



Religious - Rational: KH. A. Wahid Hasyim's Thought in Contemporary Islamic Education

Muhammad Ghozil Aulia¹, Maragustam²

^{1,2}UIN Sunan Kalijaga Yogyakarta, Indonesia

Email: 24204011024@student.uin-suka.ac.id, maragustam@uin-suka.ac.id

Abstract

Background: KH. A. Wahid Hasyim's thinking emphasizes the integration of religious and general sciences in Islamic education, aiming to answer the challenges of the times without sacrificing Islamic values. This thinking is very relevant to contemporary Islamic education, especially in the face of globalization, digitalization, and other social challenges. **Purpose:** This study aims to analyze KH. A. Wahid Hasyim's thoughts related to the concept of religious-rational, its relevance to modern Islamic education, and its implications in the development of Islamic education curriculum through a religious-rational approach. **Design/methods/approach:** This research uses qualitative methods with the type of library research and a philosophical approach to explore the ideas of KH. A. Wahid Hasyim and apply them in the context of contemporary Islamic education. **Findings:** The results showed that KH. A. Wahid Hasyim's thoughts are very relevant in the development of today's Islamic education curriculum. The integration of religious values and rationality is able to form a generation that is faithful, pious, tolerant, critical thinking, and adaptive to the development of science and social dynamics. **Research implications/limitations:** This research focuses on analyzing the thoughts of KH. A. Wahid Hasyim based on the available literature, so the results are conceptual and require further research for practical implementation in the education system. **Originality/value:** This research offers a new perspective on the relevance of KH. A. Wahid Hasyim's thoughts in facing the challenges of globalization and digitalization through a religious-rational approach in the development of Islamic education curriculum.

Keywords: KH. A. Wahid Hasyim; religious-rational; Islamic education curriculum; contemporary education.

Introduction

The nature of education is to shape humans in the direction they want to go. Meanwhile, Islamic education is a *candradimuka* crater to form students in the intended and aspired direction referring to the guidance of Islamic teachings. So that Islamic education aims to develop and prepare all intelligent human potential and make human character in the broadest sense (Fadillah & Kartika, 2024). Islamic education in the true sense is an educational system that can orient life in accordance with Islamic ideology, and life can be easily formed in accordance with Islamic teachings. In this sense, Islamic education is seen as a system with a number of interrelated elements (Al-Razi et al., 2024; Bahroni, 2016; Muhtifah et al., 2021). Islamic education is also based on Islamic ideology, so that the process of Islamic education is in accordance with the standards and basic values of Islamic education (Kencana, 2021; Mujib & Mudzakkir, 2010).

The existence of Islamic education will never be separated from the needs of its people, because its existence is an effort to instill the values of Islamic teachings with the hope that in living life guided by Islamic values (Ahmad & Aljufri, 2019; Maragustam, 2015). To achieve success in the implementation of Islamic education (Munajat et al., 2024; Nudin, 2024; Yahya & Solehudin, 2024), in addition to requiring the ability of educators to carry out education, it is also required to master learning methods so that the material conveyed to students is in accordance with learning objectives. Islamic education aims to form individuals who are balanced and have strong faith, broad knowledge, and noble morals (Obaid et al., 2024). In social or political, KH Wahid Hasyim desire to build an education system that emphasizes religious teaching based on holy book but not forgo modern science. *Pesantren* curriculum mixes religious and general subjects (Latif, 2022; Umiarso & Asnawan, 2018). This is an attempt to train santri to not only become experts in religion, but also intellectuals who can compete in the modern world.

KH Wahid Hasyim's idea is very relevant in the modern Islamic education framework. Today's Islamic studies, globalization and modernization and technological developments in an increasingly rapid aging. In this case, the religious-rational system pioneered by KH Wahid Hasyim deserves to be applied more in the Islamic World. Islamic education cannot be chained to traditional dogmas that cannot work in line with current developments, but must be elevated to keep up with the times without losing its identity (Nurhabibah, 2018).

The way of thinking of KH Wahid Hasyim also provides a new way of organizing Islamic education in the dynamic of the modern world. Such a curriculum that merges religious with general sciences, like the one he was involved in, can help prepare a generation that not only understands the religion that they follow, but also has the potential to thrive and compete in a number of sciences (Asnawan, 2019).

Thus, Islamic education is today's that which emerges in accordance to the current context and able to answer the challenges of digitization (Aulia et al., 2022; Aulia & Nafisah, 2023; Rokhimawan et al., 2023). With the rise of technology, information hunting is easier and faster than before. On the flip side, however, this also brings new challenges, such as the dissemination of incorrect information and hoaxes (Diana et al., 2024). KH. A. Wahid Hasyim's religious-rational thinking that emphasizes logic and critical thinking is certainly a guideline in determining the Islamic education curriculum that can be developed into students who critically think about every information received (Majid et al., 2022).

KH Wahid Hasyim's thought on the relevance of democracy in Islamic education today can also be linked to the importance of being open to dialogue and cooperation between religious communities (Azis, 2023). Islamic education is not only about producing good Muslims, but should also include the aim of producing good citizens, who would be able to live in diverse societies. This thought is very significant yet relevant to the Indonesian context, as diversity itself has been one of the key elements of this nation (Putri & Ni'mah, 2023).

In the development of Islamic education, there are great challenges in integrating religious values with the demands of an increasingly rational and modern era. The thinking of KH. A. Wahid Hasyim, known as the rational-religious approach, is one model of thought that is able to bridge between a strong Islamic tradition and innovation in the world of education (Maragustam, 2016). However, how exactly KH. A. Wahid Hasyim's thought is applied in the context of Islamic education, and to what extent is its relevance to the contemporary Islamic education system, is still a question that needs further research. Therefore, the problem formulations in this study are: (1) How is the rational-religious concept of KH. A. Wahid Hasyim in Islamic education? (2) How is the relevance of the rational-religious concept in contemporary Islamic education? (3) How is the development of Islamic education curriculum from the perspective of KH. A. Wahid Hasyim?

Methods

The research method used in this study is a qualitative method (Sugiyono, 2021) with a library research approach and a philosophical study (Ibrahim, 2018). This approach aims to explore in depth the thoughts of KH. A. Wahid Hasyim regarding the development of Islamic education curriculum through the search for relevant literature. The main data sources in this research are books, journals, articles, and other documents that contain KH. Wahid Hasyim's ideas and views related to Islamic education. The researcher analyzes KH. Wahid Hasyim's thoughts in the context of the development of Islamic education, as well as its relevance to contemporary educational needs. This literature study approach allows researchers to understand the conceptual and theoretical framework of his thoughts in depth.

Data collection techniques are carried out by reviewing primary and secondary literature related to the research topic. All data collected will be analyzed using the content analysis method (Miles & Huberman, 1994), which aims to understand the pattern of thought and the relevance of KH. Wahid Hasyim's ideas to the development of Islamic education curriculum in the contemporary era. Through this approach, the research is expected to make a significant theoretical contribution to the development of Islamic education based on rational-religious thinking.

Result

KH A. Wahid Hasyim (Shofiyullah, 2011), national figure in Indonesia, was a key figure in the introduction of the idea of education that combines religious values and rationalism. To him, education is much more than just imparting knowledge, but building character and morals. In his opinion, rational religious education is *famulat* education that can logically and scientifically balance between understanding religion and mastering science. With the intention of harmonizing the education curriculum to be in line with religious values, but not to forget the role of rationality in overcoming problems in life.

According to AWH, human being should be grateful for Allah's blessings since they were created in the perfect creation. Despite of the physical weaknesses, human are granted with powerful energy emerging from inside the brain. With the brain creativity, they can move huge material into new distant places, recognize occurrences happening in faraway places, etc. These works will not be accomplished except by human being (Hasyim, 1995). In this context, KH A. Wahid Hasyim stated that good education should be able to carry individuals who are not only knowledgeable in religion, but able to think critically and rationally in facing the challenges of the times. It's important to blend religious teachings with modern science so that students can better understand the world, he stressed. He explained that religious education can also not only be about ritual alone but also about understanding Islamic teachings that can raise rationality in one's daily life (Majid et al., 2022).

Pesantren education aims not only at *santri* to lead an *al-khoiru ummah* life by delivering total devotion to Allah but also giving a competent life skill. Which through the knowledge and science are obtained, *santri* able to carried out life independent prosperous life, and not burden other parties. Similarly, they are to enthusiastically strive in God's cause. In contrary, *santri* who lack of enough life skills will encounter the various problems that inhibit them from being a human (Hasyim, 1941). In this sense, KH A. Wahid Hasyim taught us the demand to create a generation capable of thinking critically and is not easily entangled in dogma or narrow-mindedness. He thought that a strong knowledge of religion allows an individual to reason, question what they are being told, and think sensibly. Rational religious education, he states, must provide learners with

the right thinking abilities to resolve issues in ways consistent with religious values and social conventions (Hamasy & Qosam, 2023; Z & Rohmad, 2021).

KH A. Wahid Hasyim had also emphasized this finding by formulating policies in the field of religious education during his tenure as Minister of Religious Affairs. He realized that, like the development of science and technology, religious education had to be forward-looking and not backward and outdated. So he urged educators to keep updating the education system so that it can really respond to the era of the times without reducing the meaning of existing religious teachings (Rahmadi P, 2020). KH A. Wahid Hasyim as figure who appreciated local tradition and culture also stressed that the right education is that can respect the local wisdom. He perceived that religious values could be fused with lovely local cultures, providing they remained true to the key principles of Islam. According to him, he called for rational religious education so that it is able to appreciate differences and build a tolerant attitude towards the various existing traditions in Indonesia without dirteting the principles of religious teachings (Siddiq, 2023).

In its implementation, K.H A. Wahid Hasyim strongly supports education based on character building, not just in terms of intellectual intelligence. That education which highlights moral and spiritual education, will bring forth people who are not only successfully educated scientifically and academically, but also able to face life wisely. KH A. Wahid Hasyim's thoughts on rational religious education provide a lesson that a religion needs to synergize with the ability to think critically and rational to education. He aspires education to yield not just an intellecual brainiack generation but a moral brigade whose contributions will be directed towards the good of people. Koral, see rational religious education as the path to turning people into a balanced human being: mind and heart, head and stomach, facing time wisely.

Biography of K.H. A Wahid Hasyim

Abdul Wahid Hasyim was born on Friday *legi*, coinciding with June 1, 1914 in Tebuireng, Jombang. A. Wahid Hasyim in his genealogy is a descendant of King Brawijaya VI (Lembu Peteng). King Brawijaya had a son named Joko Tingkir who was the 8th grandfather of KH. Hasyim Asy'ari, the father of Wahid Hasyim. Joko Tingkir was the father of prince Benawa and the son of prince Benawa was prince Sambo. Prince Sambo had a son named Sichah. Sichah gave birth to two daughters, Layyinah and Fatimah. Thus, Wahid Hasyim is a descendant of King Brawijaya VI from the lineage of his father's grandmother (KH. Hasyim Asy'ari), whose name was Layyinah (Aizid, 2023).

Wahid Hasyim was the fifth of ten children, the son of Kiai Hasyim Asy'ari and Nafiqah. Wahid Hasyim married the daughter of KH Badri, a great kiai, leader of the *Denanyar pesantren*. Wahid Hasyim's marriage to Sholehah resulted in six children, namely: Abdurrahman, Aisyah, Shalahudin, Umar, Khadijah, and Hasyim (Nurhabibah, 2018).

K.H Wahid Hasyim opened a college of his own creation, a modern madrasa called the Nizamiyah madrasa in 1935. In the madrasa, in addition to teaching Islamic religion, there is also teaching general knowledge which is still unfamiliar to the world of scholars. In Wahid Hasyim's opinion, it is important for santri to understand general knowledge in addition to studying religious knowledge (Qur'an, Jurisprudence and Arabic), Wahid Hasyim encouraged *santri* to read a lot and organize.

Meanwhile, in 1938 Wahid Hasyim began to be active in the *Nahdlatul Ulama* (NU) organization. At first he served on the NU Branch Board of Cukir Village not far from *Pondok Tebuireng*, then rose to become a member of the NU Branch Board in Jombang and from here he was elected to the NU Executive Board in Surabaya City. During Wahid Hasyim's leadership in 1952 NU declared its departure from Masyumi and established itself as a political party. In the 1955 elections NU was one of the four parties with the most votes.

Wahid Hasyim who is a journalist who has many works including “Abdullah Oebayd as Educator” published in August 1941, “Education of Godhead” in *Mimbar Agama* Year I No. 5-6, November 17-December 17, 1950 and many more of his works that should be appreciated. For the services and achievements he has made to the nation and people of Indonesia, Wahid Hasyim was declared an Indonesian Independence Hero by Presidential Decree No. 206 of 1964 dated August 24, 1964 (Fadillah & Kartika, 2024).

Discussion

The Religious-Rational Concept of KH. A. Wahid Hasyim in Islamic Education

KH. A. Wahid Hasyim had a very intelligent mind since childhood. He studied at the *Salafiyah* Madrasah at the *Tebuireng pesantren*. He did not embrace the education organized by the colonials at all, he learned more by self-taught. At the age of 15 he was able to recognize the Latin alphabet and the English and Dutch languages in depth. To deepen his knowledge, he left for Mecca to perform the pilgrimage and deepen his religious knowledge. his departure was accompanied by his cousin named Muhammad Ilyas, his services were very large to guide Abdul Wahid Hasyim to grow into a smart teenager (Syaiful, 2019).

Religious according to Big Indonesian Dictionary means religious in nature, relating to religious beliefs, or having to do with religion. Rational, on the other hand, means according to logical thoughts and considerations, according to a healthy mind, and in accordance with reason (Badan Pengembangan dan Pembinaan Bahasa, 2016).

According to KH. Abdul Wahid Hasyim that to make people religious it is not necessary that the person is required to have a religion too deep and broad. Conversely, someone who is knowledgeable about religion does not all become a well-religious person. Because it is often found that someone who does not know religion broadly and deeply, then has a more perfect religion

than someone who knows religion, in a broad and deep sense. Also on the contrary, it is often found that people who really understand deep religious sciences, but their actions do not give a good name as a religious person should (Mpayang, 2020).

The objective of education, according to Wahid Hasyim is the activation of students who are religious good and pious to Allah and people who are able to live. According to this he Student has the knowledge in him that he can mould himself to live a normal life, be dependent, not to be a burden to anyone and to live in harmony with the others. Unfortunately, The students who lack these skills will encounter many challenges that will limit your life path. Therefore, it can be interpreted that the vision of Wahid Hasyim Education is Theocentric (the divine) and Anthropocentric (human) (Permana et al., 2023; Shofiyullah, 2011).

KH. Wahid Hasyim's religious-rational concept in Islamic education is a synthesis between the values of strong religiosity and rational thinkers are open to modernity. KH Wahid Hasyim once stated that Indonesian Islam is not enough, it must also become national Islam; Islamic education must be able to mediate the gap between religious and general knowledge. According to him, Islamic education is not sufficient only in *diniyah* (religious) sciences, but must encompass general sciences such as science, mathematics, history, and languages (Majid et al., 2022; Maragustam, 2016; Permana et al., 2023). Thus, *santri* or students not only understand religion deeply, but also have broad insights to face the challenges of the times. One of the important innovations introduced by KH. Wahid Hasyim was a curriculum that combined religious and general education in *pesantren*, which at that time was considered a progressive step.

KH. A. Wahid Hasyims thought on the basis of Islamic Education has an epistemological consequence, that is the need to always develop in its intellectual reason by means of science. The Qur'an has given knowledge which was not known to mankind. Therefore, people will move in the directions where Qur'an showed the information required for human progress. According to KH. Using reasoning to examine and uncover all Islamic teachings are highly praiseworthy (Aizid, 2023).

In addition, KH Wahid Hasyim strongly emphasized the importance of rational thinking in Islamic education. For him, a Muslim must be able to think critically and not just accept religious teachings dogmatically. With rational and logical thinking, Islamic education will produce individuals who are able to answer contemporary problems with a balanced approach between religious values and the realities of the modern world. Reforming *pesantren* education was also part of KH Wahid Hasyim's big agenda. He introduced a more systematic classical education system and incorporated general subjects into the *pesantren* curriculum, which previously only focused on religious studies.

Relevance of the Religious-Rational Concept in Contemporary Islamic Education

The General Subjects in Pesantren as an Effect of Dutch Secular Education that Motivated Wahid Hasyim to Develop Islamic Education. The same thing still occurs today, the progress of the times creates the issue of education. This problem also breakthrough in education, various kinds of thought was born issued by Islamic education thinkers, one of them is Wahid Hasyim. In fact the development of education is now different from the past yet in terms of the concept of thought, the thoughts carried by Wahid Hasyim do not differ from the present (Majid et al., 2022).

K.H. Abdul Wahid Hasyim in the classical learning model, then adaptational science religion with universal science. The transformation that occurs in the *pesantren* begins with the foundation of education, objectives to the learning curriculum. the strategy that he did not fail halfway through. His planning steps were the following: He made clear descriptions of the goals, designing how to achieve them, providing the belief and the persistence that you will achieve your goals easily. Education in the early 20th century was a movement carried out by Muslim intellectuals, one of which was Abdul Wahid Hasyim who thought that Islamic educational institutions or Islamic boarding schools that were in the problem section were not in accordance with the demands of the times.

The effort to change the method of *sorogan* and *bandongan* teaching was transformed into a tutorial process that was easy to understand, aimed at animating the classroom atmosphere where previously the teacher gave learning material so that students only listened, recorded, and memorized what was presented, this time given the opportunity to ask questions and discuss. This creates a balance by forming a library so that it is hoped that a dialog will occur in the teaching and learning process (Maragustam, 2016). For the students / pupils, the teacher's knowledge or words are not the ultimate truth, can be questioned or rejected. In this way, students learn how to be oriented toward viable potential and toward an authentic self.

The relevance of KH. A. Wahid Hasyim's conception of religious-rationalism in the concept of contemporary Islamic education is of great importance, especially in the midst of modernization, globalization, and rapid development of communication technology. This is also very important in an era where science is still developing and the world is increasingly digitally advanced, so a rational approach to common sense in teaching religious values becomes something to equip the younger generation in facing the complications of life. As a form of belief adopted by rationality, KH Wahid Hasyim rational-religious approaches not only not only provides a theological foundation as the formation of the new generation of intellectuals, but also a strong basis for Islamic education though in practical terms must adapt to a new order in accordance with the passage of time without changing its essence. This encourages a notion that Islam is an intellectual faith, and rationalism is not in conflict with religion.

Today, this thought is still relevant in the context of Islamic education, which is to integrate religious and general sciences. New Muslims and globalization Global job markets impose a requirement of skills which Muslim youth must possess without abandoning their own religious values. KH Wahid Hasyim took the right steps by introducing an integrated curriculum that combines both Muslim and modern sciences, so that santri and students of Islamic education not only study religious teachings, but also master the modern sciences needed in the technological era. The spirit of this thought is important for the attempts to not immobilize the Islamic education in narrow dogma, but to be open toward new thoughts and development of science (Aizid, 2023).

Another relevance is the necessity of education that develops critical and creative thinking under the pressure of the avalanche of information of the digital age. If a student, for example, can think rationally, then they cannot be easily influenced, both by invalid and invalid information, including in the field of religion, KH Wahid Hasyim stressed on his instructions regarding education. In the current era of easily accessible misinformation or hoaxes, Islamic education that places high value in critical thinking skills is extremely necessary. This then enables young Muslims to not only understand the religious teachings, but also verify the content they consume through a rational process.

Religious-Rational Islamic Education Curriculum Development

The curriculum is a set of systemically arranged lessons and activities that are required as prerequisites for achieving certain educational programs that are prepared to achieve educational goals (Aulia & Minan, 2021; Ma'ruf et al., 2022; Rokhimawan et al., 2023). KH. A. Wahid Hasyim stated several reasons underlying the renewal of pesantren education, namely pioneering a classical religious education model in the form of Madrasah Nizhamiyah; incorporating general sciences into the curriculum in addition to religious sciences; the level of education is determined by the class occupied by the santri; and, class promotion is carried out through competency exams conducted through evaluation of learning outcomes at the end of each semester.

However, KH. A. Wahid Hasyim's ideas, according to his father, would trigger opposition among pesantren leaders because of their reluctance to face radical changes. However, as a solution, his father accepted KH. A. Wahid Hasyim's idea to establish Madrasah Nizhamiyah. The curriculum of the Nizhamiyah Madrasah included Islamic teachings, general science, Arabic, as well as English and typing. As a pilot project, it proposed a radical change in which general sciences accounted for 70 percent of the total lessons, including algebra, Bahasa Indonesia, Dutch, English, geography, biology, physics, and astronomy (Maragustam, 2016).

Education has become a basic human need along with the development of the times, because education can essentially elevate human degrees to a more noble level of life. This indicates that a good level of life is not only determined by material wealth, but also the depth of social and religious

knowledge. Education can be divided into two categories, namely formal and non-formal education. Non-formal education is education taught outside of school or madrasah.

In following the times, the education system must also develop to keep up with the pace, one of which is by updating the education curriculum. However, in its development it must still prioritize religion. This is also reflected in Wahid Hasyim's policy of incorporating 70% general science and 30% religious science into the curriculum. So that on the other hand students can develop skills and on the other hand can also strengthen their relationship with Allah SWT. Curriculum development also cannot be separated from the development of methods in learning. This is interrelated so that if there is development in the curriculum, it is also necessary to develop the method. The potential of each person is different, and Wahid Hasyim also explained this about human nature so that the need for freedom in the curriculum will support the increase in human potential (Majid et al., 2022).

This one strategy in reforming the education is a development of the thought of Wahid Hasyim. Wahid Hasyim is a santri dan religious teacher, and his opinion to improve the quality of Muslim resources is interesting, that is reached through education, especially pesantren. The quality of Muslim man is seen from high and low of physical health, spiritual purity and healthy mind. Unlike the human spirit that must also be balanced with the mind or mind that must be honed continuously.

The development of Islamic education curriculum in the perspective of KH. A. Wahid Hasyim is very relevant to the challenges and needs of Islamic education today. The curriculum he initiated, which combines religious science and general science, is an important foundation in overcoming the separation between the two. In the context of contemporary Islamic education, the need to equip students with relevant skills in the era of globalization and digitalization is increasingly urgent. The separation between religious and general sciences, which still often occurs in some Islamic educational institutions, hinders the ability of the Muslim generation to compete in the global arena. Therefore, curriculum development today must reflect the spirit of integration as promoted by KH Wahid Hasyim, where religious knowledge remains the core, but is balanced with mastery of modern science.

As such, I believe that a curriculum that incorporates KH Wahid Hasyim's ideas and philosophies not only gives students solid knowledge and comprehension of Islamic concepts, but also foster critical and creative thinking among students. Whereas education in the past was expected to produce graduates who obeyed religion, but now the modern era of education must produce graduates who are able to adapt to the dynamics of changing times, have the ability to critical thinking, have solutions to complex information, and are able to discover creative solutions to various types of social problems. If the development of this curriculum that balances the aspect

of religion and rationality so as to edify so that students are ready to face the work and the wider community with Islamic values they still adhere to.

KH. A. Wahid Hasyim thinks that Islamic education should be a means to create a tolerant, thinks open to differences, and can live together without worrying about cultural diversity and religion. So, curriculum development in this institution of Islamic education should put in the material of education that instills the values of pluralism and tolerance. Such learning is intended to give a clear understanding of diversity (Angranti, 2024; Dumiyati et al., 2023), so students can evolve into people who adore differences and will play a constructive role in plural society (Choiri & Sidiq, 2023).

Moreover, it has become a necessity that the Islamic education curriculum today focuses on being digitally literate and able to use technology wisely. For KH Wahid Hasyim, this is an important point of adaptation with the times. Digital literacy is one of the primary skills that young Muslims must possess today because of advances in digital technology that have transformed the personal lives, learning processes, and workplaces of humans. In it, the curriculum as mentioned above must be based on the rational-religious spirit of KH Wahid Hasyim, including learning relevant to information technology to empower students to utilize the technology for scientific development and implementation of Islamic values in the digital world (Musa et al., 2021; Obaid et al., 2024).

As found in (Umiarso & Asnawan, 2018), in addition to integrating general science and religious science. Seen in KH. A. Wahid Hasyim's idea is the implementation of an adage that reads *al-Muhafadhat 'ala al-Qadimal-Salihwaal-Akhdzbiyal-Jadid al-Aslah* which is freely interpreted as an effort to “keep something old (classic) that is positive, while adopting something new that is more actual and positive”. In this case, KH. A. Wahid Hasyim still uses classical scientific tools as an inseparable thing in *pesantren*, by accepting new lessons that are considered good to support the abilities of the *santri*.

So that the present Islamic education curriculum development refers to KH Wahid Hasyim's rational-religious thought is very relevant. The curriculum must be able to integrate religious and general knowledge, encourage openness and tolerance, and pay attention to digital literacy and gender equality, so that the younger generation of Muslims can face the challenges of the times with Islamic values that remain relevant and effective.

Conclusion

The ideas of KH Wahid Hasyim are still relevant in the contemporary issues of Islamic education. Islamic education today is against the face of globalization, digitalization, and modernization. A reciprocal rational-religious approach that emphasizes the integration of religious knowledge and general knowledge, as well as other values such as critical reasoning and tolerance,

becomes a potential solution for modern Islamic education. If the balance between these two elements of education is realized, then the Islamic education can procreate an adherent generation for its believers with a critical-thinking, creative person, and can deal with the times. With this rational-religious approach, Islamic education curriculum development will produces not only graduate with religious knowledge but also graduate who prepare for facing the time by presenting critical thinking and openness for differences, but still loyal to moderate and tolerant Islam teaching.

References

- Ahmad, A., & Aljufri, S. (2019). Pendidikan Islam Membentuk Nilai Dan Karakter Peserta Didik. *Guru Tua: Jurnal Pendidikan Dan Pembelajaran*, 2(1), 1–8. <https://doi.org/10.31970/gurutua.v2i1.21>
- Aizid, R. (2023). Selayang Pandang K.H. Abdul Wahid Hasyim. In *Yogyakarta: Diva Press*.
- Al-Razi, M. F., Madjid, A., & Khalil, A. H. M. I. (2024). Reconstructing the Islamic Education Paradigm in Indonesia. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(2), 294–310. <https://doi.org/10.32729/edukasi.v22i2.1918>
- Angranti, W. (2024). The Importance Of Teaching Religious Moderation In Shaping Pluralist Understanding In Islamic Education. *Edukasi Islami: Jurnal Pendidikan Islam*, xx(xx), 435–444. <https://doi.org/10.30868/ei.v13i02.6581>
- Asnawan. (2019). Transformasi Nilai-Nilai Pendidikan Pesantren: Perspektif KH. Abdul Wahid Hasyim. *Tadrisuna: Jurnal Pendidikan Islam Dan Kajian Islam*, 2(1), 1–13.
- Aulia, M. G., Agung, M., & Nafiisah, J. (2022). Desain Pengembangan Kurikulum dan Implementasinya untuk Program Pendidikan Agama Islam. 3(2), 224–246. <https://doi.org/10.51454/jet.v3i2.184>
- Aulia, M. G., & Minan, M. A. (2021). Analisis Pembelajaran Al-Qur'an Hadis di Madrasah Aliyah (Studi Kasus di MAN 1 Bantul). *EDUKATIF: JURNAL ILMU PENDIDIKAN*, 3(6), 4961–4969. <https://doi.org/10.31004/EDUKATIF.V3I6.1597>
- Aulia, M. G., & Nafiisah, J. (2023). Internalisasi Nilai Nilai Pembelajaran Al Qur'an Hadis dalam Kehidupan Siswa: Studi Kasus MTsN 1 Bantul. *HEUTAGOGIA: Journal of Islamic Education*, 3(1), 63–75. <https://doi.org/10.14421/hjie.2023.31-05>
- Azis, A. (2023). KH. Abdul Wahid Hasyim's Paradigm on Freedom of Learning in Madrasa. *Journal of Islamic History*, 3(1), 1–16. <https://doi.org/10.53088/jih.v3i1.613>
- Badan Pengembangan dan Pembinaan Bahasa. (2016). Kamus Besar Bahasa Indonesia (KBBI) Edisi V. In *Jakarta: Balai Pustaka*.
- Bahrani, I. (2016). The Principle of Integrated Islamic Education. *At-Ta'dib*, 9(1), 1–22. <https://doi.org/10.21111/at-tadib.v9i1.308>
- Choiri, M. M., & Sidiq, U. (2023). Measuring the Meaning of Islamic Education Curriculum Development (Ethnographic Study of Madrasah Ibtidaiyah in Ma 'arif Ponorogo Educational Institution). *Alhayat*, 7(1), 152–162.
- Diana, A., Azani, M. Z., & M, M. 30. (2024). The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies. *Profetika: Jurnal Studi Islam*, 25(01), 33–44. <https://doi.org/10.23917/profetika.v25i01.4239>
- Dumiyati, D., Musnandar, A., Julhadi, J., Na'im, Z., & Muta'allim, M. (2023). The Development Of Islamic Education Curriculum On Building Religious Moderation At Manbaul Ulum Islamic Boarding School. *AL-WIJDA'N Journal of Islamic Education Studies*, 8(3), 359–381. <https://doi.org/10.58788/alwijdn.v8i3.2607>
- Fadillah, M., & Kartika, R. O. (2024). Pendidikan Holistik Islam Perspektif KH. Abdul Wahid Hasyim. *Bustanul Ulum Journal of Islamic Education*, 2(1), 53–73. <https://doi.org/10.62448/bujie.v2i1.62>
- Hamasy, A., & Qosam, A. (2023). Peran Wahid Hasyim dalam Pendidikan Islam : Pembaharuan Pesantren sampai Kelahiran Perguruan Tinggi Keagamaan Islam. *Sai Bumi: Jurnal Loka Diklat Keagamaan*, 1(2), 1–5.
- Hasyim, A. W. (1941). Abdullah Oebaid sebagai pendidik. *Soeloeh Nahdotoel Oelama*, V(1).
- Hasyim, A. W. (1995). Kebangkitan dunia Islam, beragamalah dengan benar dan ingatlah kebesaran Tuhan.

- Ibrahim. (2018). Metodologi Penelitian: Perspektif Aqidah dan Filsafat. In *Makassar: PKBM Rumah Buku Carabaca*.
- Kencana, L. I. (2021). Konsep Pendidikan Islam menurut Pemikiran K.H. Abdul Wahid Hasyim. In *Skripsi, IAIN Curup*.
- Latif, A. (2022). Nilai-Nilai Pendidikan Karakter Di Pesantren Dalam Pemikiran K.H Abdurrahman Wahid. *AL Fikrah: Jurnal Pemikiran Dan Pendidikan Islam*, 2(2), 94–111. <https://doi.org/10.51476/alfikrah.v2i2.395>
- Ma'ruf, M. A., Naseh, A. H., Minan, M. A., & Aulia, M. G. (2022). Studi Penerapan Pembelajaran Al Qur'an Hadits di MIN 3 Banjarnegara. *QuranicEdu: Journal of Islamic Education*, 2(1), 37–54. <https://doi.org/10.37252/quranicedu.v2i1.257>
- Majid, M. S., Hadisi, A. S. Al, Rohman, A., Hasan, & Yusuf, A. (2022). Wahid Hasyim's Thoughts (Religious-Rational) About Education and Its Relevance To the Contemporary Islamic Education. *Jurnal Pendidikan Islam*, 5(2), 662–671.
- Maragustam. (2015). Paradigma Holistik-Integratif Interkonektif Dalam Filsafat Manajemen Pendidikan Karakter. *Studi Agama Dan Masyarakat*, 11(1), 122–143. <http://e-journal.iain-palangkaraya.ac.id/index.php/jsam/article/view/409/546>
- Maragustam, M. (2016). The Reformation of Pesantren Education System: The Study on Abdul Wahid Hasyim Thoughts the Perspective of Islamic Education Philosophy. *Jurnal Pendidikan Islam*, 5(2), 325. <https://doi.org/10.14421/jpi.2016.52.325-346>
- Miles, M. B., & Huberman, A. M. (1994). Qualitative data analysis: An expanded sourcebook. In *sage*.
- Mpayang, P. R. (2020). Peran Wahid Hasyim Dalam Pendidikan Nadatul Ulama Di Indonesia Pada Tahun 1940-1949. *FACTUM: Jurnal Sejarah Dan Pendidikan Sejarah*, 9(1), 27–32. <https://doi.org/10.17509/factum.v9i1.21494>
- Muhtifah, L., Prasajo, Z. H., Sappe, S., & Elmansyah, E. (2021). The theology of Islamic moderation education in Singkawang, Indonesia: The city of tolerance. *HTS Teologiese Studies/Theological Studies*, 77(4). <https://doi.org/https://doi.org/10.4102/hts.v77i4.6552>
- Mujib, A., & Mudzakkir, J. (2010). Ilmu pendidikan islam. In *Jakarta: Kencana*.
- Munajat, N., Aulia, M. G., & Nafiisah, J. (2024). The Role of Communication Ethics in the Educational Domain of Islamic Religious Education. *International Journal of Islamic Religion and Culture Studies*, 2(1), 9–22.
- Musa, N., Hamid, N. A., & Ishak, M. S. (2021). Understanding the Trends of Digital Literacy Among Islamic Students (Positive Internet Analysis Study). *DAYAH: Journal of Islamic Education*, 4(2), 141. <https://doi.org/10.22373/jie.v4i2.10360>
- Nudin, B. (2024). International Journal of Islamic Religion and Culture Studies The Relevance of Intracurricular , Co-curricular , and Extracurricular Islamic Religious Education with 21st Century Competencies. *International Journal of Islamic Religion and Culture Studies*, 2(3), 1–15.
- Nurhabibah. (2018). Pemikiran Wahid Hasyim tentang Pendidikan dan Relevansinya dengan Dunia Modern. *LITERASI (Jurnal Ilmu Pendidikan)*, 9(1), 13. [https://doi.org/10.21927/literasi.2018.9\(1\).13-18](https://doi.org/10.21927/literasi.2018.9(1).13-18)
- Obaid, M. Y., Safrudin, M., La Fua, J., Fatimah K., S., Hardiana, W., & Rauf Tanaba, S. (2024). Implementation of Islamic Education Curriculum Development in Integrated Islamic Schools in Southeast Sulawesi. *Edukasi Islami: Jurnal Pendidikan Islam*, 13(01), 73–96. <https://doi.org/10.30868/ei.v13i01.6196>
- Permana, D., Siregar, M., Kusmayadi, Y., & Firmansyah, F. (2023). Pemikiran KH. Abdul Wahid Hasyim Tentang Pendidikan Islam dan Relevansinya Terhadap Pendidikan Islam Kontemporer. *Journal of Islamic Education*, 1(2), 80–91. <https://doi.org/10.61231/jie.v1i2.167>
- Putri, N., & Ni'mah, Z. (2023). Rational-Religious Islamic Education Tanet and Its Relevance To Contemporary Islamic Education: Analysis Of Wahid Hasyim's Paradigm. *Proceeding International Conference on Religion, Science and Education*, 451–458.
- Rahmadi P, F. (2020). Renewal of KH. Wahid Hasyim's Islamic Education Thought. *International Journal of Humanities and Social Science Invention (IJHSSI)*, 9(I), 8.
- Rokhimawan, M. A., Aulia, M. G., Rifai, I., & Azahro, S. L. A. (2023). The Correlation between Understanding the Independent Learning – Kampus Merdeka (MBKM) Curriculum with the Fulfilment of PAI Student Learning Rights. *Jurnal Pendidikan Agama Islam*, 20(2), 292.
- Shofiyullah. (2011). Revitalisasi Humanisme Religius dan Kebangsaan KH. Abdul Wahid Hasyim. In *Jombang: Pesantren Tebuireng*.
- Siddiq, A. (2023). Reforms on Islamic Education in Indonesia (A Case of Pesantren, Madrasah, and Islamic University). *Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor*, 1, 67–78.

- Sugiyono, S. (2021). Metode Penelitian Pendidikan. In *Bandung: Alfabeta*.
- Syaiful, A. (2019). Konsep Pendidikan Islam KH. A. Wahid Hasyim. *Jurnal Kariman*, 7(1), 1–16.
<https://doi.org/10.52185/kariman.v7i1.97>
- Umiarso, & Asnawan. (2018). KH. Abdul Wahid Hasyim pembaru pesantren dari Reformasi Kurikulum, Pengajaran hingga Pendidikan Islam Progresif. *Jurnal Penelitian Pendidikan Islam*, 13(2), 431–454.
- Yahya, A., & Solehudin, M. (2024). Islamic Values of Nusantara. *International Journal of Islamic Religion and Culture Studies*, 2(1), 44–54.
- Z, R. M., & Rohmad, A. K. A. (2021). Becoming an Indonesian Muslim: The Idea of Religious Nationalism K.H. Ahmad Wahid Hasyim 1945-1953. *DINIKA: Academic Journal of Islamic Studies*, 6(2), 309–334.
<https://doi.org/10.22515/dinika.v6i2.4142>