

ABSTRACT

Gt. Muhammad Irhamna Husin, NIM. 170311010102, Theological Construction and the Orientation of Muslim Elite Religious Education in South Kalimantan, Advisor I: Prof. Dr. H. Mahyuddin Barni, M.Ag., and Advisor II: Dr. Wahyudin, M.Sc., Postgraduate Islamic Education Study Program, Antasari State Islamic University Banjarmasin, 2022.

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The Muslim elite has a very big role in social life in South Kalimantan. According to research, the elite is a small part of society. This study aimed to reveal how the Muslim elite of Banjar was formed in terms of theological and educational orientation.

This study used a qualitative approach with a multi-case design. In collecting data from informants, the researcher used participant observation techniques, in-depth interviews, and documentation. Data analysis was carried out based on the Miles and Huberman data analysis model. Data validity checking was carried out by participation extension technique, the persistence of observation, and triangulation.

The findings of this study were: The theological elite of Banjar Muslims was formed by six basic concepts that were holistically interwoven, namely about the form of God, evidence of God's existence, socialization (transmission and internalization) of the God conception to children, understanding of God's names, theological differences between the God's names and human's names, and the habituation of God's names to children. Especially in the family environment, the Muslim elite of Banjar socialized the theological concept of God through rational-causality argumentative narrative methods (*tafakkur* and *tadabbur*), oral speech (lectures and storytelling), memorization, and singing. The obsession and appreciation of the Banjar Muslim elite towards these two sacred sources were manifested in ritual activities and religious education for children to realize the hafidz of the Koran in the Koran Kindergarten and Tahfidz houses. Besides doing *ittiba'* towards their idolized Islamic scholars (*ulama* or *Tuan Guru*), the Muslim elite of Banjar also had the habit of listening to the stories of exemplary virtues of pious people from the teachers who taught them. For the Muslim elite of Banjar, theological beliefs must be implemented at the socio-religious level to obtain transcendent continuity. Banjar Muslim elites in determining educational choices for their children were generally based on a rational view of several aspects of consideration, namely: the basis of religious education, the quality of education, and the ability of educational institutions to train and implement religious learning to the children fully in the middle of their parents' business. The Muslim elite of Banjar views that a good education is an education that can meet expectations of religious values and the value of social survivalism in the midst of rapid socio-cultural changes. The theology of the Muslim elite of Banjar which was built on the six basic pillars (concepts) above had a relationship with the educational orientation of the Muslim elite. The view of the meaning and usefulness (significance) of education was related to theological rationale in the dimension of understanding the evidence of the existence and nature of God which contained the theological essential messages of outward-inner, perennialism-essentialism, and esoteric-exotic (*ihsan-*

institutional). There were two major variants of the religious education profile that the Banjar Muslim elite chose for their children according to the socio-cultural basis of the religious elite of Banjar Muslims, namely Islamic boarding schools (conventional normative) and Islamic excellent schools (normative-progressive).