



# K.H. Abdul Wahid Hasyim's Thoughts on Islamic Education and Its Relevance to Islamic Education in Technological Times Islamic Education in Artificial Intelligence (AI)

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## Abstrak

Artikel ini bertujuan untuk mengeksplorasi biografi dan pemikiran KH. Abdul Wahid Hasyim dalam bidang pendidikan Islam serta relevansinya dengan pendidikan Islam di era kontemporer, khususnya dalam masa teknologi kecerdasan buatan (AI). Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan studi pustaka. Hasil penelitian menunjukkan bahwa KH. Abdul Wahid Hasyim berperan besar dalam pembaruan pendidikan Islam di Indonesia melalui pemikiran yang visioner dan langkah-langkah strategis. Pemikiran beliau relevan dalam konteks modern dengan menekankan integrasi antara pendidikan agama dan ilmu pengetahuan umum. Hal ini menjadi inspirasi bagi transformasi pendidikan Islam di masa teknologi AI.

**Kata Kunci:** KH. Abdul Wahid Hasyim, Pendidikan Islam, Teknologi AI, Pendidikan Kontemporer

## Abstract

This article aims to explore the biography and thoughts of KH. Abdul Wahid Hasyim in the field of Islamic education and its relevance to Islamic education in the contemporary era, especially in the era of artificial intelligence (AI) technology. This study uses a qualitative descriptive method with a literature study approach. The results of the study show that KH. Abdul Wahid Hasyim played a major role in the reform of Islamic education in Indonesia through visionary thinking and strategic steps. His thinking is relevant in the modern context by emphasizing the integration between religious education and general science. This is an inspiration for the transformation of Islamic education in the era of AI technology.

**Keywords:** KH. Abdul Wahid Hasyim, Islamic Education, AI Technology, Contemporary Education

## Introduction

KH. Abdul Wahid Hasyim is one of the scholars and heroes who was born and grew up from Islamic boarding school education, he has made great contributions to the advancement of Indonesian Islamic education.(Ana Rodhiyatus Sholikhah, 2022) Bright ideas emerged as KH's concern. Abdul Wahid Hasyim towards the progress of Indonesian Muslims.(Isnaini, 2017) KH

Abdul Wahid Hasyim sAs a figure who has a sense of responsibility for improving the quality of Muslim resources, the efforts made by KH. Abdul Wahid Hasyim is an improvement in pesantren education. Chairul Arif quoted by Ach. Syaiful stated that: "There are three important things in the improvement of Muslims, namely physical, spiritual and intellect. All three have an important role in improving the quality of

Muslim resources. In addition to having physical and spiritual health, Islamic cadres must also have the quality of reason (intellect) that is always honed in such a way that they are able to provide solutions that are appropriate, fair and in accordance with Islamic teachings".(Tohet, 2017)

This is also what makes KH. Abdul Wahid Hasyim was aware and moved to establish an Islamic educational institution that synergized with general science. Because, it was impossible for him to change the system and model of the Islamic boarding school with classical Islamic nuances into a western (modern) Islamic boarding school at that time.(Muvid, 2021) The development of Islamic education in Indonesia is marked by the gradual emergence of various educational institutions. The dynamics of Islamic education have a great influence on the role of Islamic figures. Along with modern times, education is still considered the first key in keeping up with advances in science and technology.(Abd. Ghani & Moh Ali, 2022)

According to Tohet in his writing, "This community perception seems to have been able to mobilize intellectuals to respond inspiringly to the development and education system along with related elements. This is the positive potential for the success of education. This is realized because education is an important thing in building a country". According to Drs. Ahmad D. Marimba quoted by Siti Nur Rohmah "Islamic education is physical and spiritual guidance based on Islamic religious laws towards the formation of the main personality according to Islamic measures. In another sense, he often expresses the main personality with the term, namely a personality who has Islamic religious values, chooses and decides and acts based on Islamic values, and is responsible in accordance with Islamic values".

Islamic education has an important role in the formation of a good generation, because with education it can produce people who are qualified, creative and responsible and have the ability to anticipate future problems. In the treasure trove of Islamic educational thought, great figures are found with their intelligent and creative ideas that are inspirational and make a great contribution to the dynamics of Islamic education in Indonesia The development of Islamic education in Indonesia is marked by the gradual establishment of various Islamic educational institutions. Along with the modern era, education is the main key in facing global challenges, including in the era of artificial intelligence (AI) technology. Therefore, this study aims to answer three main questions:

### **Research Methods**

The research with the theme K.H. Abdul Wahid Hasyim's Thoughts on Islamic Education and Its Relevance to Islamic Education in the Age of AI Technology will use a qualitative approach with descriptive-analytical methods. This method aims to explore, understand, and analyze K.H. Abdul Wahid Hasyim's thoughts in the context of Islamic education and examine its relevance to the development of Islamic education in the era of artificial intelligence (AI) technology.(Pantan et al., 2021) This study uses a historical-philosophical approach to explore the thought of K.H. Abdul Wahid Hasyim through his works and role in the development of Islamic education. Contextual-Analytical to relate these ideas to the challenges and opportunities of Islamic education in the era of AI technology. This research is included in the category of library research with document analysis. The main focus is on texts, speeches, articles, and documentation related to K.H. Abdul Wahid Hasyim's thoughts. Primary Data: Writings,

speeches, or books that are produced or directly discuss the thoughts of K.H. Wahid Hasyim. Secondary Data: Relevant literature such as journals, articles, or books that examine Islamic education and AI technology. Literature Study Data Collection Techniques: Collecting data from books, articles, archives, and other relevant documents.(Khoiriyah et al., 2020)

## Results and Discussion

### A. Biography of KH. Wahid Hasyim

Ali Yahya, S.Psi. write Biography of KH. Abdul Wahid Hasyim in the book K.H Wahid Hasyim part one of the family portrait and thoughts of KH. Abdul Wahid Hasyim explained that on Sunday, April 19, 1953, Indonesian Muslims in particular and the Indonesian nation in general were shocked by the news of the death of K.H. A Wahid Hasyim, a figure who was born in Jombang as the fifth son of the KH couple. M. Hasyim Asy'ari with Nyai Nafiqah bint kiai Ilyas.(Santoso, 2015) He was born on 7 Rajab 1332 H in the Islamic calendar, and coincided with April 1, 1914 AD. Originally his father, KH. M. Hasyim Asy'ari gave the name Wahid Hasyim: Muhammad Ash'ari which was taken from the name of his grandfather. However, it is said that the name is not compatible with the baby, in Javanese terms it is called kabotan nameng, which is evidenced by its rejection in the form of merriment pain or the baby is not strong enough to bear the burden of the name.(Parwanto, 2019)

Since childhood, Wahid Hasyim has been known for being quiet and friendly. He is also good at winning people's hearts. At the age of 5, he learned to read the Qur'an to his father after the Maghrib and Fajr prayers.(Syaiful, 2019) At that time he had also studied at Madrasah Salafiyah Tebuireng. At the age of 7, he began to learn the yellow book from his father, such as Fathul Qarib,

Munhajul Qawim and *Mutammimah*. So that at the age of 7 he was able to read the Qur'an with *Fashih* and smart at reading the Yellow Book. This means that since childhood he has shown seriousness and seriousness in learning. This attitude is ultimately also inherited by Wahid Hasyim's sons and daughters in the spirit of seeking knowledge and experience.

As the son of a prominent figure, Wahid Hasyim never studied in the Dutch East Indies. He studied more self-taught at home to read classic books and some books in Arabic. He also learned a lot of verses in Arabic and understood their meanings so that he memorized them out of his head. So that at the age of 12, after graduating from the madrasah, he was able to help his father teach Arabic literature. To deepen his knowledge, at the age of 13, by his father, KH. M. Hasyim Asy'ari was sent to one of the Siwalan Islamic boarding schools, Panji, an old Islamic boarding school in Sidoarjo. At the pesantren, he learned a lot more religious knowledge and learned several books of tafsir, including the Jalalain tafsir. At the Siwalan Islamic boarding school, Wahid Hasyim's learning process was relatively short, only around one month. After leaving the Siwalan Islamic boarding school, he continued to the Lirboyo Islamic boarding school, Kediri. And there it lasted even shorter, only a few days. It turned out that he only hoped for the kiai's barokah, not his knowledge.

At the age of 15, he learned and mastered English. He studied from a European who worked as a sugar factory manager, so at the request of his mother, Nyai Nafiqah asked to teach English to Wahid Hasyim. So at the age of 15, he was really an avid reader of literature in foreign languages (Arabic and English). At the same age, he has

also started his passion for writing as a reflection of the results of many readings.

In 1931, at the age of 18 he went to Mecca.

In addition to performing the hajj, he also studied religious science for two years there. After returning from Mecca, Wahid Hasyim began to apply and dedicate his knowledge to the community by carrying out reforms in the social, religious, educational and political fields. Entering the age of 29, Wahid Hasyim married a young girl named Solichah, the daughter of Kyai Bisyr Syamsuri. Thanks to her marriage to Nyai Solichah, she was blessed with 6 sons and daughters. Wahid Hasyim's sons and daughters are: Abdurrahmad al-Dakhil (Gur Dur), Aisyah Hamid Baidlowi, Salahuddin Wahid, Umar Wahid, Lily Chodijah Wahid, and Hasyim Wahid. K. H. Abdul Wahid Hasyim passed away on Sunday, April 19, 1953 at 10.30 a.m., at the age of 39. Kiai Wahid's body was then taken to Jakarta, then flown to Surabaya, and then taken to Jombang to be buried at the Tebuireng Islamic Boarding School family cemetery. For his services, he was also awarded the title of National Hero by the government. (Asiva Noor Rachmayani, 2015)

### **B. Thought of Islamic Education KH.**

#### **Wahid Hasyim**

As a great figure and a relationship of destiny from a respectable family, what is the mind and idea of KH A Wahid Hasyim certainly has an impact or there are generations who continue the struggle that has been carried out. (Khariyah, 2022) Because Wahid Hasyim has a relatively short lifespan (only 39 years old), even though a person is only 40 years old and his thinking and work is considered mature, from this short we learn from what he has played and become a mind in the development of society, especially in the world of Islamic Education.

Several things in the development of Islamic education as written by Wahid Hasyim, such as the four pillars carried by Wahid Hasyim (religion, development of children's potential, social and nationality), then at least the thoughts as mentioned above have an effect on the renewal of Islamic education in Islamic boarding schools. First, he tried to implement the classical system by combining religious education and general education in Islamic boarding schools. In his experiment, it turned out that he succeeded, so he was considered a pioneer of modern education in Islamic boarding schools. Islamic boarding school education for Wahid Hasyim should contribute a lot to the community and the progress of the nation in filling independence.

Therefore, pesantren education should be able to improve from the goals to the methods. In carrying out educational changes at the pesantren, he made careful planning because he did not want his plan to fail in the middle of the road. For this reason, Wahid Hasyim took the following steps: *first*, describe the goal as clearly as possible. In the language of education, today it is called SK and KD (Basic Competency Standards and Competencies). *Second*, it describes how to achieve the goal. In the current context, it is called the teaching method. *Third*, it provides confidence and means, that the goal can be achieved earnestly. Providing confidence is more appropriately called the term motivation in today's education.

### **C. Relevance of KH's Thought. Abdul Wahid Hasyim with Contemporary Islamic Education in the Context of Islamic Education in the Era of AI Technology**

Several things in the development of Islamic education that the author found, as put forward by Tholha Hasan in a book entitled Dynamics of *Thought about Islamic*

*Education* quoted by Ach. Syaiful Lecturer of STIT Al-Karimiyyah Sumenep in his paper entitled *The Concept of Islamic Education* Kh. 1. Wahid Hasyim. explains that,

First, Islamic Boarding Schools which were originally considered traditional educational institutions that are far from progress, now there are several advanced Islamic boarding schools and madrasas. Indeed, there is no instruction from Wahid Hasyim's ideas in the world of educators, but the spirit of his struggle was then passed on by his students and children, one of his sons was KH. Abdurrahman Wahid. Second, Wahid Hasyim's thoughts have an impact on the liberalization of Islamic education thought in Islamic boarding schools. Liberalism in this context is that students are able to dialysis one scientific concentration into another.(Julhadi, 2019)

Students in pesantren are not only fanatical about one science but can learn many things.(Julhadi, 2019) One of them is about philosophy that was rejected in pesantren, learning English and so on. In other fields such as fiqh, kalam, and respect for teachers. Because fanaticism will hinder progress. We are fanatics, even though many other knowledge must have a dialogue with us. Including the contribution of Wahid Hasyim's thinking is the absence of a dichotomy of knowledge between religious education and general education. In the history of Islamic education, it has been proven that there is a cross-stream, thought, cross-sect and cross-science.

The third implication is the spirit of curriculum change. The curriculum in educational institutions is only carried out traditionally, in accordance with the will of the leaders (kiai in pesantren) to start using a bottom-up system, namely the involvement of external parties, such as students' parents, the

community and students in the preparation of the curriculum.(Khariyah, 2022) The institution provides services to its students in accordance with their needs based on the development of the times. As written by A. Wahid Hasyim, *The Importance of Hadith Translation in the Development Period*, which was quoted by Didin Kurniadin in his article entitled KH. A. Wahid Hasyim and Reform of Islamic Boarding School Education. Writing about the orientation of educational goals, Wahid Hasyim suggested that the purpose of pesantren education should not only be to "print" religious scholars/experts, because this results in pesantren not accepting non-religious lessons included in the pesantren curriculum, on the grounds that the lessons are not in accordance with the religious goals of the pesantren. Therefore, he gave an alternative goal of learning in Islamic boarding schools, namely that most students should not become scholars. There are several reasons why Wahid Hasyim proposed such an alternative, including:(Abdul & Hasyim, 2020)

- 1) The students do not need to spend decades learning Arabic and accumulating knowledge from the kyai in various Islamic boarding schools.
- 2) The students can learn about Islam from books written in Latin.
- 3) The students can focus their time on learning various other knowledge and skills that can be used for the benefit of themselves and the community.

However, he still hopes that there will be some students who really become scholars by studying Arabic and religious knowledge in depth. From this explanation, it can be seen that the purpose of pesantren and madrasah

education according to Wahid Hasyim is.(Maghfiroh, 2018)

- 1) Scientific Integration: KH. Abdul Wahid Hasyim encourages Islamic education that not only focuses on religious aspects, but also includes general science. This is relevant to the needs of technology-based education, where digital literacy and interdisciplinary knowledge skills are key.
- 2) Curriculum Update: His thoughts on a flexible curriculum that involves the needs of the community are in line with the bottom-up approach in the development of modern curricula. AI technology can be used to design a curriculum that is adaptive to the needs of students and the times.
- 3) Individual Potential Development: By prioritizing religious aspects, developing children's potential, social, and national, Wahid Hasyim's thinking is in line with character-based education in the technological era.
- 4) Transformation of Islamic Boarding School Education: Wahid Hasyim's thoughts encourage Islamic boarding schools to not only produce scholars, but also individuals who have practical skills and are ready to face the challenges of the world of work. In the context of AI technology, pesantren can adopt technology to improve the quality of learning and education management.

## Conclusion

KH. Abdul Wahid Hasyim is a figure who has made a great contribution to the renewal of Islamic education in Indonesia. His idea of emphasizing the integration of religious science and general science became

the basis for the transformation of Islamic education until now. In the era of AI technology, his thinking remains relevant, especially in the aspects of scientific integration, curriculum updates, and individual potential development. Islamic education must continue to adapt to technological advances to produce a generation that is not only intellectually intelligent, but also has a strong Islamic character. With the spirit of renewal inherited by KH. Abdul Wahid Hasyim, Islamic education is expected to be able to answer the challenges of the times and contribute to building a superior civilization.

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