



## Perspective Boarding Education Renewal K.H. Abdul Wahid Hasyim and Its Relevance to Contemporary Islamic Education

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### Abstract

The development of Islamic boarding school education has brought changes to various aspects of human life. Although traditionalists are often not completely affected, there are similarities between traditional Islamic boarding school educational institutions and modernist changes. One of the Islamic boarding school education figures who made a contribution was KH. Abdul Wahid Hasyim, is known as a bridge between Islamic boarding school civilization and modern civilization. This research focuses on two main problems, namely the form of reform of Islamic boarding school education from the perspective of KH. Abdul Wahid Hasyim and its relevance to contemporary Islamic education. The research method used is library study, collecting data from various library sources such as books and articles related to Islamic boarding school education reform. The research results show that the idea of renewing Islamic boarding school education by KH. Abdul Wahid Hasyim emerged from disappointment with colonialism which was detrimental to indigenous people. These reform efforts include institutional, methodological, library and curriculum aspects. KH. Abdul Wahid Hasyim also founded Madrasah Nizamiyyah and developed Islamic higher education, which later developed into the State Islamic University (UIN). This reform plays an important role in advancing Islamic boarding school education and educating society. Its relevance to contemporary Islamic education can be seen in the transformation of Islamic higher education institutions in Indonesia. Thus, the contribution of KH. Abdul Wahid Hasyim has formed the foundation for the development of modern Islamic education in this country.

**Keywords** : Reform, Education, and Islamic Boarding School.

### Introduction

The rapid development of Islamic boarding schools is certainly inseparable from the role of ulama figures who have broad thinking so that they are able to lead and develop Islamic boarding schools

throughout Indonesia. (Indrawati, 2019) . However, with the development of the times, the Islamic boarding school education system has become backward and left behind by modernists. Therefore, KH. Abdul Wahid Hasyim with his broad

thinking which cannot be separated from the innovative progress of the Islamic boarding school education system and is also a pioneer in reforming the Islamic boarding school education system with his new ideas that are in line with current developments. (Ni'mah, 2014) .

The idea of KH Islamic boarding school education. Abdul Wahid Hasyim's background was the backwardness and backwardness of the Islamic boarding school education system so that it could keep up with and be able to compete with modernists. Apart from that, according to KH. Abdul Wahid Hasyim, not all students want and aspire to become kiyai. This encouraged KH. Abdul Wahid Hasyim created the Islamic boarding school education system so that it could go hand in hand and compete with modernists. So with KH's brilliant ideas. Abdul Wahid Hasyim carried out reforms to the Islamic boarding school education system in the areas of institutions, curriculum, methodology and libraries (Umiarso, 2018) .

Interestingly, all of these innovative thoughts were designed and implemented in the world of Islamic boarding schools as a medium or forum for spreading them - just like their predecessors (Solikhin 2016, 331-64). In the view of KH. Abdul Wahid Hasyim himself, Islamic boarding school is an educational institution that shapes his intellect. In fact, since he was a child, he was educated among Islamic boarding school students who firmly adhere to Islamic values, so that the pulse of his life cannot be separated from the Islamic boarding school. (Songgirin, 2022) . It is natural that the opinion arises that he is able to produce intelligent, innovative thoughts to advance Islamic boarding schools because he was raised in a boarding school environment. AWH's thinking always dives into the main problems that Islamic boarding schools are facing and provides solutions now and in the future. It is natural that his thoughts

seemed progressive and liberal for his time, one of which was that when he educated students he prioritized dialectical-critical patterns rather than indoctrination (Atjeh 1957, vii). He even included general subject matter into the Islamic boarding school education system, which at that time was very taboo in the Islamic boarding school curriculum.

This is a form of aligning the Islamic boarding school education system with the development of the times which continues to roll in harmony with modernity (science and technology). Without abandoning the normative values of Islamic boarding schools that have been firmly entrenched, AWH made fundamental breakthroughs in line with the spirit of the times. As in 1934, he made a radical innovation, namely by establishing the Nizhamiyah madrasah with a curriculum construction of 70% general knowledge material. Since then, Islamic boarding schools have become familiar with modern books that were born from the womb of the dialectical-critical thinking of the Khalaf scholars. On the one hand, secular books from the Western world, such as from Europe or America, continue to fill the shelves of Islamic boarding school libraries. Even in 1950, he continued to innovate, namely by reorganizing the madrasa at the Tebuireng Islamic boarding school which eventually became a reference for the national education system. (Usaropah, 2019) .

Based on initial observations and studies, this figure had ideas for developing and renewing Islamic boarding schools which were later called modern Islamic boarding schools. In fact, not only does he have brilliant ideas, but he has also proven himself to be a figure who has successfully led the leading Darus Salam Gontor Ponorogo Islamic boarding school educational institution and has had extraordinary influence in Indonesia, even abroad. It is very appropriate if his ideas and

experiences in the field of educational reform, especially Islamic boarding schools, are reviewed to develop theories of modern Islamic boarding school education. One of the central ideas of this figure which is felt to have a very strong influence on the world of Islamic boarding school education is the renewal of Islamic boarding school institutions (Umiarso, 2018) .

He transformed the Islamic boarding school, which had been identified with the backward and traditional world, into an Islamic boarding school that has a traditional character and accepts modernity. However, what needs to be explored further from his thoughts is where the uniqueness of this figure's thought of reforming Islamic boarding schools lies amidst the many similar thoughts in Islamic education at his time. (SANTOSO, 2015) .

So KH. Abdul Wahid Hasyim was called upon to overcome the various weaknesses of Islamic boarding school education, by emphasizing educational goals which are directed at preparing students (santri) to be ready and able to live in society according to their field of expertise. This is partly due to the influence of the hadith of the Prophet Muhammad SAW. What he often quotes is the hadith which says *khairunnas anfa'uhum linnas* (the best human being is the one who is most beneficial to the most people) (Ni'mah, 2014) . With this presentation, KH. Abdul Wahid Hasyim directed his students not to enter certain universities. Seeing the existence of such Islamic boarding schools, according to KH. Abdul Wahid Hasyim cannot be ignored, but must be addressed by renewing it. He carried out the idea of renewing the Islamic boarding school at the Tebuireng Islamic boarding school, Jombang, East Java.

## Method

research method uses a qualitative research approach, and the method used is library research , namely research that aims to collect data and information with the help of various materials contained in the library, for example in the form of notes, books. books, papers, and so on (Muh. Fithrah, 2018) . This means that the problem and data collection comes from literature review. Thus, it can be concluded that literature research is research that examines and explains a problem according to expert theories by referring to relevant arguments regarding the problem of Islamic boarding school education reform from KH's perspective. Abdul Wahid Hasyim and its Relevance to Contemporary Islamic Education (Sugiyono, 2016) .

## Results and Discussion

### A. Background of Educational Thought at KH Islamic Boarding School. Abdul Wahid Hasyim

KH. Abdul Wahid Hasyim was a brilliant young man who was more forward looking than most people at that time. His ideas and ideas as well as his work in fighting for independence, movements on the political and educational stages are the main indicators of KH. Abdul Wahid Hasyim looks forward. However, there are also factors that influence KH's thinking. Abdul Wahid Hasyim, among others, namely (Ni'mah, 2014) :

1. KH. Hasyim Asy'ari, he is a democratic father figure. His discipline in leading and democratic attitude stand out in his family life, especially in educating his sons and daughters. As a great scholar, he hopes that his sons and daughters can follow in his footsteps and develop into a generation that is knowledgeable, especially in religious knowledge. Therefore, the atmosphere of family life is created in such a way

that it can support the learning process of all family members. From an early age, his daughters were introduced to and taught religious sciences and were freed to study other sciences. Since that atmosphere, KH. Abdul Wahid Hasyim was able to grow and develop into a figure in the chain that bridges modern educational civilization.

2. KH. Muchammad Ilyas, he is KH's cousin. Abdul Wahid Hasyim who studied at Hollands Indische School (HIS) in Surabaya. KH. Muchammad Ilyas has had great services in guiding KH. Abdul Wahid Hasyim grew into an intelligent teenager. KH. Muchammad Ilyas is known to be fluent in Arabic. He was the one who taught various general knowledge to KH. Abdul Wahid Hasyim which he never got at the Islamic boarding school. For example, English and Dutch. This is where the interaction between KH. Muchammad Ilyas and KH. Abdul Wahid Hasyim regarding the dynamics of general science. Together with KH. Muchammad Ilyas, KH. Abdul Wahid Hasyim studied in the holy land of Mecca for two years. While in Mecca KH. Abdul Wahid Hasyim, apart from completing the Hajj pilgrimage, also deepened knowledge such as nahwu, sharaf, fiqh, hadith and tafsir.
3. Sheikh Umar Hamdan, is a teacher KH. Abdul Wahid Hasyim at the Grand Mosque. Sheikh Umar Hamdan was a scholar who was famous for being a pious scholar in Mecca. It was to him that KH. Abdul Wahid Hasyim studied mainly the sciences of hadith, tafsir, Sufism, fiqh, nahwu, sharaf and other sciences. Then to Sheikh Abdul Wahad Al-Khuqir, who is a hafis of the Koran and alimnya in his fans. As well as another teacher who was visited at his house, namely KH. Bakir from Yogyakarta is famous both in Mecca

and in Indonesia. As well as the influence of the very intensive Islamic reform carried out in various Muslim countries in the Middle East, it has encouraged the emergence of awareness among Islamic educators in Indonesia in carrying out reform. Likewise, the Dutch education system at that time was much better and more modern, thus becoming one of the triggers for the emergence of this new awareness.

Through the thoughts above, it then influenced KH. Abdul Wahid Hasyim came up with new ideas regarding KH Islamic boarding school education. Abdul Wahid Hasyim. Apart from that, it was also motivated by disappointment and negative sentiment towards colonialism which ignored indigenous people regarding their rights and obligations to receive education, and the backward condition of Indonesian Muslims in terms of Education. This encouraged KH. Abdul Wahid Hasyim to create Islamic boarding school education to advance and educate the life of the nation by carrying out reforms and establishing several Islamic Universities.

Updates made by KH. Abdul Wahid Hasyim can be seen at the educational reform at the Tebuireng Islamic Boarding School, Jombang, East Java. This update occurred after KH. Abdul Wahid Hasyim returns from Mecca. He offered a number of reforms to Islamic boarding school education to his father, Hadratus Sheikh KH. Hasyim Asy'ari. Among the updates are changes to teaching and learning methods. To make learning methods more effective at the KH Islamic boarding school. Abdul Wahid Hasyim proposed adopting a systematic tutorial method, not the bandongan method. He felt that the bandongan method was not effective as a way to develop student initiatives. This is because the bandongan method applied only requires students to listen, write and

memorize subjects. The bandongan method does not provide opportunities for students to ask questions or discuss lessons. In other words, the bandongan method will only make students passive.

Other Islamic boarding school education updates offered by KH. Abdul Wahid Hasyim is introducing general lessons, so that the students do not only study traditional Islamic knowledge. According to him, this proposal takes into consideration that not all students want to become ulama.

#### **B. Forms of Education Reform at KH Islamic Boarding School. Abdul Wahid Hasyim**

Tebuireng is an Islamic boarding school that pioneered the modernization of the Islamic boarding school education system in Indonesia. When KH. Abdul Wahid Hasyim returned from Mecca and began living at the Tebuireng Islamic Boarding School to teach, reforming Islamic boarding school education to be more progressive. In the idea of KH. Abdul Wahid Hasyim, as stated by Zamakhsyari Dhofier, "The majority of Islamic boarding school students do not want to become scholars so they waste their time teaching them with classical texts. "It would be better if they should be given global education with a foundation of the Islamic religion" (Mustopa, 2016) .

The actual updates were carried out by KH. Abdul Wahid Hasyim at the Tebuireng Islamic Boarding School, Jombang, East Java, is as follows (Umiarso, 2018) :

##### **1. Institutional Reform (Institutions)**

The institutional renewal model is the renewal or change of Islamic educational institutions, either through self-transformation of existing institutions or establishing new Islamic educational institutions. In this context. KH. Abdul Wahid Hasyim transformed an existing institution, namely the Tebuireng Islamic

boarding school, then modified it by establishing a Nizamiyah madrasah equipped with a library as a place for students to study outside the Madrasah Islamic boarding school. This means that apart from the Islamic boarding school teaching religious knowledge, global science is also taught to the students, the same meaning that a student cannot be in the Ivory Tower, distancing himself from the residents. Islamic boarding schools should take part in solving various community problems, both social, religious, political, cultural and security.

Rahardjo said that the institution was run by KH. Abdul Wahid Hasyim was heavily influenced by Western school models. This happened because the ideas of his cousin M. Ilyas, a graduate of HIS (Holland Inlandse School) also had a big influence on KH's reform ideas Abdul Wahid Hasyim.

##### **2. Learning Methodology Update**

Regarding updating teaching methods, KH. Abdul Wahid Hasyim criticized the two learning methods applied in Islamic boarding schools, namely sorogan bandongan. In the sorogan system, a teacher must supervise, individually assess and guide the competence of a student. Meanwhile, in the bandongan system, a teacher will read, translate, explain and review a yellow book in front of a group of students.

As is known, the learning system or method in Islamic boarding schools (especially Salaf Islamic boarding schools) uses the sorongan bandongan system. The position of the students is to only come to listen, write and memorize the lessons given, there is no opportunity for the students to ask questions or, more critically, the same way they discuss the lessons. This condition was reformed by KH. Abdul Wahid Hasyim, namely in implementing the flow of teaching and learning activities and applying the tutorial system. In Wahid's idea, the bandongan system closes the door

to student creativity because it only goes in one direction. It is hoped that this tutorial pattern will work equally well to produce a learning flow or produce students who can meet the needs of the community because of its quality.

### **3. Education Curriculum Update**

KH Innovation. Abdul Wahid Hasyim in his evolutionary overhaul of the Tebuireng Islamic Boarding School curriculum through Madrasah Nidzamiyah, he saw that the limited subjects taught at the Islamic boarding school made it difficult for the students to compete with their friends who studied using the Western education system.

Curriculum here is interpreted as various types of subjects taught in the teaching and learning flow in Islamic boarding schools or madrasas. Where the material taught is in the form of fiqh, tafsir, falaq, and falaq. The areas of memorization are the study of the Koran, Arabic language knowledge. Meanwhile, knowledge has the character of religious emotions such as aqidah, Sufism, morals. In the idea of KH. Abdul Wahid Hasyim, in some cases, Islamic boarding schools are no longer in tune with the progress of the times and are in dire need of reform. So in order to make that happen, KH. Abdul Wahid Hasyim included secular sciences in his madrasah such as "arithmetic, history, geography, natural sciences, then accompanied by lessons in Indonesian, English and Dutch.

### **4. Library Field Update**

The library functions as a source of news, a source of knowledge, cultural technology in order to make the country's life more intelligent. In order to support KH's learning flow. "Abdul Wahid Hasyim is working on updating the Tebuireng Islamic Boarding School library. There are 1,000 book collections on various themes. In Wahid's idea, libraries are a means of increasing students' competence in the intellectual field and in community

activities. The establishment of a library is targeted at ensuring that students like to read both Islamic religious books and global science books. Hope KH. Abdul Wahid Hasyim so that the students do not think narrowly but can think broadly and are inclusive of global science which originates from the secular Western world.

### **C. The Relevance of KH Islamic Boarding School Education Reform. Abdul Wahid Hasyim with Contemporary Islamic Education**

Humans are creatures who always desire perfection both physically and spiritually. Therefore, with the development of the era, education has become a basic need for human life, because basically education can improve human status in achieving a better standard of living, what is meant by a better standard of living is not only seen from an economic or material perspective but also various aspects such as social and religious (Alfian & Ilma, 2023) .

In general, education can be classified into 2 types, namely non-formal education and formal education. This non-formal education occurs through teaching and learning activities but not in schools or madrasas, while formal education is education in which the teaching and learning process takes place in schools or madrasas starting from elementary, middle school, high school level up to College. In formal education there is teaching of various kinds of knowledge such as religion, science, social, economics, arts, culture, sports. However, it is felt that the number of hours for religious education in teaching practice is still insufficient when compared with the number of hours for other subject matter, especially in public schools. Even though in the education process there must be a balance between the logical aspect (thoughts) and the conscience aspect (feelings), so far education in public schools tends to prioritize the logical aspect

(science) and pays less attention to the conscience aspect (feelings), resulting in inequality resulting in students lack of spiritual cleansing in the form of verses of truth from Allah SWT (Romlah & Rusdi, 2023) . There have been many cases that have occurred due to an imbalance between thoughts and feelings (religion). For this reason, efforts need to be made to improve and reorganize so that there is balance in formal education, namely creating harmony between intellectual aspects and spiritual aspects, namely religious education (Hayat et al., 2023) .

One way to reform education in Indonesia is to transform KH's thinking. A. Wahid Hasyim as an education solution in Indonesia. KH. Abdul Wahid Hasyim is a Muslim scholar who has a high intellect and a very broad religious insight, his ability in religious knowledge is beyond doubt, he once studied all the way to Mecca to deepen his religious knowledge there, after returning from Mecca he tried to improve the education system in Indonesia, especially Religious Education. Improving his education was carried out not solely because he held the position of Minister of Religion but because of his sense of conscience and calling as a Muslim educator. KH. Wahid Hasyim is not only a thinker but also a practitioner so that the results of his thinking are always in accordance with the demands of conditions and situations at that time (Darussalam et al., 2017) .

From the description above, we can get an idea that there is inequality in the educational process in our beloved homeland, where education is still dominated by education that prioritizes knowledge (science and culture), especially in public schools, not much religion-based education is provided so it is not surprising if up to now education has not had an impact on the behavioral patterns of society because so far the barometer of success has

only been measured through intellectual and science and technology aspects, not religious guidance, while religious schools do not provide enough science and technology education and there is no deepening of knowledge-based education with a religious basis, therefore it is necessary There are alternatives for educational reform in Indonesia in improving the quality of education, one of which is exploring and understanding the results of KH's thoughts. Abdul Wahid Hasyim through educational transformation.

Furthermore, thanks to the efforts of KH. Abdul Wahid Hasyim in the cabinet, finally the government issued a regulation dated January 21 1951, which required religious lessons to be taught in public schools which ended with a joint decree between the Ministry of Religion and the Ministry of Education which stated that religious lessons must be taught from grade 4 onwards. medium for two hours a week (Ni'mah, 2014) .

Then KH. Abdul Wahid Hasyim combines general education with religious education which is very relevant to Al-Qur'an education. KH. Abdul Wahid Hasyim explained that knowledge must be free from narrow religious boundaries or confines, let alone political confines. According to his understanding, Islam teaches humans to learn from childhood to the grave. These teachings prove that Islam does not limit a person to only studying religion, but also other knowledge, but this does not mean abandoning religious studies altogether. Because religious education is the basis for general education (Usaropah, 2019) .

## Conclusion

KH. Abdul Wahid Hasyim is a figure who is also a link in the chain that bridges Islamic boarding school civilization with

modern Indonesian civilization. He was born in an Islamic boarding school but he has moderate thoughts that can be accepted by many people. KH. Abdul Wahid Hasyim is a figure who has contributed greatly to Islamic boarding school education in Indonesia, with the policies he implemented when he was Minister of Religion.

The aim of Islamic boarding school education according to KH. Abdul Wahid Hasyim's aim is to create students who have good morals, fear Allah and have skills for life. This means that with the knowledge he has, he is able to live a decent life in society, be independent and not be a burden on other people. KH. Abdul Wahid Hasyim has carried out reforms in Islamic boarding school education in Indonesia, such as carrying out updates in the institutional sector, curriculum, methodology, as well as updates to the library. All of this was done by KH. Abdul Wahid Hasyim solely and for nothing other than the sake of the advancement of educational civilization and especially in Islamic boarding school education. So with the current policy, many and even all regions of Indonesia are also experiencing and following or implementing the reform system that has been established by KH. Abdul Wahid Hasyim.

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Next, he continued his undergraduate studies majoring in Islamic Religious Education (PAI), Faculty of Tarbiyah and Teacher Training, UIN Raden Intan Lampung, graduating in 2021. Then in 2022 he continued his master's degree at UIN Raden Intan Lampung, majoring in Islamic Religious Education. Apart from studying, the author works as a teacher at a public school in Bandar Lampung City