

Modernization of Islamic Education in South Kalimantan (Socio-historical Perspective of Normal Islam Amuntai)

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Abstract

Islamic educational institutions not only survived, but also began in earnest to make certain adjustment by adopting certain aspects of European education. This can be seen in the rise of madrasah that introduced classical system and curriculum for instance. This in turn affected 'traditional' Islamic educational institutions such as pondok or pesantren to also modernize themselves

Normal Islam Amuntai as further developments of Arabische School (1938). This school use modern system but in understand strong hold on the mazhab. Normal Islam became the source of the birth of the madrasahs in Amuntai incorporated in *Ittihad Ma'ahid al-Islamiyah* (IMI). In addition to achievements in the field of the development of Islamic educational institution, the institution was also the locus of occurrence of social mobility in South Kalimantan Amuntai, among others, marked by the participation of alumni in the Affairs of its administrator and civic and political situation both local and national.

Keywords: Modernization, Islamic Education, Social History, Normal Islam

A. BACKGROUND

History and genealogy of Islamic education in Indonesia is a very distinctive one compared to that of other areas of the Muslim world, particularly since the the period of the coming of European powers up until today. The rise and development of Islamic education in Indonesia were closely linked with the spread and dynamics of Islam in the country. The fact that Islam puts a strong emphasis on education motivated the preachers of Islam, ‘ulama’ and Muslim rulers since the early history of Indonesian Islam to work diligently to develop Islamic education. For that purpose, they employ mosques and small mosques (musalla) or (langgar) as well existing local institutions such as surau and pesantren or pondok as the places for Muslims, particularly children, to study and learn basic knowledge on Islam. The Dutch colonialism in Indonesia since the early 16th century did not result in the decline of Islamic education. During this period, Islamic educational institutions not only survived, but also began in earnest to make certain adjustment by adopting certain aspects of European education. This can be seen in the rise of madrasah that introduced classical system and curriculum for instance. This in turn affected ‘traditional’ Islamic educational institutions such as pondok or pesantren to also modernize themselves (Azra, 2015:86)

At the beginning of the 20th century among the Muslims of Indonesia learned a new consciousness emerged to address the conditions of Islamic education in Indonesia that was experiencing retardation. They are very open to ideas or thoughts that lead to change and progress and strive to provide the best solution. Among these efforts was to establish Islamic institutions of modern style. The emergence of the renewal movement in Indonesia at the beginning of the 20th century effected by the consciousness and spirit complex. With the use of a range between 1900 until 1945, Steenbrink identify four factors that encourage renewal movement of Islam in Indonesia the early 20th century, among other Factors: (1) the desire to return to al Quran and al-Hadith; (2) Factors in the spirit of nationalism against the invaders; (3) Factor strengthening the base of the movement of social, economic, cultural and political; and (4) Factor in the education reform of Islam in Indonesia. In other

words, according to Steenbrink, Islamic renewal movement in Indonesia has a reason or motive. (Steenbrink, 1996:26-29)

The beginning of education reform of Islam in South Kalimantan occur with changing Pengajian into a madrasah or school using a system of classical and most incorporate public science in addition to religious studies. The people who did the update came from Al-Azhar Cairo alumni such as Tuan Guru Haji Abdurasyid who founded the School in Arabische Amuntai. H. Mukhtar and H. As'ad that made up the Union of the Islamic College (PPI) as the container to coordinate Islamic madrasah and uniform shape and content of the curriculum of the madrasah. In this context the theory posited Nata indicates that the growth and development of the madrasah in Indonesia, as the change of the form of institutions of education who has been there before. (Nata, 2006:73)

The renewal of Islamic education in South Kalimantan had similarities with in other areas, such as in West Sumatra where there some negative responses from the community gets. (Noer, 1997:52) in South Kalimantan education reform Islam was also leaving a conflict mainly contradiction between (the elderly) who represented clergy in Constrained and Batingkat (young people) are represented by the Muhammadiyah. This conflict came to form madrasah or school either adopt or reject this Dutch school model while prototyping.

According to Deliar Noer about traditionalist in Sulawesi and Kalimantan, he founded a school of his own such as As'adiyah in Sengkang (1931), and Normal Islam Amuntai as further developments of Arabische School (1938). Both of these schools use modern system but in understand strong hold on the mazhab. Normal Islam became the source of the birth of the madrasahs in Amuntai incorporated in *Ittihad Ma'ahid al-Islamiyah* (IMI). (Noer, 2000:16) In addition to achievements in the field of the development of Islamic educational institution, the institution is also the locus of occurrence of social mobility in South Kalimantan Amuntai, among others, marked by the participation of alumni in the Affairs of its administrator and civic and political situation both local and national.

Boarding system was the traditional education system developed by Muslims in Indonesia. While the madrasah/school system is a modern educational system

born of the movement modernization in the Islamic world (in the context of the madrasah) and or systems introduced by the Dutch (in the context of the school) in Indonesia. Thus, this integration is the integration between Salafi (*al-asalah*) and khalafiyah (*al-mu'asarah*). Madrasah education system integration/is this modern school is the education reform of the Rasyidiyah Khalidiyah pesantren Amuntai South Kalimantan, the author in this case also apply what is called by the Dhofier with the "Continuity and change" continuity in change instead of dichotomic approach. Continuity in the sense of a continuous tradition and change made to the education system, with the principle of maintaining the old ones for having relevance and adopt a new one better. (Dhofier, 1982)

The advantages can be noteworthy is the curriculum system of the dormitory is very flexible with the times and continuously to be instructional materials desperately needed by the community. Excellence that characterizes urgent Rasyidiyah Khalidiyah Pesantren is doing education focused on formal education in addition to institutions understanding and deepening Kitab Kuning (KK).

Thus, this study attempts to discuss the socio-historical perspective of education reform of the Normal Islam from Pengajian in Langgar to Normal Islam Madrasah of Rasyidiyah Khalidiyah Pesantren Amuntai South Kalimantan.

B. Pengajian Langgar Batingkat.

According to Lukens-Bull that: Ngaji (sometimes also called pengajian) is religious education and is both a form of education and a type of instruction found in pesantren. One can study ngaji, that is, learn how to read texts; one can also ngaji a text, that is recite and learn the meaning of it. The first form of ngaji is simply the study of how to read and recite Arabic texts, first and primarily the Qur'an. Studying ngaji is not limited to pesantren; many children first learn to ngaji from their parents, or from a tutor in their home or neighborhood. Basic ngaji focuses on the proper pronunciation and delivery of Qur'anic passages and does not include reading comprehension. It is considered the minimal amount of religious education one should have. Parents who are lax in their observance of Islamic law, still insist that their children learn to ngaji. (Lukens-Bull, 2005:54)

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The existence of the Islamic institution in South Kalimantan indeed is inseparable with the presence of the religion of Islam itself. The form of instruction or religious lesson has given by *tuan guru* in the mosque, mosque or House is part of the non teaching system of classical or arguably as non formal education. This activity is one way to deepen and develop the religion of Islam. This way it turns out can survive across a span of a few centuries since Islam came first in South Kalimantan around the middle of the 16th century colonial rule until the independence. (Analiansyah, et.al., 1988:10)

The next spread of the Islamic religion that its elements were directly sourced from Mecca started to spread in this region since the 17th century, which was when the Banjarese people had started many who perform Hajj to Mecca. In addition to the Hajj, generally also learn the science of religion there. Returning them to the area they teach also the Islamic teachings that they earn while in Mecca. Azra noted that Mecca and Medina, at least at the beginning of the 16th century, the increasingly important role it plays in the discourse of intellectual thought-the religion of Islam. Disintegration and decaying of the Muslim dynasties in the Middle East, especially since the 13th century, pushing the Mecca and Medina as one of the most important center of the religio-intellectual discourse. (Azra, 1999:144)

The dissemination of Islamic teachings sourced from Mecca this officially began in the mid-18th century. Leading the way was Sheikh Muhammad Arsyad Al Banjari (1122-1224 h./1710-1812 M.). It was these scholars developed a system of instruction in the area of South Kalimantan. His teaching as a system to spread the teachings of Islam in this region at the beginning of held in the residence of the scholars in question. But then a lot of that goes on at *langgar batingkat*. Even according to a scholar in the areas of house, that until the 1920s in this area almost every *langgars* there is *tuan guru* who provide themselves to carry out *pengajian*. (Nawawi, 1980: 12)

From the recitation of Sheikh Arsyad on further development mapped three existing study center in South Kalimantan, namely Martapura (Banjar Regency),

Nagara (County of South River) and Amuntai (North Hulu Sungai). The third study was very big role in the process of the birth of the Islamic institutions.

In addition to pengajian in Martapura, Nagara and Amuntai above was also found in Which as in pengajian Banjarmasin (River Village), Pagatan at,- Banjarbaru Pelaihari, Marabahan, Rantau (labungan Village), Home (Taniran, Village, Wasah Village), Barabai (Pamangkih Village, Mahang Village), and at Kelua (Tanung Village).

Until the late of the 19th century, in the educational institutions there are yet Amuntai formal shape of the school to teach general knowledge or religion, whether held by Government or social agencies. Amuntai in Islamic education led by teachers of religion (orang 'alim), which in terms of Banjar called "Tuan Guru" teaching system, usually held in the mosque, the house, or at which of tuan guru itself. The process is usually an individual teaching and learning the teacher gave lessons to his students one by one preferred lesson in reading the Qur'an. In this case, a student was told to mimic speech teacher several times so memorized, but not explained the meaning of what they remembered and not felt the necessity to fulfill the will of the contents. According to the custom of the community of Banjarese can study reading Quran until done (finished, khatam), then held celebrate, besides studying the Quran, the teacher gives the lesson of prayer with his colleagues anyway and others related to worship and *muamalah*.

The system of pengajian was usually given in the evening or night. Children in the village or usually helped their parents on the morning of the day. both in rice paddies, orchards or fields, were teachers of the Quran must also made a living by yourself either the morning or during the day, the work was usually carried out by people in the village, including to the rice fields. Teachers of the Quran did not charge a fee from his disciples, but mother and father of santri always provided assistance gradually became both the form of money or food.

Based on the information collected, around the 1900s in the area of Amuntai there were two places of study:

First, there was a pengajian on Alabio executed by Tuan Guru Haji Jafri. Beginning pengajian was held in the his house and forwarded in Langgar Batingkat.

Tuan Guru Haji Jafri had been also learnt with Guru Haji Abdurrahim, both of them from Alabio, Guru Jafri also learnt in the country with Tuan Guru Haji Aman (Negara) and with Guru Haji Yahya (Kelua). At the time *mengaji* (studied) he was aged under 15 years. (Azhari, 1977:14)

Second, pengajian in Amuntai, in 1922, Abdurrasyid returned from academic exploration during 10 years in Cairo Egypt. The first thing it did is open a study in his home in Pekapuran Amuntai while acting as a single teaching by using a system of *sorogan* and *bandongan* or a *halaqah*. During the transport the boats used were, therefore, Abdurrasyid established a mini port in addition to his home as the parking lot of the santri who docked his boat. (Profile of Rasyidiyah Khalidiyah Pesantren, Amuntai, 2008)

From the information collected, in addition to those gatherings in the Langgar Batingkat of Tuan Guru Haji Abdurrasyid in the 1930s in the area of Amuntai there were villages that had a Langgar Batingkat as a place to study at the village of Panangkalan, the Banar River, Lok Bangka and Tangga Ulin. (Dahlan, tth: 5)

Tuan Guru Haji Abdurrasyid before studying at al-Azhar University has ever studied to Tuan Guru Haji Jafri (Alabio), Tuan Guru Haji Ahmad Banar River (Amuntai), Tuan Guru Haji Umar (Kelua), Tuan Guru Haji Abdurrahman (Negara). Abdurrasyid (1884-1934 M.) In 1912 he went on trips to Egypt and attending Al-Azhar in Egypt. for 10 years in Egypt and successfully completed his studies in 1922, returned from Egypt and initially open investigations.

In the next development in 1924, pengajian Islam at home with the traditional system by Abdurrasyid felt did not allow any more given the number of students continued to grow. Therefore, the study moved into the mosque which was located on the banks of the river the Tabalong dealing with House Abdurrasyid. The move from the House to the langgar coupled also with the transfer system/teaching method of the system and the system bandongan halaqah classical.

Langgar Batingkat (consisting of two levels). At the bottom was made public in the form of the granting of study places the subjects of religion for society both men and women, as well as the place of prayer congregation. While at the top was divided into three locals place to learn. (Mansur, 1993: 7-12)

The lessons were given in pengajian include the science of fiqh, tauhid, tasawwuf which was light, and the Qur'an lessons that started with dammun, nahwu, sharf and tajwid. In addition, there was also a system of which was so-called *mearba*. (Nawawi, 1980:15)

In which students were not using santri's book, but teachers who read out the contents of the book which outlines and studied. To find out the level of acceptance of pupils over the lessons already given, ustadz sometimes two or three people asking participants to recite memorized material given in the days before. Nevertheless, these traditional institutions which cannot withstand the currents of change that occurred in the 20th century.

Starting from Langgar Batingkat of Tuan Guru H. Abdurrasyid organised a school of Islam that were arranged in a modern, with amenities such as study tables, chairs and a blackboard. Things done Abdurrasyid was a fairly advanced teaching, which at that time was the first and one of the things new in Kalimantan. According to Mansur, in this mosque seen from the given subjects, the rate is level. This happens because in General who entered the school of those who have been following investigations in house of Tuan Guru spreaded over a wide area. (Mansur, 1993:27)

The study of classical systems with opened by Tuan Guru Haji Abdurrasyid was thriving, viewed this development later in 1926, a school in Pekapuran which was separated from the local Langgar Batingkat, had six and was named Arabische School. Arabische School which later developed into Rasyidiyah Khalidiyah Pesantren now.

The situation was not much different with the historicity of Islam Indonesia, global Islamic education begins in house, Langgar or surau with a limited community. As experienced by the Wali Songo which used the means of worship for the teaching of Islam. The limitations of the community as well as a means of indirectly was the embryo of a boarding school which was also an urgent answer against religious-cultural conditions as well as the religious-social society at that time.

Theories about the emergence of an Islamic school or madrasah in Indonesia, as the change of the educational institutions that have been there before. Among the institutions that exist which are then transformed into a madrasah, and that continues to persist, or remain held in addition to the madrasah. (Nata, 2005:73-76)

Traditional education reform were violating by establishing the Arabische School Pekapuran, Amuntai. In this context, Azra explained that unlike santri Jawi in Haramayn, that can be categorized as a traditional group, the graduated from Al-Azhar is generally classified as a "modernist". Regardless of the issues around this kind of tipologitation, there was a strong tendency that the modernists — including an alumnus of Al-Azhar--the "estranged" from religious social institutions "traditional" sort of surau or boarding school and Congregation. They generally move in madrasah and modern public schools. The difference in the mode of transmission appeared to significantly affect the effectiveness of the transmission, dissemination, and the depth of their influence in the country. (Azra, 1999:153-154)

C. Arabische School

The return of Islamic scholars from Egypt and the sametime the developments of the new colonial government education policies, and spirit that resonates in Indonesia, becoming the background eksprimen Islamic education which takes place at the beginning of the 20th century. In the expriment, the strategy developed was integrating modern Western education systems-which in Indonesia represented schools of Dutch-with their learning experience in Egypt. Yunus calls expriment which took place in the period between 1908-1930 as the time of the birth of the madrasah in Indonesia. This was said to be after Yunus doing documentation development of Islamic educational institutions in the various regions of Indonesia-like in Aceh, Sumatra, Sulawesi, Borneo, and others. (Yunus, 1979:63)

In these expriments, the term 'school' a lot once used. Even if the term 'madrasah' used, still juxtaposed with the school thus came the term 'Madras School'. Presumably it can be concluded that the term madrasah because the term has been used since the 11th century.

In Kalimantan, experiment from al-Azhar University graduated successfully established Arabische School. Arabische School situated in the village Pekaruran, district of northern province, Amuntai Hulu Sungai Utara, South Kalimantan, which was founded in 1928 by Tuan Guru Haji Abdurrasyid.

Abdurrasyid was born in 1884 in the village of Pekaruran, Amuntai. on the late 1912 Abdurrasyid along with his colleague Mansur as the two first Kalimantan sons studied at Al-Azhar University who subsequently followed by the Sambas and various other areas in Kalimantan. At the al-Azhar Abdurrasyid steeped in religious sciences for about 10 years to reach the *al-Shahadah 'alam li al-Ghuraba*. During his time in Egypt he had also learned by Muhammad Abduh. There was a possibility the reformist Abduh contracting to himself. (Rasyid, t.th.)

The idea of holding the institution's mandate was derived from Tuan Guru Haji Khalid bin Abd when Abdurrasyid met him in Mecca in 1918. Tuan Guru Haji Khalid is a scholar of South Kalimantan who taught halaqah in Haramain. The mandate of such a suggestion to be Khalid Abdurrasyid to conduct Islamic education for communities in the region because of the culture of Hinduism and religious understanding of conflict increasingly in the community. The Organization of the Islamic education is meant as an attempt restore faith communities who diverge to the beginning.

Thus, the motivation of which aspects influenced the founding of this Arabische School there were two factors, namely sociological factors (external) and psychological (internal). Around the 1920 's religious consciousness of the community which in accordance with the Quran and Sunnah decline, there was a moral and spiritual decadence. The practice of rituals that mixed things mystical relics of the ancestral religion back track. On the other hand religious motivation and stretching appeared to avoid the existing societal phenomenon at that time. While this desire was not accomodated by conducting traditional teachings were violating. This was Amuntai Community objective conditions was the socio-logical factors (external). In other words, Arabische School was a response to the social condition of the people. As for the definition of psychological factors psychological motivation was Abdurrasyid own obsession and a sense of responsibility as a

student who has studied religious sciences to the Middle East to spread the teachings of religion and prevent community was plunged in a shirk and kejumudan that he had actualized through the education. This means that the appeared of Arabische School as well as the actualization of its patron internal motivation to make education relevant to the needs of the people and resolve conflicts that occurred in the field of religious understanding.

These changes by Steenbrink referred to as resurrection, renewal, even enlightenment (renaissance). These changes also touched on aspects of education where enough people and Islamic organization was not satisfied with the traditional method in studying the Quran and religious studies. Private and Islamic organization at the beginning of the 20th century was trying to improve Islamic education, both in terms of the method as well as its content. They also initiate the possibility of providing public education to Muslims. The previous Islamic educational institutions there have already modernized; pesantren education system and a mosque for an Islamic institution which is indigenous, modernized by adopting certain aspects of modern education systems, especially in curriculum, teaching methods, techniques and so on. (Steenbrink, 1994:91)

One of the purposes of the establishment of "Arabische School" was scored cadres of muballigh religious teacher, and community leader. According to Syafriansyah, in 1922-1928-an Tuan Guru Abdurrasyid, managed to prepare cadres, where has produced some da'i (preacher), and community leadership muballigh, which then spread to various parts of Kalimantan, Sumatera, Jambi, Tambilahan even to the neighboring country of Malaysia, after the cadres prepared he is considered capable, then he is doing education reform in Islamic school in the village of clever Clever Hulu Sungai Selatan Regency. (Sjafriansyah, interview)

Among the graduates Arabische School assigned to become a teacher of religion and Islamic College opened, among others:

- Mansur, led the Islamic College in tall, Tabalong.
- Haji Kursani, opened and led the Islamic College in Pamarangan Tabalong.
- Haji Thaberi, led the Islamic College in Tanjung Tabalong Pimping River, then moved on to become a teacher of religion in Tambilahan, Riau, Indonesia.

- Haji Kaderi, led the Islamic College in Duyun, Tabalong.
- K.H. Muhammad Mastur Jahri, pass the Takhassus Qada Al-Azhar University of Cairo and became rector of IAIN Antasari Banjarmasin.
- K.H. Muhammad As'ad continued to Cairo's Al-Azhar University, the Dean of the Faculty of Tarbiyah IAIN Barabai. (Nawawi, et.al., 1992:76-77)

Abdurrasyid as an alumnus of al-Azhar's very well utilizing a variety of experiences held *rihlah 'ilmiyah* for local area ranging from South Kalimantan to the Middle East. Abdurrasyid make such a network of scholars of the region as his partner. He implemented a strategy of "estafet" by way of a cadre of Islamic scholars, prepare the train it as educators. (Profile Rasyidiyah Khalidiyah Pesantren, 2008:4) The strategy of which in question was the preparation of competent cadres reached level learning high level to then teach to the level below it. Thus the mission run by the scholars will take place on an ongoing basis and continue to rise. In addition, the strategy of which was next to meet the teachers and unbalanced with a quota of santri also provided the opportunity of teaching practice for students who were recognized to have reached a level of proficiency and competence which was higher than the other students.

Arabische School curriculum was determined by the Abdurrasyid, all of the lessons taught to students was determined by the kiai, because kiai became a source of knowledge and rules that apply in an environment of boarding school. Subjects were given 100% Arabic and religion lessons were sourced from Kitab Kuning of Arabic-speaking; such as tauhid, fiqh, usul fiqh, mysticism, hadith, nahwu, sharf, balaghah and mantiq. (PP. Rakha, 2007)

For Hasbullah, early in its development, the boarding school was based on the State of the local regional councils, was not coordinated and centralized like today. Kiai pesantren in each carried out education and teaching Islam according to their respective conditions and according to the expertise of kiai was concerned. (Hasbullah, 1995:41)

In terms of function it can be seen that at the beginning of its development, Arabische School had two functions. The first function as educational institutions. Second was serve as religious missionary. In the process of further development,

both these functions remain from influences of times. Ali and David suggests that it seems all pesantren in Indonesia are likely to retain both this function. (Ali, 1995:146)

Arabische School got the attention of the local community in particular, and the Headwaters of the North in General. Even the appearance of the young (read: Muhammadiyah) on Alabio Arabische School alumni were as noted "While gained word that in Pekapuran Amuntai Islamic schools has been established with the name "Arabische School" under the direction of Haji Abdurasyid, then over the encouragement and blessing of the parents, the children flocked with the bike a few students from home, there's the Alabio went and that he lived there. Among them are: Hasbullah Yasin, Bakri Muhammad Khalil, Masdar, M. Ramli, Abd. Mu'thi, Haji Hasan Masaid, Masthur, Haji Sulaiman, Dupri, Amir Hasan Koderi and others, they were given advice by the elders in order to study earnestly, to them hung hopes of becoming future scholars would come as figures of Muhammadiyah in South Kalimantan. (Pengurus Wilayah Muhammadiyah, 2011)

Although the Government did not care about building Arabische School, many generous provides participation in the development of this boarding school in the early times. They include Haji Arif, Haji Abd. Fatah, Haji Matamin, Haji Sahabuddin, Haji Beranta, Haji Antung Sutung, Kai Inur Hashim, Impus, Dullah, Hafisah (The community of Kampung Panangkalan). From Tangga Ulin Village Haji Sulaiman (father of K.H. Juhri), Haji Matnuh, Haji Muhsin Abd. Rahman, Haji Ganal. From Pekacangan Village: Haji Damsi, Haji Aini, Haji Amak, Ahmad Amin, Haji. M. Sidik, Thalib, Haji Sihabuddin, and the other was Haji Abd. Rauf and Haji Malatif (Paliwara Village), Haji Narang (Panyiuran Village), Haji Amir Hasan (Tambalangan Village).

In 1928, the building consists of six learning spaces each measuring 7 x 8 meters and cost of 7000 f and finally finished by Tuan Guru Haji Abdurasyid was named "Arabische School" which means the Islamic schools.

The enthusiasm of the community that almost everything the Hajj in assisting the development of boarding school it shows at least two things. First, the appreciation of Banjarese society to education was very high. This was evidenced

by the delivery of local young men to study in religious education center of the Middle East. great scholars such as Muhammad Arsyad Al-Banjari, Muhammad Nafis Al-Banjari, Tuan Guru Haji Abdurrasyid, K.H. Juhri Sulaiman, Haji Amir Banjar, all of them were graduated of the Middle East who were very influential for the development of Islamic education in Kalimantan. (Budhy, 2000:7)

Second, from the economic aspect, the community of Banjarese successful allowing many their wakaf his portion to assist in boarding schools and send their children study, both in Java and in the Middle East. This economic success was also shown by almost all benefactors is the Hajj. In the Affairs of the pilgrimage, Banjar society in the mid-19th century, has always been the largest in Indonesia if compared to other regions. In 1850 the colonial administrator, Anderson recorded a number of original of haji Banjarese were the largest in the archipelago, which is around 100-200 people per year in South Kalimantan residents which Hajj. (Azra, 1999:261-262)

The high excitement of Banjarese society to perform the pilgrimage caused by their own cherished beliefs that the principle that a measure of success and well being of a person was capable of Hajj. Thus, it was not surprising if the group in mosques in South Kalimantan (especially in Banjarmasin) met by the Hajj. This relates to the principle of piety by Banjarese society against Islam that seek a livelihood is worship and which that is a pilgrimage.

The great influence of the Hajj for the increase of orthodoxy in Kalimantan because not only did the pilgrims, (Hurgronje, 1993:106-107) but many of them took the opportunity of their lives in the Islamic academic centers to learn about Islam which certainly can not they encounter in their home country. After Hajj, they lived a few years in the Haramain to finish the lesson. Their role could be seen from about involvement in the education of the Hajj after their return to their home areas, where their involvement in Islamic education.

D. Normal Islam Amuntai As A Modernization

Arabische School founded by Tuan Guru Haji Abdurrasyid who carried the ideals of spreading religious teachings and prevent community was plunged in a shirk and rigidity had been actualized through the education. After enough with his

duties at Amuntai, Tuan Guru Haji Abdurrasyid next develop Islamic educational Pandai Village in the area of South Hulu Sungai. The Leadership of Arabische School submitted to K.H. Juhri Sulaiman (1931-1942) alumni University of Al-Azhar, Egypt's leadership, there was some breakthrough that he did, namely: name Arabische School changed to "Al-Madrasatur Rasyidiyah" meant that this Islamic School was the successor to the ideals of the Tuan Guru Haji Abdurrasyid, in addition to the memory of his services as the founder of the School.

Compose College Administration organizational structure and, in addition, K.H. Juhri Sulaiman composing the organizational structure of al-Madrasatur Rasyidiyah. The system of organization and administration Arabische School does not yet exist at the time of Tuan Guru Haji Abdurrasyid, because at that time was more focused attention to the enforcement of cadres of colleges and foundations. In addition, K.H. Juhri Sulaiman also built and repaired infrastructure, such as improvements of madrasah environment.

System of teaching and curriculum applied still was a continuation of that had been executed by Tuan Guru Haji Abdurrasyid. Kitab Kuning still remain the core of the material being taught. It is known from the explanation given by K.H. Idham Chalid: in 1934 he had graduated from Vervolgschool, he entered the Islamic madrasah in Pekapuran (Al-Madrasatur Rasyidiyah), he was accepted in class II, and his teacher was Mu'allim Haji Ahmad Mansur. How mu'allim explains the lesson was quite interesting, clear and easy. Mentored students than just memorizing become began to understand tradition. Kitab Kuning was being taught in class II are among others: the "*Mukhtasar Ajrumiyah, Taudhihat al-Jaliyyah Sullam, Safinah, Hadith Arbain Lil Nawawi, Jami al-Fath al-Zubad, Qorib*, and others such as the Kitab of nahwu, sharf, tauhid, fiqh, hadith, tajwid, akhlaq and muhadathah. The average number of students per class is 40 people except Class VII totaling less than 20 people, understandably high class students were already able to teach. Sometimes when our class teacher misadventure, it was they who became teachers aids, we called them "Mu'allim". At the time of entry madrasah Tuan Guru Haji Abdurrasyid has died and who lead this ma'had was K.H. Juhri Sulaiman. As a santri of the madrasah, almost all wearing gloves and of course

berkopiah (cap of head). At the Quran, the term on Java santri, not worthy of long-haired, let alone open skullcap in public. The name Mu'allim Wahid himself had charms, there were students from Jambi, Riau and Malaysia as well as from the study in the madrasah. After studying in which was a few years old, they continue studying to Egypt or to Mecca. During the leadership of K.H. Juhri Sulaiman, he simultaneously served as a teacher and principal, while teachers were: 1) Haji Ahmad Mansur (Karias River), 2) Haji Arsyad (Tangga Ulin), 3) Haji Daraqutni (Tangga Ulin), 4) Haji Ahmad Dahlan (Lok Bangka), 5) H.A.W. Sya'rani (Palembangan), 6) Haji Muslims (Pakacangan), 7) Ismail Jaferi Paliwara, 8) Haji Jaferi (Pekapuran), son-in-law of Tuan Guru Haji Abdurrasyid, 9) Haji Ahmad Jamhari (Paliwara). Asanawi Hasan (Paliwara), and Haji Ahmad Affandi (Paliwara). At the end of 1942 K.H. Juhri Sulaiman spent much time in social activities and education in the broad sense and the leadership of the Islamic School was left to K.H. Muhammad Arif Lubis. (Husin, 2005: 295)

At the time of the Ma'had Rasyidiyah was led by K.H. Muhammad Arif Lubis (1942-1944) was held in the field of teaching change i.e. in addition taught religious studies also taught General Science and exact sciences by using books that speak Arabic and languages introduction was using the Arabic language in the curriculum and a learning year in ma'had was divided in the line of a certain level, i.e. the Ibtidaiyah and Tsanawiyah.

Then the name Al-Madrasatur-Rasyidiyah was replaced by the name "Ma'had Rasyidiyah". The turnover was adapted to the demands of the times, when the army Japan entered Amuntai precisely on December 8, 1942 the situation was changed. Dai Nippon using his power so that the whole party and mass organization was dissolved, even the name madrasah have replaced wearing Japan language "Kai Kjo Gakoo". With such a condition, Ma'had Rasyidiyah was forced to follow the statutes, it is provided that can still organize education as originally. The transform has done by K.H. Muhammad Arif Lubis on this second period is: education and teaching in the field of study coupled with secular knowledge of exact sciences. Introduce levels such as the existence of Tsanawiyah.

In 1942 established special education of the daughter by the name of "Al-Fatah" by Haji Abdul Muthalib and then born of "Zakhratun Nisa" by Haji Ja'far Saberan, a special school for girls was held in the afternoon. Leadership By Arief Lubis not so long just until 1944, because he was assigned on Alabio. In addition to this, in Alabio Lubis hold Youth movement on which by establishing Ma'had Rasyidiyah branch. In this first Alabio organization Muhammadiyah in 1922 to South Kalimantan region founded by Guru Haji Jafri (Guru of Tuan Guru Haji Abdurrasyid). The first attempt of Muhammadiyah was established namely Standard School. Then with the next development into *Velvolgschool Met de Koran*, where religious studies became the basis of education, then in 1928 the school built a higher level i.e. *Wostha School*. Further development of the *Wostha School* in Japan suffered a setback period and after independence turns into a Junior Secondary School Muhammadiyah. (Nawawi, 1992:58)

With the move By Arif Lubis, for almost a year undergoing a leadership avoid Ma'had Rasyidiyah. However, the Ma'had is still running. During the race, it was still run with two teachers, i.e. Zamzam and Ustad Ismail Jaferi and aided by some scholars. In the race for a year, Ma'had Rasyidiyah recognized and recorded by Chalid, a college founded by Master Teacher h. Abdurrasyid since war broke out it was of concern "like karakap tumbuh di batu, hidup segan mati tak mau". (Chalid, 2007:132)

When leadership Ma'had held by K.H. Idham Chalid (1945-1950) there were some changes made: name Ma'had Rasyidiyah was replaced with the name of "Perguruan Normal Islam". The Normal naming of Islam was closely related to the adjustment of the education system will be applied following the pattern of the Pondok Modern Gontor Ponorogo where teachers who teach mostly Ma'had come from Normal Islam in the famous at the time. In this case the K.H. Idham Chalid colleagues assigned it began actively composing organization, teaching plan, teaching staffs and more common for Normal Islam. Teaching pattern used was a combination of pattern Modern Pondok of Gontor Ponorogo with Arabische School Tuan Guru Haji Abdurrasyid the founder of this ma'had. Incidentally teachers was a combination of both alumnus of which. Students arriving from all over the district

in South Kalimantan to reach Central and East Kalimantan. Teachers who taught are: Abdul Muthalib, Ja'afar Saberan, Haji Djafri, Haji Hasan Basri Eagle, Haji Napiah (alumnus of P.M. Gontor), Guru Haji Abdul Hamid Guru Haji Dachlan, Guru Haji Abd. Karim (Alumnus of Mecca), Ismā'īl, senior alumnus of Madrasatur Rasyidiyah. Later increased with Guru Haji Abd. Wahab Syahrani and Ustadz Rustam Arsyad (Alumnus of Al-Khaeraat Palu)".(Chalid, 2007:132)

Long lesson on the Perguruan Normal Islam was 6 years old. In the first year, it is the preparation classes to receive all basic lessons make entering the class/level- the next level. Therefore, in the first year, religious studies and Arabic given 60% and 40% of General knowledge and likewise for the second year. For the third and fourth year of knowledge of religion and Arabic language general knowledge 50% 50%. As for the fifth and sixth years of knowledge of religion and Arabic language and general knowledge of 40% to 60%. In the Normal College curriculum setting of Islam have a principle, that santrinya must first have a lot to know and master the basics of the science of religion and Arabic, then the students poured general science.

Establishment of Normal Islam Ma'had to Daughter as a result of the joint ma'had of Islam "Al-Fatah" and "Zakhratun Nisa". The Normal Islam ma'had for Daughter 4 years old was Tsanawiyah level, i.e. starting grade 1 up to IV. As for the class V and VI up to exams its certificate was joining Normal Islam for boy, which though technically in the implementation of teaching remain separate. Whereas the examination organised by the one of committe Committee exam. The curriculum for the daughters of Islam the same as for boy.

Transformation in the areas of organization, before the period of leadership By Idham Chalid, had not occurred to the formation of a college organization was clear, so that during this period as a period of renewal of the organization. The birth of the Ittihad Ma'ahid al- Islamiyah (I.M.I). When power Japan almost paralyzed in Indonesia, generally Ma'had of Islam are experiencing periods of lethargy. Ma'had that still survive at the time, Zahratun Nisa, Al-Hayah Al-Tadihiyah, Al-Fajr, Al-Sullam al-Najah and Al-Shaafa'is. The birth of the IMI which means Islamic

madrasah, madrasah-bond-based Islamic Rasyidiyah Normal ma'had as the center of all activities.

K.H. Idham Chalid explained some madrasahs Amuntai, Alabio, Tanjung and Paringin ask for joining Ma'had Rasyidiyah, and held deliberations between madrasahs it in Pekapuran by attended by Tuan Guru. The Assembly decided to establish an organization capable of coordinating the madrasahs and ma'had Islam, to hand in the Organization, the system of teaching and subjects. All ma'had United and was born with the official organization Ittihad Ma'ahid al-Islamiyah (IMI) which can also be extended with ties to Islamic madrasahs. IMI bonds consists of Shura Assembly and assemblies of the Sublime. The Chairman of it is K.H. Juhri Sulaiman and Chairman of the Assembly was K.H. Idham. IMI was progressing rapidly. it founded madrasahs ibtidaiyah-in places where necessary. Some madrasahs in agricultural areas of Banjarmasin and Kuala Kapuas merged into it.

According to the historical record of Mahmud Yunus, IMI Governance consisted of two houses, the Assembly and the upper House Shura Sublime. As for the intents and purposes of IMI in accordance with the sound of the articles in the articles of Association are:

1. Creates the existence of Islamic education and teaching.
2. Expand the establishment of the College-College of Islam.
3. Improve organization and leerplan College-College of Islam who have been there, to conform to the intention of the community.

In accordance with article 1 By laws IMI joint education of IMI is defined as follows:

1. IMI Education based on religion
2. Educational ideals is a Muslim who thought, callous, powered as the independent muslim who is able to stand on its own birth.
3. Leadership in the direction of kebathinan, not to forget the mundane because of the notability of the internal it means also sovereignty over birth and spiritual.
4. Education in IMI applies to give birth and spiritual independence, in the orphanage as a father with his son. (Yunus, 1979:34)

After the agreement of three of Ministers (Surat Keputusan Bersama (SKB) 3 Menteri): Minister of Religious Affairs (MORA), Minister of Education And Culture (MONE) and Minister of Home Affairs in 1975, then the status of the madrasah institutions parallel to the public schools. Due to the Normal Islam, madrasah education in several parts of the Madrasah namely Madrasah Aliyah Normal Muslim Putera led by K.H. Mohd Khairan Alie (1978-1985), Madrasah Aliyah Normal Muslim Putri led by Hj. Mastika (1952-1996). Madrasah Tsanawiyah Normal Islam Putera is led by Haji Syamsul Arifin (1982-1984) and Madrasah Tsanawiyah Putri led by Hj. Asiah (1982-1984).

Normal Islam Amuntai as further developments of Arabische School (1938). This school had used modern system but in understand strong hold on the mazhab. Normal Islam became the source of the birth of the madrasahs in Amuntai incorporated in *Ittihad Ma'ahid al-Islamiyah* (IMI). In addition to achievements in the field of the development of Islamic educational institution, the institution was also the locus of occurrence of social mobility in South Kalimantan Amuntai, among others. In 2007, marked by the participation of alumnus in the public of its administrator and civic 20% and political arena both local and national 50%, Trader and mainly private sector 10%, policy and army 0,9% and farmer and fisherman 10% and others 9,5%. (PP. Rakha, 2008)

E. Conclusion

Islamic educational institutions not only survived, but also began in earnest to make certain adjustment by adopting certain aspects of European education. A pesantren will be survived as long as it found madrasah which are religiously for the rural communities and school which function to help the growth of new Indonesia.

The traditional *pesantren* (Islamic Boarding school) has been surviving when it was modernized with gradual adjustment. At the same time, such system is capable of maintaining the existence and the continuity of the *pesantren* in the changing age. without loosing its essential identity as a *tafaquh fi al-din* institution, gradual adjustment (evolutif) and cautious policy has done because the traditional educational institution is still in line with the tendency of the socioculture

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of the surrounding community. that *pesantren* is belonged to collective not owned by individual of kyai. The traditional educational institution has been succeeding in bringing the santri to master kitab kuning which is considered as the knowledge of the scholars and whose truth has been believed and *pesantren* has known as supplier of muballigh da'i and religious leaders and politicians.

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