**THE CONTRIBUTION OF BANJAR ULAMA TO ISLAMIC EDUCTION IN SAMARINDA CITY**

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**Abstract:**

The purpose of this article is to determine the contribution of Banjar Ulama to Islamic Education in Samarinda City. This research is a qualitative with a historical-phenomenological approach. The data sources were from Banjar figures, Paguyuban Banjar, and Banjar Ulama. Data mining methods are in-depth interviews and documentation. Analysis of data using qualitative analysis, namely data reduction, presentation and drawing conclusions. The results showed that Banjar ulama contributed to the development of Islamic education in Samarinda City. The forms of contribution are 1) establishing various types of mejelis taklim in various cities of Samarinda; 2) functioning of the mosque as a community education center (congregation); 3) establishing formal education in the form of madrasah and Islamic universities; 4) founding the first Islamic boarding school in Samarinda; 5) writing books as a reference in providing material in *Majelis Ta’lim* and the general public. With the results of this research, it is evident that the Banjar ulama contributed in real terms to the development of education in Samarinda City.

**Abstract:**

Tujuan penulisan artikel ini adalah untuk mengetahui kontribusi ulama Banjar dalam Pendidikan Islam di Kota Samarinda. Jenis penelitian ini adalah penelitian kualitatif dengan pendekatan *historis-fenomenologis*. Sumber data digali dari para tokoh Banjar, Paguyuban Banjar, dan ulama keturanan Banjar. Metode penggalian data yaitu wawancara mendalam dan dokumentasi. Analisis data menggunakan analisis kualitatif yaitu reduksi data, penyajian dan penarikan kesmpulan. Hasil penelitian menunjukkan bahwa ulama Banjar berkontribusi pada pengembangan pendidikan Islam di Kota Samarinda. Bentuk kontribusinya yaitu 1) mendirikan berbagai jenis mejelis taklim diberbagai kota Samarinda; 2) memfungsikan masjid sebagai pusat pendidikan masyarakat (jamaah); 3) mendirikan Pendidikan formal berupa madrasah dan perguruan tinggi Islam; 4) Mendirikan pesantren pertama di Samarinda; 5) menulis kitab sebagai referensi dalam memberikan materi dalam *Majelis Ta’lim*maupun masyarakat umum. Dengan hasi penelitian tersebut membuktikan bahwa ulama Banjar berkontribusi secara riil pada pengembangan Pendidikan di Kota Samarinda.

**Keywords*:***

Contribution***,*** Banjar UlamaandIslamic Education

**INTRODUCTION**

The ulama are the heirs of the prophet. The position of the ulama in the theological perspective has very strong legitimacy, having a very high degree in the Qur’an (Arnawati, 2017). Ulama play a very important role in life, even being one of the reform agents who are, socially constructed, often involved in the reform agenda (Amit Bein, 2012). Ulama also have a role and contribution in urban society (Abidin, 2018). Therefore, their existence has a very strategic role in socio-religious life.

The study of Ulama is very dynamic, namely following the dynamics of life, because Ulama exist and contribute to all lines of life. Therefore, the study of Ulama varies. The first is related to Islamic law such as research conducted by Basyari Fathurrahman (Basyari, 2018), second, the study of Ulama related to hadith(Alamsyah et al., 2020; Nur, 2013), third, related to Qur’an and its interpretation as practiced by Syahrir Jafaraa (Djafaara, 2020), fourth, their relations with politics as practiced by Leni Winarni (Winarni, 2014). Not only scientific issues, but their studies have developed into Islamic issues in general (A’la et al., 2018), and even to the study of ulama involvement in the arts (Akmaliah, 2014).

The study of "Banjar Ulama" is not new. There are quite a number of articles that examine the “Banjar Ulama” with several variations. First, a study conducted by Mujiburrahman about charismatic Ulama in the contemporary era who have a central role, namely Guru Bakiet, Guru Danau and Guru Zuhdi. The three of them have extraordinary magnets, so that they can attract the sympathy of the congregation even though they have different educational and social backgrounds (Mujiburrahman & Abidin, 2012). Second, the study conducted by Iderus on the tradition of writing hadiths from the Banjar ulama (Iderus, 2016), and the history of hadith studies (Hanafi, 2017). Third, the role of “Banjar Ulama” in community assistance and development (Makmur, 2012). Fourth, regarding marriage and the problem of polygamy (Helim, 2017), fifth, the problem of the relation between the jurisprudence book and the environmental issues (Sukarni, 2015). Those four variations at least prove that Banjar Ulama have a significant contribution to life.

In the field of education, Banjar Ulama also play a strategic role. Based on Yusliani Nur's study that in order to balance the swift flow of Dutch education, Kasyful Anwar as a Banjar Ulama collaborated with a merchant named Setta to establish pesantren Darussalam Martapura (Y. Noor & Sayyidati, 2018). Next, Zaenap Hartati, examined Abraham's role in the fields of *da’wah* and education. In his study, Zaenap Hartati described that Abraham had a very central role in *da’wah* and education. As a scholar of South Kalimantan, he expanded his preaching wings and founded Islamic educational institutions (*pesantren*) in Central Kalimantan. Not only in his *da’wah* and education activities, but also Ibrahim as a writer, especially in a writing related to learning material in Islamic boarding schools, in a book called "Hidayatul Insan fi Ta'limiddin Tauhid" (Hartati, 2012). The study suggests that Banjar Ulama not only play a role and contribute in their region, but also contribute in other areas, even to foreign countries.

Researchers have never conducted studies on the contribution of Banjar Ulama in Samarinda, especially in the field of education. As far as the author's search, the author only finds studies of the Banjar descent Ulama. For example, a study conducted by Siti Julaihah focused on the role of Banjar Ulama in the field of *da’wah* (Julaiha, 2016).

In the previous study, the contribution of Banjar ulama to education was only limited to local studies and had not touched many other areas and regions. Although the scientific reputation of Banjar Ulama in academic studies is not in doubt with its icon Muhammad Arsyad al-Banjari. Moreover, the next generation in the field of *da’wah*, especially *Majelis Ta’lim*, has the influence across provinces and even to several countries. So naturally, the reputation of Banjar Ulama is better known in the field of *da’wah* through *Majelis Ta’lim* as practiced by Guru Zaini Ghani or better known as Guru Sekumpul.

As the heirs of the Prophet, Ulama carry out a very heavy and principled task, responsibility and mandate (Akmal, 2018). The duties of Ulama as explained by Abdullah Satar are to convey Islamic teachings (*tabligh*), to explain Islamic teachings, to decide cases based on Qur’an verses, and to provide examples (*uswah hasanah*) (Sattar, 2014). Based on this task, the life of the ulama should cover all aspects of life. Herein lies the strategic position of writing articles in the development of Islamic education, especially in Samarinda City.

RESEARCH METHOD

This research is a qualitative description with a historical-phenomenological approach. The focus of this research is the contribution of Banjar Ulama who migrated to Samarinda between 1800-1930, namely Tayyib Babussalam, Abdul Khalid, Abdullah Marisi, Abul Hasan Ja'far Sabran and Asli Husaini. The source of the data is collected from the figures (*tetuha*) of Banjar, the Banjar Bubuhan Association management and Ulama of Banjar descent. Data collection techniques used are interviews (in-depth interviews), and documentation. Data analysis used is qualitative analysis, namely reduction, presentation and drawing conclusions. Testing the validity of data is by using triangulation and Focus Group Discussion (FGD).

RESULTS AND DISCUSSION

Before discussing the contribution of the Banjar Ulama, first we need to discuss briefly the Islamization of the Kutai Kartanegara kingdom. The development of Islam in Samarinda City cannot be separated from the Islamization process of the Kutai Kartanegara Kingdom. The Islamization of the Kutai Kartanegara Kingdom began around 1607 AD, based on Samsir's research that the Islamization of the Kutai Kartanegra Kingdom occurred in 1607 AD, under the work of Ulama from Sumatra, namely Datuk Ri Bandang and Pangeran Tunggang Parangan (Samsir, 2019). Even politically, Pangeran Tunggang Parangan became the king's advisor in formulating policies related to religion (Khaerani, n.d.). In addition, the existence of Islam in the kingdom of Kutai Kartanegara had a very positive influence on the development of Islam in the kingdom and society, to culture, customs and architecture (Gusmawati, 2015).

Islam became the official religion of the Kutai Kartanegara Kingdom during the reign of Aji Raja Mahkota Mulia. This Islamization has an important meaning and has a very broad impact on the development of Islam in the territory of Kutai Kartanegara's work, including Samarinda City. This cannot be separated from the role of the king who contributed to the spread of Islam, including in Samarinda City (M. F. Noor, 2016).

The birth and development of Samarinda City cannot be separated from the contribution of La Mohan Daeng Mangkona, a noble from the Wajo kingdom who asked for protection from Raja Kutai (Pangeran Adi Pati Mojo Kesuma). In 1668 AD, La Mohan Daeng Mangkona and his troops begged the king to stay in the kingdom because they were being chased by Dutch troops. With his great heart, the king allowed them to stay with requirement that La Mohan Daeng Mangkona and his troops to fight against the Solok Philippines pirates who often disturbed the estuary area of ​​the Mahakam River. This requirement was fulfilled and finally the king gave the land in Samarinda Seberang to be managed autonomously (As’ ad, 2016). At that time, the spread of Islam was limited to the royal court.

The second generation of the spread of Islam in Samarinda was carried out by Sayyid Abdurrahman As-Segaf (ulama and merchant from Pontianak). With the kindness of the king of Kutai (Aji Muhammad Sultan Sulaiman) Sayyid Abdurrahman Assegaf was allowed to develop *da’wah* in the Samarinda Seberang area which became the autonomous region of La Mohang Daeng Mangkona. Subsequently Sayyid Abdurrahman was appointed the Head of Customs and Religion with the title Pangeran Bendahara (Ridwan Tasa dkk, 2010). One of the Prince Bendahara's contributions was to establish the Shirathal Mustaqiem Mosque in 1881 AD which is the oldest mosque in Samarinda.

The third generation of the spread of Islam in Samarinda was carried out by Banjar Ulama from Banjarmasin, South Kalimantan between 1800-1930 AD. Among these Ulama, namely Tayyib Babussalam, Abdul Khalid, Abdullah Marisie, Ja'far Sabran. These Banjar Ulama have contributed greatly to the spread of Islam and education in Samarinda City.

Observing the source of the spread of Islamic teachings in Samarinda, there are three currents, namely the Makassar-Sulawesi current, the Pontianak (West Kalimantan) current and the South Kalimantan, Banjarmasin current. Recently, the Banjarmasin flow has more colour in its religious and Islamic education styles compared to the two previous styles. This is because geographically Samarinda-East Kalimantan is directly adjacent to South Kalimantan. So that many Banjarmasin residents who moved to Samarinda with the motive of economic development and preaching by identifying themselves with the Banjar Ulama. In addition, the preaching of Banjar Ulama is more concentrated on the community.

Based on literature searches and supported by interviews that Toyib Babussalam was the first generation of ulama who moved to Samarinda, namely in 1880 AD. Of course, because he was a newcomer, he did not have a place to live, so he decided to live in the mosque near the Mahakam river together with other people from Banjar. As a scholar, his charisma began to appear in the eyes of the community, especially the Banjar people who moved to Samarinda, so that Tayyib Babussalam was appointed as a leader (*tetuha*) of the Banjar tribe.

In the eyes of the Dutch, Tayyib Babussalam received his own sympathy. In 1915 the Dutch government appointed Toyib Babussalam to be the first ruler in Samarinda. In addition, he was also appointed as the Landrad leader of the Islamic Religion. Because of his reputation, Tayyib Babussalam was given the title Tumenggung Mas Pengulu.

As a religious elite, Tayyib Babussalam began to move the community through socio-religious activities such as *Majelis Ta’lim*. The activities of *Majelis Ta’lim* are not limited to mosques, but also door-to-door rotation. Through an alternative educational institution in the form of a council, Tayyib Babussalam educates the public. On the other hand, the *Majelis Ta’lim* which was established by Tayyib Babussalam was able to strengthen harmony, especially the Banjar tribe, as a place of change. This is in line with what Amatul Jadidah conveyed that the function of *Majelis Ta’lim* is as a center of harmony, change, communication and information, cadre, and social control (Jadidah, 2016).

In order to strengthen the community development program, Tayyib Babussalam took the initiative to build a mosque together with several other figures. Finally, in 1919 AD, Tayyib founded the Jami' Mosque of Samarinda, located near the Mahakam River. The river bank was chosen, because the river at that time was the main route of transportation. The location was also chosen near the "Morning Market" (Pasar Pagi) with the consideration that traders and buyers could make the mosque prosperous. In its further development, the mosque became the Darussalam Great Mosque which had a very important role, not only as a center of worship but also a fairly broad role, namely as a center for education, preaching and health. This is according to Fathurrahman's research results that the function of mosques is very broad, namely as a center for education, preaching, community empowerment and the preservation of Islamic culture (Fathurrahman, 2015). Furthermore, Alean al-Krenawi elaborated that the function of mosques starts from the center of worship to the resolution of social conflicts, family and even political issues (Al-Krenawi, 2016).

Looking at the data above, Tayyib Babussalam is the opening of the Banjar Ulama who has a real contribution to Islamic education, namely establishing a non-formal alternative Islamic education in the form of *Majelis Ta’lim* as a center for education, preaching and preserving Islamic culture. Although at that time still under colonial pressure, this did not dampen Tayyib Babussalam's enthusiasm in educating the public.

The next generation of Banjar Ulama who contributed to Samarinda City is Abdul Khalid. There are no adequate sources about the biography of Abdul Khalid, and it is very limited. Based on documents held by the Great Mosque that Abdul Khalid moved to Samarinda in 1885 AD, as other Ulama, Abdul Khalid's activities follows in the footsteps of Tayyib Babussalam, namely becoming the imam of the mosque, and was active in filling recitations both at the Mosque, mushalla and houses, including his own house. This is a common symptom in several regions including Sumatra that Islamic education activities in the early 19th century were still centered on Mosques, mushalla, langgar and houses (Rozali, 2017).

When Tayyib Babussalam returned to work as a cleric, Abdul Khalid took over as Landrad Chairman of the Islamic Religion who was appointed by the Dutch Government in 1924. Thus, Abdul Khalid was known as the cleric II. On the other hand, Abdul Khalid's attitude of *istiqamah*, sincerity and high responsibility in educating the public is one of the contributions that cannot be ignored. So that learning activities can be carried out properly. This is in line with Ulama of national caliber who also have a contribution both in educational activities and attitudes that should be emulated in the next generation, as exemplified by Kholil Bangkalan (Awaluddin, 2020). Based on Hasnida's research results, there were three systems in the education system during the Dutch colonial period, namely the transitional system from Hindu-Islam with the palace and ascetic systems, the surau education system, and the pesantren education system (Hasnida, 2017). In this context, the development of Islamic education in Samarinda just begins the second system, which is still relying on mosques and surau.

The next Banjar Ulama who contributed to education in Samarinda was Abul Hasan. He was born in 1858 AD in the Durian River, Amuntai South Kalimantan. In his youth, Abul Hasan actively participated in non-formal education activities because at that time there was no formal institution. After completing the haj pilgrimage at the age of 23, he moved and settled in the Muara Kedang or Bongan Kutai area. However, in 1920, Abul Hasan moved to Samarinda and settled in Gang Haji.

In a short time Abul Hasan was appointed as Abdul Khalid's closest assistant. Thanks to his diligence in helping Abdul Khalid, leading him to become the leader and *khadim* at the Landrad of Islamic Religion in Samarinda (e.i. Penghulu III) in 1926 AD. In the same year, assisted by Abdullah Marisie, Abul Hasan founded Madrasah Ahlussunnah School which received a warm welcome from the Samarinda community.

In 1930, Abul Hasan and his family left for Mecca to perform the pilgrimage as well as study with Sheikh Sayed Gusti and other teachers. Before leaving for Mecca, he ordered Abdullah Marisie to replace his position as Landrad of Islam and the government approved the proposal. He died in Mecca in 1943, after going to Samarinda, because of a fire accident in 1931.

If the data is analyzed carefully, Abul Hasan's contribution to Islamic education has its own characteristics that are different from previous Banjar Ulama. Abul Hasan began to touch formal educational institutions, namely pioneering the establishment of the Madrasah Ahlussunah School. In the early 1900s, the existence of formal education was still rare, especially Islamic educational institutions. Madrasas began to exist politically in Indonesia thanks to the struggle of the Ministry of Religion which was founded on January 3, 1946 (Drajat et al., 2018). In further developments, historically the birth of madrasah is a sign of the emergence of the modern Islamic education system (Solihin, 2018).

The next development of Islamic scholars from Banjar was continued by Abdullah Marisie. Based on the results of interviews and supported by various sources, Abdullah Marisie moved to Samarinda in 1918. Like other Banjar Ulama, Abdullah Marisie also educates the public through *Majelis Ta’lim* in mosques, houses and mushalla. On the other hand, Abdullah Marisie also had a strategic position, namely as the imam of the mosque and the cleric IV until 1959 AD. As the imam of the mosque, Abdullah Marisie had a strategic role in education and *da’wah*, especially in improving awareness of the people in religion. This is in accordance with the research results of Moh. Arisal stated that mosque imams have a very high influence in increasing awareness of religious activities (Arisal, 2020). As the imam of the mosque, Abdullah Marisie manages the mosque with effective and efficient management which refers to the principles of modern management. In the field of education, Abdullah Marisie's contributions were quite a lot, such as establishing the first al-Islamiyah al-Syafiiyah Madrasa in Samarinda (1946), establishing the Religious Teacher Education (PGA, in 1958), and the IAIN Preparatory School in Samarinda (1963). His contribution in the field of education is not limited to pioneering, but also as educator according to his scientific fields, namely theology, morals, and Sufism.

In politics and government, Abdullah Marisie was a member of the DPR when the Kutai government was first formed. In the socio-religious field, Abdullah Marisie made a significant contribution, namely establishing the Nahdlatul Ulama organization together with his colleague, Abdul Hamid Kadir.

Seeing Abdullah Marisie's progress in the field of education proves that Abdullah Marisie is a scholar who has high concern for Islamic education. The educational institution initiated by Abdullah Marisie has an important meaning in the development of Islamic education in Samarinda, including IAIN Samarinda. Abdullah Marisie's contribution experienced a development, namely reaching to formal education. Looked closely, Abdullah Marisie is a scholar who has various roles, namely as a scholar-intellectual, educator, activist, and also a politician. In the discourse of Muslim intellectuals in Indonesia, Abdullah Marisie is part of the foremost group in socio-politics with a background in Islamic boarding school education (Niam, 2010).

After Abdullah Marisie died, the Banjar ulama struggle was then continued by Dja'far Sabran. Dja'far Sabran was born in 1920 in Paliwara Amuntai, South Kalimantan. Dja'far Sabran's education was initially pursued at Madrasah Rasyidiyah South Kalimantan starting from Ibtidaiyah, Tsanawiyah and Aliyah between 1931-1939. Dja'far Sabran studied with some of the great Ulama of South Kalimantan, including learning Sufism from Tuan Guru Khalid at Tangga Ulin Amuntai, Language knowledge (Arabic) was obtained from Abdur Rasyid in Pekapuran Amuntai. To finalize the knowledge of Arabic, Dja'far Sabran studied with Guru Zuhri at Tangga Ulin Amuntai. His jurisprudence was studied with two teachers, namely Arsyad at Tangga Ulin and Dakhlan in Long Bangkai Amuntai, while the science of Theology was taught at Tangga Ulin Amuntai. Less satisfied studying in his homeland, Dja'far Sabran continued his studies at Gontor Ponorogo (1939-1942) (Noorthaibah, 2010). Although Dja'far Sabran was educated at Pesantren Gontor, his field of study, after graduation, was Sufism. This proves that education in his hometown has more influenced his attitude and personality, especially in his scientific development.

Then in 1952 Dja'far Sabran moved to Samarinda. His motive for moving was due to preaching and economic development. Initially, Dja'far Sabran's activities were no different from those of his predecessor Banjar ulama, namely that they were active in *Majelis Ta’lim*in various places, namely in mosques, langgar, houses. For example, the regular Saturday and Sunday Majelis Taklim at Karang Mumus at Abdul Ghani's house, a routine teachingl at the At-Taqwa mosque, the Raya Darussalam mosque and the Baiturrahim mosque in Sungai Pinang Samarinda.

In the field of education, Dja'far Sabran pioneered the establishment of the Islamic Normal Madrasa with Hamri Haz in 1961. Then in 1968 he founded Madrasah Takhassus Diniyah. The establishment of Takhassus aims to educate Islamic teachers to have adequate competence.

Dja'far Sabran was a prolific person who wrote books. Among his works are Tarjamah Maulid Diba, 99 Gems of Hadith, Syair Isra 'Mi'raj, Syairs of the Prophet Yusuf-Zulaiha, Tahlil and Talqin, Overview of the characteristics of 20 Chair verses (Ayat Kursi), Treatise of Prayer I and II, Tarjamah Burdah, Risalah Tauhid, Salawat Kamilah and Prayer Arasy and others. Especially in the field of Sufism, Dja'far Sabran wrote the book Miftahul Ma'rifah, Sabilul Ma'rifah and Ainul Ma'rifat (Noorthaibah, 2010).

Dja'far Sabran has its own specifications in contributing to education in Samarinda. His contributions were through speech, activity, and writing. This writing skill is what distinguishes Dja'far Sabran's contribution from other Banjar Ulama. With his work, it shows that Dja'far Sabran as an educator in Samarinda has a high intellectual level. His contribution was not limited to establishing a madrasa but with him as a prolific writer. The contribution given can be aligned with Ahmad Hasan from Bangil who contributed to education through his activities and writing (Hizbullah, 2014).

The next Banjar Ulama who contributed to Samarinda was Asli Husaini. Asli Husain moved to Samarinda with the intention of developing Islam. He received information from his colleagues that in Samarinda there was a shortage of Human Resources, especially religious teachers. Armed with this information, Asli Husaini left for Samarinda. His activities in Samarinda were not much different from other Banjar ulama, namely educating the community through religious assemblies (Majelis Taklim) in mosques, Langgar and homes. In the field of education, Asli Husaini founded pesantren Darul Ihsan in 1978 and was inaugurated by the Governor of East Kalimantan, Abdul Wahab Syahrani, in 1979. The pesantren that was founded by Asli Husaini was the first Islamic boarding school in Samarinda and has an important meaning in educating the nation's children, especially in Samarinda. Over time, even though pesantren were founded on community initiatives, they were able to maintain their independence even though many educational institutions of Dutch heritage were nationalized (Florian Pohl, 2012).

Based on the description above, the contribution of Banjar Ulama in the field of education is very diverse. This is in accordance with the educational background and social conditions of the community. The following is the contribution of the Banjar Ulama in tabular form.

Table I

Contribution of the Banjar Ulama in the Education Sector

|  |  |  |
| --- | --- | --- |
| NO | NAME | CONTRIBUTION |
| 1 | Tayyib Babussalam | 1. Establishing majelis taklim 2. Building Jami’ Mosque 3. Imam of th Mosque 4. Teachers in various majelis taklim 5. The First Cleric (Penghulu I)   6. Landrat Chairman of the Islamic Religion |
| 2 | Abdul Khalid | 1. Develipong majelis taklim 2. Imam of the Masjid 3. The Second Cleric (Penghulu II)   4. Teachers in several majelis taklim |
| 3 | Abul Hasan | 1. Established Madrasah Ahlussunah School 2. Imam of Jami’ Mosque 3. Founding Mejelis taklim 4. The Third Cleric (Penghulu III) |
| 4 | Abdullah Marisie | 1. Founded the First Madrasah Syafiiyah 2. Established ‘PGA’ in Samarinda 3. Established IAIN preparatory school 4. Grand Imam of Jami’ Mosque 5. Managing the Mosque assemblies in modern way 6. Established Nahdlatul Ulama 7. The Fourth Cleric (Penghulu IV) |
| 5 | Dja’far Sabran | 1. Founded a Normal Islamic Madrasa 2. Write books 3. Teacher in various masjelis taklim |
| 6 | Asli Husain | 1. Founded the first pesantren in Samarinda 2. Teacher in various majelis taklim |

The table above reflects that the existence of Banjar ulama has a very real contribution in Samarinda. On the other hand, the existence of Banjar ulama is influential in religious patterns and traditions in Samarinda. This is because most of the ulama in Samarinda have a very strong network with the ulama of Banjarmasin in South Kalimantan, especially the scientific and geographical networks (Khojir, 2016).

CONCLUSION

Based on the results of the research and data analysis above, it can be concluded that the Banjar Ulama who live in Samarinda have a very real contribution to the field of Islamic education. These contributions are in the form of: First, establishing non-formal education in the form of *Majelis Ta’lim* in various areas of Samarinda. Second, functioning the mosque as a community education center (congregation). Third, establishing formal education, namely madrasas. Fourth, establishing an Islamic Higher Education Preparatory School. Fifth, establishing the first Islamic boarding school in Samarinda. In addition, Banjar ulama also contribute in the field of socio-religious organization and government. In the socio-religious organization established Nahdlatul Ulama and in the government sector became the leader who took care of matters of religious life. These contributions have had a positive impact on the development of Islamic education in Samarinda. Noting the above conclusions, the authors suggest that further research should be carried out, namely the "Contribution of Ulama from Banjar Descent" in education, which is the second generation of Banjar people, in the development of Islamic education in Samarinda.

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