

**BIOGRAPHY OF SYEKH MUHAMMAD NAFIS AL-BANJARI: AN
INVESTIGATION OF VALUE IN THE SPREAD OF ISLAM AS A LEARNING
SOURCE ON SOCIAL STUDIES**

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Abstract

Biografi tokoh penting disekitar lingkungan peserta didik dapat dijadikan sumber belajar kontekstual dan sejalan dengan tujuan kurikulum pendidikan Tahun 2013. Riwayat hidup Syekh Muhammad Nafis Al-Banjari dalam Penyebaran Agama Islam tidak hanya mengajarkan cara mencerdaskan diri dengan pengetahuan tetapi juga mengajarkan perilaku kerja keras, cinta tanah air, dan religius. Tujuan penelitian ini adalah mendiskripsikan biografi Syekh Muhammad Nafis Al-Banjari dan menganalisis nilai-nilai dari biografi Syekh Muhammad Nafis Al-Banjari dalam penyebaran agama Islam sebagai sumber belajar IPS. Metode yang digunakan dalam penelitian ini adalah metode dekriptif kualitatif. Pengumpulan data dilakukan dengan teknik wawancara dan dokumentasi. Populasi dalam penelitian ini adalah seluruh masyarakat Kota Martapura yang mengetahui Syekh Muhammad Nafis Al-Banjari. Pemilihan sampel penelitian menggunakan teknik purposive sampling. Teknis analisis data dengan reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan Syekh Muhammad Nafis lahir di Martapura Tahun 1735 (1148 H) dan meninggal dunia di Kelua, Kabupaten Tabalong pada Tahun 1812. Beliau adalah keturunan Kesultanan Banjar dan silsilahnya bersambung hingga ke Sultan Suriansyah. Nilai biografi Syekh Muhammad Nafis Al-Banjari dalam menyebarkan Agama Islam yang dapat dijadikan sebagai sumber belajar IPS adalah nilai kerja keras, cinta tanah air dan religius yang dapat diimplementasikan pada pelajaran IPS ditingkat Sekolah Dasar kelas V dan Sekolah Menengah Pertama kelas VII dan VIII. Nilai biografi Syekh Muhammad Nafis Al-Banjari dapat memberikan tuntunan dalam menjalani kehidupan agar menjadi pribadi yang lebih baik.

Keywords: Nilai Biografi, Syekh Muhammad Al-Nafis Banjari, Sumber Belajar IPS.

A. PRELIMINARY

Education according to the Ministry of Education and Culture (2013) are the activities undertaken with deliberate, organized and planned so that students develop their potential to develop spiritual intelligence, knowledge, and skills, which build the character of Indonesian society (MONE, 2010). Meanwhile, according to (Sapriya, 2017) in (Arianingsih, Darsono & Mugiadi, 2013) describes the formal institutions are the means in a form of the achievement of educational social studies goal namely the study, analyzing the study, about the various concepts, facts, and generalizations social in society. Opinions on the Source of social studies in schools (Mulyasa, 2004), that certainly is in need of learning resources that come in all shapes,

As for the learning resource itself according AECT (Association for Education Communication and Technology) in (NC 2005) can be classified into six types of learning resources among other things: 1) Message (PM); 2) People (People); 3) Materials (Materials); 4) Device (Equipment); 5) Technique (Mechanical); and 6) Setting (Environment). The use of a good and appropriate learning resources capable of providing improvement habits and skills as well as knowledge of learners so that they can compete in the face of developments in science and technology (Duhri, 2014).

Suggests that learning resources necessary to transform attitudes and behaviors of the habit of using the resources of learning is limited to textbooks as the only source in the use of various media, from habit-face in the classroom towards the optimization of resources existing learning environment of schools and learners, making the community needs to be cultivated as a source of learning media. In the 2013 educational curriculum requires teachers can create contextual learning resources on the surrounding environment making it easier for students to understand the subject matter to be conveyed (Al Muchtar, 2015).

Social studies is a social science that the right learning resources to be easily understood learners are contextual learning resources in the form of society and culture field. One of the sources of social studies contained in the environment of the learners is an important figure who learned through biography. The biography tells the story of how the history of a person's life from the very beginning, the biography is more complex and detailed than the date of birth to death a complete profile to one's work, biography tells the feelings experienced these events. Searches than biography will produce values that are contained biographies that can be used as the source of the exemplary life so that it can be inserted in the curriculum-based learning social studies in 2013.

South Kalimantan is one of the many outstanding have religious leaders were great, one among the famous figures in South Kalimantan in the spread of Islam, namely Sheikh

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Muhammad Nafis Al-Banjari, which is one of the scholars Banjar particularly South Kalimantan in the field of Sufism on AD 18th century or 13th century Hijri. Similar research on the biographies are also included in the study of Subiyakto (2015) entitled "*Syekh Muhammad Arsyad Al-Banjari: Upaya dan Ajaran Nilai-Nilai Karakter Dalam Pendidikan Ilmu Pengetahuan Sosial*" which is where this figure of the era by Sheikh Muhammad Nafis Al- Banjari and equally great scholars of his time in South Kalimantan, it is still a role model by the Banjar people, especially those in South Kalimantan (Subiyakto, 2015).

B. METHODS

That method of research a scientific way in order to obtain the data for specific purposes. Based on the characteristics of science that is rational, empirical, qualitative method is to systematically study to describe the incidence of individuals and groups. The purpose of the qualitative descriptive study was to get an idea about something humanly studied. The qualitative research related to ideas, perceptions, opinions, or beliefs of the study, all of which cannot be measured with numbers (Ningrum, 2015).

Researchers conducted the data collection, data analysis to make the research results and conclusions. Simple research instruments are used to supplement the research data is a camera for the documentation of interviews with informants and activities carried out by the people around the area Martapura knowing about cleric Sheikh Muhammad Nafis Al-Banjari. The study used a tape recorder and notebook to support data collection and noted the important things learned when doing research (Sugiyono, 2013).

1. Interview

Interviews in this research conducted directly by visiting the residential community near the birthplace of Sheikh Muhammad Al-Nafis Banjari the Village In Fences, Martapura. Researchers ask questions directly to the informant who claims to know Sheikh Muhammad Nafis Al-Banjari. Before starting the interview, researchers

make an appointment in advance so that within one day researchers were able to interview one or two informants. The informant stated all the knowledge they have about Sheikh Muhammad Nafis Al-Banjari obtained through stories passed down from parents earlier. Researchers noted informant and underline all information related to the purpose of research value as a source of learning biography at social studies.

2. Documentation

Documentation is qualitative data collection methods to do research in order to find an overview of research in order to find a picture in a relevant subject. This study used technique documentation on the process of data collection in the field through the audio recording and manual records during the interview and taking photographs related to the object of the research is a photograph of informants, the interview process, nameplate Village Dalam Pagar Ulu and Martapura City, Banjar as region research.

3. RESULTS AND DISCUSSION

Biography Sheikh Mohamed Al-Nafis Banjari

1. Biography of Sheikh Muhammad Nafis Al-Banjari (1735 AD - 1812 AD)

The life of Sheikh Muhammad ibn Idris al-Nafis was born in the Martapura Banjari forecast in 1735 AD (1148 H). Sheikh Muhammad Nafis Al-Banjari life at the same time as Sheikh Muhammad Arsyad Al-Banjari who died in the year 1812 AD, while the complete genealogy him from various sources, both from (Nasir, Haliff, and Mohd Asri Isaac, 2017) or (Widyaningtyas , 2017) which is within his blood flowed royalty Banjar is as follows: Muhammad Nafis bin Idris bin Husein binti of Queen Kasuma Yoeda bin Prince Kesuma State bin Prince Dipati bin Sultan Tahlillah bin Sultan Saidullah bin Sultan Inayatullah bin Sultan Mustain Billah bin Sultan Hidayatullah bin Sultan Rahmatullah bin Sultan Suriansyah.

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Most of the descendants of Sheikh Muhammad Al-Nafis Banjari, Gusti title that became a sign of descent or nobles Banjar Sultanate, The Sultanate of Banjar. In his childhood, Sheikh Muhammad Al-Nafis Banjari already demonstrated a high intelligence in the knowledge of Islam, if the right compared with peers in childhood. Adulthood, talent and intellect in Islamic religious sciences Sheikh Muhammad al-Nafis Banjari more visible so that the Sultan of Banjar decided to send him to the city of Mecca to learn and deepen knowledges of Islam. No information about the time he departed and returned from Makkah to Martapura. Sheikh Muhammad Al-Nafis Banjari three lived during the reign of Sultan Banjar, Sultan Tahlilullah XIV (1707 - 1745 AD), Sultan Tamjidullah XV (1745-1778M) and Sultan Tahmidullah XVI (1778-1808M). He said also a contemporary of Sheikh Muhammad Arsyad bin Abdullah Al-Banjari. This is because both of them had studied in the city of Mecca and Medina City, at the same time and both have *jurit* of Sultan Suriansyah.

Told in his manakib (Tim Sahabat, 2010), after studying in the two holy cities, namely Al-Mukkaramah Makkah and Madinah Al-Munawwarah he returned to the country. Armed with the breadth and height of the knowledge obtained from the city of Mecca and Medina as well as persistence in preaching he was preaching to various areas of the archipelago, especially inland or corners to invite people to the Oneness of Allah such as in Bima, West Nusa Tenggara now for often doing propaganda-propaganda deployment and teach Islam to the area of the interior of Borneo, he only had time to fabricate a little book. Until now tracked on the outcome of his writings in the form of books among other things Kanzus Sa'adah, which is the book written by Sheikh Muhammad Al-Banjari Nafis, contains the terms of mysticism. This book has not been printed yet in the form of manuscripts and the next is Ad-Durrun Nafis, which is the book that contains the oneness action, the name, the nature, and substance of Allah.

Hawash (1980) described in (Nasir et al., 2017), that Sheikh Muhammad Nafis Al-Banjari had spent a lot of time by studying the books of Sufism and studied the teachers of Sufism. Among other Sufi teachers, among others, Sheikh Abdullah bin Hijazi al-Sharqawi (1150- 1227H / 1737-1812M), Sheikh Siddiq bin 'Umar Khan, Sheikh Muhammad bin' Abd al-Karim al-Madani Saman, Sheikh 'Abd al-Rahman bin 'Abd al-'Aziz al-Maghribi and Sheikh Muhammad bin Ahmad al-Jauhari. In addition, there are also other teachers who become a teacher to Nafis al-Banjari, namely Sheikh Yusuf al-Aruzi al-Misri and Abu Dharrah Sheikh Yusuf al-Misri. After completing his study in mysticism with various congregations mysticism and control of mysticism,

Sheikh Muhammad Nafis Al-Banjari was a follower of the school of Syafie, leaning Ahli Sunnah wal Jamaah to follow Imam Abu Hassan al-Ash'ari and Tariqa by sharing congregation venerated as Qadiriyya (which rests on Sheikh 'Abd al-Qadir al-Jilani), Shatariyyah (Sheikh Abdullah al-Shatari), Naqshbandiyya follow the flow Baha'uddan al-Naqshabandi, al-Khalwatiyyah or also known as Anfasiyyah or newer and Samaniyyah flow brought by Sheikh Muhammad bin Abdul Saman Karim al-Madani. He can be seen in the words: In the land of Banjar place spread the teachings of Islam, Makkah where diaminya. Syafei going to his school, which is the science of jurisprudence. Ash'ari i'tiqadnya namely Usuluddin. Junaid that follow are in mysticism. Qadiriyya congregation, Shatariyyah clothes. Naqshbandiyya deeds. Sheikh Muhammad Ibn Nafis Albanjari Idris died around 1812 AD and was buried in the Yellow Mahar, Binturu village, now part of the District Kelua village, Tabalong, about 125 kilometers from Banjarmasin. A Muslim graveyard complex with an area of approximately 6 berongan, and now the tomb has become one of the attractions of religious in Tabalong, South Kalimantan, which always be visited by society and even Ulama-Ulama in South Kalimantan since the first long before Indonesia Merdeka.

2. The values of the biography of Sheikh Muhammad al-Nafis Banjari In the Spread of Islam as a Learning Resource on Social Studies

There are 18 values in an Education Development Culture and National Character initiated by the Ministry of Education and Culture of the Republic of Indonesia, of the 18 values of the few that can be traced in the biography of Sheikh Muhammad Nafis Al-Banjar value hard work, the value of love of homeland and religious value.

- 1) Hard Work Values, according to Amrullah (2015) the value of hard work is a form of work with the definition of serious or can be calculated not easily discouraged and give up in a state Any order to change a life situation into a better life than the life than ever before. Islam has taught religious communities to continue to work hard in life melakaun. The spirit and the struggle of Sheikh Muhammad Al-Nafis Banjari in spreading Islam so that the community members are many who recognize his persistence in spreading Islam.
- 2) Values Love His Homeland, after studying at Holy City of Mecca Al Mukkaramah and the Holy City of Al-Madinah Al-Munawwarah and he returned to the country. Armed with the breadth and height of the knowledge obtained from the Holy City Mecca and Medina as well as persistence in preaching he was preaching to various areas of the archipelago, especially inland or corners to urge people Oneness of Allah, that patriotism from him returned to his homeland to spread Islam to the corners of the Sultanate of Banjar, until the very end, he, his love will progress the science of religion in the Sultanate of Banjar led him back after a long study in the Holy Land.
- 3) Religious Values, religious value is an attitude and obedient behavior that implement the teachings of their religion, the practice of religion tolerant of others, and live in harmony with other faiths. Religious a strong stance in the embrace and implement the religious teachings as well as a reflection of himself on his obedience to the teachings of their religion so that each perform above activities are always related to religion, it

can be seen from how his religious observance by Sheikh Muhammad Nafis Al-Banjari, and also how love will divinity to learn to Mecca and Medina, as it also wrote several works on religious knowledge as the book *Kanzus Sa'adah* and book *Ad-Durrun Nafis*, while also spreading Islam to the corner Banjar Sultanate or the interior of Borneo.

Table 1. Matrix Value biography Sheikh Muhammad Al-Nafis Banjari as a Learning Resource on Social Studies

No.	Character Values	Biography of Sheikh Muhammad Al-Nafis Banjari	Core Competencies	Basic competencies	Depth School / Class	Learning Resources of Social Studies
1	Hard Work Values	- The young man went to Mecca to study religion or learn the basic principles of Islam -berdakwah spread Islam to the corners. -Make Book of Ad-Durun Nafis	Appreciate the honest behavior, responsibility, self-confident, caring, interact effectively with the social environment	Imitate form of behavior which is honest, responsible care	Junior High School Class VII	The value of hard work Nafis Sheikh Muhammad Al-Banjari can be seen from the way he spread Islam to some areas to remote villages to encourage people to learn the science of religion. Hard-working attitude, he can be used as an example to motivate yourself that to obtain a successful person must have the properties of hard work
2	Values Love Motherland	When he returned from Mecca to get knowledge about Islam, he returned to his homeland.	Respect and appreciate the honest behavior, discipline, responsibility, caring (tolerance, mutual assistance), mannered,	1. Shows good behavior and to be responsible 2. Shows the behavior of love for the homeland	Junior High School Class VIII	Values seen from the attitude of love for the homeland of Sheikh Muhammad Al-Nafis Banjari seen from him after getting knowledge of Islam in Mecca, he returned to his homeland to spread the knowledge of Islam

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3	Religious Values	Maulana earned al-Allama al-fahhamah tariq ila al-Murshid al-Salamah al-Sheikh Muhammad Al-Nafis Banjari and disseminate knowledge of the religion by preaching	Living religious teachings	Appreciating the religious teachings consider economic institutions	Elementary School Class V	he as a Sufi always avoid the titles of honor which are the pride of worldly, because it can cause high arrogant or self
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Source: (Tim Friend, 2010: 24. The Ministry of Education and Culture of the Republic of Indonesia, 2013. Informant: Abdul 45 years old, 43 years old Husin Mahmud 45 years old, September 10, 2017.)

CONCLUSION

Sheikh Muhammad Nafis Al-Banjari was a religious leader the largest in South Kalimantan, he is also a descendant of the Sultanate of Banjar. After getting the basic education of religion in Martapura, Sheikh Muhammad Al-Nafis Banjari Sultan Banjar sent to study to Mecca. After returning from Mecca, he did not immediately go back to the South Kalimantan, but rather settle and preach in Bima, West Nusa Tenggara, and various other corners. Sheikh Muhammad Nafis Al-Banjari lived at the same time as Sheikh Muhammad Arsyad Al-Banjari so after returning to South Kalimantan, he chose the Kelua region, Tabalong as propaganda territories to his death and buried in the village Binturu, District Kelua, Tabalong. Search the values of the biography of Sheikh Mohamed Nafis Al-Banjari, like the value of hard work in which he never tired to make changes both in his personal or society in terms of a living person and also the spread of Islam into the hinterlands as it also does not tired to study the religion to the city of Mecca and Medina, the subsequent value of love of country is returning to Indonesia after studying in Kota Mecca and Medina to spread the teachings of Islam. Recently a religious value Sheikh Muhammad Nafis Al-Banjari is to spread the teachings of Islam to the community, while also channeling his religious teachings into a bouquet in the form of books. Three grades of the biography of Sheikh Muhammad Nafis Al-Banjari may be used in social

studies as a learning resource level V at Elementary School (SD) and Junior High School Level (SMP) classes VII and VIII.

SUGGESTION

Further research, in order to resume research on Sheikh Muhammad Al-Nafis Banjari on other aspects of that research, will be more comprehensive. Master of Social Science especially at education as Social Studies in order to make the value of the biography of Sheikh Muhammad Nafis Al-Banjari as an alternative source of learning of Social Sciences at the level of primary schools and junior high schools so that learning resources are varied and contextual to the surrounding environment of learners, not only in textbooks, The public, as information that makes Sheik Muhammad Al-Nafis Banjari as role models in the running life, Lambung Mangkurat University, as a reference writing scientific papers for the academic community.

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