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The Intellectual Tradition of the Malay World in the Land of Kalimantan: The Sufism Endeavor of Sheikh Muhammad Nafis Al-Banjari

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Abstract

This study aims to dissect the construction of the tasawuf thought of Sheikh Muhammad Nafis al-Banjari as the main pillar of the intellectual tradition of the Malay World in the Land of Kalimantan. Thus far, the discourse on Islamic civilization in the archipelago often positions the upstream region of Kalimantan merely as a peripheral area, whereas this region has proven capable of producing a world class masterpiece of divine philosophy. This research employs a qualitative library study approach utilizing the lens of intellectual history analysis. The primary source analyzed is the manuscript of Ad Durrun Nafis, alongside various supporting secondary literature, through a series of stages including heuristics, source criticism, interpretation of meaning, and historiography. The research results prove that Sheikh Muhammad Nafis successfully bridged the depth of esoteric knowledge and obedience to the sharia comprehensively, without any deviant physical amalgamation. The achievement of the degree of a perfect human, or insan kamil, is formulated systematically through the spiritual ascent of fana and baqa, as well as tracing the origins of the creation of the universe through the seven levels of martabat tanazzul. A comparative study also reveals a highly robust intersection of thought with Sheikh Abdussomad al Falimbani, confirming the existence of a network of archipelago scholars who agreed to formulate a uniform spiritual curriculum. Furthermore, this teaching does not at all direct the community to isolate themselves from the world, but rather educates humans to possess grounded superior character traits, ranging from the purity of creed, physical resilience, intellectual brilliance, to economic independence. In conclusion, the tasawuf thought inherited from Sheikh Muhammad Nafis is not merely a discourse of inner mysticism, but a blueprint for character building education of civilization that is highly relevant for curing the moral crisis of humanity in the modern era.

INTRODUCTION

The study of the history of Islamic thought in the Malay World plays a very important role in maintaining the collective memory of the people of the archipelago.(Sulistiowati dan Mumtazah 2026) The Malay World is not just an expanse of land and ocean, but a magnificent space of civilization cemented by the robustness of religious intellectual tradition. The identity of this civilization grew increasingly rapid thanks to the use of the Malay language written in the Arabic Pegon script, which successfully became the medium of instruction for scientific disciplines transcending regional boundaries. The network of scholars tightly woven from the

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center of civilization in Haramain to Southeast Asia has given birth to a wealth of literacy that integrates esoteric teachings with adherence to the *sharia*. (Handayani 2025)

Across this expanse of civilization, the Land of Kalimantan carved its own golden ink, particularly in the eighteenth century.(Basri 2017) The Banjar Sultanate during that era bloomed into one of the most respected axes of Islamic thought in the global constellation of knowledge. The current of religious dissemination penetrated very deeply into the inland areas of Hulu Sungai, bringing along a chain of knowledge directly connected from the Arabian Peninsula. This region gradually transformed into a traditional education center that successfully produced many high level religious scholars and thinkers. (R. Hidayat dkk. 2026)

Understanding the intellectual heritage of the past comprehensively becomes a very fundamental foundation so that the present generation is capable of maintaining a moderate and solid religious footing. Amidst the rapid currents of modernization that often erode identity, the preservation of local scientific treasures serves as an antidote as well as a guiding compass.(Basarah, Abidin, dan Adibah 2026) Therefore, dissecting the intellectual wealth of predecessor scholars is a necessity to reaffirm the position and prestige of the archipelago civilization in the eyes of the world.

Although various studies related to the history of the spread of Islam in the archipelago have produced many brilliant pieces of literature, there remains an academic void requiring deeper excavation. Thus far, the discourse on Islamic history and philosophy has widely mapped the scientific heritage of scholars in the regions of Sumatra and Java, which were indeed among the epicenters of past civilizations.(F. Hidayat dan Rohman 2025) Nevertheless, a comprehensive picture of the intellectual tradition of the Malay World will certainly become more intact and perfect if the dynamics of knowledge in the Land of Kalimantan also receive a balanced portion of examination. The wealth of *tasawuf* teachings that thrive in this region is often not studied in detail down to its historical roots, making its meaning vulnerable to reduction and merely interpreted as local traditional practices.(Shadiq dan Harisuddin 2025) In fact, if the history of the knowledge is traced, the teaching purely contains a highly rational discourse on advanced divinity and possesses a philosophical foundation equivalent to the thoughts of global scholars.

To answer this imbalance in academic discourse, this paper is present offering a way out by elevating the intellectual endeavor of one of the main pillars of the Banjar Sultanate, namely Sheikh Muhammad Nafis al-Banjari. He was not merely an ordinary preacher, but a masterful thinker who succeeded in solving the complexities of philosophical *tasawuf* knowledge in the archipelago.(Rusida, Nurhidayah, dan Rizki 2024) Through his masterpiece titled *Ad Durrun Nafis*, he presents a systematic framework of thought to harmonize the teaching of the reality of divinity with absolute obedience to the fundamental rules of religion. (Mohamad Akhir, Ismail, dan Mohd Yusof 2025)

Structured examination of his works and endeavors is a tactical step to straighten out understanding while simultaneously restoring the dignity of Islamic knowledge in the Banua. The novelty of this study lies in its footing that firmly proves the Land of Kalimantan is a center for the formulation of world class *tasawuf* knowledge, and not merely a peripheral region that receives knowledge passively. This paper specifically highlights the intellectual courage of Sheikh Muhammad Nafis in breaking down language barriers through transferring meanings from Arabic esoteric concepts into the Malay language, so that they are easily digestible by the wider community.

Based on the description of the background and the formulation of the problem above, the authors pour this idea into an article titled The Intellectual Tradition of the Malay World in the Land of Kalimantan: The Sufism Endeavor of Sheikh Muhammad Nafis al-Banjari. By tracing the footprints of his *tasawuf* thought, this writing is expected to be capable of opening the eyes of the academic world that the scientific tradition rooted in the Land of Kalimantan possesses a depth of meaning capable of traversing eras. This legacy of thought has proven successful in building the spiritual fortress of the Hulu Sungai community, and that civilization continues to beat to nourish the soul of the community until today.

RESEARCH METHOD

This study is built resting on a qualitative research paradigm with a framework of pure library research approach.(Arianto dan Simatupang 2025) The primary analytical scalpel applied is the intellectual history approach to dissect the framework of thought and trace the trajectory of scientific transmission in the past. Through the lens of intellectual history, this research transcends the boundaries of merely narrating a biography of a figure, but dives sharply into the effort to examine and rationalize the produced *tasawuf* discourse. This approach is deemed the most authoritative to unravel the scientific process regarding how a religious doctrine is inherited, absorbed, until it transforms into a footing of wisdom in a society.(Creswell 2014)

Considering the research center rests on dissecting *tasawuf* discourse, the collection of historical sources is carried out through comprehensive literature review. The primary source underpinning the analytical framework of this study is the ancient manuscript text along with the printed edition of the masterpiece of Sheikh Muhammad Nafis al-Banjari, namely the book *Ad Durrun Nafis*, which is a crystallization of the teachings on the reality of divinity. As a support for the wholeness of the analysis, secondary sources are explored from a variety of scientific journals, main reference books, as well as archival documents that have a close attachment to the map of the spread of Islam in the Banjar Sultanate and the network of thought of archipelago scholars.(Sari, Susmita, dan Ikhlas 2025)

The implementation mechanism of this research complies with the precision of historical methodology strictly and measurably. The preliminary step departs from the *heuristic* process, namely the stage of tracking and collecting various documents inherited from the Banjar civilization.(Sayono 2021) This process is then continued with a comprehensive source criticism stage to validate the authenticity of the text, while examining the reliability of the scientific *sanad* encapsulated within it. After the data validity testing stage is surpassed, the authors execute the interpretation stage focusing on reading the text through deep studies of thought in order to embrace a precise and intact understanding of meaning.(Zamsiswaya dan Pasaribu 2026)

The estuary of the series of methodological stages resides in the *historiography* process, namely the effort to unify all theoretical findings into a sharp construction of academic writing.(Arifin 2023) This writing is compiled logically to elucidate tangible proof regarding the immense role of Sheikh Muhammad Nafis in weaving the fabric of the Islamic scientific tradition in the Land of Kalimantan, while simultaneously placing the position of the civilization parallel to other scientific centers across the expanse of the Malay World.

RESULTS AND DISCUSSION

Roots of Lineage and Preaching Endeavor of Sheikh Muhammad Nafis Al-Banjari

Sheikh Muhammad Nafis al-Banjari is a figure of Islamic civilization in the archipelago who was born in the year 1148 Hijri, or coinciding with the year 1735, in the Martapura region. He is a majestic intellectual who inherited aristocratic blood from the Banjar Sultanate. Growing up in the palace environment did not make him complacent with the glimmer of wealth, but instead awakened his enthusiasm for learning to explore the depths of Islamic religious knowledge.(Rosyid 2022)

The complete lineage of his family is clearly reflected in the long name he bears, namely Muhammad Nafis bin Idris bin Husein. This lineage continues continuously across a line of palace dignitaries, starting from Ratu Kasuma Yoada, Pangeran Kasuma Negara, Pangeran Dipati, up to its source at Sultan Suriansyah. Even though he had ease of access to education due to his noble status, he preferred the path of wandering to the Arabian Peninsula to mature his spiritual knowledge directly from its original source.(Tim Sahabat 2010, 5)

The preaching endeavor of Sheikh Muhammad Nafis shone very brightly at the end of the eighteenth century until the beginning of the nineteenth century. During that period, he fought alongside a number of other great scholars, such as Sheikh Muhammad Arsyad al-Banjari, Sheikh Abdul Rahman Siddiq, and Sheikh Abdul Hamid Abulung. There was a very

intelligent division of preaching tasks among these scholars to ensure Islamic teachings were evenly distributed to all corners of the sultanate.(Nor dan Akhir 2011)

While Sheikh Muhammad Arsyad heavily focused on religious improvements in urban areas such as Banjarmasin and Martapura, Sheikh Muhammad Nafis directed the lamp of his preaching towards remote inland areas in the Kelua region. The selection of Kelua proves the sharpness of his strategy, considering its highly strategic location as a connecting route between the mainland of South Kalimantan, East Kalimantan, and Central Kalimantan. Through the approach of *tasawuf* knowledge and the *Tarekat Sammaniyyah*, the Kelua region successfully bloomed into a highly influential religious education center for the upstream community.(Wardani dkk. 2019)

In the authors opinion, the decision of Sheikh Muhammad Nafis to leave the comfort of the palace and choose to preach in the inland areas is a real proof of the sincerity of a community leader. The strategy of dissemination to the Kelua region deserves to be assessed as a brilliant civilization tactic to strengthen the mental and spiritual resilience of all Banjar people in the border areas.

Sufism Cosmology and the True Position of Humans

One of the strengths of Sheikh Muhammad Nafis is his ability to combine the Sufi teachings of Imam al Ghazali with Imam Ibn Arabi, or between practical ethical *tasawuf* and philosophical *tasawuf*, so that both do not clash sharply. By combining the two, the *sharia* and the esoteric reality become a single unified entity that strengthens each other.(Hafidzaturrahmi 2024, 22–23)

If analogized to a coconut, Muhammad Nafis explains in his book *Ad Durrun Nafis Fi Bayani Wahidati Al Af al Al Asma l Wa Al Sifati Wa Az Zati At Taqdisi* that the *sharia*(Syekh Muhammad Nafis Al-Banjari 2015) is the shell, the *tarekat* is the flesh, and the esoteric reality is the oil. The shell functions to protect the contents, while the oil is something hidden within the flesh. A *sharia* that is not strengthened by esoteric reality cannot be accepted, and every esoteric reality that is not intertwined with the *sharia* will not succeed.(Muhni 2019)

Meanwhile, the study regarding the position of humans in the *tasawuf* discourse of Sheikh Muhammad Nafis possesses a deeply philosophical footing and is influenced by the framework of thought of Ibn Arabi and al Jili. In this *tasawuf* perspective, humans are always evaluated through two different viewpoints, namely humans as a part of Gods creations and humans as individuals. If viewed from the manifestation of creation, humans occupy the most perfect degree compared to all other manifestations in this universe.(Rosyid 2022)

To facilitate understanding, Sufi figures provide an analogy that this universe was initially like a large dull mirror covered in thick dust. Humans are present in the world with the sacred duty to clean the surface of the mirror so that the universe can reflect the light of Gods greatness brightly. Without the existence of humans who are aware of their creation duty, the greatness of God will not find a real container of reflection on earth.(Faza 2026)

However, when speaking about humans as an individual, the reality is not everyone is capable of realizing the potential for inner perfection. The difference in the level of heart cleanliness makes humans have highly variable spiritual consciousness, ranging from pitch black to shining very brightly. Only the group of humans with the highest inner intelligence is entitled to receive the crown as *al insan al kamil*, whose duty is to lead the community as the caliph of Allah on earth. (Kurniawan, Mansur Tamam, dan Hayyie Al-Kattani 2021)

In the authors opinion, the understanding of the sublime position of humans provides a very large intake of self confidence for Muslims. This concept refutes the despairing view that considers humans merely weak helpless creatures amidst the vastness of the universe. Through this idea, Sheikh Muhammad Nafis successfully instilled the belief that humans are the center of balance in nature, bearing a very noble duty, so that every individual must strive to maintain the cleanliness of their heart.

Spiritual Transformation through *Fana fi al Dzat* and *Baqa bi Allah*

The spiritual ascent to climb the degree of a perfect human requires someone to pass through a highly rigorous soul transformation process via two main doors, namely *fana* and *baqa*.(Sin dan Al-alaki 2025) Sheikh Muhammad Nafis possesses a specific teaching that is highly famous, called *fana fi al Dzat*. This teaching asserts that all forms of matter in this universe are fundamentally vanishing or *fana*, because they depend absolutely under the majesty of the existence of Allah.(Rosyid 2022)

To delve into this spiritual experience, a person is obligated to concentrate all the power of their mind and heart solely to remember God. When this remembering process is done continuously, the servant will drown in the feeling that the existence of themselves seems to melt into the divine greatness. However, Sheikh Muhammad Nafis strictly reminds that this melting is only limited to a feeling in the inner eye, and does not mean the physical form of the human is destroyed at all. (Muntaha 2022)

After successfully passing the *fana* stage, the servant will be guided to enter an intensely clear region of consciousness called *baqa bi Allah*. At this stage, all bad traits, soul impurities, and lusts within the human have burned away, leaving only noble character. The servant now fully realizes that they are brought to life by the will of God, and all their good deeds can materialize purely because of Gods help alone. (Rosyid 2022)

In the book *Ad Durrun Nafis*, there is a paragraph reminding that someone who has reached the *maqam baqa* means carrying out the outer *sharia* such as praying and covering the aurat, enjoining good and forbidding wrong, executing the commands of Allah and avoiding His prohibitions, confirming something that is right and blaming what is wrong, giving what is appropriate to those entitled to receive it, and fulfilling their rights and obligations. They are also not permitted to tell the secrets obtained from that *musyahadah* to other people.(Hafidzaturrahmi 2024, 23)

The achievement of the *baqa bi Allah* stage is assessed by Sheikh Muhammad Nafis as the peak of the most perfect understanding of monotheism. Individuals who have settled in this position are considered to have known their God essentially, so they are worthy of being called *arif bi Allah*. Even so, the figure continues to guard the boundaries of creed by stating that human intellect, no matter how great, will never be able to reach the actual essence of God because God does not resemble anything.(Zarkasyi 2019)

In the authors opinion, the teachings of *fana* and *baqa* brought by Sheikh Muhammad Nafis are highly intelligent and safe from the side of creed. His firmness in restricting the pure soul unification experience only to the realm of inner consciousness prevents the community from the danger of the heresy of pantheism that equates the form of creatures with God. The author assesses this approach very successfully reconciles the high level inner experiences of Sufis with the rules of *sharia* law applicable to the general public.

The Synthesis of the Seven Stages Doctrine by Archipelago Scholars and the Achievement of the Perfect Human

The peak of the thoughts of Sheikh Muhammad Nafis culminates in the idea of forming an *insan kamil* or perfect human.(Hafidzaturrahmi 2024, 97) This concept does not just discuss the completeness of physical form, but rather a very high spiritual achievement. He explains that a perfect human is a figure who has fully mastered monotheism, including the understanding of acts, names, attributes, and the essence of God. To achieve this degree of consciousness, a person must trace the process of the descent of Gods manifestation into the universe called *martabat tanazzul*.(Rosyid 2022)

Sheikh Muhammad Nafis elaborates on the seven stages of creation sequentially so they are easy to understand.(Hafidzaturrahmi 2024) The first level is the *ahadiyah* stage, which is the absoluteness of the essence of God and becomes the source of radiation for all existence. All attributes and names of Allah appear but then vanish within the essence of Allah the Most High at the *ahadiyah* stage, or also called the *kunhi dzat* stage.(Syekh Muhammad Nafis Al-Banjari 2015, 23) The second level is the *wahdah* stage, which is when the *Nur Muhammad*

was created as the forerunner to the formation of the entire universe. In his book *Ad Durun Nafis*, at this stage appear all attributes and names comprehensively, namely the essence of the Prophet Muhammad. The essence of the Prophet Muhammad is the origin of the cause of the formation of this universe.(Syekh Muhammad Nafis Al-Banjari 2015, 25.)

After that, the realm of creation enters the third level, namely the *wahidiyyah* stage, where the attributes and names of God begin to unravel, thus giving birth to the creation of the universe. This third stage is the second manifestation or *ta ayyun tsani*, where the manifestation of His attributes and names occurs in detail. Actually, those names and attributes are none other than the spirit of the Prophet Muhammad in a universal form at the *wahdah* tier, and detailed at the *wahidiyyah* tier. (Hafidzaturrahmi 2024, 90; Syekh Muhammad Nafis Al-Banjari 2015, h. 44)

The stages of creation then flow to the fourth level, namely the realm of spirits, where the manifestation of spirits stretches very vastly but is not yet neatly arranged. According to Sheikh Nafis, the stage of the realm of spirits is devoid of composition, and its state is spread wide, which is the reality of all outer spirits above is all its essences and the like.(Syekh Muhammad Nafis Al-Banjari 2015, h. 39) In the realm of spirits, all human souls testify before Allah that they acknowledge Allah as their Lord, thus refuting the concept of human unity with God.(Hafidzaturrahmi 2024, 93)

This descent of manifestation solidifies entering the fifth level, namely the realm of *mitsal*, which already has a form but is exceedingly subtle resembling the size of an atom, so it cannot be split again.(Syekh Muhammad Nafis Al-Banjari 2015, h. 23.) The creation process then culminates at the sixth level, namely the realm of *ajsam*, which already has a real physical form and materially can be cut or divided into smaller parts. This realm is also referred to as the realm that can be witnessed or *alam syahadah*, and the realm of the material kingdom or *alam mulk*. This realm of *ajsam* includes the earth and the seven layers of heaven occupied by the moon, the sun, and the stars, the heaven of the *kursi*, as well as the heaven of the *arsy*. (Hafidzaturrahmi 2024, 97–98; Syekh Muhammad Nafis Al-Banjari 2015, 23)

The entire series of long stages finally unites perfectly at the seventh level, namely the human realm. The human realm is interpreted as a manifestation that accommodates the entire elements of creation from the first level to the sixth level within a human being. If one has successfully achieved esoteric knowledge with all the stages mentioned, it is called *insan kamil*.(Syekh Muhammad Nafis Al-Banjari 2015, 42) Someone who has sharpened their inner self to be able to realize again their entire chain of creation towards the first stage is the one who deserves to bear the title of *insan kamil*, the reflection of the glory and beauty of God.(Rosyid 2022)

The construction of the thoughts of Sheikh Muhammad Nafis regarding these seven stages of creation actually possesses a very strong common thread with the formulations of other archipelago scholars, particularly Sheikh Abdussomad al Falimbani. The connectedness of these ideas is not a coincidence, but was born from the womb of the exact same scientific network when these two intellectuals studied in the holy land of Mecca in the eighteenth century. Sheikh Abdussomad al Falimbani is recorded as a senior scholar who studied alongside Sheikh Muhammad Arsyad al-Banjari, while Sheikh Muhammad Nafis was a scholar of a slightly younger generation, yet positioned in the exact same scientific vortex.(Harris 2015) Their intellectual roots met in the figure of the same grand teacher, namely Sheikh Muhammad bin Abdul Karim as Samman al Madani, who instilled the teachings of the *Tarekat Sammaniyyah* into these Malay scholars. (Wardani dkk. 2019)

Thanks to the similarity in their scientific transmission chain, the formulation of the seven stages between these two scholars displays a highly identical pattern, and they complement each others understanding. In his masterpiece titled *Sayr al Salikin*,(Al-Falimbani 1953) Sheikh Abdussomad al Falimbani also elaborates on the concept of *martabat tujuh* in great detail by making the treatise *Tuhfat al Mursalah* authored by al Burhanpuri as the main reference.(Al-Burhānpūrī 2005) Similar to Sheikh Muhammad Nafis, Sheikh Abdussomad classifies these stages by dividing them into two major statuses, namely existence that holds a pre eternal or

azali status, and existence that holds a *hadith* or newly created status.(Anwar 2020) He explains that the first three stages, namely *ahadiyat*, *wahdah*, and *wahidiyah*, are realms of divinity with a pre eternal or azali status, where the reality of the new creation only exists as a design within the knowledge of Allah and has not materialized into the real realm at all. The *ahadiyat* level is referred to by him as *ghayb al mutlaq*, while the *wahdah* level is the manifestation of *haqiqat al Muhammadiyyah* which comprehensively encompasses the knowledge of God in a unified manner, and the *wahidiyah* level contains the knowledge of God that begins to unravel in detail.(Harris 2015, 119–20)

Meanwhile, the subsequent four stages, namely the realm of spirits, the realm of *mithal*, the realm of *ajsam*, and culminating in the human realm or what he calls *al jamiah*, then hold the status of creations that manifest tangibly in the physical realm. This sharpness of detail by Sheikh Abdussomad remarkably perfects the explanation by Sheikh Muhammad Nafis because it is capable of rationalizing the strict boundary between the majesty of the Creator and the lowliness of the creature. The similarity of this framework proves that the scholars of the Malay World had agreed to use one straight *tasawuf* curriculum to fortify the community from the heresy of the ideology of the physical unification of God and servant or *al ittihad wa al hulul*.(Harris 2015, 120) Both of these great scholars successfully presented a formulation of *wahdat al wujud* that constantly places the existence of God as the single most holy reality, and positions the universe merely as a shadow that depends absolutely on the greatness of its creator.

In the authors opinion, the convergence of thoughts between Sheikh Muhammad Nafis and Sheikh Abdussomad al Falimbani in uncovering a fascinating fact of civilization is incredibly profound. Both did not merely dissect texts from the Arabian Peninsula, but actively formed a solid intellectual network to formulate a uniform spiritual guide for the society of the archipelago. The author views the analytical sharpness of these two scholars as irrefutable proof that the *tasawuf* tradition in the archipelago never culminates in wild inner heresy. This concept is highly effective in preventing humans from arrogance, while simultaneously confirming the evidence that the archipelago *tasawuf* tradition possesses a rational epistemological anchor and is fully submissive to the corridor of Islamic *sharia*.

Manifestation of the Characteristics of the Perfect Human in the Reality of Life

The privilege of the *tasawuf* concept built by Sheikh Muhammad Nafis possesses added value because its practice requires humans to be grounded amidst society. The degree of inner closeness with God must not be used as an excuse to abandon the obligations of *sharia*. The concept of *insan kamil* or the perfect human refers directly to the leadership example of the Prophet Muhammad, who successfully balanced spiritual intelligence in the mosque with the resilience to build a civilization amidst the *ummah*.(Auliafiddin 2025)

The formation of an *insan kamil* (In the book *Ad-Durrun Nafis Fi Bayani Wahidati Al-Af'al Al'Asma-l Wa Al-Sifati Wa Az-Zati At-Taqdisi* written by Sheikh Muhammad Nafis explains about Insan Kamil or the perfect human being who is meant to be someone who has the qualities of *Jalal* (glory) and *Jamal* (beauty) which are very evident in the Prophet Muhammad SAW.), will bring forth ten resilient personality traits in social life. The first trait is a creed clean from polytheism or *salimul aqidah*, along with the execution of worship that is very correct according to the guidance of religious rules or *shahihul ibadah*. This strength of faith then gives birth to a noble moral character known as *matinul khuluq* to spread peace for fellow living creatures.(Rosyid 2022)

The requirement to become a perfect human apparently also obligates the possession of prime physical resilience or *qawiyyul jismi* to support various heavy religious activities. That strong muscle is then perfected with mental intelligence and broad insight or *mutsaqqaful fikri* so that the servant is capable of solving all problems of the community very wisely. In addition, the human must constantly fight the pull of their own personal lusts through the attitude of *mujahadatul linafsihi*.(Rosyid 2022)

In managing their daily activities, this perfect human is demanded to be highly disciplined in utilizing time or *harishun ala waqtihi*. All social affairs and work must be managed regularly and very professionally, which is called the attitude of *munazhzhamun fi syuunihi*. This integrity is perfected with the obligation to possess economic independence or *qadirun ala al kasbi* so the honor of their religion cannot be easily bought by tyrannical rulers. All this self greatness is ultimately dedicated solely to providing the best benefit for broad humanity or *nafiun lighairihi*.(Rosyid 2022)

In the authors opinion, the exposition of these ten real personality manifestations is absolute proof that the archipelago *tasawuf* teaching is not mysticism that paralyzes the mind. On the contrary, Sheikh Muhammad Nafis precisely presents a highly modern blueprint of character education to produce humans who are smart, physically strong, economically resilient, and beneficial to the state. The author believes that the formulation of these ten noble characters is very urgent to be revived as an educational guideline for the formation of the golden generation in the present time.

CONCLUSION

Based on a series of deep examinations of the masterpiece *Ad Durrun Nafis*, the author draws the conclusion that Sheikh Muhammad Nafis al-Banjari is a highly brilliant thinker of civilization. His endeavor in the Land of Kalimantan successfully broke the erroneous assumption that often positions the upstream territory as a peripheral region poor in intellectual ideas. On the contrary, the scholar precisely succeeded in building a center of excellence in *tasawuf* knowledge capable of rationalizing the complexity of divine philosophy into a life guide that is very grounded and easily digestible by the society of the Malay Archipelago.

The construction of *tasawuf* thought he offers is proven very solid and safe from all forms of creed deviation. Through the elucidation of the doctrines of *fana fi al Dzat* and *baqa bi Allah*, he guides the community to achieve a high level of spiritual consciousness purely without ever sacrificing the obligation of executing *sharia* laws. Furthermore, his ability in composing the framework of *martabat tanazzul* or the seven stages of creation proves the high quality of literacy of Banua scholars. This sublime teaching provides a very bright roadmap for humanity to recognize the origin of their creation so they possess a strong inner foundation facing worldly turbulence.

Another crucial finding reveals a highly identical intersection of thought between him and Sheikh Abdussomad al Falimbani. This historical fact confirms the tangible existence of an extremely solid intellectual network of Malay World scholars, where archipelago intellectuals united to build a straight *tasawuf* curriculum to fortify the community from creed deviation.

The peak of all this intellectual architecture culminates in the educational concept of forming the *insan kamil* or perfect human. This writing proves decisively that the followers of the archipelago *tasawuf* path are not taught at all to become individuals who run away from the reality of social responsibility. On the contrary, the manifestation of the perfect human is precisely demanded strictly to possess a straight creed, physical resilience, economic independence, and breadth of reasoning insight for the benefit of the people. Various criteria of resilience position the *tasawuf* teachings of Sheikh Muhammad Nafis as a character education blueprint proven effective in producing a generation of civilization leaders.

As a closing string, this intellectual tradition heritage from the Land of Kalimantan essentially still radiates an exceedingly strong power of relevance to cure the moral crisis of humans in the modern era today. The thoughts of the figure constantly remind us that the true progress of a nation is not merely measured by the grandeur of physical manifestation, but from how resilient the quality of soul and spiritual sharpness of its supporting society. Excavating and reviving the wealth of thoughts of predecessor scholars is not just an effort to preserve history, but an absolute necessity to care for the dignity and identity of Islamic civilization in the expanse of the Malay World.

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