

Integration of Islamic and Indonesian Education in the Perspective of KH. Salahuddin Wahid

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Abstract

Islam and Indonesia have been integrated since Islam entered into Nusantara (the Indonesian Archipelago) before Indonesia's independence. This combination has influenced the dynamics of the life of muslims in Indonesia, including its influence on education issues. The researcher is interested in comprehending the extent of the integration, viewed from the perspective of KH. Salahuddin Wahid. This research focuses on two issues, (1) the thought of KH Salahuddin Wahid about Islamic and Indonesianness and (2) the integration of Islamic and Indonesian education, in the perspective of KH. Salahuddin Wahid. This study used a qualitative approach to literature study with descriptive-analytical data analysis. The research design used is to carry out a literature study by the discussion and to conduct the necessary interviews to complete the data with several informants. The next step is to reduce the data obtained, analyze, and obtain conclusions according to the focus of the study. The results of this study indicate that in education, integration occurs in various approaches, including, (1) internalizing religious values taught in Islamic religious education, (2) strengthening character and moral education through Islamic religious education, (3) combining religious and non-religious education and discarding the dichotomy of the two, it means combining Islamic education with national education, (4) combining Islamic religious education with science and technology, (5) leveling Islamic boarding schools (pesantren) and improving their quality in order to compete with non-Islamic boarding schools, (6) promoting Islamic history education in Indonesia and its figures, through books, monuments such as museums, as well as educational films, (7) promoting Aswaja and NU education which is following the teachings of the scholars, especially KH. Hasyim Asy'ari, as a character who has successfully combined Islam and Indonesia.

Keywords: Education, Education Integration, Islamic and Indonesian, KH. Salahuddin Wahid.

Abstrak

Islam dan Indonesia telah terpadu sejak Islam masuk ke Nusantara sebelum Indonesia merdeka. Perpaduan itu telah berpengaruh dalam dinamika kehidupan umat Islam di Indonesia, termasuk dalam kebutuhan hidup berupa



pendidikan. Peneliti tertarik untuk mengetahui sejauh mana keterpaduan itu, dilihat dari pemikiran KH. Salahuddin Wahid. Ada dua permasalahan/fokus dalam penelitian ini, yaitu (1) pemikiran KH. Salahuddin Wahid tentang keislaman dan keindonesiaan, dan (2) integrasi pendidikan keislaman dan keindonesiaan, dalam perspektif KH. Salahuddin Wahid. Penelitian ini menggunakan pendekatan kualitatif studi literatur dengan analisis data deskriptif analitis. Desain Penelitian yang digunakan adalah dengan melakukan studi kepustakaan yang sesuai dengan bahasan serta melakukan wawancara yang diperlukan untuk melengkapi data dengan beberapa informan. Langkah selanjutnya adalah mereduksi data yang diperoleh, menganalisisnya dan memperoleh kesimpulan sesuai fokus penelitian. Hasil penelitian ini menunjukkan bahwa dalam pendidikan, integrasi itu terjadi dalam berbagai hal, antara lain, (1) internalisasi nilai-nilai agama yang diajarkan dalam pendidikan agama Islam, (2) memperkuat pendidikan karakter dan moral melalui pendidikan agama Islam, (3) memadukan pendidikan agama dan non agama dan membuang anggapan dikotomi keduanya. Artinya memadukan pendidikan Islam dengan pendidikan nasional, (4) memadukan pendidikan agama Islam dengan sains dan teknologi, (5) meratakan *pesantren* dan meningkatkan kualitasnya agar dapat bersaing dengan pendidikan non-*pesantren*, (6) menggalakkan pendidikan sejarah Islam Indonesia dan tokoh-tokohnya, baik melalui buku, monumen seperti museum, juga film edukatif, (7) menggalakkan pendidikan Aswaja Ke-NU-an yang sesuai dengan ajaran para ulama, terkhusus KH. Hasyim Asy'ari, sebagai tokoh yang sukses memadukan keislaman dan keindonesiaan.

Kata kunci: Pendidikan, Integrasi Pendidikan, Keislaman dan Keindonesiaan, KH. Salahuddin Wahid.

Introduction

Indonesia is not a secular country that separates religion from religion. However, this is not based on a particular religion, but a unitary state in Indonesia, which gives freedom of religion and belief to its citizens. Religion is not only clearly regulated in the Constitution, but also plays an important role in the life of the Indonesian nation and state. Of course, how the state attaches great importance to the implementation of religious life, apart from ensuring that every citizen has freedom of certain religious beliefs. This is reflected in Law Number 5 of 1969 which contains various presidential decrees and presidential regulations as declarations of law. This law began with Presidential Decree Number 1/PNPS of the Republic of Indonesia concerning Prevention of the Abuse and/or Blasphemy of Religion in 1965 (Supriadi, 2015, p. 206).

Pancasila is the foundation of the state, while the 1945 Constitution is the legal basis of the Indonesian state. This is proof that the strong relationship between Islam and Indonesia is true. Based on this, Muslims who deserve to be Indonesian citizens have the right to believe in a good

Islamic creed with good implementation. Apply all the rules in Islam (Islamic law) and follow the regulations of their respective countries, as long as they do not conflict with Islamic law. Even so, in Islam and the state, Muslims always face the mental challenge of trying to separate Islam from the state (secularization). Muslims must solve this problem by having a true Islamic worldview. This view cannot be changed with time and conditions (Supriadi, 2015, pp. 218–219).

In terms of education, the combination of Islam and Indonesia first emerged with the Ministry of Religion. The Ministry of Religion is the second step in integrating Indonesia and Islam, which was achieved because of the generosity of KNIP members outside the Islamic community. The Religious Courts, which were originally in the Ministry of Religion, have been moved to the Supreme Court, becoming the second largest court after the ordinary courts. Islamic education from the beginning was under the Ministry of Religion, while the Ministry of Education and Culture was responsible for general education and had not yet joined.

Since independence, there have been two types of education, under the auspices of the Ministry of Religion, namely Islamic education, and general education under the Ministry of Religion namely Islamic education, and general education under the Ministry of Education and Culture. In addition to this dualism, there is also a dichotomy between general science and religious science in the past which has now been greatly reduced. Then the State Islamic College was established, then developed into IAIN, and then developed into UIN (Wahid, 2017, 56).

A massive figure who conveyed “Integrating Indonesia and Islam”, namely KH. Salahuddin Wahid, Caretaker of the Tebuireng Islamic Boarding School in Jombang 2007-2020. Looking at the history of the intersection of religion and state, Gus Sholah felt the need to provide an understanding that Indonesian citizens who are Muslim do not need to be confused about whether they are Muslim Indonesians or Muslims living in Indonesia. For Gus Sholah, Islam and Indonesia have been integrated, there is no need to contradict them.

If it is drawn in the world of education, this combination has existed since the existence of religious lessons in state formal schools under the Ministry of Education and Culture (Ministry of Education and Culture). In addition, there are religious-based formal educational institutions such as madrasas under the auspices of the Ministry of Religion (Ministry of Religion) which complement the blend of Islam and

Indonesianness. Gus Sholah sees that this does not mean that the Ministry of Religion supports the separation of national education and Islamic education, but instead provides a wider space for opportunities for Indonesian children who are Muslim to study religion and general subjects, as well as learn to love their country.

Pesantren (Islamic Boarding School) became the forerunner of the birth of Islamic and Indonesian education, the integration of the two gave birth to a unique Islam in this country. As an active figure, it is very important for us to explore his ideas, especially those related to Islamic and Indonesian thought that can be institutionalized within the framework of education. The integration of Islamic and Indonesian education is very important to implement, because looking at the fact that our country, which is based on Pancasila which upholds religious values, is aligned with the Indonesian frame, it can protect the nation's generation of religious nationalists. If one of the two is separated, it will change the direction of the state, it could be that our education leads to secularism which separates religion and the state, or even vice versa into a religious state that does not accommodate the culture and noble values of the Indonesian nation.

For this reason, to explain how KH. Salahuddin Wahid, in integrative education between Islam and Indonesia, the author is interested in studying this problem. Therefore, the author's title in this study is: "Integration of Islamic and Indonesian Education, in the Perspective of KH. Salahuddin Wahid.

Research Method

The approach used in this study is a philosophical approach, which is used to reason systematically, and compile data based on a certain point of view (in this case the point of view used is the historical point of view in learning) (Katsoff in Irawati, 2013, 26). This type of research is Library Research, namely research conducted by reviewing and using library materials, including books, encyclopedias, journals, magazines and other library sources related to the subject or problem being studied as a data source (Hadi, 1990: 9).

In conducting this research, various types of data are needed, while the type of data that the author presents in writing this research is qualitative data in the form of literature, including data on KH's thoughts. Salahuddin Wahid on the concept of integrating Islamic and Indonesian

education. The data is absorbed through reference books, and other scientific works related to this research. To collect data in this study, the authors use the method of recording.

In connection with the source of data in this study is library research, then the data required comes from sources contained in the literature. The data that was obtained was collected and presented in this article by citing it, either directly or indirectly. Because this research is based on the analysis study of KH. Salahuddin Wahid about the integration of Islamic and Indonesian education, the analysis method that the author uses is a qualitative normative method, considering the type of data, the types of data analyzed using descriptive analytical and deductive methods.

Result and Discussion

Dr. Ir. KH. Salahuddin Wahid is a Kyai manager who was the caretaker of the Tebuireng Islamic Boarding School from 2006 until his death in 2020. Tebuireng when he was raised by Gus Sholah, his nickname, arguably experienced a period of revitalization. Because since the beginning of his leadership, the third son of Kyai Wahid Hasyim has made many internal improvements in almost all sectors. All things that are considered less than optimal are addressed and if necessary added, both physical and non-physical. Salahuddin Wahid was born in Jombang on September 11, 1942, with the first name Salahuddin al-Ayyubi. The third child of six (6) children of the first Indonesian Minister of Religion, KH. A. Wahid Hasyim and Nyai Hj. Solichah Bisri Sansuri, as well as the grandson of the founder of NU, Hadratussyaikh, KH. M. Hasyim Asy'ari (Yasin & Karyadi, 2011, 103-104).

He was Deputy Chairman of Komnas HAM 2002-2004, Member of the Indonesian People's Consultative Assembly from 1998 to 1999, Chairman of the PBNU from 1999 to 2004, and ICMI activist from 1995 to 2005. He is also a writer, activist, Kyai, ulama, and thinker. He died on February 2, 2020, after performing heart ablation surgery at Harapan Kita Hospital, Jakarta and was buried in the Tebuireng Islamic Boarding School family grave complex.

The thought of combining Islam and Indonesianness began with several events that he experienced, and the statements put forward by the character about the relationship between the two. In 1955, when he was in grade 6 at the People's School (SR), Gus Sholah heard a lecture from a

Masyumi Party campaigner in front of his parents' house in Taman Mantraman Jakarta. The person said that it is obligatory for Muslims to vote for an Islamic party, otherwise it is a sin. In the logic of a 6th grader SR, Gus Sholah told his younger brother, Umar Wahid, at that time a 4th grader SR, that he had a hard time accepting the jurkam's statement. In Gus Sholah's mind at that time, Pancasila was a good basis for the Republic of Indonesia. He still believes that opinion until now (Wahid, 2011, 209-210).

This thought also emerged when he was active in discussions of young NU figures. In 1977 he and young NU activists formed "Group G" which later became the forerunner of the team that prepared material for the return of NU to the 1926 Khittah. Group G was attached to Jalan G, where Said Budairy's house was located, as a meeting place for this group of NU youths. In that group, apart from Gus Sholah, there were several young figures at that time, such as Slamet Effendi Yusuf, Said Budiary, Fahmi D Saifuddin, Ichwan Syam, Gus Dur, Tholhah Hasan, etc. However, this involvement has only been known to the public since the 1990s, and has intensified since the 2000s (Faozan et al., 2020, 123).

This group played a major role in returning NU to its Khittah, and its acceptance of Pancasila as the basis of the state at the Situbondo Congress in 1984. Then Gus Sholah and several others created a new G group which differed from Gus Dur's views on NU's position in politics. According to Gus Sholah, the political portion brought by Gus Dur in NU with his PKB violates the struggle to integrate Islam and Indonesia that group G is fighting for for NU (Ma'shum, 2021, 142-143).

The debate between Gus Sholah and Gus Dur continued until the beginning of the reform era. They debated openly in the same mass media, namely Media Indonesia at that time about the position of religion in the state. By Pustaka Tebuireng, the debate was published in a book entitled "KH. A. Wahid Hasyim in the View of His Two Daughters". The source of their thoughts is the same, namely the thoughts of their fathers plus the national problems at that time. What makes them different is their respective interpretation. Gus Dur considered the relationship between religion and state as Mustafa Kemal Attaturk in Turkey that separated the two. While Gus Sholah is different, he thinks that religion must be accommodated by the state, and both must influence each other (Khayati, 2019, 906-907).

In one of his writings, Gus Sholah responded to Gus Dur's writings with the following statement:

“The author (Gus Sholah, pen) thinks that the state of Pancasila which is godly as we are currently living is a form of embodiment of the relationship between Islam and the state that is appropriate and proportional, with a note that there are still some excesses/accesses that must be improved. Efforts to turn it into a Jakarta Charter state - which is interpreted as a country where Islamic sharia will be incorporated into positive law as much as possible - or turn it into a secular state that does not want any Islamic sharia provisions into positive law, will be challenged by most of the people. Islam” (Faozan et al, 2018, 21).

In 2008, Gus Sholah met a friend of his, who was of the opinion that KH. Musthofa Bisri or Gus Mus made a statement that he was an Indonesian Muslim. For Gus Sholah, the expression is not complete, or a more complete editorial should be given, namely, "I am a Muslim who is an Indonesian national, as well as an Indonesian who is a Muslim". This means that they are like two sides of the same coin. If the other side is missing or imperfect, then the currency cannot be used, or is invalid.

Furthermore, in 2016, Gus Sholah responded to several statements/writings with affirmations, explanations or slight corrections. First, the statement of a number of figures, including foreign figures, that several countries in the Middle East are experiencing civil wars because they have not been able to reconcile Islamism and nationalism. Second, KH Hasyim Muzadi who wrote that from the start, Indonesia never wanted a state based on Islam. Third, the 2014-2019 Minister of Religion, Lukman Hakim Saifuddin, stated that all Indonesian Muslims are Indonesians who are Muslim, not Muslims who happen to live in Indonesia (Wahid, 2017, 64).

Gus Sholah does not have an anshich educational background, but is an architect who graduated from ITB, even though he actually comes from a strong *pesantren* family. However, he has struggled in management for a long time. Gus Sholah is committed to revitalizing the Tebuireng Islamic Boarding School (Taufiqurrahman, 2011, 99). As a result, Tebuireng can develop rapidly thanks to the managerial Kyai Manager. For this reason, it is appropriate to see Gus Sholah and all his thoughts related to the world of education, including the issue of integration or the integration of Islam and Indonesianness which he often echoes.

Basic Concept of Education

Before we get into the thoughts of KH. Salahuddin Wahid about the concept of integrative education between Islam and Indonesianism, we need to understand the basic concepts of education. Education is exclusively given to humans as the best creatures. In other languages, education is only needed for humans. While animals and plants do not need it. So, the study of education must have a close relationship with humans, or human interest.

The entire process of providing education is brought together in a unified system that is planned and integrated. Therefore, of course we need a vision, mission, philosophy, educators, students, assessments, objectives, methods, subjects, facilities, infrastructure, and materials. This is the main component of the formation of educational institutions for humans to meet the needs of intellectual development and curiosity, namely education. Regarding how philosophy views education, it is necessary to first know what philosophy of education is. Philosophy of education is the philosophical values and beliefs that give vitality, foundation, and identity (characteristics) to the education system. Before being associated with certain entities, philosophy has become the spirit and soul of education (Idi & Jalaluddin, 2018, 140). To implement the philosophy of education, four main elements are needed, namely (1) the purpose and basis of education, (2) educators and students, (3) curriculum, and (4) the education system.

The basis of education has become the principle of development in the field of education and personality development because a working foundation is needed to provide guidance in the program (Idi & Jalaluddin, 2018, 143-144). Educators and students are a combination of elements that cannot be separated. Educators and students are a combination of elements that cannot be separated. Every educational activity requires students or students as targets or objects of education.

The educational curriculum is influenced by the direction or goals of education itself. Therefore, each institution and a particular educational situation has a different program. The curriculum should consider teaching and learning issues, the status and role of schools in society, society's need for schools, political policies, and advances in technology and knowledge

The education system has become a benchmark for human social behavior, and has the potential to control, regulate, and guide social development in the field of education. Through this kind of education

system, educational institutions can provide the right answers, which can clearly guide people's tendencies and attitudes (Idi & Jalaluddin, 2018).

The problem of education is a matter of life and human life. The process of educational development is in accordance with human development. As Rupert C. Lodge said in "Philosophy of Education", "Life is education, and education is life", it shows that all processes of human life are educational processes. On the other hand, the educational process is full of space and time the process of human life. In a narrow sense, education can be interpreted as providing a foundation and perspective on life for the growing generation, in practice formal education in schools and in a fully controlled learning environment.

To solve problems in education, it is necessary to carry out deep systematic thinking and philosophical analysis. Among the methods used are: (1) Reflective speculative method which finds its true nature through thinking, considering and describing objects. (2) the normative method, trying to understand the norms and values that apply in human life. (3) The conceptual analysis method means understanding the concept (understanding) of educational objects that can be put forward by education experts, educators and education observers. (4) Scientific analysis of real life. Then look for and try to detail the current educational problems, then understand and describe (Zuhairini, 2018, pp. 10–13). With this philosophical analysis of education, researchers will do a comparison, whether the thoughts of KH. Salahuddin Wahid in the integration of Islam and Indonesia can be drawn into the discussion of education.

The Religion and State Relation

Al-Mawdudi, a great contemporary thinker, stated that Islam is a complete religion that contains complete principles regarding all aspects of life which include morals, ethics, as well as instructions in the political, social, and economic fields (Esposito, 2002, p. 79). In the socio-political reality, various efforts have been sought to find the right format for positioning the two, namely diversity and statehood. As one example, Indonesia as a country whose people have a high religious spirit, is often shaken not only by global market waves, but also by conflicts of solidarity and religious loyalty that transcend nationalist and humanitarian sentiments. However, sometimes people prefer to defend their religious group even though they are outside their country. Or people are more loyal to groups or parties that carry religious symbols rather than to the ideals of the nation and state and humanity (Gunawan, 2017, 107).

According to Ibn Khaldun, that the role of religion is indispensable in upholding the state. He saw the role of religion to create solidarity among the people, and a sense of solidarity would be able to keep away unhealthy competition. Instead, all his attention was focused on goodness and truth. With religion, the goal of solidarity becomes one. What they strive for together is for all citizens and all of them are ready to sacrifice their lives to achieve their goals (Al-Qahthani, t.t., 264).

Mustafa Kemal al-Tatturk also has his own thoughts on the relationship between religion and the state. According to him, religion and the state have relevance, but in the management of religious and state affairs, they must be separated. Therefore, he has made Turkey a secular state that separates world affairs from religious affairs (Nasution, 1994, 142).

In Islam, the relationship between religion and the state is still a matter of debate among Islamic scholars to this day, inspired by the somewhat awkward relationship between Islam as religion (*din*) and state (*dawlah*) according to Azzumardi Azra. Many traditional scholars have argued that Islam is a belief system in which religion has a close relationship with politics. Islam provides a world view and meaning of life for humans, including the political field. From this point of view, basically in Islam there is no separation between religion and politics. Finally, several opinions were found regarding the concept of the relationship between religion and the state.

In relation to state and government issues, as well as the underlying principles, there are at least three paradigms regarding the Islamic view of the state, namely first, the integrative paradigm. What is meant by the integrative paradigm, namely the integration between Islam and the state, according to this paradigm, the concept of the relationship between religion and the state is an inseparable unity. Both are two integrated institutions. This gives an understanding that the state is a political and religious institution at the same time.

Second, the symbiotic paradigm. This paradigm, at the level of the relationship between religion and the state, is described as two things that need each other. The state needs religion, because religion has values, ethics, and morals that can shape society, whereas religion needs the state because the state can make it develop.

Third, the paradigm of secularity. According to the paradigm of secularity, there is a disparity between religion and the state. Religion and the state are two (2) different forms, and each has their own field of work,

so that their existence must be separated, and they must not interfere with each other (Mannan, 2014, 189-190).

For this reason, researchers are very interested in analyzing the thoughts of KH. Salahuddin Wahid in education that integrates Islam and Indonesianness as part of the relationship between religion (Islam) and the state (Indonesia). analysis with this theory, combined with the study of figures can obtain a sufficient analysis to find out how integrative education between Islam and Indonesianism was initiated by KH. Salahuddin Wahid.

The Findings

In terms of education, this combination first appeared with the Ministry of Religion. The Ministry of Religion is the second step in integrating Indonesia and Islam, which was achieved because of the generosity of KNIP members outside the Islamic community. The Religious Courts, which were originally at the Ministry of Religion, have been moved to the Supreme Court, becoming the second largest court after the ordinary courts. Islamic education from the beginning was under the Ministry of Religion, while the Ministry of Education and Culture was responsible for general education and had not yet joined.

Minister Wahid Hasyim's policy, which is considered to establish dualism in education in Indonesia, has been criticized. In response to this, Islamic education existed long before the establishment of schools in Indonesia. If it is believed that there is dualism, then it is necessary to ask who created the dualism. For Gus Sholah, dualism is an inevitable result of education in Indonesia. Currently, there are around 74,000 Islamic educational institutions in Indonesia, of which around 90% are privately owned. In comparison, Indonesia has around 175,000 schools. Imagine if there were no Islamic educational institutions, thousands of children across the country would not have the opportunity to study because the government could not carry out the task of providing secondary and basic education services to the country's children as mandated by the constitution.

Wahid Hasyim believes that the logic of science and the logic of Islam never contradict each other, but they both agree on the same thing when forming one's beliefs. He never missed any national ethnic and religious activities in his life. His activities led to his role in the Ministry of Religion. The goal of national education, according to him, is simple, but has a big impact on the future. Wahid Hasyim hopes that the intensity of

multilingual learning can be utilized to advance the Indonesian nation, especially the students of Islamic boarding schools, so that they are no longer narrow-minded. This strategy believes that the unity of religion and ethnicity in archipelago-oriented education is non-dichotomous. (Musaropah, 2019, 19).

However, in fact the existence of the Ministry of Religion was deemed unnecessary. Criticism after criticism had reached the level of proposals to dissolve the institution. On July 16, 1998, the PBNU Five Team held an interactive dialogue II with the theme "Building Diversity in National Unity". Deputy Katib Aam Syuriah PBNU, Dr. Said Aqil Siradj, one of Gus Dur's confidants at that time was one of the speakers at the forum. In that forum Said Aqil made several controversial statements, one of which was the disbandment of the Ministry of Religion. As "Gus Dur's protégé", Said Aqil may have been inspired by Gus Dur's similar opinion. According to Gus Sholah, the parties who feel the most benefit if the Ministry of Religion is removed are non-Muslims and secular-nationalists. Gus Sholah saw that at that time there was a political interest in which there was an attempt to combine the Nationalist-Secular and NU, with the presidential-vice presidential candidate Mega-Gus Dur. Or it could be that the aim is only political, to attract public sympathy. The coalition did happen, but in reverse format, it wasn't Mega-Gus Dur, but Gus Dur-Mega. And when Gus Dur became president, the Ministry of Religion or the Ministry of Religion at that time was not dissolved. If at that time the Ministry of Religion was disbanded, in fact, the Indonesian and Islamic buildings that were formed with the existence of the Ministry of Religion with a complete package of religious education, became disbanded (Wahid, 2000, 67-68).

Gus Sholah's thoughts were greatly influenced by his father KH. A. Wahid Hasyim. Kyai Wahid's view on national education is simple, namely that he wants to advance the development of the Indonesian nation, especially the students of the Tebuireng Islamic Boarding School (when they were caregivers) so that they do not become narrow. To campaign for the Muslim community so that they are not narrow-minded and want to look ahead, in relation to the state and nation, the Muslim generation must be equipped with religious knowledge, as well as lessons and education on how to love the homeland, serve the country and protect the Unitary State of the Republic of Indonesia and *Bhineka Tunggal Ika*. This is because Islamic boarding schools have the aim of carrying out education, namely making students independent human beings, and are

expected to become leaders of the people who are blessed by Allah. Santri must practice standing alone and develop themselves so as not to depend on anything other than God (Arifin & Slamet, 2010, 36).

As the party that oversees religious education in this country, the position of the Ministry of Religion has been shaken several times. After it was suggested that it should be dissolved, in 2009, there was another storm of issues, in which religious education was deemed to have failed. The figure who vigorously proposed it was Musda Mulia who linked it with terrorism and violence in the name of religion. Apart from that, there is also Haidar Bagir who sees that religious education has failed, in terms of the widespread practice of corruption. Religious education still places too much emphasis on the realm of faith, even though morality is much more important. It also appears where there are Islamic boarding schools where students are involved in beating fellow students to death. This is also a sign that Islamic religious education is considered a failure. Gus Sholah responded to this with a barrage of questions, is it true that Islamic religious education has failed? Is it only Islamic religious education? Is it only religious education that fails? Is it not our world of education that has failed (Wahid 2011, 115–116).

According to Gus Sholah, education of all religions has failed to a certain extent, not only Islamic religious education. Education has taught students about religious teachings and values. However, the weakness lies in the internalization of these values and teachings. Indonesian education has failed to build character. Gus Sholah emphasized the problem with the failure of education to shape the character of the nation's generation, not on the failure. In essence, the main problem of this nation is the moral and moral crisis. The funny thing is, for example, an official who is corrupt and is not subject to legal action, while in society they are still accepted and respected. In fact, said Gus Sholah, this is more dangerous than religious teaching to build morals that are more cognitive in nature. In essence, it is not only religious education, specifically Islam, which is responsible for the moral and moral crisis in this country, but also law enforcement, social order, and many other factors that have also formed it (Wahid, 2011, 118).

It seems that Islamic education in this country is still often positioned as a transfer of religious knowledge only. Unfortunately, the focus is on cognitive values. Education that is affective and psychomotor is not touched much. The internalization of universal religious values has not been carried out properly. In addition to being given religious knowledge,

for example stealing or taking what is not their right, it is considered unlawful, also given knowledge of honesty, that acts of corruption can harm the state, and is part of the attitude of not loving the country. So actually, it is necessary to mate the two to form a single unit of moral education for the generation of Indonesian Muslims (Wahid, 2011, 85–86). In addition to obtaining religious knowledge (such as the law of stealing or taking things that are not their right) and acquiring knowledge about honesty, corruption can also harm the state, including an attitude of not loving the homeland. Therefore, it is necessary to marry the two to form a unified moral education for the generation of Indonesian Muslims.

In realizing his ideas K.H. Salahudin Wahid on the value of Islamic education has been applied at the Tebuireng Islamic Boarding School to all stakeholders. The internalized values of Islamic education include honesty, perseverance, sincerity, responsibility, tolerance, openness and independence. In advancing the Tebuireng Islamic Boarding School, K.H. Salahudin Wahid prefers the method of communication, dialogue and meetings. Then he tried to unite his family to use competent personnel in their respective fields. (Saefrudin, 2020, p. 52).

Apart from the Ministry of Religion and the existence of Islamic Education which helps in marrying Islam and Indonesia, the meeting between Islamic education and national education also helps in integrating the two. Since independence, there have been two types of education, under the auspices of the Ministry of Religion, namely Islamic education, and general education under the Ministry of Education and Culture. In addition to this dualism, there is also a dichotomy between general science and religious knowledge in the past which has now been greatly reduced. In the early 1950s, when KH. A Wahid Hasyim served as Minister of Religion, he issued regulations requiring religious subjects to be opened in existing schools (SD, SMP, SMA), and established Islamic schools (MI, MT and MA). In that same year PTAIN was founded and later developed into STAIN, IAIN, and UIN (Wahid, 2017, 56).

Kyai Wahid also played a role in the institutionalization of religious-based education in the early days of the transfer of sovereignty, although it has not been given a special space. Law No. 4 of 1950, has not specifically explained the special provisions for Islamic educational institutions. Even so, madrasas are recognized by the state as stated in article 10 paragraph 2. Then the Minister of Religion Wahid Hasyim issued the Minister of Religion Regulation No. 7 of 1952 to replace the Minister of Religion Regulation No. 1 of 1946. This regulation divides

madrasah into three levels, namely the Low Madrasah (Madrasah Ibtidaiyah) with a 6-year study period, the First Advanced Madrasah (Madrasah Tsanawiyah) with a 3-year study period, and the Upper Advanced Madrasah (Madrasah Aliyah) with a also study for 3 years (Djamas, 2009, pp. 180–181).

The Ministry of Religion has also succeeded in providing space for Islamic Religious Education in state schools. Since it was established and stipulated in Government Decree Number 1/S.D/1946 dated January 3, 1946, the Ministry of Religion has immediately made more serious efforts to strengthen religious education in schools. In December 1946, the Minister of Religion and the Ministers of PP and K made a joint agreement on religious education in schools. This agreement was set forth in the Joint Regulation of the Minister of PP and K and the Minister of Religion Number 1142/Bhg.A (Teaching) dated December 2, 1946, and Number 1285/K-7 (Religion) dated December 12, 1946. in lower schools is given since grade IV and takes effect from January 1, 1947." This regulation is the first legal basis for conducting religious education in state schools by state agencies.

According to Gus Sholah, PAI is part of a unifying dualism in Indonesia, because it can enter educational institutions or non-religious schools, including state schools. Especially with the emergence of state-recognized madrasahs according to Law no. 4 of 1950 on the basics of education and teaching in schools. Article 10 contains the conditions for the recognition of madrasahs by the state, the portion of Islamic Religious Education (PAI) in the madrasa must be at least six hours of lessons every week on a regular basis. This is a reinforcement of the unification of religious studies and general lessons, or what is commonly accused of dualism in education. According to Gus Sholah's statement at the inauguration of the Association of Islamic Education Managers (Perma Pendis) on 09 February 2019 at the Tebuireng Islamic Boarding School:

“Religious education in Indonesia already exists, education in Islamic boarding schools, non-religious education in government schools. With the madrasah, the existing dualism became official. Religious education is oriented to the Ministry of Religion. Non-Islamic education is oriented to the Ministry of Education and Culture. This is still a problem. So that there are many parties in Parliament, there are parties who demand to be united. When we discussed the 2003 National Education System Bill, the Indonesian Democratic Party-Struggle (PDI-P) was the only party, which asked

for the two Director Generals to be combined. At that time, friends from PMII, HMI, IMM, Ansor, Muslimat, NU, Muhammadiyah, and others in the DPR agreed to reject the proposal. So, maintain the existing dualism to this day. I do not know in the future there will be changes or not”.

Furthermore, in the New Order era, the formulation of MPRS Decree Number XXVII/MPRS/1966 (Chapter I Article 1) concerning religious education in schools reads: "Religious education is a subject in schools ranging from elementary schools to state universities." and religious lessons began to be given from grade 1. The MPRS/1966 decree was followed by the issuance of a Joint Regulation of the Ministers of P and K and the Minister of Religion on 23 October 1967, which stipulates that classes I-II SD are given 2 hours of religious subjects per week, class III 3 hours per week, and class IV and above 4 hours per week. This also applies to middle and high school. While in college, 2 hours per week are given.

A very significant change in the position of religious education in schools has occurred since the birth of Law Number 2/1989. about the National Education System. Through this law, religious education is one of the compulsory subjects at every level, pathway, and type of education (Kosim, 2014, 131). And the existence of religious education is an inseparable part of the goals of national education. In Law Number 20/2003 concerning the National Education System, the position of religious education continues to be strengthened. As a follow-up to Law No. 20/2003, the government issued Government Regulation No. 19/2005 on National Education Standards in which religious education becomes the standard for providing education under the name of religious and moral education (Kosim, 2014, 134-135).

Islamic Religious Education (PAI) lessons, according to Gus Sholah, must uphold national values, meaning teaching Islamic lessons that are rahmatan lil alamin, moderate, and do not lead to hatred of the state. This was proven when there was a content of extremism in the 2015 Islamic Religious Education (PAI) Class XI High School Student Worksheet Collection (KLKPD) in the Jombang Regency Education Office in 2015. The book teaches the killing of people who do not agree with Islamic law. The book contains a profile of a prominent Islamic reformer, Muhammad bin Abdul Wahab, the originator of the Wahhabi sect. The book quotes Muhammad bin Abdul Wahab's statement, explaining, "The only thing that can and should be worshiped is Allah, and those who worship other

than Allah have become polytheists and may be killed." Gus Sholah issued a hard statement to that problem.

"How is killing justified? That's clearly wrong. The drafting team should have read and studied before the book was published. This is also not true. Something that was wrong and then given to the student, actually made the student misunderstood. Whatever the reason, killing that person is not right. So, I hope the book will be revised soon. I wonder why it has happened so many times, the corrections should have been tiered."

There is still an opinion that non-religious science is a world science that has nothing to do with the knowledge of the hereafter which is represented only by religious knowledge. According to Gus Sholah, it is the intention that distinguishes which is oriented to the world and which is aimed at the hereafter, not the type of knowledge. At the higher education level, it is necessary to teach adequate sociology of religion and social research methods along with the training, so that students can have a good social perspective on religious issues. Apart from that, it is one of the concrete steps so that the integration between religious and non-religious knowledge can be integrated, by improving the quality of teachers. Because they are the pillars of the success or failure of education (Wahid, 2011a, p. 136).

Education in Indonesia, said Gus Sholah, puts more emphasis on the cognitive side, it can even be said that it is too cognitive, the quality is also below expectations. Compared to neighboring countries such as Malaysia and Singapore, Indonesia is far behind. Quoting Ki Hajar Dewantara, Gus Sholah reminded that education should bring students to cognitive value recognition, affective appreciation of values and in the end is the real practice of values. The pedagogical terms, from gnosis to praxis. To get there, there is an inner process that students must go through, namely the emergence of a very strong desire to practice values. This event is called *conatio*. This step is called *conative*. For the right sequence, namely cognitive value recognition, affective understanding and appreciation of values, and *conative* formation of determination. It is a classic trilogy, which according to Gus Sholah is closely related to the creativity, taste, and intention put forward by Ki Hajar Dewantara.

So far, character education has been translated into religious education. However, it seems that religious education is also still under pressure to lead to the cognitive aspect. Religious education, which should

be character education, does not work because the approach is only on the left brain (tends to memorize the knowledge given), does not touch the right brain (feel, appreciate, and change behavior). According to Gus Sholah, there are four methods of character building, namely habituation, example, touching the heart through words of wisdom and inculcation of values, and stories.

In every line, education in Indonesia is experiencing complex problems that have been detected as indicators of failure. National education still adheres to subject-matter oriented, the principle of providing students with a lot of cognitive and motor information which sometimes does not match their needs and results in their psychological development. In fact, according to Gus Sholah, there are only three main solutions to the nation's problems, namely education, education, and education (Wahid, 2011a, pp. 128-129).

One of Gus Sholah's concerns is related to the biggest problem facing education in Indonesia, namely moral issues. In Indonesia, including officers, officials, and law enforcement, who have low morale. This shows the failure of our education in character and moral development (Wahid, 2017, 117). Moral problems not only plague general education, but also affect Islamic education, including the world of Islamic boarding schools. The number of Muslims is increasing, and they are doing spiritual worship (prayer, fasting). In the past, Islam was only an ID card or abangan, now there are many who practice the Mahdhah worship. But unfortunately, this is not in accordance with the application of noble character and character. Corruption also occurs within the Ministry of Religion, and Islamic parties are also involved.

Gus Sholah emphasized the main moral problem that plagued Indonesia, which lies in the crisis of honesty. For him, honesty is the main element that supports success in any field, anyone, and anywhere. Gus Sholah on one occasion conveyed research conducted by Kompas journalists in 2017. The level of lying in some circles includes four groups, namely students, state officials, law enforcers, and religious circles. Among students there are five categories of people, namely people who are always honest, people who are often honest, people who are sometimes honest and sometimes lie, the next one who often lies and always lies, meaning consistent in lying.

Students who are always honest reach 2.3 percent, who are often honest 7.5 percent or if put together it becomes 10 percent. Meanwhile, those who are sometimes honest reach 50.5 percent, those who often lie

are 30.8 percent, who always lie 5.8 percent. In conclusion, compared to those who are always honest and who are often honest, those who often lie and always lie more. Unfortunately, among the clergy, who are always honest only account for 18 percent, those who are often honest are 27.1, who are sometimes honest and sometimes lie 38.7 percent, a very large number. Meanwhile, those who often lie reached 7.2 percent and those who always lied were 2.1 percent (Wahid, 2019).

Corruption is still the biggest problem for the Indonesian people, namely 42.8 percent, above other problems, such as law enforcement (17.7 percent), poverty (12.9 percent), and racial issues (10 percent). Corruption is the main factor in Indonesia's decline, reaching 26.9 percent, far above the worsening economic problem (22.7 percent), selective slashing in law enforcement (12.6 percent), natural resources owned by foreign countries (8.4 percent). percent), and an increase in SARA conflicts (8.4 percent) (Wahid 2017, December 30).

So, the crisis of morals, morals and adab are things that can interfere with the integration of religious education and national education, as part of efforts to integrate Islam and Indonesianness. For this reason, Gus Sholah sees that the corruption index is still high as a result of character education that is still not successful.

The oldest Islamic boarding school still standing today is the Sidogiri Islamic Boarding School, which was founded in 1740, while the Dutch education which became the forerunner of national education (non-Islamic religion), was only established in the 1860-1870s (Tebuireng Production House, 2019). *Pesantren* has become the center of education in the archipelago, especially Java. He formed the spirit of Islam in the archipelago which had a moderate and friendly attitude towards local culture and became the forerunner to the number of Muslims in this country becoming the largest and growing rapidly. According to the Dutch report, the number of *pesantren* in 1885 in Java alone (except the Sultanate of Yogyakarta), reached 14,929 with 222,663 students. At that time not everyone could study in Dutch schools, even if you could say, the education they initiated was proposed by van Deventer (Ethical Politics), for their benefit. Not many natives can learn, only the children of the military and nobles can. They will later contribute to the independence of Indonesia. However, their number until Indonesia's independence was not more than 200 people. So, it was actually *pesantren* and ulama who played a role in educating most of the Indonesian people, not Dutch schools (Wahid, 2011, 131-132).

Now the number of *pesantren* is increasing. The Ministry of Religion noted that in 2020 there were 26,973 Islamic boarding schools spread across all provinces in Indonesia. West Java has the most number, namely 8,343 Islamic boarding schools. Then, followed by Banten, East Java, and Central Java in the range of 3-4 thousand Islamic boarding schools. Aceh has 1,177 Islamic boarding schools, while West Nusa Tenggara and Lampung have around 600 Islamic boarding schools. Furthermore, there are at least 300 *pesantren* each in DI Yogyakarta and South Sumatra. West Papua and Maluku have less than 20 Islamic boarding schools in their territory, being the fewest in Indonesia (Lidwina, 2020)

Along with the increasing number of santri and Islamic boarding schools, of course the challenges are also getting bigger, as institutions that have colored the education of the Indonesian nation. The first problem, with different types of Islamic boarding schools like that, Gus Sholah feels that the challenge is the same, namely the dichotomy between religious and non-religious knowledge that is rife in comparison. Islamic boarding schools are required to be able to harmonize the two or else Muslims will be left further and further behind. In addition, in religious matters, *pesantren* are also faced with new and very different currents of thought from those taught in *pesantren* in general. The tendency among young people to think freely or progressively seems to conflict with conservative thinking that is widely embraced by Islamic boarding schools. Gontor openly rejects the idea of secularization put forward by his own alumni, Cak Nur. Gus Sholah is of the opinion that the boundaries of freedom must be found. Freedom as desired by Islam. On the other hand, an increasing number of Muslims openly attack the religious practices of other groups and accuse them of heresy (Wahid, 2011a, pp. 133-134).

The next challenge, *pesantren* is the internalization of the religious values being taught. So far, Islamic boarding schools are considered by our society as an institution that has great potential in moral development which is identical to character building, it may even be considered successful. It is true, *pesantren* and madrasas teach morals. However, Gus Sholah saw that it was more accurately called teaching, cognitive in nature. It is only new to the introduction of values, not yet at the level of affective internalization, moreover the process of instilling these values into the students themselves. This, as stated by Gus Sholah, also infects Islamic education in general. The proof is that there are many religious figures, including figures and alumni of Islamic boarding schools who are involved in the practice of money politics, in the general election. Even

that happens in Islamic community organizations (Islamic Organizations). This is an indicator that Islamic boarding schools still need to evaluate and critique religious teaching in them (Wahid, 2011a, p. 153).

Gus Sholah also convinced the government to end discrimination against private educational institutions, including Islamic boarding schools and madrasas. Although it is explained in article 28C that education is a basic right of citizens, the fact is undeniable that private schools have been neglected for decades (Wahid, 2011b).

At the Tebuireng Islamic Boarding School, Gus Sholah formed the Cadre Training Center. Candidates for student coaches and other staff in various fields were included in the activity. For about four months, they were trained with a semi-military system. They are taught character education as well as practice. In it they are given material on national character, morals, material on nationality, religion, and skills. They are expected to be Islamic cadres who have noble character, but also have broad national knowledge. This is a form of Gus Sholah's efforts to harmonize students with their Islamic and Indonesian insights.

According to Gus Sholah, the style of Islamic education, which is part of da'wah, which has a national and state nuance in Indonesia, pays special attention to spreading and fighting for Islam in Indonesia, while maintaining the integrity of the Unitary State of the Republic of Indonesia, by taking Pancasila and the Basic Law as the basis. nation and state ideology. Various characteristics of Indonesia affect the role of Islam in the national system. One of the main functions of religion in the life of the nation is to provide enlightenment for the Indonesian people and all the people. This is how to guide Islamic values to support the country and its mission without neglecting the principles of Islam itself. Islam and the nation support each other and cannot be separated. Religion helps achieve national goals and overall development of the Indonesian nation (Yadi, 2019, 87).

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On various occasions, KH. Salahuddin Wahid conveyed the importance of multicultural values to be practiced in Islamic educational institutions, especially in the life of the Indonesian nation and state. According to him, Pancasila must be a paradigm in the life of the nation and state. In Indonesia, nationalism and Islamism are like two sides of a coin; one cannot be separated from the other. Multicultural education will provide students with an understanding of the treasures of the Indonesian nation in the form of existing diversity. Through multicultural education, the next generation of Indonesians will understand and work together despite their different ethnic, linguistic, cultural and religious backgrounds. Multicultural values can be learned directly from formal schools and madrasah diniyah through the application of a formal curriculum (Marzuki et al., 2020, 19).

In the Tebuireng Islamic Boarding School for example, the presence of diverse students can be a medium for implementing multicultural values. The values of the Tebuireng Islamic Boarding School's cultural diversity include the values of *Al-Musyawah* (democracy) and *Al-Musawah* (equality), *Al-Adl* (justice), *Hablumminannnas* (relationships with humans), *Al-Ta'aruf* (knowing each other), *Al-Ta'awun* (help each other), *Assalam* (peace), *Al-'afw* (forgiveness), *al-Rahmah* (love), *tasamuh* (tolerance), *al-ta'addudiyat* (pluralism), *al-tanawwu'* (diversity). Coupled with the five basic values of the *pesantren*, namely, Honesty, Sincerity, Hard Work, Responsibility, and Tolerance. The side of tolerance is included in the 5 basic values applied in Islamic boarding schools. This upholds national and Islamic values which are both in one line (Zamani & Divineyah, 2019, 19).

Gus Sholah's efforts in helping to develop integrative education between Islam and Indonesianness, with several of his educational activities, are closely related to the role of Islamic boarding schools in proclaiming love for the nation through various things. First, Gus Sholah echoed the anti-corruption movement. Gus Sholah and the Corruption Eradication Commission (KPK) made the "Tebuireng and Interfaith Declaration Against Corruption Culture" in Tebuireng on July 29, 2019. Gus Sholah received a visit from the KPK during the 2019 KPK Bus Roadshow event, Tracing the Country to Build Anti-Corruption with the

theme "The Role of Santri in Prevention Corruption in Indonesia". In his speeches and in writings, he often echoes the anti-corruption message.

Gus Sholah also often fills seminars on various campuses, for example at UGM, on June 16, 2017, during Ramadan with the theme "Maintaining National Unity". Also, at the seminar at his alma mater, at the Salman Mosque ITB on "Integrating Islam and Indonesianness". Even in Tebuireng, Gus Sholah also often held seminars with the theme of religion and nationality with the aim of confirming Islam and Indonesianness among the people.

As an effort to strengthen Indonesianness and Islam at the internal level of Tebuireng, Gus Sholah launched the Ahlussunnah Wal Jama'ah and NU lesson module with the help of the Tebuireng Library. This book aims to fortify the Tebuireng students from schools and ideas that can damage their Aswaja Islamic outlook and their understanding of nationality. This book, made at the elementary, junior and senior high school levels, is currently being consumed by schools under the Hasyim Asy'ari Tebuireng Foundation. In the future, the projections can be disseminated among outside Tebuireng.

There were several teachers at *Pesantren* Tebuireng who were asked by Gus Sholah to write a history of Resolosi Jihad. The Jihad resolution is the first combination of Islam and Indonesia as described by the author above, which combines fiqh theory with love for the nation and state. The book was distributed to students in all units and will be sent to the Ministry of Education and Culture (Kemendikbud) to be studied and explored. This is to provide a rebuttal to academics, who say that the Jihad Resolution is fiction or does not exist (A. Faozan, *Komunikasi Pribadi*, 2021).

So great was Gus Sholah's desire for the dichotomy of religious science and non-religious science, which led to the stigma that non-religious science was not oriented towards the afterlife (hereafter), Gus Sholah married religious knowledge (Al Quran) with non-religious science (Science-Technology) in one boarding school frame. It is SMA Trensains Tebuireng which is located at *Pesantren* Tebuireng 2 in Jombok Ngoro Jombang which was established in 2014 as Gus Sholah's market plan to produce students who will later become scientific scientists who make Muslims and the country proud. The institution was established in collaboration with Muhammadiyah scientist Prof. Dr. Agus Purwanto, D.Sc. The combination of Islam and Indonesia is not only a matter of religion and nationality, but the magnet of santri (representation of Islamic

education) towards efforts to advance the state (nationality) is also part of the role of *pesantren* in marrying Islam and Indonesia. At Trensains High School, students are invited to study the verses of the Qur'an about the universe combined with natural science.

In relation to the case that Gus Sholah who had asked senior students and teachers to write about the Jihad Resolution, it showed that he was very concerned about the development of the history of Indonesian Islam. None other than, the aim is to provide an understanding to the public about the role of Islam in the history of the Indonesian nation. The estuary of course is the education of Indonesian Islamic history. First, to promote the publication of Islamic history books and figures, especially NU through Pustaka Tebuireng. Starting from KH. M. Hasyim Asy'ari, KH. A. Wahid Hasyim, KH. Mukhid Muzadi, KH. Kholik Hasyim, the history of the Jihad Resolution, Laskar Hezbollah and Sabilillah, Hasan Gipo, forgotten NU figures, and many more. Starting in 2010, Pustaka Tebuireng was established, publishes and distributes such books, in general, both to students and the public. Its spirit is to provide education about the role of scholars and Muslims in the history of the Nation. There were many roles, apart from the physical role in the resistance to the colonialists, as well as the role of education, in which Muslims, especially the *pesantren*, had colored education in the archipelago without the help of the government for centuries, and were even considered as non-cooperative people against the colonial regime.

Then, he established a special center for studying Indonesian Islam, namely the Hasyim Asy'ari Thought Study Center. The institution, which was founded on February 5, 2017, was born as a response to the rise of conflict in the community which is quite worrying for national unity. This institution is also intended to reject the notion of KH's understanding. M. Hasyim Asy'ari which is no longer relevant. His task is to actualize the thinking of Kyai Hasyim, as a figure who, according to Gus Sholah, succeeded in integrating Islam and Indonesia. Hadratussyaiikh's thoughts can be a form of reconciliation for internal conflicts within NU, for the Islamic world, and even the international world. The approach taken is al-Ishlahiyah (accommodative) and at-Tawasuthiyah (moderate), two formulations carried out by Hadratussyaiikh KH. M. Hasyim Asy'ari in combining Islam and Indonesia. The results of the study conducted by this institution can be donated to the world of education, both for primary and secondary education, as well as higher education so that the younger generation of Indonesian Muslims can understand the history and

thoughts of the nation's teachers who succeeded in uniting Islam and Indonesia. This Study Center has also held several seminars which brought in several figures and experts to examine the thoughts of Kyai Hasyim and explore the fusion of Islam and Indonesia. Some of the results of these seminars have been recorded and distributed.

Center for the Study of Thought KH. M. Hasyim Asy'ari has conducted several national seminars with the theme of Islam and Indonesianness. One of them, PKPH once held a seminar at the Nusantara Complex V MPR RI Building on May 6, 2017. In collaboration with the MPR RI, Tebuireng raised the theme "Islam and Indonesianness, Actualization of Thoughts and Struggles of Hadratussyaikh KH. M. Hasyim Asy'ari".

In the seminar Gus Sholah said:

"The Indonesian and Islamic conflicts may spread in the 2018 Regional Head Elections. If in the 2019 Presidential Election such conflicts still occur, it has the potential to threaten the unity of Indonesia. Efforts need to be made to suppress it. It is necessary to carry out dialogue between groups within Islam and with other religious circles to suppress it. In the dialogue it is necessary to discuss in detail what is meant by "politicization of religion", what is meant by "issues of SARA (ethnicity, religion, race, and intergroup)". The dialogue must be carried out with a cool heart and head in order to produce an agreement that can be followed in daily practice. It takes time to cool the atmosphere" (Rosyidin, 2017)

Then on October 21, 2017, as a follow-up to the next seminar, Gus Sholah through PKPH held a seminar on socializing the four pillars, jihad resolution, actualization of KH's struggles and thoughts. M. Hasyim Asy'ari at the KH. M. Yusuf Hasyim 3rd floor of the Tebuireng Islamic Boarding School. Attended directly by the then Chairman of the People's Consultative Assembly, Zulkifli Hasan, this seminar was chaired by Prof. Dr. Yudian Wahyudi from UIN Sunan Kalijaga, Prof. Dr. KH. Ali Haidar from UNSURI, and Dr. H. Mif. Rochim, MA from Hasyim Asy'ari University.

In the seminar Gus Sholah said:

"Some people, including Muslims, say that there are so many laws that accommodate the aspirations of the Muslims, which can be considered as the Islamization of laws. Produced through a democratic process, if it re-accommodates and then causes disruption of Indonesianness with Islam, it is feared that Indonesia

and Islam will face each other again, as in the 1970s when the president and other state officials were suspicious of Muslims. We all must fight to maintain the integration of Indonesia with Islam which we have earned through a long and tiring struggle. The Tebuireng Islamic Boarding School and its alumni, Hasyim Asy'ari University, and its alumni, as well as the followers and students of KH. Hasyim Asy'ari must be at the forefront of the struggle. May Allah always give us strength" (Mariam, 2017).

Furthermore, there were several more seminars held in the period 2018-2019, before the pandemic period that shook the world.

Gus Sholah actualized the education on the history and thoughts of Indonesian Islamic figures in the Hasyim Asy'ari Indonesian Islamic Museum. In addition, the Hasyim Asy'ari (Minha) Indonesian Islamic Museum has also been built in Tebuireng, which was inaugurated in early 2018. Gus Sholah founded Minha to fight the thoughts of Muslims who want to establish an Islamic religion such as a sovereign congregation, and who want to establish a caliphate. Islamiyah like Hizbut Tahrir Indonesia (HTI). In the museum, information will be displayed about the process of entering Islam Nusantara which went peacefully without any military, political and economic support. Also informed about the nationalism of the santri and the roles of the ulama in establishing the Indonesian state, as well as the fatwa on the Jihad Resolution delivered by the scholars under the leadership of Hadratussyaikh KH. M. Hasyim Asy'ari.

In his calculation, if there are 500 thousand visitors who come to the museum, they will tell their friends and relatives about the information they get, about the State of Indonesia in accordance with the teachings of Islam. By spreading information from the museum to the public, it can provide education to them how Islam and Indonesia do not need to be contradicted. This kind of education is not provided in schools but can be done in many ways including through museums and books (Wahid, 2020, 71-72).

Gus Sholah took the next step to integrate Islamic and Indonesian education with the film path. A film company was formed, named Tebuireng Production House. After working on contemporary drama genre films, such as "Binar 2018", and "Sakinah 2019", in 2020 Gus Sholah welcomed the proposal from LSBO Muhammadiyah to work together on the film *Jejak Step 2 Ulama (JL2U)*, a colossal film about two Muslim figures, KH. Ahmad Dahlan founder of Muhammadiyah and KH. M.

Hasyim Asy'ari, the founder of NU. The work was handed over to Mix Production (Mixpro) and Tebuireng Production House (Maksi_TBI).

Continuation of efforts to strengthen Islam and Indonesianness, Gus Sholah dedicated it to the form of the film. In it, Gus Sholah wanted to talk about Kyai Hasyim and Kyai Dahlan, both of whom succeeded in integrating Islam and Indonesia in their own ways and that the combination was actually a perfect fit and no longer needed to be contradicted. Indonesian society is a society whose viewing culture is higher than reading culture, so with this film, Gus Sholah hopes to attract many people to learn about the history of past figures who brought Islam and Indonesia together (AA Aziz, Komunikasi Pribadi, 2021).

Conclusion

Efforts that must be made so that Islam and Indonesia in the world of education can be integrated, in Gus Sholah's perspective, include (1) internalization of religious values taught in Islamic religious education, (2) strengthening character and moral education through Islamic religious education, (3) combining religious and non-religious education and discarding the dichotomy of both. This means combining Islamic education with national education, (4) combining Islamic religious education with science and technology, (5) leveling Aswaja-oriented Islamic boarding schools, not only centralized in Java but also outside Java, and improving their quality so that they can compete with non-Islamic boarding schools. ., (6) promote education on the history of Indonesian Islam and its characters, either through books, monuments such as museums, as well as educational films and (7) promote the education of Ahlussunnah wal Jama'ah and NU's that are adapted to the teachings of NU and ulama. -the scholars, especially KH. Hasyim Asy'ari.

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