



## THE ROLE OF KH. ZAFRY ZAMZAM IN THE WORLD OF ISLAMIC EDUCATION IN SOUTH KALIMANTAN

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### Abstract

KH. Zafry Zamzam, a teacher, lecturer, official, journalist and preacher, had a strong vision and mission for quality education based on religious values. He contributed to the development of formal and non-formal education in the area, including establishing religious schools, colleges and playing an important role as Rector of IAIN Antasari Banjarmasin (now UIN). His achievements and work reflect his love of country and high fighting spirit. The main impact of his contributions was the spread of religious values, the spirit of independence, and spreading knowledge to the community through various means including mass media, social organizations, and religious education. This research uses descriptive analytical method to analyze KH. Zafry Zamzam's role in developing Islamic education in South Kalimantan, his contribution in leading educational, political and journalist institutions and his impact on society and education in the area.

**Keyword:** *Islamic Education, KH. Zafry Zamzam, South Kalimantan Ulama*

### Abstrak

KH. Zafry Zamzam, seorang guru, dosen, pejabat, jurnalis, dan dai, memiliki visi dan misi yang kuat untuk pendidikan yang berkualitas berdasarkan nilai-nilai agama. Beliau berkontribusi dalam pengembangan pendidikan formal dan non-formal di daerahnya, termasuk mendirikan sekolah-sekolah agama, perguruan tinggi dan berperan penting sebagai Rektor IAIN Antasari Banjarmasin (sekarang UIN). Prestasi dan kiprahnya mencerminkan kecintaannya pada tanah air dan semangat juang yang tinggi. Dampak utama dari kontribusinya adalah penyebaran nilai-nilai agama, semangat kemerdekaan, dan penyebaran ilmu pengetahuan kepada masyarakat melalui berbagai cara termasuk media massa, organisasi sosial, dan pendidikan agama. Penelitian ini menggunakan metode deskriptif analitis untuk menganalisis pemikiran KH. Zafry Zamzam dalam mengembangkan pendidikan Islam di Kalimantan Selatan, kontribusinya dalam memimpin lembaga pendidikan, politik, dan jurnalis, serta dampaknya terhadap masyarakat dan pendidikan di daerah tersebut.

**Kata kunci:** Pendidikan Islam, KH. Zafry Zamzam, Ulama Kalimantan Selatan

## INTRODUCTION

According to Muhaimin, education is the process of a nation preparing its young generation to live life and achieve life goals effectively and efficiently.<sup>1</sup> Knowledge is power, and education is the means to transfer knowledge to others, which can be done formally or informally.<sup>2</sup> Ahmed Khan argued education is generally seen as a fundamental human right, as it is an essential component of a prosperous society. Education is an investment in the future, as educated

<sup>1</sup> Nur Eko Ikhsanto, Muthoifin Muthoifin, and Triono Ali Mustofa, "The Concept of Islamic Education (Comparative Study of the Thought of Syed Naquib Al Attas and Mahmud Yunus)," *Islamic Education: Journal of Islamic Education* 12, no. 02 (2023).

<sup>2</sup> Charles C Nweke and Anthony T Owoh, "John Dewey and Paulo Freire: Comparative Thought on Experiential Education," *Nnadebube Journal of Philosophy* 1, no. 1 (2021): 98–109.

individuals are more likely to contribute positively to society and be productive members of society. To contribute positively to society and become productive members of society.<sup>3</sup>

When we review the definition of Islamic education, Islamic Education experts have different views on the origin of the word Islamic Education. In this case there are three terms that are directly related to Islamic Education: tarbiyah, ta'dib and ta'lim. Simply put, the term tarbiyah comes from the root word "rabb", which can be interpreted as growth, development, treatment, management, and maintenance to maintain its existence. Meanwhile, the term ta'lim comes from the root word "allama" which means teaching. The term ta'dib itself comes from the root word "addaba" which means educate. Through these three concepts, we can understand that the essence of Islamic Education is to bring people to improvement. This can be achieved through the process of development, management, maintenance, education and so on. This is also a natural thing, considering that Islam is given to humans as a guide to life, so that they can achieve salvation both in this world and in the hereafter. Therefore, to be able to realize this goal, a series of systematic processes that we call education is needed.<sup>4</sup>

Islamic Religious Education is education based on Islam, the religion brought by the Prophet Muhammad PBUH. Islamic education contains a set of teachings about human life which are formulated based on the Qur'an, Hadith and reason.<sup>5</sup> Islamic education is basically education that aims to form a complete Muslim person, developing all human potential both physically and spiritually.<sup>6</sup> Islamic education according to Al-Ghozali is worship and an effort to improve the quality of self.<sup>7</sup> Naquib Al-Attas argues that Islamic education is the process of internalizing and instilling manners in human beings.<sup>8</sup> According to Prof. Dr. Harun Nasution, Islamic education is a systematic conscious effort to develop faith and devotion as well as the ability of the mind and mind, feelings, and spirit of individual Muslims in accepting, practicing, developing and spreading the teachings of Islam and trying to realize the ideal Islamic society.

It is mentioned in surah Al-Maidah verse 11 that Allah SWT raises the degree of people who study knowledge, they have a high position and have noble on the side of Allah SWT.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۗ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ<sup>9</sup>

<sup>3</sup> Ms Wafi Ahmed Khan, "CLIMBING THE SOCIAL LADDER: THE ROLE OF EDUCATION," *Central European Management Journal* 30, no. 3 (2022): 3037-3045.

<sup>4</sup> Majida Faruk, H Syarifuddin Ondeng, and H Munawir Kamaluddin, "Islamic Education in a Multicultural Society," *Aksara Kawanua: Multidisciplinary Scientific Journal* 2, no. 01 (2023): 51–59.

<sup>5</sup> Halid Hanafi, La Adu, and Zainuddin Zainuddin, *ISLAMIC EDUCATION SCIENCE* (Yogyakarta: DEEPUBLISH CV BUDI UTAMA, 2018).

<sup>6</sup> Haydar Putra Daulay, *Islamic Education in the National Education System in Indonesia* (Jakarta: KENCANA PRANADA MEDIA GRUP, 2012).

<sup>7</sup> Faruk, Ondeng, and Kamaluddin, "Islamic Education in Multicultural Societies."

<sup>8</sup> Ikhsanto, Muthoifin, and Mustofa, "Konsep Pendidikan Islam (Studi Perbandingan Pemikiran Syed Naquib Al Attas Dan Mahmud Yunus)."

<sup>9</sup> Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an Al-Karim: Tajweed and Translation* (Surabaya: UD HALIM, 2013).

*O you who believe, when it is said to you, "Make room in the assembly," make room, and Allah will make room for you. And when it is said: "Stand up", then stand up, surely Allah will elevate those who believe among you and those who are given knowledge a few degrees. And Allah knows best what you do.*

Islamic Religious Education can continue to reach us today, one of which is due to the role of educational figures who have dedicated their lives to science and teaching. One of the famous figures of Islamic Education in Indonesia, especially South Kalimantan is KH. Zafry Zamzam. He is a teacher, lecturer, official, journalist and preacher who is very meritorious for the development of Islamic Education, especially in South Kalimantan.

KH Zafry Zamzam has a clear vision and mission regarding the importance of quality education based on religious values. His vision includes believing that education is not only teaching knowledge, but also forming good character and noble character. His mission is to create educational institutions that excel in combining formal education with religious education, so that it is expected to produce a smart and noble generation.

## **METHOD**

This research uses an analytical descriptive method. Data was obtained through literature study, by collecting and analyzing various written works related to KH. Zafry Zamzam. The data analyzed includes KH. Zafry Zamzam's role in developing Islamic Education in South Kalimantan, his contribution in leading educational institutions, his contribution in politics and becoming a journalist and its impact on society and the world of education.

## **RESULTS AND DISCUSSIONS**

### **Biography of KH Zafry Zamzam**

KH. Zamzam was born in Kandangan on September 15, 1918 and died at the age of 54 in Banjarbaru on December 23, 1972.<sup>10</sup> He has the real name Muhammad Jafri and is more often addressed as Bung Jafri, while his students often call him Buyya Jafri. The name Zamzam was pinned to his name because he was active as a journalist with the pen name Zamzam.<sup>11</sup>

KH. Zafry Zamzam has eight siblings consisting of four brothers and four sisters. KH. Zafry Zamzam's father was named Zamzam bin Barnul and his mother was named Idjum binti Fasad who was a farmer in her daily life. KH. Zafri Zamzam always helped his parents in taking care of the garden and rice fields after returning from SRN (Sekolah Rakyat Negeri).<sup>12</sup>

In 1938 KH. Zafry Zamzam and his family decided to move to the capital of Kandangan district after the death of his parents. After that he lived in various cities and regions before finally returning to Kandangan in 1943. In 1962 KH Zafry Zamzam settled in Banjarbaru city until he died in 1972. From his marriage with Kustaniyah, the daughter of a small farmer named Abdul Mukti and Aluh since 1937, he was blessed with 11 children.<sup>13</sup>

KH. Zafry Zamzam is known as a figure who loves knowledge and is firm in his principles. He is also known as a religious scholar who has extensive knowledge, a smart thinker, a militant who has strong idealism, a very brave fighter, a critical and brave journalist, a bureaucrat who upholds humility, and a persistent preacher who never gives up. His strong character was able to

<sup>10</sup> Mansyur Mansyur and Syahlan Mattiro, "Encyclopedia of Banjar Local History Figures 2020.

<sup>11</sup> Fakhry Zamzam, *Zafry Zamzam Waja Hampai Kaputing* (Deepublish, 2015).

<sup>12</sup> Zamzam.

<sup>13</sup> FROM TIME TO TIME, "ULAMA BANJAR," n.d.

become a role model for his 11 sons and daughters, so that all 11 of his children grew up to be polite and virtuous individuals.

His love for knowledge can be proven by his efforts to continue learning and getting an education. Although there are economic limitations, this does not hinder his enthusiasm to continue to gain knowledge. He has the principle "*Haram Manyarah Waja Hampai Kaputing*" which means don't give up whatever is faced. The history of KH. Zafry Zamzam's education includes: People's School (Volkschool and Vervolkschool) in 1925, Village Teacher School in 1930, Islamic Madrasah, Darussalam Martapura Islamic Boarding School in 1935, Kweekschool Islam Gontor Ponorogo in 1937, written lectures at the Faculty of Law and Politics of Majapahit University Jakarta in 1955, written lectures at the Faculty of Law and Public Knowledge of Bhineka Tunggal Ika University Bandung in 1960, and written lectures at the Faculty of Economic Law from the Sriwijaya College Center Yogyakarta in 1960. In addition to attending written courses, KH. Zafry Zamzam always adds to his knowledge. He reads and analyzes various books, writes his thoughts and works in various printed media such as newspapers, magazines, freelance writings, papers and books.<sup>14</sup>

Holding the principle of "*Haram Manyarah Waja Hampai Kaputing*" is not an easy thing, there are many clashes and interests from various parties that conflict with its principles. For the sake of adhering to the principal KH. Zafry Zamzam was willing to relinquish state positions, refused the dissolution of the Banjar Council, argued with Nasakom, chose to go on hajj rather than participate in the MPRS session, refused to become an advisor to the Family Planning (KB) program, promotions could not be proposed, resigned as a candidate for governor, refused lures and was not afraid of threats from the Dutch Colonial Government who were angry because of his sharp and harsh writings aimed at the Dutch East Indies government, for him the red and white was a fixed price. Even after independence, he did not want to apply to become a veteran. According to him, the fighters who contributed to the struggle for independence should not have bothered to apply to become veterans. They should automatically get veteran membership as a form of appreciation for their services. According to him, you can demand rights, but don't ask for awards. Awards are not asked for, but given.<sup>15</sup>

Reporting from Jejakrekam, Prof. Dr. H. Mujiburrahman, M.A. (currently the Rector of UIN Antasari Banjarmasin) stated that "KH. Zafry Zamzam on a small scale can be read as a story of Islam in Banjar Society during the struggle for independence until the beginning of the New Order. He is a figure who represents Islam with an educational background that includes traditional and modern education. He was active as an educator, writer, journalist, fighter, lecturer, and legal expert, and served as the first Rector of IAIN Antasari Banjarmasin (now UIN Antasari). All of these life journeys can be assembled into a narrative that illustrates the effort to unite Islamic values, the spirit of Indonesian nationalism, and the concept of progress in the context of South Kalimantan".<sup>16</sup>

KH. Zafry Zamzam has a full body, he always wears neat clothes. Every day he wears a white shirt paired with white pants, which is his favorite style of clothing. When attending official

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<sup>14</sup> MASA.

<sup>15</sup> Zamzam, *Zafry Zamzam Waja Hampai Kaputing*.

<sup>16</sup> Jejakrekam Jejakrekam, "Remembering Zafry Zamzam, a Multitalented Banua Ulema," Guru Japri Xam Zam, <https://Jejakrekam.Com/2018/11/25/Memorying-Zafry-Zamzam-Ulama-Banua-Yang-Multitalenta/>, Kh Zamzam Tanjung, 2018.

events he is always seen wearing a tie. His appearance depicts a modern, bureaucrat-like figure of past scholars and teachers, but when he is at home he prefers to wear sarongs and T-shirts.<sup>17</sup> Another striking characteristic of the late KH. Zafry Zamzam was the use of thick glasses. His slightly curly hair was always kept neat, and he often wore a black national songkok. Although he had already performed the Hajj pilgrimage, he rarely wore a white skullcap or turban like many traditional scholars in South Kalimantan. Although his appearance has a modern touch, this does not diminish the respect people give him. His simple yet firm and authoritative speaking style, sometimes interspersed with jokes or humor, succeeds in earning the respect, fear and obedience of those with whom he interacts.<sup>18</sup>

### **KH. Zafry Zamzam's Role in Islamic Education in South Kalimantan Contribution in Fomal Education**

KH. Zafry Zamzam's longest profession is being a teacher. A teacher must have the knowledge and personality that can be a role model that can be emulated by his students. According to KH. Zafry Zamzam to advance a people, such as to be independent from Dutch colonialism can be done through education, increasing knowledge either through formal education in schools or non-formal outside of school. He has the principle that there is no such thing as a former teacher, no matter how great a person is, it is inseparable from the services of teachers who have educated their students to become successful people.<sup>19</sup>

KH. Zafry Zamzam also contributed to the development of formal education in Indonesia, especially in South Kalimantan. He supported national education by pioneering the establishment of religious teacher education schools and universities in South Kalimantan. In addition, he also actively taught and served in the management of the formal school. According to him, in order for a region to progress, it needs to be supported by quality human resources (HR), which can be realized through education. As for when detailed the role of KH. Zafry Zamzam in formal education including: Pioneering the establishment of Religious Teacher Education (PGA) in Kandangan<sup>20</sup>, pioneered the establishment of the Faculty of Public Relations in Banjarmasin, served as the first rector of IAIN Banjarmasin<sup>21</sup>, Dean of the Faculty of Tarbiyah IAIN Antasari Banjarmasin, Lecturer in Da'wah Science with the last rank of Head Lecturer, Teacher at the First Islamic High School (SMIP) Kandangan, teaching at the Faculty of Ushuluddin Amuntai, teaching at the Faculty of Tarbiyah Barabai, teaching at the Faculty of Adab Kandangan, teaching at the Academy of Hadith Sciences Martapura, teaching courses in Pancasila, Da'wah Science and Ethics, permanent teacher at the People's School Negeri 6 Kandangan until 1945 and helped pioneer the establishment of Islamic Elementary Schools (SDI) and Islamic Junior High Schools (SMPI) with the Banjarbaru community.

Based on Decree No. 89 of 1964 dated November 20, 1964, the Minister of Religious Affairs of the Republic of Indonesia approved the establishment of IAIN Antasari Banjarmasin and gave the mandate to KH. Zafry Zamzam to become the first Rector of IAIN Antasari. His duties as Rector included building physical lecture halls and offices, building road and bridge

<sup>17</sup> "Banjar Ulama (66): KH. Zafry Zamzam," alif.id, Ulama Banjar (66): KH Zafry Zamzam <https://Alif.Id/Read/Redactions/Ulama-Banjar-66-Kh-Zafri-Zamzam-B234709p/> (blog), 2020.

<sup>18</sup> "Ulama Banjar (66): KH. Zafry Zamzam."

<sup>19</sup> Fakhry Zamzam, *ZAFRY ZAMZAM Waja Hampai Kaputing* (Yogyakarta: Deepublish, 2015).

<sup>20</sup> "Ulama Banjar (66): KH. Zafry Zamzam."

<sup>21</sup> "UIN ANTASARI BANJARMASIN," n.d.

infrastructure, resolving land issues to laying the foundation of academic activities. He diligently initiated improvements to office facilities and lecture halls, organized human resources (HR) by gathering and appointing administrative personnel and lecturers to become workers at IAIN, who previously served in other institutions to switch and contribute to IAIN Antasari Banjarmasin. This can be realized thanks to his cooperation with the office. In addition, he invited several alumni of universities abroad and outside the region to participate in dedicating their knowledge at IAIN Antasari.<sup>22</sup> He also managed to establish successful cooperation with Level 1 and Level 2 local governments so as to be able to improve lecture facilities such as study rooms and a land area of 10 hectares to build a new IAIN campus, which is currently located on Jl. Ahmad Yani km 4.5 Banjarmasin. Previously the campus was located on Jl. Veteran and used the former Chinese school building. During his leadership as rector of IAIN, KH. Zafry Zamzam managed to have one Faculty of Ushuluddin, one Faculty of Adab, one Faculty of Sharia and five Faculties of Tarbiyah spread across several level 2 areas or districts such as in Martapura, Rantau, Barabai, Amuntai and Kandungan.<sup>23</sup>

With his various initiatives, KH. Zafry Zamzam was able to have a significant impact on the world of education. His role as Rector of IAIN Antasari led the campus to be able to create a better learning environment through adequate facilities and good human resources (HR). His contribution in pioneering the establishment of various faculties in various regions was able to facilitate access to higher education and reduce the gap in access to education, so that students who wanted to continue their religious education to college did not have to come to Banjarmasin leaving work and did not need to spend energy, time and large costs. In addition, his role as a teacher and lecturer has improved the quality of religious education and proselytization, helping to improve religious understanding and practice in the local area.

### **Contributions in Non-formal and Informal Education**

KH. Zafry Zamzam is one of the scholars in South Kalimantan who contributed greatly to the world of education and politics. He is also known as a three-time bureaucrat, from the Dutch Colonial government to Indonesian independence. In 1937 he was appointed as a civil servant by the Dutch Colonial government as a teacher at the SRN (State People's School) in Alabio which was later dismissed by the Dutch government because he spread the spirit of Indonesian independence in 1938. After the Japanese expelled the Dutch and occupied Indonesia, KH. Zafry Zamzam returned to being a civil servant in 1943 until 1945. Then after Indonesian independence in 1945, he again became a civil servant starting as a clerk, until the peak of his career in 1964 was trusted as an echelon 1 official in the Ministry of the Republic of Indonesia.<sup>24</sup>

Apart from being a civil servant, KH Zafry Zamzam also worked as a journalist. He was known as a journalist who opposed the government and was nicknamed *zwaarte* journalist (black journalist). Black journalists were nicknames given to journalists who always attacked the interests of the Dutch government during the physical revolution in South Kalimantan. KH Zafry Zamzam has been actively writing since 1930 when he was 12 years old and then in 1937 he chose to use mass media as a tool of struggle. During the period 1945-1949 he was imprisoned in Banjarmasin

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<sup>22</sup> MASA, "ULAMA BANJAR."

<sup>23</sup> Juhaidi Ahmad, "Figure Biographies," 2014.

<sup>24</sup> Zamzam, *ZAFRY ZAMZAM Waja Hampai Kaputing*.

four times for spreading the 1945 Constitution and Pancasila. Between 1930 and 1940, he officially became a contributor to several newspapers published in Java such as Suara Umum, Adil, Bintang Timur, and Sikap. Around 1937 or 1938 while living in Alabio, he also became the publisher of Bingkisan Magazine. Then in 1942 he published Pedoman Hidup Magazine. On August 17, 1946, KH. Zafry Zamzam successfully launched the Republik Monthly Magazine as a tool to spread the spirit of independence of the Republic of Indonesia. This magazine was compiled in stencil form and was fully funded by him and his family, even he himself became the editor. After the Indonesian Journalists Association (PWI) Kring Banjarmasin was officially formed in 1948, he was appointed Chairman of the Banjarmasin Branch PWI.<sup>25</sup>

As an educator, he was active in Musyawaratut Thalibin (an educational social organization that functions as a forum for teachers' unions), as well as having an important role in the NU (Nahdlatul Ulama) community organization and serving as Regional Commissioner of the Indonesian Islamic Party (PII). In 1960 he was given the honor of becoming a member of the MPRS (Temporary People's Consultative Assembly) representing the Alim Ulama Work element in Jakarta. Previously in 1945 he had also served as Head of the Information Section of the Hulu Sungai region with the rank of Chief Clerk.<sup>26</sup> In 1967 KH Zafry Zamzam, in collaboration with the Banjarbaru community and intellectuals, played an important role in the establishment of the Islamic Study Club. This initiative aimed to discuss various religious issues and bring together scholars and ulemas, as well as supporting efforts to establish the "Islamic Broadcasting and Education Foundation". This foundation aims to facilitate the spread of Islamic propagation and education, especially in the Banjarbaru region.

Starting in 1970, KH Zafry Zamzam began to actively give lectures through RRI Banjarmasin channels in a program known as "Ruang Akhlak" which later changed to "Ruang Tanya Jawab tentang Kehidupan dan Kehidupan Keluarga" which not only contained lectures, but also involved question and answer interactions with the listening community. The material from this question and answer session was later immortalized in book form under the title "Liku Liku Hidup" which was published in 1971. In 1970 he also began an effort to form a committee that would organize a seminar on the spread of Islam in Kalimantan. However, this initiative was only realized in 1974 with the holding of the "Pre-Seminar on the Entry of Islam in South Kalimantan", two years after his death.<sup>27</sup>

Thus, the main impact of KH Zafry Zamzam's contribution to non-formal and informal education is the spread of religious values, the spirit of self-reliance and knowledge to the community through various means, including mass media, social organizations and religious education. He played an important role in educating the community and facilitating education at various levels. As a journalist and publisher of newspapers and magazines he was able to communicate ideology, spread the spirit of independence and knowledge to the wider community. In addition, his roles in the Indonesian Islamic Party, NU community organizations, and radio programs promoted religious and social education and demonstrated his commitment to supporting religious education in society. He taught us to be firm in our stance, never give up, take risks and prioritize the interests of the people over group and personal interests. His fighting spirit and nationalistic spirit reflect his love and loyalty to his country. Humans carry out many

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<sup>25</sup> Ahmad, "Figure Biographies."

<sup>26</sup> Ahmad.

<sup>27</sup> Jejakrekam, "Remembering Zafry Zamzam, a multitalented Banua scholar."

roles, any role carried out in life will not mean anything in front of the Divine Rabbi unless it is intended only for the Ridha Allah. Human deeds are determined by their intentions, so make our good deeds in this world as provisions for life in the hereafter.

### **Achievements and Writings of KH Zafry Zamzam**

As an influential figure in South Kalimantan, of course there are many achievements and works that he made during his lifetime. According to J Ahmad (Biography of a Figure, 2014) his achievements include: Assistant Djokdjoe Kogakko I, 1 Mitjigatsoe 2603 (Japanese year); assistant Da'i I Djokdjoe Kogakko in Kandangan, 1 Sigatsoe 2604; assistant Da'i II Hoetsoe Djokdjoe Kogakko in Kandangan, 1 Djoegatsoe 2604; Kjodo IV, 1 Sigatsoe 2604; Kjodo IV, 30 Rokogatsoe 2605; Itto Djimoein at Hoeloe Soengai Kontjo, 20 Sitjigatsoe 2605; member of the Central Indonesian National Committee (KNIP), 1947; member of the Banjar Regional Council, since October 10, 1948; Head of the Official Regional Information Office, since October 15, 1949; Chief Commission (Chief Information Officer of the Republic of Indonesia Hulu Sungai), since August 1, 1950; member of the Banjar Regional Council, since April 14, 1950; member of the Hulu Sungai Regency DPRD, December 7, 1950; Member of the Hulu Sungai Regency DPRD, January 7, 1951; Member of the Kandangan Regency DPRD, May 8, 1952; Chairman of the Kandangan DPRD Mission to Jakarta, October 28, 1952; Member of the Kandangan Regency DPRDS, February 24, 1953; Member of the MPRS from the Work of Alim Ulama, August 15, 1960; Administrative Expert / Head of the Information Ministry of South Kalimantan, November 1, 1960; Head of State Printing & Treasurer in Banjarbaru, since January 1, 1962; Acting Rector of IAIN Antasari Banjarmasin, since December 1, 1964 (overhang from the Department of Information to the Department of Religion), Acting Dean of the Faculty of Tarbiyah IAIN Antasari Banjarmasin, starting in 1967; Rector of IAIN Antasari Banjarmasin, March 28, 1968.

The written works of KH Zafry Zamzam that have been published in book form include: Hulu Sungai Weather, Jawatan Penerangan Hulu Sungai Regency, Kandangan, 1951; How to Settle Natara Legal Disputes between the Central Government and Autonomous Regions, Kandangan in 1956; Organizing Regional Households, Special Number Suluh Umum, Jawatan Penerangan Propinsi Kalimantan Selatan 1956; Guided Revolution with the 1945 Constitution; Jawatan Penerangan Propinsi Kalimantan Selatan in 1959; Looking for Your Own Personality in 1959; Introduction to the Science of Da'wah & Ethics, Faculty of Da'wah IAIN Antasari in 1962; Guidelines for Local Government, Jawatan Penerangan Provinsi Kalimantan Selatan, tth; Liku-Liku Hidup, Volume One, Pustaka Tarbiyah, Banjarbariu-Banjarmasin in 1974; Sheikh Muhammad Arsyad Al Banjari as a Juru Dakwah Ulama, Karya Banjarmasin in 1974; History of the Establishment of PWI South Kalimantan, Banjarmasin, tth; Islamic Religious Education, Series I, II, III, Kandangan, 1974. According to Fakhry Zamzam in *Waja Hampai Kaputing* (2015) there are still three other books, namely Da'wah Diniyah and Ilmu Da'wah Pantjasila; Permasalahn Da'wah and Ilmu Da'wah in the context of fostering the Indonesian nation (1963); and the Legal Position of Sjariat in Character Development and the Indonesian Nation (1964). In addition, two of his monumental poems in the poetry anthology with *La Ventre de Kandangan* are *Kelana dan Kenangan Doa*.<sup>28</sup>

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<sup>28</sup> Zamzam, *ZAFRY ZAMZAM Waja Hampai Kaputing*.



## CONCLUSION

KH. Zafry Zamzam is a scholar who has contributed greatly to the world of education, religion and politics in South Kalimantan. From his biography, a life journey full of dedication in learning and developing knowledge is illustrated. KH. Zafry Zamzam has a number of achievements and written works covering various fields, from formal education to journalism.

KH. Zafry Zamzam's principle of life is "Haram Manyarah Waja Hampai Kaputing" which teaches resilience in the face of all obstacles. He has an impressive life history, starting from the People's School to studying at several universities. In addition, he was active as a critical and courageous journalist, a brave fighter, and a humble bureaucrat.

His work in formal education is very diverse, starting from pioneering the establishment of Religious Teacher Education, establishing the Faculty of Public Relations to becoming the first Chancellor of IAIN Antasari Banjarmasin. His thoughts and efforts in developing facilities and human resources in educational institutions also have a positive impact. His contributions to non-formal and informal education are no less important. The establishment of the Islamic Study Club and the Islamic Broadcasting and Education Foundation shows his role in the spread of Islamic propagation and education. Through various media such as radio and magazines, he spread knowledge and important ideas to the community. In the political field, KH Zafry Zamzam was active in various positions and organizations, including as a member of the MPRS, Regional Commissioner of the Indonesian Islamic Party (PII) and chairman of the Banjarmasin branch of the PWI. This reflects his influence in shaping political views and contributing to local and national policies.

Overall, KH. Zafry Zamzam's contribution to education and politics in South Kalimantan has had a broad and significant impact. He has helped improve the quality of education, religious awareness and knowledge of the community. Through his role as an educator, writer, journalist and political figure, he has left a valuable legacy for the people of South Kalimantan and Indonesia in general. He is a figure who represents the spirit of Indonesian nationalism and the concept of progress in the context of South Kalimantan. His written works and contributions in various fields reflect his dedication to the advancement of society and religion in the region. He is a figure who holds firm principles and upholds the interests of the people above all else.

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