



Islamic Education Reform: Assessing the Thoughts of Kh. Abdul Wahid Hasyim

Sabar^{1*}, Yulita Putri², Abid Nurhuda³, Anastasia⁴

¹Pascasarjana Universitas Islam Negeri Raden Intan Lampung

^{2,3}Pascasarjana Universitas Nadlatul Ulama Surakarta

⁴Pascasarjana Universitas Islam Negeri Raden Mas Said Surakarta

Corresponding Author: Sabar Sabarudin1096@gmail.com

ARTICLE INFO

Keywords: Renewal, Islamic Education, KH. Abdul Wahid Hasyim

Received : 24, May

Revised : 24, June

Accepted: 25, July

©2023 Sabar, Putri, Nurhuda, Anastasia: This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

Islamic education was built with great struggle from the Dutch and Japanese eras to the time of Indonesian independence. And in the early era of its reign, Japan sought the attention of Muslims by giving its leaders the power and freedom to teach and spread their thoughts, especially matters related to Islamic education which always transformed from time to time until it was able to adjust to its development. One of the important figures in that era was KH Abdul Wahid Hasyim. So the purpose of this study is to describe Islamic Education Renewal: Examining KH's Thoughts. Abdul Wahid Hasyim. This type of research is a literature study with content analysis techniques and then conclusions. The results of the research show that the renewal of Islamic education according to KH. Abdul Wahid Hasyim covers the renewal of the pesantren education system in the institutional, methodological, curriculum, and library fields. As well as reforms in the national education system, including the obligation to study at madrasas, the inclusion of general education at madrasas/Islamic boarding schools, the inclusion of religious education in public schools, and the establishment of many Islamic tertiary institutions in Indonesia.

INTRODUCTION

Islamic education in Indonesia has started since the beginning of the development of Islam, education has become a top priority for the Muslim community in Indonesia. Besides the great meaning of education, the importance of Islamization encourages Muslims to carry out Islamic teaching in a simple system, where Islamic teaching is given with the halaqah system carried out in places of worship such as mosques, prayer rooms, even in residences or houses of the Ulama (Nurhuda, 2022a). Besides that, there is also a surau, which is a traditional Islamic educational institution in West Sumatra. In Minangkabau, the term surau has been used as a gathering place for young people to study religion as an ideal tool for solving religious problems. However, in 1905 the Dutch government issued a policy that Islamic religious teachers who would teach religion had to obtain prior permission from the Dutch government so that not all Kyai were allowed to give Islamic religious lessons and this had an impact on hampering the expansion of Islamic religious education lessons (Orphan, 2017).

Seeing the implementation of teaching that was disrupted in the mid-19th century, the Dutch government used its opportunity to organize a Western model education system that was only intended for Dutch people and a small group of Indonesian people (mainly Dutch people) (Armai, 2009). So that there was discrimination in all aspects of life so the Indonesian nation was again colonized by the Dutch colonialists so heroes and national figures emerged who fought to expel the invaders until the word independence emerged (Basuki & Ulum, 2006). Furthermore, at the beginning of independence the Indonesian government was based on the 1945 Constitution and Pancasila (Nurhuda, 2023e), Japan took a strategy to embrace the majority of Muslims as Indonesian citizens.

The method is to provide freedom and space for Islamic education such as religious leaders to be given flexibility, create and change the Dutch office (Voor Islamitiche Zaken) into a Shumubu office which is directly led by a major Islamic scholar, namely KH. Hasyim Asy'ari in the Sumuka areas (Atjeh, 2015). In addition, other Islamic figures are no less important, namely KH. Abdul Wahid Hasyim. He is known to be very smart, decisive, and brave who fought for BPUPKI and PPKI and fought for Islamic education in Indonesia he is the son of KH. Hasyim Asy'ari who was entrusted to become a leader in the religious affairs office was the embryo of the Ministry of Religion at that time. KH. Abdul Wahid Hasyim has focused on the problems of the Muslim community which at that time were divided. KH. At that time, Abdul Wahid Hasyim made Shumubu a bridge for Muslim differences so that they would not be divided (Galang, 2011).

Meanwhile, he is also an Islamic figure who was born in Islamic boarding schools, but his thoughts can be out of the box where he can reform Islamic education in Indonesia both in Islamic boarding schools and in global schools such as updating subjects and updating the curriculum. In addition, he also

founded several Higher Education Schools such as Religious Teacher Education (PGA), and State Islamic Religious College (PTAIN) until they turned into State Islamic Religious Institutes (IAIN) and until now some have turned into State Islamic Universities. (UIN) (Syafiq, 2013). Evidence of the reform of the Islamic boarding school education system that he carried out at the Tebuireng Islamic boarding school was transforming it in a more progressive direction by incorporating general subjects into the Islamic boarding school curriculum with the assumption that not all students aspire to become scholars. From this background, the author is interested in discussing the Renewal of Islamic Education in the Contemporary Era by studying historically the thoughts of KH Abdul Wahid Hasyim so that relevance can be found between the past and the present/contemporary.

LITERATURE REVIEW

Several previous studies were interested in being used as a reference by the author so that they had an impact on the formulation and creation of new works, including the first research from Mohammad Ismail entitled Democratization of Islamic Education in the View of KH. Abdul Wahid Hasyim which is motivated by the treatment of democracy in education which has not gone well. And resulted that KH. Abdul Wahid Hasyim tries to present the concept of democratic Islamic education to bridge current social problems. Democratic Islamic education provides opportunities for all students to be directly involved in developing their abilities so that students can become critical and creative human beings (Ismail, 2016). What is written in common with the research above is that they both discuss KH Abdul Wahid Hasyim, while the difference is the focus of the study where the author focuses on the study of thought in general. While the research above focuses on the study of his educational democratic thinking.

Second, research from Asifa Nurfadilah et al entitled The Role of K.H. Abdul Wahid Hasyim in the Reform of Islamic Education at the Tebuireng Islamic Boarding School, Jombang, East Java, Indonesia, 1934-1953 where the dilator was motivated by some of the community, scholars and his own family who rejected his thoughts. And it resulted that Abdul Wahid Hasyim's renewal ideas were also accepted and applied at the Tebuireng Islamic Boarding School, one of which was by establishing the Nizamiyah Madrasah in 1934 which included renewing Educational Objectives, Curriculum and Teaching Methods. What the researcher wrote in common with the study above is that they both discuss the thoughts of KH Abdul Wahid Hasyim (Nurfadilah et al., 2020). While the difference is that the research above focuses on his contribution to the Cane Ireng Islamic Boarding School, while what the authors study focuses on Islamic boarding schools in general and their curriculum.

From the explanation above, it can be said that the discussion related to the renewal of KH Abdul Wahid Hasyim's thought in general has not been studied, and has only been studied in particular parts, so according to the

author, this research is very feasible to be raised so that it can be known how the revival of the concept of Islamic education according to his thoughts and their relevance to the present condition.

METHODOLOGY

The method used in this study is qualitative, with a literature study approach, namely collecting data and information with the help of various materials contained in the literature, for example in the form of notes, books, journals, articles, papers, and others. –others (Nurhuda, 2023a). This means that it must refer to relevant expert theories regarding the problem of renewal of Islamic Education in the Perspective of KH. Abdul Wahid Hasyim. After the data has been collected, an analysis is carried out by recording and explaining the data or content related to the object being studied through inductive thinking patterns which are reasoning that originates from specific knowledge, and then general conclusions are drawn (Nata, 2004). Then grouping is carried out with the identification stage, systematic clarification of logical categorization, and interpretation to form a complete conclusion (Sugiyono, 2016).

RESEARCH RESULT & DISCUSSION

Brief Biography Of KH. Abdul Wahid Hasyim

KH. Abdul Wahid Hasyim was born on Friday Legi on 15 Rabi'ul Awal 1333 H. According to the Islamic calendar and according to the secular calendar it coincides with 1 June 1914 M. in the village of Tebuireng Jombang, East Java. He is the fifth son of KH. Hasyim Asy'ari founder of Nahdlatul Ulama (NU). From the couple KH. Muhammad Hasyim Asy'ari whose name is Nyai Nafiqoh bint Kyai Ilyas Madiun. When Abdul Wahid was born his house was busy holding recitations (Rifai, 2009). As an adult, he ended his single life at the age of around 25 by marrying a daughter, KH. Bisyr Syamsuri whose name is Sholehah. From this marriage, Wahid Hasyim was blessed with 6 children, 4 sons and 2 daughters. Regrettably, Wahid Hasyim did not have the time to educate his children longer because he died at a relatively young age, namely 39 years, on April 19, 1953, while on his way to Sumedang to attend a meeting of the Nahdlatul Ulama board.

Education KH. Abdul Wahid Hasyim and His Works

As a child character, KH. Abdul Wahid since the age of 5 has learned to read the Koran, at the age of 7 he began to study books such as Fathul-Qarib, (victory for those who are near) and Al-Minhaj Al-Qowim (the straight path), At this age, Abdul Wahid Hsyim has finished reading the Qur'an and has started studying at the Salafiyah Madrasa at the Tebuireng Islamic Boarding School. At the age of 12 after graduating from madrasah, he started helping his father teach younger siblings and children his age. At the age of 13, he was sent to Pondok Silawan, Panji, an old Islamic boarding school in Sidoarjo. At the hut, he studied the books of Bidayah, Sullamut Taufik, Taqriq, and Tafsir Jalalain.

However, the boarding house only lasted for one month and finally moved to the Lirboyo Islamic Boarding School, Kediri (Ma'shum, 1998).

Even though he had never studied at school, Wahid Hasyim at the age of 15 already knew Latin letters and had mastered English and Dutch. Both foreign languages are learned through reading magazines obtained from within and sent abroad. In his book, Barton mentions that Nafiqoh's mother played a very important role in Wahid Hasyim's knowledge and expertise in foreign languages such as English, Dutch, and Arabic. Then in 1932, when he was 18 years old KH. Abdul Wahid Hasyim went to Mecca with his uncle, Muhammad Ilyas. His departure was not only to perform the pilgrimage but also to study. After 2 years of studying in Mecca and associating with people from various countries, this made Wahid Hasyim think broadly, open, and not fanatical in solving a problem. After returning from Mecca, KH. Abdul Wahid Hasyim felt the need to put his knowledge into practice by carrying out reforms in the social, religious, educational, and political fields. Some of the works that he has successfully incised, among others (Atjeh, 2015):

1. KHA Wahid hasyim; Why choose NU?, 1985
2. Wahid Hasyim; Short Biography (1914-1953), 2009
3. KH Abdul Wahid Hasyim, Reformer of Islamic Education and the Struggle for Independence, 2011
4. The Charisma of Ulama: A Brief Life of 26 NU Figures, 1998
5. The Founding Fathers; Modern Indonesian Islamic Boarding Schools, in the footsteps of KHA Wahid Hasyim, 2008
6. Wahid Hasyim for the Republic of Tebuireng, Tempo Book Series, 2011
7. "The Rise of the Islamic World". In Media Mimbar Religion edition No. 3-4, March April 1951
8. "Prophet Muhammad SAW and Human Brotherhood". His speech at the opening ceremony of the Prophet Muhammad's Celebration. At the State Palace, Jakarta. January 2, 1950
9. "Religious Truly and Remember the Greatness of God". Eid al-Fitr celebration speech, Indonesia is still in the form of a Union (RIS).
10. "Language Advancement means Nation Progress." In Suara Ansor, Rajab 1360 Years. IV No. 5.
11. "Who will win in the upcoming General Election?" in Gema Muslimin, 1st year March 1953
12. "Purpose of Thinking." Preface of the Agenda of the Ministry of Religion 1951-1952.

Renewal of Islamic Education KH. Abdul Wahid Hasyim

According to Abdul Syam, Modernization is a process of changing various aspects of life in a more advanced and developing society, or it can be interpreted as a discovery. The renewal of Islamic education was carried out by KH. Abdul Wahid Hasyim can at least be seen in three ways. First, educational reform at the Tebuireng Islamic Boarding School, Jombang, East Java. This

update occurred after KH. Abdul Wahid Hasyim returned from Mecca. He offered several pesantren educational reforms to his father, Hadratus Syeikh KH. Hasyim Ash'ari. Among the updates is a change in teaching and learning methods. To streamline the learning method in Islamic boarding school KH. Abdul Wahid Hasyim suggested adopting a systematic tutorial method, not the band organ method. He felt that the band organ method was not effective as a way to expand the students' initiative. This is because the band organ method is applied and 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 (Santoso & Sumarno, 2015).

Another modernization of pesantren education was offered by KH. Abdul Wahid Hasyim is introducing global lessons so that the students do not only study traditional Islamic knowledge. In his idea, this proposal is considered not all students want to become scholars. Second, the renewal of Islamic education KH. Abdul Wahid Hasyim can be listened to when he was active in Nahdatul Ulama (NU), to be precise when leading the Ma'arif NU Educational Institution (LP). When leading LP Ma'arif NU KH. Abdul Wahid Hasyim proved successful in expanding madrasas in the NU area, both in terms of quality and quantity. Another effort he made in spreading the idea of reforming Islamic education among NU was publishing the magazine *Suluh NU* in 1941. Abu Bakar Atjeh, a scholar of KH's biography.

Third, the renewal of Islamic education can be seen when KH. Abdul Wahid Hasyim served as minister of religion. His Islamic education reform project began with his decision to establish a State Islamic College (PTAIN) on September 15, 1951, in Yogyakarta. It is hoped that the establishment of PTAIN will give birth to scholars mastering two disciplines at once, namely religious knowledge and global science. In the idea of KH. Abdul Wahid Hasyim has two backgrounds behind the establishment of PTAIN. First, there is concern about the low quality of Muslim human resources. Second, Muslims do not yet have university-level educational institutions. Even though the minority group already has it in the form of a Theological High School. Other Islamic educational reforms when KH (Nasution, 1991).

After being involved in politics for several years, especially during the Japanese era and during the war for independence, Abdul Wahid Hasyim returned to take part in the world of education, namely being involved in efforts to improve the education of Muslims in the early 50s. Struggle KH. Abdul Wahid Hasyim is not only in his thoughts. However, he realized the fruit of this thought in an action that could benefit all people (Nurhuda, 2023b). The appointment of KH. Abdul Wahid Hasyim served as minister of religion in three cabinets, namely the Hatta, Natsir, and Sukiman cabinets, on an ongoing basis. According to Dhofier, this is an important event in Indonesian history, especially in the world of education. He argued that it was true that the Ministry of Religion had existed since the Syahrir cabinet was formed on January 3, 1946, but due to the unsafe situation at that time until the recognition of Indonesian state sovereignty in December 1949, the Ministry of Religion had

a significant role in the Indonesian government system. KH. It is Abdul Wahid Hasyim who has provided a meaningful role (Khiyaroh et al., 2023).

When KH. Abdul Wahid Hasyim entered the United Republic of Indonesia (RIS) cabinet. Indonesia uses a state system based on union, so that in practice the territory of Indonesia is divided into several states based on the constitutional state of the United Republic of Indonesia. Then in the realm of education, the basic use of the state is explained in Article 18 of the Constitution, Article 30 paragraphs 1 and 2, and Article 41 paragraphs 1, 3, and 5. Then about religious freedom, it is further explained by the 1950 Education Law (RI No. 4/ 1954, which was announced to apply to the entire territory of the Republic of Indonesia which includes the territory of the United States of Indonesia which later only lasted one year (Zaini, 2003).

The outline of the law is as follows: "First, teaching education aims to make a competent moral person the color of a democratic state and be responsible for the welfare of the citizens of the homeland (article 3). Second, Indonesian, like the unified language, is the language of instruction in schools throughout Indonesia (article 5 paragraph 1). Third, studying at a religious school has received recognition from the Minister of Religion and is considered to have covered the obligation to study (article 10 paragraph 2). Fourth, how to organize religious teaching in state schools is regulated in regulations determined by the Minister of Education, cultural teaching, together with the Minister of Religion (article 20 paragraph 2). Fifth, Islamic religious lessons are held in state schools, and parents have the right to decide whether their children will attend those lessons (article 20 paragraph 1)".

There are two possible ways to connect Islamic religious subjects with global subjects, namely: Occasional way, namely the same way that parts of one lesson are linked to other parts of the lesson if there is a good opportunity. This optional relationship is usually called correlation. This works by the correlation curriculum principle, for example when discussing fiqh lessons regarding the law of food and drink, the teacher can relate it to health education. Systematic method, namely the way the learning materials are connected beforehand in ideas on a particular plan so that the materials seem as if they are one integrated unit.

During his tenure as Minister of Religion, KH. Abdul Wahid Hasyim also took the initiative in developing the existing education system, for example, the establishment of PGA (Religious Teacher Education) and PTAIN (State Islamic Religious College). KH. Abdul Wahid Hasyim realized that most of the teachers who taught at Madrasahs were HIS graduates or just pesantren graduates who were considered unable to carry out this task. Therefore, the establishment of a PGA in each province and then also in each district has a very important meaning, so that madrasah teachers who graduate from PGA will be equipped with various skills in modern teaching and learning processes. This has a positive impact in helping to improve the quality of Madrasah graduates (Nurhuda & Putri, 2023).

Some people might conclude what KH did. Abdul Wahid Hasyim has caused a dualism in the Indonesian education system. On the one hand, the

Ministry of Cultural Education expanded the educational system to be oriented towards the Western system, while on the other hand, because of Abdul Wahid Hasyim's efforts, the Ministry of Religion implemented an educational system oriented towards Islamic boarding schools. However, such an overview is taken. In Dhofier's opinion, it is the same as denying the facts of Indonesian history, especially in the field of education. As above, it was the Dutch who introduced the Western education system that caused a dichotomy in education in the country. What was done by KH Abdul Wahid Hasyim, together with establishing the expansion of Madrasas is a compromise attempt to bridge the two systems, namely the Western system of Islamic Boarding Schools (Islamic Education) (Princess & Nurhuda, 2023).

Forms of Renewal of Islamic Education KH. Abdul Wahid Hasyim

Islamic Boarding School Education Update

Tebuireng is one of the pesantren that pioneered the modernization of education in the pesantren area. When KH. Abdul Wahid Hasyim returned from Mecca and began to settle at the Tebuireng Islamic Boarding School to teach, reforming Islamic boarding schools was more progressive. In the idea of KH. Abdul Wahid Hasyim, as stated by Zamakhsyari Dhofier "The majority of Islamic boarding school students don't want to become scholars so it's a waste of time teaching them the same classical texts (Nurhuda, 2023d). Preferably, they should be given a global education with an Islamic religious foundation." The actual renewal was carried out by KH. Abdul Wahid Hasyim at the Tebuireng Islamic Boarding School, Jombang, East Java, is as follows (Zaini, 2003):

Institutional Renewal (Institution)

The institutional renewal model is the renewal or change of Islamic educational institutions, either through the self-transformation of existing institutions or by establishing new Islamic educational institutions. In this context. KH. Abdul Wahid Hasyim transformed the existing institution, namely the Tebuireng Islamic Boarding School, and then modified it to establish the Nizamiyah Madrasah, equipped with a library as a place for students outside Islamic boarding schools to study. This means that in addition to Islamic boarding schools teaching religious knowledge, global science is also taught to students, the same means that a student cannot be in the Ivory Tower keeping a distance from residents. Islamic boarding schools should take part in solving various social, religious, political, cultural, and security problems (Nurhuda, 2022b). Rahardjo said the institution was handled by KH. Abdul Wahid Hasyim was heavily influenced by Western models of schools. This happened because the idea of his cousin M. Ilyas who graduated from HIS (Holland Inlandse School) also had a big influence on the reform ideas carried out by KH. Abdul Wahid Hasyim.

Based on the author's analysis of the institutional reforms described above, the results of the above analysis can be concluded that the establishment of the madrasah institution has had an impact at this time, because the

establishment of madrasas has now been widely implemented by people in all parts of Indonesia, both at the madrasa Ibtidaiyyah to the level of madrasa aliyah.

Learning Methodology Update

Regarding the renewal of teaching methods, KH. Abdul Wahid Hasyim criticized the two learning methods applied in Islamic boarding schools, namely the slogan bandongan. In the organ system, a teacher must supervise, assess and guide individually the competence of a santri. Whereas in the bandongan system, a teacher will read, translate, explain, and review a yellow book in front of a group of students. As is well known, the learning system or method in Islamic boarding schools (especially Islamic boarding schools) uses the sorogan bandongan system. The position of the santri is only to come to listen, write and memorize lessons given, there is no opportunity for students to ask questions or be more critical in the same way as discussing lessons. This condition was renewed by KH. Abdul Wahid Hasyim namely in carrying out the flow of teaching and learning activities the same as applying the tutorial system. In Wahid's idea, the bandongan system tightly closes the door to the creativity of the santri initiative because it only takes place in one direction. With this tutorial pattern, it is hoped that it will work equally well in producing a learning flow or producing students who can cover the needs of the community because of quality (Putri & Nurhuda, 2023a).

Based on the author's analysis of the updating of the learning methodology described above, the results of the analysis above can be concluded that the learning methodology system in madrasas, which at that time still used the bandongan system, and sorogan, now madrasas have implemented a tutorial system.

Education Curriculum Update

KH innovation. Abdul Wahid Hasyim in evolutionarily overhauling the curriculum of the Tebuireng Islamic Boarding School through Madrasah Nidzamiyah, did see the limited subjects given at the pesantren, making it difficult for students to compete with their friends who studied using the Western education system. The curriculum here is interpreted as various types of subjects taught in the flow of teaching and learning in Islamic boarding schools or madrasas. Where the material is taught in the form of jurisprudence, interpretation, roses, and falaq. The field of memorization is the study of the Qur'an, the science of Arabic. Meanwhile, knowledge is religious emotion, such as aqidah, tasawuf, and morality. In the idea of KH. Abdul Wahid Hasyim in several ways, the pesantren is no longer in tune with the demands of the times so it desperately needs reform. So to make it happen KH. arithmetic, history, geography, and natural sciences, followed by lessons in Indonesian, English, and Dutch (Najib, 2015).

Based on the author's analysis of the educational curriculum reform described above, the results of the above analysis can be concluded that the curriculum system, which at that time still only applied religious subjects, now

the madrasah curriculum already uses a curriculum that includes general knowledge or science material into the madrasah curriculum.

Library Field Update

Libraries are functions like sources of news, sources of knowledge, and cultural technology to educate the life of the country. To support the flow of learning KH. Abdul Wahid Hasyim worked on updating the Tebuireng Islamic Boarding School library. There are 1,000 collections of books on various themes. In Wahid's idea, the library is a means to increase the competence of students in the intellectual field and activities in society. The establishment of the library is targeted so that the students like to read both Islamic religious books and global science books. Hope KH. Abdul Wahid Hasyim so that the students are not narrow-minded but can think broadly and be inclusive of global knowledge that originates from the secular Western world.

Based on the author's analysis of the renewal of the library field that has been described above, the results of the analysis above can be concluded that the library system, which at that time did not yet have a library of general knowledge books or magazines, now madrasas have implemented a library system in which there are books. or general knowledge magazines to improve the quality of students.

National Education Update

During his time as Minister of Religion between 1946-1953, KH. Abdul Wahid Hasyim has devoted his thoughts to increasing the quality of national education, both under the management of the Ministry and the Ministry of Religion. The educational renewal policy was built by KH. Abdul Wahid Hasyim during his time as Minister of Religion became the foundation for the development of education in Indonesia until now. KH. Some of the renewal policies for educational development steps have been carried out by KH. Abdul Wahid Hasyim among them (As'ad, 2012):

Compulsory Madrasah Education

This program is mandated by Law No. 4 of 1950. This law states that every (Muslim) citizen must attend an 8-year compulsory education Madrasah. Every child who is 6 years old has the right to participate in compulsory education activities. Children aged 8 to 14 years are obliged to take part in this activity. Madrasah Compulsory Education is intended to increase the quality of human resources to raise the standard of living in the economy, industry, and transmigration (Nurhuda, 2023c).

Based on the author's analysis of the compulsory education madrasah that has been described above, the results of the above analysis can be concluded that madrasahs are required to study for up to 8 years. Every child who is 6 years old has the right to take part in the compulsory education program. Then children aged 8 years to 14 years are obliged to join the program. This program has had an impact to this day, which is marked by evidence of the establishment of madrasahs in Indonesia.

General education in Madrasas

About the curriculum, KH. Abdul Wahid Hasyim issued Minister of Religion Regulation No. 3 dated 11 August 1950 made it mandatory for general subjects to be taught in madrasas or Islamic boarding schools. He stipulated that the madrasah policy initially only taught religious education plus 7 general subjects, namely, reading and writing (Latin letters), arithmetic, geography, history, Indonesian language, and sports. This policy applies nationally so that every madrasah is legally related (Mustapa, 2017).

Based on the author's analysis of general education in madrasas that have been described above, the results of the analysis above can be concluded that general education in madrasas at that time influenced the current madrasah education related to the KH curriculum. Abdul Wahid Hasyim issued Minister of Religion Regulation No. 3 dated 11 August 1950 which required general subjects to be taught in madrasas or Islamic boarding schools.

Determination of Religious Education in Public Schools

KH. Abdul Wahid Hasyim as the minister of religion conceptualized and proposed to the government to stipulate a government regulation regarding the obligation of all public schools in Indonesia, both public and private, to teach religious education. Therefore, he emphasized that the national education system must include religious lessons which must be given in a balanced way with global education. Finally ended with a joint decree between the Ministry of Religion and the Ministry of Education on January 21, 1951. This government regulation was signed by the president, requiring that religious lessons be taught in public schools (Daulay, 2013).

Based on the author's analysis of the determination of religious education in public schools that has been described above, the results of the analysis above can be concluded that the establishment of religious education in public schools at that time influenced public schools which ended with a joint decree between the ministry of religion and the ministry of education on January 21, 1951, this government regulation was signed by the president which required religious lessons to be taught in public schools.

Establishing Islamic Higher Education in Indonesia

During his tenure as Minister of Religion, KH. Abdul Wahid Hasyim founded PGA (Religious Teacher Education). KH. Abdul Wahid Hasyim realized that most of the teachers teaching at Madrasahs were HIS graduates or only pesantren graduates who were considered unable to carry out this task. Therefore, PGA was established in each province so that PGA graduate madrasa teachers would be equipped with a variety of modern teaching and learning skills. This has had a positive impact on helping to raise the quality of Madrasah graduates (Oktavia, 2017).

Furthermore, on September 15, 1951 in Yogyakarta KH. Abdul Wahid Hasyim also founded the State Islamic College (PTAIN), the establishment of which is one of the revolutionary steps as well as the biggest legacy of KH. Abdul Wahid Hasyim. Now PTAIN has developed rapidly in the form of

Islamic Colleges (STAIN), State Islamic Institutes (IAIN), and State Islamic Universities (UIN) the number of which is increasing in Indonesia. Then the reform of Islamic education was carried out by KH. Abdul Wahid Hasyim later led the Ministry of Religion when he allowed women to study at the State Religious Judge Teacher's School (SGHAN). In the idea of KH. Abdul Wahid Hasyim, if women are allowed to study at SGHAN then they can later become religious judges (Hisbullah, 2018).

Based on the author's analysis of establishing Islamic tertiary institutions in Indonesia which has been described above, the results of the above analysis can be concluded that when KH. Abdul Wahid Hasyim served as minister of religion he founded (PTAIN) State Islamic Religious College on December 26, 1951, in Yogyakarta, which later these universities developed throughout Indonesia. The establishment of the Islamic High School which he did had a major influence on Islamic education in Indonesia. Among the universities he founded were Religious Teacher Education (PGA), and State Islamic Religious Colleges (PTAIN) until they changed to State Islamic Religious Institutes (IAIN) and until now some have changed to State Islamic Universities (UIN).

Relevance of Islamic Education Renewal Thought According to KH. Abdul Wahid Hasyim With Contemporary Islamic Education

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 a formal education is education in which the teaching and learning process takes place in schools or madrasas starting from the elementary, junior high, and high school levels up to the College. In formal education, there is the teaching of various kinds of knowledge such as religion, science, society, economics, arts, culture, and sports. But for religious education in teaching practice, it is felt that the number of hours is still lacking when compared to the number of hours of other subject matter, especially in public schools (Muqoyyidin, 2013). 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 fix and rearrange so that there is a balance in formal education, namely the creation of harmony between the intellectual aspects and the spiritual (spiritual) aspects, namely religious education.

One of the ways to reform education in Indonesia is to transform the thinking of KH. A. Wahid Hasyim as an educational solution in Indonesia. KH. Abdul Wahid Hasyim is a Muslim scholar who has a high intellectual and very broad religious insight, his ability in religious knowledge is not in doubt, he once studied in Mecca to deepen his religious knowledge there, and after returning from Mecca he tried to fix the education system in Indonesia, especially Religious Education. His educational reforms were carried out not solely because he held the position of Minister of Religion but because of his conscience and calling as a Muslim educator. KH.

From the description above, an illustration can be obtained that there is inequality in the educational process in this beloved homeland, where education is still dominated by education that prioritizes science (science and culture), especially in public schools, not much religion-based education is given so it is not surprising if until now education has not had an impact on the pattern of community behavior (Nurhuda, 2022c). because so far the barometer of success has only been measured through intellectual and science and technology aspects not on religious guidance, while religious schools have not provided science and technology education and there has been no deepening of knowledge-based education on a religious basis. one of them is exploring and understanding the results of KH. 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 given from grade 4 and school medium for two hours a week. KH's thoughts. Abdul Wahid Hasyim about the State Islamic Religious College (PTAIN), which will also combine non-religious knowledge and religious knowledge which aims to advance Indonesian education and educate the nation. KH's thoughts. Abdul Wahid Hasyim is relevant to the goals of National Education listed in Article 3 chapter 2 of the Law on the National Education System No. 20 of 2003 page 5 which reads: (Ministry of Religion of the Republic of Indonesia, 2006).

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 restrictions or confines, let alone political ones. According to his understanding, Islam teaches that humans learn from childhood to the grave. This teaching proves that Islam does not limit a person to only studying religion, but also other knowledge, but that does not mean leaving religious studies altogether. Because religious education is the basis for general education.

CONCLUSIONS

Based on the results of the studies that have been discussed in this thesis, the study draws an overview of the figure of KH. Abdul Wahid Hasyim is a figure as well as a figure in the chain that bridges the Islamic boarding school civilization with modern Indonesian civilization. He was born in a pesantren, but he has moderate thoughts that can be accepted by many people. KH. Abdul Wahid Hasyim is one of the figures who has contributed greatly to Islamic education in Indonesia through the policies that were carried out when he was the Minister of Religion. The reform of Islamic education that he carried out had a major influence on Islamic education in Indonesia, this influence can be seen by the establishment of Islamic madrasas and universities that are widespread in Indonesia today. KH. Abdul Wahid Hasyim in advancing Islamic education

in Indonesia as we feel today, namely by reforming the madrasah education system in the institutional, methodological, library, and curriculum fields. As well as reforming the national education system such as compulsory education in madrasahs, general education in madrasahs, religious education in public schools, and establishing Islamic tertiary institutions in Indonesia. Islamic Religious College was founded by KH. Abdul Wahid Hasyim, namely: Religious Teacher Education (PGA), renewal of the State Religious Judge Teacher School (SGHAN). and established a State Islamic College (PTAIN) which then developed rapidly in the form of an Islamic College of Religion (STAIN), and a State Islamic Institute (IAIN), and until now some of them have turned into State Islamic Universities (UIN).

REFERENCES

- Armai, A. (2009). *Pembaharuan Pendidikan Islam di Minangkabau*. Suara Adi.
- As' ad, M. (2012). Pembaruan Pendidikan Islam KH Hasyim Asy'ari. *TSAQAFAH*, 8(1), 105-134.
<https://doi.org/https://doi.org/10.21111/tsaqafah.v8i1.18>
- Atjeh, A. B. (2015). *Sejarah Hidup KH. Abdul Wahid Hasyim*. Tim Pusaka.
- Basuki, & Ulum, M. (2006). *Pengantar Ilmu Pendidikan Islam : Konseptualisasi Pendidikan Dalam Islam*. STAIN.
- Daulay, M. (2013). Inovasi Pendidikan Islam Muhammad Abduh. *Darul Ilmi: Jurnal Ilmu Kependidikan dan Keislaman*, 1(02).
<https://doi.org/https://doi.org/10.24952/di.v1i02.238>
- Departemen Agama RI. (2006). *Undang-undang dan Peraturan Pemerintah RI tentang Pendidikan*.
- Galang. (2011). *Seri Buku Tempo Wahid Hasyim untuk Republik Tebuireng*. KPG-Kepustakaan Populer Gramedia.
- Hisbullah, M. S. (2018). *Pemikiran Pembaruan Pendidikan Islam Prespektif Prof. Dr. H. Muhaemin*, MA. UIN Antasari.
- Ismail, M. (2016). Demokratisasi Pendidikan Islam Dalam Pandangan Kh. Abdul Wahid Hasyim. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 4(2), 315-336.
<https://doi.org/https://doi.org/10.15642/jpai.2016.4.2.315-336>
- Khiyaroh, A., Syafii, M. I., Mutia, C., Mujtahid, A. F., Endah, D., & Nurhuda, A. (2023). The Influence of Jamaluddin Al-Afghani's Pan-Islamic Movement on the Fighting Spirit of Muslims in Various Countries. *Fahima*, 2(1), 1-12.
- Ma'shum, S. (1998). *Karisma Ulama : Kehidupan Ringkas 26 Tokoh NU*. Mizan.
- Muqoyyidin, A. W. (2013). Pembaruan Pendidikan Islam Menurut Muhammad Abduh. *Jurnal Pendidikan Islam*, 28(2), 287-306.
<https://doi.org/https://doi.org/10.15575/jpi.v28i2.549>
- Mustapa, L. (2017). Pembaruan pendidikan Islam: Studi atas teologi sosial pemikiran KH Ahmad Dahlan. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 2(1), 90-111.
<https://journal.iaingorontalo.ac.id/index.php/aj/article/view/674/532>
- Najib, A. (2015). *Pembaharuan Pendidikan Islam Konsep Pendidikan Tinggi*

- Islam Menurut Pemikiran Fazlur Rahman. *Nadwa: Jurnal Pendidikan Islam*, 9(2), 111-126. <https://doi.org/10.21580/nw.2015.9.2.517>
- Nasution, H. (1991). *Pembarun dalam Isam: Sejarah Pemikiran dan Gerakan*, Cet. VIII. Bulan Bintang.
- Nata, A. (2004). *Metodologi Studi Islam*,. PT Raja Grafindo Persada.
- Nurfadilah, A., Mulyana, A., & Suwirta, A. (2020). Peranan K.H. Abdul Wahid Hasyim dalam Pembaharuan Pendidikan Islam di Pesantren Tebuireng, Jombang, Jawa Timur, Indonesia, 1934-1953. *INSANCITA*, 5(1), 19-42. <https://doi.org/https://doi.org/10.2121/incita-jisisea.v5i1.1329>
- Nurhuda, A. (2022a). PERAN DAN KONTRIBUSI ISLAM DALAM DUNIA ILMU PENGETAHUAN. *Jurnal Pemikiran Islam*, 2(2), 222-232. <https://doi.org/http://dx.doi.org/10.22373/jpi.v2i2.15909>
- Nurhuda, A. (2022b). Pesan Moral Dalam Lirik Lagu Aku Bukan Jodohnya Karya Tri Suaka. *Pedagogi: Jurnal Ilmu Pendidikan*, 22(2), 17-23. <https://doi.org/10.24036/pedagogi.v22i2.1393>
- Nurhuda, A. (2022c). THE ROLE OF QOLBU MANAGEMENT IN BUILDING IDEAL MUSLIM PERSONALITY. *JURNAL HURRIAH: Jurnal Evaluasi Pendidikan dan Penelitian*, 3(3), 64-72.
- Nurhuda, A. (2023a). *Islamic Education in the Family : Concept, Role, Relationship, and Parenting Style*. 2(4), 359-368. <https://doi.org/https://doi.org/10.54012/jcell.v2i4.153>
- Nurhuda, A. (2023b). KEPEMIMPINAN NEGARA DALAM DISKURSUS PEMIKIRAN POLITIK AL-FARABI: BOOK REVIEW. *Tolis Ilmiah: Jurnal Penelitian*, 5(1), 71-76.
- Nurhuda, A. (2023c). Obligation to Learn and Search Science from the Perspective of the Prophet's Hadits. *Edunity: Social and Educational Studies*, 2(3), 405-415. <https://doi.org/https://doi.org/10.57096/edunity.v2i3.74>
- Nurhuda, A. (2023d). *Peta Jalan Kehidupan Yang Tak Terlupakan* (Maret). The Journal Publishing.
- Nurhuda, A. (2023e). Sufism Values in Pancasila as the Nation's Ideology. *ATHENA: Journal of Social, Culture, and Society*, 1(3), 103. <https://doi.org/https://doi.org/10.58905/athena.v1i3.53>
- Nurhuda, A., & Putri, Y. (2023). The Urgence of Teacher's Example for Student Education in School. *Journal Corner of Education, Linguistics, and Literature*, 2(3), 250-257.
- Oktavia, R. (2017). *Pembaharuan Pendidikan Islam Menurut Muhaimin*. UIN Raden Intan Lampung.
- Putri, Y., & Nurhuda, A. (2023a). *Filsafat Pemikiran Pendidikan Islam Lintas Zaman*. PT Sonpedia Publishing Indonesia. https://books.google.co.id/books?hl=id&lr=&id=Zaq0EAAQBAJ&oi=fnd&pg=PP1&dq=filsafat+pendidikan+islam+lintas+zaman&ots=EG0Wtjp8yd&sig=TX4dGf4hQP56wHEP5FFjc2mb98Y&redir_esc=y#v=onepage&q=filsafat+pendidikan+islam+lintas+zaman&f=false
- Putri, Y., & Nurhuda, A. (2023b). *Hasan Al-Banna ' s Thought Contribution to the Concept of Islamic*. 01, 34-41.
- Rifai, M. (2009). *KH. Wahid Hasyim: Biografi Singkat 1914-1953*. Garasi.

- Santoso, M. H., & Sumarno. (2015). Pembaharuan Sistem Pendidikan Pesantren menurut KH. Abdul Wahid Hasyim. *Avatara, e-jurnal Pendidikan Sejarah*, 3(2), 340.
- Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif dan R & D*. ALFABETA.
- Syafiq, A. M. (2013). *Pemikiran KH. Abdul Wahid Hasyim Tentang Pembaharuan Pendidikan Islam*. UIN Syarif Hidayatullah.
- Yatim, B. (2017). *Sejarah Peradaban Islam*. Rajawali Pers.
- Zaini, A. (2003). *KH. Abdul Wahid Hasyim Pembaru Pendidikan Islam*. Yayasan KH. Abdul Wahid Hasyim dan Forum Indonesia Satu (FIS).