REVITALIZING MODERN PESANTREN EDUCATION: A COMPARISON OF WAHID HASYIM AND YUDIAN WAHYUDI PERSPECTIVE

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DOI: https://doi.org/10.37758/jat.v6i1.644

Abstract:
Modern era has caused pesantren to decline in presence and appeal, necessitating upgrades in their education system, programs, and curricula to align with contemporary needs. This study examines the concepts of modern pesantren education presented by Wahid Hasyim and Yudian Wahyudi. This type of library research is in the form of comparative and descriptive. The research data collection method is documentation, while the analysis technique used is content and comparative analysis. The analysis reveals that Hasyim and Wahyudi view the pesantren education system as traditional, focusing solely on religious sciences while neglecting experimental sciences. They advocate for dismantling this system by integrating religious knowledge and science. However, they acknowledge the strengths of pesantren in producing scholars proficient in Arabic and Islamic sciences. To revitalize pesantren education, they emphasize integrating religious and scientific knowledge, including general subjects like mathematics and science, and language programs to enhance linguistic skills. They stress the need for pesantren to adapt to the modern world while preserving their identity as centers of classical Islamic scholarship. Wahid Hasyim highlights collaboration among pesantren, the community, and the government, necessitating government support regarding facilities and access. Yudian Wahyudi believes modern pesantren education must apply an inclusive, innovative, and adaptable educational approach to prepare students for social, technical, and cultural changes. Overall, the study highlights the importance of revitalizing pesantren education by integrating religious and scientific knowledge, collaboration, and necessary support to advance Islamic education in the modern era.

Keywords: Modern Pesantren Education, Comparison, Wahid Hasyim, Yudian Wahyudi

Abstrak:

Kata kunci: Pendidikan Pesantren Modern, Komparasi, Wahid Hasyim, Yudian Wahyudi

INTRODUCTION

Islam views education as a necessity of human life to achieve prosperity and happiness in this world and the Hereafter. This is in line with the objectives of Indonesian education as stated in Law No. 20 of 2003 concerning the national education system, which explains that education aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Amin, 2016; David & Budianto, 2021; Zuhdi, 2006). Therefore, educational institutions have a vital role as a forum and institution for forming and developing student potential, as mentioned above. One of the Islamic educational institutions that play an essential role in fostering the morals or character of students so that they become spiritual people is Pesantren.

Pesantren is a subsystem in the national education system that includes education provided outside school. Historically, pesantren were born with the awareness and obligation of Islamic da'wah, namely spreading and developing Islamic teachings and producing ulama cadres, which are efforts to develop human resources indispensable to national development (Sauri et al., 2022; Solichin, 2011). Therefore, the existence of pesantren has a crucial position and role in educating the nation's life through education and mental and character coaching to become qualified human beings, full of faith and piety, and master science and technology in order to improve the quality of human resources (Assa’idi, 2021).

The development of pesantren has faced challenges and obstacles that could be light, from the Dutch colonial period, the independence period, and the New Order period to the present. These pressures and obstacles appear in various forms, such as marginalizing the role of pesantren, creating ugly stigma, and expanding secular education. Therefore, since the beginning of the 20th century, Muslim reformers have believed that it was necessary to change Islamic education to meet the challenges of the Dutch colonial government. In this context, a movement to renew Islamic education emerged in two ways: first, by providing Islamic education content in public schools. Second, established
modern madrassas adopt a limited modern school system (Solichin, 2011; Solichin, 2019). These two ways are expected to change the face of Islamic education and answer all the challenges of pesantren education.

Along with the times and the high flow of technology, pesantren's existence is declining. This requires Pesantren to improve systems, programs, and curricula far behind current needs (Supriatman, 2017). This statement aligns with Madjid (1991) opinion, who explained that something must be created to modernize Islamic education to achieve civil society by integrating Islamic, Indonesian, and scientific elements to build a true civilization with universal dimensions. Therefore, genuine efforts are needed to renew pesantren education so that it is not only focused on theological education but can also integrate the development of science and technology (Khoiriyah, 2021).

The renewal of pesantren education positively impacts the Islamic community, starting with advancing science and technology and forming good morals that can lead the Islamic generation to dominate the world. This is reinforced by the evidence of the research that has been done. First, research conducted by Nurjannah (2022) states that the modernization of pesantren can bridge the gap between the development of the outside world and the lifestyle that occurs in the world of pesantren. Second, research by Sadili (2020) says that the renewal of pesantren education must also pay attention to its main functions: the transfer of Islamic knowledge, the reproduction of ulama, and the transmission of Islamic tradition. Third, research by Katon (2020) and Zahraini (2021), reveals that modern pesantren are oriented towards science and emphasize character values, one of which is leadership character (Yanwar, 2014). Thus, the renewal of Islamic boarding schools needs particular attention, especially during the current onslaught of modern technological developments (Harianto et al., 2021). Islamic boarding schools must also keep abreast of developments and revitalize their education to remain relevant and effective in conveying Islamic values and preparing students for an increasingly complex world.

Notably, pesantren figures' opinions and viewpoints must be included to revive current pesantren education. KH. Wahid Hasyim and Prof. Dr. H. Yudian Wahyudi are prominent players in Indonesia's modern pesantren education. During the pre-reform era, Wahid Hasyim encountered obstacles, while Yudian Wahyudi faced challenges updating pesantren during the reform era. As a result, the two personalities have opposing perspectives and approaches to developing modern pesantren Wahid Hasyim, a national hero and scholar who has a significant role in Islamic boarding school education in Tebuireng, is known as a visionary and progressive pesantren figure (El-Rumi & Asnawan, 2018). He conveyed his views on the importance of harmonization between authentic Islamic religious teachings and the demands of the times. Wahid Hasyim stressed that modern pesantren must be able to integrate Islamic religious teachings with modern science and technology to produce competent and qualified graduates (Basori, 2008). On the other hand, Yudian Wahyudi, as the Head of the Pancasila Ideology Development Agency (BPIP) and the founder of the Nawasea Islamic Boarding School in Yogyakarta, has also made a significant contribution to the
thinking and development of modern pesantren. He proposed the transformation of pesantren to meet the challenges of education in the digital and global eras. Yudian Wahyudi views the importance of implementing an inclusive, progressive, and adaptive educational approach in modern Islamic boarding schools to prepare students to face social, technological, and cultural changes (Kartini, 2018; Rouf, 2022).

Research related to the thoughts of Wahid Hasyim and Yudian Wahyudi has so far been carried out. Several relevant studies include Paisun (2018), Nurfadilah et al., (2020), Sabar (2021), Bintoro (2022), and Ummah (2023), which examine the renewal or transformation of Islamic boarding schools from the perspective of Wahid Hasyim. Saputra (2018) also examines similar topics, focusing on the relevance of Wahid Hasyim's thoughts on improving human resources. In contrast, Muhammad (2022) focuses more on the relevance of Wahid Hasyim's thoughts on contemporary education. On the other hand, many studies examining Yudian Wahyudi's thoughts have also been carried out. For example, Opisman (2019) researched learning the living Koran at Yudian Wahyudi's Nawa-sea Islamic boarding school in Yogyakarta. Masroer (2021) compares the revolution in Islamic thought between Ali Shariati and Yudian Wahyudi. Sadari (2018) focuses on the sharia maqashid method in Ushul Fiqh. Bintoro (2022a) investigates religious moderation in Yudian Wahyudi's verse chair assembly, as well as research Ramadhan (2022) on the significance of religious concepts from the tarekat perspective, which Yudian Wahyudi launched.

Based on the presentation of the research results above, it is known that many studies have examined the thoughts and innovations of Wahid Hasyim and Yudian Wahyudi. However, although Wahid Hasyim and Yudian Wahyudi are important figures in modern pesantren, research has yet to comprehensively compare their perspectives and implications for modern pesantren educational practices. Therefore, this research will fill this knowledge gap and present a deeper understanding of the perspectives of Wahid Hasyim and Yudian Wahyudi in the context of modern pesantren education. The novelty of this research lies in the comprehensive comparison of the perspectives of Wahid Hasyim and Yudian Wahyudi in modern pesantren education. This study aims to explore the basic concepts and goals of pesantren education, the curriculum, and teaching methods from their viewpoints. By analyzing the similarities, differences, and advantages of each perspective, the research intends to address the challenges of modern pesantren education. Overall, this research aims to bridge the existing knowledge gap, provide strategic recommendations, and revitalize modern pesantren education to be responsive to social, technological, and cultural changes. It is expected to contribute to the development of modern Islamic boarding schools in Indonesia and serve as a theoretical and practical basis for pesantren education stakeholders.
RESEARCH METHOD
This type of research is qualitative library research, which utilizes library sources to obtain research data. Strictly speaking, literature research includes activities derived from literature alone without needing field research (Zed, 2004). The object of study in this study is the thoughts of Wahid Hasyim and Yudian Wahyudi about the modern pesantren education innovation. This research is in the form of a comparative description by describing the thoughts of Wahid Hasyim and Yudian Wahyudi about the curriculum concepts that exist in modern pesantren and looking for similarities and differences related to the concept of modern pesantren education versions of Wahid Hasyim and Yudian Wahyudi.

This research data was obtained from two sources, namely primary and secondary sources. The primary sources of this research are the books:
1. "Revilisasi Humanisme Religius dan Kebangsaan KH. A. Wahhid Hasyim" by Shofiyullah;
2. "KHA. Wahhid Hasyim: Riwayat Hidup dan Perjuangannya" by Sri Sutjiatiningsih;
5. "Rekonstruksi Peradaban Islam Perspektif Prof. K.H. Yudian Wahyudi, Ph.D." by Saidurrahman and Azhari Tarigan, and

While secondary sources come from books, journal articles, news, and other literature relevant to the topic discussed. Data were collected using documentation methods and then analyzed using content analysis and comparative techniques. Content analysis is used to discuss in depth the information in the media. In contrast, the comparative technique compares the similarities and differences in the thoughts of KH Wahid Hasyim and Yudian Wahyudi related to the curriculum in modern pesantren. This comparison does not mean banding together numbers only textually, but hopefully, it can gain relevance.

FINDINGS AND DISCUSSION
Biographies of Wahid Hasyim and Yudian Wahyudi
K.H. Abdul Wahid Hasyim, more commonly known as Wahid Hasyim, was born in Jombang on June 1, 1914. He is the son of K.H. Hasyim Asy'ari, founder of Nahdlatul Ulama (NU), and Nyai Nafi'ah bint Kyai Ilyas (Zaini, 2003). While Yudian Wahyudi was born in Balikpapan on April 17, 1960 (Saidurrahman & Tarigan, 2019). His father was a revolutionary soldier assigned by the government to Balikpapan, East Kalimantan, in 1948 (Republika.co.id, 2009). Yudian Wahyudi is 46 years younger than Wahid Hasyim and was born when Indonesia was independent, so that also affected his development and education.

Judging from their educational backgrounds, Wahid Hasyim and Yudian
Wahyudi both received pesantren education. The difference is that Wahid Hasyim has yet to receive a formal education, while Yudian Wahyudi, born long after Indonesia's independence, has a relatively good history of formal education. However, pesantren education influences both, especially regarding development, achievement, and thoughts about education. Wahid Hasyim had never received the formal education pioneered by the Dutch Government at that time because he preferred to study from pesantren to pesantren or be self-taught. He mastered branches of knowledge, including Arabic, Dutch, and English, by himself (Kusrini et al., 2021).

Wahid Hasyim had studied at his father's Madrasah Salafiyah Pesantren Tebuireng, then moved to Pondok Siwalan, Panji, at 13. Pondok Siwalan is one of the old Islamic boarding schools in Sidoarjo Regency. However, Wahid Hasyim only lasted for approximately one month, then chose to move to Lirboyo Islamic Boarding School, Kediri, and returned to Tebuireng Islamic Boarding School, Jombang, in 1929 (Kusrini et al., 2021). In 1932, he went to Makkah at age 18 to study and perform the Hajj. He went to Mecca accompanied by his cousin, Muhammad Ilyas, who later became the Minister of Religious Affairs of the Republic of Indonesia. At that time, Mecca was considered a center for studying Islam (El-Rumi & Asnawan, 2018).

One of the similarities between Wahid Hasyim and Yudian Wahyudi is that they both received pesantren education since childhood. Yudian Wahyudi has been a student since the age of 12 at Pesantren Termas-Paciten (1972–1988) and then continued his studies at Pesantren al-Munawwir, Krapyak, and Yogyakarta (1978–1979) (Supriatman, 2017). In contrast to Wahid Hasyim, who has Arabic language skills from self-taught learning, Yudian Wahyudi has begun to master Arabic since studying at Pesantren Termas, Pacitan (Republika.co.id, 2009).

In his educational history, after graduating from pesantren, Yudian Wahyudi continued his education at the Faculty of Sharia and Law, UIN Sunan Kalijaga, Yogyakarta (1982–87). Yudian Wahyudi also took a double degree at the Faculty of Philosophy, Universitas Gadjah, until he received a Bachelor of Arts (BA) in 1986 (Saidurrahman & Tarigan, 2019). After obtaining his bachelor's degree, Yudian Wahyudi continued his S2 studies at MacGill University, Montreal, Canada, by taking the Islamic Studies study program and continuing his doctoral education at the same campus with a dissertation entitled The Slogan 'Back to the Qur'an and the Sunna': A Comparative Study of the Responses of Hasan Hanafi, Muhammad 'Abid al-Jabari, and Nurcholis Majid (Supriatman, 2017). After obtaining his Ph.D., Yudian Wahyudi continued his education at Harvard Law School (2002–2004) and succeeded in becoming the first lecturer from a state Islamic university (PTAIN) to successfully penetrate Harvard Law School, United States (Perpusnas.go.id, 2022). Because of his persistence, Yudian Wahyudi mastered Arabic, English, and French through the course program he attended (Republika.co.id, 2009).

In terms of experience and achievements, Wahid Hasyim and Yudian Wahyudi have considerable influence both in politics and education. Besides being intelligent, these two figures are also known as "moderates." Wahid
Hasyim has a vital position and gait in Nahdlatul Ulama (NU). He was a member of the NU Executive Board in Surabaya in 1938. After NU became a political party, Wahid Hasyim was elected chairman of the NU Political Bureau in 1950. He became chairman of the Indonesian Islamic Council (MIAI) in 1939, although one year later, he resigned (TEMPO, 2016). In addition, Wahid Hasyim also became one of the pioneers in establishing the Islamic Propaganda Agency (BPI) and developing education among Muslims. One form of his concern for education was establishing an Islamic high school in Jakarta in 1944 under KH. A. Kahar Mudzakir (Kusrini et al., 2021). Then in 1945, he served as Chairman II of the Shura Council (Masyumi Party Council), where the general chairman was his father (Perpusnas.go.id, 2022).

Wahid Hashim's work in Nahdlatul Ulama (NU) was reasonably necessary. He became the general chairman of the Nadhlatul Ulama Executive Board (PBNU), replacing KH. Masykur, who at that time had to resign as general chairman of the PBNU because he was appointed Minister of Religious Affairs in Ali Arifin's Cabinet. Wahid Hasyim himself had also been Minister of State and Minister of Religious Affairs in the first cabinet formed by President Soekarno in September 1945. Then, on December 20, 1949, Wahid Hasyim was reappointed as Minister of Religious Affairs in the Hatta cabinet and continued to hold the Minister of Religious Affairs position in the Natsir and Sukiman cabinet (Kusrini et al., 2021).

Apart from being the Minister of Religious Affairs, Wahid Hasyim has also issued three decrees that significantly affect the existence of the Indonesian education system even today. Among them are: 1) making a government regulation dated January 20, 1950, which requires the provision of religious education and instruction in public and private schools; and 2) establishing schools of teachers and religious judges in Malang, Yogyakarta, Bandung, Bukittinggi, and Banda Aceh. 3) Establishing Madrasah for Religious and State Teacher Education (PGAN) in Tanjungpinang, Salatiga, Banda Aceh, Padang, Jakarta, Banjarmasin, Tanjungkarang, Bandung, and Pamekasan (Kusrini et al., 2021). In 1952, Wahid Hasyim also initiated the establishment of the Indonesian Muslim League, a federation consisting of representatives of NU, the Indonesian Islamic Company Party (PSII), the Tarbiyah Islamiyah Association (Perti), and Darul Dakwah wa al-Irsyad (Fatoni, 2019). Wahid Hasyim is also a young figure in BPUPKI who took part in the mission of Indonesian independence and was among the initiators of the precepts of 'Ketuhanan Yang Maha Esa' in the Jakarta Charter.

Meanwhile, Yudian Wahyudi also has an important role and influence in education and politics. He has been Chairman of the Indonesian-Canadian Student Association (Permika) in Montreal (since 1997), Founding President of the Indonesia Academic Society (Montreal, 1998–1999), Member of the Middle East Studies Association (since 1997), and Member of the American Academy of Religion (since 1998) (Wahyudi, 2014). Lecturer in Islamic Studies at the Comparative Department of Tufts University, Massachusetts, USA (2004–2005) and Member of the American Association of University Professors (2005–2006) (Saidurrahman & Tarigan, 2019).
After completing his education in Canada and the USA, Yudian Wahyudi returned to Indonesia and established Pesantren Nawesea (the Center of Study of Islam in North America, Western Europe, and Southeast Asia) in 2006 (Supriatman, 2017). His career in both politics and education has also skyrocketed. Yudian Wahyudi was Head of the Center for Research and Community Service of the University of Science al-Qur'an Central Java in Wonosobo (2006-2010), Deputy Rois Syuriah PWNU DIY (2007-2011), Dean of the Faculty of Sharia and Law UIN Sunan Kalijaga (2007-2011), Head of the Candidate Selection Team for Members of the DIY General Election Commission (2008), Assistant Deputy for Religious Guidance, Religious and Religious Education of the Coordinating Ministry for People's Welfare of the Republic of Indonesia (2011 – 2014) (Wahyudi, 2014), until finally successfully elected as rector of UIN Sunan Kalijaga for the period 2016 – 2020 and even trusted to be President of Asian Islamic Universities Association for the period 2017 – 2019. Currently, Yudian Wahyudi is a Professor of the Faculty of Sharia and Law at UIN Sunan Kalijaga and, at the same time, has served as Head of the Pancasila Ideology Development Agency (BPIP) since February 5, 2020. Meanwhile, Wahid Hasyim died in a car accident while planning to attend an NU meeting in Sumedang on Saturday, April 18, 1953 (Sutjiatiningsih, 1984). On August 24, 1964, and based on Presidential Decree No. 206 of August 1964, Wahid Hasyim was designated as a Hero of National Independence for his services to independence and nation-building (Kemsos.go.id, n.d.).

Both Wahid Hasyim and Yudian Wahyudi have written many works along their journey. Wahid Hasyim has written many articles in various fields, such as religion, politics, etc. Although these works were not individually published in a book, he preferred to publish them in various magazines and newspapers. His works can be classified into four main sections: education, politics, the ministries of religion in Indonesia, and religion (Zaini, 2011). Various writings of Wahid Hasyim can be identified quite well by Aboebakar Atjeh in Wahid Hasyim’s Life History and Essay and by Buntaran Sanusi in Wahid Hasyim: Why Choose NU (Conception of Religion, Education, and Politics) (El-Rumi & Asnawan, 2018). Some of Wahid Hashim’s works and writings are pretty famous, including an article entitled Abdullah Ubaid as an Educator, Language Skills, Means of National Progress, Divine Education, and many other articles (Kusrini et al., 2021).

Unlike Wahid Hasyim, in addition to having many articles, Yudian Wahyudi also has many works in the form of books and translations from Arabic, English, and French into Indonesian and from English to Arabic. The number of translated works has even reached more than 50. Some examples of books by Yudian Wahyudi include Diponegoro War: Tremas, SBY, and Ploso (2012) and Scientific Jihad: From Tremas to Harvard (2007, first edition). In addition, there are also works by Yudian that show his tendency and thinking model of Islamic legal philosophy, namely the books entitled Islamic Law: Between Philosophy and Politics (2015) and Maqasid Shari’ah in Political Struggle: Philosophizing Islamic Law from Harvard to Sunan Kalijaga (2017). Both books are unique because they bring philosophy outside the study area (Saidurrahman & Tarigan,

**Pesantren Education's Fundamental Concepts and Goals**

Pesantren is one of Indonesia's oldest Islamic educational institutions and has contributed to educating the nation. Historically, pesantren have had many roles in educating the nation's children (Rofiq, 2004). Pesantren is a unique educational institution, not because of its ancient existence but because of the culture, methods, and networks established by the institution. The existence of the first pesantren in Indonesia has yet to be studied for sure, but the longest is in East Java in the 18th century, although pesantren appeared in Indonesia (Shofiyullah, 2011).

Today, there are several types of pesantren development, each with unique characteristics. Some figures clarify three types: (1) traditional pesantren (salaf); (2) modern pesantren (khalaf); and (3) semi-modern or semi-salaf pesantren. Considering that education is growing in Indonesia, there are many kinds of pesantren, but they all share the same goal of advancing Indonesian education, especially Islamic education (Shofiyullah, 2011). The typology of pesantren, according to experts, is divided into four categories: (1) Most of the concepts are still consistent with the old pesantren called Salafi; (2) pesantren that combine old concepts with schools are called modern pesantren; (3) pesantren that are only schools but the students are in dormitories all day; (4) pesantren that do not teach religious knowledge because the school curriculum has included the spirit of religion (Nasir, 2005).

Traditionalism in Pesantren is not abandoned; it just needs to be synergized with the modernity of the times. This is from the opinion that states the need for a balance between religious science and general science. The most important thing is to prepare a generation that can become scholars and intellectuals. On the side of declining cultural values due to incessant oblique news about pesantren, it is necessary to dialogue about cultural civilization with the community. So here will be discussed the basic concept of pesantren according to Yudian Wahyudi and Wahid Hasyim, who both aim to produce ulama-intellectual cadres (Shofiyullah, 2011).

Wahid Hasyim made reforms in pesantren by looking at the conditions and demands of the times with the modernity of the times. The idea of renewal is illustrated in the hope of pesantren that can answer problems by following the community's needs. This is the documentation of a study and analysis of the idealism of pesantren education. The following is the basic concept of pesantren according to Wahid Hasyim from some of his works published in the media, such as Abdullah Oebayd's as an educator: (1) self-confidence or the principle of independence; (2) patience; (3) education is a process, not necessarily a process; (4) courage; and (5) the principle of responsibility in carrying out duties (Nasir, 2005).
The orientation of pesantren education, according to Wahid Hasyim, improves the quality of human resources. First, he tried to apply the classical education model by combining religious and general science in pesantren. In doing this, changes were made in the pesantren system. He did careful planning, understood the challenges that would be faced, needed a clear assessment of educational goals, described how to achieve these goals, and finally gave confidence that earnest goals could be achieved (Shofiyullah, 2011).

According to Wahid Hasyim, the purpose of education is to encourage students who have charity, fear God, and have the skills to live. This means that with his knowledge, he can live a decent life in the community, being independent and not a burden to others. Santri, who does not have the skills to live, will face various problems that complicate life's journey. So the purpose of education, according to Wahid Hasyim, is theocentric (divine) and anthropocentric (humanitarian). This means that education must meet the needs of both worldly needs and ukhrowi, or morality and morals, with an emphasis on the abilities of faith, science, and morals (Qomar, 2007).

While the concept of pesantren education, according to Yudian, is an educational institution that is very influential in the development of Islam in Indonesia, historically, pesantren began their role after the Dutch captured Diponegoro; some of its supporters fled to Tremas and established pesantren. What is wrong with Tremas? Because according to Yudian Wahyudi, Termas was located in the middle of a thousand mountains (the Javanese rocky plateau), and Dutch technology at that time had been unable to reach Termas (Supriatman, 2017). Diponegoro may lose shortly, but he wins in the long run. Major generals who fought against the Dutch were born in Termas, including General Sudirman, General Ahmad Yani, and many more. Susilo Bambang Yudhoyono, Indonesia's first president directly elected by the people, was born in a nearby territory.

In Yudian Wahyudi's view, the problem of this ummah is not the integration of religion and social sciences but the integration of religion and science in the sense of returning experimental sciences to Indonesian Islamic education, starting from primary education, at least at the first level, until finally undergraduate studies at strata 1, followed by master's degrees and even doctorates. Yudian Wahyudi has termed it "Kyai Haji Doktor" (expert in specific fields such as shipping, nuclear, space, and so on). In other words, the integration produced religionists and scientists such as K.H. Noah, S.T. Shipping (KH dr. Isa or KH dr. Ibn Rushd), who finally became Prof. K.H., ST, Mining, and so on (Saidurrahman & Tarigan, 2019). Yudian's understanding of the concept of "Kiai Haji Doktor" actually departs from the Prophet's Hadith, "al-'ulama warasat al-anbiya," which is mistakenly translated by most Muslims as ulama are the heirs of the prophets. Though the words al-ulama and al-anbiya are in the plural form (plural) and not mufrad (singular-singular), Muslims must inherit the expertise of the prophets.

His argument about pesantren is that it is an institution that can lead children in a better direction. Therefore, pesantren become an educational institution by integrating religious and general sciences. For Yudian, this time has changed. Any nation no longer colonizes Indonesia, so pesantren must be
reintegrated into national and international education. Pesantren must respond to things with nuances of salafiah that are understood in a contemporary context. One of the most critical elements is the courage to learn from others. In an illustration, he also stated, How could the Prophet tell Muslims to learn to swim in that region? Water alone is difficult, so it must be sought. Muslims respond to contemporary things as a survival strategy (Saidurrahman & Tarigan, 2019).

Talking about Yudian Wahyudi will never end because he is a unique figure. His experience in the field of pesantren and academic education is beyond doubt. He is a person who is rich in perspective and tries to be original in conveying his understanding and thoughts on something, not only theoretically but also practically (Khoiri et al., 2022). Therefore, according to Yudian, education emphasizes developing modern pesantren management patterns such as Gontor (Supriatman, 2017). The concept of this thought was actualized in one of the modern pesantren educational institutions he founded, namely the Nawesea Islamic Boarding School in Yogyakarta. Nawesea Islamic Boarding School has an exciting mission: to produce Orientalist plus students because, according to Yudian, pesantren education should not be monotonous; it must exist more like Harvard University, which is one of the best universities in the world. So in pesantren Nawesea, they apply a modern education system, have an integrated curriculum, and teach using foreign languages as capital to keep up with the times (Rouf, 2022).

The educational principle developed by Yudian Wahyudi is to produce students with high intellectual standards in terms of knowledge and Islam. So students must be able to balance science and technology like Ibn Rusydi (Anam, 2022). This principle is realized with the concept of student nurseries, which he proposed in 2013. The proposed student nursery program requires that, first, candidates master Arabic, which, when participating in the nursery program, only has to be strengthened in English. Second, prospective students must master mathematics to overcome numerical test questions. Third, it is strengthened by academic writing. However, the proposal still needs to be confirmed by the ministry. With its efforts, the student nursery program will continue to be implemented at Nawesea Islamic boarding schools to produce quality students (Anam, 2022).

**Curriculum and Teaching Methods in Modern Pesantren Education and Their Implications for the Development of Islamic Education**

Significant relevance exists in Wahid Hasyim's reform of the pesantren education system through Madrasah Nizamiyah. The establishment of Madrasah Nizamiyah as a form of modernizing the pesantren curriculum shows Wahid Hasyim's understanding of students' weaknesses in competing with their peers who study in the Western education system. Wahid Hasyim acknowledged that students need mastery of Western knowledge, such as foreign languages and life skills, not covered in the traditional pesantren curriculum (Zaini, 2003). Therefore, through Madrasah Nizamiyah, Wahid Hasyim proposed an educational pattern combining classical patterns with Western school models' influence and using an integrated curriculum between religious studies and general sciences.
This update also shows Wahid Hasyim's rejection of the separation between religious knowledge and general science. Wahid Hasyim believes that Islamic boarding schools should teach comprehensive knowledge, including religious knowledge such as fiqh, interpretation, hadith, and other religious knowledge, as well as non-religious sciences such as psychology and mathematics. By combining the two types of knowledge in the pesantren curriculum, Wahid Hasyim created a balance in the mindset of the students (Shofiyullah, 2011). Additionally, Wahid Hasyim's Madrasah Nizamiyah's renewal of pesantren education aims to meet the standards of competent and independent graduates (El-Rumi & Asnawan, 2018). Wahid Hasyim realized the importance of students not only mastering science concepts, but also being able to implement them in real life. By updating the pesantren curriculum, Wahid Hasyim tries to create students who have a theoretical understanding and can apply these concepts in the real world (Shofiyullah, 2011).

The relevance of pesantren education reform is also reflected in Yudian Wahyudi's views. According to him, removing experimental science from the madrasah curriculum caused a setback for Muslims. Yudian Wahyudi emphasized that religion and science should not be separated, but integrated into a unity with God Almighty (Saidurrahman & Tarigan, 2019). Therefore, the pesantren curriculum must include experimental science and teach the law of balance and monotheism as extraordinary laws in the universe (Rouf, 2022). In this context, Yudian Wahyudi's Nawasea Islamic Boarding School exemplifies the success of reforming primary education. Implementing a teaching system using the takror and sorogan methods and Arabic and English language development programs that focus on linguistic principles indicate an effort to produce students who deeply understand religious knowledge and language skills (Anam, 2022). Overall, Wahid Hasyim and Yudian Wahyudi's efforts to reform pesantren education through the Nizamiyah Madrasah and the Nawasea Islamic Boarding School have significant relevance for addressing the difficulties of contemporary education. Renewing the curriculum and teaching methods integrates religious knowledge and general science, teaching students an adequate balance of thought and skills.

Overall, Yudian Wahyudi's work at the Nawasea Islamic Boarding School and Wahid Hasyim's work at the Nizamiyah Madrasah are important contributions to the renewal of pesantren education in response to contemporary educational challenges. These reforms include recognizing the need for students to master Western science and life skills and rejecting the separation between religious and general sciences. An integrated and comprehensive curriculum designed to create students with an adequate balance of thought and skills. In addition, this update also aims to meet the standards of skilled and independent graduates and integrate religion and science from a comprehensive perspective. Through the implementation of innovative teaching methods and language development programs, this pesantren educational reform seeks to produce students who have a deep understanding of religious knowledge and language skills. Thus, the renewal of pesantren education is important in preparing students to face the demands of education and life in the modern era.
Disadvantages and Advantages of Modern Pesantren Education

Wahid Hasyim and Yudian Wahyudi have the same view on pesantren education. Both figures see the advantages of pesantren as educational institutions that produce scholars in the sense of fiqh and master the language (specifically Arabic). Pesantren is one of the institutions that can produce scholars who master Islamic sciences (dirasah Islamiyah) (Saidurrahman & Tarigan, 2019). Yudian Wahyudi also added that one of the advantages of pesantren is the dormitory. Students can come from any region, so students can learn customs, culture, and character from their friends from different regions and indirectly be able to provide lessons and educational messages on how a student can tolerate and respect each other (Supriatman, 2017).

In addition, Wahid Hasyim and Yudian Wahyudi also considered that pesantren education is still traditional and less open to the renewal of the times, so there is a need for integration and renewal of the pesantren system to adjust to the times. Wahid Hasyim wants to dismantle the paradigm of pesantren from a theoretical (divine) to an anthropocentric (humanitarian) origin so that the education system in pesantren is currently dominated by teaching fiqh, Sufism, and other religious sciences, and there is almost no room in pesantren to study non-religious sciences. This educational orientation that only concentrates on the affairs of the hereafter is suspected as the leading cause of the decline of Muslims compared to other nations. This also follows the view of Yudian Wahyudi, who argues that pesantren education is still considered old-fashioned, inflexible, and excludes experimental sciences. Strictly speaking, even Yudian Wahyudi considered this a scientific infidel because it did not recognize God’s law on the universe. Yudian Wahyudi also views that Muslims only attach importance to religious sciences, such as kalam, fiqh, tafsir, hadith, and Sufism, and consider experimental sciences education only oriented to the world alone. Therefore, Yudian Wahyudi wants a breakthrough and integration between religious science and science.

This also follows the opinion of Wahid Hasyim, who wants pesantren education not only to concentrate on afterlife affairs but also to produce students who have Muslim personalities and are devoted to Allah. However, pesantren education must also aim to improve skills so that students can be independent and participate in the community in various aspects of life (El-Rumi & Asnawan, 2018). In responding to the times, Yudian Wahyudi believes that pesantren education ignores diplomas too much, symbolizing the ability and expertise of an educational institution's product. Pesantren must adapt to other Indonesian educational institutions that have been able to give birth to scientific authority by sharing variations and levels (which in Arabic is ulama). This success has led Indonesian society toward contemporary civilization and civil society (Saidurrahman & Tarigan, 2019). Thus, the diploma can be accepted as the legitimate authority. Pesantren must cooperate with government educational institutions to significantly contribute to welcoming a golden Indonesia (Supriatman, 2017).
Overall, this study has made a theoretical and practical contribution. This study's theoretical contribution is to further comprehend contemporary pesantren education through the eyes of Wahid Hasyim and Yudian Wahyudi. This research provides a comparative and descriptive analysis that aids in contrasting the two individuals' perspectives on the current Islamic boarding school education system and how to combine religious knowledge and science in Islamic boarding school education. Furthermore, this study has practical consequences for advancing contemporary pesantren education. These ramifications include modernizing the pesantren education system, programs, and curriculum. As a result, Islamic boarding schools may retain their allure and pique the attention of today's youth.

This study makes an essential contribution by integrating religious knowledge and science into the Islamic boarding school curriculum. Emphasis on teaching broad sciences like mathematics, science, and language, as well as language programs to develop linguistic abilities, will assist pesantren pupils in acquiring comprehensive information relevant to today's demands. Another contribution is the focus on cooperation among pesantren, communities, and government. The government's support in terms of infrastructure and accessibility is critical for strengthening pesantren as educational institutions that play a role in society. This relationship will also deepen students' educational experiences by linking pesantren with the social and economic needs and expectations of persons in their immediate surroundings. The study's recommended inclusive, creative, and adaptable education techniques have substantial practical ramifications. Islamic boarding schools must be able to handle a diverse student body while also dealing with social, technological, and cultural changes. Islamic boarding schools that use this approach will be able to create graduates who are prepared to confront the difficulties of an ever-changing world.

CONCLUSION

In conclusion, Wahid Hasyim and Yudian Wahyudi, both influential figures in Islamic education, believe that traditional pesantren education needs revitalization. They advocate for integrating religious and scientific knowledge within the pesantren curriculum. Yudian emphasizes the importance of incorporating general subjects like mathematics and science alongside religious studies and promoting language programs to enhance linguistic skills. Both figures highlight the need for pesantren to adapt to the modern world while preserving their identity as centers of classical Islamic scholarship. Wahid Hasyim stresses the importance of collaboration between pesantren, the community, and the government to advance education within pesantren. The government must provide necessary facilities, access, and support to foster progress in pesantren education. Despite their focus on innovation, both figures recognize the strengths of pesantren education. These strengths include the development of language proficiency, particularly in Arabic, and a deep understanding of Islamic sciences. Additionally, the communal living aspect of boarding houses allows students to appreciate diverse customs and cultures,
fostering tolerance.

However, it is important to acknowledge the limitations of this research. The study mainly focuses on the perspectives of Wahid Hasyim and Yudian Wahyudi, and further exploration of other scholars' views on revitalizing pesantren education would provide a more comprehensive understanding. Additionally, the research must extensively cover the practical implementation and challenges faced in integrating religious and scientific knowledge within the pesantren curriculum, which could be subjects of further investigation. Overall, the findings suggest the significance of reviving and modernizing pesantren education, integrating religious and scientific knowledge, fostering collaboration, and providing necessary support to advance Islamic education in the modern era.

REFERENCES


