

## The Reform Movement of KH. Wahid Hasyim: Da'wah Management and the Transformation of Islamic Education in Indonesia

M. Fahmi Ashari<sup>1\*</sup>, Derysmono<sup>1</sup> & Muhammad Rozan Fikri<sup>2</sup>

<sup>1</sup>Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

<sup>2</sup>Universiti Utara Malaysia, Malaysia

\*Corresponding author: [m\\_fahmi23@mhs.uinjkt.ac.id](mailto:m_fahmi23@mhs.uinjkt.ac.id)

### Abstract

*KH. Wahid Hasyim was a pivotal figure in the reform of Islamic education and da'wah management in Indonesia. This study aims to explore the reform movement initiated by KH. Wahid Hasyim within the context of da'wah management and the transformation of Islamic education in Indonesia. This research employs a qualitative approach, analyzing various literature sources on the educational and managerial policies introduced by KH. Wahid Hasyim, as well as his contributions to the modernization of pesantren. The findings indicate that KH. Wahid Hasyim implemented modern management principles in the administration of Islamic education and da'wah. He integrated religious education with general knowledge, including foreign languages, to equip students with the necessary skills to confront contemporary challenges. The reforms carried out at Madrasah Nizamiyah, which included curriculum modifications and improvements in teaching methods, guided pesantren toward a more modern educational system that aligns with societal needs. His policies, such as mandating religious education in public schools, reflect his commitment to advancing Islamic education in Indonesia. KH. Wahid Hasyim's contributions to Islamic education are also evident in his efforts to develop educational institutions, such as LP Ma'arif NU, which now oversees more than 6,000 educational institutions across Indonesia. With an inclusive approach rooted in the values of tolerance, his educational reforms emphasized not only academic excellence but also character development, preparing students to navigate global challenges.*

### Abstrak

KH. Wahid Hasyim merupakan salah satu tokoh penting dalam pembaharuan pendidikan Islam dan manajemen dakwah di Indonesia. Tujuan penelitian ini adalah untuk menggali gerakan pembaharuan KH. Wahid Hasyim dalam konteks manajemen dakwah dan transformasi pendidikan Islam di Indonesia yang diusungnya. Penelitian ini menggunakan pendekatan kualitatif dengan menganalisis berbagai sumber kepustakaan mengenai kebijakan pendidikan dan manajerial yang diperkenalkan oleh KH. Wahid Hasyim, serta bagaimana kontribusinya dalam modernisasi pesantren. Hasil penelitian menunjukkan bahwa KH. Wahid Hasyim menerapkan prinsip-prinsip manajemen modern dalam pengelolaan pendidikan Islam dan dakwah. Wahid mengintegrasikan pendidikan agama dengan pengetahuan umum, seperti bahasa asing, untuk mempersiapkan santri menghadapi tantangan zaman. Pembaharuan yang dilakukan di Madrasah Nizamiyah, termasuk perubahan kurikulum dan metode pengajaran, membawa pesantren menuju pendidikan yang lebih modern dan relevan dengan kebutuhan masyarakat. Kebijakan-kebijakan yang diterapkan, seperti mewajibkan pendidikan agama di sekolah umum, menunjukkan komitmennya terhadap perkembangan pendidikan Islam di Indonesia. Kontribusi KH. Wahid Hasyim dalam dunia pendidikan Islam dapat dilihat melalui upayanya dalam mengembangkan lembaga pendidikan, seperti LP Ma'arif NU, yang kini memiliki lebih dari 6000 lembaga pendidikan di seluruh Indonesia. Dengan pendekatan inklusif dan berbasis pada nilai-nilai toleransi, pendidikan yang dibentuk tidak hanya berfokus pada aspek akademik, tetapi juga pada pembentukan karakter yang dapat menghadapi tantangan global.

### Keywords:

Reform Movement; KH. Wahid Hasyim; Da'wah Management; Transformation of Islamic Education

### Kata kunci:

Gerakan pembaharuan; KH. Wahid Hasyim; Manajemen dakwah; Transformasi pendidikan Islam

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## Introduction

KH. Wahid Hasyim was a pivotal reformer in the development of Islam in Indonesia, significantly contributing to the modernization of the Islamic education system and da'wah management<sup>1</sup>. Within the historical context of Islam in Indonesia, one of the primary challenges has been harmonizing deeply rooted Islamic traditions with the demands of modern education and effective da'wah strategies. Social change and evolving circumstances necessitate that Islamic education and da'wah methods not only preserve traditional values but also adapt to the new dynamics emerging within society. His contributions to Islamic education can be understood through the integration of conventional Islamic teachings with contemporary pedagogical approaches designed to meet the needs of a rapidly changing society.<sup>2</sup>

KH. Wahid Hasyim's legacy in education reform is deeply rooted in his profound understanding of Islamic teachings. He emphasized a holistic educational model that focused not only on knowledge acquisition but also on character development and morality as fundamental components. His educational philosophy promoted essential values such as tolerance, democratic principles, and nationalism, which played a crucial role in shaping an Islamic identity that aligns with national consciousness<sup>3</sup>. Furthermore, his views on character education resonate with contemporary discussions regarding the role of education in cultivating responsible citizens in an increasingly complex global landscape. His ability to manage pesantren as learning centers open to general knowledge, along with his policies aimed at reforming the Islamic education system, serves as concrete evidence of the transformation he initiated.

Existing studies have predominantly focused on the historical journey of KH. Wahid Hasyim, an influential educational figure and scholar. However, there has been limited research explicitly exploring his reform initiatives, da'wah management strategies, and contributions to the transformation of Islamic education. Many studies emphasize his political role or the educational policies he introduced, without thoroughly examining how his da'wah strategies and educational management laid the groundwork for the transformation of Islamic education in Indonesia.

Research on KH. Wahid Hasyim's role in Islamic education can be categorized into four main trends. First, the reform of pesantren education highlights his

<sup>1</sup> Saripuddin Daulay and Rasyid Anwar Dalimunthe, "Modernisasi Pendidikan Islam di Indonesia (Komparasi Pengalaman Organisasi Muhammadiyah dan Nahdlatul Ulama)," *Fitrah: Journal of Islamic Education* 2, no. 2 (December 30, 2021): 125–140.

<sup>2</sup> Aisyah Firdaus, Azizah Hanum O. K, and Usono Usono, "Eksplorasi Wawasan Pedagogis KH. Abdul Wahid Hasyim: Tinjauan Sistematis Terhadap Literatur Pendidikan," *Journal of Comprehensive Science (JCS)* 3, no. 11 (November 18, 2024): 4887–4897.

<sup>3</sup> Ach Syaiful, "Konsep Pendidikan Islam KH. A. Wahid Hasyim," *Kariman: Jurnal Pendidikan Keislaman* 7, no. 1 (August 30, 2019): 1–16.



innovation in integrating traditional methods such as *bandongan* with a general curriculum<sup>4</sup>. This initiative enabled students to gain broader insights and compete in the modern world<sup>5</sup>. Second, studies focusing on his educational policies in government, particularly during the period of 1945-1953, reveal his significant role in the development of Islamic education in Indonesia. His policies contributed to the sustainability and advancement of the Islamic education system.

Additionally, another research trend views KH. Wahid Hasyim was a progressive reformist in Islamic education<sup>6</sup>. Santoso asserts that he was a visionary leader who prioritized national unity while steering pesantren education toward a more dynamic and relevant direction. This idea is reinforced by the research of Umiarso and Asnawan, which states that pesantren, under his influence, began adopting a more flexible education system, reducing reliance on the figure of the kyai as the sole authority. These reforms transformed pesantren into community development centers that equipped students with both religious knowledge and practical skills, enabling them to participate more actively in the workforce and society<sup>7</sup>. Based on these various research perspectives, it can be concluded that KH. Wahid Hasyim's contributions to Islamic education extend beyond pesantren innovation; they also encompass national policies and the broader transformation of Islamic education to adapt to changing times.

Previous research has mainly focused on KH. Wahid Hasyim's role in educational management. However, this study seeks to expand the scope by not only discussing his educational reforms but also exploring his da'wah management strategies. This is based on the fact that KH. Wahid Hasyim possessed exceptional managerial skills, encompassing planning, organization, implementation, and supervision of various programs he initiated, both within organizational and institutional contexts. Therefore, this study aims to, provide a deeper understanding of how his managerial approach impacted not only the education sector but also the management of da'wah strategies relevant to the dynamics of Indonesian Muslim society.

Given the critical role of Islamic education and da'wah strategies in addressing contemporary challenges, this study is significant in further exploring KH. Wahid Hasyim's reform ideas and their implementation in these two areas. His transformation of Islamic education not only created a more adaptive learning system

<sup>4</sup> Chaitul Wahid Septialana and Deni Hermawan, "Pemikiran Wahid Hasyim tentang Pendidikan Islam dan Relevansinya Dengan Dunia Modern," *Islamika: Jurnal Agama, Pendidikan, dan Sosial Budaya* 14, no. 1 (2020): 29-37.

<sup>5</sup> Agung Syahriman and Agus Mulyana, "Peranan Kh. Abdul Wahid Hasyim dalam Pemerintahan Indonesia Tahun (1945-1953)," *FACTUM* 8, no. 01 (2019).

<sup>6</sup> Moh Hadi Santoso, "Pembaharuan Sistem Pendidikan Pesantren Menurut KH. Abdul Wahid Hasyim," *AVATARA, e-jurnal Pendidikan Sejarah* 3, no. 3 (2015).

<sup>7</sup> Umiarso and Asnawan, "KH. Abdul Wahid Hasyim Pembaru Pesantren: Dari Reformasi Kurikulum, Pengajaran Hingga Pendidikan Islam Progresif," *Edukasia: Jurnal Penelitian Pendidikan Islam* 13, no. 2 (2018): 431-454.

but also contributed to strengthening the character of the Muslim community in the face of social change and modernization. Likewise, in the field of da'wah, KH. Wahid Hasyim's management strategies demonstrate how Islam can progress while remaining firmly rooted in its core values. A deeper understanding of his da'wah management and Islamic education reforms can offer new perspectives on how Islam continues to adapt and remain relevant in the modern era.

## Results and Discussion

### Biography of KH. Wahid Hasyim

Abdul Wahid Hasyim was born into a highly respected family that played a significant role in the development of Islam in Indonesia. His father, Kiai Hasyim Asy'ari, was known as the founder of Pondok Pesantren Tebuireng (Tebuireng Islamic Boarding School) and one of the key figures behind the establishment of Nahdlatul Ulama (NU)<sup>8</sup>. His mother, Nyai Nafiqah, was KH's daughter. Ilyas, the founder of Pondok Pesantren Sewulan (Sewulan Islamic Boarding School) in Madiun. Coming from a family with a strong scholarly background, KH. Abdul Wahid Hasyim inherited a deep-rooted tradition of Islamic knowledge and leadership<sup>9</sup>. He was born on Jumat Legi, 5 Rabi'ul Awwal 1333 H, which corresponds to June 1, 1914, in Tebuireng, Jombang. His original name was Muhammad Asy'ari, named after his grandmother. However, his name was later changed to Abdul Wahid, inspired by one of his ancestors. This change was based on the Javanese belief that names considered too sacred could be burdensome for their bearers. His name was later finalized as Abdul Wahid Hasyim, a figure who would become instrumental in reforming Islamic education and contributing to the national struggle in Indonesia.<sup>10</sup>

At the age of five, Wahid Hasyim began learning to read the Qur'an from his father after the Maghrib and Zuhrah prayers. In the morning, he studied at Madrasah Salafiyah in Tebuireng, Jombang. By the age of seven, he had already studied *Fathul Qariib*, *Minhajul Qawim*, and *Mutammimah* under his father's guidance. At this young age, he also started learning Arabic literature through *muthala'ah* and self-study, demonstrating a remarkable talent for memorizing Arabic poetry, including from *Diwanu asy-Syura*<sup>11</sup>. When he turned 13, Wahid Hasyim continued his studies at Pondok Siwalan Panji, Sidoarjo, under the guidance of Kyai Hasyim, who was also his father's father-in-law. He studied there from the beginning of Ramadan until the 25th of Ramadan, focusing on texts such as *Bidayah al-Hidayah*, *Sullam at-Tawfiq*, *Taqrib*, and

<sup>8</sup> Muhamad Basyrul Muvid, "The Modernization of Madrasah in the Millennial Era of KH Abdul Wahid Hasyim Perspective," *Tribakti: Jurnal Pemikiran Keislaman* 32, no. 2 (July 25, 2021): 223–246.

<sup>9</sup> Syahriman and Mulyana, "Peranan Kh. Abdul Wahid Hasyim Dalam Pemerintahan Indonesia Tahun (1945-1953)."

<sup>10</sup> Rijal Mumazziq Z and Ahmad Khubby Ali Rohmad, "Becoming an Indonesian Muslim: The Idea of Religious Nationalism K.H. Ahmad Wahid Hasyim 1945-1953," *DINIKA: Academic Journal of Islamic Studies* 6, no. 2 (January 27, 2022): 309–334.

<sup>11</sup> Aboebakar Atjeh, *Sejarah Hidup KH. A. Wahid Hasyim* (Jombang: Pustaka Tebuireng, 2015).



*Tafsīr Jalālayn*<sup>12</sup>. Later, he moved to Pesantren Lirboyo in Kediri, which was led by KH. Abdul Karim is a close friend and student of his father.<sup>13</sup>

After completing his studies at Lirboyo, Abdul Wahid chose not to continue his education at another pesantren but instead decided to stay at home. His father allowed him the freedom to choose his own learning path. Despite not enrolling in formal government-run schools under Dutch colonial rule,<sup>14</sup> Wahid remained highly enthusiastic about learning. At the age of 15, he started learning the Latin alphabet and diligently pursued further studies in this area. He frequently read books and magazines, both domestic and international, including *Penyebar Semangat*, *Daulat Rakyat*, and *Parji Pustaka*. From abroad, he subscribed to magazines such as *Al-Umm al-Qurā*, *Şautu al-Hijāz*, *Al-Latā'if al-Munawwarah*, *Kullu Shay'*, *Ar-Rinwāt ad-Dunyā*, and *Al-Ithnayn*. He also studied four languages, including Dutch, and subscribed to the magazine *Sumber Pengetahuan*, which was formerly known as *Majallah Tiga Bahasa*. Wahid focused on Dutch and Arabic and later began learning English<sup>15</sup>. These magazines provided lessons on foreign language spelling, such as Dutch, English, and other languages, as foreign language education was not yet available in pesantren at that time.<sup>16</sup>

At the age of 18, KH. Abdul Wahid Hasyim traveled to Mecca, accompanied by his cousin M. Ilyas. His journey to Mecca was intended for both performing the Hajj pilgrimage and deepening his knowledge of Islamic sciences such as tafsir, hadith, and fiqh. Upon his arrival in Mecca, he adapted with ease, as his intellectual abilities, particularly his fluency in three languages—Arabic, English, and Dutch—greatly facilitated his communication and access to scholarly literature.

At the age of 25, Wahid Hasyim married Sholehah, the daughter of KH. Bisri is a prominent kyai and leader of Pesantren Denanyar (Denanyar Islamic Boarding School). From this marriage, they were blessed with six children: Abdurrahman Ad-Dakhil, Aisyah, Salahuddin Al-Ayyubi, Umar, Khodijah, and Hasyim Cilik, who was born after Wahid Hasyim's passing.<sup>17</sup> KH. Abdul Wahid Hasyim passed away at the age of 39 due to a car accident while traveling to Sumedang to attend an NU meeting. He was accompanied by three others: his driver, his colleague Argo Sucipto, and his eldest son. The accident left two of the passengers unconscious. On Sunday, April 19, 1953, at 10:30 AM, KH. Abdul Wahid Hasyim passed away. Eight hours later, at 6:00

<sup>12</sup> Martin Van Bruinessen, *Kitab Kuning Pesantren dan Tarekat: Tradisi-Tradisi Islam Di Indonesia* (Bandung: Mizan, 1995).

<sup>13</sup> Supriyono et al., *Katalog Dalam Terbitan (KDT) Perpustakaan Nasional Indonesia* (Semarang: Asna Pustaka, 2021).

<sup>14</sup> Santoso, "Pembaharuan Sistem Pendidikan Pesantren Menurut KH. Abdul Wahid Hasyim."

<sup>15</sup> Supriyono et al., *Katalog Dalam Terbitan (KDT) Perpustakaan Nasional Indonesia*.

<sup>16</sup> Syahriman and Mulyana, "Peranan Kh. Abdul Wahid Hasyim Dalam Pemerintahan Indonesia Tahun (1945-1953).", 19.

<sup>17</sup> Septialana and Hermawan, "Pemikiran Wahid Hasyim Tentang Pendidikan Islam Dan Relevansinya Dengan Dunia Modern."



PM, Argo Sucipto also succumbed to his injuries. His body was transported to Jakarta before being flown to Surabaya and later laid to rest in Tebuireng.<sup>18</sup>

### ***The Reform of KH. Wahid Hasyim from the Perspective of Da'wah Management***

Da'wah management can be understood as an effort to organize and oversee activities related to the process of Islamic preaching (da'wah). In this context, da'wah is not interpreted narrowly but broadly, encompassing all forms of goodness associated with Islam that provide benefits to many people. Da'wah has a vast scope that extends into various aspects of life. Different forms of da'wah exist, such as *da'wah bi al-khitābah* (preaching through speech or writing) and *da'wah bi al-tatwīr* (community empowerment), among others. In this regard, the author seeks to present a comprehensive overview of KH. Wahid Hasyim's approach to da'wah enabled a deeper understanding of how he managed da'wah activities effectively. KH. Wahid Hasyim's thoughts on da'wah management can be observed through various efforts he undertook, which will be discussed as follows:

#### **1. The Establishment of Madrasah Nizamiyah**

KH. Wahid Hasyim began his Islamic struggle in late 1933 after returning from Mecca. He took on leadership and educational responsibilities at Pondok Pesantren Tebuireng (Tebuireng Islamic Boarding School). Bringing a vision for educational reform, he introduced ideas to upgrade the traditional learning system in Tebuireng from a classical model to a more advanced one<sup>19</sup>. One of his main critiques of the traditional *bandongan* method was its lack of effectiveness in fostering students' initiative. In this method, students merely listened, took notes, and memorized lessons without the opportunity to ask questions. To address this, Wahid Hasyim introduced the tutorial method, a more interactive learning approach that encouraged discussions between students and their teachers or senior students (*badal*), who acted as teacher assistants. This method was designed to enhance students' critical thinking and analytical skills.<sup>20</sup>

Additionally, Wahid Hasyim suggested that students attending pesantren should not necessarily aim to become Islamic scholars (ulama). He believed that instead of spending years exclusively studying religious sciences, they should also be exposed to general knowledge, including subjects written in the Latin alphabet, alongside practical skills beneficial to society. Despite introducing these reforms, Wahid Hasyim retained traditional methods like *bandongan* and *sorogan* while incorporating a more modern teaching system. His approach aligned with the principle of *al-muḥāfaẓah 'alā al-qadīm al-ṣāliḥ wa al-akhdz bi al-Jadīd al-aṣlāḥ* – preserving valuable classical traditions while adopting newer, more relevant

<sup>18</sup> Santoso, "Pembaharuan Sistem Pendidikan Pesantren Menurut KH. Abdul Wahid Hasyim."

<sup>19</sup> Septialana and Hermawan, "Pemikiran Wahid Hasyim Tentang Pendidikan Islam Dan Relevansinya Dengan Dunia Modern."

<sup>20</sup> Umiarso and Asnawan, "KH. Abdul Wahid Hasyim Pembaru Pesantren: Dari Reformasi Kurikulum, Pengajaran Hingga Pendidikan Islam Progresif."

methods. This ensured that pesantren continued to uphold the Islamic scholarly traditions established by earlier Islamic scholars (ulama salaf).

However, these proposals were initially met with resistance, including from his father. In response, Wahid Hasyim sought alternative solutions by providing a clear and fundamental explanation of his reform ideas. He clarified that his reforms were not meant to replace the traditional system but rather to supplement it with general knowledge. Eventually, his father accepted his ideas. From a management perspective, Wahid Hasyim demonstrated strong planning skills and established a clear vision and mission, which are crucial elements in any organization. His mission included a trial-and-error approach, where he worked with four students to test the new system. Of the four, two showed serious dedication, while the others did not fully commit and fell behind. The two dedicated students succeeded and later contributed to advancing the new educational model.<sup>21</sup>

The steps taken by KH. Wahid Hasyim aligns with key management functions: planning, organizing, implementation, and evaluation. His efforts reflect modern management principles, emphasizing collaboration and integration with contemporary developments. After successfully testing his new method that combined religious and general sciences, Wahid Hasyim became more confident in expanding his reforms. In 1935, he established Madrasah Nizamiyah, an educational institution that introduced a curriculum unprecedented in traditional pesantren. This madrasah not only taught Islamic studies and Arabic but also introduced general subjects, including Dutch and English—subjects that were largely unfamiliar to pesantren education in Indonesia at the time.

Madrasah Nizamiyah implemented a curriculum composed of 70% general knowledge and 30% religious studies<sup>22</sup>. KH. Wahid Hasyim integrated foreign languages into the pesantren curriculum to train students to become skilled diplomats. This was in line with NU's political strategy, which at the time prioritized diplomacy, necessitating strong foreign language communication skills<sup>23</sup>. Additionally, students at Madrasah Nizamiyah were encouraged to engage in extracurricular activities, such as participating in organizations, broadening their knowledge, and gaining experience through reading<sup>24</sup>. Wahid Hasyim's innovations marked a significant step forward for pesantren, as general

<sup>21</sup> Septialana and Hermawan, "Pemikiran Wahid Hasyim Tentang Pendidikan Islam Dan Relevansinya Dengan Dunia Modern."

<sup>22</sup> Nasrullah, Bahaking Rama, and Andi Achruh, "Nahdlatul Ulama, Tokoh Dan Kegiatannya Dalam Dunia Pendidikan," *Nizam: Jurnal Islampedia* 2, no. 1 (2023): 21–28.

<sup>23</sup> Aulia Akbar and Arman Adiviani Bahari, "Kontribusi Gagasan Wahid Hasyim Dan Fatimah Mernisi Terhadap Rekonstruksi Pendidikan Agama Islam," *Edukatif: Jurnal Ilmu Pendidikan* 6, no. 5 (2024): 5529–5540.

<sup>24</sup> Septialana and Hermawan, "Pemikiran Wahid Hasyim Tentang Pendidikan Islam Dan Relevansinya Dengan Dunia Modern."



education was still considered controversial due to its association with colonialism.<sup>25</sup>

His reform efforts were not without challenges. Many criticisms arose from both the community and pesantren circles, with some accusing him of mixing religious affairs with worldly matters and undermining the pesantren education system. Despite this resistance, Wahid Hasyim remained steadfast in demonstrating that the establishment of Madrasah Nizamiyah would bring great benefits to pesantren and Islamic education in general. Over time, his vision proved successful, as many students aspired to become ulama while also excelling in Dutch and English. As a result, Madrasah Nizamiyah continued to develop and attract more students.<sup>26</sup>

To reform pesantren education, KH. Wahid Hasyim implemented a structured and systematic management approach. His first step was defining a clear long-term vision, which is essential for any organization to establish direction and objectives. With a well-defined vision, pesantren administrators could more effectively develop strategies and ensure that all actions remained aligned with the institution's goals<sup>27</sup>. He also formulated a mission as a concrete means of achieving this vision. In the context of Islamic organizations, a mission consists of strategic steps to realize the set objectives. Therefore, before determining which mission to pursue, a thorough analysis was necessary to identify the strategies with the highest success potential.

Beyond establishing a vision and mission, KH. Wahid Hasyim emphasized the importance of motivation in education and organizational management. Motivation plays a crucial role in fostering enthusiasm, directing actions, and enhancing the productivity of members. With strong motivation, individuals within an organization are more driven to work toward collective goals. Moreover, adaptability in responding to social and technological changes was a key factor in organizational success. Wahid Hasyim understood that while an organization must have a clear purpose, it must also remain open to evolving societal dynamics to stay relevant without compromising its core values.<sup>28</sup>

Within Islamic institutional management, Wahid Hasyim identified four key pillars. The first was religious values, ensuring that organizational leaders remained committed to divine principles rather than personal or material gain. Organizational administrators were expected to sustain the institution rather than seek financial benefits from it. The second pillar was human resource development, which aimed to equip the organization with competent individuals

<sup>25</sup> Aziz Masyhuri, *Hasil Keagamaan Nahdhatul Ulama* (Surabaya, 1997).

<sup>26</sup> Atjeh, *Sejarah Hidup KH. A. Wahid Hasyim*.

<sup>27</sup> Yustifa Tariful Mujiana Khairiyah, "Peran K.H. Abdul Wahid Hasyim Dalam Pendidikan Dan Pengaruhnya Dalam Pendidikan Islam," *Jurnal Studi Islam dan Kemuhammadiyah* 2, no. 1 (2022): 47-58.

<sup>28</sup> Ach. Syaiful, "Konsep Pendidikan Islam KH. A. Wahid Hasyim," *Jurnal Kariman* 07, no. 01 (2019): 1-16.



to fulfill its mission. According to Smith, human resource development includes comprehensive capacity-building initiatives, not just education and training, but also long-term growth strategies<sup>29</sup>. Activities in this area included training, education, and delegation of responsibilities.

The third pillar was social empowerment. As a religious organization, it needed to provide support, guidance, and representation for both its members and the wider community. Religious organizations play a crucial role in societal empowerment, serving as a force for strengthening democracy and fostering national unity. Differences between organizations should not be seen as obstacles but rather as opportunities for mutual support in communal life. Ultimately, all organizations share the same goal: creating a just, prosperous society and a strong nation. The fourth pillar was nationalism, built upon unity in diversity, in line with Indonesia's national motto, *Bhinneka Tunggal Ika* (Unity in Diversity)<sup>30</sup>. One of KH. Hasyim Asy'ari's well-known religious rulings stated *hubbul wathan minal iman* (love for the homeland is part of faith). From a management perspective, this principle served as a foundation for collective strength, fostering solidarity and unity to protect and develop the organization from internal and external threats. Within the Indonesian context, this also translated into efforts to safeguard the integrity of the Republic of Indonesia (NKRI) against emerging threats.

From the discussion above, it can be concluded that KH. Wahid Hasyim's model of pesantren reform was firmly rooted in modern management principles for religious organizations. His approach was characterized by a distinctive combination of vision and mission setting, leadership motivation, human resource development, and centralized command structures—all grounded in religious values and public welfare. Consequently, KH. Wahid Hasyim's efforts laid the foundation for modern religious education institutions, later known as modern or integrated pesantren. This exceptional concept remains highly relevant and beneficial to Islamic education in Indonesia today.<sup>31</sup>

## 2. Involved in the Nahdlatul Ulama Organization

KH. Wahid Hasyim's struggle did not stop at establishing Madrasah Nizamiyah. In 1938, he officially joined the Nahdlatul Ulama (NU) organization. His decision to enter NU was made after careful consideration and was not merely because NU was founded by his father. Several factors influenced his

<sup>29</sup> Mukhlison Effendi and Sulistyorini, "Pengembangan Sumber Daya Manusia Dalam Meningkatkan Citra Lembaga di Lembaga Pendidikan Islam," *Southeast Asian Journal of Islamic Education Management* 2, no. 1 (2021): 39–51.

<sup>30</sup> Muti'ah Fadillah and Resti Okvani Kartika, "Pendidikan Holistik Islam Perspektif KH. Abdul Wahid," *Bustanul Ullum Journal of Islamic Education* 2, no. 1 (2024).

<sup>31</sup> Putri Rizki Mpayang, Aulia Novemy, and Dhita Surbakti Anggi, "Peran Wahid Hasyim Dalam Pendidikan Nahdlatul Ulama Di Indonesia Pada Tahun 1940-1949," *FACTUM: Jurnal Sejarah dan Pendidikan Sejarah* 9, no. 1 (2020): 27–32.



decision: *first*, NU's success in rapidly expanding its organization across a vast region; *second*, the strong dedication of its members despite the relatively small number of educated scholars; *third*, NU's commitment to implementing Islamic teachings; and *fourth*, the presence of ulama who remained steadfast in preserving Islamic teachings. Based on these considerations, KH. Wahid Hasyim was convinced that joining NU was the right step.<sup>32</sup>

Upon his initial involvement in Nahdlatul Ulama, he became a branch administrator of Tanfidziyah in Cukir Village, serving as secretary. Later, in 1938, he was elected as the Chairman of Tanfidziyah for the Jombang branch of Nahdlatul Ulama. The following year, he was elected and recommended as a Regional NU Administrator for East Java. By 1940, he had become a member of the NU Executive Board (PBNNU), specifically in the Ma'arif NU Education Institute (LP Ma'arif NU), where he was appointed as the head of the Ma'arif Department, overseeing education and teaching.<sup>33</sup>

During his tenure, KH. Wahid Hasyim introduced numerous reforms, particularly to advance pesantren education. His initial step was implementing an internal restructuring of the Ma'arif NU Education Institute. After reorganizing its structure, he formulated several key policies, including increasing the number of NU-affiliated schools across Indonesia, enhancing the curriculum for santri, and improving the quality of teachers<sup>34</sup>. Furthermore, in 1946, KH. Wahid Hasyim was appointed as the Chairman of Tanfidziyah PBNNU, succeeding KH. Mahfud Siddiq.<sup>35</sup>

### 3. Assigned as the First Minister of Religious Affairs of the Republic of Indonesia

From September 6, 1950, to March 20, 1951, KH. Abdul Wahid Hasyim served as the first Minister of Religious Affairs of the Republic of Indonesia. He was reappointed as Minister of Religious Affairs in the Sukiman Cabinet from April 27, 1951, to April 3, 1952. Despite his relatively short tenure, he significantly influenced the development of Islamic education through various policies, including those related to the *Hajj* administration and the establishment of Islamic higher education institutions (Perguruan Tinggi Agama Islam - PTAI).

One of his key policies regarding the *Hajj* administration was the establishment of the Indonesian Hajj Committee Foundation (Yayasan Panitia Haji Indonesia) in 1950. Additionally, he issued a circular designating this committee as the sole official body responsible for organizing hajj pilgrimages<sup>36</sup>.

<sup>32</sup> Santoso, "Pembaharuan Sistem Pendidikan Pesantren Menurut KH. Abdul Wahid Hasyim."

<sup>33</sup> Supriyono et al., *Katalog Dalam Terbitan (KDT) Perpustakaan Nasional Indonesia*.

<sup>34</sup> Syahriman and Mulyana, "Peranan Kh. Abdul Wahid Hasyim Dalam Pemerintahan Indonesia Tahun (1945-1953)."

<sup>35</sup> Mara Ongku Hasibuan, "Wahid Hasyim Dan Toleransi Beragama Dalam Piagam Jakarta 22 Juni 1945," *Rusydiyah: Jurnal Pemikiran Islam* 2, no. 2 (2021): 136-154.

<sup>36</sup> Asyifa Nur Fadhilah, Agus Mulyana, and Andi Suwirta, "Peranan K. H. Abdul Wahid Hasyim Dalam Pembaharuan Pendidikan Islam Di Pesantren," *INSANCITA: Journal of Islamic Studies in Indonesia and Southeast Asia* 5, no. 1 (2020): 19-42.



KH. Wahid Hasyim also arranged for ships to transport hajj pilgrims and implemented reforms in Indonesia's hajj services<sup>37</sup>. In the field of national education, he believed that education should instill values that uphold human dignity and patriotism. For him, there was a strong correlation between Islam, humanity, and nationalism, where the application of Islamic values played a crucial role in creating a just, harmonious, and socially equitable society.<sup>38</sup>

In developing the education system, KH. Wahid Hasyim adhered to three key nationalistic principles. First, the concept of nationalism reflects Indonesia's diversity in accordance with the principle of Bhinneka Tunggal Ika (Unity in Diversity). Second, the sense of nationalism encourages appreciation and respect for differences, fostering a peaceful society. Third, the spirit of nationalism is demonstrated through shared struggles, tolerance, mutual respect, and the ability to compete healthily while maintaining a strong national identity.<sup>39</sup>

During his tenure as Minister of Religious Affairs, KH. Wahid Hasyim introduced several landmark policies that continue to shape Indonesia's education system today. One of his most significant decisions was issuing a government regulation on January 20, 1950, mandating religious education in public and private schools.<sup>40</sup> He also established Teacher and Religious Court Training Schools (Sekolah Guru dan Hakim Agama - SGHAN) in several major cities, including Malang, Yogyakarta, Bandung, Bukittinggi, and Banda Aceh. Additionally, he founded Pendidikan Guru Agama Negeri (PGAN), or State Islamic Teacher Training Schools, in regions such as Tanjungpinang, Salatiga, Banda Aceh, Padang, Jakarta, Banjarmasin, Tanjungkarang, Bandung, and Pamekasan.<sup>41</sup>

At the inauguration of Perguruan Tinggi Agama Islam Negeri (PTAIN) on September 26, 1951, KH. Wahid Hasyim emphasized that the institution was established to advance Islamic education with a focus on developing rational thinking. The administration of PTAIN was subsequently regulated under a joint decree issued by the Minister of Religious Affairs and the Minister of Education on October 21, 1951, signed by KH. Wahid Hasyim and Mr. Wongsonegoro.<sup>42</sup>

These three types of educational institutions officially began operating in July 1950, with all enrolled students receiving scholarships. From a management perspective, scholarships function as a form of reward—an incentive or recognition. In educational terms, a reward serves as motivation, encouraging

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<sup>37</sup> Ibid.

<sup>38</sup> Albar Rahman and Junanah, "Wahid Hasyim: Revitalisasi Kemanusiaan dan Kebangsaan Berbasis Nilai-Nilai Ke-Islaman," *Jurnal Mahasiswa FIAI-UII, at-Thullab* 5, no. 1 (2023): 1238-1245.

<sup>39</sup> Umi Musaropah, "Pendidikan Kebangsaan Dalam Pesantren Perspektif Abdul Wahid Hasyim," *Ullumuddin: Jurnal Ilmu-Illmu Keislaman* 9, no. 1 (2019): 1-22.

<sup>40</sup> Supriyono et al., *Katalog Dalam Terbitan (KDT) Perpustakaan Nasional Indonesia*.

<sup>41</sup> Syafiq Akhmad Mughni, "Pemikiran K.H. Abdul Wahid Hasyim Tentang Pembaharuan Pendidikan Islam" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2013).

students to excel academically<sup>42</sup>. The higher a student's achievements, the greater their opportunity to receive a scholarship. Scholarships were awarded as a form of government appreciation for students who demonstrated strong determination, diligence, and outstanding competence. This initiative aligned with Indonesia's national goal, as stated in the Preamble of the 1945 Constitution, to educate the nation. The selection process for students and scholars was conducted on a national scale, with a limited number of admissions: PGAN allocated 70 students per residency, SGHAN admitted 140 students per city, and PTAIN accepted 60 university students.<sup>43</sup>

KH. Wahid Hasyim's contributions demonstrate a well-structured managerial approach to da'wah and education. His system encompassed planning, organization, implementation, and supervision. His primary focus was on improving the quality of human resources within the Muslim community, which he believed could be achieved through education. Through this strategy, he introduced significant changes to pesantren education, Ma'arif NU teaching programs, and national Islamic education policies.

To ensure the success of his reforms, KH. Wahid Hasyim carefully planned each step and established clear visions and missions for education. He was determined that his ideas would not fail midway, so he meticulously laid out his strategy. First, he clearly defined the objectives, followed by a detailed explanation of how to achieve them. He also instilled confidence that, through dedicated efforts, these goals would be realized.<sup>44</sup> This approach successfully inspired and motivated his followers to collectively work toward meaningful educational reforms.

In organizing his initiatives, KH. Wahid Hasyim displayed remarkable maturity and precision. His efforts included defining core responsibilities, breaking down tasks into specific functions, and efficiently allocating available resources. For example, he recruited four students to pilot his modern curriculum. Additionally, he restructured administrative leadership by appointing more competent individuals in key roles and introduced new government policies on religious education in public schools.

At the implementation stage, KH. Wahid Hasyim was meticulous in executing his ideas. He provided clear task orientation and instructions to his team members, ensuring that everyone understood their roles. For instance, when introducing modern education methods to his four students, he observed

<sup>42</sup> Parman, Ismail, and Adi Maulana Rachman, "Penerapan Sistem Reward Dan Punishment Dalam Perspektif Konsep Mashlahah," *Glossary: Jurnal Ekonomi Syariah* 1, no. 2 (2023): 87–99.

<sup>43</sup> Arvaddin Hamasy Al Qasam, "Peran Wahid Hasyim Dalam Pendidikan Islam: Pembaharuan Pesantren Sampai Kelahiran Perguruan Tinggi Keagamaan Islam," *Sai Bumi: Jurnal Loka Diklat Keagamaan* 1, no. 2 (2023): 1–5.

<sup>44</sup> "KH Wahid Hasyim: Dari Pesantren Untuk Bangsa," last modified 2013, accessed September 20, 2023, <https://ipnujatim.or.id/kh-wahid-hasyim-dari-pesantren-untuk-bangsa/>.



that two were highly committed while the other two lagged behind. Furthermore, he reformed LP Ma'arif NU by increasing the number of NU-affiliated madrasahs across Indonesia, enhancing the santri curriculum, and improving teacher qualifications. Within the Ministry of Religious Affairs, he established Madrasah Pendidikan Guru Agama Negeri (PGAN), State Islamic Higher Education Institutions, and other educational programs.

KH. Wahid Hasyim's leadership extended beyond implementation—he also conducted comprehensive evaluations. His assessment methods involved measuring program effectiveness, comparing outcomes with initial objectives, and making necessary improvements. One notable evaluation was conducted on the modern education system at Madrasah Nizamiyah, reinforcing his belief that these innovations should be continued by future generations. He also evaluated and refined the reorganization of education and teaching within NU, which remains influential today. His policies, such as establishing Islamic teacher training institutions and higher Islamic education, have left a lasting impact on Indonesia's education system.

### ***The Relevance of KH Wahid Hasyim's Reform Movement on Islamic Institutions in the Modern Era***

The relevance of KH. Wahid Hasyim's ideas on educational reform and the modernization of Islamic education in today's world, particularly in the Unitary State of the Republic of Indonesia (NKRI), remain highly significant. His thoughts on educational goals, programs, methods, and systems can continue to evolve based on the prevailing situation and conditions. Until now, the educational concepts developed by KH. Wahid Hasyim is still being practiced through the institutions he established. This indicates that his ideas can serve as a viable response to the challenges faced by Islamic education in Indonesia today.

The curriculum at Madrasah Nizamiyah, which included foreign languages such as English and Dutch, demonstrated that santri in the modern era were not only proficient in Arabic but also in other international languages. This provided them with opportunities to expand their knowledge and broaden their future prospects. Although KH. Wahid Hasyim introduced a more modern educational concept; he remained committed to preserving traditional values that remain relevant today. He believed that "the advancement of language is the advancement of a nation."<sup>45</sup> This concept highlights the importance of integrating progress with tradition in education so that santri can navigate contemporary challenges without losing their cultural and religious identity.

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<sup>45</sup> Atjeh, *Sejarah Hidup KH. A. Wahid Hasyim*.

The educational reforms introduced by KH. Wahid Hasyim has now become the standard in the development of modern pesantren<sup>46</sup>. One of the key aspects he emphasized was character building and morality, which have become even more critical amid today's complex moral and cultural challenges. Education should serve as a means to cultivate students who are honest, have integrity, are responsible, and can contribute positively to national development<sup>47</sup>. Consequently, modern pesantren now prioritize not only academic excellence but also the holistic development of santri to prepare them for the demands of the modern world.

The relevance of strong and independent education was also a primary focus of Wahid Hasyim's vision<sup>48</sup>. LP Ma'arif NU serves as an educational platform encompassing cognitive, affective, and psychomotor aspects, reinforcing NU's foundation in fostering a moderate society at the grassroots level. NU remains committed to maintaining Indonesia's unity despite ongoing efforts by certain groups to create division. A testament to this commitment is the growth of LP Ma'arif NU, which now oversees more than 6,000 educational institutions across Indonesia, ranging from kindergarten to Islamic higher education<sup>49</sup>. The values of inclusivity and tolerance instilled in these institutions are highly relevant in today's multicultural and multi-religious society, teaching the younger generation to coexist peacefully.

Furthermore, the relevance of KH. Wahid Hasyim's thoughts on da'wah management are evident in his role as the Minister of Religious Affairs of the Republic of Indonesia. During his tenure, he played a crucial role in the establishment of Islamic higher education institutions. His reasoning for reforming knowledge was to broaden public awareness; as he stated, "The path of our nation toward progress and prosperity is becoming clearer. The road to knowledge requires perseverance, patience, and time. For the advancement of our nation, there is no other way than through knowledge."<sup>50</sup>

KH. Wahid Hasyim's goal in building Islamic institutions was to contribute to national progress beyond just the advancement of Islam. This was evident in the educational institutions he established, which were open to students and teachers from diverse backgrounds, as he believed this approach would benefit education as a whole<sup>51</sup>. Moreover, graduates of Islamic universities were expected to dedicate their knowledge to their families, communities, and the nation, as this was considered a noble duty in religious teachings. One of the fundamental principles he emphasized

<sup>46</sup> Beni Ahmad Saebani and Hasan Basri, *Ilmu Pendidikan Islam*, 3rd ed. (Bandung: Pustaka Setia, 2016).

<sup>47</sup> Samsul Haq and Maragustam Siregar, "Konsep Peserta Didik Dalam Pemikiran Abdul Wahid Hasyim," *Shaf: Jurnal Sejarah, Pemikiran dan Tasawuf* 2, no. 1 (2024).

<sup>48</sup> "Tentang Ma'arif," *Lembaga Pendidikan Ma'raif Nahdlatul Ulama*, last modified 2022, accessed September 21, 2023, <https://maarif.nu.or.id/page/tentang-maarif>.

<sup>49</sup> Mulyanto Abdulloh Khoir, Aulia Arsinta, and Ikke Fitriana Nugrahini, "Kontribusi KH. Abdul Wahid Hasyim Dalam Dunia Pendidikan," *Jurnal Al-Abshor: Jurnal Pendidikan Agama Islam* 1, no. 3 (2024): 166–176.

<sup>50</sup> Atjeh, *Sejarah Hidup KH. A. Wahid Hasyim*.

<sup>51</sup> Siti Nur Rohmah, "Pemikiran Pendidikan Islam Menurut K.H. Abdul Wahid Hasyim" (Universitas Islam Negeri Raden Intan Lampung, 2019).



was the concept of lifelong learning—to ensure continuous education and skill enhancement throughout life. As times change, technology advances, and professional demands evolve, this system is designed to cultivate individuals who are well-rounded, tolerant, and prepared to tackle future challenges.<sup>52</sup>

The relevance of these ideas to current conditions cannot be separated from the principles of management functions. Without careful planning and effective implementation, institutions and organizations will struggle to create value and achieve sustainable impact. A strong management system cannot exist without continuous evaluation and control mechanisms. These functions serve as key indicators to determine whether an institution's activities align with its intended objectives. This highlights the importance of control and oversight in management. Therefore, in modern life—particularly within Islamic educational institutions and organizations—a well-structured and systematically organized management system is essential. With such a system in place, institutions can produce the expected outcomes and contribute meaningfully to the advancement of education, da'wah, and national development.

## Conclusion

KH. Wahid Hasyim was a prominent national figure who played a pivotal role in the establishment of Indonesia and the modernization of pesantren education. Through the management strategies he implemented, he developed a systematic framework that facilitated effective monitoring and evaluation processes. From a da'wah management perspective, three key aspects must be considered. First, his meticulous planning enabled him to effectively organize resources and overcome obstacles. One of his major achievements was the successful integration of the traditional pesantren education system with Western education, resulting in a more modern concept of pesantren in Indonesia. Second, his contributions to LP Ma'arif NU were significant, particularly in enhancing human resource management. This included restructuring leadership, establishing teacher qualification requirements, improving administrative systems, and expanding formal education within NU institutions, ranging from elementary schools to universities. Third, his vision for formal education in Indonesia was realized through policies that mandated religious education in formal schools.

This study aims to provide a fresh perspective on the thoughts of KH. Wahid Hasyim, particularly regarding da'wah management and the transformation of Islamic education. It focuses on the managerial aspects of his intellectual contributions, emphasizing the da'wah management strategies he implemented. Future research is encouraged to further explore his insights on da'wah and social issues, as these areas remain underexplored. KH. Wahid Hasyim's ideas, reflected in various programs, have proven effective and continue to be relevant today. Consequently, he established a strong foundation in planning, organizing, implementation, and supervision—principles that remain applicable despite changing times.

<sup>52</sup> Khoir, Arsinta, and Nugrahini, "Kontribusi KH. Abdul Wahid Hasyim Dalam Dunia Pendidikan."



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