

Idham Chalid and Normal Islam Educational Reform in Amuntai South Kalimantan

M. Ali Sibram Malisi

IAIN Palangka Raya

e-mail: alisibram@yahoo.com

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Abstract

This article focused on the efforts of Kiai Haji Dr. Idham Khalid as a leader in the Pesantren Normal Islam Amuntai South Kalimantan. He laed the pesantren in the context that the society need of renewal efforts of Islamic educational aspects in the midst of the country's struggle for independence. This research is important because the Islamic boarding school (pesantren) Rasyidiyah Khalidiyah Amuntai South Kalimantan until today remains maintaining its tradition and at the same time developing it with normal Islam conception to perpetuate it as one madrasah under the largest Pesantren in South Kalimantan. This study used literature and interview as methods. The paper finds that the role of Kiai Haji Dr. Idham Chalid in educational reform at boarding schools occurs by changing its dynamics through proposed and evolutive forms. The forms are: a conservative at the initial phase; reformative in the middle of his leadership and transformative in the period of Pesantren Rasyidiyah Khalidiyah. These findings are based on a number of aspects of education being examined, they are: the aspect of the pesantren education goals by analyzing the dynamic of the curriculum, and the flexible aspect by examining its persistency in maintaining classical books of Islam. The later is to maintain the tradition of moderate clerics in the reproduction of Madrasah (schooling) by integrating the classical books and the modern literatures. Organizational survival strategy was developed by diversifying the variants of boading school institutions which is influenced by Kyai's leadership using synergy and collaboration approach to prepare with cadre for organizational sustainability.

Keywords: Reformation, Islamic Education, Idham Chalid, Normal Islam, Pesantren

Abstrak

Artikel ini fokus pada upaya Kiai Haji Dr Idham Khalid sebagai figur dalam kepemimpinan pendidikan pesantren khususnya Normal Islam Amuntai Kalimantan Selatan dalam konteks upaya pembaruan pada aspek pendidikan Islam yang pada waktu bersamaan juga berjuang untuk kemerdekaan Republik Indonesia. Hal ini menjadi penting karena Pesantren Rasyidiyah Khalidiyah Amuntai Kalimantan Selatan sampai

sekarang masih menjaga tradisi dan mengembangkan pesantren dengan normal Islam untuk mengabadikan sebagai satu madrasah bagian dari Pesantren yang termasuk pesantren terbesar di Kalimantan Selatan. Tulisan Ini menggunakan studi literatur dan wawancara sebagai metode untuk mengungkap sejarah peran KH. Dr. Idham Chalid. Temuan artikel ini adalah peran Kiai Haji Dr Idham Chalid dalam melakukan reformasi pendidikan pesantren telah terjadi dinamika perubahan yang evolutif setidaknya tiga bentuk, terutama konservatif pada fase awal; reformatif pada tengah kepemimpinan dan transformatif dalam periode Pesantren Rasyidiyah Khalidiyah. Temuan ini didasarkan pada sejumlah aspek pendidikan: aspek tujuan pendidikan pesantren dinamis pada aspek kurikulum, fleksibel pada diniyah dengan mempertahankan kitab kuning untuk mempertahankan tradisi di kurikulum pesantren dan mengintegrasikan kitab kuning dengan buku-buku yang berasal dari literatur terbaru. Sustainability atau pengkaderan struktur organisasi untuk survive nya pesantren sehingga pada sisi kelembagaan pesantren dengan varian diversifikasi lembaga-lembaga yang dipengaruhi oleh kepemimpinan Kiai Haji Dr. Idham Chalid terjadi sinergi dan kolaborasi melalui sebuah organisasi pesantren yang berkelanjutan.

Kata Kunci: Reformasi, Pendidikan Islam, Idham Chalid, Normal Islam, Pesantren

Introduction

The beginning of Islamic educational reform in South Kalimantan occurs with the changing of *pengajian-pengajian* (recitation) activities into a madrasah institution or schooling system that integrate secular sciences into religious studies. The reform was initiated by Al-Azhar University alumni such as Tuan Guru Haji. Abdurrasyid who founded the Arabische School in Amuntai, H. Mukhtar and H. As'ad the founder of *Persatuan Pendidikan Islam* (PPI) as the organization to coordinate Islamic madrasah and unite the form and content of the curriculum of those madrasahs. This is in line with the argument outlined by Abudin Nata that the growth and development of the madrasah in Indonesia, was formed by the changing of the religious institutions that have occurred before.¹

The renewal of Islamic education in South Kalimantan faced similar responses from the community with that of other areas, such as in West Sumatra. In South Kalimantan, it faced a conflict mainly contradiction between the elderly who represented clergy in *Langgar Batingkat* and the young people who were represented by the Muhammadiyah. Even the conflict has brought

¹ Abuddin Nata, *Modernisasi Pendidikan Islam Di Indonesia* (Jakarta: UIN Press, 2006), hlm. 73.

to the formation of a madrasah or school either by adoption or rejection while prototyping the Netherlands school model.

According to Noer (1997) the traditionalist in Sulawesi and Kalimantan, founded their own schools such as As'adiyah in Sengkang (1931), and Normal Islam in Amuntai as a further development of Arabische School (1938). Both schools use modern system but they strongly hold on the Islamic denomination. Normal Islam became the source of the birth of other madrasahs in Amuntai which has incorporated in the *Ittihad al-Ma'ahid al-Islamiyah* (IMI). In addition to its achievements in the field of Islamic educational institution development, the institution is also the locus of social mobility that occur in Amuntai South Kalimantan. Among others, it marked by the participation of its alumni and administrators in civic and political activities both locally and nationally.²

According to Rahmi (2017) in his role as leader of the boarding schools (1945-1966), Idham Chalid reforms three aspects, they are refining pesantren institution, reforming the education system, and developing the infrastructure. Meanwhile PBNU (2016) released:

"in the field of education, in 1940, Idham became a teacher at, Pondok Modern Gontor, his former almamater. After returning to his home land at South Kalimantan in 1944, he led the Normal Islam. He also brought together a number of boarding schools by establishing the Ittihad Al Ma'ahid Al Islamiyah. His activities in the educational field still continued even when he became Chairman of NU. In 1956 he established Perguruan Darul Ma'arif in Jakarta and in 1960 he founded Darul Quran for orphans in Cisarua, Bogor “.

In the world of politics, Idham Chalid, by Feillard was referred to as traditionalist figures, well known as Chairman of *tanfidziah*.³ Idham Chalid was

² Among the alumnus of the Pesantren Rakha and then join the make updates and become a political figure and Governor of South Kalimantan: K.H. Idham Chalid, K.H. Abdul Muthalib Mohyiddin, H.A. Makkie, H. M. Said, H.M. Syarhil Darham, K.H. Syafriansyah, as the leadership of the Foundation of Pesantren Rasyidiyah Khalidiyah in South Kalimantan Amuntai. Seet Sjafriansyah, "Sejarah Singkat Rakha," *Mimbar Rasyidiyah Khalidiyah* 01 (September 2005), hlm. 18.

³ Muhaimin Ag., "Pesantren and Tarekat in the Modern Era: An Account of the Transmission of Traditional Islam in Java," *Studia Islamika* 4, no. 1 (1997), doi:10.15408/sdi.v4i1.785.

appointed as the official in the Cabinet of Prime Minister Ali Sastroamidjojo (PNI), 1956-1957. Ir. Soekarno has appointed him to be the Minister of People's Welfare (1967-1970), Minister of Social Affairs Ad-Interim (1970-1971) and after that to be the Chairman of House of Representatives (MPR) (1973-1977) and Chairman of DPA (1977-1983).⁴

In regard of the above examination, this article focused on the role of Dr. KH. Idham Khalid as a leader figure in pesantren education of Normal Islam as he initiates the reformation of Islamic education by renewing numbers of aspects of Islamic education in the midst of the country's struggle for independence. The context becomes more important because the boarding school Rasyidiyah Khalidiyah Amuntai South Kalimantan until now still maintain the tradition and developing the pesantren with normal Islam as one madrasah as part of the boarding school Rasyidiyah Khalidiyah, which is the best pesantren in South Kalimantan.

The Biography of Kiai Haji Idham Chalid

In the introduction of Arif Mudatsir's book, Hamzah Haz reveals that Dr. KH. Idham Chalid was the nation figure and religious figures of the largest Islamic organization, Nahdlatul Ulama.⁵ Idham Chalid was born on August 27, 1922 in Setui, near Kota Baru Sub district, eastern-south part of South Kalimantan. He was the eldest of his five siblings. His father H. Muhammad Chalid, contending the origin of Amuntai, Hulu Sungai Tengah, about 200 KM from Banjarmasin. When aged six, Idham and his family migrated to and settled in the area of Amuntai Tangga Ulin, his father's ancestral hometown.

In his childhood, Idham Chalid was known as very smart and brave. When enrolling in Vervolgschool, he immediately accepted as the second grader. Since that Vervolgschool age, his talents in speech begins to show and was then honed continuously. On 13 August 1934, Idham, who sat as the six graders, got a chance to give an addressed before his friends and teachers. He delivered a riveting speech adorable to his teacher. Ever since he was requested to more frequently giving speeches and begin the process to become a great orator. H. Napiah, her best friend during school, recounted: "because his body

⁴ Arif Mudatsir Mandan, *Napak Tilas Pengabdian KH. Dr. Idham Chalid: Tanggung Jawab Politik NU Dalam Sejarah* (Jakarta: Pustaka Indonesia Satu, 2008), hlm. xiii.

⁵ *Ibid.*

is not higher than the podium, when give an address, Idham often use bench for the pedestal stand, so that his face could be seen by the audience".⁶ After the Vervolgschool, Idham continued his education to Madrasatur-Rasyidiyyah, which was founded by K.H. Juhri Sulaiman, an alumnus of Al-Azhar University, Cairo, in 1931. The school was originally named Arabische School commenced from a classical Islamic book recitation taught by Tuan Guru Haji Abdurrasyid.⁷

Incidentally, when Idham attended the school, some teachers who graduated from Normal Islam school of Padang and Pesantren Gontor, who were well-known for their excellence in language mastery, were recruited to help develop Rasyidiyah school. It makes Idham grow his knowledge and get plenty of opportunities for studying Arabic, English, and ashlar sciences. According to the students and parents, all the teachers who are alumni of Pesantren Gontor was very great. Not surprisingly, thus, many students, including Idham, aspire to continue their studies to Gontor, a boarding school founded by K.H. Zarkasyi, in Ponorogo, East Java. Some years later, the greatness of Idham Chalid as an alumnus of Gontor has also inspired many parents to send their children to Gontor.

Prior to studying at Gontor, Idham Chalid studied (*nyantri*) at Nagara for several years, studying at the *Langgar Batingkat*. Because of his smart brain, again he made his name shining. The duration of study which is generally taken for eight years was spent just within five years by Idham. Three years in

⁶ See at Abdul Muthalib Mohyiddin, *50 Tahun Perguruan Islam Rasyidiyah Khalidiyah (Rakha)* (Amuntai: Yayasan Pondok Pesantren Rasyidiyah Khalidiyah, n.d.), hlm. 10.

⁷ An explanation directly from K.H. Idham Chalid, that in 1934 after graduated of Vervolgschool, he entered the Islamic madrasah Pekapuran (al-Madrasah al-Rasyidiyah), received processed, and his teacher was Mu'allim Haji Ahmad Mansur. The method that was used in describing the lessons are pretty interesting, clear and easy. Mentored students than just memorizing become began to understand tradition. Books 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 books of nahwu, nerves, tawheed, fiqh, Hadith, tajwid, morals and muhadatsah. The average number of students per class is 40 people except Class VII totaling less than 20 people, understandably high-class students are already able to teach. Sometimes when our class teacher misadventure, it is they who become associate teachers, we call them "Mu'allim". At the time I entered the madrassa Teacher Tuan Guru Haji Abdurrasyid Mandan, *Napak Tilas Pengabdian KH. Dr. Idham Chalid: Tanggung Jawab Politik NU Dalam Sejarah*, hlm. 58-60.

Kuliyatul Mu'alimin al-Islamiyah (KMI) and two years at the Kweekschool Islam Bovenbouw.⁸

Idham's favourite activity at pesantren is Scouting (*kependuan*), which was then be transmitted to his disciples in at Cipete and Amuntai. Learning opportunities at Gontor has also been utilized by Idham to deepen Japanese language, Germany, and French. Thus, in addition to his initial capital of the mastery of the Arabic, English, and Dutch language, practically, Idham master six languages. After graduating from Gontor in 1943, Idham, who was fond of practising wirid *Dalail al-Khairat*, continuing his education in Jakarta. At the city his eloquence in speaking Japanese, make the invaders Dai Nipon-so amazed with him. In an occasion he was even invited to visit Japan. Dai Nipon also often asked him to became a translator in several meetings with the pious *ulama*.

The above memory was well described by Zuhri (2001) "he was really skilled at translating Japanese leaders' speech into Indonesian language, to the extent that the Japanese thinks his speech has not been completed yet. He talks quickly and in Japanese accent."⁹ In that meetings were Idham began to be familiar with main leaders of Nahdlatul Ulama.

The news about Idham's visit to Japan was finally heard by both of her parents in Amuntai. Instead of being pleased, they conversely became worried if his son will become more familiar with the colonizers. Idham was then told to come home and shortly thereafter delegated the task of heading up the Ma'had Rasyidiyyah, who had a year been vacuum.¹⁰ In the spirit of overachievers, he sets up a system at his madrasah. He changed the name of Ma'had Rasyidiyah into Normal Islamic Amuntai.¹¹ He also encouraged to build nationalism to the teachers and students through the movement of Scouting. To cultivate nationalism awareness in his madrasah and other boarding schools

⁸ The highest figures since the report cards, and with the start of bovenbouw (high part), he dilompatkan to class III to class II student while onderbouw KMI dilompatkan to class lbovenbouw. *Ibid.*, hlm. 321.

⁹ Saifuddin Zuhri, *Guruku Orang-Orang Dari Pesantren* (Yogyakarta: Pustaka Sastra LKIS, 2001), hlm. 437.

¹⁰ The College runs with two teachers namely: Zamzam and Ustad Ismail Jaferi and aided by some scholars. Read: Abdul Muthalib Mohyiddin, hlm. 12 n.d.

¹¹ Mandan, *Napak Tilas Pengabdian KH. Dr. Idham Chalid: Tanggung Jawab Politik NU Dalam Sejarah*, hlm. xiv.

in South Kalimantan, Idham founded *Ittihad al-Ma'ahid al-Islamiyya* (IMI). Soon, numbers of pesantren and madrasah joined to corroborate and support the struggle of each other through the IMI.¹²

When Japanese army lost the war and the allied forces entered Indonesia, Idham Chalid merged into agencies that committed to struggle for Indonesian independence. Leading up to the Independence Day, he was active in the Regional Committee for the independence of Indonesia (*Hoeloe Soengai Oetara*) in the town of Amuntai. After the proclamation of independence, he joined the Union of the People of Indonesia, a local party that is struggling to maintain Indonesian independence, then moved to the Association of Muslim Indonesia (SERMI). Although K.H. Idham Chalid was active in the various fields of politics, organization and governance, in Pesantren Rasyidiyah Khaliditah (Rakha), he remains the Chairman of the Board of the caretakers of Pesantren Rakha from the period of 1981-1992, 1965-1981, and 1996-2002, and since 2002 K.H. Idham Chalid became the Chairman of the Board of Trustees based on Decree No. 001/Kpts/DP/I/2002. So, the existence of K.H. Idham Chalid retained as the leadership in these institutions are irreplaceable.

Pesantren Rakha retaining the leadership of Kiai Haji Idham Chalid in the pesantren organizational structure, although at the beginning of 1990, he was suffered a pain. Pesantren Rakha holds strong emotional ties with the Kiai, and his oversized name attached very strongly with the Pesantren. Many people said, if you want to understand the Pesantren Rakha, you have to know Kiai Haji Idham at the first place. In the context of obtaining funding and facilities either by Government or community managers, the pesantren earn it much easier through K.H. Idham. With the struggles of Idham, Pesantren Rakha initiated some development become one of the greatest boarding school

¹² Idham Chalid writes, he and colleagues assigned began actively composing organization, teaching plan, teaching staffs and more common for an Islamic College. Teaching pattern in use is a combination of a Modern Cottage pattern Gontor Ponorogo with Arabische School Tuan Guru Haji Abdurrasyid the founder of this Arabische School. Incidentally teachers are a combination of both of these patterns are alumni. Students arriving from all over the district in South Kalimantan to reach Central and East Kalimantan. The teachers that taught, among others: Abdul Muthalib, Ja'afar Saberani, H. Djafri, H. Hasan Basri Nasar, H. Napiah (alumnus Pondok Modern Gontor), Tuan Guru H. Abdul Hamid, Tuan Guru H. Dachlan, Tuan Guru H. Abd. Karim (Alumusi Mekkah), Isma'il, alumnus senior Madrasah Rasyidiyah. Next time added with Tuan Guru H. Abd. Wahab Syahrani dan Ustadz Rustam Arsyad (Alumnus Al-Khaerat Palu. See at *ibid.*, hlm. 132.

in South Kalimantan that born good leaders, both traditional leaders and leaders in the civil, military, bureaucrats as well as businessmen.

Zailani¹³, reinforces the above assumptions states that there are varied sources of the authority of a Kiai, they are: first, moral authority that emerged from his religious knowledge superiority. In the opinion of his followers, besides having religious knowledge, a kiai also owned spiritual powers exceeding those lay people. Second, kiai are often not only a teacher or a leader of the boarding school, but also the owner, that make a kyai being more respected. Third, the network between kiai, comes from various basis. Fourth, relationship with Government, and other centres of power outside governmental institutions such as with the NU and other political parties, or with non-governmental organizations (NGO), and the foreign funders are part of a kyai's power basis. Fifth, his personal qualities, such as mastery of Islamic law, and other Islamic books, lineage, charisma, or other personal attraction.

From the illustration above, it was concluded by Dhofier that kiai is not Islamic scholars with petty mind, who blindly follow the schools or sects without having the ability to customize it with the social conditions and geographical conditions.¹⁴ His knowledge and ability, as well as experiences beyond the borders of his territory (between regions) will provide the space for a kiai to determine policies that are related to the continuity of the pesantren. Fund-raising activity for example, kiai was required to determine policies that are favourable to the boarding school. The determination of the type of business and educational activities of a pesantren is fully into the policies of a kiai. The central figures of a kiai reflects both hope and challenge for people who have a concern for the boarding school. It could be said that the existence of the boarding school depends very much on the hand of a kiai. Fundraising that is initiated by kiai will have a high impact of trust from the donors. Donors usually resting her participation to the name of kiai. The financial independence of Pesantren Rakha could be an evidence of kyai's success in managing and raising the funds for pesantren future development.

¹³ Abdullah Zailani, *Basis Ekonomi Pesantren, " Dalam Agama Pendidikan Islam Dan Tanggung Jawab Sosial Pesantren*, ed. Irwan Abdullah (Yogyakarta: Pustaka Pelajar, 2008), hlm. 123.

¹⁴ Zamakhsyari Dhofier, *Tradisi Pesantren, Studi Tentang Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011), hlm. 159.

Besides the above positive impact, financial independence of a pesantren also bears negative impacts that is the pesantren would probably leading to an economically political institution. The link between boarding school with politics can be understood by looking at the position of the boarding school as a "trustee" of the community. The students expect cultural guidance, particularly to do with the Islamic religion. Observing some cases, the power of kiai is very complex. The kiai had the motivation to strengthen cultural and political economy at the boarding school. It can maintain harmony, yet accompanied by interest. In Amuntai, a kiai holds a position as a social teacher that can take the heart of the whole community. Haji Napiyah for example argues that, in addition to teaching at the cottage, Idham also participated in social and religious activities at Amuntai. This kind of activity has an influential cultural role in his community he built.¹⁵

But this interlacing cultural nature could evolve in a political economy, because not a few of the kiai have changing their ideological orientation, for example, the motivation to achieve wealth. It is no wonder that some of the pesantren, in its development, after independence, seems to be oriented to the establishment of the rank and file as well as to support the mass of NU's Party. The condition gains its reinforcement by the nature of reciprocity benefit between the interests of the ideology of *Ahl al-Sunnah wa al-Jama'ah* with economic interests. This happens due to the need of a boarding school to sustain in the changing community. One of the strategies that persist is to build a political relationship with certain parties to assist the economic needs. Surely, it may take away the original purpose of Pesantren Rakha as explained earlier.

Normal Islam During the Guerrilla Struggle for Independence

The entry of the NICA army into the Borneo island which is followed by the Netherlands' to recolonize Indonesia has kindled the spirit of the youth to fight defending the Indonesian proclamation of 17 August 1945. The students of Normal Islam Boarding School and its alumni took part in guerrilla warfare. Among those alumni were the leader of Normal Islam that focused to support the State and the guerrilla, is they no longer possible to hold the leadership to manage the school. To maintain the Normal Islam institution, Haji Nafiah were

¹⁵ Zailani, *Basis Ekonomi Pesantren,* " Dalam Agama Pendidikan Islam Dan Tanggung Jawab Sosial Pesantren, hlm. 142.

appointed to become the leader of Normal Islam to manage and coordinate the school even though she heavily involved in guerrilla activities, but she left not suspicion because Haji Napiah served as a teacher of religion subject at the lower level of government school.

The turbidity of the atmosphere of that time greatly affect the growth of Islamic schools in the area, particularly in the upstream of the river in particular. Because of the fortitude and wisdom of the leaders, the institution still sustainable until now.¹⁶ At 27 of March 1949, Idham Chalid, the school principal of Normal Islam was arrested and detained by the army being accused by NICA to become the advisor, coach and masterminding the guerrilla. The accusation is unproven, because the Borneo guerrilla leadership was Lieutenant Colonel Hasan Basry who has ever became a student of Kiai Idham.

The NICA continues to substantiating the allegations, because they have found a photo of Idham with J. Hamdi and Khairul Lima in the uniform each of a coach, author and the chairman of the Scouting branch Kwartir People Indonesia (KRI) in Amuntai. They were accused by NICA as an underground movement, the under bow of GERPINDOM.

The leader of Normal Islam, was succeeded by the vice principal, Ustadz Abdul Muthalib Mohyiddin. In the morning he teaches at school, while in the evening or night he sneaked into the headquarters of the guerrilla with the title of letnan colonel I in Guerrilla Areas BN5 Headquarters in the South. The leader of this Headquarters is H. Muhni from the Arabische School. Before he was arrested, Idham Chalid submitted a manuscript of his book to Ustadz Abd. Muthalib Mohyiddin. The text was then be published into a book entitled "Bertamasya ke Cakrawala" (Journey to the Horizon) after being compiled and revised, it is published in cooperation with Haspan Hadna Editor-in-chief "Berjuang Indonesia", meanwhile Idham Khalid was still in the prison.

On 4 October 1949 the people's guerrilla struggle of Borneo got the recognition from the Central Government, and Borneo was included as one of the territories of the Republic of Indonesia officially. On 7 of October 1949

¹⁶ Mohyiddin, *50 Tahun Perguruan Islam Rasyidiyah Khalidiyah (Rakha)*, hlm. 35.

Idham Chalid was released from the prison in sick condition due to pressures and tortures.¹⁷

Reforming the Educational Goal of Normal Islam

The goal of Normal Islam is to graduate the cadres of educator of Islamic religion and Arabic language coupled with the insights of general knowledge, using Arabic or English as the lingua franca, provided an equal opportunity for women to study the same as their male counterpart.¹⁸

When the leadership of Normal Islam was under Kyai Idham Chalid, the pesantren was widely adopting the curriculum of Pondok Modern Gontor Ponorogo and was influenced by the nuance of struggle and the revolutionary movement, which was affected the future of the institution.¹⁹ Until this time the influence and curriculum formulation of Kiai Idham Chalid remains strong and become a barometer of the direction of the Pesantren Rasyidiyah Amuntai. When asked about the phenomenon, Kiai Haji Syafriansyah said that the purpose of the education is indeed slightly deflected from the previous one due to the independence movements, on April 9, 1945. Kiai Idham Chalid, reforming the draft and the division of tasks with a new form of teaching and education in the pesantren. After being taught about religious studies along with all instrumental tools and materials, students were taught general science and hard sciences which were all taught in Arabic, while interspersed in it the political consciousness toward Indonesian independence.²⁰

Institutionally, the purpose of the Pesantren Rakha was formulated academically and is visible. The educational purpose of Rakha boarding school

¹⁷ *Ibid.*, hlm. 36.

¹⁸ Formula from stakeholder Yayasan Pesantren Rakha. PP. Rakha Rini Yuliyanti, "Hubungan Guru Dan Murid Menurut KH. Hasyim Asy'ari Dan Implementasinya Dalam Tradisi Pembelajaran Di Pondok Pesantren Nurul Hikmah" (Undergraduate, UIN Raden Intan Lampung, 2017), hlm. 2, <http://repository.radenintan.ac.id/1371/>.

¹⁹ Modernization the curriculum in Gontor is not only done by teaching the science of religion (revealed knowledge) in addition to the science of kawaniyah (acquired knowledge), is done by integrating both so that teaching science is inseparable from the basic kawaniyah and religious values, and instead teaching-teaching the science of religion developed in line with the development of General Science. Updates are also done by integrating the intra and extra curriculum. See Abdullah Syukri Zarkasyi, *Gontor Dan Pembaharuan Pendidikan Pesantren* (Jakarta: PT. RajaGrafindo Persada, 2005), hlm. 125.

²⁰ Syafriansyah, Interview, tape recording, December 3, 2007, Pesantren Rakha, Amuntai.

was also written in each boarding schools' publication. However, prior to this purpose being standardised, there was existed the original purpose of the Pesantren Rakha in hand writing which have never formulated by the original founder (Tuan Guru Haji Abdurrasyid) or by his surrogates, Kiai Haji Juhri Sulaiman and Kiai Haji Arief Lubis. Kiai Haji Idham Chalid, formulated the pesantren goals clearly. Based on the testament of *muassis* which reads: "The school is the home of our students. Students are our children. O my disciples, maintain and develop the pesantren of Islam", hence Kiai Haji Idham Chalid who has explicitly formulated the purpose of the school. It is to. participate in perfecting the teaching of Islamic education and provide it for youth Muslim especially those who come from the South Kalimantan and Indonesia in General, so that they would become an "*Insan Kamil*", the perfect man in the sense of existence, either physical or spiritual.

Considering the outline of educational goals of the pesantren Rakha which is integration between secular science and religion, according Ramli Nawawi's research, the alumni of the pesantren who graduated from 1947 to 1972, from 635 students who successfully pass the exam were 445 people. From this number, as many as 179 people continuing education in the home country and 11 people studying to foreign universities. From the number of students who continued their education, 64 of them reached the level of baccalaureate and 22 of the other achieve an undergraduate degree. In terms of profession, 447 alumni served in the education and social professions, 35 of them work on governmental bodies, and the other 38 work as trader and businessman.²¹ If associated with Normal Islam goals, there is a significant correlation between pesantren educational goals with the output generated. It is compared to the previous educational system, most of the alumni have become teachers of the Qur'an, after the reformation of Normal Islam, by integrating between religion and secular sciences, the alumni have oriented to the work in governmental bodies especially when they reach the diploma level, that orientation particularly have more civil effect.

²¹ Ramli Nawawi, *Sejarah Pendidikan Daerah Kalimantan Selatan* (Banjarasin: Depdikbud, 1983), hlm. 84.

Reforming Organization Structure of Normal Islam

Kiai is an important element of a boarding school. Assisted by the ustadz, he leads and teach the students. In many cases, he is also the founder of the pesantren. According to Dhofier, the term of kiai explains three things, first, a kiai is believed to be associated with someone or something that has a superstition power or magic (sacred object) like "kiai Garuda Kencana", a name of a golden chariot in Royal Palace Yogyakarta. Second, it shows the parents or an ordinary elderly people. Third, shows a person who are mastering religious knowledge, and taught at the Islamic boarding school. The latter is used in the context of learning. In addition, the word of kyai used to denote someone who are mastering sciences in Islam (*'alim*), while some called *adjengan* in West Java²², *tuan guru* in Kalimantan and Nusa Tenggara²³. The word *tuan guru* in this article can be used to mention *tuan guru* H. Abdurrasyid. The word kyai which is used in Indonesia refers to a man muslim scholar, while female scholars are called nyai²⁴.

The type of leadership performed by normal Islam leader is a charismatic type. This type of leadership attracts large numbers of follower. Even, a kiai is considered as if to have supernatural powers which is the glow from divine light. Charisma does not depend on age or wealth. The pattern of leadership of a kiai at pesantren is natural does not require a process of coaching for a prospective leader, who will be promoted to replace the previous one. They were appointed due to the charisma they owned as a leader and a culture of leadership in a pesantren usually were hereditary.

This charismatic leadership have the advantage of being able to defeat the other individuals' character as the typology lies on a very personal quality. Kiai' personality can be seen from his daily actions and behaviour which took the example from the practice of the prophet way of living, they were then become the example for their students, especially to his son who will succeeded his position. This personal power gives rise to the pattern of a very personal nature of leadership which based on the acceptance of society and its citizens.

²² M. Yacub, *Pondok Pesantren Dan Pembangunan Masyarakat Desa* (Bandung: Angkasa, 1985), hlm. 7.

²³ Hasbullah, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Rajawali Pers, 1995); See Mahmud Yunus, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Mutiara, 1979), hlm. 23.

²⁴ Saifuddin Zuhri, *Berangkat Dari Pesantren* (Jakarta: Gunung Agung, 1987), hlm. 12.

This type of leadership makes it possible for their subordinates and students to always be submissive and obedient to the caregiver of the pesantren. On the other hand, it also effects in the weaknesses of their staffs to develop their innovative ideas since they did not dare to do that before getting an agreement from the kiai. Moreover, most of the policy was the initiative of the leader that difficult to estimate of responses from the bottom.

In line with organization development of formal education, some pesantren experiencing development on the aspects of management, organization, administration and financial management. In some cases, this development is influenced by the changing of leadership style of the boarding school. The changes, ideally shifting from charismatic to the rationalistic unitarianistic, paternalistic authoritarianism to participatory diplomatic, or the changes from laissez faire style to bureaucratic one.²⁵ Pesantren Rasyidiyah Khalidiyah Amuntai has established a board of daily affairs as a 'special umbrella' for the institution to manage and deal with boarding school's activities such as formal education, *diniyah*, learning assembly, accommodation for students, internal and external affairs.

The management of Pesantren Rasyidiyah Khalidiyah is significantly different with the typical pesantren in Java. Pesantren Rakha does not belong to individuals or families like in Java, but it was born and raised by community and dedicated for them. The leader of Pesantren Rasyidiyah Khalidiyah is appointed by considering intellectuality of the prospective leader, not based on genealogical line.²⁶ the management system has changed from individual leadership to a collective one, under a body or a foundation.

Since 1955, the pesantren established a foundation named Yayasan Pemelihara Perguruan Normal Islam (YPPNI/ The foundation to maintain Normal Islam School). Later, because of the widespread numbers of colleges under the Foundation, by Notary Certificate No. 46 dated June 26, 1958, the Foundation was renamed into Yayasan Pemelihara Perguruan Islam Rasyidiyah (YPPIR). Based on the decision letter of the Board of YPPIR No. 01 and 02/DP/YPPIRC/dated June 26, 1965, the Foundation was again changed its

²⁵ Mastuhu, *Memberdayakan Sistem Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1999), hlm. 106.

²⁶ Najib Kailani, "The Invention of Tradition; Pesantren Sebagai Alternatif Civil Society Dalam Masyarakat Banjar," *Jurnal Kandil* 5, no. 2 (July 2004), hlm. 15.

name into Yayasan Pemelihara Perguruan Islam Rasyidiyah Chalidiyah (YPPIRC).²⁷ During YPPNI periode, the management consisted of two positions, the board of council and the board of caregiver. In 1965, the chairman of the Board of council was Kiai Haji Dr. Idham Chalid. In 1981, the YPPIRC managerial position was added by a position of treasurer. Apart from that managerial composition, the position of a Kiai remain unchanged.

The additional position in the organizational structure of the Foundation was motivated by the continuous development of the pesantren for example by constructing new buildings of Boarding Rasyidiyah Khalidiyah since early 2000. While the buildings that have already been built are the main office building, boarding schools for female students, laboratory building, and the building for digital library.

The demands of professionalism to manage the funding so that it spent accountably and transparently encourage the Foundation to add another position, it is a Board of Trustees, and the board of development, which involves 5 people. Even though it is stated in the Foundation Act No. 28 of the year 2004 that the it is prohibited for a member to sit in double managerial position, in fact this provision hindered the organization's activities. In reality, the Vice Chairman II of the board interim as a head of secretary. This is because the Chairman of the Board was not living around the boarding school, he was a member of the Parliament in Jakarta, His work was then represented by K.H. Hormansyah Haika.

In contrast to modern management system, leadership system in Pesantren Rasyidiyah Khalidiyah has no period limitations. The Chairman position has always been preferred to those who have emotional ties with the pesantren, such as the founder's family who had the ability to lead, or the alumnus of the pesantren who has strong commitment to the development of the boarding school. In addition, the recruitment was also based on trust, honesty, and sincerity in managing and developing the Pesantren. The appointment process was conducted by conducting a joint deliberation of the parties, by inviting the Board of the Foundation for teachers, and alumni.

²⁷ Mohyiddin, *50 Tahun Perguruan Islam Rasyidiyah Khalidiyah (Rakha)*, hlm. 70.

Whereas, the leadership has no time restrictions, it over the trust and the ability to carry it out.²⁸

Talking about the basic managerial system employed by the organization, one of the pesantren officer said that they are more likely to use *ilahiyah* management or management by experience, he thought that the system is keeping a blessing from the kyai, and his charisma and it does not have materialistic aims.²⁹ Please note that the stewardship foundation jobs are voluntary, they got no salary, or wages,³⁰ so, a job as a caretaker of the Foundation is the work of devotion.

Under the collective leadership of the foundation initiated during the leadership of K.H. Idham Chalid remains until today, although he stayed in Jakarta and in an unhealthy condition. The resilience of the Pesantren Rasyidiyah Khalidiyah is assumed due to the excellence of society, the greatness and capability of the kiai not only in social life but also in the political field nationally. Both Kiai Haji Idham Chalid and his successor, Kiai Haji Syafriansyah are national political figures. On the other side, one of the disadvantages of the Pesantren in managerial fields is in the process of decision making and leadership that is determined only by one man, a kiai. The nature of such management is believed to not comply with modern nature demanding implementation of democratization, transparency, accountability and togetherness. Familial style of pesantren management that is entirely in the hands of the kiai, on the other hand, could also bring progress for young kiai who have competent, intelligent, hardworking, smart, fair and democratic characteristics. But instead, that management could also bring setbacks if the kiai has insufficient knowledge, with lazy characteristics, authoritarianists and dictatorial.³¹

To safeguard the independence, of Pesantren Rasyidiyah Khalidiyah, Kiai Haji Idham Chalid embraced the idea of independence such as hold by Pesantren Gontor that was initiated by Kiai Haji Imam Zarkasyi. Pesantren

²⁸ Syafriansyah, Interview.

²⁹ Zainal Arifin, Interview, tape recording, December 13, 2007, Pesantren Rakha, Amuntai.

³⁰ UU No. 28 Tahun 2004 tentang Perubahan Atas UU No. 16 tahun 2001 tentang Yayasan Pasal 3 ayat 2. Lihat *UU Yayasan No. 28 Tahun 2004* (Yogyakarta: Pustaka Yustisia, 2004), hlm. 72.

³¹ Abuddin Nata, *Tokoh-Tokoh Pembaruan Pendidikan Islam di Indonesia* (Jakarta: PT. Raja Grafindo Persada, 2005), hlm. 213.

Rakha sterilizes itself from political interests or tendencies toward special groups, with the motto of the Pondok Modern Gontor i.e. Gontor above and for all.

Kiai Haji Idham Chalid as Chairman of the Executive Board of the pesantren foundation maintains the neutrality of the Pesantren Rakha from the interests of the political parties who wish to make use of the Pesantren Rakha as the basis interest. According to Abuddinnata the term Pesantren independence refers to the existence of boarding institutions in general are under certain religious organizations, in particular the Nahdlatul Ulama. If the organization take a side on one particular party, then the institutions that exist under the organization become part of the interests of a certain political party. In this regard, the boarding institutions sometimes receive aid (subsidies) such as for the construction of the building, providing a means of education and so on with certain goals, among others, to make teachers, students and sympathizers of educational institution the support of the party's victory. In this situation, the institution became no longer independent. Not only in the political sphere, the dependence also occurs in the realm of the sect. In this case found the presence of notable leaders of the Sunni *madzhab* boarding schools or adherents of a particular sect, then the students who learn in the institution are indoctrinate to follow the sect that is espoused by kiai.³²

In the articles of the Association of the Foundation of the Pesantren Rasyidiyah Khalidiyah it is mentioned that pesantren Rakha always follow *Al-Sunnah wa al-Jama'ah (aswaja)*. The Aswaja which is listed in the articles is associated with context of aswaja the concept of Nahdlatul Ulama because organizationally, the Pesantren Rakha is affiliated to NU through his characters, including the last is K.H. Sjafriansyah as a Central member of Parliament, a Deputy of PPP, an elite NU party in South Kalimantan as well as Chairman of the Board of the Foundation Pesantren Rasyidiyah Khalidiyah.

³² *Ibid.*, hlm. 214.

Reforming the Curriculum of Normal Islam

During the period of 1942, a large update in curriculum addressed to numbers of subject matter taught in the pesantren by incorporating public/general lessons into the curriculum. Common materials that used books of Arabic were delivered using Arabic language. The subject matter such as *al-Jabar*, *al-Hisab*, *Tabaqat al-Umam*, *al-Shihah*, *al-Handasah*, *al-Tarbiyah*, and *Ilm al-Nafs*.³³

These curriculum developments were formulated in response to government policies related to educational institutional dualism. According to Kafrawi, the effort is to eliminate the dualistic was by giving subject on religion in public schools based on a shared determination between the Minister of Education and Culture and the Minister of Religious Affairs on December 12, 1946 in the decree No. 1142/BH. A and 12 December 1946 in the decree No. 1285/KY, which is then based on a joint regulation of the Minister of culture and education and Minister of Religious Affairs No. 17678 and the decree No. k/I/9180 16 July 1951 about the implementation of religious education in the public schools was improved. At the same time, general knowledge is being taught on the religious school, that started to be initiated in 1950s, even some of the madrasah include Ma'had Rasyidiyah has been started teaching the general knowledge before independence.³⁴

This curricular reformation initially brought by scholars who returned from their study at Pondok Modern Gontor Ponorogo. They came by replicating educational system that was taught in Gontor and it was indeed the best system at the time. The learning system that is applied in Pondok Modern Gontor is basically referred to the teaching system that was applied in the Middle East. The books being used are all classical book (*Kitab Kuning*) that comes from the Middle East. It was in line with what has been taught by Tuan Guru Haji Abdurrasyid, but it is coupled with general knowledge which was taught in Arabic, with 70% and 30% of the public is an update that showed courage to take something good and useful for the progress of *ummah* in addition to retaining the old practices that are considered good.

³³ Raihanah, "Perkembangan Kurikulum Pada Pesantren Rasyidiyah Khalidiyah Amuntai Kalimantan Selatan" (Tesis, IAIN Antasari, n.d.), hlm. 107.

³⁴ Kafrawi, *Pembaharuan Sistim Pondok Pesantren* (Jakarta: Cemara Indah, 1978), hlm. 83.

Curriculum modernization by the addition of public subjects has been initiated during the leadership of Kiai Haji Arief Lubis (1942-1945). It is assumed that the reformation was conducted during the occupation of Japan colonialization that they applied the curriculum with the aim that people can help the defence of Japan. The subjects taught were science, natural sciences, life science as the foundation of basic knowledge.³⁵ The teaching of public knowledge and mathematics were by the use of the Arabic language books and the same as language subjects which was taught using Arabic language. The curriculum and learning in this pesantren is according to a certain level, level of ibtidaiyah and tsanawiyah. Public knowledge and mathematics which are taught to students in Pesantren Rasyidiyah Khalidiyah did not cause disruption to the boarding school that attempt to maintaining traditional Islamic doctrines. For example, obey and believe in the opinion of Kiai. In other words, each student should never deny the opinion of the kiai at any circumstances. In this connection according to H.A.R. Gibb cited by Zamakhsyari Dhofier, that in every culture that has been established (including the Islamic culture of the middle ages) will always tend to have orientation to the materialism, either openly or an undercurrent.³⁶

A fixed boarding system was implemented in this pesantren. Various religious activities are organized under the direct guidance of Ustadz. At this time, the students living in dormitories are encouraged to start using Arabic as the language of daily interaction in a dormitory and in the classroom. Students are required to serve their own needs, such as cooking, washing, cleaning rooms and so on. The number of students living in the dorm is increasing, but it was not coupled with the addition of dorm room itself, so there are still numbers of students who do not stay at the pesantren Rasyidiyah's dorm. After this pesantren is chaired by Kiai Haji Idham Chalid (1945-1950), the name of Ma'had Rasyidiyah were changed into Normal Islam. In addition, he also held the arrangement and division of tasks in the form of new in teaching and education he learned during his study at Pondok Modern Gontor Ponorogo.

³⁵ Abdullah Idi, *Pengembangan Kurikulum: Teori Dan Praktik* (Jakarta: Gaya Indah Pertama, 1999), hlm. 27.

³⁶ Dhofier, *Tradisi Pesantren, Studi Tentang Pandangan Hidup Kiai Dan Visinya Mengenal Masa Depan Indonesia*, hlm. 123.

Kiai Haji Idham Chalid follow the learning system that has pioneered by Kiai Haji Arief Lubis i.e. by including public knowledge and math and taught them using Arabic-language books and all the subjects also taught in Arabic as a language of instruction, except for the subject of Indonesian language and English language, without reducing the portion of religious studies. In presenting those general lessons, Kiai Haji Idham Chalid inserted political consciousness toward Indonesian independence, because at that time the State of Indonesia are in the struggle towards its independence.³⁷

K.H. Idham Chalid clearly stressed the importance of foreign language proficiency both the Arabic and English language. At his leadership time, English language subjects are included in the Normal Islam curriculum, the use of the Arabic and English language in everyday conversation is an obligation. He wanted to advance the alumni of this pesantren with the master of English language so that the students are able to communicate with the outside world. This system is one of the learning systems applied in the Pondok Modern Gontor.

The pesantren education takes 6 years., The update of the curriculum appears to be done in the first year, religious studies and Arabic given 60% and the other 40% is the portion for general knowledge and likewise for the second year. For the third and fourth years, knowledge of religion and Arabic is 50%, and the other 50% is for general knowledge. As for the fifth and sixth year, the knowledge of religion and Arabic is 40% and the other 60% is for general knowledge. In setting this pesantren curriculum, Kiai Idham holds the principles they are at the first place, the students should master wide range of knowledge as the basics of religion and Arabic, and then it could be followed by mastering general science.

The general subjects are scheduled in the afternoon, so it would not reduce the hours for religious studies in the morning. The number of hours of instruction at level of Tsanawiyah (grades I, II, III and IV) is equal to the number of lessons at the Aliyah level (grade V and VI), the different is the subject matter and the book being used. while the methods applied are essentially still similar to the method that is used in previous years. Additional methods can be observed by implementation of Arabic and English language

³⁷ Mohyiddin, *50 Tahun Perguruan Islam Rasyidiyah Khalidiyah (Rakha)*, hlm. 34.

in daily activities both in the classroom while lessons and outside the classroom such as in the dormitories. The use of a foreign language is becoming a liability and there would be penalties for those who break them.

During the leadership of Kiai Haji Arief Lubis student assessment was conducted using oral examination. The Scholl has not issued a formal diploma certificate for students as the assessment has not been done systematically. A reformation of assessment method was conducted during the leadership of Kiai Haji Idham Chalid (1945-1950). The evaluation system in this period started to using the new evaluation system, a combination between oral and written exams that contained a variety of questions referred to the materials being taught in the class. The test was performed at certain times at each end of the teaching and learning programme every semester or at the end of year. For subjects that require memorizing the Qur'an, such as *mahfuzat*, *sharaf*, *mutala'ah*, and so forth are examined by oral examination which is called *tahriri*. While subjects that need critical thinking and reasoning to be tested using written exam such as *fiqh*, mysticism, *hadith*, Qur'anic Exegesis, and so on. Using such kind of examination systems, students will obtain an objective assessment so that it can be compiled systematically. The marks are then written in a transcript of academic diploma., At the time of Kiai Haji Idham Chalid began to use diploma certificate (*shahadah*).

Boarding system, albeit its modest conditions,³⁸ is kept running with stricter disciplinary in particular on the use of foreign languages (Arabic or English language) as daily communication in the dorm. Outside the class, the student's activities were focused on Nahdlatul Muta'allimin (NM). NM was established in 1946. it is an organization of the students aimed at building unity and fostering students' skills, encouraging interests and talents.

When Kyai Haji Idham Chalid was arrested on March 23, 1949, the leadership of Normal Islam for male boarding school was taken over temporarily by Kyai Haji Abdul Muthalib Mohyiddin, who was the vice

³⁸ The condition of the dormitories (specifically son) is very alarming, because the dorm has been around since the time of Tuan Guru Haji. Abdurrasyid. In 1945 with the help of all the parties, all the existing dormitory buildings were reconstructed and rebuilt into a new dorm that consists of 9 rooms large enough and sufficient. The idea was spearheaded by Talib bin H. Sahabuddin and H. Amir Hasan from the village of Tambalangan along with the help of the local community Raihanah, "Perkembangan Kurikulum Pada Pesantren Rasyidiyah Khalidiyah Amuntai Kalimantan Selatan," hlm. 113.

principal. The learning process of the pesantren was still running as before, he continued the established curriculum employed during Kiai Haji Idham Chalid. This condition continued until the appointment of Kiai Haji Muhammad al-Nawawi as principal of the male boarding school of Normal Islam in 1951.

It can be stated that in the field of curriculum, the boarding school applied the Ministry of Religious Affairs' policy on accommodating religious education by maintaining traditional educational curriculum of pesantren by referring to the model of NU. By employing projection and protection strategy, necessary transformation is done by considering the dynamics that occurs. During the period of Tuan Guru H. Abdurrasyid, a special curriculum on religious areas was stressed, while in the period of Kiai Haji Idham Chalid with "Normal Islam", general knowledge was combined with religious knowledge with the ratio of 40% and 60%. The period was followed by the establishment of a fixed curriculum based on the policy of Pesantren Rakha, the curriculum was structured to accommodate the officials decree of the Ministry of Religious Affairs.

Conclusion

In conclusion, this article highlights that the reformation of Normal Islam education has been conducted by Kiai Haji Dr. Idham Chalid by undertaking gradual adjustments (evolutive) and thinking carefully while making a policy (planned). The reformation is done by adopting modern institutional system, and at the same time retaining his trademark as an institution that emphasizes the *tafaqquh fi al-din* as a fortress guards to keep understanding *ahl al-Sunnah wa al-Jama'ah*. The materials taught in the pesantren was designed by their own and that is taught and madrasahs. The organizational survival was gradually developed to make adjustments to this traditional institution while adapting to the socio-community environment.

A wide range of socio-political dynamics resulted in the updates of educational system, mainly on the aspects of education. The reformation involves numbers of aspects in education, such as: the pesantren education purpose, the dynamic style that continues the existing educational purposes namely aims to bore prospective religious teachers, *muballigh* and leaders in the community. This goal is later extended to also bore students who master

science and technology, master foreign languages, master General knowledge and skills. Thus, the goal of the pesantren moves towards the integration, it is the balance between faith and devotion and the mastery of science and technology. Another aspect is the curriculum which is flexible but by retaining classical Islamic books to maintain the tradition, and accomodating the modern one by initiating the reproduction of madrasah.

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