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The Legacy of H.M. Rasyid Bancin: Modernizing Islamic Education in Indonesia

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Abstract: This study examines the relevance of H. Rasyid Bansin's contributions to Islamic education and their significance for contemporary educational practices. Employing a qualitative approach with a character-study-oriented design, this research collected data through face-to-face interactions and field engagements at the research site. The methodology followed established steps in figure study research to ensure systematic analysis. The findings highlight the enduring relevance of H. Rasyid Bansin's contributions, particularly through his establishment of modern Islamic boarding schools, integration of foreign language instruction (Arabic and English), promotion of science and technology, founding of formal schools (MTs and MA levels), and cultivation of resilient, socially conscious students. Unlike prior studies that focus solely on the role of historical figures in Islamic education, this research specifically analyzes the relevance of contributions, offering a fresh perspective on how past innovations can inform modern pedagogical practices. The study provides actionable insights for contemporary Islamic educational institutions, suggesting ways to adapt H. Rasyid Bansin's strategies such as multilingual curricula and holistic student development to current needs. This research enriches the theoretical discourse on Islamic education by bridging historical and modern perspectives. It also serves as a foundation for future studies on the intersection of tradition and innovation in religious education.

Keywords: Legacy of H.M. Rasyid Bancin, Modernizing Islamic Education, Today Boarding School

A. Introduction

Islamic education serves as a fundamental pillar in shaping the moral, intellectual, and social development of Muslim communities (Aderibigbe et al., 2023). Historically, Islamic boarding schools (pesantren) have played a crucial role in Indonesia, not only as centers of religious learning but also as institutions fostering social cohesion and resistance during colonial times (Ningsih et al., 2023). These schools integrate classical Islamic teachings with modern educational approaches, addressing societal challenges such as juvenile delinquency, moral decay, and the need for spiritual resilience (Herningrum & Siregar, 2025). In Aceh, Islamic boarding schools have been

instrumental in preserving religious values while adapting to contemporary educational demands (Assa'idi, 2021).

Despite extensive research on pesantren and Islamic education, few studies have critically examined the contributions of key figures in shaping these institutions, particularly in newly established regions like Subulussalam, Aceh. While the structural and curricular aspects of pesantren are well-documented, the role of individual reformers such as S. M. Rasyid Bansin (HRB) in modernizing Islamic education remains underexplored. Specifically, there is limited scholarly analysis on how HRB's initiatives (e.g., multilingual education, infrastructure development, and leadership training) remain relevant in today's rapidly evolving educational landscape (Hajar, 2024; Sain et al., 2024).

Recent studies highlight the dynamic evolution of Islamic education, emphasizing the integration of technology, foreign languages, and interdisciplinary learning (Arifin, 2022). However, most research focuses on institutional transformations rather than the visionary leadership driving such changes. Contemporary literature also underscores the tension between tradition and modernity in pesantren, yet few works bridge this gap by analyzing historical contributions through a present-day lens (Herningrum & Siregar, 2025).

This study diverges from prior research by: 1) Focusing on contributions, not just roles: Unlike existing works that examine HRB's biographical role, this study evaluates the relevance of his contributions (e.g., modernized curricula, infrastructure, and leadership models) to current educational challenges; and 2) Contextualizing historical impact: It positions HRB's work within Subulussalam's socio-educational development, a region underrepresented in Islamic education scholarship.

The research offers both theoretical and practical contributions: 1) Theoretical: Advances the discourse on Islamic educational reform by linking historical leadership to contemporary pedagogical needs. 2) Practical: Provides actionable insights for pesantren policymakers to adapt HRB's strategies (e.g., multilingual programs, holistic student development) to modern settings. To address these gaps, this study asks: How do S. M. Rasyid Bansin's contributions to Islamic education in Subulussalam remain relevant to the challenges and opportunities of modern Islamic pedagogy?

B. Methods

This study employs a qualitative approach with a character-study-oriented design, guided by the interpretive paradigm to explore the contributions of S. M. Rasyid Bansin (HRB) to Islamic education. Qualitative methods are chosen to capture nuanced perspectives through direct engagement with participants and contextual

analysis (Charli et al., 2022). The study follows the steps of figure/character study research (Baxter & Jack, 2008), which include:

1. Character Identification: HRB was selected as the focal figure due to his documented impact on Islamic education in Subulussalam.
2. Problem Framing: The study addresses gaps in understanding the relevance of HRB's contributions to modern Islamic pedagogy.
3. Data Collection: Primary data were gathered through face-to-face interactions at research sites.
4. Data Analysis: Employed an iterative process to interpret patterns and meanings.
5. Conclusion Drawing: Synthesized findings to assess HRB's enduring influence.

The study was conducted in Subulussalam City, Aceh, Indonesia, focusing on Islamic boarding schools (pesantren) linked to HRB's legacy (e.g., Darul Rahmah, Raudhatul Ulum). Purposive sampling was used to select: 5 Islamic boarding school administrators (key informants on HRB's institutional reforms); 10 community leaders (elders, religious scholars) with historical knowledge of HRB's work; 15 alumni/current students of HRB-affiliated pesantren (to assess practical impacts).

Data Collection Instruments were (Baxter & Jack, 2008):

1. Semi-Structured Interviews: Conducted using an interview guide with open-ended questions (e.g., "How did HRB's initiatives shape this institution's curriculum?"). Audio-recorded and transcribed for accuracy.
2. Participant Observation: Observation sheets documented daily activities, teaching methods, and infrastructure in HRB-founded pesantren.
3. Document Analysis: Reviewed HRB's letters, institutional archives, and local histories to triangulate data.

Data were analyzed using Miles and Huberman (Church et al., 2019) interactive model: Data Reduction: Interview transcripts and field notes were coded thematically (e.g., "multilingual education," "infrastructure development"). Data Display: Findings were organized into narrative tables and conceptual maps. Conclusion Drawing/Verification: Identified patterns (e.g., HRB's emphasis on adaptability in curricula). Assessed logical relationships between HRB's philosophies and modern challenges. Interpreted meanings through iterative reflection and peer debriefing to ensure validity (Konecki, 2019).

C. Results and discussion

The Significance of H. M. Rasyid Bansin as a Border Da'i

H. M. Rasyid Bansin's first major contribution to Islamic education was his role as a border da'i (Islamic preacher). Even by today's standards, this work remains highly relevant, as border da'i play a crucial role in spreading Islamic teachings. In essence,

a border da'i functions similarly to a teacher or educator, guiding communities in religious understanding and practice.

A da'i is someone who actively promotes Islamic teachings through preaching, whether verbally, in writing, or through actions (Ali, 2023). They serve as spiritual guides, helping people follow Allah's commandments and avoid prohibitions to attain success in this life and the hereafter.

A border da'i is specifically assigned to remote regions near national borders such as Aceh Singkil, Subulussalam, Southeastern Aceh, and Aceh Tamiang where they provide religious education, correct misconceptions, and strengthen community morals (Al-Fairus & Abdullah, 2020). Their presence is vital in preventing negative cultural influences and ensuring Islamic values are properly understood and practiced. Through sermons and teachings, they guide communities toward the right path. In Aceh, border da'i also support the implementation of Sharia law (Mansurnoor, 2008). They help integrate Islamic principles into daily life, particularly in areas where religious knowledge may be limited. To enhance their effectiveness, the Aceh provincial government often provides specialized training for border da'i, ensuring they can address contemporary challenges in Islamic outreach (da'wa). Thus, Rasyid Bansin's work as a border da'i laid a foundation for Islamic education in Aceh's frontier regions, demonstrating the enduring importance of grassroots religious teaching in community development.

The Importance of Early Childhood Da'wa

Early childhood education (ages 0-8) requires special consideration as it differs significantly from education for older children. When teaching Islamic values (da'wa) to young children, we must avoid forceful methods and instead adapt to their cognitive development. At this pre-operational stage, children think concretely while religious and moral concepts are abstract. Therefore, they cannot immediately grasp these teachings from parents or teachers. Effective da'wa strategies for children should focus on nurturing their potential, allowing each child to develop optimally according to their unique intelligence type (Rakhmawati, 2020; Rifqi, 2025).

H.M. Rasyid Bansin implemented an effective approach to children's da'wa by establishing Quranic education centers (TPA/TPQ). These centers provide age-appropriate religious education, teaching proper prayer methods and Quran recitation. His initiative to establish a TPA in Sepadan village continues to benefit the community today. Rasyid Bansin ensured the program's sustainability by officially registering it with the Aceh Singkil Ministry of Religious Affairs, making it a legally recognized activity that continues even without his direct involvement as an instructor.

TPAs have become an integral part of community life in Subulussalam. Their

prevalence is evident researchers observe that nearly every village in Subulussalam has a TPA, whether organized by educational institutions or local village administrations. This demonstrates the lasting impact of Rasyid Bansin's approach to children's Islamic education.

The Importance of Establishing a Modern Islamic Boarding School (Pesantren)

From its inception, H. Rasyid Bancin envisioned his Islamic boarding school as a modern institution, naming it "Pondok Modern Daarurrahmah Sepadan" (PMDR Sepadan). Modern pesantren integrate contemporary educational values by (Achmadin et al., 2024):

1. Focusing on future-oriented education;
2. Incorporating science and technology;
3. Implementing quality management systems;
4. Maintaining continuous improvement processes; and
5. Emphasizing good organizational relationships.

Modern pesantren blendS traditional and contemporary educational approaches (Arif et al., 2020). They combine classical face-to-face teaching methods with an integrated curriculum that eliminates the separation between religious and general sciences though religious education remains predominant. The modern approach typically features classroom-based learning in both madrasah and school formats, following the national curriculum (Achmadin et al., 2024; Mas'ud et al., 2019). While there are no official standards, modern pesantren generally share these characteristics:

1. Emphasis on Arabic and English language mastery (grammar and conversation);
2. Use of contemporary religious texts alongside classical "yellow books";
3. Operation of formal schools with nationally recognized curricula;
4. Integrated classical learning systems;
5. Professional administrative management; and
6. Balanced religious and general knowledge instruction

PMDR Sepadan implements all six principles. H. Rasyid Bancin's vision was to produce religious scholars who could also succeed professionally. Modern pesantren demonstrate several progressive features:

1. Adoption of scientific methodologies;
2. Greater openness to external developments;
3. Diversified educational programs;
4. Expanded community engagement; and
5. Serving as community development centers (Nurdiyanto et al., 2024).

The Importance of H. M. Rasyid Bancin as a Caregiver

Mr. Rasyid Bancin serves as the chairman of the Rundeng district branch of the scout movement in the period 2017-2020. I am also a member of the Pesantren Scout Movement (GPP) of Aceh Province for the period 2018-2023. H. Rasyid Bancin not only urged the students to be actively involved in the Scout organization, but I also set a direct example by being active and even becoming an administrator at the district and provincial level. H. Rasyid Bancin always attaches importance to the students discovering their potential and talents. A glorious future must be sought as early as possible. So much so that H. Rasyid Bancin himself gave the students an example of being active in organizations.

In addition to the scouts, H. Rasyid Bancin is also active in various organizations and some of them even become administrators, namely: 1) Chairman of the Border and Remote Areas Da'i Gathering Forum (FOSDA) of Subulussalam City in 2011; 2) Secretary *Forum Komunikasi Pimpinan Dusseldorf* (FKPD) Subulussalam City for the period 2013-2022; 3) Secretary of the Dayah Ulema Association of Subulussalam City (HUDA) for the period 2017-2021; 4) Deputy Secretary III of the Indonesian Hajj Brotherhood (IPHI) in the city of Subulussalam for the period 2015 – 2019.

Some references from the results of previous researchers to compile this research are: thesis, research conducted by (Karim & Saili, 2015). The results of the study show that first of all, the role of religious leaders is to establish a Taklim congregation, to establish Yasinan and youth organizations, then Tausiah, to invite residents to be social, to be a good example of their behavior, to give directions, to give encouragement or motivation, to introduce various existing cultures, and to teach them how to behave in accordance with the teachings of Islam, not too fanatical towards groups. Get used to social settings and become a moderator (Maiwada et al., 2016).

The research was conducted by Fahrizal Chaerul Imam. The contribution of Tuan Guru Haji Ahmad Taqiuddin Mansur to the development of NU Al-Manshuriyah Ta'limusshibyan Islamic Boarding School in Bonder village. The research was conducted by Fahrizal Chaerul Imam. The contribution of Tuan Guru Haji Ahmad Taqiuddin Mansur to the development of NU Al-Manshuriyah Ta'limusshibyan Islamic Boarding School in Bonder village. Next comes a book by Agus Wahyudi entitled: H.M. Rasyid Bancin (An Autobiography: The Struggle and Success of the Border Patrol in the Equivalent of Subulussalam-Aceh City). There is an interesting thing about HRB's work as a border dai commissioned by the Islamic Sharia office of Aceh province in Sepadan village, Rundeng district, Subulussalam city. The majority of the inhabitants of the village of Sepadan are transmigrants from Java who have suffered psychological trauma as a result of the armed conflict between the separatist movement and the Indonesian government. They were victims of violence and intimidation, felt accused of being outcasts, marginalized and even accused of being a

group that knows no religion and likes to commit immorality. It's a big challenge for HRB that he was finally able to live well.

The Leadership and Organizational Contributions of H. M. Rasyid Bancin

H. M. Rasyid Bancin demonstrated his commitment to youth development through his active leadership in various organizations. From 2017-2020, he served as chairman of the Scout Movement in Rundeng District, while also holding membership in the Aceh Province Pesantren Scout Movement (GPP) from 2018-2023. Rather than simply encouraging students to join scouting organizations, Bancin led by example through his own active participation at both district and provincial levels. He strongly believed in helping students discover their talents and potential early, consistently modeling the value of organizational involvement.

Bancin's organizational leadership extended beyond scouting, including:

1. Chair of Subulussalam City's Border and Remote Areas Preachers Forum (FOSDA) in 2011;
2. Secretary of Subulussalam City's Leadership Communication Forum (FKPD) from 2013-2022;
3. Secretary of Subulussalam City's Dayah Ulema Association (HUDA) from 2017-2021; and
4. Deputy Secretary III of Subulussalam City's Indonesian Hajj Brotherhood (IPHI) from 2015-2019

This study draws on several important 1) Islamic leaders' role in developing education and social attitudes. Key findings showed religious leaders: a) Established religious study groups (Taklim) and youth organizations; b) Provided religious guidance (Tausiah); c) Modeled good behavior and social values; d) Taught moderate Islamic practices (Setyaningsih et al., 2022); and 2) Biography of H.M. Rasyid Bancin highlights his challenging work as a border preacher in Sepadan Village, where he helped Javanese transmigrant communities recover from trauma caused by armed conflict. These communities had faced violence, marginalization, and false accusations of immorality before Bancin's successful intervention.

D. Conclusion

The contributions of S. M. Rasyid Bansin to Islamic education remain highly relevant in today's educational landscape. His visionary approach establishing modern Islamic boarding schools, integrating foreign language instruction (Arabic and English), promoting science and technology, founding formal schools at the MTs and MA levels, and cultivating resilient, socially conscious students has set a benchmark for contemporary Islamic education. By blending traditional religious teachings with modern pedagogical methods, Bansin demonstrated how Islamic institutions can adapt to changing times without compromising their core values. His model of

education not only preserves Islamic identity but also equips students with the skills needed to thrive in a globalized world.

Bansin's work offers several actionable insights for current Islamic educational institutions:

1. Modernization of Curriculum: Schools should adopt bilingual education (Arabic and English) while maintaining strong religious foundations to enhance students' competitiveness.
2. Integration of Technology: Islamic boarding schools can benefit from incorporating STEM education alongside religious studies to bridge the gap between faith and modernity.
3. Community Engagement: Emulating Bansin's emphasis on social resilience, institutions should design programs that foster leadership, ethical values, and community service among students.
4. Structural Reforms: Formalizing Islamic education through accredited MTs and MA programs, as Bansin did, ensures recognition and quality assurance in national education systems.

To build on Bansin's legacy, further studies could explore:

1. Long-Term Impact: Assessing the socio-economic outcomes of graduates from Bansin's schools compared to traditional pesantren.
2. Scalability: Investigating how his model can be replicated in diverse cultural contexts, particularly in non-Muslim-majority countries.
3. Technology Integration: Examining effective ways to digitalize Islamic education without diminishing its spiritual essence.
4. Policy Influence: Analyzing how Bansin's approaches can inform national education policies to strengthen Islamic schooling systems.

In conclusion, S. M. Rasyid Bansin's contributions provide a transformative framework for Islamic education, balancing tradition and progress. By adopting his strategies and addressing research gaps, modern educators can ensure that Islamic schooling remains dynamic, relevant, and impactful for future generations.

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