

Rational-Religious Islamic Education Tanet and Its Relevance To Contemporary Islamic Education: Analysis Of Wahid Hasyim's Paradigm

Noviandriani Putri¹, Zulfatun Ni'mah²

Master of Islamic Religious Education, Sunan State Islamic University Yogyakarta Kalijaga.

Corresponding author

noviandri356@gmail.com

Abstract: Study this aim for study Genre rational-religious Islamic education Wahid Hasyim 's paradigm in integrate based Islamic education Islamic boarding school with contemporary Islamic Education , which is where the thinking the has bring impact significant to direction development education modern pesantren to moment this . Type study this is *library research* . The analysis technique covers analysis content and data analysis . Data collection techniques through study later library _ analyzed use method descriptive . Research results this is thinking rational-religious Wahid Hasyim about Islamic education which includes : (1) foundation education boarding school ; (2) Role in development contemporary Islamic education ; (3) Purpose education and (4) curriculum Islamic education based on Wahid Hasyim's perspective *integrative- interconnective*.

Keywords: Islamic Education, Wahid Hasyim, **Rational** -Religious , Contemporary.

Introduction

According to Islam view general own trend with the meaning of worshipping Allah, He who created nature and all that is entitled organize , control , and develop . it _ could concluded the meaning of Islam is bring closer self for God to carry out order with sincerity so that could raises well- being , comfort and security live .¹ According to Jamal Islam has a meaning *Al istislam* (surrender self), *As-Salam* (safe and prosperous), *As -salamah* (holy clean), *Sullam* (ladder , gradual , or taddaruj), and *As Silmu* (peace)². because _ Therefore , the teachings of Islam are very necessary for study and study in a manner deep through Islamic Education studies .

Purpose Islamic education is always direction _ cultivated by educators and staff educators to achieve something p . According to Maragustam , a few function Islamic education as guide and

director education , period base for reach more goals _ high , value end at some effort , give direction to process, as well give motivation best for educators and staff educator . Purpose Islamic education load conclusions base or fundamental values . the value could taken from values philosophy nation , socio-cultural , scientific and religious.³

Along with time progress little by little purpose education start achieved , proved with developments in the field education , development knowledge knowledge among _ education will bring changes throughout _ aspect life . Enhancement source power man really urgent for could play a role in the future come , here education own role ie add source power quality human _ quality and synergy Among reality and ideality . In relation use this Islam covers many

¹ Zuhairin, *Philosophy of Islamic Education* (Jakarta: Bumi Aksara, 2009). p.35.

² Misbahuddin Jamal, *The Concept of Al-Islam in the Qur'an*, *Journal of Al-Ulum* 11 (2011): 16.

³ Maragustam, *Philosophy of Islamic Education Towards Character Formation* (Yogyakarta: Postgraduate Faculty of Tar Sullam (ladder, gradually, or taddaruj)biyah and Teaching (FTIK) State Islamic University (UIN) Sunan Kalijaga Yogyakarta, 2021). p. 198.

knowledge knowledge . Islam in essence not discriminate or distinguish anything .⁴ _

In colonial times education that exclusion , indeed Thing this mission from colonialism . Education is given many forbidding regulations _ implementation schools inhabitant native . Luckily there are madrassas environment cottage boarding school still free from watch out japan , so could carry on education .⁵

Islamic education at this time experience modernization or meaningful change _ addition thoughts , flow attempted movement _ put aside custom customs for aligned with circumstances new things brought about by progress knowledge modern knowledge and technology .⁶ Islamic education in Indonesia in formal and non- formal schools has many experts leftover knowledge _ from education general especially from education in the West. this _ no means Islamic education in Indonesia is poor, the figures are doing it movement , action , and donate thought. observer education need openness thought of one is bid from Wahid Hasyim to advance especially Indonesian education Islamic education .

one _ figure *Founding Fathers of Indonesia* namely KH Abdul Wahid Hasyim as figure fighter politics during the Dutch colonial period . He Becomes BPUPKI members and Pancasila formulators , up to Becomes Minister of Religion three cabinet . Abdul Wahid Hasyim is also known as education reformer _ Islamic boarding schools and education in Indonesia. He give contribution he thought for development Islamic education in Indonesia, which aims for based education _ boarding school could focus on business hereafter , and no too following mix problem worldly . He has many changes do start purpose until method his teaching with method collaborate element religion with _ knowledge general .

Abdul Wahid Hasyim 's thoughts on base education , goals education , curriculum boarding schools and schools general combine Among knowledge general and religious knowledge that

aims to advance Indonesian education and educate nation . Thinking deep Islamic teachings education with draft blend religious education and education general or covered school _ service education Thing that relevant with purpose education national . So could could feel in the present , one of them eye incoming religious studies at school public and eye lesson public in schools that are under the auspices of Islam or cottage boarding school because _ it , the author of this article will discuss related with Wahid Hasyim's thoughts and their relevance to contemporary Islamic education .

Materials and Methods

Study this including into the qualitative (*Library Research*). Whereas the analysis is analysis content , technique this analyze data that is content research . technique data collection with documentation , which consists from relevant books , papers and materials _ with research .⁷ Data collection was carried out in two stages , stages first with study relevant library _ with research , stage second after the data is obtained , next conducted analysis of the data with method descriptive corresponding understanding writer in do study .

Results and Discussion

1. Biography of KH Abdul Wahid Hasyim

KH Abdul Wahid Hasyim was born on Friday , 15 Rabi'ul early 1333 H in the city Students namely Sugarcane ireng , Jombang East Java. He is son from KH Hasyim Asy'ari, the founder Nahdlatul Ulama (NU) and Nyai Nafi'ah bint Kyai Ilyas. born child man first from ten (10) brothers who were given Abdul Wahid's name . However moment mature he like write name behind his father , so often known with Abdul Wahid Hasyim.⁸

Interesting thing moment Her mother currently pregnant with Abdul Wahid

⁴ Zuhairini, *History of Islamic Education* , Cet.9. (Jakarta: Bumi Aksara, 2009). p. 152

⁵ Saifudin Zuhri, *my teacher from Islamic boarding schools*. (Yogyakarta: LkiS, 2008). p.9.

⁶ Nata abuddin, *Renewal of Islamic Education in Indonesia* . (Jakarta: Prenada Media, 2019). p.8.

⁷ Nasultion, *Reaseach Method (Scientific Research)* (Jakarta: Bumi Aksara, 1996). p. 145.

⁸ Ahmad Zaini, *KH Abdul Wahid Hasyim Islamic Education Renewal and Freedom Fighters* (Jakarta: KH Wahid Hasyim Foundation and One Indonesia Forum (FIS), 2003). p.8.

Hasyim, he feel very lousy , to the point of worrying his son is can born with perfect . Something when her mother make a vow if the child she is carrying born with safe so will brought to KH Kholil who resides in Bangkalan Madura where he is is the teacher of his father KH Hasyim Asy'ari . So at 3 years old child the brought to KH Kholil for carry out vow the , though distance Tebuireng and Bangkalan that no enough far .

Journey to Surabaya _ only train fire Becomes the only one transportation , congested with the traders who come home in the afternoon . Journey from Surabaya to Madura by boat , from Madura to gloom drive doc and from gloom going to KH Kholil 's house walk .⁹at night day when he arrived at the residence of KH Kholil circumstances currently down rain , then from here believed Abdul Wahid Hasyim's spiritual experience was obtained . They no allowed enter house and also not allowed leave the place that until there is order returned by the host .

They only left outside rain , when not so long there is order again , his mother bring his son climbed onto the terrace of Kyai Kholil 's house with not stop said , " *lailahailla anta, yes hi yaqayum* (no Lord besides You O Allah who guards and gives life)." it _ no allowed Kyai Kholil and asked her mother take return his son . Finally Kyai Kholil request Nyai Nafi'ah for bring his son go home to Jombang although still stored sign ask who doesn't answered . From incident this believed that Abdul Wahid Hasyim would Becomes outside child _ normal later .¹⁰

KH Abdul Wahid Hasyim is married with Sholehah bint KH Bisri Syamsuri founding father boarding school dam as well as founding father Nahdlatul Ulama. From her wedding blessed with 6 children ie 4 males and 2 females , ie Abdurahman Ad -Dachil or often called Abdul Rahman Wahid or often We know Gus Dur, Aisyah , Salahuddin al -

Ayubi , Umar, Khadijah, and Hasyim. Wahid Hasyim not yet given time long enough for educate his son , because he died at age enough young namely 39 years , precisely April 19, 1953 when journey to sumedang want come over impermeable Nahdlatul Ulama. but ability think as well as intelligence at least inherited by his first son Abdurrahman Wahid ever as The 4th President of the Republic of Indonesia , Aisah Hamid Baidlowy and Lily Chadijah Wahid are ex- representative council member the people , Salahuddin Wahid ever as chairman Komnas HAM, Umar Wahid is one doctors , as well as Hasyim Wahid belong to the world of politics .¹¹

Figure reform heroes and figures predestined Indonesian religion life short however full services , as descendants NU founders exist consideration tree base why chose his NU lavished in article entitled _ *Why I Choose NU*. the writing mention there is three Abdul Wahid Hasyim 's considerations in choose organization ie its radicalness , its quantity , its mentality its members . According to him , NU is closest organization _ three criteria the compared organization others .¹²

Rifai said that Abdul Wahid Hasyim has high integrity _ During served minister of state. Proved with Abdul Wahid Hasyim's credibility and capacity is immense big so that be trusted many times minister of state. The advantages of Abdul Wahid Hasyim being able to combines the spirit of nationalism and Islam . He is also capable promote self between clergy and politicians .¹³

2. Base Benedikan Boarding school

Abdul Wahid Hasyim has very smart thought since small . The learning that he taken at Madrasah Salafiyah in Islamic boarding schools Tebuireng . He same very not yet embrace education organized by the colonial ,

⁹ Aboebakar Atjeh, *Life History of KH A Abdul Abdul Abdul Wahid Hasyim* (Jombang, East Java: Pustaka Tebuireng, 2015). p. 141.

¹⁰ Mohammad Rifai, *Wahid Hasyim Short Biography 1914-1953* (Yogyakarta: Garasi, 2009). p. 17-20.

¹¹ et al herry Mohammad, *Influential Islamic Figures of the 20th Century* (Jakarta: Gema Insani Press, 2006). p. 34.

¹² Rifai, *Wahid Hasyim Short Biography 1914-1953* . pp. 33-34.

¹³ Ibid. p.83.

more many he learn in a manner self taught . At age turned 15 years old could know alphabet Latin and deep language England and Holland. For deepen knowledge he leave to Mecca for perform the pilgrimage and deepen religious knowledge . his departure accompanied by his cousin named Muhammad Ilyas, his service is very large for guiding Abdul Wahid Hasyim to grow Becomes smart teenager .¹⁴ _

Abdul Wahid Hasyim first of all practicing the classical model of learning , continued with adapt religion with _ knowledge general . Changes made in pesantren _ start from base education , goals until curriculum learning . strategy he stack such such as not fail in the middle road . Following step plan : describe very clear goals , design method achieved purpose it , and give faith and perseverance _ _ so purpose easy for achieved .¹⁵ development early education _ the 20th century is exists effort from scholars Muslims , of which Abdul Wahid Hasyim is one figure who thinks that Islamic educational institutions or boarding school in part problem no accordingly with demands progress of time.

Change method the initial teaching from bandongan and sorogan replaced in the form of an easy tutorial process understood , the purpose for turn on atmosphere in the initial class Students only listen , write notes , and memorize given , this time given opportunity for ask opinion and discussion . this _ offset with establish library , hopefully in the learning process dialogue teaching . _ Knowledge or the teacher 's words are not absolute truth , he said could questioned or denied by students or student. The goal is for students to learn oriented potential _ _ could manifest and become himself alone .¹⁶

Abdul Wahid Hasyim understands right importance build a base philosophy education . Philosophy education is thoughts moving

philosophy _ in a manner systematic and radical , which can made guidelines in activity education based on Islamic foundation . Next designing brilliant goals to move forward Islamic¹⁷ education in Indonesia.

Goals and directions education is very important for Abdul Wahid Hasyim none other than because for advance nation , however no regardless from basis of the nation state or based on score divinity . values _ god should parked as score struggle education or spirit education that 's uplifting education spirit materialist , however worth for more life _ glorious and more dignified .¹⁸

Greg Feely disclose that Abdul Wahid Hasyim is carrier famous renewal in traditionalist Islamic education . _ started repair system cottage boarding school owned by his father , then change system education below _ Ma'arif NU, so in a manner national below _ ministry of religion.¹⁹

Idea education and teaching Abdul Wahid Hasyim contained in three his work as following :

a. "Abdullah Ubaid As Educator "

Work this explain that KH 's humanity . Abdul Wahid Hasyim one educator , according to he participant educate no again Becomes object , however Becomes subject so teachers and participants educate You're welcome learn .²⁰this _ confirmed by Saifuddin Zuhri that something Abdul Wahid Hasyim 's day ever tell a story story amazing education _ from an Abdullah Ubaid to his son .²¹

as narrated by Abdul Wahid Hasyim said that Ubaidillah is an educating father his son with ok . Since age 3-4 kids already instilled in belief themselves and taught the meaning of patience . As example patient Becomes

¹⁷ Maragustam, *Philosophy of Islamic Education Towards Character Formation* . p.29

¹⁸ Atjeh, *Life History of KH A Wahid Hasyim* . p. 805

¹⁹ Greg Fealy, *Ulama Political Ijtihad; History of NU 1952-1967* (Yogyakarta: LkiS, 2003). p.41.

²⁰ Rifai, *Wahid Hasyim Short Biography 1914-1953* . p . 177.

²¹ Zuhri, *my teacher, Islamic boarding school people* . p . 179.

¹⁴ Shofiyullah, *Revilization of Religious Humanism and Nationality KH. A Abdul Abdul Abdul Wahid Hasyim* (Yogyakarta: Tebuireng Islamic Boarding School, 2011). p. 202.

¹⁵ Ibid. p. 202.

¹⁶ Ibid. 203

a guest wants _ pour the tea on top plate with aim to be fast cold . It can be seen what Abdullah Ubaid did trifle , ask his son patient a little because tea with itself will cold . For Abdul Wahid Hasyim not only looked at Abdullah Ubaid as educator but at a time a search leader _ road go out to his son .²²

b. " Language Ability , Means Progress Nation "

kindly implicit in this article explain that change mixed Indonesian reality with language foreign , so influence pattern think from corner language , culture and behavior . Especially language Becomes fundamental influence _ attitude something nation , then here position Abdul Wahid Hasyim wanted awaken that Indonesian will _ raises impact positive for Indonesian culture . However , no means Abdul Wahid Hasyim hindered or obstruct somebody for learn and like language foreign . Use language foreign of course important , however don't until leave deep Indonesian _ life daily because that including shape character a the new Indonesian nation independent at that time .²³

Here it is thinking humanism , rational , and regional Abdul Wahid Hasyim who avoids language terms foreign , so change pattern thought , character , as well attitude Indonesian people don't reflect culture alone . In essence Abdul Wahid Hasyim wanted humanize Indonesian people to nature as caring Indonesians _ to nation alone . So with he woke up Indonesians use _ Indonesian means _ make progress nation and prominence character Indonesian nation .²⁴

c. Divine Education "

Work this have purpose which is not far different with Kuntowijoyo , he is

initiator Knowledge Social prophetic . Based on Abdul Wahid Hasyim's statement at the conference Religious education in 1950 in Yogyakarta.²⁵

Abdul Wahid Hasyim's views with idea why chose " Divine Education " as the basis of education for Indonesian nation ? The answer is because no will contrary with score base humanity . Human values and progress nation .²⁶

Discourse religious education , Wahid Hasyim contributed his thoughts for establish college high . he argue that development knowledge knowledge general nor religion in Indonesia could accelerated , however must persevering , patient , and vulnerable long time . The view towards advanced Indonesia ie consists come from 3 types that are necessary conducted ie development reason , spirit and physical . Third Thing the given in a manner balanced because progress no only achieved with reason as well as physical course , but not the spirit lost crucial and spirits only got through religious education .

Islamic education in Indonesia, Muslims are obliged holding the Koran as guidelines end from activity daily them . This including fulfillment Duty education . God already bestow as well as equip man use dimensions physical as well as spiritual . because _ that , Islamic education is intended for building and nurturing two dimensions the . Al-Qur'an and Sunnah have convey solid foundation _ in framework fulfillment need physical as well as spiritual so man capable spread potency himself in a manner adequate Becomes man designed for as beings who think and feel , Islamic education (Pesantren) functions as sense to parenting sharp thought and to catch god .²⁷

Wahid Hasyim, a Muslim scholars with intellectuality and broad understanding , is

²⁵ Rifai, *Abdul Abdul Abdul Wahid Hasyim Brief Biography 1914-1953* . p. 121.

²⁶ Shofiyullah, *Revilization of Religious Humanism and Nationality KH. A Wahid Hasyim* . p.97.

²⁷ Maragustam Maragustam, "The Reformation of Islamic Boarding School Education System: The Study on Abdul Wahid Hasyim Thoughts the Perspective of Islamic Education Philosophy," *Journal of Islamic Education* 5, no. 2 (2016): 325.

²² Ibid. p . 180.

²³ Rifai, *Wahid Hasyim Short Biography 1914-1953* . p . 119.

²⁴ Shofiyullah, *Revilization of Religious Humanism and Nationality KH. Abdul Wahid Hasyim* . p . 96.

the driving force resurrection education in Indonesia. She once studied in Mecca for deepen understanding his religion , so competence his religion no need doubt again . She return to Indonesia after perform the pilgrimage to Mecca for increase education , in particular education faith . He increase no only because position as Minister of Religion, but also because heart conscience and calling for Becomes Muslim ²⁸educator .

3. Educational Goals

As supporters procedure education novice at the institute new that , Abul Wahid Hasyim founded library common (bibliotheca) or modern library in 1934. Besides collection book around 1000 titles books , which are in part grand related with Islamic books , the library is also subscribed to a number originate magazines and newspapers . he including type traditional from magazines and newspapers similar as information Nadlat al-'Ulama, that is from National, like Panji Library, East Library, Poet new , and Spreader spirit . Whereas type magazine and letters information latest among them Pandji Islam, Islammoving , Adil, Nur al-Islam, and Munawarah . kindly general , in 1936 Tebuieng experienced a bright heyday _ reviewed origin development knowledge knowledge , fine religion as well as science general . phenomenon this explained that Abul Wahid Hasyim was thinker progressive in the aspects of religion, social as well as politics .²⁹

Source representative learning , in particular library , necessary provided for presenting atmosphere study safe teaching . _ no no doubt again , library is heart originate preservation product literary culture . Besides that too is function education , information , recreation , and purposeful research for make potential and interest student . activities which conducted at the Nizhamiyah Madrasa

at the time that actually already very developed from facet thinking education remember³⁰

4. Curriculum Islamic education based on Wahid Hasyim's perspective *integrative-interconnective* .

Education has Becomes need base people man along with the times, because education in essence can lift level man padi level more life _ glorious . This signify that level good life _ determined no only in Thing riches monetary , but also deep Thing knowledge social and religious. Education can shared into two categories : formal and non-formal education . Non- formal education is taught outside school or madrasa.

Change Wahid Hasyim's thought as method development education for education in Indonesia is one of the strategies for education reform in Indonesia. Wahid Hasyim is a students and religious educators , and their ideas about enhancement quality source Muslim power is very interesting. Efforts the conducted through education especially in the field boarding school Quality human Muslim seen from tall low health body , chastity spiritual and common sense . _ Besides spiritual humans should too offset with reason or everlasting mind _ must sharpened Keep going continuously .³¹

Abdul Wahid Hasyim 's thoughts on establishment State Islamic University (PTAIN) which always to become UIN it also combines Among Religion and Science Which non-religious do you want advance Indonesian education and educate nation . Thinking deep Islamic teachings education with draft blend religious and general education or covered school _ service education the relevant with purpose education listed in article 3 chapter II of the Law National Education System No.20/2003 page 5 namely :

²⁸ Shofiyullah, *Revilization of Religious Humanism and Nationality KH. A Wahid Hasyim* . p. 281.

²⁹ Maragustam, "The Reformation of Islamic Boarding School Education System: The Study on Abdul Wahid Hasyim Thoughts from the Perspective of Islamic Education Philosophy."

³⁰ Ibid. 337.

³¹ Shofiyullah, *Revilization of Religious Humanism and Nationality KH. A Wahid Hasyim* . p. 204.

Which contains about effort educate life nation , educator must form character as well as character students to be someone who is virtuous and pious . Ethical citizens _ noble , healthy physical , insightful , skilled , creative , and independent and responsible answer .³²

Wahid Hasyim wanted a learning process teaching the atmosphere live , like there is a dialogue between educators and participants educate . So a teacher isn't it reference main learn . Thinking KH. Abdul Wahid Hasyim fits perfectly applied with PAKEM approach (Learning Active , Creative , Effective , and Fun). Active which means the teacher is capable interact with student in activity study teach like , give bait , filed question , and asking idea student .³³

According to Suparlan The characteristics of PAKEM include Thing following : Active , Creative , effective , and fun . Based on example on could concluded that thinking KH. Abdul Wahid Hasyim expected learning process occurs dialogue teaching _ could materialized . Besides that participant educate no gape book as source the only one in learn . Activity active as group formed smallto do assignments and one among them deliver in front of the class . Study results that's then could pasted on the wall class , white *board* , and others . In various implementations _ could grow interest child and fun . At the end lesson all student do activity reflection , or convey impressions and expectations they to the new learning process just followed .

Enter knowledge common in the curriculum in addition religious knowledge ; education score is influenced on the class in which the participant sit down; and, augmentation class must conducted through competence investigation has bring out by the way from evaluation results study every final semester . however , Abdul Wahid Hasyim's fundamental thoughts , according to his father

, in fact will trigger discord among _ leader boarding school because reluctance they face change radical . but as resolution , his father accept Wahid Hasyim wants a learning process teaching the atmosphere live , like there is a dialogue between educators and participants educate . So a teacher isn't it reference main learn. be project pilot , that is propose change radicals in general knowledge knowledge is calculated make 70 percent origin it's a total lesson , incl algebra , Indonesian, Dutch, English , geography , biology , physics , and astronomy . 15 The rest of 30 percent is knowledge trust namely , Arabic, fiqh , hadith interpretation as well as monotheism- aqidah .³⁴

Wahid Hasyim tried advance education in Indonesia, especially in the field education , blessing he . Use method learning else , revise curriculum education , and enter religious lessons to in curriculum education national is moderate things _ considered . Blessing work in the cabinet is regulations on January 21 , 1951 issued by the state, which makes it mandatory Religion subjects are taught in schools general with using the Decree of the Minister of Trustees and the Ministry of Education, which stated that religious studies must done . given for two hours a week started from grade 4 and ends at school medium ..

Abdul Wahid Hasyim combines education secular and religious, which is very important for Qur'anic education . According to expertise Abdul Wahid Hasyim, necessary exists freedom from limitations _ or strict religious attachments , especially within political boundaries . Islam, according to him , teaches man for demand knowledge from child small to the grave then to China . the lesson explain that Islam is not limit religious learning , but also types information other , without exclude religious education . Religious education works as base for education general .

³² Ministry of Religion of the Republic of Indonesia, "Laws and Government Regulations of the Republic of Indonesia concerning Education" (Jakarta: Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia, 2006). p.8

³³ Shofiyullah, *Revilization of Religious Humanism and Nationality KH. A Abdul Abdul Abdul Wahid Hasyim* . p. 205

³⁴ Maragustam, "The Reformation of Islamic Boarding School Education System: The Study on Abdul Wahid Hasyim Thoughts from the Perspective of Islamic Education Philosophy."

Conclusions

Based on studies that have discussed by researchers, Authors then could conclude that KH. Abdul Wahid Hasyim is sighted figure _ moderate . Wahid Hasyim is Indonesia's most influential figure , especially in the field Islamic education . Based on thinking he about Islamic religious education and contributions he thought so that could formulating , updating , and developing Islamic education .

Wahid Hasyim 's thoughts on education from various development education boarding school a number of Thing the covers as (1) foundation education boarding school from the Qur'an and Sunnah as proof real with exists natural universe . (2) set up library as source learning (3) Purpose education is make a decision human character and morality _ charitable , virtuous noble , and skill in life . Thinking he if implemented in current education is very relevant with education contemporary covers method active , creative , effective , and fun learning (4) curriculum included education _ education general to the madrasa, and enter religious education in schools general .

References

- Aceh, Aboebakar. *Life History of KH A Wahid Hasyim* . Jombang, East Java: Tebuireng Library, 2015.
- Ministry of Religion of the Republic of Indonesia "Laws and Government Regulations of the Republic of Indonesia Regarding Education" Jakarta: Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia, 2006.
- Felly, Greg. *Ulama Political Ijtihad; History of NU 1952-1967* . Yogyakarta: LkiS, 2003.
- Herry Mohammad, et al. *Influential Islamic Figures of the 20th Century* . Jakarta: Echoes of Human Press, 2006.
- Jamal, Misbahuddin. "The Concept of Al-Islam in the Qur'an." *Journal of Al-Ulum* 11 (2011): 16.
- Maragustam. *Philosophy of Islamic Education Towards Character Formation* . Yogyakarta: Postgraduate Faculty of Tarbiyah and Teaching (FTIK) State Islamic University (UIN) Sunan Kalijaga Yogyakarta, 2021.
- Maragustam, Maragustam. "The Reformation of Islamic Boarding School Education System: The Study on Abdul Wahid Hasyim Thoughts from the Perspective of Islamic Education Philosophy." *Journal of Islamic Education* 5, no. 2 (2016): 325.
- Nasultion, S. *Reaseach Method (Scientific Research)* . Jakarta: Earth Script, 1996.
- Nata abuddin. *Renewal of Islamic Education in Indonesia* . Jakarta: Prenada Media, 2019.
- Rifai, Mohamad. *Wahid Hasyim Short Biography 1914-1953* . Jogjakarta: Garage, 2009.
- Shofiyullah. *Revilization of Religious Humanism and Nationality KH. A Wahid Hasyim* . Yogyakarta: Tebuireng Islamic Boarding School, 2011.
- Zaini, Ahmad. *KH Abdul Wahid Hasyim Renewal of Islamic Education and Freedom Fighters* . Jakarta : KH Wahid Hasyim Foundation and One Indonesia Forum (FIS), 2003.
- Zuhairini. *History of Islamic Education* . Cet.9. Jakarta: Earth Literature, 2009.
- Zuhri, Saifudin. *My teacher is the Islamic boarding school people* . Yogyakarta: LkiS, 2008.
- zuhairin. *Philosophy of Islamic Education* . Jakarta: Earth Literature, 2009.