

The Role of the *Pesantren Rasyidiyah Khalidiyah* Amuntai in the Formation of Islamic Traditions in South Kalimantan Society

Pahrurraji^{1*}, Ahmad Qusairi²

¹ Sekolah Tinggi Ilmu Tarbiyah Syekh Muhammad Nafis, Tabalong, Indonesia

² Universitas Islam Internasional Darullughah Wadda'wah, Pasuruan, Indonesia

Email: pahrurraji123@gmail.com¹, ahmadqusairi@uiidalwa.ac.id²

*Corresponding Author

ABSTRACT

Pesantren Rasyidiyah Khalidiyah in Amuntai plays a very significant role in the formation of Islamic traditions in South Kalimantan by integrating religious education and local culture. This study aims to analyze the impact of Islamic boarding schools on the development of Islamic traditions in the local community and their contribution to maintaining and developing Islamic values. The research method used is qualitative with a descriptive approach supported by interview, observation, and documentation techniques, involving the active participation of Islamic boarding school administrators, students, and the community around the boarding school. The results of the study show that through various religious activities held, such as the celebration of the Prophet Muhammad's Birthday, *Isra' Wal Mi'raj*, and the moon observation program (*Hisab*), this boarding school has not only succeeded in strengthening Islamic brotherhood among alumni and the community, but also increasing their spiritual awareness and concern for religious and social issues. The contribution of this study is an in-depth understanding of the role of *Pesantren Rasyidiyah Khalidiyah* in maintaining and developing relevant Islamic traditions, as well as providing valuable insights for the development of Islamic education and religious practices in various contexts.

Keywords: *The Role of Pesantren, Pesantren Rasyidiyah Khalidiyah, Islamic Tradition, South Kalimantan Society*

INTRODUCTION

Pesantren is an institution that is a manifestation of the learning process of the development of the national education system. Historically, Islamic boarding schools are not only identical with the meaning of Islam but also contain the meaning of Indonesian authenticity (indigenous). Institutions similar to *Pesantrens* have actually existed since the Hindu-Buddhist era, so Muslims only need to continue and Islamize these educational

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institutions. Of course, this does not mean belittling the role of Islam in pioneering Islamic education in Indonesia.¹

Indonesia is related to the Greater East Asia War so that the Japanese side gets help from Indonesian Muslims. Meanwhile, Muslims hope that Indonesia will gain independence. In front of the ulama, Lieutenant General Imamura, a Japanese military official in Java, delivered a speech that the Japanese side aimed to protect and respect Islam. In Kalimantan during the Japanese era, the Amuntai Islamic *Madrasah* association was established, namely Ittihadul Ma'ahidil Islamiyah (IMI). IMI Amuntai was founded on March 15, 1945. The oldest and most famous madrasah in Kalimantan is Normal Islam Amuntai South Kalimantan. Initially, the madrasah was founded in 1922 by KH. Abdurrasyid, an alumnus of Al-Azhar Egypt, under the name *Arabische School*.²

On December 8, 1942, Japan took control of the city of Amuntai. The situation changed when Dai Nippon used its power. All parties and mass organizations were disbanded; even the name of this madrasah had to be changed to use the Japanese language “*Kai Kjo Gakko*,” plus the name of the place where the madrasah was established. During this transition period, Normal Islam Amuntai experienced a leadership vacuum, so this Islamic boarding school no longer had any activities, even part of its building was used as a government rice barn. Qadi Tuan Guru M. Burhan, who was concerned about this condition, hoped that Idham Chalid, an alumnus of the Gontor Ponorogo Modern Islamic Boarding School, could overcome and fix all the educational problems in this Islamic boarding school when the vacuum occurred.³

On April 9, 1945, the leadership was held by KH. Idham Chalid. The name of Ma'ahad Rasyidiyah was changed to Amuntai Islamic Normal College.⁴ Normal comes from the Dutch word *Noormaal* which means secondary school.⁵ The name was taken to adjust the school to the teaching and education system that he had followed at the Gontor Ponorogo Modern Islamic Boarding School up to the *Bovenbouw* section, some of the teachers who taught there came from the famous Normal Islam Padang at that time. Idham Chalid made several reforms, including the arrangement of the division of tasks in teaching and education, the development of knowledge of religious sciences along with the sciences of their tools, general knowledge, exact sciences and national/political awareness towards independence.⁶

Rasyidiyah Khalidiyah Amuntai Islamic Boarding School not only functions as an educational institution but also as a center for the development and strengthening of Islamic traditions in South Kalimantan. Since its establishment, this Islamic boarding school has become a place for the Muslim community to deepen their religious knowledge and maintain local wisdom in religious practices. This shows the importance of adaptation and integration

¹ Nur Alamsyah Alam, Bahaking Rama, and Arifuddin Siraj, “Perkembangan *Pesantren* Di Era Teknologi,” *TEKNOS: Jurnal Pendidikan Dan Teknologi* 1, no. 2 (December 10, 2023): 66–78.

² Masrawiyah Masrawiyah, “Sejarah Tokoh Pendidikan Islam Di Kalimantan Selatan (Tuan Guru H. Abdurrasyid, Tuan Guru H. Mahfuz Amin, Prof. Drs. H. M. Asywadie Syukur, Lc Dan KH. Muhammad Zaini Abdul Ghani),” *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 6, no. 2 (June 1, 2016), <https://doi.org/10.18592/jtipai.v6i2.1818>.

³ Sandy Aulia Rahman and Husin Husin, “Strategi Pondok *Pesantren* Dalam Menghadapi Era Society 5.0,” *Jurnal Basicedu* 6, no. 2 (2022): 1829–36, <https://doi.org/10.31004/basicedu.v6i2.2371>.

⁴ M. Ali Sibram Malisi, “Idham Chalid and Normal Islam Educational Reform in Amuntai South Kalimantan,” *Jurnal Pendidikan Islam* 7, no. 1 (July 21, 2018): 121–45, <https://doi.org/10.14421/jpi.2018.71.123-146>.

⁵ Andri Nurjaman et al., “Tokoh Politik Islam Era Orde Lama Indonesia: Kajian Pemikiran KH Idham Chalid Dalam Menerima Konsep Demokrasi Terpimpin Tahun 1965,” *Isblab: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 4, no. 1 (June 20, 2022): 53–74, <https://doi.org/10.32939/ishlah.v4i1.132>.

⁶ Malisi, “Idham Chalid and Normal Islam Educational Reform in Amuntai South Kalimantan.”

between Islamic values and local culture in shaping the identity of the community. Over the years, Rasyidiyah Khalidiyah has faced various challenges, from the colonial era to the modern era. However, the ability of the Islamic boarding school to adapt and remain relevant in an ever-changing context makes it one of the main pillars of Islamic education in the region. Activities carried out at the Islamic boarding school, such as teaching yellow books, leadership training, and community development, have contributed significantly to the formation of a rich and diverse Islamic tradition among the people of South Kalimantan. Various previous studies have discussed the role of Islamic boarding schools in education and their impact on religious understanding in Indonesia, such as research on Fiqh,⁷ Silfiasari and Zhafi,⁸ Astuti et al.,⁹ Subekti and Fauzi,¹⁰ Husen and Husni,¹¹ and research by Azhar and Haryanto.¹² However, none of these studies specifically discuss the role of one of the Islamic boarding schools, especially the *Pesantren* Rasyidiyah Khalidiyah, as in this study. There have also been many studies that specifically talk about the *Pesantren* Rasyidiyah Khalidiyah, including Normuliati's research,¹³ Rahmi,¹⁴ and Malisi et al.¹⁵ However, many of these studies do not emphasize the cultural and social impacts generated by *Pesantren* Rasyidiyah Khalidiyah Amuntai, both in local and regional contexts. Therefore, this study aims to fill this gap, namely by analyzing how this *pesantren* has formed a unique Islamic tradition and has had a broad impact on the people of South Kalimantan.

METHOD

This study uses a qualitative research method with descriptive research and tends to use analysis. In this study, it can be done through interview techniques, observation, and documentation. Interviews that should involve important elements in the institution at the *Pesantren* Rasyidiyah Khalidiyah foundation, such as the caretaker of the Islamic boarding school, the head of the foundation, the head of the Islamic school, and the head of the

⁷ Muh Ainul Fiqih, "Peran *Pesantren* Dalam Menjaga Tradisi-Budaya Dan Moral Bangsa," *PANDAWA* 4, no. 1 (January 31, 2022): 42–65, <https://doi.org/10.36088/pandawa.v4i1.1422>.

⁸ Mita Silfiasari and Ashif Az Zhafi, "Peran *Pesantren* Dalam Pendidikan Karakter Di Era Globalisasi," *Jurnal Pendidikan Islam Indonesia* 5, no. 1 (October 15, 2020): 127–35, <https://doi.org/10.35316/jpii.v5i1.218>.

⁹ Mardiah Astuti et al., "Mengoptimalkan Peran Pondok *Pesantren* Dalam Pendidikan Islam," *Jurnal Kajian Dan Penelitian Umum* 1, no. 3 (June 8, 2023): 157–68, <https://doi.org/10.47861/jkpu-nalanda.v1i3.237>.

¹⁰ M. Yusuf Agung Subekti and Moh Mansur Fauzi, "Peran Pondok *Pesantren* Dalam Pemberdayaan Masyarakat Sekitar," *Al-I'tibar: Jurnal Pendidikan Islam* 5, no. 2 (August 15, 2018): 99–100, <https://doi.org/10.30599/jpia.v5i2.554>.

¹¹ Kemal Husen and Muhammad Husni, "Peran *Pesantren* Dalam Meneguhkan Identitas Budaya Indonesia Di Tengah Arus Modernisasi," *IHSAN: Jurnal Pendidikan Islam* 3, no. 1 (February 7, 2025): 387–97, <https://doi.org/10.61104/ihsan.v3i1.847>.

¹² Lazuardi Imani Poetra Azhar and Budi Haryanto, "Keberadaan Pondok *Pesantren* Terhadap Masyarakat Sekitar," *Jurnal Ilmiah Universitas Batanghari Jambi* 24, no. 1 (February 14, 2024): 443–51, <https://doi.org/10.33087/jiubj.v24i1.4490>.

¹³ Sri Normuliati, "Pelaksanaan Kegiatan Pascapenulisan Melalui Bedah Sastra *Pesantren* Karya Santriwati MAS NIPI Ponpes Rasyidiyah Khalidiyah," *AJAD: Jurnal Pengabdian Kepada Masyarakat* 4, no. 3 (December 1, 2024): 651–57, <https://doi.org/10.59431/ajad.v4i3.400>.

¹⁴ Syamsul Rahmi, "Modernisasi *Pesantren* (Studi Peran KH. Idham Chalid di *Pesantren* Rasyidiyah Khalidiyah Amuntai Tahun 1945-1966 M)," *AL-RISALAH* 14, no. 1 (June 30, 2018): 1–28.

¹⁵ M. Ali Sibram Malisi et al., "The Leadership of Tuan Guru H. Abdurrasyid in Initiating the Birth of Arabische School and Early *Pesantren* Rasyidiyah Khalidiyah Amuntai," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 15, no. 1 (June 29, 2023): 585–98, <https://doi.org/10.37680/qalamuna.v15i1.4109>.

university, with long-standing undergraduate programs such as the PAI department and among various other departments from several existing departments. Coupled with the existence of research through observation and documentation. So that from the results of the interviews, observations, and documentation, the research results will be compiled objectively and linked to the theoretical studies that have been discussed.

RESULTS AND DISCUSSION

Pesantren Rasyidiyah Khalidiyah

Pesantren Rasyidiyah Khalidiyah was founded on October 13, 1922 AD/12 Rabiul Awal 1341 H, which started from a simple house located in Pakapuran Village, Amuntai, with the name Arabische School, which was founded by an alumnus of Al Azhar University Cairo from 1912 to 1922, namely Tuan Guru KH. Abdurrasyid. Initially, education at the Islamic boarding school was led by him alone through the *balaqah* system. However, with the increasing number of students who came, the capacity of the *balaqah* was no longer sufficient. Therefore, education was moved (guiding the shift from the *balaqah* system to the classical system) to a prayer room located in front of the house, right on the banks of the Tabalong River. During that period, the Islamic boarding school used the relay method in the learning process. This method, as explained by Tuan Guru KH. Abdurrasyid, involves a teaching and learning process that involves various people in turns.¹⁶

The system implemented by him received a positive response from the community. Students came from various places to study, some of whom came from faraway locations and stayed temporarily in residents' houses around the *mushalla*. As a result, the Pakapuran village, which was previously quiet, became crowded and full of activity with the presence of students. Until mid-1931, Arabische School had experienced development and had produced graduates, so it needed teachers who had higher education. Then coincided with August 22, 1931, KH. Juhri Sulaiman (a respected NU figure in South Kalimantan) became a teacher, and the position of KH. Abdurrasyid, who had previously led, was handed over to KH. Juhri Sulaiman, and this was also awaited by a number of teachers, community leaders, and students.¹⁷

In his leadership at *Arabische School*, KH. Juhri Sulaiman showed many initiatives by designing the organization and administration of the school and improving the schoolyard, in addition to actively teaching. Under his leadership, *Arabische School* experienced rapid growth. As an appreciation for the contribution of KH. Abdurrasyid as the founder of *Arabische School*, the name of this school was later changed to *al-Madrasatur Rasyidiyah*. The change was a form of remembering and continuing the ideals of the first founder. As an influential cleric in Amuntai, in 1948, KH. Juhri Sulaiman was elected as the Chairman of the Syura Council in Hulu Sungai Utara until he gained the trust of the government to become the Head of the Regional Office of the Department of Religion of South Kalimantan Province.¹⁸

After KH. Juhri Sulaiman, the leadership was then taken over by Ustadz H. M. Arif Lubis from Padang. Under his leadership, reforms took place, especially in the fields of education and teaching. This involved expanding subjects to include general knowledge in accordance with the needs and demands of society at that time. In addition, levels of

¹⁶ Nor Fithriah, "Kepemimpinan Pendidikan *Pesantren* (Studi Kewibawaan Pada Pondok *Pesantren* Salafiyah, Modern, Dan Kombinasi)," *Al-Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, no. 0 (October 5, 2018): 13–30, <https://doi.org/10.35931/aq.v0i0.17>.

¹⁷ Rahmi, "Modernisasi *Pesantren* (Studi Peran KH. Idham Chalid di *Pesantren Rasyidiyah Khalidiyah Amuntai Tahun 1945-1966 M*)." ¹⁸ Rahmi.

education such as *Ibtidayah* & *Tsanawiyah* were introduced, and special schools for girls were held in the afternoon. During his leadership, *al-Madrasatur Rasyidiyah* changed its name to *Ma'had Rasyidiyah*. The name change was made with the intention of keeping the school relevant to the times. During the transition period, the *pesantren* faced difficult times, where many activities stopped and some of its buildings were used as rice warehouses by the government. Mr. Qadhi Guru M. Burhan, who was concerned about this situation, hoped that Idham Chalid, an alumnus of *Pondok Pesantren Modern Gontor Ponorogo*, could lead and restore *Ma'had Rasyidiyah*.¹⁹

Around the end of 1944, Tuan Qadhi and the Head of Jamiyah, Tuan Guru H. Juhri Sulaiman, together with prominent scholars, community leaders, and businessmen who were previously members of the *al-Madrasatur Rasyidiyah* School Maintenance Committee, held a meeting led by Tuan Guru H. Juhri Sulaiman. They unanimously agreed to appoint KH. Dr. Idham Chalid as the leader of *al-Madrasatur Rasyidiyah* with full mandate. Idham Chalid would be supported by Abdul Muthalib, Ja'far Saberani, H. Japri, and H. Zamzam. On April 9, 1945, he succeeded in designing an educational system and method, curriculum content, and organizational management structure, as well as a philosophy and principle of freedom that were in accordance with the traditions of Islamic schools. The teaching approach used largely adopted elements from the *Pondok Pesantren Modern* and *Arabische* school systems, or what is now known as Normal Islam Amuntai (a combination of the *Salafiyah* and *Khalafiyah* systems).²⁰

With the adoption of the system, the community responded enthusiastically and felt proud. Although at that time education was very limited because the influence of Dutch and Japanese colonialism was still felt, at that time, only a few native people could access education. The comparison between Western and Islamic education is very striking. During this period, there was innovation in the development of education and teaching, including improvements in facilities, infrastructure, and administrative structures. In general, Islamic madrasas were organized in an entity called *Ittihadul Ma'ahadil Islamiyah (IMI)* with its center in Normal Islam Amuntai. IMI also actively participated in the first Muslim Congress in Indonesia in Yogyakarta on December 20, 1949.²¹

To anticipate involvement in politics, the leaders of the Islamic boarding school at that time made a letter on September 8, 1953, with a firm statement that "Islamic Normal School" continues to prioritize the principle of the rights of all Muslims and remains neutral against the influence of ideology from political parties and other political organizations. Furthermore, after Idham Khalid passed away, the Islamic boarding school was continued by Ir. H. M. Said. Exactly on May 31, 2012, he became the board of trustees of the Islamic Boarding School Foundation for the period 2012-2017. During his leadership, the Islamic boarding school had a goal, which was to make an independent and modern Islamic boarding school in South Kalimantan, and after his leadership ended, the leadership was continued by KH. Husin Naparin, Lc., MA until now.²²

The *Pesantren Rasyidiyah Khalidiyah* in Amuntai, South Kalimantan, excels because it has an education system that combines traditional and modern elements while being

¹⁹ Dea Ariani and Syahrani Syahrani, "Manajemen *Pesantren* Dalam Persiapan Pembelajaran 5.0," *Cross-Border* 5, no. 1 (March 3, 2022): 611–21.

²⁰ Normuliati, "Pelaksanaan Kegiatan Pascapenulisan Melalui Bedah Sastra *Pesantren* Karya Santriwati MAS NIPi Ponpes Rasyidiyah Khalidiyah."

²¹ Ria Susanti, "Kepemimpinan Dan Wewenang Perempuan Di Pondok *Pesantren*," *Al-Gazali Journal of Islamic Education* 3, no. 1 (June 20, 2024): 1–16.

²² Ramzelia Rahmah, "Strategi Dakwah Dalam Membentuk Karakter Santri Di *Pesantren Rasyidiyah Khalidiyah* Kota Amuntai" (Undergraduate Thesis, Banjarmasin, Universitas Islam Negeri Antasari, 2024), <https://idr.uin-antasari.ac.id/27379/>.

supported by expert teaching staff in their fields, who not only have skills but also loyalty and a high sense of belonging to the educational institution. However, on the other hand, the *Pesantren* Rasyidiyah Khalidiyah emphasizes excellence in curriculum flexibility in accordance with the demands of the times. Their main specialty is education that focuses on deep understanding of religion (*Tafaqqub Fiddiin*), is competitive, and instills the values of *akhlakul karimah*. Innovation and improving the quality of diversity of the *Pesantren* Rasyidiyah Khalidiyah currently focus more on formal and non-formal education patterns (from children's/Qur'an education parks to Islamic universities) so that it can be called an institution that not only carries out socio-religious activities but also organizes education units from early childhood education to higher education.²³

The Role of *Pesantren* Rasyidiyah Khalidiyah in the Formation of Islamic Traditions

Pesantren Rasyidiyah Khalidiyah has played a positive role in the development of both education and the spread of da'wah implemented in the Amuntai community of South Kalimantan. Among these positive roles are:

1. *Hisab* and *Rukyatul Hilal* Program

The *Hisab* and *Rukyatul Hilal* program organized by the *Lajnah Falakiyah* team at the *Pesantren* Rasyidiyah Khalidiyah has provided enormous benefits, the role that is felt by all students of the *pesantren* and the community in general is as the determinant of the beginning of Ramadan and Eid al-Fitr, although the general provisions still refer to the decision of the Minister of Religion regarding the provisions for the beginning of Ramadan and Eid al-Fitr.²⁴

2. *Maulid* of Prophet Muhammad

The celebration of the Prophet's Birthday, which has become an annual event held at the *Pesantren* Rasyidiyah Khalidiyah, is not only felt by the congregation who attend the celebration of the Prophet's Birthday, but more than that; the lesson that can be taken from the celebration is that what is often conveyed by preachers or religious figures is to emulate the figure of a noble human role model, namely the Prophet Muhammad SAW as Uswatun Hasanah.²⁵

3. Commemoration of *Isra' Wal Mi'raj*

The month of Rajab is a month where the commemoration of *Isra' Wal Mi'raj* is usually held in several places, especially in the Amuntai city area in general. The event is held in several places, both prayer rooms and mosques and in each resident's house. Not only that, the *Pesantren* Rasyidiyah Khalidiyah also places this commemorative moment in the annual agenda activities, such as the celebration of the Prophet's birthday. The most important thing about the commemoration of *Isra' Wal Mi'raj* is that it aims to remind all the congregation who attend or the community who participate in the event to always maintain Islamic brotherhood or brotherhood of all elements of society in maintaining the command of Allah SWT. This command of Allah is none other than the five daily prayers that Allah prescribed to the Prophet Muhammad S.A.W. and all his people from what the Messenger received the command during the *Isra' Wal Mi'raj* journey.²⁶

²³ Normuliati, "Pelaksanaan Kegiatan Pascapenulisan Melalui Bedah Sastra *Pesantren* Karya Santriwati MAS NIPI Ponpes Rasyidiyah Khalidiyah."

²⁴ Muhammad Tambrin, Moch Isra Hajiri, and Fiska Ilyasir, "Pola Pembentukan Akhlak pada *Pesantren* Di Kalimantan Selatan," *Literasi: Jurnal Ilmu Pendidikan* 13, no. 2 (December 30, 2022): 133–40, [https://doi.org/10.21927/literasi.2022.13\(2\).133-140](https://doi.org/10.21927/literasi.2022.13(2).133-140).

²⁵ Moch Isra Hajiri, "Transmisi Nilai-Nilai Pendidikan Kiai Pondok *Pesantren* Di Kalimantan Selatan (Studi Multi Kasus Di Pondok *Pesantren* Darussalam Dan *Pesantren* Rasyidiyah Khalidiyah)" (Master Thesis, Banjarmasin, Universitas Islam Negeri Antasari, 2022), <https://idr.uin-antasari.ac.id/20706/>.

²⁶ Tambrin, Hajiri, and Ilyasir, "Pola Pembentukan Akhlak pada *Pesantren* Di Kalimantan Selatan."

4. *Haul* Commemoration of the Founder of the Pondok

The commemoration of the haul of the early founder of the *Pesantren* Rasyidiyah Khalidiyah, namely His Excellency Tuan Guru KH. Abdurasyid, an event that is usually held in the month of Rajab and coincides with the *Isra wal Mi'raj* event, is attended by thousands of worshippers from various regions, in addition to important officials who are present. Alumni of this boarding school are also present because they can meet with alumni of the same generation and can even meet with other alumni from various generations. The Haul Commemoration Event for the Founder of the Boarding School is none other than playing a very important role in the development of Islamic preaching, which is continued by its alumni until now. The important message of this Haul event is none other than so that all Haul worshippers, both alumni and others, emulate the struggle for Islamic preaching that has been fought for by His Excellency Tuan Guru KH. Abdurasyid wherever they are and from whatever position they hold, but all of them remain on the path of preaching. From this Haul, it is none other than becoming a source of driving *Aswaja* preaching in it.²⁷

5. Commemoration of the Day of Ashura

The commemoration of Ashura Day, which is continuously carried out by the *Pesantren* Rasyidiyah Khalidiyah, although not visible in the Islamic boarding school institution, is because this form of *Amaliyah* is an individual *amaliyah* in its worship. Fasting, dhikr, and so on are carried out by the students in the dormitory and at their respective homes, and teaching and learning activities are also rested on that day. Generally, the community around the boarding school already knows that on the 10th day of the month of Muharram, the students will also carry out a series of worship in that month. The community around the boarding school also immediately knows about the various series of events in that month because it was previously conveyed by the kiai or ustaz in various preaching pulpits. This positive activity has a very good impact on the Amuntai community in general, where some people remember and realize that the month of Muharram is the new Hijri year and the beginning of the laying of the new Islamic year. More than that, the community also knows that there are sunnah in that month that must be carried out by Muslims in the form of increasing acts of worship such as fasting, giving alms, or other social services. All of which are none other than a driving force in the sunnah in it.²⁸

CONCLUSION

Rasyidiyah Khalidiyah Amuntai Islamic Boarding School has shown a significant role in the formation of Islamic traditions in South Kalimantan through various religious and educational activities. Since its establishment, this Islamic boarding school has not only functioned as a formal educational institution but also as a center for cultural development that maintains and disseminates Islamic values in society. Through activities such as the *Hisab* and *Rukyatul Hilal* programs, the celebration of the Prophet Muhammad's Birthday, the commemoration of *Isra' Wal Mi'raj*, and the haul event of the founder of the boarding school, Rasyidiyah Khalidiyah has succeeded in integrating religious teaching with deep social practices, strengthening Islamic brotherhood, and strengthening the identity of the local Muslim community. Thus, this Islamic boarding school has become one of the main pillars in developing a rich and diverse Islamic tradition amidst the challenges of an ever-changing era.

²⁷ Hajiri, "Transmisi Nilai-Nilai Pendidikan Kiai Pondok *Pesantren* Di Kalimantan Selatan (Studi Multi Kasus Di Pondok *Pesantren* Darussalam Dan *Pesantren* Rasyidiyah Khalidiyah)."

²⁸ Hajiri.

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