How Does the Kingdom of Kutaringin Develop Educational Activities

**Abstract:** The Kingdom of Kutaringin is a kingdom which is the center of the spread of Islam in Central Kalimantan, especially in the western region. This research investigation was carried out to review the role of the Kutaringin kingdom and figures who played a role in educational activities through civilization that has been built over the years so that the benefits can be felt until now. This study uses empirical research with historical and religious approaches as a means of public education. Data collected using documentation, observation and interview techniques were validated using source and triangulation techniques. The research was analyzed through the stages of heuristic, criticism, interpretation and historiography. The results showed that the development of educational activities in the Kutaringin kingdom began with the presence of mosques, palaces and artifacts as a means of public education. Apart from that, the Kyai Gede Mosque also had an important role in developing Islam in society, especially introducing the ahlusunnah wal congrégation school. There is also the role of the palace, namely the Yellow palace, the Mangkubumi palace, and the Al-Nursari palace which have involvement in strengthening kinship unity and increasing friendship. In addition, it is a place to establish a sense of togetherness in the principle of a peaceful life and a form of pride. The Kutaringin Kingdom left artifacts in the process of developing Islam as proof that it still has its own style in its existence giving the role of educational activities. Islamization also carries out Islamic education activities that teach writing and memorization, skills in healing and teaching about morals. Then, the figure who plays a role in the development of educational activities is a king who has been passed down from generation to generation.

**Abstrak:** Kerajaan Kutaringin merupakan kerajaan yang menjadi pusat penyebaran agama Islam di Kalimantan Tengah, khususnya di wilayah barat. Penelitian investigasi ini dilakukan untuk mengkaji peran kerajaan Kutaringin dan tokoh-tokoh yang berperan dalam kegiatan pendidikan melalui peradaban yang telah dibangun selama ini sehingga dapat dirasakan manfaatnya hingga saat ini. Penelitian ini menggunakan penelitian empiris dengan pendekatan sejarah dan religi sebagai sarana pendidikan masyarakat. Pengumpulan data menggunakan teknik dokumentasi, observasi dan wawancara, validasi sumber dan teknik

**Keywords**: Educational Activities; Kutaringin Kingdom; Islamization Through Education; West Kotawaringin

**INTRODUCTION**

The Kingdom of Kutaringin (now part of the administrative area of West Kotawaringin Regency) is the only kingdom in Central Kalimantan Province. The traces of his royal heritage can still be seen today, such as the Yellow Palace, Mangkubumi Palace, Al-Nursari Palace and others.

West Kotawaringin Regency is very thick with Islamic nuances. Based on the author's initial observations, it can be seen from the obedience of the people in carrying out Islamic teachings, mosques and prayer rooms that can be found in various places, the many Islamic festivals that are held, and the beautiful names of husna that are displayed along the main streets of the city (Sunarningsih, 2015).

Islam in West Kotawaringin cannot be separated from the role of the Kutaringin kingdom which brought Islam to the region. As an Islamic kingdom which is a derivative of the Banjar kingdom, it has a significant influence on the religious life of its people as a means of public education, based on previous research by Pudjiastuti (2019). Previously the local people had Kaharingan beliefs (Anwar et al., 2020). This shift in belief was not carried out by means of violence, but voluntarily for those who accepted Islam to remain in the area, and those who refused reluctantly went ashore (to deeper areas).

One of the important sites in the development of Islam is the Kyai Gede mosque. As a place of worship and a gathering place for becoming a tolerant Muslims as a means of public education that has been built since the beginning of this kingdom was founded (Muslimah et al., 2021). Even today it is still standing strong in the village of Kotawaringin Hulu, Kotawiringin Lama District. The Kyai Gede mosque is named because it was taken from the nickname of the scholar who played a central role in the spread of Islam in this region, namely Kyai Gede. He was an envoy from the Sultanate of Banjar during the reign of Sultan Mustain Billah (1650-1678 AD) (Sulaiman, 2014). Until now, Kyai Gede's tomb is always crowded with pilgrims from various regions, and the peak is
at the haul event which is held every year. The Kutaringin Kingdom is located in Kotawaringin Lama. Then on December 28, 1959 West Kotawaringin district was formed. Because there is the famous Kutaringin sultanate in one of the sub-districts, the district is called West Kotawaringin.

This research is important to do to trace the development of Islam as a means of public education in the era of the Kutaringin kingdom which has had an impact to this day in West Kotawaringin district and even in the surrounding areas. The purpose of this research is to explore the role of the Kutaringin kingdom and the clerics who spread Islam from the beginning of the kingdom to its end and to trace the clerics who took part, as well as the role of educational activities in the development of Islam in the era of the Kutaringin kingdom (XX century).

**METHOD**

The type of this research is included in the category of field research. Utsman (2014) says that field research emphasizes social facts. The data obtained is the result of an exploration of the process of interaction in society (Marzuki, 2015). Field data exploration in this study aims to trace the development of Islam in the era of the Kutaringin kingdom, especially in the 20th century.

The approach used in this study is the historical approach, sociological approach and religious approach. The data sources of this research are divided into three categories, namely primary, secondary and tertiary data (Abdurrahman, 2011). Primary data is in the form of empirical data obtained through data collection methods regarding the development of Islam in the era of the Kutaringin kingdom. Secondary data in the form of books, documents, and journals related to this research study. While tertiary data is complementary data in the form of dictionaries and encyclopedias (Marzuki, 2014). The informan of this study were historical actors (descendants of the Kutaringin kings), religious leaders, and supporting informants. While the object of this research is to trace the development of educational activities in the era of the XX Century Kutaringin kingdom.

Data collection methods in this study are divided into three, namely observation, interviews and documentation. Observation is carried out through the process of seeing, observing, observing and recording behavior systematically (Saputra & Rahmatia, 2021a; Suharsaputra, 2012). Interviews were conducted with the subjects to reconstruct people, events, activities, organizations, motivations, feelings and other things that were explored as research material (Bugin, 2013). While documentation is done by tracing historical documents and manuscripts related to the development of educational activities in the era of the 20th century Kutaringin kingdom.

The method of validating and technique of data analysis in this study uses source triangulation and technique triangulation. This method is used to maintain the truth and purity of the data collected. The trick is to compare the data from research subjects. Verification of this data can also be done by comparing observation data, interviews and documentation. Research time planning is very important with the aim that research can run effectively and efficiently. The time needed to conduct this research is 10 (ten) months (Saputra & Rahmatia, 2021b; Utsman, 2013).

Methods of data analysis in this study using qualitative analysis. This analysis does not use numbers, but provides a descriptive description of the research (Salim & Nurbani, 2019). There are four stages in data analysis namely data collection, data reduction, data display, data conclusions drawing or verifying. In addition, as historical research, there are four stages in data analysis namely the heruistic stage, the criticism stage, interpretation, and historiography.
RESULTS AND DISCUSSION

The Role Of The Kutaringin Kingdom In Educational Activities As A Means Of Public Education In Kotawaringin

Kotawaringin Barat is one of 14 (fourteen) regencies and cities in the Province of Central Kalimantan. Initially West Kotawaringin was part of the Kotawaringin region. Since the recognition of sovereignty by the Dutch government, then on December 27, 1949 through Law Number 22 of 1949 the Indonesian government established a new district area, namely Kotawaringin Regency. This district has Sampit as its capital city, while the western region (currently Kotawaringin Barat) is the Swapraja area of West Kotawaringin which is only at the level of Kewedanan with Pangkalan Bun as its capital. Then on December 28 1959 West Kotawaringin district was formed. Furthermore, Pangkalan Bun as the capital of West Kotawaringin has the Kutaringin Kingdom which is located in Kotawaringin Lama. This choice was because there was a famous sub-district, namely the Kutaringin Sultanate, so the district was called West Kotawaringin (Pemkab Kotawaringin Barat, 2022).

Since before Indonesian independence, the kingdom of Kutaringin, as the forerunner of the current West Kotawaringin district, has had its own sovereignty. The local people, along with the emergence of this kingdom, slowly transformed their religion. This process will be examined in the following discussion, based on previous research by Abouammoh, (2018) who revealed and strengthened the challenges of the education system in a kingdom. To get a comprehensive picture, this discussion begins by tracing the traces of the people of West Kotawaringin before the emergence of this kingdom. This aims to determine the impact or influence of the existence of the Kutaringin kingdom as a means of public education on the local community.

One written source in Ngarakartagama (1365) states that Kotawaringin was one of the areas that became part of the Majapahit empire (Riana, 2009). This was also stated by a descendant of the Kutaringin kingdom that the Kutaringin and Kutaringin kingdoms were already in the Kertagama book, where Kutaringin had existed since the Majapahit kingdom and existed before the Kutaringin kingdom existed.

Therefore, this study found that there was a role educational activities for the Kutaringin kingdom in developing Islam as a means of public education in Kutaringin, starting with the presence of mosques, palaces and artifacts.

Mosque As A Means Of Educational Activities

The development of Islam in Kutaringin is inseparable from the existence of a mosque, namely the Kyai Gede mosque. The existence of an inscription in the Kyai Gede mosque written 1365 Saniscara (1434), which can be one indication of contact between the local community and the Javanese community. In Shun Feng Hsiang Shung’s news that in the 15th century there was a voyage carried out by traders from China crossing the Shung-ai Ma-Chiao river (Lamandau River) and anchored at Kao-to Lingyin (Kotawaringin) (Sunarningsih, 2015).

The Kyai Gede Mosque is historical evidence of the strong architectural influence of the Demak mosque on the architectural style of the building. Although there are still influences from local architectural styles, the spirit of the Demak mosque is still in contrast, including in the building of the Kyai Gede mosque. The Kyai Gede Mosque is considered by the community to be a sacred and mystical place and an important historical site of Islam in West Kutaringin. Pilgrimage people can feel these things when praying at that place. Kyai Gede Mosque has an important role in developing Islam, especially introducing the ahlusunnah wal congregation school. The local
community has always practiced and maintained this school until now (Sulaiman, 2014).

In addition, in this research review the Kyai Gede mosque also provides a role as a means of Islamic education. This condition can be seen from the optimization of the function of the mosque, especially in the field of education which provides a place for gathering. Since ancient times, people have used the mosque as a place of worship, especially for congregational prayers, Friday prayers and sunnah prayers. When the community has gathered, the mosque seems to be an educational institution that gathers people who have finished working from the gardens, rivers and inland forests in Kutawaringin. Mosques provide facilities in the form of facilities and infrastructure, so that people can access education even outside formal education hours, and are expected to increase people's religious knowledge, so that they become Muslims who have noble character and have broad insight.

These findings underscore the importance of teaching children about the five pillars of Islam, the life and teachings of the prophet Muhammad, and the rules of Islamic behavior so that they learn “how to be a good Muslim.” However, apart from providing education, mosque classes in all communities also aim to build Islamic identity. This condition also occurs in the Turkish Mosque as a development of Islam based on findings by Sözeri & Altinyelken (2019).

**Palace As A Means Of Educational Activities**

Based on the data and findings that have been reviewed, the role of the palace, namely the Kuning palace, the Mangkubumi palace, and the Al-Nursari palace, have a big role in the development of Islam. The palace is also involved in uniting the people of Pangkalan Bun Kotawaringin Barat, Central Kalimantan. In fact, the Kuning Kutaringin palace is a legacy of the Sultanate of Kutawaringin (or Kutaringin), the first Islamic empire in Central Kalimantan and one of the cultural heritages which is an important icon for the people of Kotawaringin. The development of Islam in Kutaringin is also inseparable because it is a building that contains historical stories and is a reflection of the way of life, culture and civilization of society in ancient times and strengthen research from Atmojo (2012).

This study explains based on the results of interviews with informants regarding the role of educational activities as the palace in developing Islam. The role given is to strengthen the unity and unity of kinship and increase friendship in social life in general. In addition, it is a place to establish a sense of togetherness in the principle of a peaceful life and a form of pride. Kutaringin Palace is also a forum for communication between the previous generation and the current generation in conveying messages for a better future life. This is done as a means of fostering Islamic values, Pancasila and customary values so that they are not easily lost and faded. Pancasila, through belief in the Almighty God, is the theological foundation of the Indonesian state. This first precept animates the other four precepts, becoming a mirror for the concept of monotheism as stated in the Al-Qur’an Surah Al-Ikhlas. The values contained in the Pancasila principles are seen as being able to accommodate all ethnicities, tribes and groups throughout the territory of the Unitary State of the Republic of Indonesia (NKRI). The results of this study are clarified by research by Widiatmaka (2022).

In addition, the role of the palace through imperial relations also brought in native clerics who brought knowledge from outside the Kutawaringin area. Relations between the Islamic kingdoms were very meaningful in the fields of education, culture and religion which became the center of the spread of education and teaching in the archipelago, especially for the people of Kutawaringin. To intensify the educational process, the ulamas have
composed, adapted and translated Islamic scholarly works for the people of Kutawaringin to study again. This condition is the impetus for accelerating the close interaction of education, culture, and religion as a means of educational activities in Kutawaringin.

**Artifact As A Means Of Educational Activities**

This study reveals that the role of the Kutaringin kingdom left artifacts in the process of developing Islam as a means of public education in Kutaringin. Based on the results of observations and then reinforced by research conducted by Sunarningsih (2015) explained that there are several artifacts in the coastal area, including ceramics and several tombstones. The ceramics are scattered at several points, namely the office of the village head of Sebuai, Natai Bata, Sambu(k) and Pendulangan village. The findings can be broken down starting from the office of the village head of Sebuai where there are seven types of ceramics in the shape of bowls and jars. The ceramics date back to the Yuan Dynasty, Vietnam in the 13th-14th centuries, and the Qing Dynasty in the 18th century. Chronologically, these ceramics are more dominant from the 13th-14th centuries (Atmojo, 2012). This artifact from the Yuan Dynasty teaches that tolerance has been established since ancient times. Local and foreign residents blend into unity in fighting for Islamic values in protecting the Republic of Indonesia.

Then, Natai Bata is to the west of the Sebuai village chief's office. This place is in a higher area about 1 (one) kilometer from the coast. There are several artifacts found, the first tombstone which is the tomb of Muslims. Second, the bricks around the tombstone. Third, ceramics in the form of bowls and jugs which come from the same period, namely the 13th-14th centuries, but come from a different place, namely Vietnam. In addition, Sambu(k) is to the west of Natai Bata, which is an area in the form of swamps. There are several artifacts such as gold jewelry, ceramics, beads, paddles and ironwood pillars. The origin of these artifacts also comes from China, namely the 13-14th century (Atmojo, 2012).

Finally, Pendulangan village which is about 4 kilometers away from Sebuai village to the west. The artifacts found were foreign ceramics and coins. The origin of ceramics is from an older dynasty, namely the Song dynasty, although some came from a younger dynasty, namely the late Song dynasty in 1200. Meanwhile, coins came from China, namely the 13th-14th centuries (Fajari, 2018). Based on this research, it shows that the artefacts of the people of West Kotawaringin before being influenced by the Kutaringin kingdom had been influenced first by several external influences. This indicates that with the traces of external history, the Kutaringin kingdom still has its own style in its existence giving the role of developing Islam.

In addition, this study explains that the artifacts found during the Kutaringin kingdom lasted as a means of education and information center for the community. This condition is because various artifacts left behind can be studied again and become a source of information to add to community knowledge.

**The Role Of Ulama Figures In The Development Of Islam As A Means Of Educational Activities In Kutaringin**

The first king of the Kutaringin kingdom, Prince Adipati Antakusuma, was the son of the 4th King of Banjar, Sultan Mustaimbillah. The Kutaringin Kingdom was an extension (vassal) of the Banjar kingdom (Pudjiastuti, 2019). At that time the center of government was not in Pangkalan Bun, but on the banks of the Lamandau River, within the Kotawaringin Lama area. The palace built by the first king was named Istana Luhur Tiang Baukir, surrounded by a fence of ironwood called kuta, so the king called it Kuta Teringin, which later...
became Kutaringin, and finally Kotawaringin (Umayatun, 2015).

In the West Kotawaringin district there are several toponyms related to kingdoms that use the name Kuta, namely Kutatanah which is the location of the tomb complex of the Kutaringin kings in Kotawaringin Lama, and Kutabatu which is the location of the tomb complex of the Kutaringin kings in Pangkalan Bun. At present, the remnants of the existence of the Kutaringin kingdom in Kotawaringin Lama are marked by the Astana Alnursari building, the tombs of the kings in Kutatanah, and the Ki Gede mosque which is still functioning today. In and around Astana Alnursari there are still remains in the form of bronze cauldrons, bronze vessels, and several cannons (Fajari, 2018).

In 1811, namely during the reign of King Kutaringin 9th, Prince Ratu Immanudin, the center of the kingdom which was originally on the banks of the Lamandau River in Kotawaringin Lama was moved to Pangkalan Bun and located not far from the Arut River (Yogi et al., 2021). As an Islamic kingdom, King Kutaringin does not have the title Sultan but Prince. This was because the kingdom of Kutaringin was a vassal of the kingdom of Banjar, then King Kutaringin felt it was inappropriate to have the title Sultan, which meant that he could compete with the title of Sultan of Banjar, whose power was greater based on Pudjiastuti (2019). In Pangkalan Bun, King Kutaringin built the Yellow Palace which is located on a hill not far from the Arut River.

In 1986, the Yellow Palace burned to the ground, so it was rebuilt by the Regional Government. The result of the redevelopment of the Yellow Palace greatly deviated from the original, in terms of form, materials, and layout. Several historical heritages in Pangkalan Bun that are related to the existence of the Kutaringin kingdom, namely a single wooden flagpole to the left of the palace, the Mangkubumi palace, the residence of royal officials, and the tombs of the Kutaringin kings (Ariffandi et al., 2018).

The next king was the son of Prince Imanuddin, because Prince Anum Kusumayuda's son was still a child at that time. So Prince Paku Syukma Negara was appointed as the eleventh king. After five years of reign, the crown prince Gusti Anum Kusumayuda ascended the throne to become the twelfth king. The determination of the successor to the next king encountered problems, because the king only had daughters while the king had to have sons, this then triggered an internal conflict in the kingdom. As explained in the Genealogy and History of the Sultanate of Kutaringin below:

...according to Qanun Kuntara, a man has the right to be king. Therefore, before he died, Sultan Prince Anum Kusumayuda had a will, that his grandson named Prince Hermansyah (son of Princess Ratu Kuning) was appointed as his successor. This will has also been conveyed to the Dutch Governor General in Batavia, and to the Dutch Resident in Pangkalan Bun. However, after the sultan died, an incident occurred between the sultan's younger siblings and the ministers and palace security, who still adhered to the will of the late sultan, Prince Ratu Anum Kesumayuda, namely the royal throne would be handed over to Prince Hermansyah (who at that time was still a child). Each guarded the other so that this conflict would not lead to bloodshed, so the sultan’s brothers who wanted the throne tried to use the strategy of asking for help from Japan (as a rival to the Netherlands and it was hoped that it would have power in Greater East Asia). From the party guarding the sultan's will, then for a while lifting the royal position (guardian of the sultan), according to custom is prince Adipati
Mangkunegara who later holds the title Prince Mangkubumi. To seek a resolution to this conflict, Prince Mangkubumi went to Banjarmasin and managed to contact the Dutch, so the Dutch sent Ban Dbe as Sampit Commander to mediate in Kutaringin. However, the Dutch Resident took a policy by announcing that the Dutch Government now only knows the descendants of the Sultan Prince Ratu Imanuddin. Because of that the Dutch took an oath and appointed Prince Paku Negara as the sultan of the Kutaringin kingdom with the title Sultan Prince Paku Syukma Negara, as the 12th sultan. Thus, Prince Paku Negara ascended the throne of the Kutaringin kingdom twice, so that the last throne was as the 13th sultan of Kutaringin, he had the same title when he served as the 11th sultan, namely sultan Pangeran Paku Syukma Negara. The successor to Prince Paku Sukma Negara is Prince Ratu Syukma Alamsyah as the fourteenth king of the Kutaringin kingdom. He reigned from 1913-1939. Next, his son named Prince Muhammad, who had the title Prince Ratu Kusuma Anum Alamsyah, was appointed as the fifteenth king. He ruled from 1939-1948 as well as being the last king of the Kutaringin kingdom. This last king had a relationship with the Surakarta sultanate by marrying the daughter of Ratu Kemalasari, a daughter of the IX Pakubuwana of the Surakarta Sultanate. At this time the Prince was in Surakarta with his wife.

As previously explained, this study suggests that the ulema occupy a very important position in society. Because it has authority not only in the fields of religion, social, politics but also education. Scholars as the heirs of the prophets, have quite heavy functions and responsibilities. One of the functions of the clergy is to guide and foster Muslims as a means of education. With this function, scholars are obliged to teach the knowledge they have to all people who need it. In addition, the leadership of the clergy is charismatic, based on research of Kusumawati & Saputra (2023), so in itself it is also personal and personal which can easily teach the community. Persistent struggle to achieve success in spreading Islam in Indonesia requires tenacity and strong determination. Ulama who spread Islam in Indonesia have shown a passionate attitude of never giving up, being persistent in fighting for Islamic teachings. As the word of Allah SWT. who said "Allah SWT will not change the fate of a people, unless they themselves change it (Q.S. ar-Ra'd/13:11). Apart from that, ulama also master religious knowledge widely and deeply. So in conveying Islamic teachings to the public can easily be explained logically, because it will deal with local customs and culture which have deep traditions in society. The role of the clergy in achieving their da'wah is to spread educational values, especially religion, in order to direct the Ummah to the path of truth and justice in the midst of the Kutaringin community.

**Islamization through educational activities**

The Kutaringin kingdom cannot be separated from its influence from the Banjar sultanate in spreading Islam. The role of the Banjar sultanate was only significant in the 18th century (Pudjiastuti, 2019). The influence of the Banjar sultanate became the center of the spread of Islam in Kalimantan, one of the processes of Islamization was carried out through educational activities based on (Noor, 2013). Therefore, after gaining Islamic influence, the Banjar Sultanate government made efforts to Islamize several areas whose people were not yet Muslim with the help of local ulama. Since the arrival of the ulama in Kalimantan, the process of spreading Islam began to develop rapidly. This condition is supported by geographical location, language and culture which support the spread of Islam.
Islamic education activities grew and developed together with the development of Islam in Kutaringin based on Muslimah (2018) and Selamat et al., (2022). The mass conversion of people to Islam was caused by Islam being a religion that taught writing and memorization, intelligence in healing and teaching about morals. Islamization was also carried out at the Ki Gede mosque by Ki Gede which was handed down to his students so that religious education was carried out. The portrait of Islamic education is carried out traditionally where students live together and study religious sciences under guidance in gaining knowledge.

CONCLUSION

This study shows that the Kutaringin kingdom has a role in developing Islam as a means of educational activities in Kutaringin, West Kotawaringin. The development of educational activities in the Kutaringin kingdom began with the presence of mosques, palaces and artifacts as a medium and a place to teach the community. The role of the Kyai Gede mosque has an important role in educational activities for developing Islam in society, especially introducing the ahlusunnah wal congregation school. The role of the palace, namely the Yellow Palace, Mangkubumi Palace, and Al-Nursari Astana, had involvement in strengthening kinship unity and increasing friendship. In addition, it is a place to establish a sense of togetherness in the principle of a peaceful life and a form of pride. The Kutaringin Kingdom also left artifacts in the process of educational activities for developing Islam as proof that it still has its own style in its existence giving the role of developing Islam as a means of public education in Kutaringin. Then, the figure who plays a role educational activities in the development of Islam is a king who has been passed down from generation to generation.

Islamic educational activities also contribute to growing and developing Islam in Kutaringin through writing and memorization, skills in healing and teaching about morals. Islamization was also carried out at the Ki Gede mosque by Ki Gede which was handed down to his students so that religious education was carried out. The portrait of Islamic education activities is carried out traditionally where students live together and study religious sciences under guidance in gaining knowledge.

Therefore, the ministry of religion is expected to provide support in the form of stricter rules for preserving history. In addition, the involvement of the provincial and district governments can safeguard assets and historical heritage in the form of objects or writings so that the benefits of the development of educational activities from the Kutaringin kingdom can be felt in the future as a means of public education in West Kotawaringin, Central Kalimantan, Indonesia.

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