

Renewal of KH. Wahid Hasyim's Islamic Education Thought

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ABSTRACT: *KH involvement. Wahid Hasyim, who became Minister of Religious Affairs for three periods during the cabinet of Hatta, Natsir and Sukiman became a pioneer of the synchronization of Islamic and general education so that the dualism was reflected. This is evident by the policies he took. His active role, in education is not separated from his socio-humanisicity and his concern in education, which is evident when he was 7 years of spirit of learning through his father KH mediation. Hasyim Asy'ari, instantly stepped on 17 years with a spirit of idealism, KH. Wahid Hasyim left for Mecca to study the foundation of his love for education, as well as his policies in his authority as Minister of religion.*

KEYWORDS: *Renewal, Thought, Education, Islam*

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I. INTRODUCTION

Speaking of education part of the substance of life that becomes organic system in human life. The education actualisation of the philosophical efforts of its functionalization is a conscious and well-planned effort to create a learning atmosphere and learning process so that learners actively develop their potential to possess spiritual strength Self-control, personality, nation and state.

In producing it, which can be actualized in the field certainly not separated from the internalization values of morality (Qolbu), rationality ('aql), skills. So the education review is not as limited as teaching-doctrine of dogmatism, but is able to transform into the realm of research-analysis. Thus able to create a reciprocal educational atmosphere in society with the systematization of the Deconstruction-critical-reconstruction in creating the community settings that are capable of having, planning-action-reflection for Create a civil society order (Nangim, 2008).

The reflection of the culinary point in education, expressed by the practice of education that is more care as well as to immature with the three most important settings in each individual, namely the intellectual setting (cognitive), attitudes (affective) and skills, as form of standardization of concrete graduates in the realm of practice.. So the main key can be applied in entering the system of life.

However, the education that has been conceptualized by the government, as if still within the boundaries of the scope of public education, so that the education is impressed to reap dichotomy-secularism with Islamic education. The impression of being a password on Islamic education is still inherent to doctrinalism-dogmatism but tangible humanism-inclusivism that is not comparable to the modernism of public education that impressed the eclusiveness of individualistic emotionally with creating the Ghirah of reconstruction civilization, although far from participation in the values of humanism.

It is necessary for us to go along with, that the impression of pessimism that smells dualism, we need to review for more remembering at the peak of an Islamic civilization the first four centuries since the emergence of this religion (7 s. D 11 M) is not found dichotomy between science Religion and General Sciences. Despite the prime influence of ancient Greece, first wave of Hellenism was never welcomed antagonistic in the first four centuries of Islamic civilization (Mas'ud, 2004).

Obviously this is homework to bring up the integration of the Ghirah-the complement of both systems. Although this system is a classical media-historism that can be said to be obsolete in the debate. But not to expect, this debate has been analysed to be integrated by KH. Wahid Hasyim, who cares about two educational elements, should be re-associated consistently-permanent through the proper curriculum and refers to the in every education standardization.

II. DISCUSSION

A. Biography of KH. Wahid Hasyim

KH. Wahid Hasyim was one of the sons of the nanny Pondok Boarding school sugarcane Ireng or founder of the largest organization in Indonesia (Nahdlatul Ulama), al-Maghfurlahhad hundred Shaykh KH. Hasas'ari. In addition to receiving direct guidance from his father, KH. Wahid Hasyim also studied at the seat of Madrasah Salafiyah in Boarding school Tebuireng. At the age of 12, graduating from Madrasah, he had helped his father teach younger siblings and children of his age. As a child, KH. Wahid Hasyim was never educated at the Dutch East Indies Government school. In addition to his disinterest, but also about Kenggananya to serve the Dutch who had burned his father's Boarding school in 1913 and fooling Indonesian people through his political policy (Khuluq, 2008).

In addition to studying at Madrasah, he also studied many books of Arabic language himself. KH Wahid Hasyim studied Arabic verses and memorized outside the head, in addition to mastering the meaning well. At the age of 13 he was sent to Pondok Siwalan, Panji, an old boarding school in Sidoarjo. After the fall of Lirboyo, KH Wahid Hasyim did not continue his studies in other Boarding school, but chose to stay at home. By his father, the choice of staying in the house was left alone, because KH Wahid Hasyim could determine for themselves how to learn. True too, while in the house the spirit of learning never goes out, especially learning by self-taught. Favorite in the educational world, at the age of 10, he has travelled from one boarding school to another. Because of his intellectual ghirah, at the age of 17 years he left for Mecca.

Basically, a reflection of the love in the world of education does not take the role of the environment of Boarding school that is at his father, because the Boarding school Tebuireng become a pioneer base of Islamic education in East Java. So the love of KH Wahid Hasyim in producing a contractual mindset began in the show at the beginning of his love of education until he returned from Mecca by attempting to collaborate with the curriculum of Boarding school with the curriculum Public education by establishing a Salafiyah Madrasah led by KH. By the general curriculum (Mustofa, 1999), among them are:

- a. Read writing Latin alphabet
- b. Bahasa Indonesia
- c. Learn the science of stars and Falak
- d. Indonesian science and history.

So that the curriculum displayed in the education system in the Boarding school Tebuireng at the time using the systematic curriculum of Roman curricula that can strengthen the religious aspects of actual abilities that lead to a good (Ahmad, 1998).

B. Role of KH. Wahid Hasyim in Education

Philosophy is the usul of Science, a collection of life miracles that are not imagined by imagination and Reason (Muntasyir, 2008), because of the philosophy of wisdom in the form of an ideal life order in human life (Teguh, 2011), the Communal justice. So the existence of philosophy becomes the point of the flow of disciplines that intersect each other in the theoretical system of life to its application realm.

Education is a commonplace in the embodying intellectuals, spiritual humanist-Illahiyah in life in the world, so that in education itself is able to realize every insane in realizing a self-mannered caliphate with nature (habluminal ' Nature), humanist (Habluminas), vertical steadiness (Habluminalloh), and the Ethics of life long Education (Habluminal ' Ilmi). So that the philosophical Islamic education embodies the values of applicative idealism in realizing the national education that serves to develop the ability and form the character and civilization of the nation dignified in order to educate life Nation, aims to grow the potential of learners to become human beings who believe and fear to God Almighty, noble, healthy, knowledgeable, proficient, creative, independent, and become a democratic citizen and Answer (QuraishShihab, 1997).

In essence epistemology-systemic paradigm, according to Imam Al-Ghozali. That education, ought to be achievement of a scholarship with the purpose of drawing closer to Allah SWT. On the other hand, it is also the need for education that emphasizes the internalization of affection, by thickening beliefs and providing life skills in living the world. Thus, the educational unsuritas can be appropriately used in accordance with their individual skills. This, of course, does not escape the paradigm of each individual in providing a descriptive-analysis of the meaning of education itself, making it more popular that education is a discretion.

However, the philosophical philosophy is still in the sacred rate of hope to be achieved that has been contracted a home in a shared dream in a juridical law. Achieving the applicative values, in essence, still poses a prolonged conflict by giving rise to the learning dualism.

Boarding school is a subculture of the oldest Islamic educational institution that serves as one of the fortress of the defence of Muslims, the center of Da'wah and the development of Muslim community in Indonesia. The term Pondok Boarding school is first mentioned in Java, in Aceh is known by step, in West Sumatra with Surau (Abdurrahman Wahid, 2001). Basically the existence of boarding school as a reflection of the community education base that refers to the cultural actualisation of humanist-cultural by the existence of

Islamic traditions in each area, so that the nature of religiosity Boarding school is not to-Arabian, but rather adapts to cultural cultures with the surrounding community. Therefore, Boarding school is better known as community-based education. According to Sidney Johns states that: "Boarding school were also the first schools to provide education to the indigenous population with no acces to Western-type schools" (Charles F Keyes, 1991).

Sidney Johns clearly gives a statement that the Boarding school is one of the education given to the indigenous peoples without the access of West schools. Operationally, in this research, the education of Boarding school is an education that gives a treasury of Islamic according to the adaptation of the traditions of indigenous peoples where the Boarding school is located. So that the reflection of independence, KegotongRoyongan, humanization of boarding school remains attached to every insane to be able to realize civil society.

As explained above, that KH. Wahid Hasyim, aside from being one of the scholars and the son of al-MaghfurlahhadhundredShaykh KH. Hasyim Asy'ari and his love in education, he is also known as a traditionalist NahdlatulUlama who reformist, populist, modernist and progressive (Nurhayati, 2010) in the education world in Indonesia. He was also not merely a personal science, but his application in every authority. Before, nor when he was Minister of religion. Thus, through its authority, it is able to elevate the education of boarding school that is always in the children of general education, so that the impression of the dichotomy-dualism soon began to be broken through its policies.

C. Education Renewal KH. Wahid Hasyim's in Indonesia

Before serving as the Chief Minister of Religious AFFAIRS, KH. Wahid Hasyim was known to have been charismatic in his scholarly knowledge (Muhammad Rifai, 2009). Among its policies:

1. KH. Wahid Hasyim always proposed and attempted to revise the curriculum of the Tebuireng Boarding school, which at the time was still led by his father. In revising by combining and collaboration, not merely fading but supplementing a scholarship between general science and religious sciences until KH. Wahid Hasyim had hope, the scholarship was able to be in complementary, so that the Islamic treasures were able to be applied in the application realm in carrying out and commanding the general sciences.
2. In addition to proposing a curriculum reform, KH. Wahid Hasyim also proposed the necessity of teaching in Boarding school not limited to the classical system. But the need to decontract-rekontruksi to improve the quality of the output of the Boarding school using the lesson systematics in tutorial.
3. In the year 1936, Kiai Wahid established the Islamic Student Association. He also established a reading garden (Tebuireng Library) that provides more than a thousand books. The library also subscribed to magazines such as Islamic banner, Islamic Council, News Nahdlatul Ulama, Adil, Nurul Iman, the Spirit spreaders, Panji Pustaka, Pujangga Baru, and so forth. This is the first breakthrough of any boarding school in Indonesia.
4. During the Masyumi leader, he pioneered the formation of Hezbollah that actively helped Muslims struggle to realize independence. In 1944, he co-founded the Islamic High School (UIN) in Jakarta headed by KH. A.
5. In the year 1935, KH. Wahid Hasyim founded Madrasah Nidzamiyah, where 70 percent of the curriculum contained general subject matter, and finally in Ridhoi by the father.
6. At the time of KH. Wahid Hasyim served as the chairman of MIAI, he made a claim to the Dutch colonial government to revoke the status of Master Ordonantie in 1925 which severely limiting the activity of religious teachers. Together with GAPI (Indonesian Political party coalition) and PVPN (Government Employee Association), MIAI also formed the Indonesian People's Congress as the Nsional committee that demanded Indonesian Parliament.

Policy KH. Wahid Hasyim in advancing and integrating education in Indoensia before becoming Minister of Religious Affairs, there is still a lot to ponder. We analyze, to re-avate a curriculum between Islamic education and general education. In addition to his brilliant authority, the juridical authority at the time of the Minister of Religion also made the influence of significance to the education in Indonesia. These include:

- a. Issued a government regulation dated January 20, 1950, which requires education and teaching of religion in public school environment, both state and private.
- b. Established teachers ' school and religious judges in Malang, Banda-Aceh, Bandung, Bukittinggi, and Yogyakarta.
- c. Established a state religious teacher education (PGAN) in Tanjungpinang, Banda-Aceh, Padang, Jakarta, Banjarmasin, Tanjungkarang, Bandung, Pamekasan, and Salatiga.
- d. In 1950 decided to establish the state Islamic religious College (PTAIN) which now becomes IAIN/UIN/STAIN, and established a container of the Committee of Hajj Indonesia (PHI). Kyai Wahid also gave the idea to President Sukarno to establish Istiqlal mosque as a national mosque.

The statmen of authority over the new are limited in appearance in the form of its formality. The policy that has been many years settlers and root Earth is beginning to disappear. Therefore, the need to be developed in the formula of life formulation in the education of one solid in one balanced system. If we draw the outline, the descriptive policy analysis of KH Wahid Hasyim refers to the two outlines, which are planning through the curriculum and process through methods. The policy does not depart from restlessness, on a reality to be more complementary and substituting through more precise and prudent authorities.

D. Education Renewal KH. Wahid Hasyim in the Field of Curriculum

The curriculum is reviewed from its lexical meaning "currere" which means running distance originating from the Greek (Ahmad, 1998). In its axiology, the curriculum is not limited to the narrow meaning of the sports branch. The meaning of the curriculum in the world of education as a framework, planning is clearly expressed by the components are as well as the standards in achieving the education that is expected.

Basically, the curriculum has two main dimensions, the dimension of vision and Structure. Vision in the curriculum is the result of human beings that put the world in a real concept. It means to interpret the urgency of education with easy reality in the perception by learners because of the many concepts of educational urgency. So in terms of Inimakna vision in an applicative-contextual. In a distinctive structure, the curriculum is systematically organizing various components of the curriculum into the learning experiences, so that it can easily be implemented and evaluated the results (Muhaimin, 2005). So that the achievement of the curriculum in visions and structures is not separated from a summary of the basic plan in education, whether expressed in the systemization of structure in process standards, content standards, management standards, financing standards, standards Education assessment and not forgetting the plan of Vision curriculum in education, form standards of educators and educational personnel, standards of facilities and infrastructure as well as competency standards of graduates.

Indirectly, the standardization form of KTSP curriculum, all of which have been applied through the education authority offered by KH Wahid Hasyim, among them in the pre muapun policy when serving as the Minister of Religious Affairs, namely:

First, about Usulah KH. Wahid Hasyim was to reshuffle the curriculum of Tebuireng boarding school by inserting general education, besides the side as meeting the standardization of graduates for skilled and independent students, also as a form of policy actualization of KH. Wahid Hasyim in the standardization of content in education, so the creation of the balance (Tawazun) Sciences Naqli'ah and ' Aqliyah.

Second, about his policy on the transformation system of learning that he asked by completing the classic learning system with tutorials. Although not yet served as Minister of Religious Affairs, he was able to implement a tutorial system besides time system Klasikal in the defecations, especially in Boarding school Ireng, so indirectly systematics of the standard process that we often refer to as a method (Kaifiyah), can be applied in a konstektual at the time.

Thirdly, her role in education also involved in the establishment of the university, as well as the school of religious teachers in Malang, Banda-Aceh, Bandung, Bukittinggi, Banda-Aceh, Padang, Jakarta, Banjarmasin, Tanjungkarang, Bandung, Pamekasan, Salatiga. and Yogyakarta, as well as the state Islamic College (PTAIN) which is now IAIN/UIN/STAIN Because of that time he realized that the location of success in the world of education is not detached in the form of physical building, but the more main lies the quality, through the improvement of the scientific. So that it can actualize the principle of standardization education qualifications and teachers competence.

Fourth, about his policy in issuing government regulation dated January 20, 1950, which requires education and teaching of religion in public school environment, both state and private. Indirectly, the planning, which is able to be in a holistic basis with its related to the standardization of Prasana means to be a knot to uncertainty discretion. Because of course, at every policy taken, not merely the eye without contemplation and provision of accommodating in the field of education.

From the reflection of the above curriculum we can analyze, that any authority in his declare. Both before and late became Minister of Religious Affairs. All references of its authority in the world of education is not separated from the systemization of education policies that are still held in the form of components in the operationalize education in Indonesia. Due to political influence, the habit he traveled, briefly blurred after he did not serve as Minister of religion, because of the easy policy politics in the annues. Of course, the systematics in each of his policies in integrating school and public education curriculum.

Basically applications application of different curriculum Visionya, so able to be complementary (Ahmad 1998), a small example in the education of Boarding school, the structure of the curriculum universally refers to:

- a. Activity curriculum whose acuones are based on four humanitarian impulses.
- b. Core curriculum that emphasizes the curriculum approach to social centered.

- c. Local content curriculum, which emphasizes application curriculum program in the natural environment, social, cultural culture of regional development, as stipulated in the decree Minister of Education and Culture No. 0412/U/1987.

While in general education, the emphasis structure of the curriculum lies in:

- a) Subject matter curriculum that emphasizes on the theoretical normative of the idealism of subjects given separately from each other, so there is no relevance.
- b) The Correlated curriculum that emphasizes the theoretical normative of the idealism of interconnected two or three subjects, or in relevance to each learning, in other words cross-curriculum.
- c) Broad field curriculum, curriculum pioneered by Thomas Huxley in 1969. This curriculum emphasizes on a theoretical normative of similar subject idealism.

Base from the various types of curriculum organizing above, the essence has been integrated universally by his KH. Wahid Hasyim, through policies that were certainly through juridical policy while serving as Minister of Religious Affairs, or micro-fascism policy shortly before serving as Minister of religious Affairs. So, with the education assessment that applicative on KH. Wahid Hasyim was able to increase and bring closer the philosophical values of education that were integrated between Islamic and general education.

Proof of his concretnya, lies in awe at his colleague KH. Wahid Hasyim, among others, Chaerul Saleh, Isa Anhsari (activist exactly), R MustajabSoemowiligdo (the mayor of Surabaya at that time), Murtadijah (Deputy chairman of PB Muslimat NU) and Tamar Djaja who feel jealous, although he did not taste Dutch school education. However, in quality can be above the Dutch school students.

E. Education Renewal KH. Wahid Hasyim in the Field of Education Method

Method is a way, a strategy that is applicative according to cultural culture that exists around or more familiar, methods can be categorized as an ordinance in assessing and understanding the pattern of education. The method in essence can not be separated by the curriculum, without the curriculum of the contents of the method is nothing to be applied, if we are analogous, as a archery, arrows as curriculum, Bow arrow as a means of infrastructure and methods is the way or style of archery according to "delight" Archers (learners), to achieve a goal (ideals) that the Archer expects. Speaking of methods that are not other than the analogy above (arrows), the style of learning offered by KH. Wahid Hasyim is Integratef between a classical style (Boarding school) with a general education style (tutorial). This is one of his policies on the method that expressed to be the initial policy in offering the concept of education methods in his father's boarding school (Tebuireng).

If we analyze using the deductive paradigm, the tutorial is a method that is often applied in public schools at that time, out of the way that this method belongs to public schools. Essentially this method has the advantages and other, including that the method of the tutorial is a method of mastery, understanding and analysis of each subject, so that the excess method is the activity of learners very decisive Scientific and intellectual development of the students, so that in this method is more emphasis on the discussion system.

However, its weakness point that not fully this method can be applied if the learning method is still in the Traf of tawheed in the underage learners, who closely use the pedagogic method, so it should be a method is a classifying method. So from here we can analyze, that the method of offering the concept of KH. Wahid Hasyim was complementary-mutualism, not substitution – parasitism and comensalism. So that with the intelligence of Qalbu-spiritual and ' aql-rational he is able to apply complementary authorities of every method that is offered in the school sugarcane Ireng, which belongs to his father KH. Hasyim As'ayari (founder of NU).

III. CONCLUSION

Based on the analysis that the author did, about the education renewal KH. Wahid Hasyim was in good education in terms of his role and authority. Conclusions can be concluded, that:

The first analysis of the role of KH Wahid Hasyim, is theoretically expressed in every role and policy that the author has listed above. Basically, the role of KH Wahid Hasyim in education is as the promoter of Tawasuth-Tawazun in responding to the reality of education dichotomy, so that with the provision of him who has a determination in the two Dichotomy that seculatate the general science, by Islamization of the science of the Faruqi scholars, as well as by the method of taking the theory of Qurani by the implementation.

Policy characteristic of the mind KH. Wahid Hasyim was in a centrifugal-patterned education. The intention of this pattern, that is indirectly KH. Wahid Hasyim combines the values of Islamic education with common values that are out of the box. So the teaching pattern is offered by KH. Wahd Hasyim was both in terms of curriculum and his methods were not limited to dogmanism, but in relevance to the dynamics of the changing times.

The second carectirisitic pattern, based on the study performed, the model or method in which KH is being performed. Wahid Hasyim in the field of education in the form of interpaternization, meaning that Islamic

education in Indonesia is not based on the development of laws that have a Mahdoh worship, but the need to be relevant in the productivity of worship Ghouru A. Such as in the determination of a law in Islamic education is not limited to textuality such as haram eating pork, but can be leached by the law of rulings like a big sin or haram if it violates traffic signs.

The third educational pattern, based on the author's analysis, that the characteristics of Islamic education need a cross-curriculum, both general and Islamic curriculum. It is in his believe when applying his application through proposals to his father in the Boarding schoolTebuireng. Value in it contains a hidden curriculum by applying Islamic sciences, through general education. Such as in the subjects of social sciences, in the educator in the method of linking social education patterns using Islamic sciences as Ta'awun(please help), so it is not felt, this can be a hidden curriculum that internalized into The spirit of each student, so it brings a spiritual religious personality that is capable in the actual in the field.

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