

The Leadership of Tuan Guru H. Abdurrasyid in Initiating the Birth of Arabische School and Early Pesantren Rasyidiyah Khalidiyah Amuntai

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Abstract

This study aims to explore the role of historiography in initiating the birth of the Arabische School (Pesantren Rasyidiyah Khalidiyah Awal) by examining the process and meaning behind history-making related to the pioneer leadership and influence of Tuan Guru H. Abdurrasyid in the religious community. Historical/historiographic research (descriptive qualitative) uses primary data sources, namely information from direct observation of the research location by observation and oral history interviews. The secondary source is data from documentation or literature studies to complete primary data. Data collection is carried out through field research. The results showed that the character of Mr. Guru H. Abdurrasyid as the first alumnus of al-Azhar Cairo Egypt at the Khalidiyah Rashidiya Islamic Boarding School is the capital of the international network of Rakha Pesantren towards the development of institutions and alumni who will continue their studies to the Middle East, especially Al-Azhar University in the future. In the early days of the establishment of the Arabische School, it was an educational institution with the function of broadcasting and purifying religion. Various religious approaches were carried out with politeness, and Tuan Guru H. Abdurrasyid tried to change these deviant behaviors. On the other hand, there is a strong desire of some Muslims themselves to study Islam so that their lives are by the Qur'an and al-Sunnah and avoid heresy and cheese.

Keywords

Leadership, Tuan Guru H. Abdurrasyid, Renewal, Arabische School

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1. INTRODUCTION

Among Indonesian Muslims, the modernization of Islamic education occurred in line with the intensifying dialogue between Islam and modernity in the early 20th century. The dialogue began with the Muslim encounter with the Dutch, representing Western culture in Indonesia. Still, it began with the return of Indonesian students from abroad. Cairo, which by then had become one of the centers of Islamic studies in the Islamic world, and Mecca as a center of more traditional Islamic studies, made an important contribution to the modernization of Islamic educational institutions in Indonesia. Scholars including William R. Roff (1970) and Mona Abaza (1994) have examined the role of Cairo alumni in driving social change among Indonesian Muslims and, last but not least—disseminating the idea of Islamic reformism (Roff, 1970) (Abaza, 1994).

Indonesian students in Cairo have different characteristics than previous generations who studied in Mecca. They not only study Islamic *Studies* but also engage in politics. Roff quotes an Indonesian student in Cairo, saying, "In Mecca, one only studies religion; while in Cairo also studies Politics " (Roff, 1970). This expression is reflected in the themes of the Azhar Call magazine, a print media used to disseminate new ideas. It is no exaggeration of Azra's statement (2005) that "if Indonesian students returning from Mecca succeed in carrying out "Islamic intensification," then Indonesian students returning from Cairo bring home the idea of "Islamic modernism" the role of foreign alumni, especially Cairo alumni, in the process of Islamic modernization strengthens the view that aspects of international networks play an important role in the development of Islam in Indonesia (Azra, 2005).

As is known in the 1900s, education in Indonesia was generally patterned into two systems: colonial and traditional education. By the political foundation carried out, the colonial school reflects the political direction of the colonial government, which is to meet the needs of educated employees (Suminto, 1985). This makes the educational style secular, nuanced, individualistic, intellectualistic, and dry from a spiritual aspect (Mukti Ali, 1995).

Muslims do not take over such a phenomenon with their educational institutions to compete with such educational institutions. They remain in a marginal position, even more helpless with the education system's weaknesses as Deliar Noer stated that the education system adopted is still traditional: methods, curriculum, and administrative systems seem still irregular (Noer, 1995). Exclusive to external influences resulting from hatred towards the Dutch people, and in turn giving material direction focused on religious life alone, the condition dragged on until finally, a new awareness emerged to catch up with Islamic education in the early 20th century.

The establishment of educational institutions, especially Arabische School, is a continuation of the idea that existed in religious studies but has been developed in a more modern form. The true madrasah and classical form was an innovation from master teachers who had studied in Egypt and Saudi Arabia. It is thought that the madrasa system developed imitated the Dutch school system but rivaled it, focusing more on religious education.

Tuan Guru H. Abdurrasyid, as an alumnus of Cairo, Middle East, seeks to adopt or transfer a modern education system. His changes include: 1) The teaching system that originally used individual methods or *halqah* was changed to a classical system, and 2) Designing a certain curriculum based on age, length of study, and level of knowledge. In this context, his attitude is a middle attitude, namely, from one side being cooperative and from the other being non-cooperative with the Dutch Colonial. His cooperative attitude is shown by adopting the Dutch education implementation model in classical form and schools. Namely, there are school buildings, blackboards, benches, and chairs for learning, curriculum, and grade levels (Muchtar & Suryani, 2019).

This reform effort gave birth to the concept of madrasah (Arabische School). Madrasah is a development and refinement of the education system held in mosques, mosques, and homes. Arabische

School was established to increase religious knowledge for the new generation and educate them (Thohari, 2020). The education building, among others, was motivated by hatred of the Dutch colonizers. 2 main things encouraged the establishment of Arabische School *First* to compete with public schools built by the Colonial Government. This counterpoint was intended to provide a place for their children not to enter schools run by the Dutch East Indies Government, which the community perceived as wanting to Christianize their children. *Second*, in Islamic societies, the issue of educating children to become religious, observant human beings is an obligation that will be accounted for before Allah.

Mansur wrote that: "Why did Abdurrasyid establish the Arabische School? It seems that he is trying to keep pace with the development of education in the community, especially because of the establishment of the "Holland Inlandsce School" (HIS) and the appeal to indigenous people (Sani, 2019).

Education discrimination in Hulu Sungai, which used to be called *Afdeling* Hulu Sungai, occurred in two HIS, namely in Kandangan and Amuntai. Based on the provisions of the Colonial Government in the 1914 staatblad No. 359, there are four bases for assessing the requirements for parents to send their children to HIS: descent, position, wealth, and rank. Still, the reality is very different from what is written (Ramli Nawawi. et al., 1992).

In the context of discrimination, education rests on the interests of the colonial government. Idham Chalid noted that children of European descent attend the *Eropeesche Lagere School* (ELS) in urban areas. In contrast, education for indigenous children called Bumiputera is divided into two types of schools: first, *Scholen der Eerste Klasse* (class I Bumiputera school), which parents fund; second, *the government funds Scholen der Tweede Klasse* (Bumiputera class II school). In the countryside there is a *Volkschool*, which continues to the *Vorvolgschool*. This school outside Java is known as 'Sekolah Melayu.' In addition, there is also a school called *Normal School* from here. Later, his parents wanted to study religion in Amuntai, where many people are pious in Islam. The Egyptian output in Amuntai was famous after the arrival of Tuan Guru H. Abdurrasyid (Mandan, 2008).

This is in line with the situation of the majority Muslim people of South Kalimantan; the movement of struggle to oppose the dream of escaping from the shackles of colonialism is more visible in religiously motivated activities. Ramli noted the development of education/schooling built by the community during the colonial period. About 80% were religious schools (Ramli Nawawi. et al., 1992). The purpose of this study is to explore the leadership role of Tuan Guru H. Abdurrasyid in initiating the birth of the Arabische School, which is an early history of the establishment of Pesantren Rasyidiyah Khalidiyah in Amuntai, South Kalimantan. Pesantren Rasyidiyah Khalidiyah is a large pesantren whose existence is influential because of the many alumni who play an important role in various fields, including government, social, religious, and political.

2. METHODS

This type of research is historical/historiographical research (descriptive qualitative), using data sources in the form of primary sources, namely information sourced from direct observations to the research location at the Khalidiyah Rasyidiyah Islamic Boarding School in Amuntai, South Kalimantan by observation and oral history interviews. The secondary source is data from documentation or literature studies to complete primary data. The approach used in this study is sociological. In historical science, sociology is one of the tools in historical reconstruction. Concepts from social sciences become tools for analytical, Christian, and scientific historical studies (Syamsuddin et al., 2010). Data collection through heuristics is to reconstruct scattered data, sources, or historical materials. Heuristics (data collection) is a very important stage in the research process because the main purpose is to obtain data (Pranoto, 2010). The data collection techniques used in this study were observations of the Khalidiyah Rashidiya Islamic Boarding School, interviews especially with senior kyai and ustadz who were witnesses to history and through documents of the Khalidiyah Amuntai Rashidiya Islamic Boarding

School Foundation. Through this method, the step in extracting data sought is actual historical facts, including heuristics, verification, interpretation, and historiography.

3. FINDINGS AND DISCUSSIONS

Tuan Guru H. Abdurrasyid

The concept of Tuan Guru consists of scholars who have mastered religious knowledge, have leadership spirit and moral integrity, pious people who do a lot of worship, pilgrims who feel they have fulfilled the fifth pillar of Islam, Arab traders (including Gujarati, Kurdish, Persian, Javanese, Acehnese, Palembang and so on) traders who are traveling (through the village) will usually stop for a few days to teach, Sufi nomads who like to travel long distances and enter remote villages, local converts who already feel able to teach religion, and senior students (as older students) who learn first to teach junior students who study later (Vinet & Zhedanov, 2011). Master teachers are also a "group of intellectuals." The intellectual group in this area, classified as a political elite, plays a large role. This group is very dominant in developing the group or community it leads because, in addition to role models, master teachers also have fanatical masses. The number of master teachers is not large, but his thoughts and fatwas are very influential in society (Ideham, 2003).

Tuan Guru H. Abdurrasyid was born in the small village of Pekapuran Amuntai in 1884 A.D. to a father named Haji Ramli and a mother named Hadijah. Little Abdurrasyid was well-maintained by his parents and full of simplicity. Thanks to the guidance of his parents, Abdurrasyid, as an only child, is not spoiled and is always loyal to his parents (Sani, 2019).

When his friends entered *Inlandche School*, Abdurrasyid chose to recite the Qur'an from a Qur'an teacher in his village. At the very young age of 7 years, he had finished the Qur'an. Of course, this greatly pleased his parents. Abdurrasyid's perseverance and craft in reciting and studying are very strong. This is evident even though the road he traveled was flooded, he still came to his teacher by raft.

Then, with his parent's permission, Abdurrasyid moved to another area and continued to study with famous teachers. At that time, the center of Islamic education was in the langgar or master's house. Among Abdurrasyid's famous teachers at that time were Tuan Guru H. Umar Awang Padang in Kelua, Tuan Guru H. Ahmad Sungai Banar in Amuntai, Tuan Guru H. Jaferi bin Haji Umar Teluk Betung Alabio, Tuan Guru H. Abdurrahman, Pasungkan Nagara and others.

The shift in the study orientation of Banjar Muslim scholars from Haramain to Egypt (al-Azhar) was more or less influenced by the emergence of Egypt as the center of Islamic renewal at that time. Most likely, Abdurrasyid's departure to Egypt was motivated by one of his teachers named Jafri bin Umar (d. 1931 AD), who, since his return from Mecca in 1897, was influenced by ideas of renewal in Egypt. Jafri ibn Umar's study period in Mecca between 1892-1897 was when the idea of renewal of Muhammad Abduh (d. 1905 AD) was warm. The idea of renewal in Egypt spread to Haramain and was a transit for circulating renewal ideas to the archipelago through knowledge claimants and Hajj (Rahmadi, 2016).

At the end of 1912, Abdurrasyid and his colleague H. Mansur, the first two sons of Kalimantan to study at Al-Azhar, followed by the Sambas and various other regions in Kalimantan. Abdurrasyid studied religious sciences in al-Azhar for approximately ten years until he reached *Shahadah al-'Alamiah li al-Ghuraba*. While in Egypt, he also studied with Muhammad Abduh. It is possible that Abduh's reformist spirit was transmitted to him.

Based on the results of an interview with Rif'an Syafruddin (the third generation founder of Rakha), who now serves as the coordinator of the pesantren under the Board of Management of the Rakha Islamic Boarding School Foundation. Rif'an said that Abdurrasyid performed *rihlah 'Ilmiyah* from Amuntai to Nagara, then Tambilahan (Riau) continued to Penang to Egypt (1908) to Pakistan and

Lebanon. Abdurrasyid was the first Borneo to study in Egypt, after which the Sambas followed him. The family suspected *the rihlah* 'ilmiah route based on the stamp printed on Abdurrasyid's passport.

In Egypt, he studied at Al-Azhar University, as customary then. Because he did not get any provisions from his parents, he was forced to earn his living. Among them by compiling and selling books printed in Egypt. Syafruddin added that while in Egypt, to meet his economic needs, he had worked in a restaurant in Cairo, distributing bread to customers and helping publishers by translating, editing, and editing several essays printed in Egypt using Malay. While in Egypt, he also completed his work entitled *Kitab Parukunan*, written in Arabic-Malay script. The book deals mostly with matters of fiqh. The content of this book can be seen in Abdurrasyid, *Kitab Parukunan*, published in Cairo by the publisher Maktabah al-Halabi. Staying for about ten years, he returned to his homeland by first stopping in Mecca to perform the Hajj. This is the spirit of independence and sincerity of Kiai in the framework of *Talab al-'ilm*.

In 1922, Abdurrasyid returned to his homeland and, from then on, devoted himself to being a teacher and missionary. At first, he studied at home, then established a madrasa known as Arabische School in Pekapuran Amuntai, then opened Islamic colleges in Kandangan and Barabai.

The character of Mr. Guru H. Abdurrasyid as the first alumnus of al-Azhar Cairo Egypt at Pesantren Rakha is the capital of Pesantren Rakha international network towards the development of institutions and alumni who will continue their studies to the Middle East, especially Al-Azhar University in the future.

According to Deliar Noer, the emergence and development of madrasah cannot be separated from the Islamic renewal movement, which was initiated by the efforts of several Islamic religious intellectuals and then developed by Islamic organizations, both in Java, Sumatra, and Kalimantan (Noer, 1995).

The existence of Islamic educational institutions in South Kalimantan is inseparable from the presence of Islam itself. The form of religious recitation or instruction given by master teachers in mosques, mosques, or houses is part of a non-classical teaching system or can be regarded as non-formal education (Mujiburrahman, 2017). This activity is a way to explore and develop Islam. This method turned out to be able to survive across a span of several centuries since Islam first entered South Kalimantan around the middle of the 16th-century colonial period until independence.

Nawawi menggambarkan penyebaran agama Islam yang unsur-unsurnya langsung bersumber dari Mekkah mulai disebarkan di daerah ini sejak abad ke-17, yakni ketika orang-orang Banjar sudah mulai banyak yang melakukan naik haji ke Mekkah (Ramli Nawawi. dkk., 1992). Selain menunaikan ibadah haji, umumnya juga belajar ilmu agama di sana. Sekembalinya mereka ke daerah ini mereka mengajarkan pula ajaran-ajaran Islam yang mereka peroleh selama di Mekkah. Azra (1999) mensinyalir bahwa Mekkah dan Madinah, setidaknya pada awal abad ke-16, memainkan peranan yang kian penting dalam wacana pemikiran intelektual agama Islam. Disintegrasi dan peragian (*decay*) dinasti-dinasti Muslim di Timur Tengah, khususnya sejak abad ke-13, turut mendorong Mekkah dan Madinah sebagai salah satu pusat terpenting *religio-intellectual discourse*.

Theories about the emergence of Islamic schools or madrasahs in Indonesia as a change from existing educational institutions. Of these educational institutions, some were later transformed into madrasahs, and some continued to survive or remained held next to madrasahs. It is strongly suspected that by the 17th century in South Kalimantan, there were already small recitations (small pesantren) that taught religion based on books, especially for the Keraton. This conjecture is based on information that several princes were known as zuhud scholars, such as Prince Inayatullah and Prince Muhammad Nafis bin Idris Al-Banjari (Analiansyah dkk, 2007).

According to Taslimun, the way to teach Sheikh Nafis is to travel to the interior, so his historical history is not as complete as Sheikh Arsyad's. Its role in Islamic education, especially in the interior of

Banjar, is quite significant (Taslimun, 2010.).

The spread of Islamic teachings originating from Mecca officially began in the mid-18th century. the pioneer was Shaykh Muhammad Arsyad Al-Banjari (1122-1227 H./1710-1812 A.D.). This cleric developed the recitation system in the South Kalimantan area. *Studies* as a teaching system to spread the teachings of Islam in this area were initially carried out at the residence of the ulama concerned. But then a lot went on in violations. Even according to an old cleric in the Kandangan area, until 1920, in almost every violation, there was a master teacher who made himself available to carry out recitation (Ramli Nawawi. et al., 1992).

From the study of Sheikh Arsyad in the next development, three study centers were mapped in South Kalimantan, namely Martapura (Banjar Regency) and Negara (South Hulu Sungai Regency). These three studies played a huge role in the birth of Islamic educational institutions.

In addition to Sheikh Arsyad Al-Banjari, in this area, there is also a highly respected scholar, namely Tuan Guru H. Abdurrasyid (1884-1934 A.D.), whose entire life was devoted to the transmission of knowledge. In 1912, he traveled to Egypt and attended lectures at Al-Azhar Egypt. He completed his studies for ten years in Egypt. In 1922, he returned from Egypt, first opened studies, and then established the Arabische School in Pekapuran Amuntai (Husin, 2005). In this context, Azra explains that unlike the Jawi students in Haramayn, who can be typologies as traditional groups (Sheikh Arsyad Al-Banjari and Sheikh Nafis Al-Banjari), Al-Azhar alumni are generally classified as "modernists." Despite the problems surrounding such typologizations, there is a strong tendency that modernists—including Al-Azhar alumnus—are "alienated" from "traditional" religious social institutions such as surau or pesantren and tariqa. They are mainly engaged in modern madrassas and public schools. Different modes of transmission seem to affect the effectiveness of transmission significantly, the dissemination of ideas, and the depth of their influence in the archipelago (Azyumardi Azra, 1999). Until the end of the 19th century A.D., in Amuntai, there was no formal educational institution in the form of a school to teach general and religious knowledge, both held by the royal government and social bodies.

Children, adolescents, and adults learn to write and read or learn general science and religion individually from an expert in their village or another village. In addition, their parents educate children in a family environment, especially martial arts and immune science.

From the quote above, it is illustrated that in Amuntai and generally at first, Islamic religious education in South Kalimantan was led by religious teachers (ulama), which in Banjar terms is called "*Tuan Guru*," The teaching system is usually held in langgar-langgar, the houses of village leaders, or in the houses of the master teachers themselves. The teaching and learning process is usually individual. The teacher gives his students a one-by-one lesson, preferably in reading the Qur'an. In this case, students are told to imitate the teacher's speech several times so that they memorize it, but it is not explained the meaning of what they memorize, and there is no need to fulfill its content. According to the custom of the old Banjar, people learn to read the Qur'an to completion (finish, *khatam*), and then congratulations are held. In addition to learning the Qur'an, the teacher also gives prayer lessons with his colleagues and others related to worship and muamalah. (Bondan, 1953)

The teaching system is usually given in the evening or evening. Children in the village or the village usually help their parents in the morning at noon. Whether in the fields, gardens, or fields, the teacher also has to earn his living both in the morning and during the day by doing work usually done by people in the village, including in the fields. The teacher does not charge money from his students, but the student's parents always provide modest assistance with money or food (Ideham, 2003).

In 1922 (October 13, 1922), in Pekapuran Village (Amuntai), there was a fairly famous study opened by Tuan Guru Haji Abdurrasyid, who had recited to Tuan Guru Haji Jafri (Alabio), Tuan Guru Haji Ahmad Sungai Banar (Amuntai), Tuan Guru Haji Umar (Kelua), Tuan Guru Haji Abdurrahman

(Negara), after which he continued his studies at Cairo's al-Azhar University from 1912 to 1922. In 1924 at the initiative of Tuan Guru Haji Abdurrasyid, with full assistance from the community, a multilevel violation was established (consisting of two levels). At the bottom, it is used as a place of public study by providing religious subjects for the community, both men and women and a place for congregational prayer. While at the top, it is divided into three locales for places of study.

From the information collected, in addition to the studies on the violation of Tuan Guru Haji Abdurrasyid in the 1930s in the Amuntai area, some villages had terraced violations as places of study, namely in the villages of Panangkalan, Sungai Banar, Lok Bangkai, and Tangga Ulin.

The Islamic school opened by Tuan Guru H. Abdurrasyid grew rapidly. Seeing this development, a school was built in Pekapuran, which was separated from the langar, had six locales, and was named *Arabische School*. *Arabische School* is what will later become Pesantren Rakha.

Pesantren Rasyidiyah Khalidiyah, or Pesantren Rakha, is the last name of the pesantren after several changes due to adjusting to the situation and conditions at that time. The naming is intended to commemorate the services of the founder, namely Tuan Guru H. Abdurrasyid bin Haji Ramli bin Abdurrahman. Although Khalid did not teach directly at this institution, to increase his knowledge of religious science, almost all teachers in Rakha at that time actively participated in studies that he held privately (non-formally) at his residence on the steps of Ulin. Pesantren has changed its name several times from Arabische School, Al-Madrasatur Rasyidiyah, Ma'had Rasyidiyah, Islamic Normal College to the last Pondok Pesantren Rasyidiyah Khalidiyah. Located in Pekapuran village, North Amuntai District, North Hulu Sungai Regency, South Kalimantan. Pesantren was founded on 12 Rabi'ul Awal 1341 H. or October 13, 1922 A.D. by Tuan Guru H. Abdurrasyid (Yayasan PP. Rakha Amuntai, 2007).

The beginning of establishing this educational institution was the realization of the mandate of Tuan Guru Khalid bin Abdurrahman when Abdurrasyid met him in Mecca in 1918. Tuan Guru Khalid is a South Kalimantan cleric who teaches *halaqa* in Haramain. Khalid's mandate was in the form of advice to Abdurrasyid to organize Islamic education for the people in the region due to Hinduism culture. Increasingly traditional in society. Implementing Islamic education is intended to restore the aqidah of the deviant community to the beginning.

So, if conclusions are drawn, there are two motivations behind the procurement of Rakha: sociological (external) and psychological (internal) factors. Around the 1920s, the people's religious consciousness of the Qur'an and Sunnah regressed, resulting in moral and spiritual decadence. Ritual practices mixed with mystical things from the religious relics of the ancestors are again symptomatic. On the other hand, certain people had a wriggle and desire to master the neurosciences to avoid the social phenomena that existed then. At the same time, this great desire is not accommodated by the provision of established education. The objective condition of the Amuntai community is what is meant by sociological (external) factors. In other words, Rakha is a response to the social conditions of its people. The psychological factor is Abdurrasyid's psychological motivation, namely his obsession and sense of responsibility as a student who has studied religious sciences in the Middle East to spread religious teachings and prevent people from falling into polytheism and cheese, which he actualized through education. This means that the emergence of Rakha is also an actualization of its initiators' internal motivation to provide education relevant to the community's needs.

This early period was a pioneering period that began with Abdurrasyid's efforts to teach syar'i sciences to the community, more specifically to village teachers. Henceforth, these teachers are cadres of scholars who carry out teaching relays in the next Khalidiyah Rashidiya Islamic Boarding School and the Upper River region. At this time, the recitation was held in Abdurrasyid's private house with a *halaqa* system, known to the community as sitting recitation. At that time, the transportation used was a boat, so Abdurrasyid formed a mini port next to his house as a parking lot for students mooring their boats.

This situation is not much different from the historicity of Indonesian Islam. Globally, Islamic education begins in homes, langgar, or surau with limited communities, as experienced by the Wali Songo, who used worship facilities for Islamic teaching. The limited facilities and communities were indirectly the embryo of pesantren, which was also an urgent answer to the religious-cultural and religious-social conditions of the community at that time. (Qomar, 2005)

When viewed from the historicity of Rakha, Abdurrasyid, an alumnus of al-Azhar, made good use of his various experiences holding rihlah 'ilmiyah from the local region of South Kalimantan to the Middle East. To realize his dream of holding a means of learning the neurosciences, Abdurrasyid created a kind of network of regional scholars as his colleagues. He implemented the "relay" strategy by cadreing scholars, preparing scholars, and training them as educators. (PP. Rakha Amuntai, 2007) The "relay" strategy in question is the preparation of cadres to reach a high learning level to teach at the lower level. Thus, the mission carried out by the scholars will take place continuously and continue to increase. In addition, this "relay" strategy, in addition to meeting the minimal and unbalanced teaching staff with student quotas, also provides teaching practice opportunities for students recognized to have reached a higher level of proficiency and competence than other students.

In the early days, teaching was still ordinary recitation with the halaqa system. Still, the community's enthusiasm for its actualization was so great that the private house used as the initial base for teaching was not enough to accommodate students who wanted to learn. This problem motivated Abdurrasyid to realize his dream of building an Islamic school even more. Finally 1924, with the community's contribution, a 2-story breach was built. On the first floor, there are two locales, and on the second floor, three are formed. In addition, these locales are also equipped with tables, chairs, and blackboards as tools that support the learning process. This classical system is an innovation throughout the history of education in Amuntai (Martimbang, 2003).

Since its establishment, this pesantren only took a very short time to change itself from a pesantren that uses the *sorogan* and *halaqah* system to a classical system driven by two things: (1) related to changes in Islam in Indonesia that occurred at the beginning of the early 20th century and (2) related to its founder, Mr. Guru H. Abdurrasyid who in addition to having high religious knowledge and came from Al-Azhar University Cairo, also have good management and organizational skills.

Changes in Islam by Steenbrink are referred to as awakening, renewal, and even *renaissance*. The change also touched on aspects of education where several Islamic people and organizations were dissatisfied with traditional methods of studying the Qur'an and religious studies. Islamic individuals and organizations at the beginning of the 20th century tried to improve Islamic education in terms of method and content. They are also working on the possibility of providing general education for Muslims. Existing Islamic educational institutions were modernized; The pesantren and langgar education system, which are indigenous Islamic educational institutions, is modernized by adopting certain aspects of the modern education system, especially in curriculum, techniques, teaching methods, and so on (Steenbrink, 1994; Azra, 1999)

In South Kalimantan, Islamic educational institutions have existed for a long time, which are taught through violations. The lessons given by the teachers in the study include fiqh, tawhid, light Sufism, and Qur'anic lessons, starting with dammun, nahwu, syaraf, and tajweed. In addition, there is also a recitation system called *mearba* (Nawawi, 1980)

In this study, the students do not use/have a book, but the teacher who reads and expounds the contents of the book studied. To find out the level of student acceptance of the lessons that have been given, a teacher at any time asks two or three participants to read rote material given in the previous days. (Nawawi, 1980) However, this traditional educational institution could not survive the changes that occurred in the 20th century, and amid these changes, the educational institution pioneered by Tuan Guru H. Abdurrasyid.

In 1922, Abdurrasyid returned from a 10-year academic exploration in Cairo, Egypt. First, he opened a recitation at his home in Pekapuran Amuntai and acted as a sole teacher using the *halaqa* system and *sorogan* or *bandongan*.

In subsequent developments, Islamic recitation at home with the traditional system by Abdurrasyid was no longer possible, considering the number of students continued to grow. Therefore, the study was moved to Langgar located on the banks of the Tabalong River opposite his house. The move from home to langgar was also accompanied by transferring teaching systems/methods from the *halaqa* and *bandongan system* to the classical system.

This Islamic school received attention from the local community and the North Upper River area in general. From the Hulu Sungai Utara area, not a few students arrived. As signaled by K.H. Idham Chalid At 13.00 noon, at the time of the dissolution of the school, there were rows of hundreds of madrasa students coming out in unison, filling the road between Pekapuran and Paliwara (Mandan, 2007)

From the information above, it can be concluded that the development of students continues to increase, causing violations that have been used as a place of learning that can no longer accommodate everything. Thus, the surrounding community and other philanthropists jointly assisted in building a new learning building.

Arabische School

The naming of Arabische School was first born in Banjarmasin when departing from the entry of reform understanding. This process has developed since 1914 in Banjarmasin with the establishment of Arabische School (later Islamsche School) as a place to cultivate renewal of understanding by an association of people of Arab descent. (Wajidi, 2007). Leadership in this school will be described in terms of goals, institutional and organization, curriculum, teaching methods, and teaching staff.

Purpose

One of the objectives of establishing the "*Arabische School*" was to produce cadres of religious teachers, Muballigh, and community leaders. According to H. Syafriansyah, in the 1920-1930s, Tuan Guru H. Abdurrasyid succeeded in preparing cadres, which had produced da'i, muballigh, and community leaders, which then spread to various corners of Kalimantan, Tambilahan, Jambi, Sumatra even to neighboring Malaysia after the cadres he prepared were considered capable, then he developed this pesantren to the Kampung Pandai area of South Hulu Sungai Regency. (Mohyiddin, 1972) One of the Arabische School alumni who is active as a scholar in Kuala Tungkal is KH. Muhammad David Arif. (Jailani, 2021)

In some data that has been collected, all universities successfully fostered by Arabische School alumni are progressing. The spread of Islamic universities is the first sowing of seeds for development in the Kalimantan region.

Institutionality and Organization

a. Institutional

All interviewees explained that in early 1922 A.D., Tuan Guru H. Abdurrasyid officially opened a recitation at his home. This recitation began on October 13, 1922, to coincide with the 12th of Rabi'ul Awwal 1341 AH, held in his own home. This recitation is held twice a week. The house that is not so spacious and used as a place of study is filled with abundant visitors. (Dahlan, t.th) He taught by reading a book and then interpreted and explained at length from various points of view. The religious study by H. Abdurrasyid received extraordinary attraction until his house, which became a place of recitation, could no longer accommodate visitors. This situation prompted H. Abdurrasyid to accelerate the implementation of his dream of opening an Islamic school.

At first, the institutional status of this pesantren was private property, then became the property of the organization or foundation "Perguruan Rakha". As a private property, he has the freedom to determine the path of this pesantren. He is free to plan his development pattern. However, it has many weaknesses because everything related to the pesantren life system is very dependent on the ability of the Kiai. According to Mastuhu, the weakness of an educational institution with the status of private property is very dependent on the will and ability of individuals who are often less weighty and less consistent in implementing policies. This happens because the pattern is not structured, so progress and setbacks cannot be controlled and evaluated. In addition, pesantren also depends on the owner's age, which is usually shorter than the age of the institution. (Mastuhu, 1994) If analyzed, it can be understood that for pesantren who maintain their institutional status as private property, their age will not last as long as pesantren whose institutional status belongs to organizations or foundations.

In terms of function, it can be seen that at the beginning of its development, this pesantren had two functions. First, it serves as an educational institution. Both function as religious broadcasters. In further development, these two functions have survived the influences of the times. Daud Ali and Habibah Daud (1995) suggest that all pesantren in Indonesia tend to retain these two functions.

b. Keorganisasian

the forerunner of the Arabische School, its organizational structure was very simple. Tuan Guru H. Abdurrasyid, as the leader, is directly responsible for the smooth implementation of education. Public attention increased at the beginning of its development, so the number of students also increased. Similarly, government support is increasingly evident. Because it is growing, the study at home is expanded by teaching with the classical system. In 1924, with the help of various parties, a 2-storey breach was built on his initiative. On the first level, two locales are provided, and on the second level, three locales, all of which are five locales dedicated to school activities as planned.

This langgar, in addition to being used for fardlu prayers, is also prepared for a time-determined place of public recitation every Saturday at 10.00 am, ending with the Zuhur prayer in the congregation. Starting from this violation, Tuan Guru H. Abdurrasyid organized a modern Islamic school with learning equipment such as tables, chairs, and blackboards. Abdurrasyid did advanced teaching, which was the first and new thing in Kalimantan at that time. According to Mansur, this Islamic school is seen from the subjects given. The level is ibtidaiah. This happens because, in general, those who enter this school are those who have attended recitation at the houses of master teachers scattered in various regions (Mansur, 1993)

In these early days, the organization was very simple. The one who acts as a caregiver or director is Mr. Guru H. Abdurrasyid, and a teaching staff. According to the Chairman of the Board of Management of the Khalidiyah Rasyidiyah Islamic Boarding School Foundation, from the first time it was opened. Then, it inaugurated its name with "Arabische School." The personnel who helped run the organization of this school were among themselves, namely students who were considered capable and capable in this field. About organizations, Mastuhu (1994) suggests that "each pesantren has its organizational structure that varies from one to another, according to their individual needs. Although there are differences in terms of organizational structure, there are also similarities that have become a common characteristic.

From the description above, it can be understood that initially, the institutional status of Pesantren Rakha belonged to the kiai concerned, and there was no organizational structure and management, both among teachers and among students. Only Tuan Guru H. Abdurrasyid is known as the director who fully determines the policy of the pesantren.

Curriculum

In the period of leadership of Tuan Guru H. Abdurrasyid, the curriculum of Rakha Pesantren was determined by Tuan Guru H. Abdurrasyid. All lessons taught to students were determined by kiai

because Kiai became the source of knowledge and rules that apply in the pesantren environment.

According to Steenbrink (1994), until the early 20th century A.D., the form of pesantren education was not so important for educational inspection, so in the Dutch colonial era, pesantren statistics were incomplete. Even after 1927, this form of education was not included in official government reports.

For Hasbullah (1995), at the beginning of its development, pesantren were based on local regional conditions, not coordinated and not centralized as they are today. Kiai in each pesantren carry out Islamic education and teaching according to their conditions and the expertise of the kiai concerned.

Thus, the initial state of the subject matter taught at Arabische School was determined by Tuan Guru H. Abdurrasyid. The subjects given are 100% religious and Arabic lessons sourced from the yellow book in Arabic, Such as tawhid, Sufism, fiqh, ushul fiqh, hadith, nahwu, sharf, balaghah and mantiq. (Yayasan PP. Rakha, 2007)

Table 1. The names of the Books taught by Tuan Guru Haji Abdurrasyid

No	Study material	Book name
1	Tauhid	Matan al-Sanusi, Kifayah al Awam, al-Sharqawi Hududi
2	Tasawwuf	Ihya 'Ulum al-Din, Bidayah al-Hidayah, Minhaj al-'Abidin, al-Hikam
3	Fiqh	Matan Taqrib Fath al-Hanif (al-Bajuri), Fath al-Mu'in, I'anah al-Thalibin, al-Mahalli, Fath al-Wahab, Syarqawi li al-Tahrir, Tuhfah al-Muhtaj, Nihayah al-Muhtaj
4	Usul Fiqh	Al-Waraqat, al-Luma' fi Usul al-Fiqh
5	Tafsir	Jalalain, Ibn Katsir, al-Baizawi, al-Maragi, al-Manar, al-Itqan fi 'Ulum al-Qur'an, Ibn Jarir al-Tabari
6	Hadits	Al-Azkar al-Muntakhabah min Kalam Said al-Abrar, Shahih Bukhari, Shahih Muslim, Riyad al-Salihin
7	Nahwu	Tahrir al-Aqwal, Matn al-Ajrumiyyah, Mutammimah, al-Kawakin al-Durriyyah, Qatar, Alfiyyah, 'Ibn 'Aqil
8	Sharaf	Al-Kailani
9	Balaghah	Majmu' Khasmir Rasail, Qawaid al-Lugah, al-Bayan, Jawahir al-Makmun
10	Mantiq	Matan al-Sullam, 'Izat al-Mubham, Itsaguzi

The Influence of Mr. Guru Abdurrasyid's Leadership on Community Religion

In the early days of the establishment of Pesantren Rakha was an educational institution with the function of broadcasting and purifying religion, there were several indications that the influence of Hindu-Buddhist teachings that could be seen or felt in the life of the Amuntai community was also a sign of the spread of these religions in this area. The Amuntai area in the XIX century accepted the teachings of Islam and practiced them. It's just that the practice of Islamic teachings is still mixed with old traditions originating from the remnants of Hinduism, Buddhism, Animism, and Dynamism.

The syncretic nature of Islam is seen in various aspects of people's lives, such as in medicine, marriage ceremonies, childbirth, building houses, rejecting disasters, carrying out hajjat, and so on.

In those days, people did medicine. Once, Abdurrasyid visited a house that happened to be one of the people who had been sick for a long time. Based on the shaman's instructions, the sick man's family provided 40 kinds of cakes, and the food served to the delicate person from the food was placed in a small canoe. In the afternoon, before sunset, it contains 40 kinds of food, cakes, and lit candles, lowered into the river. A ceremony was held when building the house began, especially when four tree pillars were erected. On the poles were hung (decorated) with various flowers, cakes, food, fruits, and some lit candles. In the ceremony, there are also *pisits* consisting of yellow rice, brown sugar, and coconuts in a yellow *bun*. Some also perform the *bapalas* ceremony before the house is built or plant animal heads next to the four main pillars of the house. When they offer something, they first pilgrimage to the Great Temple or trees considered sacred by giving offerings (*baatar ancak*). If there is an item missing, then to find out the thief, they come to a shaman who can summon a *subtle person* who can guess where the lost

item is and who the thief is. Likewise, matters related to their fate are largely determined by shamans who can relate to these *subtle people*. If someone dies, a lantern is placed on the deceased person's grave for several nights. Sometimes, if it is necessary to eliminate bad luck or to protect oneself from danger, a *bathing* ceremony is performed. At the time of the wedding ceremony, to avoid danger and as a sign of gratitude, the host holds *karasmin*. Bridal baths are carried out on the buffalo's head by setting the bride and groom on the buffalo's headpieces and then bathing by the community. (Mansur, 1993)

Seeing this reality, Tuan Guru H. Abdurrasyid responded realistically as well. Various religious approaches were carried out with politeness, and Tuan Guru H. Abdurrasyid tried to change these deviant behaviors. On the other hand, there is a strong desire for some Muslims themselves to study Islam so that their lives are by the Qur'an and al-Sunnah and avoid heresy and cheese, while educational facilities are very lacking.

According to Tibi (1999), about the accommodation of Islamic teachings to the culture of its adherents, schools are institutions that are not only concerned with the development of new cultural patterns but aim to help accommodate changes that occur or have occurred.

As a religious learning community, Pesantren has a very close relationship with the surrounding community within traditional rural communities. Religious life is an integral part of people's daily lives. In the Amuntai area, perhaps also in other regions, the kiai is highly respected and holds such an important position that it has become the center of hope for all people. This means that Pesantren Rakha, as a religious broadcaster, has a high level of integrity with the surrounding community and becomes a moral reference for the general public's lives. The community views the pesantren as an ideal special community, especially in religious and moral life. Rakha Islamic Boarding School alumni are spread to all regions in the political, governmental, economic, social, and religious sectors.

4. CONCLUSION

The character of Mr. Guru H. Abdurrasyid as the first alumnus of al-Azhar Cairo Egypt at the Khalidiyah Rashidiyah Pesantren is the capital of the Khalidiyah Rashidiyah Pesantren international network towards the development of institutions and alumni who will continue their studies in the Middle East, especially Al-Azhar University in the future. This early period was a pioneering period that began with the efforts of Tuan Guru H. Abdurrasyid to teach the sciences to the community, more specifically to teachers. Henceforth, these teachers are cadres of scholars who run the teaching relay at Arabische School, which is now the Pesantren Rasyidiyah Khalidiyah (Rakha) Amuntai.

In the early days of the establishment of Pesantren Rakha was an educational institution with the function of broadcasting and purifying religion, there were several indications that the influence of Hindu-Buddhist teachings that could be seen or felt in the life of the Amuntai community was also a sign of the spread of these religions in this area. Various religious approaches were carried out with politeness, and Tuan Guru H. Abdurrasyid tried to change these deviant behaviors. On the other hand, there is a strong desire of some Muslims themselves to study Islam so that their lives are by the Qur'an and al-Sunnah and avoid heresy and cheese.

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