



The Potential of Sadurengas Museum in Paser District as a Source of Learning Local History

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Abstract. Sadurengas Museum is the only museum in Paser Regency. This museum has many historical collections related to the kingdom that previously lead in this region, which known as the Paser Sultanate. This study aims to investigate the potential of the Sadurengas Museum as a source of learning local history. This study used a descriptive method with a qualitative approach. The results show that collections in the Sadurengas Museum are relics from various ages, from the establishment of Paser Sultanate until the collapse time. Materials related to the Paser Sultanate are historical material that related with the history of Islam entered the archipelago. Thus, the existence of this museum might be utilized as a source of learning local history at schools in Paser Regency, in order to introduce more thoroughly about the history of this area.

Keywords: Sadurengas Museum · Learning Resources · Local History

1 Introduction

This template, modified in MS Word 2007 and saved as a “History subject is one of the essential subjects to learn, as it is not a medium to transfer knowledge, but also a medium to inculcate values and develop the character of students. It is expected that by learning history, students will become wise in making decisions. However, the interest of students to learn history is still low, as it is considered a boring subject. Therefore, we need a learning method that able to attract the interest from students. Teacher is the central figure who determines success in achieving a learning goal. The creativity of a teacher could be recognized from their strategy in encouraging the interest and understanding of students related to certain subjects, one of which is history.

Local history is one of branches in historical science. Local history is the story that originated from community in the past that occurred in a small geographical area and were limited to the administrative areas of provinces, districts, and villages. Local history serves as a foundation that strengthens national history by elevating the role of the region in relation to national history. Both local and national history have been ideologically political and have no scientific boundaries that can be defended academically. This limitation can change at any time in accordance with national political developments. The writing about local history has an important contribution for academic and community

interests, especially the interests of community in studying the past history of their ancestors [1]. In learning history, students have learned about the history of other areas that described in history textbooks, such as the history of the Kutai Kingdom, Majapahit Kingdom, Mataram Kingdom, Demak Kingdom and so on. However, students has limited knowledge about local history in their residence area. It is necessary to provide learning subject on local historical events that exist in students' residence area.

The application of local history as a learning resource is expected could train students' historical thinking skills through historical relics that can be observed directly. Direct interaction with historical sources might provide an impressive learning experience that will always be remembered by students. Students are encouraged to develop their Critical, logical and rational thinking skills in understanding history in their daily live could establish a broader perspective [2]. Local history learning also can be used as a strong foundation for students to respect, love and preserve historical values that exist in their surroundings area. The ideal learning should run interactively and be accompanied by relevant sources of learning materials. Using relevant learning resources might help students to easily understand the learning material delivered by teacher. In learning history, teachers can utilize surrounding of their residence area to be source of learning. It aims to train thinking and knowledge of students about history in the surrounding environment.

Learning history by utilizing museums can be an alternative for teachers to broaden students knowledge. But the reality on the ground, the use of museums as a source of learning history is still not optimal. So that historical learning by utilizing museums needs to be developed further. Because the museum is one place that stores many collections related to history learning that can provide new innovations in history learning. Studying the historical values contained in the museum is a form of awareness of the importance of history for the Indonesian people, especially the next generation of the nation so that they have an inherent national identity. The role of the museum indirectly has a close relationship with education, especially in learning history. Museums as a source of learning history, not only to complete information about an event, but also to help stimulate students' thinking skills and interest in understanding history.

Museum as a source of history learning is certainly needed, considering that the collections are closely related to historical materials, both for elementary level education until advanced education. Thus, the existence of museum as a learning resource, could encourage the interest of students in learning history through observing objects in the museum, compared to theoretical learning in the classroom [3]. For example, if students are faced with historical object as an observation object, then it will stimulate students to think about how the objects were made, when they were made, and what are the benefits of these objects. These questions can indirectly stimulate the ability of students to observe, understand and respond to the object. Museums as learning resources are a form of innovation in learning that can assist teachers in explaining in real terms about objects of cultural heritage in the past.

Paser Regency as one of the regions in East Kalimantan, has a long history until create Regency as it is today. One of the most famous histories in Paser Regency is the establishment of Sadurengas Kingdom which later changed its name to the Pasir Sultanate. The Pasir Sultanate is an Islamic kingdom whose territory lied from the

north, bordered with the Kutai Karta Negara Sultanate, in the west side bordered with the Tumbun Bungai Kingdom, in the south bordering the Tanah Bumbu Sea Island Kingdom and in the east bordered with the Makassar Strait. The environment consists of a wide range of mountains, hills, lowlands, highlands, and swamps that stretch to the shores of the Makassar Strait. However, this Islamic empire collapsed in 1905 due to VOC intervention, the collapse of this kingdom was identifiable by the surrender of the position of Resident J. Broers with Resident J. Van Weert to become Resident Zuider en Ooster Afdeeling van Borneo.

Although the administration of Pasir Sultanate had collapsed, evidence of relics can still be seen in a museum known as the Sadurengas Museum. This museum was built by one of Sultans named Aji Tenggara. This building is a house and palace of the Sultan Aji Tenggara who ruled from 1853 to 1875 with the title Sultan Sepuh II Alamsyah. After the Pasir Sultanate government collapsed, then the building was donated by the sultan's family to the East Kalimantan Education and Culture Office to be used as a museum. The Sadurengas Museum was then inaugurated as a cultural heritage building by Decree of the Ministry of Education and Culture: 012/M/1999 with registration number P02016061 00006 based on Law number 11 of 2010 concerning Cultural Conservation.

The Sadurengas Museum as the only cultural heritage building in Paser Regency becomes a pride, because we can know the history of kingdoms that once ruled in this region. However, awareness of the importance on local history in Paser Regency is still limited, this is proven by history subjects delivered by history teachers in Paser Regency only focusing on textbooks.

The historical stories that exist are only related to the history of the great kingdoms in the archipelago, such as the history of the Kutai Kingdom, Majapahit Kingdom, Sriwijaya Kingdom, Mataram Kingdom and so on. Meanwhile, learning related to local history in the surrounding environment has been forgotten. Thus, it is needed for history teachers to revive local historical memories to students as it will always remember.

Research on the utilization of museums as a source of historical learning had been carried out by previous researchers, which become a literature review in this study. Several studies in previous research, including:

Research conducted by Nasution (2016) entitled "Utilization of the Deli Sultanate Site in Multicultural-Based Local History Learning (Research naturalistic inquiry at SMA Panca Budi Medan). This study was a descriptive qualitative research with a naturalistic inquiry approach. This study used two research objects, namely SMA Panca Budi Medan, especially class X IPS and the Deli Sultanate Site. In this study, it was explained about the Deli Sultanate Site which has a long history of multicultural life and used as a source of history learning in SMA class X IPS. It also described the description of the city of Medan which consists of various races, ethnicities and religions. The results showed that the utilization of the museum as a source of learning local history had a positive influence in increasing students' knowledge in understanding the history of the Deli Sultanate, the condition of the community that described from the relics on the Deli Sultanate site, as well as the emergence of tolerance and mutual assistance [4].

Other research was conducted by Apriyanthy and Rochmat (2019) with the research title "Utilization of the Kapuas Raya Museum as a Media and Source of History Learning at SMA Negeri 01 Sintang (West Kalimantan)". This research is a qualitative descriptive

study that evaluated the utilization of museums as a medium and source of learning history. The results in this study explained about the collections in the Kapuas Raya Museum and their relevance in learning history, especially those related to the history of the pre-literate period to the Dutch colonialism period. However, there are more collections that are relevant to historical material in the pre-literate period and the entry of Hindu-Buddhist religion. The students who became the object of the research were the students of SMA Negeri 01 Sintang, especially in class X IPS [5]. With the previous studies related to the museum as a source of learning history, those can be used as a reference and comparison material in this study.

2 Research Methodology

This research was conducted at the Sadurengas Museum, which is located in the District of Paser Belengkong, Paser Regency, East Kalimantan. This research emphasized in exploring the potential of the Sadurengas Museum as a source of learning local history. This research applied descriptive qualitative research and data was collected by triangulation, which is a combination of observation, interviews and documentation [6]. The selection of informants was carried out using the side snowball technique. The snowball sampling technique is used to sampling data sources that are initially small in number, but gradually become larger like snowballs. The objective was to obtain a complete data and continued to be carried out until the data obtained were saturated. In addition to primary data sources, secondary data sources were also needed in this study, include: books, journals, theses and articles related to the research title and can be used as references in this study. The data was analyzed with Miles and Huberman technique.

There were several steps involved in this data analysis technique: data collection, data reduction.

3 Results and Discussions

3.1 Sadurengas Museum Overview

Sadurengas Museum is located in Paser Regency, precisely on Jalan Keraton, Paser Belengkong Village, Paser Belengkong District, Paser Regency, East Kalimantan Province. The distance from the city/district center to the Sadurengas Museum is about ± 5 km with a travel time of ± 15 min. This museum is a cultural heritage building which was officially restored as the Sadurengas Museum in 2008 under the management of the Education and Culture Office of Paser Regency. Sadurengas Museum is a Type C Museum which has been inaugurated by the East Kalimantan Cultural Heritage Preservation Center as a cultural heritage building with the Decree of the Ministry of Education and Culture: 012/M/1999 with registration number P02016061 00006. The land area is 1 Ha consisting of a museum building and a mosque inherited from the sultan which is located east of the museum. About 200 m from the museum, there is a tomb complex for the kings of Pasir Belengkong who once ruled the Sultanate of Pasir.

The building type of Sadurengas Museum is a stilt house, in the Paser language is called “Kuta Imam Duyu Kina Lenja” which means “The Storied Residence of the Leader”. The building is made from kawi wood and ironwood which are typical Kalimantan

woods and have identical color patterns, which are dominated by yellow. According to Harpansyah, the color is yellow or “laung kuning” which is the most identical color used by the Paser community. This color is believed to be a color that symbolizes glory, namely the glory of the sea god. The Paser people believe that the sea god will not disappear, because basically sea water is able to defeat/drown everything. No one can fight yellow, so they choose yellow as a symbol of glory. Then there is also red or what is called “nanyu” which is a color that symbolizes courage. Symbolized as a loud thunder, the term nanyu by the Paser community means the messenger of thunder [7].

After being donated by the Paser Sultanate family, the Sadurengas Museum has undergone three management changes. This is in line with the statement from the Head of Cultural Heritage and Museums who stated that the Sadurengas Museum was initially managed directly by the Education and Culture Office of East Kalimantan Province. The handover of the Sadurengas Museum building was carried out in 1980, marked by the signing of a letter of agreement containing the plan to turn the building into a museum. In this period the condition of the Sadurengas Museum was still very concerning, because the Education and Culture Office of the Province of East Kalimantan did not only manage the Sadurengas Museum which was located quite far from the capital of East Kalimantan.

In 2008 the Education and Culture Office of East Kalimantan Province handed over the management of the Sadurengas Museum to the Paser Regency Youth and Sports Tourism Office. This year, the service is working hard to restore the museum, because at that time the condition of the Sadurengas Museum was often flooded from the Kandilo river which was located right in front of the Sadurengas Museum. This restoration was carried out as a form of the Paser Regency government’s efforts to maintain the Sadurengas Museum building as an ancestral heritage of the Paser people. The government also provides special funds for the cost of arranging and maintaining the museum. Furthermore, in 2014, the Sadurengas Museum was then handed over to the Education and Culture Office of Paser Regency under the management of the Head of the Cultural Heritage and Museums Section.

The Sadurengas Museum can be visited by anyone, whether it is for education, research, or tourism purposes. The visiting hours is Monday-Thursday at 08.00–16.00 WITA and Saturday-Sunday 08.00–16.00 WITA. The admission fee to the museum is Rp. 10,000. The average number of visitors on weekdays is 10 to 20 people, while for feast day such as Eid al-Fitr and holidays, the number of visitors increases to hundreds of people. On feast day, many people also make pilgrimages to the Tomb of the Sand Kings of Belengkong who once led the Pasir Sultanate. The location of the king’s tomb is only about 200 m from the Sadurengas Museum.

3.2 The Potential of Sadurengas Museum as a Source for Learning Local History

This research evaluated the potential of the Sadurengas Museum as a source of learning local history, especially for collections related to the history regarding the entry of Islam into the Pasir region. These materials are part of the syllabus for compulsory Indonesian History subject for class X, with KD 3.8. Identifying the characteristics of community life, government and culture during the Islamic kingdoms in Indonesia and represent the evidences that applies in the current live of Indonesian people.

Islamic culture is still growing rapidly in Indonesia, even affecting all aspects of life in society. The influences of Islamic culture are found in people's daily lives, the culture is mixed with traditions and customs that existed before Islam entered into the archipelago. We can see these cultures in traditions that are still preserved by the community, such as the celebration of the Islamic new year, funerals, weddings and births. As we know, the theory regarding Islam entered into the archipelago is still a debate until now, some of these theories include:

1) Arabic Theory

Arabic theory is a theory stated by several figures, namely Crawford, Keijzer, Niemann, de Hollander, Hasymi, Hamka, Al-Attas, Djajadiningrat, and Mukti Ali. This theory discussed the entry of Islam into the archipelago in 7/8 AD. It is proven by the existence of trade relations in the Malacca Strait, especially with Muslim traders who crossed countries in Southeast Asia and East Asia. Based on the report from China in the Tang Dynasty, it mentioned that Muslim residents had been inhabited the Kanfu (Canton) and Sumatra regions. Experts argued that these traders were envoys from the Umayyads to trade to other countries [8].

2) Gujarati theory

Next is the Indian Gujarat theory, which revealed by Pjnappel, regarding the development of Islam in the archipelago began with the migration of Arabs in India and carried out trade relations to the archipelago and spread Islam to this region. This theory is reinforced by Snouck Hurgronje, who stated that it was the Gujarat clerics who spread Islam to the archipelago in the 12th century AD, afterwards Arab traders began to arrive [9].

3) Bengal Theory

The Bengal theory was revealed by S.Q Fatimi, based on the findings of the tombstone of the king of Pasai named Malik al-Salih whose tombstone model is similar to the tombstone in Bengal. Because when compared with the Gujarat tombstone, its shape is different from the tomb of Malik al-Salih. However, this theory was later refuted by the existence of a school of thought theory which stated that there were differences in the schools of thought adopted by Muslims in Bengal, namely the Hanafis, while the Shafi'i school of thought was the sect adopted by the Muslims of the Archipelago [10].

4) Persian Theory

Persian theory was revealed by Hoesein Djajadiningrat and Oemar Amir Husein. They argued that Islam was spread by Persian traders in the archipelago. This is based on the presence of Persian culture elements, especially Shi'ism in Islamic culture in the archipelago. According to Hoesein Djajadiningrat, some teachings from Persia can be seen from the mystical teachings of Islam called Sufism that are currently developing in Indonesia. Then the concept of Manunggaling Kawula Gusti which was initiated by Sheikh Siti Jennar is the influence of wahdat al-Manifest al-Hallaj from Persia. Next is the 10th anniversary of Muharram or better known as Ashura. For the Shiites, Ashura is the death anniversary of Sayyid Husayn bin Abi Talib. We can find this Ashura commemoration on various islands in Indonesia, such as Java and Aceh which are marked by the making of Ashura porridge. Then in Central

Sumatra there is a celebration called the Ark, which is a ceremony carried out by parading “Husain’s coffin” and then throwing it into the river [11].

Islam teaching had begun to spread until remote corners of the country, one of the areas that received great influence from Islam was the Pasir area which was originally a kingdom called the Sadurengas Kingdom. In the book Assegaff (1982) it was explained that the establishment of the Sadurengas Kingdom stems from the coronation of a princess named Puteri Dalam Petung as the first queen in the Sadurengas Kingdom which was founded in 1516 AD. In running her government, Puteri Dalam Petung is assisted by her father and uncle, Kaka Ukop and Tomenggung Tau Keo. This kingdom then began to develop and establish external relations through trade in the produce of its people’s fields. Until then in 1521, there were five sailing ships anchored in Adang Bay. The ship was an expedition ship for the spread of Islam from Giri led by Abu Mansyur Indra Jaya. They then built a settlement which at the time was estimated to have more than 300 members who took part in this expedition.

Furthermore, Abu Mansyur began to spread Islam into the territory of the Sadurengas Kingdom. One method of spreading it is by marrying Puteri Dalam Petung, who initially embraced animism and dynamism. The marriage took place in 1523, beginning with the pronouncement of the shahada as a condition for embracing Islam. The government of the Sadurengas Kingdom continued, until mid 1703 there was a change in the name of the kingdom to the Sultanate of Pasir. The government of the Pasir Sultanate was then led by a sultan named Aji Geger Bin Aji Anom Singa Maulana with the title Sultan Aji Muhammad Alamsyah who led from 1703 AD to 1738 AD. The Pasir Sultanate then collapsed in 1905 during the leadership of Sultan Ibrahim Khaliluddin. The collapse of the Pasir Sultanate was marked by the departure of Sultan Ibrahim to Banjarmasin for the transfer of positions between Resident J. Broers and Resident J. Van Weert to become Resident Zuider en Ooster Afdeeling van Borneo [12].

The history of the Pasir Sultanate is one of the stories in small kingdoms that had ruled in the archipelago. The story of a small kingdom like the Sultanate of Pasir does not discussed in history subjects and textbooks as sources for learning history at school. If this history is neglected, then it will be lost to time, therefore it is necessary to integrate local historical material to introduce more history to students. Sadurengas Museum as the only museum in Paser Regency, has many historical objects that are related to the history of the Pasir Sultanate. So that the existence of this museum might facilitate students to learn the history of the Pasir Sultanate, because they can observe and even touch historical objects directly. In addition to the relics of the Pasir Sultanate, the Sadurengas Museum also has many collection of cultural products and local wisdom of the Pasir community. We can observe these objects in various rooms which are divided into four showrooms, such as following:

1) Exhibition room I

This room is located at the front of the museum, which has dimensions $15.4 \text{ m}^2 \times 13.89 \text{ m}^2$ and consists of eight windows on the right and left of the room. When entered to the museum, this is the first room would be found. In this room, visitors were directed to the registration desk which is located near the entrance of the museum. The visitors bought tickets in this registration section and every visitor was

recorded in this area in order to determine the number of visitors, which groups had visited the museum and how much people were interested in visiting the museum. Some of the museum collections were placed in this room. This room contains information about the vision and mission of the Sadurengas Museum, the meaning of the regional symbol of Paser Regency called “Daya Taka”. There are also two paintings of Sultan Ibrahim Khaliluddin and Ratu Dayang Waru which are located at the top of the stairs leading to exhibition room II. On both stairs there are two statues that are symbols of the Sand Sultanate called “Borax”. The first exhibition room consists of several collections, including:

- 1) Archaeological collections, include the phallus and yoni which are believed as a symbols of fertility.
- 2) Ceramics collections, which is collections of objects made of burnt clay such as jars, crocks, teapots, glasses, ashtrays, plates, spoons and bowls. The collection of Jars and crocks were predicted originated from China in Dynasty Ching.
- 3) A collection of numismatics consisting of coins and banknotes which used as payment instruments.
- 4) Collection of cultural products such as lingga and yoni as symbols of fertility, household utensils made of woven bamboo and rattan, traditional game tools, counting tools, metal betel holder, white batik with leaf patterns and clothes gold, Bugis songkok along with traditional clothes.

2) Exhibition room II

This showroom divided in two rooms which has dimensions of $4.70 \text{ m}^2 \times 5.45 \text{ m}^2$. The left room previously used as sultan’s room, there was the sultan’s bed with a characteristic yellow color. Not far from the door of the room there are clothes for the sultan and his empress along with the crown. In the other room is a place to store traditional Paser and Malay wedding clothes as well as tools used for bathing and a place for making henna hands as part of the ritual before the wedding. On the walls of the living room there are several photos of the arrival of Japanese soldiers who landed on the Kandilo River. There is also a certificate of respect given to Sultan Ibrahim Khaliluddin as a figure from East Kalimantan, by President BJ Habibie on August 13, 1999. There are also drums of various sizes placed in this room.

3) Exhibition room III

In the third showroom there are two rooms, the first room is the princess sultan’s room which has dimension of $4.70 \text{ m}^2 \times 5.45 \text{ m}^2$. The second room is the room of the ladies-in-waiting which has dimension of $2.15 \text{ m}^2 \times 4.70 \text{ m}^2$. In the princess sultan’s room there are two beds with a distinctive and dominant pattern in yellow. In the room there is also a room where a bathtub is made of copper. On the other hand, there are some photos of Dutch people who have lived in Paser Regency and some photos of the regent who once led in Paser Regency. Before heading to showroom IV, there is a hallway that contains photos of leaders who have served in the Paser Regency government.

4) Exhibition room IV

The dimension of this room is $17 \text{ m}^2 \times 15.4 \text{ m}^2$ and divided into four parts, namely two kitchen rooms, one food storage room and one bathroom. In this room there are

tools such as spears, chopsticks, sabers, arrows, and lanjung. This tool is used for hunting in the forest. This illustrates that the Paser community lives dependent on nature. Hunting equipment such as chopsticks are made of hollow wood and filled with poisoned bamboo bullets. Then a spear made of rattan with a sharp iron on the tip. There is also a saber which functions as a cutting tool for hunting products made of steel. Next is a lanjung made of rattan, which functions as a hunting ground. In this room there are also five statues called pantak made of ironwood as a form of respect for their ancestors, pantak is also used as a medium of communication between living people and their ancestors.

In this showroom there are several caricatures portrayed traditional house Pasir and several caricatures depicting fisherman who is looking for fish, processing sago, processing sugar palm, rice field workers and rice millers. There are also three carved statues made of ironwood and a spear weapon typical of the Pasir tribe. On the walls of the room there are paintings depicting the life of the Sand people in the past. In the center of the room is a whale skeleton found in 2005 in the Tanjung Harapan.

5) The Mosque of the Pasir Sultanate

There is a mosque building named the Jami Nurul Ibadah Mosque which located in the east of museum, which has been used as a cultural heritage along with the Sadurengas Museum. This mosque was built by Sultan Sultan Aji Tenggara as a place of worship for sultan and his family. The architecture and style of this mosque is still maintained until today. This mosque is also used as a worship place by local residents. Besides the mosque, there is also a parking lot and clean toilets to support the museum facilities.

Teachers can utilize these collections as learning resources and adapt them to Basic Competencies in history subjects. Basically, learning resources do not only come from books, building objects or anything else that can be used as a source in the learning process. Learning resources can also be obtained from anytime and anywhere, unlimited to space and time. Every individual who has the desire and opportunity to learn, then learning resources are always available. Sources can be in the form of books, pictures, environment, objects, and buildings that can be used as learning resources, either with separate methods or in combination. This method is useful to facilitate students to understand learning subjects, therefore, the objectives of learning can be achieved in accordance with their competence. This learning resource is suitable applied in elementary to advance education [13]. By providing local history learning in schools, it can be a strong foundation for students to respect, love and preserve the historical values that exist in their environment.

4 Conclusions

This study aims to explore the potential sources in the Sadurengas Museum as a source of learning local history. The results showed that the Sadurengas Museum is a potential object for learning sources of local history. Teacher could utilize the Sadurengas Museum as a learning source of history by using approaches and learning methods that were adapted with the syllabus of history subjects. The Sadurengas Museum consists of four exhibition halls and a mosque which is located adjacent to the museum. The collections

in the Sadurengas Museum were closely related to the historical material of Islamic kingdoms in Indonesia, particularly in the mandatory Indonesian history material for high school class X SMA/MA/SMK/MK.

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