

## INSTITUTIONALIZING EDUCATIONAL REFORM: BALANCING TRADITION AND MODERNITY AT PESANTREN

M. Ali Sibram Malisi<sup>1</sup>, Sulasman<sup>2\*</sup>, Abd Hakim Mohad<sup>3</sup>

<sup>1</sup> Institut Agama Islam Negeri Palangkaraya

<sup>2</sup> Universitas Islam Negeri Sunan Gunung Djati Bandung

<sup>3</sup> Universiti Malaysia Sabah

\*Corresponding Email: [sulasman@uinsgd.ac.id](mailto:sulasman@uinsgd.ac.id)

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### ABSTRACT

The educational reform of Rasyidiyah Khalidiyah Islamic Boarding School (RKIBS) has played a transformative role in shaping the social and economic dynamics of the Amuntai community in South Kalimantan. This study investigates the reform's impacts on the traditionally rooted Amuntai society using a socio-historical method that integrates historical and sociological perspectives. The findings demonstrate that RKIBS fulfills four critical functions: transmitting Islamic knowledge, preserving Islamic traditions, developing intellectual scholars, and driving socioeconomic progress. These roles underscore the school's influence not only as an educational institution but also as a catalyst for broader community development. By blending traditional values with modern advancements, RKIBS has significantly contributed to the intellectual growth and economic empowerment of the Amuntai society. The study concludes by emphasizing the broader implications of educational reform in balancing cultural preservation and progressive change, positioning RKIBS as a model for fostering intellectual and socioeconomic advancement in similar communities. This case study provides valuable insights into the potential of Islamic boarding schools to serve as agents of sustainable development while maintaining their cultural and religious heritage.

Keywords: Educational Reform, Islamic Boarding School, Socioeconomic Development, Socio-historical Analysis, Traditional and Modern Integration

### INTRODUCTION

The response of pesantren education to the rise of schools and madrasas established by Islamic reformists has been a dynamic interplay of rejection and adaptation. Traditionally rooted in preserving Islamic values, pesantren initially viewed reformist movements as a threat to their educational ethos (Harnadi et al., 2021). However, recognizing the need to remain relevant, many pesantren gradually adopted structured educational practices inspired by reformist models, such as formal curricula and a classical-level system (Muslim, 2022). This adaptation reflects their resilience and ability to balance traditional principles with the demands of modernization, highlighting a broader trend in Indonesia's Islamic education landscape (Nawas et al., 2024).

Previous studies have examined the modernization of Islamic education across various regions in Indonesia. Research by A'la and Rahman (2022) and Astuti et al. (2021) highlights the cautious approach of many pesantren in embracing educational reform. For example, while Java's pesantren often adopt more structured systems, regions like West Sumatra emphasize preserving local cultural traditions within Islamic education (Saputra et al., 2022). Additionally, studies by Buresh (2002) and Hamid and Ruswandi (2022) explore how regional dynamics and transnational Islamic influences shape the development of pesantren, further illustrating the diverse responses to educational reform within Indonesia's Islamic institutions.

Despite the growing body of literature, significant gaps remain in understanding the specific long-term impacts of these educational reforms on pesantren's ability to sustain their traditional values while fostering societal progress. Few studies have comprehensively analyzed how regional variations in reform models influence the adaptability and sustainability of pesantren in response to ongoing social and religious transformations (Indrawati, 2014). Addressing this gap is crucial to understanding the broader implications of Islamic education reform across Indonesia's diverse cultural and social contexts.

The present study offers a novel perspective by focusing on the long-term effects of educational reforms at the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School (RKIBS hereafter). Unlike previous research that primarily emphasizes regional differences or short-term outcomes, this study examines how the integration of modern educational practices with traditional values influences the social and economic landscape of the Amuntai community. By delving into this specific case, the research contributes to a deeper understanding of how pesantren can maintain their distinct identity while driving community development (Izudin, 2021).

This study investigates the interplay between tradition and modernity within the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School, aiming to uncover its broader implications for Islamic education in Indonesia. Through an exploration of how this pesantren's reforms impact social roles, economic opportunities, and community development, the research sheds light on the potential of Islamic educational institutions to adapt and thrive amidst changing societal demands. Ultimately, this study underscores the critical role of pesantren in bridging traditional Islamic teachings with contemporary educational needs, fostering both intellectual and socioeconomic progress in traditional communities.

## **METHOD**

This research employed both fieldwork and document analysis to examine educational reform at the RKIBS. Data collection was conducted through three main sources. First, written information obtained from library research was used to explore theoretical aspects of renewal, including its meaning, scope, and related factors. This aligns with the methodology outlined by Creswell (2018), emphasizing the importance of literature as a foundation for understanding research contexts. Second, documentation materials, such as archived writings and institutional records, were analyzed to uncover critical insights about the school's history and evolution, following Best and Kahn's (2006) guidance on document analysis for historical research. Third, field data were collected to investigate real-time practices, including aspects of reform implementation, driving and inhibiting factors, and the broader implications of these reforms. The approach of combining multiple data sources reflects the triangulation strategy recommended by Denzin and Lincoln (2017), ensuring credibility and depth in the findings.

The data analysis integrated sociological and historical approaches within the framework of Kurt Lewin's Change Management Model—Unfreeze, Change, and Refreeze—to provide a comprehensive understanding of the research context (Bhayangkara et al., 2020). The sociological approach, guided by Bryman's (2016) emphasis on social phenomena, examined interactions and structures within the Pesantren community. This analysis focused on understanding the social dynamics that shaped the unfreezing phase, where traditional educational practices were critically evaluated to prepare for reform. The historical approach employed a theoretical causality framework, as suggested by Tosh (2015), to trace and synthesize historical data. This method explored the mechanisms of change within their historical and cultural contexts, corresponding to the change phase, during which new practices, such as integrating modern and Islamic knowledge, were implemented. Historical records were cross-referenced with field data, including interviews with informants, to ensure the accuracy and

reliability of findings, following Yin's (2018) validation methods. By aligning these approaches with Lewin's refreezing phase, the study captured the stabilization and institutionalization of reforms, highlighting how the Pesantren preserved traditional values while embracing modern innovations. This integration provides a nuanced understanding of the reform process and its implications for addressing the dichotomies within the educational system in South Kalimantan.

## RESULTS AND DISCUSSION

### RKIBS Reformation

The reform of Islamic education in South Kalimantan marked a significant transition from traditional recitations to madrasas or schools adopting a classical system. This reform was characterized by integrating general knowledge alongside religious sciences. Pioneers like Tuan Guru H. Abdurrasyid, the founder of the Arabische Schule in Amuntai, led this renewal movement. Figures such as H. Mukhtar and H. As'ad played a crucial role in standardizing the curriculum of Islamic madrasas through the establishment of the Islamic College Association (PPI). The transformation reflects a broader shift in Indonesia's educational landscape (Sulaiman et al., 2023). It demonstrates how madrasas evolved from earlier forms of Islamic educational institutions.

Islamic education reform in South Kalimantan shared similarities with reforms in other regions like West Sumatra, often encountering resistance from local communities. The resistance in South Kalimantan sparked tensions between traditionalist groups ("old people") represented by Langgar Balevel's ulama and reformist groups ("youth people") aligned with Muhammadiyah. These conflicts led to the establishment of schools and madrasas that either adopted or rejected the Dutch school model while following Islamic principles. The dual influences of modernization and tradition shaped the distinct educational paths taken in these areas (Umayah & Junanah, 2021).

Traditionalists in South Kalimantan and Sulawesi, responded to the reforms by founding schools such as As'adiyah in Sengkang and Normal Islam in Amuntai. Both institutions incorporated modern educational systems while maintaining adherence to Islamic traditions. RKIBS in Amuntai exemplifies this integration of salafiyah (traditional) and khalafiyah (modern) systems (Malisi, 2023). This approach represents "continuity and change," where traditions are preserved while adopting newer educational methods. These institutions became centers of social mobility, producing alumni who contributed significantly to local and national development (Apud & Akrom, 2020; Astuti et al., 2021)

The Pesantren system in Indonesia exemplifies an indigenous Islamic education model, emphasizing both spiritual and material development. RKIBS integrates traditional Islamic teachings, such as the Yellow Book (KK), with formal education, showcasing adaptability to modern needs. Located in Amuntai, it not only upholds religious traditions like "ahl as-Sunnah wal-Jama'ah" but also serves as an economic hub for the surrounding community. Despite its achievements, the Pesantren system in general has faced challenges in managing development and expanding its roles beyond clerical education, often limited by normative perceptions of its purpose (Harnadi et al., 2021)

Efforts to redefine Pesantren as community development centers have gained momentum, employing various approaches. These efforts underscore the evolving role of Islamic boarding schools as educational, social, and economic institutions (Mi'raj et al., 2023). In the case of RKIBS, reforms have reinforced its foundational functions while expanding its societal impact. The integration of educational reform within Pesantren like RKIBS has thus advanced both institutional capabilities and community development, creating a legacy of multifaceted contributions to society (Apud & Akrom, 2020).

## The Impact of Educational and Teaching Reforms at RKIBS

RKIBS has a remarkable legacy of producing accomplished individuals, a testament to the dedication and success of its earlier educators. This raises questions about the foundational principles laid by its founders that have enabled the institution to endure and thrive over time. RKIBS's growth and achievements are intrinsically linked to the unwavering commitment of its teachers (kyai and ustadz) and the exceptional learning services provided to students. The school's curriculum integration, combining both Islamic boarding school and national curricula, plays a pivotal role in equipping graduates with the skills needed to pursue higher education opportunities, including international programs in Egypt. It requires time management skill for student (Syahri, 2021).

RKIBS stands out for its strategic approach to foreign relations, which has been instrumental in facilitating its students' global educational endeavors. Since 1956, the school has sent graduates to renowned institutions such as Al-Azhar University in Cairo and other Middle Eastern universities, enhancing their knowledge in an international context. This initiative has not only strengthened the school's reputation but has also resulted in numerous alumni earning advanced degrees, including doctorates and master's qualifications. RKIBS's robust network with foreign institutions, particularly its collaboration with Al-Azhar, ensures seamless access for its students to continue their education abroad. This distinctive feature has made RKIBS a sought-after Islamic boarding school in South Kalimantan.

To further solidify its position as a leading institution, RKIBS has established an Al-Azhar International Class, offering specialized education at both MTs (junior high) and MA (senior high) levels. These classes, monitored and supported directly by Al-Azhar representatives, provide students with an opportunity to earn diplomas recognized by Al-Azhar without additional testing. The structured curriculum, affordable fees, and dedicated guidance ensure accessibility for deserving students. By combining its unique Islamic boarding school curriculum with the national curriculum, RKIBS ensures its students excel academically and are well-prepared for future challenges, both at national and international levels (Sulaiman, 2023).

## Student Character Development

RKIBS continues to evolve through educational reform, aligning with contemporary needs while maintaining its rich traditions. The social impact of these changes is evident in the students and the Pesantren environment. Students foster a strong sense of community and harmony among themselves while developing character through the teachings of the Kiai. Central to the school's philosophy is the cultivation of sincerity and simplicity, which serve as cornerstones for character building. Sincerity strengthens students' faith and commitment, while simplicity enhances their resilience and problem-solving abilities. This holistic approach integrates religious knowledge with character development, aiming to shape individuals who contribute positively to their communities while upholding Islamic values (Jallow, 2023; Muali et al., 2021).

Islamic brotherhood (*ukhuwah Islamiyah*) plays a crucial role in the lives of RKIBS students, fostering mutual understanding and camaraderie as they embark on a shared journey of knowledge. The boarding school emphasizes independence, encouraging students to meet their needs and fulfill obligations autonomously. Constructive activities further enrich their experiences, reinforcing discipline and obedience to the Kiai, a hallmark of Pesantren life. This obedience reflects respect for educators and a spiritual connection to both temporal and eternal well-being. Character development is not limited to theoretical instruction but is ingrained through practical experiences, including extended stays at the boarding school to instill discipline and adaptability (Efendi & Ansori, 2023).

The traditions and values of RKIBS are deeply rooted in its history and vision. Practices such as familiarizing students with modest living conditions and the symbolic marching song emphasize the legacy and blessings attributed to the school's founder. These traditions inspire a deep connection and pride among the students, furthering their commitment to the institution's ideals. RKIBS vision focuses on promoting exemplary manners and behavior, strengthening faith, and adapting knowledge to current contexts (Suyadi et al., 2020). Its mission is to set an enduring example of educational excellence, blending modern relevance with the foundational principles of Islamic teachings.

### **Education Cost**

RKIBS stands out for its affordability and flexibility in educational costs. The Pesantren even offers free education and allows parents to compensate teachers through agricultural or plantation produce instead of cash payments, reflecting an awareness of the community's socioeconomic challenges (Purwanti et al., 2023). Tuition fees remain modest, with re-registration fees ranging from Rp. 200,000 for raudlatul athfal and madrasah tsanawiyah levels to Rp. 1,200,000 for madrasah aliyah. Monthly expenses, including dormitory fees and catering, are kept reasonable, ensuring accessibility for lower-middle-class families. Despite these low fees, the operational costs are substantial, prompting the foundation to rely on profits from business units and other funding sources to maintain the quality of education (Ramli et al., 2019).

One notable initiative to support education funding is the development of cooperative business units within the RKIBS. These units aim to reduce the financial burden on students while fostering economic growth. Collaborating with alumni, many of whom are successful entrepreneurs, RKIBS has built a robust business network. These alumni businesses range from small and medium enterprises to larger corporations, showcasing the entrepreneurial spirit nurtured by the institution. Furthermore, RKIBS integrates entrepreneurship into its curriculum, equipping students with practical skills that prepare them for both economic independence and community contribution.

Beyond its role as an educational institution, RKIBS significantly impacts the local economy. RKIBS becomes a hub for economic empowerment, benefiting the surrounding community by creating opportunities in various sectors such as retail, laundry, and lodging services. Those business might help to cater good facilities for pesantren (Yuli et al., 2023). Local residents supply materials to meet the students' and RKIBS' needs, fostering economic growth in the region. This dual role as an information and economic center highlights the renewed function of Islamic boarding schools in modern society, blending religious education with community development.

### **Independent Educational Institution**

Pesantren, as Indonesia's oldest Islamic educational institution, plays a significant role in shaping the cultural and religious identity of its students, especially in the context of historical challenges posed by colonial education systems. During the colonial era, Dutch East Indies educational institutions conflicted with the indigenous Islamic traditions upheld by pesantren. Colonial schools promoted European values that contradicted local traditions, while pesantren became strongholds of Indonesian identity, maintaining their autonomy by distancing themselves from the colonial education system (Astuti et al., 2021; Azizah et al., 2023). Although colonial policies nominally offered educational opportunities for the Indigenous population, the reality was restrictive, which led pesantren to adopt independent strategies in administration and curriculum design (Syarifudin, 2021). Over time, pesantren evolved to provide formal education through madrasahs, public schools, colleges, and non-formal educational pathways, integrating Islamic disciplines such as fiqh, hadith, tafsir, tauhid, and tasawwuf (Malik, 2023). This

autonomy allows pesantren to preserve their core values while equipping new generations with a solid foundation in religious knowledge, ensuring the continuity of their cultural and spiritual heritage in the evolving educational landscape (Buresh, 2002; Beck, 2014).

RKIBS exemplifies the development of pesantren by offering formal education through Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), and Sekolah Tinggi Agama Islam (STAI), in addition to Islamic boarding school programs such as Takhassus Diny and Ma'had 'Aly. The curriculum combines the government's prescribed education with local content, enriched by various Islamic boarding school subjects and skill-building programs. This approach ensures that students receive both theoretical and practical education, fostering well-rounded individuals capable of contributing to various fields.

RKIBS not only imparts religious knowledge but also focuses on human resource development by teaching practical skills such as carpentry, animal husbandry, agriculture, and handicrafts. This expansion beyond religious studies reflects the school's evolution from a purely religious institution to one that also prioritizes practical education and vocational training. The inclusive environment accommodates a large number of students (santri) and encourages them to excel in both their academic and practical pursuits, preparing them for future success in a variety of fields.

Pesantren have long been recognized as autonomous institutions, with their governance typically managed by the pesantren elite, who oversee all aspects of the institution. This autonomy is deeply ingrained in the pesantren system, with kyai and their students fostering a culture of self-sufficiency. Graduates often return to their hometowns to establish new madrasas or continue traditional recitations independently, showcasing their ability to apply their knowledge autonomously (Mi'raj, 2023). The ongoing debates about the exclusion of pesantren from the *undang-undang pesantren* highlight the significance of their autonomy within Indonesia's broader educational framework, reinforcing their unique position and emphasizing their contribution to the nation's discourse on educational independence (Oktaviani et al., 2024; Siraj et al., 2022). RKIBS commitment to independence is further evident in its founding, funded by personal donations and community contributions, and its decision to provide education free of charge, relying on in-kind donations from the community instead of tuition fees. This decision reflects a deep sense of moral responsibility and commitment to community service, ensuring that education remains accessible to all.

### **Da'wah Institute**

RKIBS plays a significant role in both religious and intellectual development within the community, with a mission to nurture Muslim intellectuals who are faithful, pious, and technologically skilled. Situated in the Amuntai region, the school's da'wah efforts extend beyond the socio-religious sphere, actively contributing to the development of Islamic education and influencing local governance. The school's impact is evident in the prominence of its alumni in various sectors, including politics, government, and religious leadership. Over the course of its nearly 100 years of existence, RKIBS has successfully instilled values of sincerity, independence, and leadership in its students, helping them become influential figures in their communities (Wahyuni et al., 2023; Shiddiq et al., 2021).

Amuntai, known as the "City of Fear," is a deeply religious city where the pesantren tradition significantly shapes daily life. The influence of RKIBS is felt not only in the bureaucracy but also in the broader community, as many key local figures, such as the District Head, regional house of representative, and religious leaders, are alumni of the school. The institution's approach to religious education, alongside its efforts to combat the remnants of Hindu-Buddhist practices still present in the region, reflects its commitment to religious purification. Tuan Guru H. Abdurrasyid, the founder, took proactive measures to address these

practices, using a combination of respectful religious approaches to guide the community towards Islamic teachings (Umayah & Junanah, 2021).

RKIBS also emphasizes accessibility and affordability, welcoming students from all socioeconomic backgrounds. With relatively low tuition fees, the school ensures that education is available to a wide range of students, including those from disadvantaged families. The school maintains a strong commitment to preserving its values, particularly the dedication of its graduates to return and teach at the same institution. This commitment fosters a sense of unity and continuity, ensuring that the pesantren's educational philosophy endures. Additionally, the school supports its students through various scholarship programs, further reinforcing its role in providing opportunities for academic success and personal growth, particularly for those who excel in their studies.

### **Intellectual Creator**

RKIBS has produced alumni who are recognized both locally and nationally for their contributions to Islamic education and society. Among these alumni is Prof. Dr. H.M. Zurkani Yahya, an intellectual figure who has made significant contributions to the Palangkaraya State Islamic Institute and the people of South Kalimantan. Another prominent alumni, K.H. Husin Naparin, serves as the chairman of Al-Jami Islamic College (STAI) and is a well-known scholar and preacher in South Kalimantan. Additionally, alumni from Rasyidiyah Khalidiyah have served in high-ranking positions, such as governors of South Kalimantan, demonstrating the school's role in shaping leaders in various sectors (Malisi, 2023).

As the number of prominent clerics in South Kalimantan dwindles due to aging and death, RKIBS continues to serve as an important institution for training new clerics and intellectuals. The school aims to ensure that the legacy of the region's religious leaders and scholars is carried forward through its comprehensive educational programs (Taufiq, 2021). The school's mission is to educate future scholars who are well-versed in Islamic sciences, have a broad worldview, and are grounded in their community. Students are also required to master classical Islamic texts as part of their education, ensuring that they are equipped to address contemporary challenges while upholding traditional values (Bindaniji, 2020; Fathurrochman et al., 2019).

RKIBS aims to produce ulama who are not only deeply knowledgeable in religious sciences but also proficient in science and technology. This approach prepares students for the evolving needs of the Muslim community both now and in the future (Prakosa et al., 2023). The school offers specialized programs, such as Qism al-Takhassus Diny and Ma'had Aly, to provide in-depth study in Islamic jurisprudence, tafsir (Qur'anic interpretation), hadith, and memorization of the Qur'an. These programs, which vary in duration, are designed to hone the skills of students who show the potential to become scholars, ensuring they are well-prepared to lead the Muslim community in both religious and intellectual capacities.

Becoming a kiai, a highly respected religious leader in the pesantren system, requires students to pass a rigorous examination that tests their mastery of key religious texts, particularly the classical works known as *kitab kuning* (Zulmuqim et al., 2017). This exam is essential for students to be recognized as young kiais and involves a formal presentation in traditional attire. The process is demanding, with many students taking the exam multiple times to meet the high standards of the pesantren. The kiai plays a critical role as both a mentor and leader in this system, guiding students through their spiritual and academic journey (Mubarok et al., 2022). Graduates of RKIBS have gone on to pursue higher education both in Indonesia and abroad, with notable alumni receiving scholarships and accolades for their academic achievements. The school's impact on education and socio-economic development in Amuntai is significant, and it continues to be seen as a key institution for community development and transformation.

The educational reform at RKIBS aligns closely with the broader trends observed in Islamic education reform across Indonesia, especially in regions like South Kalimantan. The study employed Kurt Lewin's Unfreeze-Change-Refreeze model to analyze the transformation of Islamic education in the region. The first stage, *Unfreeze*, involved recognizing the limitations of the traditional recitation system, halaqah, and the need for a more structured, classical education model. The realization that traditional methods were insufficient to meet the evolving educational and societal needs was a driving force for reform. This push for modernization in Islamic education was influenced by global educational advancements, as well as colonial legacies that promoted a more formal and integrated system of education. In South Kalimantan, this stage faced significant resistance from traditionalist groups, particularly the ulama of Langgar Balevel, who viewed these reforms as a threat to their long-standing practices and values. This resistance echoed similar tensions observed in other regions, such as West Sumatra, where Islamic education reform encountered opposition from communities that sought to preserve local cultural traditions (Saputra et al., 2022; A'la & Rahman, 2022; Birroh et al., 2023).

The *Change* phase at RKIBS marked a period of integration, where traditional Islamic values were successfully blended with modern educational practices. This phase aligns with the findings of Buresh (2002) and Hamid and Ruswandi (2022), who highlight the dual influence of modernization and tradition on pesantren reform. At RKIBS, innovative programs such as the Al-Azhar International Class and entrepreneurship initiatives played a crucial role in preparing students for both global academic opportunities and local economic development. These reforms were not isolated to RKIBS but were seen across other pesantren in Indonesia, which adopted modern curricula while preserving their Islamic identity (Astuti et al., 2021; Azizah et al., 2023). This approach reflects the broader trend of integrating secular knowledge with religious education, ensuring that students are equipped for success in an interconnected, modern world. The Change phase was further bolstered by collaborative efforts with foreign institutions and local partnerships with government agencies and non-governmental organizations (NGOs), which provided the necessary support for sustaining and scaling these reforms.

The *Refreeze* stage was critical in ensuring the long-term stability and sustainability of the reforms at RKIBS. This phase involved solidifying the changes made during the earlier stages and embedding them deeply within the institution's identity and operational practices. The creation of strong alumni networks and cooperative business units played a key role in stabilizing the institution financially and institutionally. RKIBS successfully navigated this challenge by ensuring that its reform process respected and preserved traditional Islamic values while incorporating modern educational advancements. This dual approach not only stabilized the institution but also contributed to its longevity and effectiveness as a community-centered educational hub (Pasi et al., 2020).

Sustainability emerged as a cornerstone of RKIBS's reform success, with the institution maintaining its relevance by fostering a strong network of alumni who supported the institution both financially and socially. These alumni networks also contributed to the broader socio-economic development of the Amuntai community. In line with Syaifudin (2021), who noted that pesantren have maintained their autonomy by balancing traditional educational practices with modern societal needs, RKIBS's success underscores the importance of fostering community involvement in sustaining educational reform. Character-building programs that emphasize values such as sincerity, simplicity, and discipline have also been crucial in ensuring that the school's ethos continues to resonate with its graduates, shaping their contributions to regional and national development.

Moreover, cultural integration has been key to the refreezing of RKIBS's reforms. By promoting ukhuwah Islamiyah (Islamic brotherhood) and reinforcing the role of the Kiai as an



authoritative figure, the institution ensured that traditional values remained central to its identity. This commitment to cultural preservation was critical in maintaining the relevance of the school's reforms in a rapidly changing educational landscape. The institution's emphasis on the importance of obedience to the Kiai and its promotion of a supportive community ethos helped to mitigate the challenges posed by modernity. These efforts reflect a broader trend in Indonesian pesantren, where educational reforms are seen as a way to strengthen the institution's cultural and spiritual foundations, ensuring that they remain relevant while embracing necessary innovations (Syaifudin, 2021; Buresh, 2002).

By embedding traditional values alongside modern educational practices, RKIBS has effectively navigated the complexities of educational reform in South Kalimantan. The institution's ability to adapt to the changing needs of the community while maintaining a strong Islamic identity reflects a successful integration of the old and new. This balance between tradition and modernity is essential for the continued success of Islamic educational reforms, as evidenced by the experiences of RKIBS and other pesantren in Indonesia. The findings of this study suggest that such a balanced approach can serve as a model for other regions seeking to reform their Islamic education systems while preserving their cultural and religious heritage. Through this process, RKIBS has not only transformed the educational landscape in Amuntai but also contributed to the broader socio-economic development of the community.

## CONCLUSION

Rasyidiyah Khalidiyah Islamic Boarding School has three primary institutional functions: first, to preserve and transmit Islamic knowledge; second, to uphold Islamic traditions; and third, to train and produce scholars. These functions reflect the school's commitment to the continuity of Islamic education and leadership. In addition to its institutional roles, the school also serves several important social functions. It provides accommodation for students, offers religious fatwas to the community, acts as a center for economic development, and plays a vital role in spreading Islam. The Pesantren institution fulfills at least three key functions: the transmission of Islamic knowledge, the preservation of Islamic traditions, and the development of future scholars. In this context, Islamic boarding schools, such as Rasyidiyah Khalidiyah, take on the responsibility of inheriting, safeguarding, and producing scholars—ensuring the continuity of Islamic sciences and traditions for future generations. These functions are central to the school's role in shaping both religious and intellectual leaders.

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