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THE ROLE OF H. WAN MOHD. SHAGHIR ABDULLAH IN ISLAMIC EDUCATION IN WEST KALIMANTAN

Fathaniah

Pontianak State Institute of Islamic Studies (IAIN Pontianak)
fathaniah91@gmail.com

Primatasha Desvira Dizza

Pontianak State Institute of Islamic Studies (IAIN Pontianak)
desviradizza@gmail.com

HIGHLIGHT

- *When H. Wan Mohd Shaghir Bin Abdullah first arrived in Mempawah Regency in 1973, he had a positive impression. He had a significant positive influence on Islamic education, scientific, social, and moral education.*

ABSTRACT

This research was highly intention by the researcher's interest in the role of H. Wan Mohd. Shaghir Bin Abdullah in West Kalimantan, especially in Mempawah Regency. The focus of this research is to describe his role in Islamic education in aspects of Islamic education, scientific education, social education and moral education. The method is descriptive with qualitative research form and historical approach. The data sources are his family, students, community leaders, and a lot of books written by H. Wan Mohd. Shaghir ibn Abdullah. The data in this study are interviews and documentation that answer research questions. Data collection techniques conducted in this study used data reduction, data presentation and conclusion drawing. The results of this study are: (1) H. Wan Mohd. Shaghir Abdullah is an Islamic preacher (*mubalig*) who improved his Islamiyah da'wah by establishing *Pondok Pesantren Al-Fathaana* (Al-Fathaana Boarding School) in 1974 M (2) H. Wan Mohd. Shaghir Abdullah is a scholar who is also had

influential in Islamic education in West Kalimantan on the aspect of scientific education. He has been productivity in producing many works about scholars in West Kalimantan. (3) The role of H. Wan Mohd. Shaghir Abdullah in Islamic education in West Kalimantan on aspects of moral education brings good influences. The students, the Ta'lim Assembly and the surrounding community who knew him learned from his good qualities (akhlak karimah). (4). Wan Mohd. Shaghir Abdullah is very influential in socializing. He loved helping others, never said harsh words and became a speaker who only expected Ridho Allah SWT.

KEYWORD

The role, H. Wan. Moh. Shaghir Abdullah, Islamic Education

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A. INTRODUCTION

In the view of Islam, education as efforts to prepare humans to be able to carry out their duties as caliphs (*Khalifah*), so that humans are created with the potential for reason and learning abilities. The potential of reason and ability that Allah SWT gave, then Allah SWT ordered humans to read, it can be seen in the QS. Al-Alaq (verses 1-5), as the first revelation that was revealed to the Prophet Muhammad SAW. Reading does not mean to eradicating illiteracy only, but also to understanding and learning all knowledge that is useful for the creatures and guides humans to really fear to Allah SWT. To obtain guidance towards piety to Allah SWT is through knowledge.

Education is a method of passing on knowledge that can transform a person from not knowing everything to understanding everything. Education is a process to raise the quality and quantity of knowledge and practice. Islamic education is a process that more specifically emphasizes the understanding, appreciation and practice of Islam. In its application, Islamic education makes the Qur'an and Hadith as the main basis, so it is important Moslems to study about Islam. So that, da'wah and teaching need to be conducted, which then appear Islamic thinkers and leaders.

In Teaching education of Islamic Religious, H. Wan Moh. Shaghir Abdullah has done many things. There are a ton of indications that H. Wan Mohd Shaghir Abdullah played a part in West Kalimantan. Despite the fact that he is not a West Kalimantan native. He frequently visited Indonesian islands in search of spiritual experiences. Because of this, he is able to preaching in the mosques, start a foundation, write a lot of books, etc.

The researcher belief that H. Wan Mohd Shaghir Abdullah has important roles which need to be documented and published. Therefore, the researchers are interested

in knowing in depth about the role of H. Wan Mohd Shaghir Abdullah in aspects of Islamic education, scientific education, social education and moral education.

Role Definition

A role is a dynamic aspect in the position of something. If a person performs his rights and obligations according to his position, then he carries out a role. Role theory is a theory which is a combination of theories, orientations, and disciplines, apart from psychology, role theory originated from and is still used in sociology and anthropology. In these three disciplines, the term of "role" is taken from the world of theater. In theater, an actor must play as a certain character and in his position he expected to behave in a certain way.

Islam Education

Education is a process that is needed to be able to shape individual awareness and personality so that later they can face a good and useful future for anyone, including for himself. Education is a process that includes three dimensions. There are the individual itself, the society or the national community of the individual, and the entire content of reality, both material and spiritual, which plays a role in determining the nature, predestination, human form and society, *pendidikan merupakan suatu proses yang mencakup tiga dimensi yaitu individu, masyarakat atau komunitas nasional dari seseorang tersebut, dan seluruh kandungan realitas, baik material maupun spiritual yang memainkan peranan dalam menentukan sifat, nasib, bentuk seseorang maupun masyarakat* (Nurkholis, 2013). Education is the most important thing achieved by any man, than that any man living will be looking for a place of learning so that he can get a good education (Pasaribu, 2021).

The Scope of Islamic Education

There are several scopes of Islamic education as the criteria for Islamic education, which is also known as the identity of Islamic education. There are five things that become the scope of Islamic education, namely:

1. Faith Education

Faith is a necessary thing in a believer. In terminology, the Qur'an mentioned that faith means showing submission and acceptance to the Shari'a which accompanied by belief and justification in the muslim heart.

2. The education of charity (*amaliah*)

'Charity comes from Arabic which means work. *Amaliah* can be said as a good work (good deeds) which is conducted to bring benefits. Some scholars stated that a job can be said "good" if it brings benefits and rejects harm. The Word of Allah QS. At-Taubah:104 as follows:

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ

وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾

“Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the Accepting of repentance, the Merciful”. (At-Taubah: 104)

3. Scientific education

The basic of scientific word comes from the root word of *'ilm*. This word is used in the sense of the process of achieving knowledge and the object of knowledge. There are 854 times the word of *'ilm* presented in the Qur'an. It shows that knowledge is very important.

The Islamic view of science is comprehensive because it is born from the principle of unity which become an important aspect of the Islamic concept. On that basis, Islam encourages people to study every science. Science occupies a very crucial position in Islamic teaching, this can be seen from the many verses of the Qur'an that view knowledgeable human in a high and noble position, *Ilmu ditempatkan dalam kedudukan yang sangat penting dalam ajaran Islam, hal ini dapat dilihat dari banyaknya ayat al-Qur'an yang memandang orang berilmu dalam posisi yang tinggi dan mulia* (Junaidi, 2018).

4. Moral education

Moral education is almost inseparable from religious education (ÜNDER, 2016). The word morality comes from Arabic, namely *Khuluqun* which means customs, temperament, character, and disposition. The moral position of Islamic education is very important and becomes a pillar above all. The Qur'an has given a clear picture of moral education for children as stated in Surah Lukman, namely morals to Allah SWT, morals to parents, morals to others, and morals to oneself (Zamroni, 2017, 250). The Word of Allah QS. Ali-Imran: 104 as follows:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

"And let there be among you a group of people who call to the righteousness, enjoin the right and forbid what is evil; they are the lucky ones" (QS. Ali-Imran: 104)

5. Social education

The word of social comes from the Latin word namely *"sociates"* which means society. Social relations are relationships that built by a person or groups of people to communicate that can produce good communication which can relate to areas of work, brotherhood, mediation and the teaching and learning process. The values of social education are something that is useful in social life to foster life with the environment, *nilai-nilai pendidikan sosial adalah sesuatu yang bermanfaat untuk kehidupan bermasyarakat untuk membina kehidupan dengan lingkungannya* (Aziz, 2018).

B. METHOD

The type of research conducted by the researcher is character study research. Character study research is an attempt to find, develop, collect data and information about a character systematically in order to increase or produce information and knowledge. The essence of character studies is an in-depth, systematic, critical study of the history of characters, original ideas or ideas, as well as the socio-historical context that surrounds the character being studied.

The sources of data in this study were families, students who had met directly with Mempawah community leaders and leaders who had contact with him at that time. The selection of data sources is based on the theory regarding the life history of the character and the thoughts of the character regarding the primacy of studying which is centered on the family who knows the life history of the character, his student from the Al-Fathanah Islamic boarding school and also his student who is in Malaysia as students who receive knowledge directly from figure. The techniques used in this research are interview and documentation. The researcher used semi structured interview as the data collection method. The instruments are interview guides, a list of open-ended questions and topics that the researcher needs to covered. The researcher also used a recorder and camera for collecting the documentation.

At the data analysis stage, the researcher uses the researcher's ability to link all of the data systematically in order to determines the data analysis process. The data analysis procedures in this study are reduce data, display data, and draw conclusions. The techniques of checking the validity of the data that the researcher used in this study were persistence enhancement, triangulation, and used some references.

C. RESULT AND DISCUSSION

H. Wan Mohd. Shaghir Abdullah is an Islamic missionary from Malaysia. Born on 9 Ramadan 1364 H which coincided on August 17, 1945 on Midai Island, Riau Islands, Indonesia. he is part of the family circle of the Malay ulama, namely Fathani and Johor descendants. He is the 9th child of 12 siblings.

His father's name is Wan Abdullah bin Wan Wan Mohd Shaghir Abdullah bin Wan Abdullah bin Wan Abdur Rahman bin Wan Abu Bakar bin Wan Ma'aris Cik Wan Taksim al-Qumari al-Juhuri al-Fathani bin Dato' Bendahara Lingkai al-Juhuri al-Fathani. His father's lineage shows that he is a descendant of Fathani who lived in the Johor region and held an important role in the kingdom based on the titles attached to their names (Dato' Bendahara).

Shaghir Abdullah's mother name is Hajah Wan Zainab bint al-Alim al-Allamah Sheikh Wan Ahmad Al-Fathani bin Sheikh Muhammad Zainal Abidin bin Sheikh Haji Wan Musthafa (Hulubalang Sulthan Fathani / the rich commander of Fathani) bin Faqih Wan Musa bin Wan Muhammad Shalih bin Ali al-Masyhur al-Laqihi. His mother's lineage

shows that he is a descendant of the Fathani royal official as well as a very famous Malay cleric.

When H. Wan Mohd. Shaghir Abdullah came to West Kalimantan, he has a very important role, especially in the hearts of the people of Mempawah city. He was very well known by the public because of his charities, his scientific work, his moral and his way of socializing that had done at that time. All the way of his life can be a lesson for people.

The speakers were his first batch of students at the Islamic boarding school, namely:

1. Ustadz Arifin Zainal Abidin (Manager of the Al-Fathaamah foundation and also a student of the first batch of Ust. H. Wan Muhammad Shaghir Abdullah)
2. Ust. Hamdan Bukhari (Management of Al-Fathaamah foundation)
3. Ramonah Muhammad Amin (One of the first batch of students)
4. H. Syafi'I Razali (One of the first batch students and administrators of the Al- Fathaamah foundation)
5. Karamah (one of the children of Ust.H.Wan Muhammad Shaghir Abdullah)
6. Abd Halim bin Muhamed (One of the students of Ust.H.Wan Muhammad Shaghir Abdullah who is in Kuala Lumpur, Malaysia.)
7. Hj. Ratna Ningsih, M.Pd (Community leader in Mempawah)



Figure 1. H. Wan Mohd. Shaghir Abdullah

1. The role of H. Wan Mohd. Shaghir Abdullah in Islamic education in West Kalimantan on the aspect of charity education

When he has a desire to establish a boarding school, he was not alone. The community gave him a lot of encouragement since they recognized his resolve to create a boarding school. According to H. Syafi'I Razali (the 1st informant), his plan was welcomed and supported by religious leaders, community leaders and young people.

- KH. Abdul Rani Mahmud (The leading cleric in West Kalimantan)
- Al-Ustadz H. Abdul Madjid Ismail (religious figure in Sui. Pinyuh, Pontianak Regency)
- Al-Ustadz Munzir Kitang (religious figure in Sui. Kunyit, Pontianak Regency)
- Udin Sadol (Public figure in Mempawah Hilir, Kabupaten Regency)

- Hamdan Bachri (Public figure in Pontianak Regency)
- H. Hanafie Sani (Public figure in Sui. Pinyuh, Pontianak Regency)
- Ibrahim H. Syafi'i (Public figure in Mempawah Hilir, Mempawah Regency)
- Ir. H. Arsyil Vidya (Youth figure in Sui. Kunyit, Pontianak Regency)

With the support of the scholars, religious leaders, community leaders, and youth leaders, H. Wan Mohd. Shaghir Abdullah was finally able to establish an Islamic Boarding School which was named AL-FATHAANAH Islamic Boarding School. The boarding school was located in Si Bundung, Sui. Kunyit District, Pontianak Regency. The Islamic boarding school became the first modern Islamic boarding school in West Kalimantan. The school was inaugurated on February 24, 1974 by Mr. Usman Ahmad, the head of the Ministry of Religion Office in West Kalimantan Province.



Figure 2. Al-Fathaanaah Foundation

H. Wan Mohd Shaghir Abdullah's to establish a boarding school was achieved, this is where his deeds in the process of educating the students of the boarding school began. His practice was not only providing academic knowledge, but also helping them to gain financial for their daily needs. From the first time, he never asked the students to pay the school fees. He did this solely to hope for the pleasure of Allah SWT. Then, that is why his efforts in establishing the Islamic Boarding School can be said as one of the charity (*amaliah*) education.

Several years have passed after the location of the Pondok Pesantren and the Al-Fathaanaah foundation moved. In 1987, the first santri named H. Syafi'i Razali expressed an idea for the advancement of the Foundation. H. Syafi'i Razali took the initiative to establish Madrasah Ibtidaiyah and Madrasah Tsanawiyah. He wants the foundation to soon become a formal place of study. This is also supported by H. Wan Mohd. Shaghir Abdullah, other foundation administrators and also the surrounding community.

With the permission of Allah SWT, Madrasah Ibtidaiyah Al-Fathaamah and Madrasah Tsanawiyah Al-Fathaamah could also be established with operational license number: Wn/6/3/1332/1987, dated July 8, 1987. Until now, Madrasah Ibtidaiyah Al-Fathaamah and Madrasah Tsanawiyah Al-Fathaamah continues to run according to the expectations of the people of Mempawah Regency.

2. The role of H. Wan Mohd. Shaghir Abdullah in Islamic education in West Kalimantan on the aspect of scientific education

H. Wan Mohd. Shaghir Abdullah is also known as one of the scholars of the archipelago who really likes to write. Besides he taught and preached his students, he also works as a writer. He was very productive with works on Islamic science. When he was in Indonesia to preach and build Islamic boarding schools, he was also very busy researching Muslim figures in Indonesia and then all of data about them he wrote it down in his writing. So that he has so many books written by him are about Nusantara scholars and practice books. The title of his books, as follows:

- a. Series of Southeast Asian Authors (Third Period, Volume 1) entitled "Syeikh Abdush Shamad Al-Falimbani, the Shufi of the Shahid Fi Sabilillah".
- b. Series of Southeast Asian Authors (Third Period, Volume 2) entitled "Syeikh Muhd. Arsyad Al-Banjari, The Sun of Islam".
- c. Series of Southeast Asian Authors (Third Period, Volume 3) entitled "Sheikh Ismail Al Minangkabawi, a broadcaster of Tariqat Naqsyabandiyah Khalidiyah" .
- d. "SAIYID HUSEN AL QADRY, Islam Spreader in West Kalimantan".
- e. The practice of various circumcision prayers, the practice of the month of Rejab and Sha'ban.
- f. The Development of Fiqh and Its Characters in Southeast Asia.
- g. Nasyrah Da'wah Al-Fathaamah (First Series).
- h. Nasyrah Da'wah Al-Fathaamah (Second Series).
- i. Al-Fathaamah Da'wah Nasyrah (Third Series).

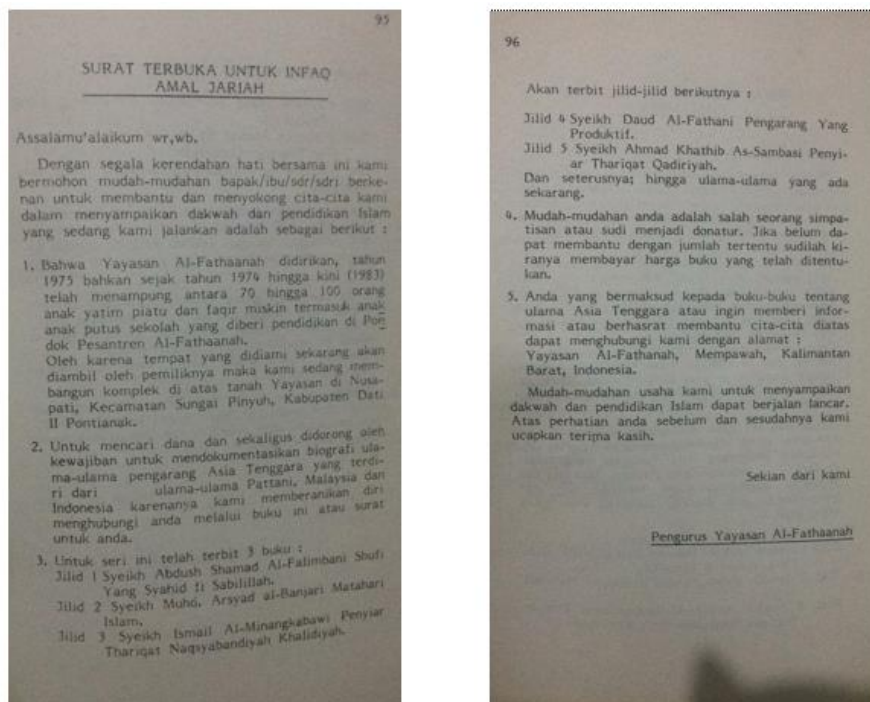


Figure 3. Open Letter for charity from the books written by H. Wan Mohd. Shaghir Abdullah which being traded

He wrote these books for many purposes. First, of course because he really likes writing and wants to immortalize his writings into books that can be useful for many people. Second, he wants to help save the history of Muslim figures that have not been enshrined in writing so that people from time to time still know about them. Especially Muslim figures in Indonesia. Third, 100% of the proceeds from the sale of the books used to the Al-Fathaanaah foundation, the cost of caring orphans, the poor and those who have dropped out of school because of economic facilities for Al-Fathaanaah Islamic Boarding School, Mempawah, West Kalimantan.

3. The role of H. Wan Mohd. Shaghir Abdullah in Islamic education in West Kalimantan on the aspect of moral education

Morality is a type of good acts. It is also referred to be the pinnacle of a servant's faith. similar to one of the prophet Muhammad's SAW goals, which is to raise human morale. The Prophet Muhammad said: "*Innama buitstu li utammima makarim al-akhlak*", which means that I was sent to perfect the morality of mankind." The same is true of academics who want to raise the morality of their fellow students and those around them.

The aspect of moral education in this study emphasizes the context related to personality or morals of H. Wan Mohd. Shaghir Abdullah and the statement made by Him when he taught his students and community about morality at that time. In addition to teach directly about morals in the teaching and learning process, the

personality of H. Wan Mohd. Shaghir Abdullah himself became a role model for his students and even could influenced the community around him.

According to Ustadz Arifin (the 2nd informant), he is one of the interviewees and also as the first student of H. Wan Mohd. Shaghir Abdullah, he said that H. Wan Mohd. Shaghir Abdullah is a person who is very committed, firm, has a firm stance, has the determination of the *sunnah wal jama'ah*, and has consistency in carrying out the consensus of the ulama. From the *akhlakul karimah* (good deeds) which was always actualized by him in everyday life, it becomes an indirect lesson for all of his students.

4. The role of H. Wan Mohd. Shaghir Abdullah in Islamic education in West Kalimantan on the aspect of social education

Humans living in this world have essentially been outlined to interact with other people because basically humans are social creatures, *Manusia hidup di dunia ini secara hakiki sudah digariskan untuk saling berhubungan dengan orang lain karena pada dasarnya manusia adalah makhluk sosial* (Maftuchaturrohman & Masrurroh, 2019). As is well known, Islam teaches Muslims to share with others. The Qur'an's Surah Al-Ma'un, which condemns those without access to social services, explains this. Therefore, it is crucial that students at the Al-Fathaana foundation learn how to have a good social life.

At that time, H. Wan Mohd. Shaghir Abdullah also played a part in Mempawah residents' social education. He instructed his students in social education by putting *aqidah* moral principles into practice, which is backed by other exercises. It is to increase social awareness. In every day, the students study religion which is accompanied by learning to work together, help each other, care for each other and be honest and generous.

According to Ustadz Hamdan (the 3rd informant), H. Wan Mohd. Shaghir Abdullah is known to be very helpful to anyone. He was also care about the religious education of the surrounding community. Especially for orphans. He always helps orphans and the poor around him to be able to attend the recitation. In addition, all of his writings are not for himself but for alms. In fact, all the proceeds from the sale are used for the benefit of the foundation and the needs of his students.

He also never spoke harshly. H. Wan Mohd. Shaghir Abdullah has a very good speech. When he was angry, he choose to remain silent. He never wanted to hurt anyone even though he had been hurt. He really followed the nature of the Prophet Muhammad SAW who always spoke fine with a tone of voice that was never high. That was very attached to the memory of the students and the local residents. Therefore, he can be a good example for everyone.



Figure 4. One of moment H. Wan Mohd. Shaghir Abdullah conducted preach

The most important is H. Wan Mohd. Shaghir Abdullah was very fond of preaching. His da'wah was always eagerly awaited by his students and local residents. Even so, he never asked a payment when he preached. For H. Wan Mohd. Shaghir Abdullah, preaching must be sincere. He genuinely has no other intentions but to please Allah SWT. Preaching is part of the *amaliah* which also part of his activities. He makes a lot of friends thanks to his regular preaching schedule, which means that his sociability is improving every day.

We can first notice H. Wan Mohd Shaghir Abdullah's contribution to Amaliah's education. He established a boarding school, taught his students without asking a charge, and made money through the sales of his published works, then together with his students to carried out some businesses. he was sincere in all He did. This is in line with the statement of (Sunarto, 2016), "By relying on Allah, the kyai start their Islamic Boarding School education with a sincere intention of da'wah to uphold His words, supported by simple and limited infrastructure, *dengan menyandarkan diri kepada Allah, para kyai , memulai pendidikan pesantrennya dengan modal niat ikhlas dakwah untuk menegaskan kalimat-Nya, didukung dengan sarana prasarana sederhana dan terbatas*".

H. Wan Mohd Shaghir Abdullah was also very fond of preaching. Da'wah is one of his charities during his stay in Mempawah. As we know, that Preach is *ahsanul a'mal* (the best charity). It means that H. Wan Mohd Shaghir Abdullah's best deed was *dakwah* (preach). According to Arifuddin (2020), Preach in Islam is the attempt to call upon mankind to follow the path decreed by Allah, which is the Islamic system, thoroughly, through writing, speech, or conduct. In preaching, he did not ask for anything in return from the local community. He preaches with great sincerity. That was consistent with what the Apostles did.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ أَقْتَدَهُ قُلْ لَا أَسْأَلُكُمْ
عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

These 'prophets' were 'rightly' guided by Allah, so follow their guidance. Say, "I ask no reward of you for this 'Quran'—it is a reminder to the whole world". (QS. Al-An'am: 90).

We can see the role of H. Wan Mohd Shaghir Abdullah in scientific education. Along with taught at the Islamic boarding school, he was also preaching and writing. He writes extensively about Muslim leaders in Indonesia, particularly in West Kalimantan. Additionally, he created a number of unique pieces for Al-Fhatanah Islamic Boarding School's instructional materials that the public can also read.

The most special thing is, all the results of his hard work in producing his written works were for the benefit of the Islamic Boarding School and his students. There was no intention from him to get wealth for his own sake. He sincerely did it all to get Ridho from Allah SWT. This is as stated by Hamid (2009) in (Ngadhimah & Susirah, 2017) that sincere is a form of honesty (*siddiq*) of a person's actions, with the intention of only hoping for Allah's pleasure in worshipping and doing charity without associating partners with Him and/or with the same purpose, other deviant elements such as *riya'* (showing off), *bahwa Ikhlas merupakan wujud kejujuran (siddiq) suatu tindakan seseorang, dengan niatan hanya mengharap ridha Allah saja dalam beribadah dan beramal tanpa menyekutukan-Nya dan atau dengan tujuan yang menyimpang lainnya seperti unsur riya' (pamer)*. This can also show his devotion to Allah in spending his wealth in every situation. As said by (Syarif, 2017), that "This action is to demonstrate that we are sustained by a nature that is never short of anything or greedy, *perilaku ini untuk membuktikan bahwa kita terpelihara dari sifat pantang kekurangan alias tamak-loba alias serakah*".

There are three main things about the morals that he taught. The 3 main things that He always taught were the importance of speaking honestly, how to eat regularly as taught by the Prophet and he also taught his students to always have good character. H. Wan Mohd Shaghir Abdullah taught his students according to what was taught by the Prophet Muhammad SAW. As contained in the Qur'an sura Al-Ahzab verse 21, namely:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often (Ahzab:21).

Additionally, he has excellent social skills. It seems sense that those around him think highly of him. He never requests anything in exchange when requested to complete or provide preaching, for instance. Besides, he also has good skill in communication. It

seems sense that those around him really understand and enthusiastic in following his studies. Communication is a dynamic process which need of mind and courage to face the other and convey his/her message in effective way (Khan et al., 2017). Therefore, H. Wan Mohd Shaghir Abdullah has the ability to motivate their students toward their learning processes through communication so that the students gained a variety of practical knowledge and social graces needed in daily living.

To be conclude, that can be regarded as the essence of H. Wan Mohd Shaghir Abdullah's role throughout his life, particularly when performing his duties in Mempawah, West Kalimantan, in aspect of charity, scientific, moral, and social education. it can be said that he is among those who are *itba'syari*. 'atillah. He struggled fearlessly to advance Islam as a religion by being a Muslim rahmatan lil Alamiin. He established a boarding school and began to preach as a devoted person who gave of his time, wealth, and knowledge without seeking anything in return. At the time, the Mempawah community held him in great regard due to his deeds and dedication.

D. CONCLUSION

In West Kalimantan, H. Wan Mohd. Shaghir Abdullah plays a significant role in Islamic education as well as scientific education, moral education, and social education. An Islamic preacher named H. Wan Mohd. Shaghir Abdullah works to construct the Al-Fathaanah Islamic Boarding School in order to spread Islam. His prolific writing of numerous publications on West Kalimantan scholars, textbooks for students and locals, and sincerity in preaching and instructing are exceptional things that are still felt today. His students, the *Ta'lim* Council, and his students from the Islamic boarding schools learned so much from his good qualities (*akhlakul karimah*) that he ended up setting an example for public life. He has a great social influence as well.

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