ghani or Guru Sekumpul (Subiyakto, 2015; Handy & Fatimah, 2019; Aizid, 2016; Wardani et al., 2019).

Many Ulamas preach in Tapin Regency, such as Datu Sanggul or Sheikh Muhammad Abdussamad in Tatakan, Datu Gadung or Sheikh Salman Al-Farisi, Julak Hanur or Wali Hanur in Gadung, Tuan Guru H. Ali Nordin Gazali in Rantau, Tuan Guru KH Zakaria in Bakarangan and other scholars, so that from the preaching of these scholars, Islam is taught to the people of Tapin Regency, especially to ordinary people who strengthen Islam as the identity and culture of the Urang Banjar itself (Hasan, 2016; Handy et al., 2020). Sheikh Salman Al-Farisi, also known as Datu Gadung, was one of the Ulama who contributed significantly to the growth of Islam in South Kalimantan. He was renowned for teaching the Tapin community religious ideals and being an Ulama who researched religious information. His religious education in Mecca and his native country demonstrated a strong commitment to learning Islamic subjects, including Hadith, Tauhid, Fiqh, and Tasawuf. Furthermore, Sheikh Salman Al-Farisi imparted knowledge of falak, or Islamic astronomy, which directly benefited society, particularly in establishing the agricultural calendar that guided agrarian activity (Sahabat, 2011; Usman, 1999; Usman & Syariffudin, 2007).

The biography of Sheikh Salman Al-Farisi is not only a historical record of the life journey of a cleric but also reflects various religious values that are relevant in social life and education. Despite facing various challenges, his patience and steadfastness in spreading Islamic teachings are real examples of the values of sincerity and devotion in religion. His teachings on the Qur'an and Hadith strengthen the community's understanding of Islam and form a social character based on religious values. In the context of social studies education, the biography of Sheikh Salman Al-Farisi can be a relevant source of learning, especially in understanding the role of religious figures in shaping society's culture and social life. The religious values taught, such as sincerity, patience, and steadfastness in preaching, are relevant in character learning for students. Thus, a study of the life and religious values of Sheikh Salman Al-Farisi can provide broader insights into how Islamic teachings are integrated into the social life of the Banjar community and how these values can be implemented in social and cultural learning (Hasan, 2016; Handy et al., 2020). Strengthening the writing of this article by looking at the biography of the figure who is the reference in this article focuses on the biography of Sheikh Salman Al-Farisi or Datu Gadung, how his life, religious education, preaching, and karamah were during his life, and then from the biography of Sheikh Salman Al Farisi also examines his religious values.

2. METHODS

This study uses a literature study with a historical study that collects biographical data from Sheikh Salman Al-Farisi from books, manakib, journal articles, and news articles collected. The steps in writing this article are to collect data from books, manakib, articles, and other sources relevant to the biography of Sheikh Salman Al Farisi; the researcher obtained data from several references used from personal collection books about the Tapin ulama figure, online literature searches on Google Scholar related to his figure, in addition to several online article sources in the form of news and also headlines about Sheikh Salman Al-Farisi; then verify the data about Sheikh Salman Al Farisi and the study of Social Studies

Education, then separate the biographical study and the study of Social Studies education for religious values, in the next section the analysis and reduction of the data sources obtained by sorting and arranging them according to needs and finally until the complete writing of this article regarding the religious value of the biography of Sheikh Salman Al Farisi (Kuntowidjojo, 2005; Sjamsuddin 2007; Moleong, 2009).

3. FINDINGS AND DISCUSSION

Tapin Regency is known as an area that has many religious scholars who spread Islam and who teach Islam to the people of Tapin, one of whom is Sheikh Salman Al-Farisi; he was born in Dalam Pagar Village, Martapura, in 1958 from the couple Qadhi Haji Mahmud and Diyang. His father was the last Qadhi in the Banjar Sultanate before the Banjar War (1859-1863) and when the Dutch East Indies Colonial Government dissolved the Banjar Sultanate centered in Batavia in 1859 (Ideham et al., 2003). Sheikh Salman Al Farisi, also known as Datu Gadung, settled after studying religion and preaching in Gadung Village, Tapin Regency today. Looking at the genealogy of Datu Gadung himself, he was a descendant of Datu Kalampayan or Sheikh Muhammad Arsyad Al-Banjari (1710 – 1812) (Subiyakto, 2015; Usman, 1999; Usman & Syariffudin, 2007; Moor, 1837).

After completing his education in Islamic studies such as Tauhid, Fiqh, Sufism, Qur'an, and Hadith and the sciences of tools from various teachers starting from his father Alimul Allamah H. Mahmud and his brothers Alimul Allamah Qadhi H. Muhammad Nur and Alimul Allamah H. Muhammad Amin, then at the age of 15 he went to Mecca to study Islam with several teachers there, in addition to religious knowledge he also studied Astronomy or Falak Science from a Sheikh from Maghribi (northern Africa). He returned to the archipelago but not to Banjar; he went to Riau first because he married a woman from Riau, the marriage of Sheikh Salman Al Farisi with this woman from Riau was blessed with a son named Malik, but when he returned to Martapura return to his hometown and returned to Riau, it turned out that his wife died, not long after his son named Malik also died, this gave a heavy blow to Sheikh Salman Al Farisi, he returned to Martapura. to preach the Islamic teachings that he had obtained. At the same time, in Martapura, he was advised by his father, Alimul Allamah Haji Mahmud and his brothers to visit his mother's family in Gadung Village which at that time was included in the administrative area of Onderafdeeling Banoea Ampat en Margasari (Alif Editorial Team, 2020; Usman, 1999; Usman & Syariffudin, 2007; Wardani et al., 2018, 2019; Radermacher, 1826).

After that, it turned out that he not only visited his mother's family but also settled there; he taught Islamic religious knowledge to the local community, in addition to the astronomical knowledge he gained while studying in Mecca, produced an Agricultural Calendar that helped the people of Gadung village and its surroundings, especially in determining the planting season. After settling in Gadung, Sheikh Salman Al Farisi married a woman named Umm Salamah; he was blessed with two children, namely Al Alimul Fadhil Haji Muhammad (Teacher of Alimul Allamah Sheikh H. Muhammad Zaini Abdul Ghani or Guru Sekumpul) and Hj. Fatimah; in addition, he also married Hj. Rahimah was blessed with a son named Al Alimul Fadhil Haji Abdul Qadir and finally married Maimunah but was not blessed with children. Sheikh Salman Al Farisi, as a cleric or religious teacher for the community, is respected and is one of the figures who broadcast the Islamic religion in Tapin; besides that, teacher Ahmad Barmawi, who lives in Pabaungan village, Tapin Regency, is in the same era as Sheikh Salman Al Farisi. Sheikh Salman Al Farisi died at the age of 73 due to old age and often being sick after the Isya prayer; he was buried in Gadung Village, Bakarangan District, Tapin Regency, South Kalimantan, until today, his tomb is often visited by the Banjar community, especially Tapin Regency and South Kalimantan (Sahabat, 2011; Usman, 1999; Usman & Syariffudin, 2007; Wardani et al., 2018, 2019; Abbas, 2017).

Sheikh Salman Al-Farisi also has various kinds of Karamah (Charisma), which are usually possessed by Alim Ulama, which are advantages over ordinary people or ordinary people; some of the Karamah he has, including 1) Not getting wet when it rains; 2) Comparing Lasung or flour pounding tools; 3) Can see diamonds in nails; 4) Understand the language of birds; 5) He knows the day of death; and 6) His grave was dry during the burial process even though at that time there was a flood due to

the overflowing Tapin River, some of these things are unique and special characteristics that are usually possessed by a scholar who is given advantages by Allah SWT (Sahabat, 2011; Wardani et al., 2018, 2019).

The core ideas of Islamic teachings serve as the foundation for the religious values represented in Sheikh Salman Al-Farisi's biography. Attitudes and actions that uphold one's faith's teachings, encourage tolerance for other religious customs and facilitate peaceful cohabitation between various religious communities are all considered religious values. These principles were demonstrated by Sheikh Salman Al-Farisi's steadfast devotion to Islamic education, his passion for knowledge dissemination, and his forbearance in the face of adversity. His intensive study under eminent scholars in Makkah and locally demonstrates his dedication to Islamic scholarship. This dedication emphasizes the importance of pursuing knowledge in Islam, which he subsequently put into practice by instructing the residents of Gadung Village in the Qur'an, Hadith, Tauhid, and Fiqh. He exhibits *sabr* (patience) and *ikhlas* (sincerity). These two fundamental Islamic virtues stress constancy and sincerity in one's faith and deeds by continuing to teach in the face of adversity, including the death of his wife and kid. Furthermore, Sheikh Salman Al-Farisi's communal service goes beyond his religious teachings. His use of astronomical knowledge in agricultural planning shows the Islamic concept of helpful knowledge, which has religious and practical uses. He exemplifies *akhlaq* (noble character) as a revered religious leader well-known for his humility and dedication to society, highlighting the significance of moral behavior in Islamic teachings (Sabani & Daliman, 2022; Husaini, 2024).

The religious values contained in the biography of Sheikh Salman Al Farisi are based on the definition of religious values, namely attitude, and behavior that obeys the teachings of the religion he believes in, is tolerant of the implementation of other religious worship, and lives in harmony with adherents of other religions. Religious is a strong attitude in embracing and practicing religious teachings and as a reflection of himself for his obedience to the teachings of the religion he believes in so that every activity he does is always related to his religion; this can be seen from how he is religiously obedient by Sheikh Salman Al Farisi, and also how much he loves Islamic religious knowledge, studying with the leading religious teachers of his time, he also teaches religious knowledge such as the Qur'an, Hadith, Tauhid and Fiqh to the people of Gadung village and its surroundings, he is also patient, sincere and never gives up after the death of his wife and child, as a devout Muslim he lives his life patiently (Abbas, 2017; Handy & Fatimah, 2019; Muslim, 2017; Handy et al., 2024; Zaqiah & Rusdiana, 2014).

The religious values of Sheikh Salman Al Farisi himself in social studies education, such as in Religious education and teaching methods, are also still applied; this can be seen from the efforts to provide teaching about religion, such as the Qur'an and Hadith, besides regarding Tauhid and Fiqh which help the Tapin community by Sheikh Salman Al Farisi brings an exciting color so that in the application of these religious values to students not only immediately strengthens religion but how religious-based teaching itself becomes a unique color in Banjar society from the past to the present in learning is not easy to give up, so that the current relevance strengthens social studies teaching religiously and is supported by social and natural knowledge from students, so that from this it forms harmony in teaching materials in social studies subjects, especially on the entry and development of Islam in the archipelago, especially in the Banjar community in South Kalimantan. Sheikh Salman Al-Farisi's life is a tangible illustration of how religious principles can influence a community's identity and culture within the framework of social studies education. His impact on bolstering Islamic teachings in the Banjar community exemplifies how religious values may be incorporated into daily life and education. This demonstrates how his biography is pertinent to social studies instruction, especially when discussing the growth of Islam in Indonesia and how religious leaders influence social norms. Teaching students Islamic principles is the main goal of contextualizing Sheikh Salman Al-Farisi's biography in social studies classes. His life and teachings provide a tangible illustration of how religious leaders support the growth of regional culture and the propagation of Islam. Sheikh Salman Al-Farisi's involvement can be included in educational resources to help students comprehend how

Islamic scholars shaped society within the framework of the Grade VII social studies curriculum, which addresses the growth of Islam in Indonesia. Students can understand how religious principles impact social structures and cultural identity by analyzing his tolerance, sincerity, attention to religious education, and commitment to promoting Islamic teachings. His endeavors to instruct the local people in the Qur'an, Hadith, Tauhid, and Fiqh, as well as his services to the community through his understanding of astronomy, demonstrate the ulama's more significant role in advancing Islamic civilization in Indonesia (Amalia & Gazali, 2013; Zaqiah & Rusdiana, 2014; Putra, 2019; Syaharuddin & Mutiani, 2020; Husaini, 2024).

4. CONCLUSION

Sheikh Salman Al Farisi was born in Dalam Pagar Village in 1858 and died in Gadung Village in 1931; he was a religious scholar who spread the teachings of Islam in the Gadung Village area. He taught the Qur'an, Hadith, Tauhid, and Fiqh to the people of Gadung Village and its surroundings, and he also taught the community about astronomy or astronomical science for agricultural purposes. Sheikh Salman Al-Farisi also had various kinds of Karamah (Charisma), which are usually possessed by Islamic Scholars, which are advantages over ordinary people or ordinary people; some of the Karamah he had include 1) Not getting wet when it rains; 2) Comparing Lasung or flour pounding tools; 3) Being able to see diamonds in nails; 4) Understanding the Language of Birds; 5) He knew the day of death; and 6) His grave was dry during the burial process even though at that time there was a flood due to the overflowing Tapin River. The religious values that can be taken are his exemplary behavior in studying and spreading Islam, patience, sincerity, and never giving up on living as a devout Muslim. His outstanding commitment to learning about and promoting Islam, as well as his patience, sincerity, and tenacity in leading a pious life, are among the religious principles that can be drawn from his life. This study, however, is restricted to a historical examination of a local individual whose contributions are not well-documented in the body of current scholarly literature. Since a large portion of the information that is currently available comes from secondary sources like historical compilations, oral traditions, and manakib, the absence of original sources makes it difficult to reconstruct an exhaustive biography. Additional in-depth archival research and field studies are required to understand Sheikh Salman Al-Farisi's impact on South Kalimantan's religious and social landscape.

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