

THE PARADIGM OF THINKING OF PESANTREN FIGURE (PROF. KH. TOLHAH HASAN) AND ITS IMPACT ON ISLAMIC EDUCATION

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Abstrak

Pendidikan Islam di Indonesia harus terus selalu berkembang untuk mengikuti perkembangan zaman agar tidak tertinggal. Perkembangan pendidikan Islam itu terpengaruhi oleh beberapa pemikiran ilmuwan pendidikan dan kyai di Indonesia salah satunya adalah Prof. KH. Tolha Hasan). Dalam pemikiran beliau pendidikan pendidikan yang tidak hanya terbatas pada label Islam atau lembaga keislaman, seperti pondok pesantren atau madrasah juga tidak terbatas pada pembelajaran ilmu-ilmu agama Islam seperti taubid, tafsir hadits, fiqih, dan tasawuf, Namun, pendidikan Islam mencakup semua aktivitas, visi, misi, institusi, kurikulum, metodologi, proses belajar mengajar, SDM kependidikan, lingkungan pendidikan yang disemangati dan bersumber pada ajaran dan nilai-nilai Islam. Pemikiran pendidikan keislaman Mubammad Tolha Hasan tersebut tergolong dalam konstruksi pemikiran yang selama ini dikedepankan, yakni humanis etis atau pendidikan yang memanusiakan dirinya dan manusia lain, yang semuanya itu dilakukan dengan kerangka pijakan moral sehingga melahirkan dunia yang diwarnai oleh keadaban.

Kata Kunci: Pesantren, Prof. KH. Tolbah Hasan, Pendidikan Islam

Abstract

Islamic education in Indonesia must continue to always develop to keep up with the times so as not to be left behind. The development of Islamic education was influenced by several thoughts from educational scientists and clerics in Indonesia, one of whom was Prof. KH. Tolha Hasan). In his view, education is not only limited to Islamic labels or Islamic institutions, such as Islamic boarding schools or madrasas, nor is it limited to learning Islamic religious sciences such as monotheism, hadith interpretation, fiqh, and tasawuf. However, Islamic education includes all activities, vision, mission, institutions, curriculum, methodology, teaching and learning processes, educational human resources, an educational environment that is inspired and based on Islamic teachings and values. Muhammad Tolha Hasan's thoughts on Islamic education belong to the construction of thought that has been put forward, namely ethical humanism or education that humanizes himself and other humans, all of which is carried out with a framework of moral foundations so as to give birth to a world colored by civilization.

Keyword: Pesantren, Prof. KH. Tolbah Hasan, Islamic Education

INTRODUCTION

In this global era, Islamic education is oriented towards being a process of awareness, humanization, and the cultivation of noble morals. In the implementation of a quality and effective education system, there must be a balance among the aspects influencing the education system itself. In this context, the government plays a crucial role in the administration of education. The essence of education can be traced through two methods: by studying its theories and key figures

or by tracing it based on the historical sequences of education. The first method provides knowledge about the foundation, objectives, educational environment, key figures, and all aspects related to it.¹

Islamic education practitioners should be critically transformative, realizing that education needs to be processed comprehensively from start to finish. This means that practitioners cannot immediately correct and change methods and approaches in education before the formulation of the educational philosophy in a specific institution is considered final. This is why it is important to understand the implications of a philosophical theory and its connection to the implementation of education today. This is what makes Islamic education always able to bring a breath of fresh air that can transform learners in cognitive, affective, and psychomotor aspects. Starting from the perspective of professionalism-technicality, Muslim education experts clearly distinguish between education (*al-tarbiyah*) and teaching (*al-ta'lim*) and Training (*Ta'dib*).²

The growth of Islamic thought, especially in Indonesia, is influenced by two factors: external and internal. External factors include perspectives coming from outside Indonesia. Looking at internal factors, it involves the objective conditions of the Muslim community in Indonesia. K.H Tolhah Hasan, a highly competent organizational scholar, had a scholarly lineage connected to K.H Hasyim Asy'ari. His dedication significantly influenced the nation. Born into a religious environment, he spent his youth seeking knowledge in Islamic boarding schools. His identity is characterized by being knowledgeable in religious aspects and having a concern for the empowerment and well-being of his community. The formation of his personality was influenced by his grandfather and father in the colonial era. With a background in Islamic boarding school education, he had his own perspective on Islamic thought in Indonesia.³

According to KH. Ahmad Dahlan, Islamic education should be directed towards the effort to shape Muslim individuals with noble character, knowledgeable in religion, broad-minded, understanding worldly issues, and willing to strive for the progress of their community. The educational goals represent a renewal from conflicting educational objectives at that time, namely, the pesantren education and the Dutch model school education. On one hand, pesantren education aims solely to create individuals who are righteous and deeply versed in religious knowledge. On the other hand, the Dutch model school education is secular and does not include the teaching of religion at all. As a result of this educational dualism, two poles of intelligentsia emerged: graduates of pesantren who master religion but lack general knowledge, and graduates of Dutch schools who excel in general knowledge but lack religious knowledge. Observing this imbalance, KH. Ahmad Dahlan suggests that the perfect educational goal is to produce individuals who have comprehensive knowledge of both religion and general subjects, encompassing both material and spiritual aspects, and understanding both the world and the hereafter. As an effort to

¹ Teguh Triviyanto, *Pengantar Pendidikan* (Jakarta: Bumi Aksara, 2014), 20.

² Muhammad Syafiq Mughni, M Yunus, and Abu Bakar, "Studi Aliran Filsafat Pendidikan Islam Serta Implikasinya Terhadap Pengembangan Pendidikan Islam," *Dirasab: Jurnal Studi Ilmu dan Manajemen Pendidikan Islam* 5, no. 1 (February 6, 2022): 81–99.

³ Bahiyah, "Pemikiran Keislaman K.H Muhammad Tholhah Hasan Di Indonesia Pada Tahun 2000-2006," 2.

achieve this aspiration, KH. Ahmad Dahlan took the approach of establishing educational institutions that integrate secular and religious knowledge.⁴

Tholhah Hasan's fundamental Islamic thought revolves around the concept of Islamic education in Indonesia. Additionally, he excels in other fields. The success indicators of Kiai Tholhah's thoughts can be seen through his works, such as the Dynamics of Islamic Education, Islam and Sociocultural Issues, Islam's Prospects in Facing Contemporary Challenges, Moderate Islam, Islamic Boarding Schools and Terrorism, Gift for the Guests of Allah, Islam and the Issues Faced by Humanity, Dynamics of Beliefs, Contemporary Islamic Discourse, and Ahlusunnah Wal-jamaah in the Perception and Tradition of NU. Tholhah's works serve as a general explanation of his Islamic thoughts in Indonesia. Kiai Tholhah is often referred to as a multidimensional Islamic scholar. One of the grand imams of Istiqlal Mosque, Nazaruddin Umar, stated that Tholhah Hasan is a multi-talented religious leader.⁵

Short Biography of Prof. KH. Dr. Tholhah Hasan: He was born on October 10, 1936, and passed away on May 29, 2019. Prof. Dr. KH Muhammad Tholhah Hasan was a cleric originally from Tuban. As a cleric, he was known for playing a significant role in the fields of education, organization, and even governance. KH Tholhah received his primary education in the morning at the People's School (SR), located in Brondong, Lamongan Regency. In the afternoon, he attended classes at the Islamic Elementary School (Madrasah Ibtidaiyah) in Sedayu Lawas, Lamongan. After completing his primary education, Tholhah pursued religious studies at the Salafiah Syafi'iyah Islamic Junior High School (Madrasah Tsanawiyah) in the environment of Tebuireng Islamic Boarding School in Jombang. Three years after graduation, precisely in 1953, KH Tholhah continued his education at the Salafiah Syafi'iyah Islamic Senior High School (Madrasah Aliyah) and completed it in 1956.⁶

Due to his contributions and dedication, KH Tholhah was awarded an honorary doctorate (Dr.H.C.). This honorary title was conferred by Syarif Hidayatullah State Islamic University Jakarta on April 30, 2005. During the conferment of the honorary title, Kiai Tholhah delivered his academic speech titled "Islamic Education as a Conscious Effort for the Salvation and Development of Human Nature." The speech was compiled into 111 pages.⁷

In the year 2006, Kiai Tholhah was appointed as a Professor in the field of Islamic Education under the decree of the Minister of National Education (2006). Hence, his title became Prof. Dr. (H.C.) K.H. Muhammad Tholhah Hasan. Not stopping there, on the 63rd Independence Day of Indonesia, Kiai Tholhah received an honorary award from President SBY. He became one of the figures among 18 national figures to receive this accolade. The honorary award bestowed

⁴ Mughni, Yunus, and Bakar, "Studi Aliran Filsafat Pendidikan Islam Serta Implikasinya Terhadap Pengembangan Pendidikan Islam."

⁵ Bahiyah, "Pemikiran Keislaman K.H Muhammad Tholhah Hasan Di Indonesia Pada Tahun 2000-2006," 2.

⁶ Nabila Meidy Sugita, "Biografi KH Muhammad Tholhah Hasan, Menag Zaman Presiden Gus Dur," *detikjatim*, n.d., accessed November 22, 2023, <https://www.detik.com/jatim/berita/d-6994943/biografi-kh-muhammad-tholhah-hasan-menag-zaman-presiden-gus-dur>.

⁷ Mufiqur Rahman, "Multikulturalisasi Pendidikan Islam Sejak Dini Di Era Digital," *FIKROTUNA: Jurnal Pendidikan dan Manajemen Islam* 7, no. 1 (July 29, 2018): 818–833.

upon KH Tholhah was the Star of Mahaputra Adipradana. This recognition was due to Kiai Tholhah's significant contributions in various fields.⁸

THE PURPOSE OF EDUCATION ACCORDING TO PROF. TOLHAH HASAN

KH. Muhammad Tholhah Hasan was born in a rural area, Sedayu Lawas, Lamongan, on October 10, 1936, from the marriage of Tholhah and Anis Fatma. Sedayu Lawas is a small village in the Brondong District, situated between Lamongan and Tuban, East Java. To reach this area from the city center of Lamongan, one must travel 50 KM north. Geographically, Sedayu Lawas is part of the Lamongan region, but the residents of this village prefer to identify themselves as people from Tuban.⁹

Muhammad Tholhah Hasan attended primary school at the People's School (SR) in Brondong, Lamongan Regency (1943-1949). After Asr (afternoon) prayers, Tholhah continued his education at the Madrasah Ibtidaiyah (MI) in Sedayu Lawas, Lamongan. Upon completing primary school, Tholhah delved into the study of knowledge at several Islamic boarding schools (pesantren). In 1951, Tholhah began his higher education journey beyond the primary level, entering the Madrasah Tsanawiyah (MTs) Salafiah Syafi'iyah under the umbrella of Tebuireng Islamic Boarding School in Jombang (1951-1953). After graduation, he pursued further education at the Madrasah Aliyah (MA) Salafiah Syafi'iyah, also located around the Tebuireng Islamic Boarding School in Jombang (1954-1956). Tholhah pursued higher education at a university in Malang, majoring in Political Science at the Faculty of Social and Political Sciences (FISIPOL) of Universitas Merdeka Malang for a period of 3 years (1963-1966). In 1974, Tholhah pursued a bachelor's degree in the Department of State Administration at the Faculty of State Administration and Business (FKK), later renamed the Faculty of Public Administration (FIA), at Brawijaya University (Unibraw) in Malang, ultimately obtaining his bachelor's degree.¹⁰

According to KH. Tholha Hasan, Islamic education is not confined solely to the label of Islam or Islamic institutions such as Islamic boarding schools (Pondok Pesantren) or Madrasahs. It also goes beyond the scope of learning Islamic sciences like Tawhid, interpretation of the Quran and Hadith, Islamic jurisprudence (fiqh), and Sufism. Islamic education encompasses all activities related to vision, mission, institutions, curriculum, methodology, the process of learning and teaching, educational human resources, and the educational environment. These activities are inspired by and rooted in the teachings and values of Islam, integrated into the processes of all these educational activities.¹¹ To improve the quality of education, it should not be solely burdened by one or two supporting factors, especially when education carries a significant mission such as

⁸ Muhammad Akhyar Fadly, "REORIENTASI PERAN GURU PAI DALAM MENGHENTIKAN KEKERASAN DI DUNIA PENDIDIKAN," *El-Hikam* 5, no. 1 (2012): 129–150.

⁹ Farida Novita Rahmah, "Sejarah Pemikiran KH. Muhammad Tholhah Hasan: Islam Dan Transformasi Sosial," 2021, 19.

¹⁰ Rahmah, "Sejarah Pemikiran KH. Muhammad Tholhah Hasan: Islam Dan Transformasi Sosial," 20–22.

¹¹ Mohammad Tolhah Hasan, *Ablussunah wal-Jamaah : dalam persepsi dan tradisi NU* (Jakarta: Lantabora Press, 2004).

the preservation and development of human nature. There are many factors that need to be addressed, including vision, mission, and objectives.¹²

Islamic educational institutions must be able to translate these goals into strategies and tactics. The vision and mission of Islamic education should be translated into objectives to clearly define the targets to be achieved. The objectives can be formulated as follows: (1) Based on the ongoing activities of the institution, (2) not abstract, (3) convertible into specific targets, (4) enabling the concentration of resources and activities, (5) multiple rather than single, as managing educational services involves balancing various needs and goals, (6) Required in all fields.¹³ In connection with that, a prominent Islamic figure who addressed the issues of Islamic education emerged, namely Muhammad Tholhah Hasan. As a Muslim scholar in Indonesia, he made efforts to develop Islamic education. Based on this underlying philosophy, the purpose of this research is to understand the thoughts on Islamic education by Muhammad Tholhah Hasan related to the improvement of the quality of Islamic education. The research method employed in this writing is descriptive method, which involves clearly outlining several issues revealed through literature review or extracting data from readings and various literature that delve into the issues of Islamic education and the career journey of Muhammad Tholhah Hasan.¹⁴

Islamic education, according to Muhammad Tholhah Hasan, is not confined solely to the label of Islam or Islamic institutions such as Islamic boarding schools (Pondok Pesantren) or Madrasahs. It also goes beyond the scope of learning Islamic sciences like Tawhid, interpretation of the Quran and Hadith, Islamic jurisprudence (fiqh), and Sufism. Islamic education encompasses all activities, vision, mission, institutions, curriculum, methodology, the teaching-learning process, educational human resources, and the educational environment. These activities are inspired by and rooted in the teachings and values of Islam.¹⁵

In the realm of Islamic education related to the improvement of its quality, according to Muhammad Tholhah Hasan, there are three crucial factors: Islamic education as a conscious effort for the preservation and development of human nature, Religious Education in early childhood, and Islamic education for the development of human resources.¹⁶

EDUCATION CURRICULUM

Islamic education certainly does not overlook the curriculum designed in accordance with the concept of Islamic education. The curriculum is a crucial component in any education system; without a written curriculum, education would be swayed by uncertain thoughts. Therefore, to plan a good curriculum, the presence of appropriate foundational principles is necessary. The foundation of the Islamic education curriculum, according to As-Syaibani and Abdul Mujib in

¹² Deny Setianingsih, "Pemikiran Pendidikan Islam Muhammad Tholhah Hasan" (UIN Maulana Malik Ibrahim Malang, 2008), 74.

¹³ Setianingsih, "Pemikiran Pendidikan Islam Muhammad Tholhah Hasan," 74–75.

¹⁴ Ahmad Syukri Billah Ghazali, "Pemikiran KH. Tholhah Hasan dan BJ.Habibie Tentang Pendidikan Islam" (August 6, 2020), accessed November 22, 2023, <http://repository.unisma.ac.id/handle/123456789/1269>.

¹⁵ Setianingsih, "Pemikiran Pendidikan Islam Muhammad Tholhah Hasan."

¹⁶ Zainal Anshari and Ahmad Hanif Fahrudin, "ISLAM YANG TOLERAN Membedah Pemikiran Terdalam Prof. Dr. KH. Muhammad Tholhah Hasan," *Akademika* 12, no. 01 (June 4, 2018), accessed November 22, 2023, <https://mail.journal.fai.unisla.ac.id/index.php/akademika/article/view/144>.

Haris Dermawan, is the religious foundation. The term "religious foundation" in this context refers to the Quran and the Hadith of the Prophet, where the Islamic education curriculum must incorporate both as its foundation. These two are sacred texts that must be upheld by Islamic education.¹⁷

Nowadays, the curriculum is understood not only as the material (content) that must be learned but also involves goals (objectives), methods, and assessment (evaluation). In a broader sense, the curriculum is understood as all the programmed learning activities and experiences designed by educational institutions for their students to achieve educational goals. This includes activities outside of school such as extracurricular activities, which are supportive activities beyond the Teaching and Learning Activities (KBM), such as scouting and others, and co-curricular or supportive activities, such as homework, assignments, or others. The description of the curriculum in this section follows the following framework of meaning. Given the increasingly broad meaning of the curriculum, it needs to be developed considering the basic needs of students (psychological foundation), the needs of society (social foundation), and the development of knowledge or academic studies themselves (philosophical foundation). From this point, factors outside the curriculum become relevant. Why is that? Because the curriculum is one of the factors that influence the progress of an educational process.¹⁸ The curriculum of Islamic education must also uphold noble values and perspectives of goodness, encompassing values derived from religion and in harmony with it. Additionally, it should align with institutional perspectives or the national way of life, in this case, Pancasila. Thus, the Islamic education curriculum should not deviate towards other ideologies that do not prioritize the principles of Pancasila, even under the pretext of religion.¹⁹

This is inseparable from the national education goals, which refer to the laws of Indonesia, specifically Law No. 20 of 2003, which states that the function of education in Indonesia is to develop capabilities and instill dignified character in order to enlighten the life of the nation. It is also aimed at nurturing the potential of learners to become individuals who are faithful and devoted to the Almighty, have noble morals, are healthy, knowledgeable, skilled, creative, independent, and responsible democratic citizens.²⁰

EDUCATION MODEL

According to Tholha Hasan, he recognizes that the current condition of Islamic education requires creative and fresh ideas, as well as dynamic efforts to establish excellent and dignified models of Islamic education. These models should be a source of pride for the community and address the educational needs that can fulfill the function of preserving human nature and

¹⁷ Ahmad Chafidut Tamam and M Yunus Abu Bakar, "KONSTRUKSI KURIKULUM ISLAM DALAM PERSPEKTIF FILSAFAT PENDIDIKAN ISLAM," *Tafâqqub: Jurnal Penelitian Dan Kajian Keislaman* 10, no. 1 (June 7, 2022): 1–16.

¹⁸ Abd. Rachman Assegaf, Husniyatus Salamah Zainiyah, and Muhammad Fahmi, "Curriculum Innovation for the Internationalization of Islamic Education Study Program at Higher Education Institutions in Surabaya, Indonesia," *Millah: Journal of Religious Studies* 21, no. 3 (October 13, 2022): 671–706.

¹⁹ Muhammad Tholchah Hasan, *Prospek Islam dalam menghadapi tantangan zaman: tulisan-tulisan ini diangkat dari ceramah-ceramah dan makalah dalam berbagai forum*, Cet. 3. (Jakarta: Lantabora Press, 2000).

²⁰ Tamam and Bakar, "KONSTRUKSI KURIKULUM ISLAM DALAM PERSPEKTIF FILSAFAT PENDIDIKAN ISLAM."

developing human potential in a comprehensive and balanced manner. A dynamic, relevant, professional, and competitive model of Islamic education needs to be developed. Educational models are always associated with the result of creative ideas in an effort to adapt to the dynamics and needs or demands of society. These models almost always have specific characteristics and tend to differ from those that existed before.

The issues present in society, limited natural resources, global disparities in the distribution of wealth, nuclear proliferation, racism, narrow nationalism, and the irresponsible use of technology have threatened the world and will lead to its disappearance if not corrected as soon as possible. According to reconstructionist thinkers, these issues are parallel to the challenges of modern totalitarianism, namely the loss of human values in society at large and the increase in functional ignorance of the world's population. In short, the world is facing unprecedented problems or social, military, and economic challenges on a scale that cannot be ignored. The issues faced are so severe that they can no longer be disregarded.²¹

Given the global nature of the issues, providing solutions must also be on a global scale. Comprehensive cooperation from all nations is the only hope for the continually developing world population, which inhabits the world with all its limitations in natural resources. The era of technology has brought about global interdependence, alongside advancements in the field of science. On the other hand, there is a pressing issue of cultural disparities in adapting to the new world order. According to reconstructionism, humanity currently lives in a global society where its technological capabilities can fulfill the material needs of everyone. In this society, "dreamers" may emerge as the international community collectively strives to produce and pursue material wealth, considering human needs and interests as most important. In such a world, people then concentrate on becoming better (materially) as the ultimate goal. In relation to education, reconstructionism aims for education to raise students' awareness of the social, political, and economic issues faced by humanity globally. It seeks to nurture and equip them with basic skills to address these issues. The curriculum and educational methods are laden with social, political, and economic content currently faced by society, including the personal problems faced by the students. The curriculum utilizes social sciences and scientific methods.²²

The thoughts and ideas of KH. Tholha Hasan regarding the modernization of Islamic education management can be considered a theoretical and practical contribution in efforts to realize the essence of organizing Islamic education in the future. He believes that in facing various challenges of the times and modern life, Islamic education holds the potential to accomplish the following:²³

1. Transfer faith values, worship obedience and noble morality through a curriculum program developed with an ethical approach;
2. Provide methodological competence to students to understand the fundamental messages of Islam, enabling them to develop a conducive understanding of their religion in the context of their time;

²¹ Amar Ma'ruf and Abd. Rachman Assegaf, "Rekonstruksionalisme Pendidikan Formal Sebagai Agen Utama Dalam Tatanan Sosial," *Maharot: Journal of Islamic Education* 5, no. 2 (December 30, 2021): 155–170.

²² Abd. Rachman Assegaf, *Aliran Pemikiran Pendidikan Islam* (Jakarta: PT Rajagrafindo Persada, 2013), 43.

²³ Fathor Rachman, *Modernisasi Manajemen Pendidikan Islam, IRCISOD*, 2021, 36.

3. Integrate empirical issues in their surroundings by cultivating social awareness trained to perceive their environment based on theological understanding derived from normative prescriptions;
4. Create a dialogical situation in studying the substance and material of Islam, allowing students to participate in understanding issues and perceiving the teachings of the religion they are studying; and
5. Encourage and develop the spiritual potential of students, turning it into a spiritual strength to resist materialistic greed and consumerism in the worldly temptations of modern life.

The modernization of Islamic education management from the perspective of KH. Tholhah Hasan in the context of educational management in Indonesia is a modernization carried out in the form of the ability of Islamic education managers to face various challenges and respond to the developments of modernization and globalization in line with the aspirations of the Indonesian nation's development. This is done by formulating strategic steps, approaches, principles, and institutional transformations in Islamic education to enhance quality and global competitiveness. This is achieved through the strengthening of Islamic values (developing the functionalization of religious understanding towards the dialectical development of modernity), the development of structural and cultural transformations (Islamization of institutions and culture), and the improvement of the quality of Islamic education (integrating the Varat education paradigm with the Islamic education paradigm in an integrative education system through strengthening the vision, human resources, and management.²⁴

The reconceptualization of the development of Islamic education management from the perspective of KH. Tholhah Hasan is formulated into an understanding, discourse of development, characteristics, orientation, and essence of the development of Islamic education management. It is based on a theocentric humanistic paradigm, giving rise to the concepts of humanistic-ethical education and pragmatic-empirical education. Much of it reinforces the concepts or theories about the development of Islamic education that have been produced by other experts in Islamic education, although in certain aspects, there are new developments or creations generated in this study.²⁵

The negative impacts of modernization can be mitigated by embodying the concept of human integrity. Human integrity is influenced by religious, cultural, and scientific dimensions. The religious dimension emphasizes that humans have a mysterious dimension; therefore, humans should be prevented from being reduced to mere numbers, automatons, or terminally programmed robots. Humans must uphold their personality, freedom, and dignity and avoid arbitrary treatment. Meanwhile, the cultural dimension directs that humans have an obligation and responsibility for the sustainability of the world. Humans have the ability to endure and prevent the flow of time that causes disintegration. Furthermore, the scientific dimension motivates humans to adopt an objective and realistic attitude in facing the times and various problems. This also encourages humans to think critically and rationally and continuously develop their creativity.²⁶

²⁴ Rachman, *Modernisasi Manajemen Pendidikan Islam*, 393.

²⁵ Rachman, *Modernisasi Manajemen Pendidikan Islam*, 393.

²⁶ Rahmah, "Sejarah Pemikiran KH. Muhammad Tholhah Hasan: Islam Dan Transformasi Sosial," 56–57.

CONCLUSIONS

Muhammad Tholha Hasan is a figure in Islamic education who deeply values knowledge. His contributions to the development of Islamic education in Indonesia are evident. According to Tholha Hasan, Islamic education is not limited to the Islamic label or Islamic institutions such as Islamic boarding schools (pondok pesantren) or madrasahs. It also goes beyond learning Islamic sciences like theology, the interpretation of Hadith, jurisprudence, and Sufism. Instead, Islamic education encompasses all activities, visions, missions, institutions, curriculum, methodology, teaching-learning processes, educational human resources, and the educational environment. These are inspired by and rooted in Islamic teachings and values. Tholha Hasan's thoughts on Islamic education fall within the framework of humanistic-ethical construction, emphasizing education that humanizes oneself and others. All of this is done within a moral framework, giving rise to a world characterized by civilization.

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