



**THE INTEGRATION OF RELIGIOUS VALUES OF SHAYKH MUHAMMAD ARSYAD
AL-BANJARI IN SOCIAL STUDIES LEARNING FOR GRADE VII STUDENTS OF
SMP NEGERI 5 BANJARMASIN**

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Abstract : This paper is an attempt to express and describe the religious value of Shaykh Muhammad Arsyad Al-Banjari reflected in his biography for the benefit of social studies learning for Grade VII students of SMP Negeri 5 Banjarmasin. The religious values referred to include attitudes: humble, disciplined, caring, wise, polite, responsible, hard work, respect for others, and respect for each other. Data collected from literature studies (documents), observations and interviews. The results obtained that religious value is a personal attitude that belonged to Shaykh Muhammad Arsyad Al-Banjari as a prominent cleric, a historical figure from South Kalimantan. The religious value can be a role model for students. This can be realized if the religious values are integrated into social studies learning. It is expected that there will be students with good and strong personalities who are able to face the progress of the global era. These students are the future generation of the religious person who will become part of their society.

Keywords : integration, religiosity, social studies learning

I. INTRODUCTION

Extraordinary changes in human life have occurred at this time due to the rapid development of science and technology. This raises awareness in the education community to revitalize the performance of teachers in order to prepare students to be able to respond to the progress of science and technology, especially capable in counteracting the negative effects. Students are the future Indonesian people living in a global era. Not only must they are able to optimize intelligence, master science and technology, skilled, but also have good attitudes and strong characters if they don't want to be blown away by the progress of the times. Said attitudes and characters are none other than discipline, honesty, hard work, and humility that are expected to be able to respond to the positive and negative sides of the rapid advancement of science and technology.

In the present situation, the Social Sciences (IPS) subject teachers play a strategic role in determining students who will become part of the community in quality. Students, who will be strong personality individuals, embrace the values of positive character both as citizens of the



world and primarily as Indonesian citizens. The current teachers are professionals, who are required to have performance according to their competence. As a matter of fact, what the government hopes is still not fully fulfilled by the teacher. One of them is that there are still many social studies teachers who have not integrated their learning into local elements. Whereas the 2013 Curriculum for SMP / MTs opened up space for the inclusion of local elements into the social studies learning in particular.

This fact was encountered or happened at SMP Negeri 5 Banjarmasin. In this case the social studies teacher acknowledged that fact. The reason is because of the scarcity or difficulty of obtaining information on various things that are local that can be inserted into social studies learning in particular. Therefore, it is not surprising that in the Lesson Plan (LP) made by the teachers, there is no local element reflected at all. In this context, this study tries to reveal how social studies subject teachers can integrate local elements into their learning. The local element meant here is how positive values are reflected in the biography of Shaykh Muhammad Arsyad Al-Banjari (hereinafter referred to as Arsyad). Arsyad's figure is a prominent scholar from Martapura, South Kalimantan. Although internationally reputed, Arsyad is a historical figure from the region. Teachers and students should be able to take many lessons from this character.

Thus, in fact many teachers who have not designed and implemented integrated learning programs are well organized, and continuously refresh, expand and deepen knowledge of local elements. Teachers apparently lack understanding about the nature of social studies learning in accordance with the demands of the 2013 Curriculum for SMP / MTs.

In essence, integrated social studies learning in junior high school aims to "make social studies subjects more meaningful to students so that the organization of learning materials are based the environment, characteristics, and needs of students (Sapriya, 2009). According to Winataputra (2007: 12) the main purpose of social studies is to develop students to become citizens who have sufficient knowledge, values, attitudes, and skills to participate in democratic life. The contents of the lesson were explored and selected from history, and the social sciences, and in many ways from the humanities and sciences.

In the 2013 Social Studies Curriculum for SMP / MTs, it is explained that this is a subject that examines social issues with elements of its study in the context of events, facts, concepts, and generalizations. The theme under study is the phenomena that occurs in the community both in the past, present, and trends in the future. At the junior high school level, social studies subjects include Geography, History, Sociology and Economics. Through social studies subjects, students are expected to be democratic and responsible Indonesian citizens, and peaceful citizens of the world. (Supardan, 2015: 17).

Social studies learning is expected to be able to deliver and develop students' competencies towards community life well and functionally, have social sensitivity and are able to participate in overcoming social problems according to their age. (Maryani, 2011: 2) Through social studies learning students are expected to gain experience, knowledge and insight into science, develop and practice various skills and attitudes of social responsibility. (Maryani, 2011: 9)



The aims of social studies are for students to have the ability to: a) recognize concepts related to people's lives and their environment; b) has the basic ability to think logically and critically, curiosity, inquiry, problem solving, and skills in social life; c) have a commitment and awareness of social and humanitarian values; and d) have the ability to communicate, cooperate and compete in a pluralistic society, at the local, national and global level. (Maryani : 12)

In the Competency Based Curriculum, the Social Sciences subject is to develop the knowledge, values, attitudes, and social skills and nationalities of students so that they can be reflected in the lives of the people of the nation and state of Indonesia. (Maryani, 2011: 12).

The value referred here is a set of beliefs or principles of behavior that have been personal in a particular person or group of people that is revealed when thinking or acting (Sapriya, 2009: 53). Values are distinguished as substantive and procedural values. Substantive value is a belief that has been held by a person and generally learning outcomes, not just to impart or convey information. Procedural values are the values that result from training or are taught such as the values of independence, tolerance, honesty, respect for the truth, respect for the opinions of others. (Sapriya, 2009: 54-55). Learning that links value education explicitly or implicitly should already be in the steps or learning process and not part of its own content. (Sapriya, 2009: 56).

Statements from experts as described above show the importance of environmental values and factors (local elements) to be an integral part of social studies learning. Therefore, enriching the insight of teachers and students by including Arsyad's biography which contains positive values in this context becomes "obligatory". Positive values derived from local historical figures implicitly and explicitly must be an integral part of social studies learning. Expectantly, students could implement it into their daily lives. Specifically this study aims to introduce religious values that exist in Arsyad to class VII students of SMP Negeri 5 Banjarmasin through social studies learning.

II. RESEARCH AND METHOD

This paper is an attempt to reveal and describe Arsyad's religiosity implied in his biography for the benefit of social studies learning for students of Class VII of SMP Negeri 5 Banjarmasin in particular and students from junior high schools and Madrasah Tsanawiyah in general. The subjects of this study were social studies teachers and class VII E students of SMP Negeri 5 Banjarmasin. SMP Negeri 5 and Banjarmasin became research locations. Data collection methods are carried out through observation, interviews and documentation. Data analysis techniques, starting from the first step of carefully recording and detailing various field data from observations and interviews as well as data from document sources. Second, the description of a set of structured information that provides the possibility of drawing conclusions and taking action. Third, verifying and drawing conclusions as the final step of data analysis. Conclusion drawing in the form of interpretation activities is finding the meaning of what has been presented. In order to achieve the validity of the data for this study, triangulation techniques were carried out, namely comparing and checking the degree of trust of information obtained through different times and tools in qualitative research.

III. RESULTS AND DISCUSSIONS

Biography of Shaykh Muhammad Arsyad Al-Banjari



Shaykh Muhammad Arsyad Al-Banjari was a cleric from the South Kalimantan region who lived during the Kingdom of Banjar still standing. He was born in Lok Gabang, a village that is now part of the District of Astambul, Banjar Regency. This village is about 17 kilometers from Martapura as the royal capital at that time and as the capital of Banjar Regency today. He was born on Thursday 15 Safar 1122 H or March 19, 1710 AD as the first son of Abdullah and Aminah. His real name was Muhammad Arsyad bin Abdullah. After he finished his studies in the Arab, he was known by the full name of Shaykh Muhammad Arsyad Al-Banjari.

The word "Shaykh" in front of his name indicates that he has completed and reached a certain level in the fields of religious and general sciences, including the field of Sufism. He obtained a diploma for it and was entitled to place the title "Shaykh" before his name as well as competent to teach (Subiyakto, 1982: 21). The word Al-Banjari behind his name shows his origin from Banjar (Kingdom of Banjar at that time) which is commonly used for science prosecutors who come from outside the Arabian, especially those from the Archipelago who were more generally known as people comes from Jawi (Zumry, 1981). Additional names are like Al-Palembani (from Palembang), Al-Bantani (from Banten), Al-Singkili (from Singkil Aceh), and so on to show where the cleric came from.

As a child, Arsyad was seen as a child who obeyed his parents. He also showed that from a young age he was honest and polite in relationships, including his friends. Since he was a child, he has been seen as an intelligent and talented man of art, especially in the field of painting. From the age of children, between seven and eight years to adulthood he lived in the Banjar royal family environment. This happened because around 1718 Arsyad had been asked by the Sultan of Banjar, namely Sultan Tahlilullah to live in the Kraton Banjar in Martapura. Here, he did not only get a good life but also had the opportunity to receive education with other royal relatives. He is loved by those around him because he had good behavior and character (Subiyakto, 1982: 15).

After about 25 years in Arab following education and the opportunity to teach, Arsyad returned to his native land of Martapura. He got a large piece of land from the Sultan of Banjar at that time in the village of Dalam Pagar, a suburb of Martapura. In this land he then built a place of religious education. From this place of education in the village of In the Fence, Islamic Shari'a was broadcasted to various regions. Starting in Dalam Pagar, Arsyad taught the Islamic sciences about monotheism, jurisprudence, Sufism, Arabic lessons, and reading the Koran. In teaching practice he uses Malay-language Arabic script or Banjar.

Arsyad could be claimed to be a quite productive cleric in producing writing. There were at least 18 books produced. One of them was entitled Sabil Al-Muhtadin Holy Book which is the most well-known written work and read or learned by many people from various nations. This book discusses the science of jurisprudence and is a reference for many parties.



From an early age of around seven years Arsyad was able to read the Qur'an. Arsyad was always taught by Abdullah to respect others and respect each other. In the palace, Arsyad was a humble child, always showing the nobility of his character. Together with the sultan's grandchildren, Arsyad learned to recite the Qur'an and several other branches of religious knowledge in the palace. Muhammad Arsyad grew up to be a noble, friendly, obedient, and respectful child to the older ones.

When he reaches adulthood (approximately 35 years old) Arsyad was married by Sultan Tahlilullah with Bajut, a faithful and noble woman. Sultan Tamjidillah (I) was very fond of Arsyad. They got along well, even Sultan Tamjidillah (I) was very helpful and supported Arsyad's next journey. When Bajut was pregnant with his first child, Arsyad came to study in the Holy Land of Mecca. The wife did not object to the husband's holy intentions, even with a heavy feeling. After receiving the blessing from Banjut, Arsyad went to the Holy Land of Mecca to realize his ideals of learning Islam and other sciences. All financing was handled entirely by the sultan, including the cost of purchasing a house in the Syamiyah area, Mecca, for Arsyad's residence (Subiyakto, 2015: 91).

Arsyad lived in Arabia for about 35 years. During that year a lot of religious knowledge was studied. In addition to basic religious knowledge such as monotheism, jurisprudence, sufism, he also studied other branches of Islamic sciences such as the science of Falak (astronomy), Mantik (logical-thinking) and Tariqa (Barsihannor, 2010: 172). During his studies in Mecca and Medina, Arsyad studied with three other Indonesians: Sheikh Abdul Shomad al-Falimbani (Palembang), Sheikh Abdul Wahab al-Bugisi, and Syekh Abdul Rahman Masri (Betawi). The four of them are known as "Empat Serangkai" from Jawi who are studying in al-Haramain al-Syarifain.

Arsyad and three other friends had intended to increase their knowledge by studying in Cairo. For this, they asked for permission from their teacher, Atha'llah al-Masri. Apparently they did not get the blessing and instead they were asked by the teacher to immediately return to their homeland because their knowledge was considered sufficient. The four friends agreed to fulfill the teacher's decision to return to their homeland. On the way home, Arsyad stopped at Syekh Abdul Rahman Masri's hometown in Betawi. Here Arsyad lived for a while and had corrected the direction of the Jembatan Lima Mosque in Batavia before finally returning to Martapura.

Since returning to Martapura, Arsyad received participation and support from the Sultan Tahmidullah I (1778-1785) to develop religious knowledge in remote areas of the Banjar Sultanate. His successor, Sultan Tahmidullah II also provided a place in the palace to hold religious studies and lectures. (Subiyakto, 2015: 103).

Sultan Tahmidillah II provided the best opportunities and control for Arsyad to carry out all plans to advance Islamic teachings in the Banjar kingdom. At Arsyad's request, the Sultan gave a piece of thicket land outside the city of Martapura, on the river



bank to Banjarmasin. The river is called the Martapura river, still in an empty land is a thicket that has not been touched by people.

The forest was cut down by a border or stub like a fence and in that environment Arsyad made houses, recitation rooms or libraries and dormitories for scholars arriving from various countries or regions with the help of his son-in-law, Shaykh Abdul Wahab Bugis. Then, the lectures began.

For approximately 40 years, Arsyad had been active in education and preaching to show a highly dedicated person. In addition, he was active and creative at work. In addition to his activities in educating students, he was also very productive in writing books, both books for the guidance of students and the general public. Not limited to building a scholar model education system, Arsyad was also active in preaching to the general public, from urban to remote areas. The activity ultimately shaped the religious behavior of the community. This condition fostered awareness to increase religious knowledge in society. (Hasbullah, 2013: 46-47).

Arsyad in delivering his knowledge had at least three methods. The three methods supported each other. In addition to his preach in which the example reflected in the behavior, gestures and everyday speeches witnessed directly by his students, Arsyad also gave instruction in verbal and books. The method of verbal by holding teaching and recitation which could be witnessed followed by anyone, family, relatives, and friends, while the book method used his talents in the field of writing.

Arsyad carried out the spread of Islam in Kalimantan. Not only in the field of education by establishing a boarding school complete facilities and infrastructure, including an agricultural system to sustain the lives of his students, but also preaching by holding recitations, both in the court and lower class society. More than 40 years Shaykh Muhammad Arsyad Al-Banjari carried out the spread of Islam in his area of birth, before death came to him. He died in 1812 AD at the age of 105. Before he died, he willed to have his body buried in Kalampayan if the river could be navigated or in Karang Tengah, where his wife, Bajut, was buried if the river could not be navigated. However, when he died the water was receding, so he was interred in Kalampayan, Astambul, Banjar, South Kalimantan. In an area located about 56 kilometers from the city of Banjarmasin, Arsyad's body was buried. After the death of Arsyad later it was also known as "Datuk Kalampayan".

Religious values are the values of life that reflect the growth and development of religious life which consists of elements of aqidah, worship and behavior which are used as behavioral guidelines in accordance with religious rules. Religious value on this occasion is limited in accordance with what was proposed by (Hafiz, 2002: 75-78 and Shagir, 1983: 10-43), which includes: 1) humility, 2) discipline, 3) caring, 4) wise, 5) courteous, 6) responsibility, 7) hard work, 8) respect for others and 9) respect for each other. *Humility*, namely the attitude of not being arrogant, is listening to other people's opinions and not imposing ideas or wills. *Discipline* is an action that shows orderly



behavior and complies with various provisions and regulations. *Caring* is defined as an attitude of partiality by involving yourself in problems, circumstances or conditions that occur around us. *Wise* is the right attitude in responding to every situation and event so that it radiates justice, humanity, and clarity of heart. *Courteous*, namely behaving in a manner that is accepted and valued by the social environment by showing respect, defines as caring and sensitive to others. *Responsibility* is the attitude and behavior of someone to carry out their duties and obligations, which he should do, to himself, the community, the environment (natural, social and cultural), the country and God Almighty. *Hard work* is a behavior that shows genuine effort in overcoming various obstacles to learning and tasks, and completing the task as well as possible. *Respecting others* is the attitude of recognizing human dignity and dignity as creatures of God, not degrading and insulting others and treating others appropriately and in place. *Respecting each other* is an attitude of not criticizing, belittling, ridiculing or demeaning or insulting others and not making coercion.

If it is related to social studies learning, the religious value can be applied in social studies of Grade VII students of SMP Negeri 5 Banjarmasin in order to foster the values of his teachings in his daily life.

The Integration Matrix of Religious Value of Shaykh Muhammad Arsyad Al-Banjari on Social Studies Learning for Students of SMP Negeri 5 Banjarmasin.

No	Religious Value	Social Studies Learning in Classroom	Syaikh Muhammad Arsyad Al-Banjari Religious Value Reflection
1	Humility	The teacher enters the class the student stands greeting after that the teacher invites his students to sit back and students ask in a humble voice in the learning the teacher teaches behavior, speech and dress well.	In the palace, Arsyad could situation himself, always showing the nobility of his character. These praiseworthy qualities make him dear to the courtiers, even, the Sultan saw him as his own.
2	Discipline	The teacher greets and students answer greetings on entering learning so that the process of social interaction remains interwoven. The teacher checks students' class cleanliness and clothing. The teacher explains orderly when learning and students obey the rules. Collecting tasks must always be on time.	During study in Mecca and Medina, Arsyad was diligent and disciplined. He was able to complete the Sufism lesson, a lesson that was difficult unless followed with a high discipline.
3	Caring	The teacher ordered for students to pay attention when being taught and the environment in class. The teacher encourages social interaction process that we have to be compassionate towards each	Arsyad was a person who cared about the condition of the people in his country, his hometown was reflected when he questioned his teacher, Shaykh Muhammad bin Sulaiman Al-Kurdi. Arsyad asked about the tax



		other when they need our help.	and the punishment of soaking for people who left Friday prayers by the kingdom. Caring attitude was also reflected in Arsyad when he was a child because of his fondness for drawing the environment. In general Arsyad's caring attitude was reflected in all his activities including when he founded and developed its educational institutions in Desa Dalam Pagar.
4	Wise	The teacher gives students group assignments and teachers embed answering questions must be considerate and careful in group decision. Always use reasoning (experience and knowledge).	His wise attitude reflected when Arsyad had to decide on picking from two of his best friends who are asking his first daughter to be made a wife. He also made wise decisions with acting as a mujbir (guardian) when married her daughter without presenting her. He, along his three friends, also took a wise decision by fulfilling his teacher's wishes when they all returned to their homeland and cancelling the intention to deepen the knowledge in Cairo in the Land of Egypt.
5	Courteous	The teacher always gives good example and interesting to learn like friendly and fun. In social interaction, teacher explains that always be polite to others.	In the palace, Arsyad could situation himself, always showing the nobility of his character. This praiseworthy nature made him dear to the people in palace, even, the Sultan treated him like his own child. Arsyad was always polite to the teachers and his students are good when still in the Arabia or when he was back in Martapura as an educator.
6	Responsibility	When doing social interaction if an error occurred harming others. The teacher explains to students to be responsible. Carry out values responsibility with doing task, carry out picket class cleanliness regular.	The attitude of responsibility was shown by Arsyad when acting as a mujbir (guardian) for marrying his first daughter, Syarifah with his best friend named Abdul Wahab Al-Bugisi. When he founded and developed education is also a form of his responsibility towards Islamic Shar'i. It is a form of responsibility towards the community in terms of Islam.
7	Hard-work	In learning social studies in the class, teacher always gives encouragement to study, must be diligent and always work hard.	Arsyad's hard work was shown when he was struggling to study in the Arabia. He always tried to learn for many things in earnest. Hard work,



			too, reflected when he set up the center education by opening new land which later developed into village. He was assisted by his students built agricultural areas and plantation for surviving. In education, he also still produced a lot paper that shows hard work attitude. Write the Qur'an beautifully to reflect perseverance as well as work hard.
8	Respecting Other	Teachers always encourage students to always respect others for example, teachers, parents and friends around us.	Arsyad was very respectful of his teachers. He obeyed when the teacher, named Sheikh Atha'illah Al-Masri asked him to return immediately to his homeland, even though Arsyad still wanted to go to Egypt to add knowledge but he thrw away that intention. Not only to his teachers, when he was given the time to teach in Arabia he was also very respectful and democratic. He allowed students to ask everything. He respected the opinions of his students in discuss.
9	Respecting Each Other	In the process of interaction respect is important in our lives, so if our friend has bad habits still respect each other.(in friendship, even with difference of opinion always appreciate each other)	Identical in respect of others, Arsyad also had an attitude of respect for each other. He appreciated someone even that person was his student. Arsyad also respected his friends reflected when he was requested by the Shaykh to stay for a while in Betawi before Arsyad continued his journey to go home to Martapura. He also appreciated request to discuss with local clerics.

Regarding what was observed in the social studies learning process that inserted the religious values of Shaykh Muhammad Arsyad Al-Banjari for students such as: 1) humble, 2) discipline 3) caring, 4) wise, 5) courateous 6) responsibility, 7) work hard, 8) respect for others and 9) respect each other. Social interaction material in social studies learning for example can be inserted with Arsyad's religious values.

IV. CONCLUSION

Arsyad was a prominent scholar from South Kalimantan with his monumental work “Sabilal Muhtadin Book”. Religious values as reflected in Arsyad's personality through his biography are very important for students' education. These values can shape and strengthen the personality of each student who will later enter the community. For this purpose the teacher can insert these values into social studies learning, especially for grade VII students of SMP Negeri 5



Banjarmasin. Teachers can insert these values as well, for example in the social studies discussion material about social interactions. The teacher educates social interaction material which is related to Arsyad's biography that is associated with social studies education to shape students' personalities with good character through religious values.

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