

## Abdul Wahid Hasyim's Thoughts in Modernizing Islamic Education Institutions in Indonesia

Saefrudin<sup>1</sup>, Choron<sup>2</sup>

<sup>1</sup>Universitas Islam Darul Ulum Lamongan

<sup>2</sup>Universitas Islam Sultan Agung Semarang

Corresponding author: [saefrudntbi@gmail.com](mailto:saefrudntbi@gmail.com)

### ARTICLE INFO

#### Article history

Received: 20-02-2023

Revised: 25-03-2023

Accepted: 13-04-2023

#### Keywords

KH Abdul Wahid Hasyim,  
Modernization, Islamic  
educational institutions

### ABSTRACT

*Islamic educational institutions are the nation's bastions that are consistent in caring for the nation's morals, with Islamic values. Islamic educational institutions have the role of organizing religion-based learning, but nowadays, with the demands of the times and the rapid development of science and technology, they are also required to provide general knowledge. Because K.H. Abdul Wahid Hasyim in developing and advancing Islamic educational institutions in Indonesia must be adapted to the needs of present and future society. In this study, the researchers put more emphasis on the aspect of how K.H. Abdul Wahid Hasyim modernized Islamic educational institutions in Indonesia, both elementary, secondary and tertiary education, the purpose of which is for these institutions to be able to develop, progress and exist in an era of changing times that are so fast. The findings from this study are that K.H. Abdul Wahid Hasyim has forward thinking ideas in modernizing Islamic educational institutions in Indonesia, including: integrating religious and general curricula, establishing libraries as a source of knowledge, increasing motivation to study and writing, establishing higher quality Islamic educational institutions, reforming religious department institutions, improving courts religion and reforming the rituals of Hajj and Umrah.*

### Introduction

KH. Abdul Wahid Hasyim is a founding figure of the nation. He is also known as one of the reformers in Islamic boarding school education. In this case, it is proven that his thoughts cannot be separated from the existing educational thinking in pesantren. Moh. Ismail in his study concluded that K.H. Abdul Wahid Hasyim succeeded in presenting a modern and democratic concept of Islamic education. According to his research, there are 12 values that are aligned with the goals of religious multicultural character education which have been instilled by K.H Abdul Wahid Hasyim, as well as As'ad's research , K.H. Abdul Wahid Hasyim was able to

**Saefrudin Choron**

*Abdul Wahid Hasyim's Thoughts in Modernizing Islamic Education Institutions in Indonesia*

combine the modernity and traditions of Islamic education with the Islamic values of the pesantren, thereby creating a distinct character for the Islamic education system. The distinctive feature of K.H. Abdul Wahid Hasyim's progressive thinking is far-sighted, all his thoughts and innovations are designed and applied to the world of Islamic boarding schools as a medium of da'wah to spread religious and general knowledge.<sup>1</sup>

K.H. Abdul Wahid Hasyim argues that pesantren is a place of education that produces religious intellectuals. What's more, since childhood K.H. Abdul Wahid was educated in a boarding school environment that consistently practiced Islamic values so that his breath, soul, and personal life could not be separated from the values of the pesantren. Understandably, when the perception emerged, he was able to give birth to brilliant, progressive, innovative ideas that developed and advanced Islamic boarding schools. If this perception is objective, then the thought of Islamic education initiated by K.H. Abdul Wahid Hasyim cannot be separated from the fruit of the spirit of Islamic education in Islamic boarding schools. The thought initiated by K.H. Abdul Wahid Hasyim always touches the core of the problems currently faced by pesantren, providing enlightenment both in today's world and in the hereafter. It is understandable when his ideas give the impression of being liberal and progressive, such as using critical discussion patterns, which he highly prioritizes when educating his students.<sup>2</sup> Even then, he added general learning material to the Islamic boarding school education system, which was unusual in the curriculum. This approach is a combination of the pesantren education system and general education. This is motivated by the development of the era, which continues to change along with the rapid development of science and technology.

K.H. Abdul Wahid Hasyim made a vital innovation breakthrough following the times. In 1934, he made major changes by officially establishing the Nizhamiyah madrasa with a curriculum that prioritized 70% general knowledge lessons over 30% religious studies. At that time, modern white books developed from the dialect-critical concepts of modern scholars began to flood Islamic boarding schools. The pesantren library continues to be filled with collections of secular works from various Western countries, including from Europe or superpowers such as the United States and England. In 1950, K.H. Abdul Wahid Hasyim continued to make efforts, namely to make improvements to the madrasa at the Tebuireng Islamic

---

<sup>1</sup> Maragustam, M. 2016. "Reformation of Pesantren Education System: The Study on Abdul Wahid Hasyim Thoughts the Perspective of Islamic Education Philosophy." *Journal of Islamic Education* 5(2): 325

<sup>2</sup> Atjeh, Aboebakar. *History of Life K.H. A. Wahid Hasjim and his published essays. Jakarta: Commemorative Book Committee for the Alm. K.H. A. Wahid Hasyim. 1957*, p.vii

boarding school which eventually became the reference for the national education system when K.H. Wahid Hasyim was appointed Minister of Religion.<sup>3</sup>

Modernization of madrasah Islamic educational institutions as an effort to adapt to changing times which continue to change so that they follow trends and remain competitive with other types of educational institutions. Basically what is meant by "modernization" is the many movements, concepts, and efforts to change long-held beliefs so that everyone can adapt to the new environment brought about by advances in science and technology. Because of the importance of madrasahs for Muslims, it is very important for them to keep up with the times and adopt modern teaching methods to maintain their dignity, quality and quality, especially for Islamic boarding schools, and in general for Indonesia.<sup>4</sup> This is especially true in the modern era, where the hallmark of globalization is when it is easy for people to access information from all over the world. Thus, this can have a positive or negative influence on social life.

Hasanuddin's research on modernization explains that efforts to modernize madrasahs are part of improving the quality of madrasahs themselves. The contribution of madrasahs is quite large for the people of the nation and state, and it is hoped that with the modernization of madrasahs, they will be able to compete with other official educational institutions without losing the characteristics of these madrasahs. The effort to reform madrasahs is part of a larger trend toward merging religious and secular knowledge education.<sup>5</sup> Madrasah graduates are on par with graduates from other educational institutions, such as public schools, due to the integration of the influence of religious and general knowledge. However, to effectively modernize madrasahs, not only one part of the madrasah but all aspects of the madrasah must be renewed, which requires a constructive paradigm of ideas. One of the modernization updates is to answer the study of diamond thinking question. The devotion of K.H. Abdul Wahid Hasyim to Islamic education, especially madrasahs in Islamic boarding schools, which historically have succeeded in introducing Islamic education to Islamic boarding schools, experienced extraordinary growth.

## Method

<sup>3</sup>Abdullah, Taufiq. *Renewal of Islamic Education KH. Abdul Wahid Hasyim* 1996. *Encyclopedia of Islam*. 1st ed. Jakarta: Ichtiar Baru van Hoeve. Arin

<sup>4</sup>Azyumardi: Azra, Azyumardi, and Saiful Umam. *Ministers of Religion: Socio-Political Biography*. Jakarta: INIS-Research and Development Department of Religion 1998.

<sup>5</sup>Atjeh, Aboebakar. *History of Life K.H. A. Wahid Hasjim and his published essays*. Jakarta: Commemorative Book Committee for the Alm. K.H. A. Wahid Hasyim. 1957), p. 44

This research is a qualitative research of literature using data from the literature (Mulyadi, 2013). The object of this research is the Thought of K.H. Abdul Wahid Hasyim in the modernization of Islamic educational institutions in Indonesia. So, this research is included in the category of library research. It is called library research because the data or materials needed to complete the research come from the library in the form of books, encyclopedias, dictionaries, journals, documents, magazines and so on (Harahap, 2014). To facilitate data analysis, researchers used two techniques: Descriptive Analysis and Content Analysis. Descriptive analysis presents a complete picture that is intended to explore and clarify a phenomenon or social reality by describing several variables related to the problem and the unit under study between the events being tested. Content Analysis is an in-depth discussion of the content of written or printed information by analyzing the meaning contained in assumptions, ideas, or statements to gain understanding and conclusions<sup>6</sup>

## **Result and Discussion**

### **Modernizing Islamic educational institutions**

Departing from the thought of changing the education system of the Islamic boarding school K.H. Abdul Wahid Hasyim, argues that making continuous efforts to improve the modernization of Islamic education is the subject of Islamic education. Departing from this context, the term "revamping modernization" can be interpreted as a creative change in line with the development of science and technology. This shows the need for progressive ideas that are able to build Islamic education so that it can and is linear to society and the development of science and technology. If this argument makes an important agreement to be made, then Islamic education needs to be reconstructed so that Muslims can deal with contemporary problems to meet the demands of the times. Which was based on K.H Abdul Wahid Hasyim's idea when he reconstructed the Tebuireng Islamic boarding school, he felt it was important to do this, in order to provide a new era of better and more advanced Islamic boarding school education.

The ontological foundation that is guided by the values of the Al-Qur'an and Al-Hadith has not changed over time, this foundation will never change. However, it is different from the ideas that are dominant in logical abilities that can be changed according to changing times (relevant). In the context of advancing Islamic education, this can be a reality and theological path for Islamic education. K.H.

---

<sup>6</sup> Yogatama, . *Analisis Faktor-Faktor yang Mempengaruhi Kepatuhan Wajib Pajak:semarang*): 2014i).hlm16

Abdul Wahid Hasyim has done so by creating a future-oriented framework for pesantren education reform based on realistic interpretations of the past<sup>7</sup>

Things like this model the idea of progressive Islamic education K.H. Abdul Wahid Hasyim, a concept that is still felt to be important today is democratic Islamic education. KH Abdul Wahid Hasyim provides an environment where students can play an active role in developing their abilities, so that they can grow into intelligent individuals, critical thinkers, and creative skills This shows that K.H. Abdul Wahid Hasyim laid the foundation for the modernization of Islamic educational institutions in Islamic boarding schools and efforts to adapt innovative concepts of religious knowledge to the progress of the times born from the effects of science and technology. Therefore, these principles must be embedded in every student.

Concretely, the process of discussion between Islamic education and general education has not been intensive, that is, it is still not in line with expectations and aspirations, even though the process aims to align Islamic education with science and technology. The alignment process is inseparable from the core values of Islamic education which are guided by the Irfani, Burhani, and Bayani approaches. This method approach can give birth to progressive thoughts, like those of K.H. Abdul Wahid Hasyim in his time.

### **Biography of K.H. Abdul Wahid Hasyim**

K.H. Abdul Wahid Hasyim was the Minister of Religion in the three governments (the Hatta Government, the Natsir Government, and the Sukiman Government) and a national hero, as well as a member of BPUPKI and the founder of Pancasila. The two Tebuireng Islamic Boarding Schools were led by a reformer in the field of Islamic education in Indonesia, and also included the former Chairman of the Tanfidiyah PBNU (1948). In addition, he founded IAIN which is also called the State Islamic University UIN<sup>8</sup>

### **The Birth Period of K.H. Abdul Wahid Hasyim**

KH. Abdul Wahid Hasyim was born on Friday legi, 5 Rabi'ul Awal 1333 H./1 June 1914M from the couple KH. M. Hasyim Asy'ari Nyai Nafiqah bint K.H. Ilyas (Madison). Originally his name was not KH. Abdul Wahid Hasyim, but his father gave him the name Muhammad Asy'ari which was taken from his grandfather's

---

<sup>7</sup>Santoso, Moh. Hadi, and Sumarno. 2015 "*Reforming the Islamic Boarding School Education System According to KH. Abdul Wahid Hasyim.*:2016)hlm45

<sup>8</sup>).Santoso, Moh. Hadi, and Sumarno. 2015 "*Reforming the Islamic Boarding School Education System According to KH. Abdul Wahid Hasyim.*:2016)hlm45

name, but later underwent a name change which was taken from his grandfather's name. KH Abdul Wahid Hasyim is the first son of 10 brothers who is fifth<sup>9</sup>.

### **Studying**

Abdul Wahid started his education at the Tebuireng madrasa at an early age and finished it when he was 12 years old. During school, he diligently studied knowledge related to Arabic culture and literature which was carried out independently. He also has a very strong hobby of reading. On average, he does at least five hours of reading every day. In addition, he also memorized a number of Arabic poetry, which he then compiled in one book. K.H. At the age of 13, Abdul Wahid Hasyim traveled to seek knowledge. When he first started his education, he was at the Panji siwalan cottage in Sidoarjo. From the first day of Ramadan to the 25th day of Ramadan, he spends every day at the pesantren (25 days only). Then, he attended school in Kediri, at a Lirboyo boarding school which was founded by his father's friend and student K.H. Abdul Kerim. When Wahid Hasyim was 13 years old, he was already a nomadic santri, moving to various Islamic boarding schools. In 1929, he returned to his original school in Tebuireng. At that time, he was a 15 year old child who returned to Tebuireng with basic knowledge of Latin letters. Learning Latin letters increased his motivation to study. He studied a variety of subjects including geography, languages, mathematics, foreign languages and more.

He also subscribes to newspapers and magazines in both English and Indonesian. Abdul Wahid Hasyim also decided to learn Dutch after reading the trilingual magazine "Source of Science" which was then in Bandung. However, he chose two of the three languages, namely Dutch and Arabic. Then, he also started learning English. Abdul Wahid Hasyim visited Mecca in 1932 when he was 18 years old with his cousin Muhammad Ilyas. During the pilgrimage, they study various Islamic sciences, including hadith, interpretation, jurisprudence, and nahwu. Abdul Wahid spent about two years in the Holy land.<sup>10</sup>

### **Leading the Tebuireng Islamic Boarding School**

When returning after studying knowledge in the holy land, KH. Abdul Wahid not only helped his father to teach at the pesantren, but also carried out da'wah to the local population. In his twenties, K.H. Abdul Wahid Hasyim started to help his father develop the pesantren curriculum. He also represented his father

<sup>9</sup> Puspitasari, Nindia "Character Education from an Islamic Perspective: Study of KH. Abdul Wahid Hasyim." at-Tajdid . 2017) hlm 105.

<sup>10</sup>Puspitasari, Nindia. "Character Education from an Islamic Perspective: Study of KH. Abdul Wahid Hasyim." at-Tajdid2017) hlm 68

in meetings with many charismatic religious leaders and wrote letters of reply from the scholars in Arabic. Even though his father was sick, he still attended the annual recitation of the book Sahih Bukhari which was attended by scholars from all over Java and Madura

KH Abdul Wahid Hasyim brings new discoveries to Tebuireng with his well-established knowledge, extensive experience and global perspective. Initially, he recommended changing the pesantren from a tutorial system and replacing the classical system, and he also included general learning materials in pesantren. His father decided against it because it might cause trouble among the other pesantren leaders. However, his father agreed with KH. Abdul Wahid Hasyim in 1935 when he proposed the establishment of the Nidzamiyah Madrasah, where 70% of the curriculum was devoted to general learning materials. Inside the main entrance of the Tebuireng mosque there is the Nidzamiyah Madrasah. Initially, as many as 29 people, including his younger brother Abdul Karim Hasyim, were his first students. In the realm of language learning, students at Madrasah Nidzamiyah do not only know Arabic but also English and Dutch. K.H. Abdul Wahid founded the Islamic Student Association in 1936 in order to increase the scientific treasures of the santri, which later became a reading media (library) which provided more than a thousand book titles and collections of reading books with a richness of the book.<sup>11</sup>

Magazines such as Panji Islam, Islamic council, Nahdlatul Ulama news, Adil, Nurul Iman, Spreader of Enthusiasm, Pujangga Baru, and so on are available to library visitors thanks to subscriptions to the Tebuireng Library. This is a breakthrough innovation that has never been tried before in any Islamic boarding school in Indonesia. In 1947, after the death of his father, K.H. Abdul Wahid Hasyim was unanimously elected to be caretaker of Tebuireng. Bani Hasyim reached this agreement with dzuriyah deliberations. The election of K.H. Abdul Wahid Hasyim is just a "scenario", because he has long helped his father manage the Tebuireng Islamic boarding school. As Minister of Religion starting in 1950, K.H. Abdul Wahid Hasyim moved to Jakarta. Coming from the Jami' Matraman Mosque area, the Wahid family settled on Jl. Jawa (now Jl. HOS Cokroaminoto) No. 112 of 195<sup>12</sup>

### **KH's wedding Abdul Wahid Hasyim**

On Friday the 10th of Shawwal in 1356 H./1936 M. The daughter of KH Bisyrri Sansuri (Denyar Jombang), Munawaroh (commonly known as Sholichah), was the wife of KH Abdul Wahid Hasyim. During the wedding, an interesting thing

---

<sup>12</sup> Puspitasari, Nindia. "Character Education from an Islamic Perspective: Study of KH. Abdul Wahid Hasyim." at-Tajdi 2017.105.

happened, namely the groom went alone to Denanyar. K.H. Abdul Wahid Hasyim appeared in a sarong and short sleeved shirt. He was alone and had no companion. This was because the accompanists were left behind by KH. Abdul Wahid. From their marriage, the two couples were blessed with six children namely Abdurrahman, Aisyah, Salahuddin, Umar, Lily Khodijah, and Muhammad Hasyim Aay'ari.<sup>13</sup>

### **Enter NU**

K.H. Abdul Wahid Hasyim was an active NU administrator even when he was focused on running Tebuireng (1938). Every career at NU starts from the bottom. After serving as the Secretary of the NU Branch in Cukir, he was elected as the Head of the NU District of Jombang in 1938. Subsequently, in 1940, he became part of the PBNU management team in the field of ma'arif (education). KH Abdul Wahid Hasyim expanded and restructured NU madrasas in Indonesia as part of Ma'arif NU. Through the publication of *Suluh Nahdlatul Ulama Magazine*, KH Abdul Wahid Hasyim contributed to writing in NU circles. He also actively writes for NU News and NU's Suara. After the death of K.H. Nahrawi Thohir in 1946, K.H. Abdul Wahid Hasyim was elected to replace him as Chairman of the PBNU Tanfidiyah<sup>14</sup>

### **Modernization of Islamic education and educational institutions**

It is not surprising that K.H. Abdul Wahid Hasyim, who was born, educated and raised in a pesantren environment, because the direction of his thinking is very closely related to Islamic values. K.H.'s intellectual insight Abdul Wahid Hasyim is not limited to pesantren because of his extraordinary brilliance and broad association. However, he is described as a national hero who played an important role in writing the story of Indonesian independence. As a result, he urged Muslims to let go of the shackles of stagnant civilization and defend themselves. KH Abdul Wahid Hasyim proposed two methods of struggle for Muslims: first, to improve the quality of teaching staff in Islamic boarding schools, and secondly, to increase success such as "car power", or educated leaders like those in Western countries<sup>15</sup>

KH Abdul Wahid Hasyim never attended public schools in the Dutch East Indies government. He studied independently. He taught himself books and books in Arabic while studying at Islamic boarding schools and madrasas. He had studied the Arabic language poems to the point of memorizing them by heart, he also had a firm grasp of their meaning. Perhaps KH Abdul Wahid Hasyim's love for reading

<sup>13</sup> Sri, 1984. *K.H.A. Wahid Hasyim: Life History and Struggle*. Jakarta: Ministry of Education and Culture, Directorate General of Culture, rectorate: 2010) hlm 92

<sup>14</sup> *ibid*

<sup>15</sup> Barton, Greg. "Indonesia's Nurcholish Madjid and Abdurrahman Wahid as Intellectual 'Ulama': Meeting of Islamic Traditionalism and Modernism in neo-Modernism *Jurnal Studia Islamika*, 1997), hlm15



explains his tolerance and willingness to accept change. When he was only 16 years old, he already loved to read. Because of his fondness for reading, K.H. Abdul Wahid Hasyim became an innovative, creative and critical figure in calling for Islamic education reform. (Azra, Azyumardi, 2006). This is very urgent, in the view of K.H. Abdul Wahid Hasyim, because education is very important for the development of a country, especially in Indonesia. To move to the forefront of Islamic education globally. Because Muslims in Indonesia are the majority. So this resulted in the State of Indonesia "limping", if this country provides Islamic education that is below standard and far from modern reality.

In his role as a nation's son, K.H. Abdul Wahid Hasyim has helped advance Islamic education by inspiring and encouraging new models, systems, and learning in the field of Islamic education, on the guidance and approval of his father, KH. Hasyim Asy'ari, KH Abdul Wahid Hasyim took a significant step in the world of Islamic education by establishing a Nidzamiyah madrasa in Tebuireng Jombang. As the world faces increasingly complex and urgent threats, K.H. Abdul Wahid Hasyim seeks to advance Islamic education. During his lifetime, the Islamic world in the Middle East lagged behind the West in terms of progress and glory in education. Thus, the classical education system was abandoned in favor of the western education system as the direct role of K.H. Abdul Wahid Hasyim to reform education<sup>16</sup>

Thus the actions that KH. Abdul Wahid Hasyim did in an effort to help the development of Islamic education throughout the world in Indonesia. Coming up with good ideas and ideas is useless if no action is taken to put them into practice. By building this, he was able to improve public perception of Islamic education in Indonesia and bring Islamic schools on par with public educational institutions. Islamic educational institutions (madrasas), such as the Madrasah Nidzamiyah which was founded at the Tebuireng Islamic Boarding School and pioneered by KH Abdul Wahid Hasyim, show that religious knowledge and secular science cannot be separated.

Many parts of K.H. Abdul Wahid Hasyim's emphasis on reforming Islamic education in Islamic boarding schools, such as teaching techniques, curricula and institutional reform. Changes in the field of teaching techniques carried out by the ulama have had a strong effect on the district or even national level. The idea of reforming pesantren education from K.H. Abdul Wahid Hasyim can be identified after he came from Mecca. Since then, he helped his father to teach the students. Because it has a great spirit of change, which is based on Islamic foundations and

---

<sup>16</sup> Azra, Azyumardi, and Saiful Umam.. *Ministers of Religion: Socio-Political Biography*. Jakarta: INIS-Research and Development Department of Religion:1998) hlm24

modern science, making K.H. Abdul Wahid Hasyim maximized education renewal in Islamic boarding schools. K.H. Abdul Wahid Hasyim prioritizes the existence of pesantren that are forward-thinking and flexible in the changing circumstances of the changing times.

As is well known, the dynamics of the Islamic boarding school education system is the development and change of Islamic boarding schools in harmony with the progress of the times and the needs of society. There is no denying the importance of the kyai as a central figure in the quality of the pesantren education system. Thus, K.H. Abdul Wahid Hasyim raised the quality standards of his students. The changes he made were towards his teaching techniques which were aimed at the teaching and learning process, the goals and expectations of the students who studied at Islamic boarding schools. K.H. Abdul Wahid Hasyim, was a reformer of Islamic boarding schools and who introduced Western material to Islamic boarding schools. Broadly speaking K.H. Abdul Wahid Hasyim played an important role in modernizing many aspects of pesantren education, including teaching methods, curriculum and renewal of institutional development<sup>17</sup>

In Indonesia, K.H. Abdul Wahid Hasyim played an important role, especially when he served as minister of religion for more than three years and before becoming minister of religion K.H. Abdul Wahid Hasyim often represented his father K.H. Hasyim Asy'ari when he received invitations from the Indonesian government and was even given assignments by the Indonesian government, including first, becoming a member of the BPUPKI body and forming the formulation of the Jakarta charter, second, the birth of the first precept "the one and only God by carrying out its shariat for its adherents", third, it is permissible to study foreign languages such as Dutch, German and English, fourth, renewal of a grade-level curriculum, fifth, establishing the office of a religious court, fifth, prioritizing unity and integrity in diversity, sixth, establishing a SPGA teacher school, seventh, establishing a Religious Judge court, Eighth, establishing private or public Islamic religious education institutions based on Islam or general m such as: STAIN, IAIN, UIN, UII, UGM and UNY, Ninth, improving the institutions of the department of religion, Tenth, improving the institutions of the religious law courts, eleventh, improving the institutions of Hajj and Umrah rituals units within the central ministry of religion to the ministry of religion at the district level.<sup>18</sup>

### **Implementation of modernization of Islamic education institutions in Indonesia**

In 1935, K.H. Abdul Wahid Hasyim pioneered the establishment of the Nizamiyah Madrasah with the aim of introducing a monumental new reform of

<sup>17</sup> Saiful Umam, "KH Abdul Wahid Hasyim: Consolidation and Defense of Existence: Jakarta, 2013) hlm32

<sup>18</sup> (Direktorat Bimbingan masyarakat islam kemenag pusat, 2010), hlm 34

Islamic education. The existence of this madrasa is thanks to the fame of the Nizamiyah Madrasa which was founded in 1092 by the Seljuq leader Izamul Mulk. At first, K.H. Abdul Wahid Hasyim saw the limitations of the learning materials provided by Islamic boarding schools, so that students found it difficult to compete with friends who studied with the Western education system. According to K.H. Abdul Wahid Hasyim, the lack of proficiency of students in western sciences manifests itself in areas such as language acquisition and life skills<sup>19</sup>.

His hope is that students who are provided with good life skills can have an advantage compared to general education colleagues in general. His father, who initially did not approve of the existence of the madrasa, finally appeared after it was run with a classical or tiered structure, which was new for a pesantren at that time. Abubakar Atjeh stated that the idea of modernizing the renewal of pesantren with a classical style was true from the original ideas of K.H. Abdul Wahid Hasyim, because the type of madrasas built in Indonesia had no resemblance at all to before the founding of Madrasah Nizamiyah by the founder K.H. Abdul Wahid Hasyim

In fact, the western country model school had a very big influence on the ideas of K.H. Abdul Wahid Hasyim related to the modernization of the pesantren curriculum with a classical or tiered pattern. He said that Moh. Ilyas cousin of K.H. Abdul Wahid Hasyim, who became the Minister of Religion of the Republic of Indonesia, graduated from HIS (Holland Indische School) education, where he greatly influenced the modernization ideas of K.H. Abdul Wahid Hasyim. In the end, he concluded that the modernization method of educational renewal by K.H. Abdul Wahid Hasyim is a unique form of education, because he succeeded in combining the Islamic boarding school education model with the Western school system. Apart from using the classical pattern, Madrasah Nizamiyah rejects the opinion that religious knowledge and general science must be taught in separate fields, and instead teach them together as part of an integral curriculum of general science and religion. Thus, his first action with Madrasah Nizamiyah was to change the curriculum, using 70% in general subjects and 30% for religious studies<sup>20</sup>

### **.The Impact of Modernization of Islamic Education Institutions in Indonesia**

KH. Ahmad Dahlan, the founder of a large Islamic organization known as Muhammadiyah, undertook a process of renewal in which he established a new educational institution that adopted western educational styles by incorporating religious elements, which led to a reduction in the capacity of religious studies

---

<sup>19</sup>Ataceh, Aboebakar. *History of Life K.H. A. Wahid Hasjim and his published essays*. Jakarta: Commemorative Book Committee for the Alm. K.H. A. Wahid.Hasyim:1957)hlm34

<sup>20</sup> Dhofer, Zamakhsyari. *Islamic Boarding School Traditions: Study of Kyai's View of Life*. Jakarta: LP3ES, 1982.)hlm56

---

compared to more general subjects. K.H. Abdul Wahid Hasyim did the same when renewing the pesantren by sticking to tradition while promoting Islamic education based on Islamic treasures in the pesantren realm. With the Rule of "*al-muhafadzah 'ala qadimi as-shalih wal akhdzu bil al-jadidi al-ashlah*", K.H. Abdul Wahid Hasyim preserves the distinctive identity of the pesantren, both in terms of its culture, character and uniqueness, while modernizing Islamic education to meet the needs of the modern world.

Not a few of the kyai at that time rejected the efforts of K.H. Abdul Wahid Hasyim to modernize the pesantren. This is very understandable, considering that at that time it was hoped that Islamic boarding schools could be a defense system against secularization and westernization efforts that the West was carrying out. Because at that time the anti-colonial attitude was still very smoldering, K.H. Hasyim Asy'ari gave a fatwa that Western culture was forbidden to imitate. This movement is an expression of *hubbu al-wathan* and an effort to oppose colonial authority. K.H. Abdul Wahid Hasyim was aware of this, but he was of the opinion that in defeating an opponent, one had to study the opponent by understanding the knowledge and language of the colonial people<sup>21</sup>

It took more than religious knowledge and prayers to win against the Dutch, who were far more advanced in technology, weapons and science. To produce intelligent and skilled future generations, other scientific disciplines are also needed. Thus, the pesantren should also focus on psychomotor and cognitive forms, not only focusing on the affective dimension. K.H. Abdul Wahid Hasyim uses the classic curriculum for Islamic boarding schools so that students can develop high critical thinking skills. In contrast to the *bandongan* paradigm which emphasizes passive learning, the classical method emphasizes learning that is able to make students more active and critical in enriching knowledge.

When carrying out the renewal, KH Abdul Wahid Hasyim saw no need to leave the cultural norms that had existed for a long time. Islamic boarding schools in the future must have a double objective: they must uphold classical traditions (*at-turats al-qadim*) and adapt to the present (*al-hadatsah*). The scientific treasures inherited by the *salaf as-shalih* scholars should not be abandoned, but need to be interpreted and contextualized by considering modern circumstances. In addition to religious lessons, KH Abdul Wahid Hasyim recommended that his students carry out educational studies in fields other than religious knowledge. According to his understanding, the rules in studying general knowledge that are *fardhu kifayah* (as stated by the previous scholars) must be re-interpreted. KH Abdul Wahid Hasyim

---

<sup>21</sup> Ma'shum, Saifullah. 1994. *Tracing the Traces of Knowing Character: A Glimpse of the Biography of 26 Nahdlatul Ulama Figures*. Jakarta: Saifuddin Zuhri Foundation

hoped that the students and other NU members would be able to contribute to society in various ways, not only in the religious field.<sup>22</sup>

K.H. Abdul Wahid Hasyim does not believe that Islam advocates scientific separation. Because of that, he put modern science into the education curriculum at Tebuireng. K.H.'s decision Abdul Wahid Hasyim that day was full of contradictions, as in Zamakhsari Dhofier's study, which stated that the number of students at the Tebuireng Islamic boarding school had decreased, which was due to the mixing of the curricula that was being carried out at that time. On the other hand, at this time we can witness the services of Hadratussyekh's son who has made extraordinary changes. There are a number of Islamic boarding schools that have followed Tebuireng's footsteps, such as the Sidogiri Pasuruan Islamic boarding school and the Ploso Islamic boarding school, Kediri, whose learning curriculum system is still oriented toward the Tebuireng Islamic boarding school in the era of K.H. Abdul Wahid Hasyim. Not a few people now realize that efforts to separate Islam, science and technology will only prevent Muslims from pursuing both. Understanding the wrong thing can be the enemy of intellectualism and rationalism in the present and in the future.<sup>23</sup>

The impact of K.H. Abdul Wahid Hasyim's thoughts The formation of the Jakarta charter formulation, Permission to study foreign languages such as English, German and Dutch, Renewal of a tiered grade curriculum, establishment of a religious office, the idea of the first precepts which reads "Believe in the one and only God by implementing Islamic law for the hugger." prioritizing unity and oneness in diversity, establishing SPGA teacher schools, establishing Religious Judge courts, Establishing current Islamic religious education institutions, STAIN, IAIN and UIN

Another bigger impact on the Indonesian nation in the world of education was carried out by K.H. Abdul Wahid Hasyim at institutional bodies, when he was appointed the 3rd Minister of Religion in the 1950s, armed with Islamic boarding school education, the programs in the Ministry of Religion actually continued ideas that have been initiated at the Tebeireng Islamic Boarding School, including changing and improving Islamic education institutions in Indonesia that are more appropriate and modern and more advanced at its peak, he started SPG, a tertiary institution in Yogyakarta called STI (Islamic high school) which later changed to UII

---

<sup>22</sup> Ma'shum, Saifullah. 1994. *Tracing the Traces of Knowing Character: A Glimpse of the Biography of 26 Nahdlatul Ulama Figures*. Jakarta: Saifuddin Zuhri Foundation

<sup>23</sup> Sutjiatiningsih, Sri. 1984. *K.H.A. Wahid Hasyim: Life History and Struggle*. Jakarta: Ministry of Education and Culture, Directorate General of Culture, rectorate: 2010) hlm 76

university (UII). Islamic University of Indonesia) then separated the faculties of Islamic religion to become IAIN and the general faculties became IKIP and UGM. Those based on religion have now been transformed. Previously, they studied religion, now they open general faculties, including mathematics, physics, biology, engineering, and even the faculty of medicine. With the inclusion of general faculties, the status is STAIN, IAIN, then changed to UIN. That is the impact of K.H. Abdul Hasyim who influenced education in Indonesia so that K.H. Abdul Wahid Hasyim's educational thoughts became a model in national education, especially in the field of Islamic and moral education institutions.<sup>24</sup>

### Conclusion

Departing from the discussion above in this study, it can be concluded that modernization in Islamic educational institutions carried out by K.H. Abdul Wahid Hasyim covers three aspects, including:

*First*, modernizing the curriculum, strengthening the values of Islamic education, establishing and developing Islamic educational institutions, integrating the religious curriculum and the general curriculum, establishing a library and increasing the collection of general books with a western feel, establishing a madrasa nidzomiyah, . women with men (emancipation) and improving the quality of Islamic education

*Second*, establishing madrasas, private Islamic colleges, and state Islamic colleges, developing better libraries, improving the quality of human resources (ustadz), training young Hizbullah soldiers to be trained by the Japanese army, and strengthening knowledge of Islamic religious education later in combine with general knowledge of science and technology

*Third*, modernizing existing education in Indonesia, starting from Islamic boarding schools, elementary and secondary education (PGA) and private tertiary institutions, STI (Islamic high school) in Yogyakarta which has now turned into UII and UIN Sunan Kalijaga Yogyakarta, improving the department of religion, institution of religious law courts and improve the institution of Hajj and Umrah ritual units within the central ministry of religion to the ministry of district religion level

### References

- Abdullah, Taufiq. 1996. Encyclopedia of Islam. 1st ed. Jakarta: Ichtiar Baruwan  
Hoeve. Arin, Achmad Zainal. 2013. "Charisma and Rationalization in a

---

<sup>24</sup>Directorate of Islamic, Pendidikan Pesantren" kementrian agama 2015)hlm23

- Modernizing Islamic Boarding School: Changing Values in Traditional Islamic Education in Java." University of Western Sydney.
- Aceh, Aboebakar. 1957. History of Life K.H. A. Wahid Hasjim and his published essays. Jakarta: Commemorative Book Committee for the Alm. K.H. A. Wahid Hasyim.
- Azra, Azyumardi 2006. New Paradigm of National Education: Reconstruction and Democratization. Jakarta: Kompas.
- Azra, Azyumardi, and Saiful Umam. 1998. Ministers of Religion: Socio-Political Biography. Jakarta: INIS-Research and Development Department of Religion.
- Barton, Greg. 1997. "Indonesia's Nurcholish Madjid and Abdurrahman Wahid as Intellectual 'Ulama': Meeting of Islamic Traditionalism and Modernism in neo-Modernism Jurnal Studia Islamika 4(1): 29-81.
- Dhofer, Zamakhsyari. 1982. Islamic Boarding School Traditions: Study of Kyai's View of Life. Jakarta: LP3ES.
- — —. 1984. "KH. A. Wahid Hasyim: The Linking Chain of Islamic Boarding School Civilization with Modern Indonesian Civilization." Prism 8(8).
- Ismail, Moh. 2016. "Democratization of Islamic Education in the View of KH. Abdul Wahid Hasyim." Journal of Islamic Education 4(2): 315-36. Vol. 13, No. 2, August 2018 411
- Latifah, Zuhrotul, and T. Ibrahim Alan. 2005. "Views on Religion and Politics KH. A. Wahid Hasyim (1941-1952)." Journal of Humanika 18(4): 513-26.
- Ma'shum, Saifullah. 1994. Tracing the Traces of Knowing Character: A Glimpse of the Biography of 26 Nahdlatul Ulama Figures. Jakarta: Saifuddin Zuhri Foundation.
- Maragustam, M. 2016. "Reformation of Pesantren Education System: The Study on Abdul Wahid Hasyim Thoughts the Perspective of Islamic Education Philosophy." Journal of Islamic Education 5(2): 325
- Puspitasari, Nindia. 2017. "Character Education from an Islamic Perspective: Study of KH. Abdul Wahid Hasyim." at-Tajdid 1(1): 105.
- Santoso, Moh. Hadi, and Sumarno. 2015 "Reforming the Islamic Boarding School Education System According to KH. Abdul Wahid Hasyim."
- KH. A. Wahid Hasyim Why Choose NU? Jakarta: PT. Core Literacy Facilities.
- Solikhin, Matt. 2016. "Thought Movement and the Role of Three NU Scholars
- Sutjiatiningsih, Sri. 1984. K.H.A. Wahid Hasyim: Life History and Struggle. Jakarta: Ministry of Education and Culture, Directorate General of Culture, rectorate
- Saiful Umam, "KH Abdul Wahid Hasyim: Consolidation and Defense of Existence

---

<sup>1</sup>Directorate of Islamic, Pendidikan Pesantren” kementrian agama 2015