

## Philosophy of Islamic Education: Study Thought A. Wahid Hasyim on Islamic Education

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**ABSTRACT:** Wahid Hasyim has thought Islamic education renewal. Orientation Islamic education in the lifetime of Wahid Hasyim the middle of the twentieth century purely religious and towards *ukhrowi*. While Wahid Hasyim already initiated the reform of Islamic education oriented and pragmatic mundane ideal to *akhiratan*. This is among the significance of this paper need to be removed. Issues raised is how Wahid Hasyim thinking about human nature and position, the basic concepts of human morality and its relationship with the outside world, the purpose of education, curriculum, educational methods and learning resources? Whatever color the thinking of education? The approach in this paper is a socio-historical analysis using the tools of philosophy of education, linguistic analysis and the analysis of the concept. The result is that Wahid Hasyim have thought of educational reform (Islam) which is a very radical at the time, among others, 70 per cent of general knowledge and 30 percent of religious knowledge in the curriculum and educational purposes in addition to objectives religion too mundane namely life skills as an output *pesantren* education.

**KEYWORDS:** education, fatalist-passive, neutral-passive, positive-active, dual-active, religious conservatives, religious rational, pragmatic instrumental, the basic idea of the structure and value of education.

### 1 INTRODUCTION

The journey of the XIX century to the twentieth century was marked by many changes in almost every aspect of life in Indonesia, including the lives of Muslims. The relationship between Muslim Indonesia with Indian Muslims began tenuously and replaced with the relationship between Indonesian Muslims and Arabs. These changes follow the changes in the color of Islam in Indonesia from style to style mysticism and Sufism *Fiqh*. This in turn will make them aware that there are irregularities in the practice of religious life. Meanwhile, modern education given to the nation, Indonesia Netherlands however, at least on the one hand makes them aware of the actual position in the colonial administration and on the other hand after the birth intellectuals who see Islam as an impediment to progress. Developed colonial education was discriminatory, both related to the system or curriculum. In terms of the system, for example, appears in more modern colonial educational institutions, either in relation to the classical system as well as facilities and infrastructure. In terms of curriculum, colonial education more cargo secular sciences and pragmatic.

Such conditions will doubtless give birth to levels sufficient separation in the educated class of Western schools and educated group of boarding schools. And it appears once in the social and intellectual activities, such as the way the two groups get along, dress, speaking, thinking and so on. Discrimination against indigenous Dutch government is not confined to the field of education, but almost all sectors of the life of either the legal, economic, political, or religious. Specialized in the field of education, as a result of political discrimination, making the output (output) less quality of Islamic education and the opportunity to go to school is very limited.

An Islamic education based in schools is a fortress which is fundamental to maintain the existence of Muslims. But the invaders managed to educate indigenous people to set up schools which provides general secular subjects. The education system can print scientists who think ahead, so that Muslims who do not get a chance with a Western education lag far in his

thinking because the Western education that has the view to empower and oriented secularist, rationalistic, empirical and pragmatic, while the Islamic education seeks to restore all the problems the events of the past and oriented to the life hereafter. This situation resulted in the scarcity of religious intellectuals derived from the Islamic education including boarding schools. Or in other words a Western education has been patterned Progressivism who focuses his gaze to progress (forward) Academics- professional dimension. While the style of Islamic education is more focused on the essentials-style Islam. That is the noble values that created the scholars in the first period is already a dead thing, which can no longer be updated and even values are considered to be able to answer all the problems that arise.

These conditions led to the birth of new thinking among Muslims, especially the younger generation to catch up and eliminate the existing gap separator. Most generations of Muslims trying to find a way out by giving the material a mixture between religious knowledge and general knowledge. Wahid Hasyim is a revolutionary leader in the field of education to answer it. Wahid Hasyim proposed to his father to change the education system in schools that do not need to be required for all students to learn Arabic. They are more in need of general science for life provision in the midst of society, both in the form of theory and practice. Because not all students will be clerics waiting. This corresponds John Dewey opinion that the school should not be beyond the life of the community or the school are heard, but it should be a "school work". Educational purposes must necessarily guide the children to live. Life is the ability to adjust to society. Wahid Hasyim idea is oriented, pragmatic and nuanced link and match (linkage and harmony). This is very interesting because Islamic education in Indonesia at that time are generally more focused on the spiritual life, while thinking Wahid Hasyim already integrating the spiritual dimension and the temporal dimension (practical). This is the significance of this paper were presented.

When Wahid Hasyim served as Minister of Religion, he was very concerned about the development and advancement of Islamic education. It can be seen from the various activities. Among them, a policy that requires religious education as a field of study in public schools ranging from low level to college. On the one hand Wahid Hasyim in Indonesia society known as the great scholars who were involved in the field of social and political organizations in both the movement *Nahdlatul Ulama* (NU), MIAI/*Masjumi*, the state ministry, and the ministry of religion, turns on the other hand, he has brilliant ideas in the field of education (Islam) that is different from the figures of other Islamic education at that time. Islamic education which was originally only monopolized by the traditional educational institution and its students cannot think freely start revisited. Wahid Hasyim wants to move his students into thinking, more open and free, but does not oppose the teacher commands. This idea of freedom in education. But freedom does not destroy the character of the students. For that Wahid Hasyim would like to invite the Muslim youth to advance in the field of general science, because during this time of teaching in educational institutions of Islam only revolve around the issue of religion that is *ukhrowi* alone. As illustrated by Zamakhsyari Dhofier that the students are expected to take part to uphold Islam and become defenders of the homeland, have the same status as other common disciples and dismissed the notion of negative about them. That life is a life that is old-fashioned boarding schools who are only after afterlife alone.

There is no denying that every person has its advantages and disadvantages, and each result musings and thoughts are influenced by many factors, such as level of intelligence, personal inclinations, the circumstances surrounding them, educational background, life experiences, even the development of science and social conditions of society and the nation. Understanding that, M. Quraish Shihab understanding absolute to the ideas of a person, and this in turn can lead to the judgment of the opinions expressed, and the boundaries idealisme for embraced or rejected. Thus, this paper is an attempt interpretation of human thought with their strengths and weaknesses. This interpretation is certainly not merely descriptive, but analyzed with the philosophy of education (Islam).

## 2 RESEARCH METHODE

This study attempted to construct ideas about education Wahid Hasyim Islam scattered in various places. Problems in this paper are how Wahid Hasyim thinks about the Islamic education system, in particular the nature of man and his position, the basic concepts of human morality and its relationship with the environment, learning resources especially libraries, educational goals, curriculum, and educational methods? Whatever color the thinking of education?

The approach used is the philosophy of education (Islam). Purpose uncooperative approach to the philosophy of education is the idea of the study of texts by Wahid Hasyim on education, seen from a variety of educational thought were released from the system flow. The purpose of this paper is to want to know the central ideas of Islamic education Wahid Hasyim viewed from the philosophy of education (Islam) and the factors that affect thinking. Also aims to test the theory that the birth of an idea or a person's thinking cannot be separated from a variety of internal factors and external. While its usefulness is to be input on the philosophical theory of education (Islam). By knowing the thought Wahid Hasyim every reader can place them in proportion-not just Wahid Hasyim as a national hero-but also leaders of Islamic education-with a

relevant measure. Also these findings into concrete measures to build a system of educational philosophy (Islam) which is applied at the level of operational concepts and education, especially in Indonesia.

This research method literature review that by collecting various sources of literature from various places. The reason the author uses this method is due essentially. This study is a qualitative research. In addition, this method is considered quite appropriate to approach the problem to be studied. After all sources collected, then classification, verification to answer research questions. All data collected from these sources are then analyzed in depth so clearly defined answers to the problems studied. Report the results of this research are presented with descriptions analysis pattern.

### 3 DISCUSSION

#### 3.1 A BRIEF SKETCH OF WAHID HASYIM AND THINGS THAT CHARACTERIZE EDUCATIONAL THINKING

A. Wahid Hasyim was born on Friday *Legi*, 5th of Rabi al-Awwal 1333 H, coincidentally on June 1st 1914 Tebuireng M in East Java. He was the eldest son of the marriage between K.H.M. Hasyim Ashari and Nafiqoh, boarding *Tebuireng* founder and a prominent scholar. Wahid Hasyim was born from a family of scholars, in boarding schools with the students that conservative and religious life ta'asub static. Wahid Hasyim lineage either paternal or maternal met at the level of Ox Peteng (UB VI, king of Majapahit). Genealogy paternal through Joko Tingkir (Mas Karebet) had a son named Prince Bawono, Prince Samba, Ahmad, Abdul Jabbar, Sihah, Layyinah, Halimah (Winih, wife of Kyai Ash'ari) which later gave birth to Wahid Hasyim. While the pedigree of the mother is through the descent of UB VI, then Kyai Ageng Tarub I, Kyai Ageng Tarub II, Kyai Ageng Ketis, Kyai Ageng Selo, Kyai Ageng Saba, Kyai Ageng Ngalawinan (Solo), Kyai Ageng Pemanahan, Panembahan Senopati (Mataram) Prince Kejoran, Aryo Pringgoliyo, Raden Padurekso, Raden Panji Darno Santana, Kyai Ngabdul Ngalim, Kyai Nala Jaya, Kyai Basyariyah (Kyai Good Aaron), Nyai Nuhannad Nantari, Kyai Mu'lum (Sewulan), Kyai Mustarom (Sewulan), Nyai Ilyas Muhammad Hashim Ash'ari Nyai lowered, then have the son of Abdul Wahid Hasyim.

Wahid Hasyim as the son of a cleric, when he was seven years old, he began studying the Book of Fath Qarib, Minhajul Qawim, and Mutammimah. In 1926, at age 12, he finished his studies at the Madrasah Salafiyah Tebuireng. At that time, he had begun to pursue Arabic lessons happy and interested in reading books widely. This expands his knowledge of poetry in Arabic and collected in one manuscript interesting. Among the books that he studied Arabic literature is Diwanusy-Shu'ara. At age 13, he learned to his father about the basic knowledge to Islamization, Arabic, monotheism, and fiqh. In 1927, he went to study at Pesantren Siwalan Sidoarjo. There he learned Salamut Taufiq, Bidayatul Hidayah and Jalalain under the guidance and Kyai Kyai Hasyim Chozin in Panji. But he was unable to continue studying longer. The following year he went to study in boarding schools Lirboyo Kediri, but in a short time he returned to the boarding Tebuireng.

At the age of 13 to 15 years, Wahid Hasyim studied at several schools. In 1929 he returned to Tebuireng, Jombang. Wahid Hasyim in addition to studying the classics, traditional scientific disciplines, also a lot to learn general knowledge. Since returning to Tebuireng, in addition to learn the Dutch language and English, he also subscribe to several magazines, both in Indonesian and Arabic, such as spreaders spirit, Daulat Rakyat, Pandji Library, Umm al-Quran, Saut al-Hijaz, al-Lathaif al Deliberation, Kull Syai ad-Dunya wa, and Itsnain. The first three Indonesian language published by the nationalists, while the rest in Arabic, published in the Middle East.

Wahid Hasyim also often attend lessons given Imam Sukarian, when he was teaching his disciples, for it Wahid Hasyim has graduated from the madrassa. In fact, sometimes he brings a lesson that he wrote himself to the Imam Sukarian who was teaching at his Surabaya to justify it. In 1929, when he was 15 years old, he was new to Latin letters, and earnestly he studied self-taught. Therefore it is widely subscription newspapers and magazines, even he is also subscribe to the magazine from the Hijaz and Egypt. Since then, he learned to speak Dutch with the Source of Knowledge subscription Bandung. Then learn English.

When he was 17, he made the pilgrimage to Mecca to enhance the five pillars of Islam which is to add to and expand science and religion in Mecca for one year 1932-1933, with Muhammad Ilyas, his uncle. At the time will go to Mecca both been fluent in Arabic. Then time started studying there never had trouble, either to read literature as well as to communicate with the scientific community. Unfortunately, according to Mohsen he quoted from the book "Eight scholars Indonesia Jaya Tamar writing, and my Master of *Pesantren* people Syaifuddin Zuhri writing" no records that show, about clerics and scholars who take care of Wahid Hasyim while studying in Mecca. Just mentioned, for there he had many conversations with various races who come from all over the world to learn. In addition to many books, he continued his habit of subscribing to various newspapers and magazines from Cairo, Baghdad and Ankara.

The development of students in Tebuireng learning occurs not suddenly, but gradually has been cultivated by Kyai Hasyim and A. Wahid Hasyim in a long time. This, drawn from life experience Kyai Hasyim journey that is important in the world of

science. So in the end he had the notion that religious knowledge was much written in Arabic, the first step to deepen this knowledge must first master the Arabic language. So in daily life Kyai Hasyim and A. Wahid Hasyim many spoke Arabic well to students and to the guests. Activity is mostly done by the leaders of *pesantren* eat it, so that eventually they assume that the Arabic language does not belong to the Arabs, but the language of Islam. Throughout the day the two of them most of his time is spent on teaching students ranging from dawn until late at night, punctuated by breaks, ie at a time before prayers Zuhur used to walk around while walking around the cottage, to oversee the state of the school and saw some people who are working for success and buildings. Leisure time is also used to read alone (*muthala'ah*) for teaching materials or materials to address issues raised by the public. At the time of emerging issues that are important Kyai Hasyim often made the remarks in written form complete with reasons to give a way out to them. Nearly 24 hours of boarding school filled with students learning activities under the supervision of Kyai.

Wahid Hasyim very familiar with the study of Islamic culture, especially the history of the golden age of Islam ie the Umayyad and Abbasid period. Even he controls more detail the events and a variety of past development, especially the development of thought in Islam that resulted in the branches of science. To explain these problems, Wahid Hasyim often memorize the date and year of occurrence. Mindset and Western philosophy he met through Arabic literature. So there is a fresh nuance that comes from the influence of the Arab or Islamic. Poetry in Arabic literature much he memorized and appear in lectures. He was also interested in the art of Islamic buildings, especially the blend of Javanese-Islam which is the work of ancient times, and she also liked Arabic songs featuring lyrics high.

As has been stated that there are five things that give shades of color one's thinking. Biography Wahid Hasyim, he lived in the early and middle twentieth century. In a scientific odyssey, in addition raised and interact with families in boarding schools, also learned a long time wandering abroad, especially in Mekah under the guidance of renowned teachers. Along with that also, had a strong influence of the Modern Islamic ideas proclaimed by Muhammad Abduh that essentially teach the Islamic world leaders to be more responsible towards the development of social, political and modern education. The invitation influenced the thinking of Indonesian students in Mecca, including Wahid Hasyim, in addition to many writings about the understanding of the renewal of the University of al-Azhar University in Cairo to Indonesia. This phenomenon is also supported by magazines and newspapers both traditional and modern, Indonesian, Arabic and English in the library Nizamiya Madrasah. Also thinking in the field of Islamic education that sparked the balance between religious knowledge and general knowledge at that time was a very radical idea. Thus the socio-cultural conditions that surrounded him, just as the in boarding schools, the Dutch and Japanese colonial period, the days of independence and wanderings abroad, especially in Mecca that is receiving the renewal of Egypt's Islamic-Wahid Hasyim and educational backgrounds, including the results of participating educational his autodidact and coloring affect the educational thinking in ideas.

In addition to the social and cultural conditions, educational background and the results of his self-taught, as well as intelligence and personal tendencies and support the notion that characterizes the rulers of Islamic education Wahid Hasyim. At the time Waktu Wahid Hasyim hold educational reform in Tebuireng he was only 22 years old. That age at that time still attending high school. And at the age of 24 years he began to enter the world of politics which he said in support of the development and teaching of Islamic thought. In 1940 (age 26) has served as chairman MIAI, then his name has been aligned with Abi Kusno Tjokrosudjono, Umar Hubais, and Mr. Singodimejo, the average age of 40-50 years they have entered. Thus if being thought above is followed, then Wahid Hasyim had good intelligence. And of pedigree (factor heredities) met at UB VI. Of course, also the result of his thinking cannot be separated from the trend and support the authorities at that time.

### 3.2 CENTRAL IDEAS A. WAHID HASYIM ON EDUCATION (ISLAM)

#### 3.2.1 HUMAN NATURE (LEARNERS) AND THE ENVIRONMENT

When A. Wahid Hasyim served as Minister of Religion, he gave a speech in front of Congress PUSA (Unity Ulama entire Aceh) in Kotaradja Atjeh, 23 December 1950. He said that realizing the importance of Islamic education in Indonesia in carrying out daily activities of Muslims always guided by the Qur'an, which includes carrying out educational tasks. Already a nature in the running gait of human life on this earth by God's provision given in the form of spiritual and physical. While the Islamic education serves to foster and develop two aspects of the above. While the Qur'an and Sunnah have given foundation established enough to meet physical and spiritual needs so that people can develop his potential with a good and reasonable. Because of the existence of human beings who think and feel, means Islamic education serves to train of thought, so that the human mind became sharp and able to capture the verses of Allah both written (Qur'an and Sunnah) and unwritten in this nature. In addition, Islamic education should be able to instill faith in monotheism so that people can communicate with the Creator.

According to A. Wahid Hasyim, let every man who is born on this earth ingratitude towards God. Because human beings were created as very perfect. Although physically weak and limbs, but with the ability of the brain, people can have extraordinary power. He was able to move goods very big place far enough. Knowing an event that occurs in a place far away and so forth. The work may not be done by other creatures in this world. Human excess is obtained because humans are capable of using his mind to organize and explore the natural surroundings. Then the work of human effort devoted to human welfare.

According to A. Wahid Hasyim, basically humans are born in the same degree, which does not have anything. But in the development of life taken, as adults they have different degrees and abilities. The main factor of this difference is largely determined by the ability of individuals to use reasonable mind. But human life is not enough to rely solely thinking skills alone, in the absence of control that could lead to the straight path. As a steering control is religion gained through the education process.

Wahid Hasyim thinking about human nature is actually a reflection of the teachings of Islam and consistent with the thinking of contemporary Islamic educational philosophy. Because according to Wahid Hasyim that human nature consists of two: physical and spiritual that can think and feel. While the position is if it were the noblest human beings are able to develop his mind accompanied by a sense of spiritual development and skills. Humans also according Wahid Hasyim is a creature that can be educated and educate, as Wahid Hasyim very concerned with the influence of education in the process of human development. According to Wahid Hasyim that the result of man's ability to be used to organize and explore the universe, grateful for the favors of God, and use that knowledge for the benefit of humankind and uphold the interests of the religion of Allah. With the provision of the ability of human beings to make himself responsible that exceeds that of other creatures. Wahid Hasyim thereby placing human position as a servant of God on the side as caliph responsible in the management of the universe. Due to organize and digging, ingratitude, the welfare of humanity, and establish the religion of Allah on earth are among the caliph responsible task.

Wahid Hasyim relevance of thinking about the nature of man and his position with the spiritual values and the thinking of contemporary education can be seen in the following explanation. According to Gabriel Marcel that "man is not a problem that will be solved exhausted, but 'mystery' the armpits may be mentioned properties and the characteristic is completely and therefore must be understood and internalized. The figure of the human person disclosed Islam comprehenship. Even the man himself is sometimes misunderstood him, either in the form of feeling superior or inferior. The Qur'an itself clearly states that human beings are creatures of God created in the best shape the structure of the physical and spiritual (Qur'an, 95: 4-6). In physical structure, human beings were originally created from a variety of terms that refer to the definition of the various components of the soil (QS. 22: 5; 25:54; 55:14 and 15:26). While the descendants of Adam was created from the compound between the germ (sperm) and ovum, as the main ingredient of human reproduction (Qur'an, 32: 7-8). From the aspect of personality, according to Mahmud that Islam in fact has its own view on the issue psychology and personality. Man consists of physical, mind and spirit, which is based on QS question. *As-Sajadah*, 32: 7-9. Elements of special bodies as a means of meeting other primary impetus that are external, or in accordance with the social customs, traditions and values restraints. Intellect is a means of humans to understand at a modest rate to achieve the best ways to fulfill a boost earlier. And at a higher level to solve all the problems of human life. While the spirit is the potential of nature and the power of conscience is *Robbani* that can assist people in realizing the objectives more noble in life in the form of chastity and virtue.

This multidimensional human form fused unity has created with a specific purpose. By because is not allowed to waive the right bodies to enhance the rights of spirit and intellect, and vice versa, is not allowed to ignore the rights of the spirit and sense to perfectly rights bodies, as well as the commendable waste nor to pleasure one side; nor happiness on the other side.

According to the formulation of the results of the World Conference of Islamic about Islamic education that man is composed of soul and body, which are zoological; he at the same time is a spirit and matter; unity as individuals and individuality shows itself; it is equipped with various attributes bestowed by God. Humans have organs of cognition that is both spiritual and rational as the liver (*qalb*) and intellect (*'aql*), and the forces that are physical, intellectual and spiritual vision, experience and awareness. Humans are basically too forgetful and can fall into the abyss of injustice and ignorance. What is important is the gift of knowledge pertaining to the spiritual as a reality that can be absorbed and palpable.

In this discussion originated from a philosophy that human beings are creatures *homoeducandus* that man can be influenced (educated) and can also influence (nurture), is not a creature which is always passive in the sense that can only accept nor aggressive in the sense of giving, influence but it cannot be affected by any circumstances. With *khalqiyah* nature and disposition *munazzalah* (such potentials) in humans is possible at all can change in the environment according to his will.

Departing from QS. *Ar-Rum*: 30 that innate understanding of the basic (nature) of man and how his ability to thrive can be grouped into four, namely (1) fatalist-passive, (2) the neutral-passive, (3) positive-active and (4) *dualis*- active.

Passive fatalist theory, saying that every individual, through the ordinance of God is good or evil in origin, whether provisions of this kind occur in all or in part in accordance with God's plan. The human ability to develop into a passive, since each individual is bound by the provisions which have been determined before the Lord. Who holds a neutral-passive, assume that the child is born in a state of pure, intact and perfect, an empty state as it is, without awareness of the faith or *kufr*, good or evil. This theory is the same as Tabularize theory of John Locke. The individual's ability to grow is passive and highly dependent on the polished environment, especially education. The positive outlook-active assumes that basic human innate from birth is good, whereas the accidental crime. The ability of individuals to flourish is active. Humans are a source that is able to resurrect himself from inside. Who holds dual-active, assume that it is a basic human congenital double (dual). On the one hand its very nature tends to favor, and on the other hand tend to evil. The dual nature of both active and in a state of equal.

Wahid Hasyim, in principle, can be classified on the flow of good-active. Because according to Wahid Hasyim as quoted Mohsen that human potential mine like objects that are stored in the bowels of the earth. So that it develops a good potential and actual then there must be education and exercises. In the concept of Wahid Hasyim unclear whether only the basic capabilities of convergence between the poles and polar environmental influences that shape the personality of the learner. According to the author, in addition to the two poles there are two things that cannot be ignored that '*Inayatullah* (hands providence of God) and the human freedom to determine their fates. In the convergence theory covers only anthropocentric (human-centered) and Cosmo centric (centered to the natural environment), yet includes theocentric (God-centered). This is in line with the paradigm that every Muslim believes that there *sunnatullah* and others' *Inayatullah*. Then the law can be significant and actual of the two roads; first with the laws that have been known to man (the laws), and second, by the way '*Inayatullah*. So the paradigm becomes "*teoantropokosmosentris*" or good-active. This is in line with the assurance of God in QS. 40:60: "Pray to Me undoubtedly I will give you". That is basically the innate fundamental human good from God, then becomes not good in the hands of human and environmental influences including education. Or in other words, a person's character is dependent upon three factors namely heredity human factors, human freedom over *Inayatullah*, including education and the environment.

So important influence in shaping the character education learner, it is natural that Islamic education experts give very strict criteria for educators. It because (1) so that educators do not spoil the positive nature of learners, (2) is so sharp effect of educator to the learners, (3) educators positioned ad inheritors of the Prophets, and (4) a very important position of science in Islam.

### 3.2.2 OBJECTIVES, METHODS AND CURRICULA OF EDUCATION IN ISLAM

According to Wahid Hasyim that the primary purpose of Islamic education put forward in 1933 is to encourage students who have a certain *al-karimah*, piety to Allah and have the skills to live. This means that with his knowledge, a person is able to live a decent in this world, can erect not be a burden to others. Because for students who do not have the skills to live, he will face various problems that will narrow the trip of his life. With the hope of a decent living after they do not forget to fight for the religion of Allah

At the end of 1933 Wahid Hasyim back to Indonesia. At first Wahid Hasyim Tebuireng taught at boarding school with the intention of making changes in education and teaching schools. Therefore, the start to make changes to the four students who considered the smartest among pupils boarding Tebuireng. Experiment is the new method is to combine religious studies with general knowledge. In addition, Wahid Hasyim propose to his parents a fundamental change in the education system and teaching in schools. Among the proposals is that the traditional system, *sorogan* and *halaqah/bandongan* converted into a more systematic tutorial system, with the aim to develop the initiative and personality of the students. In addition, Wahid Hasyim also proposes that general knowledge is taught more, so that the students not only learn the knowledge of traditional Islam, as scattered in the classics. According to this proposal is based on the consideration that not all students who study at the school aims to become scholars. For those who do not aspire to become less important scholars taught the classics and the mastery of Arabic and classical texts in Arabic. In other words, they only learn Islam from literature-speaking Indonesian Islamic literature and in the span of time that is not too long, even if necessary, they simply follow the lessons at the school within a few months. The rest, when they could be used to study the practical knowledge and skills.

Educational methods with this tutorial systems, teachers and students can meet to learn face to face. After the experiment to four core deemed successful students then developed in the form of larger classes. Implementation of the

study are grouped according to ability of pupils in one class, between 20 to 30 students. The grouping as a replacement model of learning together in large numbers are difficult to control by the teacher.

As illustrated in the work of Wahid Hasyim, "religious education in boarding school" in Magazine *Soeloeh NU* quoted Mohsen, that Wahid Hasyim gave some excuse about the renewal of this learning strategy that is as pioneering the classical model of religious education in the form of madrasah *Nizamiyyah*; incorporate general studies in the madrasa curriculum; and the levels or levels of education is measured by the occupied grade pupils, whereas the increase must go through tests the ability of classes held in the form of evaluation of learning outcomes of each semester.

Wahid Hasyim proposal seems pretty basic, according to his father, will cause problems between the leadership of schools, because they are not yet ready to accept radical changes. Except that, as a way out, his father could accept the proposal Wahid Hasyim others are set up madrasah *Nizamiyah*. *Nizamiyah* curriculum in addition to Islamic studies held general knowledge subjects and in addition to Arabic language lessons also held lessons in Dutch, English and typing. In addition to the boarding school, as pilot institutions, the number of common subjects reaching 70 percent of the overall curriculum, a change and comparison are quite radical. Religious instruction which consists of 30 percent of it is in Arabic, *Fiqh*, Hadith and *Tafsir-tawhid-Aqeedah*. Other religious instruction is given in the form of book recitals in *sorogan* or *bandongan* outside of school hours in the classical style. The general lesson which consists of 70 percent, among other math lessons, Indonesian, Dutch, English, Earth Science, life Sciences, Natural Sciences and Science *Falg*. The first year the school was followed by only 29 students in one class, including his own brother, Abdul Karim Hasyim. But not how long Wahid Hasyim forced to add two more classes, so it consists of three classes again. An end of 1910 to 200 students and 10 the next year jumped nearly 2,000 students. The new cottage complex is made in Seblak in 1923 that less than 150 meters away from Tebuireng. The Seblak *pesantren* daughter is now boarding. Progress achieved considerable progress, because in it held lessons in Arabic, Dutch and English. This has never happened in the educational institutions in Indonesia, including boarding.

Wahid Hasyim emphasized to the students to study hard, with a lot of reading outside of school hours so they have extensive knowledge. He said that extensive reading material master is the principle of development in Islam. We are required to learn how to use the pen as recommended by the Qur'an. Because reading and writing humans will master the science that has not been previously understood. With the argument that the verses of the Qur'an was first *rurun* is Iqra 'as the suggestion to read. Means that if you want to know a vast knowledge should read.

Other reforms proposed by Wahid Hasyim in his work "for the progress of the nation" is the formation of the organization early in the *pesantren*. Within the next three months the students started the organization in the form of classroom learning activities for organization, and its activity is deliberation/discussion to discuss a variety of subjects that are less clear when lessons take place in a formal class. The activities conducted informal discussions outside the classroom activities. Another form of organization is the organization for activities of students of a particular area. Member-members consist of the students who come from certain areas (districts, residency, and province) studying in boarding Tebuireng. The ultimate goal is to tie the brotherhood between people, improve the discipline of learning and skills training activities such as reading books, organize and develop the administrative and management to prepare as a *muballig* (Islamic scientist) in society. The organization also serves as a bond between friends in the area, so after returning to society, they still interact in various activities aimed at developing Islam.

Goals are the world's ideals, the ideal atmosphere to be achieved. The function of the ultimate goal of education is to end and directing the business, as a starting point for achieving other goals, give value (nature) in the venture and provide the best motivation in education. The final goal of Islamic education certainly comes from faith or religion, philosophy of life, and the philosophy of a nation. Due to the fact that education is the result of the philosophy and beliefs of a nation.

Wahid Hasyim in expressing basic and educational purposes is still general and more pragmatic. He said that basic education is enough of the Qur'an and *Sunnah*. Unlike other NU leaders commonly refer to the books *mu'tabarah*. While the purpose of education, he said, to train thinking so as to capture the secret revelations of Allah, as a means of planting the faith, morals *karimah*, fear of God, and have the life skills (life skills). This thought is consistent with contemporary educational experts that the purpose of education refers to the achievement of a balanced ie, cognitive (intellectual ability), affective (the realm of taste), the spiritual realm and the psychomotor domain (life skills).

Teaching methods important role in the learning process because the appropriate methods would facilitate the achievement of educational goals. The method taught by al-Abrasyi is the road that we follow to hang learners about all kinds of subjects, in all subjects. He is a plan that we created for ourselves and we can apply in the classroom. According Gunaimah, the teaching method is as practical ways to carry out the objectives and purposes of teaching. Thus the method of education is any activity that is purposeful and planned use of educators to help learners achieve learning objectives and desired changes in their behavior. According to Wahid Hasyim, Islamic education method used is *halaqah* or *bandongan*,

*sorogan*, tutorials and discussion or *mudzakarah*. This is in accordance with the principles of educational method proposed by al-Syaibani which among other methods must be based on morality *al-karimah*, can evoke the spirit of the teachings of Islamic morality, there student freedom discussion, debate and dialogue within the limits of decency and mutual respect, are flexible, able to accept changes in accordance with the conditions of learners, able to accept the difference of topics and the ability of learners. So what was raised by Wahid Hasyim about the various methods mentioned above implicitly within the framework of the principles of Islamic education method presented al-Syaibani. There should also note that there is no single method was appropriate education for all learning purposes, all science topics, all the content of the lesson, all stages of development, all the differences of learners, all the teachers and to all the circumstances. The method for determining factor is highly dependent on the learning objectives, the characteristics of the material, the ability of teachers, the state of learners, infrastructure and atmosphere that enveloped him. The most important thing in learning is again preparing the operational steps that teachers do in order to facilitate the learning objectives achieved. To that effect philosophy in education, "the material is important. The method is more important than the material. But the character of the most important educators of everything.

Regarding the content or curriculum, Wahid Hasyim held a very radical change. Curriculum oriented to the principles of a dynamic, practical skills, balance between the demands of practical life mundane and *ukhrowi* ideal life. In terms of practical life, Wahid Hasyim closer to the flow-Reconstruction Progressive philosophy. In Progressivism explained that progress (progress), which became the core concern, then the science in the curriculum that can foster progress must be practical. While in philosophy *rekonstruksionism* found learners is regarded as being active and creative. One effort that can be done is changing the concept of education as the transfer of knowledge into the transformation of knowledge. Learners are expected to be included digest that knowledge to be his. For this, the knowledge given to students should not only basic knowledge, but also with regard to the problems that exist in society. Likewise, the proposed curriculum Wahid Hasyim has been relevant to the principles of the curriculum proposed by education experts such as-Syaibani contemporary. The principles it is the engagement with religion, universal purposes and its contents, related to their talents, interests, abilities and needs of learners, maintenance of diversity, development and change among students, the linkage between subjects, experiences, and activities

### 3.2.3 LEARNING RESOURCES SUCH AS LIBRARIES

Mechanisms to support education in the new institution, in the same year (1934), Wahid Hasyim immediately establish a park reading or modern library. In addition to a number of books that are not less than 1000 titles are generally Islamic books, the library also actively subscribe to magazines and newspapers, both ardent traditional, modernist, and nationalists. Vibrant, even more appropriately be described as a traditionalist is *Nahdlat al-'ulama* News. The banner of the Library, East Library, New Pudjangga, and Penjebar spirit regarded as ardent nationalist media. While ardent modernists is the banner of Islam, Islam Moving, *Adil*, Nur al-Islam, and Munawarah. In short in 1936 Tebuireng experience a glorious future progress in the field of science, both theology and general science. This phenomenon indicates that Wahid Hasyim was a forward-looking and spacious, both in the fields of religion, social or political.

So happens that a conducive teaching and learning process will inevitably have provided learning resources are adequate, especially the library. Library is one means conservationists library materials as a result of culture and has the function of educational, informative, recreational and research in order to educate the students. What is practiced in Madrasah *Nizamiya* Wahid Hasyim, is already very advanced thinking about education in his day dose for providing learning resources that are key scientific life. Although not yet fully complete but the library has fulfilled its function as a modern library according to function. According Hernandono, educative function library if it is able to generate interest in reading learners, develop the power of expression, language, intellectual and able to guide and nurture learners in how to use the library materials properly. Informative function, if it is able to provide the materials of diverse, high quality and up to date. Administrative functions, when the library was doing the recording, organizing the circulation of a practical and efficient. And recreational functions, if the library provides books that are recreational quality.

Educational methods used in schools Tebuireng also updated. Which had been running that Arabic passively controlled, then the ideas Kyai Hasyim, Wahid Hasyim, was changed to become active so that the knowledge of religion is written in Arabic that must be mastered. So in daily life Kyai Hasyim, many spoke Arabic well to students and against can understand it. Such practices are carried out by the leadership of schools, so that eventually they assume that the Arabic language does not belong to the Arabs, but the language of Islam. Nearly 24 hours of boarding school filled with students learning activity in the supervision of clerics and religious teacher.

#### 4 CONCLUSION

1. Nature of Man according to Wahid Hasyim consists of physical and spiritual components. He is a perfect being, given the ability to think, feel and spiritual abilities. He creates *homoeducandus* (can be influenced or educated and influence or educate). Perfection can be achieved if people develop thinking skills, physical skills accompanied by faith in the educational process. The work of thinking and physical skills is aimed at the welfare of mankind, to fight for the religion of Allah, and ingratitude towards God.
2. Position Wahid Hasyim in the system of Islamic education philosophy is positive-active. It means that people are basically bringing a good potential of God, there is nothing bad in it. Humans will continue to either actively or being ugly is in the hands of human and environmental influences.
3. Basic education Islam is the Qur'an and *Sunnah*. While the purpose of education is for students to be human beings who have a certain *al-karimah*, resourceful mind develops, fear of God, and have the life skills (life skills). This opinion is in line with the objectives of contemporary education experts it includes the realm of psychomotor, cognitive, spiritual realm, and affective.
4. Islamic education curriculum according to Wahid Hasyim must balance materials related practical demands of life and the demands of an ideal life or *ukhrowi*. Likewise, education methods must be developed, not only the traditional methods such as *sorogan* and *bandongan*, but there are methods tutorials, *mudzakarah* (discussion and deliberation).
5. Learning resources to realize the idea of a library of Wahid Hasyim is a key scientific life in Islamic educational institutions and this is a remarkable progress in his day.
6. The things that affect his thinking is social and cultural surroundings, educational background, possessed intelligence, including personal tendencies his autodidac and support families and rulers of his time.

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