

## The Concept of Education by K.H. Ahmad Hasyim Muzadi

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### ABSTRACT

Education is an essential pillar for societal and national progress. In Indonesia, various strategies and methods have been developed to advance education, aiming to achieve greater welfare and development. This article aims to examine the concept of education according to K.H. Ahmad Hasyim Muzadi, a national and religious figure in Indonesia who once led the largest Muslim organization in the world, Nahdlatul Ulama. This research employs a library research method or thought study. The primary data for this study consists of K.H. Ahmad Hasyim Muzadi's speeches and written works found in books and journals. The secondary data is gathered from interviews with the family of K.H. Ahmad Hasyim Muzadi and books about his biography and testimonies. The collected data is then analyzed and elaborated to identify the key points regarding education according to K.H. Ahmad Hasyim Muzadi.

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## **INTRODUCTION**

### **Background of the Research**

Education is an essential pillar for societal and national progress. In Indonesia, various strategies and methods have been developed to advance education, aiming to achieve greater welfare and development. The Minister of Education and Culture, Nadiem Makarim, advocates for "freedom to learn," allowing educators and students to innovate and learn independently. He also emphasizes the importance of proactive educators who prioritize their students' needs and well-being over their careers. This concept of education resonates with the methods used in Islamic boarding schools, where teachers (kiai) often place the welfare and knowledge of their students above their own professional interests. Many national and religious figures, including Ki Hadjar Dewantara, K.H. Ahmad Dahlan, and K.H. Ahmad Hasyim Muzadi, have contributed significantly to education in Indonesia. However, there has been limited research on K.H. Ahmad Hasyim Muzadi's specific educational philosophy, despite his published works and speeches.

K.H. Ahmad Hasyim Muzadi, the former General Chairperson of Nahdlatul Ulama (NU), was a key figure in promoting education and peace in Indonesia. Known for his broad perspective and moderate stance, he was deeply committed to fostering a more harmonious society. His leadership and influence were evident in both his religious teachings and his work as a national educator, where he balanced his roles as a preacher, politician, and religious scholar. His dedication to education is reflected in the founding of Pesantren Mahasiswa Al Hikam, a testament to his enduring legacy in the field. The pesantren was established in Malang, East Java, and later expanded to Depok, West Java, underscoring his commitment to providing quality education. He also founded ISNU (Ikatan Sarjana Nahdlatul Ulama) to increase the involvement of NU graduates in educational development.

This combination of his extensive organizational experience and deep understanding of both religious and national issues inspired the author to research K.H. Ahmad Hasyim Muzadi's educational philosophy. His close relationship with figures like Gus Dur (K.H. Abdurrahman Wahid) further shaped his views on education and its role in advancing society. His legacy as an educator continues to influence Indonesia's educational landscape today.

### **Research Problem**

K.H. Ahmad Hasyim Muzadi's speeches and contributions have reached a wide audience. As a religious and national figure, he was known for his sharp insights into societal issues. However, the complex nature of these issues has resulted in his thoughts being documented only broadly, rather than thematically. Hence, this study aims to examine the concept of education according to K.H. Ahmad Hasyim Muzadi by identifying and addressing the following issues:

1. The lack of a structured analysis of K.H. Ahmad Hasyim Muzadi's thoughts on education.
2. The absence of a comprehensive formulation of K.H. Ahmad Hasyim Muzadi's educational concept.

It is hoped that this research will provide a systematic and well-defined understanding of K.H. Ahmad Hasyim Muzadi's educational philosophy, serving as a reference for educational institutions and practitioners in their teaching and learning processes.

### **Research Questions**

To ensure the research objectives are achieved, it is essential to prepare supporting materials, such as targeted questions derived from the research problem. The main research question is as follows:

What is K.H. Ahmad Hasyim Muzadi's concept of education?

### **Research Objectives**

Great figures who have significantly contributed to Indonesia should not be forgotten after their public service ends. Their thoughts, plans, and actions deserve to be studied to inspire and guide future generations. Among these figures is K.H. Ahmad Hasyim Muzadi, whose contributions as a religious and national leader merit further exploration to ensure his vision, particularly regarding education, can continue to benefit society. The primary objective of this research is to analyze and elucidate K.H. Ahmad Hasyim Muzadi's concept of education.

## **LITERATURE REVIEW**

### **Understanding the Concept of Education**

Education, as defined by Indonesia's National Education System Law No. 20 of 2003, is a conscious, planned effort to create an environment where students can develop their potential, including spiritual strength, good character, intelligence, and necessary skills for personal and societal benefit. It aims to contribute to both individual growth and the collective well-being of society. Education is seen as a process of developing abilities, attitudes, and behaviors, influenced by social conditions. Thinkers like Pestalozzi and Rousseau emphasized that environment and nature shape a child's development, which is nurtured through education. Educators, parents, and the environment play vital roles in honing a child's talents to create a skilled society. John Dewey and K.H. Ahmad Dahlan focused on practical education, where learning is continuously applied in daily life. Dewey's idea aligns with Dahlan's belief that knowledge should be practiced, especially in religion, for meaningful change. Finally, educational theories continue to evolve, providing frameworks that address the current needs of individuals and society.

### **Behaviorism**

Behaviorism is based on changes in behavior. Therefore, this school of thought attempts to explain in learning how the environment influences changes in human behavior. In this behaviorist approach, another important factor is reinforcement, which can strengthen a child's response. (Wahyono, 2012:9). As a theory familiar to the field of psychology, behaviorism has assumptions that are close to humanity and purity. That a person's character and behavior can change according to the environment in which they are situated. Someone can easily change their character and behavior if their environment and close associates are a group with strong character. For example, if the environment is polite and civilized, a child's character can also change to become civilized in accordance with the people closest to them. Conversely, if the environment is harsh or naughty, a person can change their character on their own without being told, and it will be difficult if the environment is more dominant than their education.

### **Cognitivism**

Cognitivism is based on the belief that knowledge is obtained through individual thinking. According to Sukardjo (2014), this educational theory emphasizes rationalism, where creativity and critical thinking play vital roles in the learning process. It encourages learners to evaluate thoughts systematically, considering pros and cons, and solving problems creatively and efficiently.

### **Constructivism**

Constructivism emphasizes active participation in learning, where students build new knowledge based on prior experiences (Sukardjo, 2014). The theory advocates for a learning environment that encourages students to organize their experiences and continue developing their knowledge independently. In Islamic education, this can be seen as the foundational concepts that guide learning.

### **Humanistic Learning Theory**

Humanistic Learning Theory focuses on human development, aiming to cultivate a student's understanding of themselves and their environment. According to Sukardjo (2014), this theory posits that education should support learners in becoming better and more self-aware, preparing them to take active roles in society. The focus is on nurturing human potential through education.

### **Education and Social Change**

Education is a powerful tool for understanding and addressing societal behavior changes. Social theories, as highlighted by Maliki (2010), play a significant role in shaping educational institutions, making them essential in responding to national and community needs. The purpose of education is to create a generation that is knowledgeable, skilled, and wise in applying their competencies.

## **Various Types of Education**

As an important aspect of religious and national life, education can certainly be obtained from anywhere and from anyone. Therefore, there are several classifications regarding education, among which are the following:

### **1. Formal Education (school Education)**

Formal education is education that is conducted in schools, obtained systematically, orderly, and hierarchically, following clear requirements. (Hasyim. 2017:32). The types of formal education based on their levels are as follows:

1. Elementary School (SD)
2. Junior High School (SMP)
3. Senior High School (SMA)
4. Higher Education

### **Informal Education (Family Educational System)**

Informal education refers to the learning activities that take place within the family, where children spend significant time with parents or guardians. This type of education is unstructured, lacking formal rules, age limits, or evaluations. Despite its informality, it plays a crucial role in shaping a child's attitude and character, especially as it provides foundational learning and guidance from parents (Hasyim, 2017).

### **Non-Formal Education**

Non-formal education takes place outside of traditional family and school settings, such as in private tutoring or course institutions (Hasyim, 2017). It focuses on developing specific talents or expertise in a certain field, structured and organized to meet learners' needs. This type of education is planned and institutionalized, offering flexibility while ensuring that desired learning goals are achieved.

## **Educational Objectives**

Educational thinkers, such as Ibn Sina, emphasized the importance of education goals. These goals serve three functions: providing direction for the educational process, motivating students, and serving as values that drive efforts toward achieving success. Ibn Sina also highlighted the need for education to align with individuals' talents and potential, ensuring that people can contribute effectively to society in areas where they excel (Hasyim, 2017).

## **Community Empowerment through Education**

Education contributes to community empowerment by equipping individuals with knowledge that can improve collective well-being. The "ongoing" learning process fosters continuous growth, making education essential for addressing societal needs and achieving common welfare (Adi, 2015). The development of knowledge and its application helps enhance the path toward prosperity for all members of society.

## Moral and Character Development

Education aims not only at intellectual growth but also at cultivating moral integrity. Noble character encompasses personal, social, and spiritual aspects that guide individuals to act wisely and behave well. Through education, people can overcome limitations and focus on developing their talents, fostering a society where individuals are equipped to make meaningful contributions based on their values (Natuna, 2021).

## Education in Islam

Islamic education is a conscious effort to help students understand and internalize Islamic teachings while respecting other religions, fostering national unity (Wijaya, 2018:17). It draws from three sources: the Qur'an and Hadith, the consensus of religious scholars (Ijma'), and analogy (Qiyas). The Qur'an and Hadith are foundational, addressing various educational matters and providing guidance for life (Ahmad, 2010:194). Education in Islam stresses the inseparability of knowledge and action. Knowledge without action leads to a meaningless life (Aminulloh, 2015:157). Therefore, Islamic education must be integrated into society, especially for the younger generation, ensuring strength and practical application in daily life.

The Qur'an encourages the pursuit of knowledge, as demonstrated in the first revelation, Surah Al-Alaq 1-5, which highlights the importance of learning. The verses emphasize that the Qur'an places significant value on education, making it crucial for personal and societal development.

(Al-Alaq 1-5)

١ خَلَقَ الَّذِي بَقَرِ بِاسْمِ اِقْرَا  
٢ عَلَّمَ مِّنَ الْاِنْسَانِ خَلَقَ  
٣ الْاَكْرَمِ وَرَبُّكَ اِقْرَا  
٤ بِالْقَلَمِ عَلَّمَ الَّذِي  
٥ يَعْلَمُ لَمْ مَّا الْاِنْسَانِ عَلَّمَ

These verses, the first revelation to Prophet Muhammad (PBUH), emphasize the importance of reading, learning, and acquiring knowledge, illustrating that the Qur'an places great value on education. The "objective-oriented" approach in education emphasizes that educators should focus on achieving broader educational goals, not just imparting knowledge (Ramayulis, 2012:29). Prophet Muhammad (PBUH) serves as an exemplary model for humanity in behavior and speech. Ki Hajar Dewantara's principles Ing Ngarso Sung Tuladha (leading by example), Ing Madya Mangun Karsa (fostering initiative), and Tut Wuri Handayani (providing encouragement) highlight the importance of love and affection in education. These principles guide educators in motivating students to achieve educational goals and contribute meaningfully to society (Rosidin, 2013:123). Despite widespread education, Indonesia faces challenges in societal progress, as many view education as an obligation rather than a tool for improvement.

### **General Overview of the Object Under Study**

To support this research, a preliminary study of the information sources is essential. The literature review prepared includes the following references:

**1. Biography of A. Hasyim Muzadi: The Horizon of Life by Ahmad Millah Hassan (2018)**

This book provides a detailed account of the life journey of K.H. Ahmad Hasyim Muzadi, starting from his family background and childhood to his organizational achievements and the values he held throughout his life. The reason for establishing the Al Hikam Pesantren and the broad scope of his da'wah, extending to Europe, America, Africa, and the UN building, are carefully documented. However, the book does not focus on K.H. Ahmad Hasyim Muzadi's thoughts but primarily narrates his life through testimonies from relatives and family members.

**2. Dakwah Bil-Hikmah Reaktualisasi Ajaran Walisongo by Sofiudin (2017)**

This book highlights the thoughts and struggles of K.H. Ahmad Hasyim Muzadi, emphasizing the values of promoting a friendly and moderate Islam. It seeks to revive his intellectual legacy and ideas, based on discussions with his family and thorough research. While the book discusses many aspects of his preaching and da'wah, it does not yet delve into his views on the concept of good education. Thus, it is important to further explore his thoughts on this subject.

**3. The Journal of Moderate Islamic Education Transformation in the Dynamics of Community and Nationalism by Sofiudin**

This journal tackles issues related to Islamic religious education, specifically addressing the challenges of intolerance and radicalism in education. Sofiudin also references the thoughts of K.H. Ahmad Hasyim Muzadi in tackling these problems. However, the journal does not yet offer a well-organized and systematic exploration of K.H. Ahmad Hasyim Muzadi's views on the concept of good education.

### **METHODOLOGY**

Based on the outlined procedures and structure, this study employs a library research method or a study of thought. This method involves presenting descriptive data derived from K.H. Ahmad Hasyim Muzadi's speeches and writings. Additional data are collected from interviews with individuals who can provide insights not documented or widely shared. In this library research, two main data sources are utilized:

#### **Primary Data Sources**

Primary data refers to information directly obtained by the researcher through observations, interviews, or direct recordings. The primary data in this study include:

1. Recorded speeches by K.H. Ahmad Hasyim Muzadi on education from 2011 to 2016.
2. Articles and writings on education authored by K.H. Ahmad Hasyim Muzadi.

## **Secondary Data Sources**

Secondary data supports primary data and typically comes from documentation or writings about the research subject. These are indirect sources, accessed through others or in document form. Secondary data in this study include:

1. Interviews with K.H. Ahmad Hasyim Muzadi's family.
2. Biographies and records of K.H. Ahmad Hasyim Muzadi's career and achievements.

## **Research Instrument Framework**

An instrument is a critical step in research procedures, functioning as a tool to facilitate the collection of necessary data. In this study, the researcher primarily uses interviews and observations, relying on structured guides tailored to the research objectives.

The research instrument framework includes the following:

1. Educational patterns imparted to K.H. Ahmad Hasyim Muzadi.
2. Learning methods applied by K.H. Ahmad Hasyim Muzadi.
3. K.H. Ahmad Hasyim Muzadi's approach to educating his children.
4. Evaluations or critiques by K.H. Ahmad Hasyim Muzadi of his children's education
5. Educational institutions chosen by K.H. Ahmad Hasyim Muzadi for his children.
6. Background of K.H. Ahmad Hasyim Muzadi's establishment of Pesantren Mahasiswa Al Hikam.
7. Objectives of establishing Pesantren Mahasiswa Al Hikam.
8. Learning patterns implemented at Pesantren Mahasiswa Al Hikam.
9. K.H. Ahmad Hasyim Muzadi's critique of Pesantren Mahasiswa Al Hikam.
10. Criteria for educators selected by K.H. Ahmad Hasyim Muzadi.
11. The ideal concept of education according to K.H. Ahmad Hasyim Muzadi.
12. Efforts by K.H. Ahmad Hasyim Muzadi in promoting his educational philosophy.

## **Benefits of the Research**

This research is not conducted solely to fulfill academic requirements but also aims to advance the field of education in Indonesia. The benefits are categorized as follows:

### **1. Theoretical Benefits**

Serving as a reference for developing better educational patterns.

- Exploring the educational philosophy of a national and religious figure, specifically K.H. Ahmad Hasyim Muzadi.
- Enriching Islamic education knowledge, particularly in the field of Islamic religious education.



## **2. Practical Benefits:**

### **For Educators:**

1. Providing a reference for improving educational practices.
2. Structuring K.H. Ahmad Hasyim Muzadi's ideas, previously global, into thematic concepts.

### **For Educational Institutions:**

1. Acting as a reference for educational institutions to enhance their teaching systems.
2. Critiquing institutions that prioritize financial gains over educational quality.
3. Offering a source for Pesantren Mahasiswa Al Hikam to improve its teaching and learning activities.

## **RESEARCH RESULT AND DISCUSSION**

### **Biography of K.H. Ahmad Hasyim Muzadi**

K.H. Ahmad Hasyim Muzadi, born on August 8, 1944, in Tuban, East Java, rose from a modest family background to become a prominent Islamic leader in Indonesia, recognized globally for his contributions to moderate Islam. He held significant roles such as the Chairman of Nahdlatul Ulama (NU) and caretaker of the Al-Hikam Islamic Boarding School in Malang. Hasyim's educational journey included studies at Madrasah Ibtidaiyah in Tuban and the State Islamic Institute (IAIN) Malang, completed in 1969. Active in youth organizations like GP Ansor and PMII, these experiences became the foundation of his leadership in NU, where he served as Chairman of NU's East Java Regional Board (PWNU) in 1992 and Chairman of the NU Central Board (PBNU) in 1999, with a re-election in 2004. He also ventured into national politics, serving as a legislative member and as a vice-presidential candidate in 2004 alongside Megawati Soekarnoputri. Hasyim's visionary leadership extended to interfaith dialogue, founding the International Conference of Islamic Scholars (ICIS) to promote harmony and world peace.

Hasyim was known for his nationalistic and pluralistic views, dedicating himself to the betterment of religion, Indonesia, and NU. He was a staunch advocate of Islam as *Rahmatan lil Alamin* (a mercy to all creation), actively countering narratives of radicalism and terrorism. A skilled diplomat, he fostered relations with countries such as Saudi Arabia, Iran, and the United States while promoting Islam's inclusive values on global platforms. His leadership in NU emphasized grassroots consolidation and international engagement, bridging religion and state under the Pancasila model. Through his tireless work and steadfast commitment, Hasyim left a lasting legacy as a leader of moderate and inclusive Islam.

### **Profile of Al Hikam Student Islamic Boarding School**

The Al Hikam Depok Islamic Boarding School was established on 4 Safar 1432 H (January 9, 2011) by K.H. Ahmad Hasyim Muzadi. Inspired by the Pesantren Mahasiswa Malang he founded in 1992, this pesantren aims to integrate modern education with Islamic values, forming students with strong morals. Located near Jakarta and Universitas Indonesia, it provides education that balances technology and religious teachings. K.H. Ahmad Hasyim Muzadi lived and was later buried there, as per his will to remain close to Quran-memorizing students. Al Hikam expanded in 2017 by opening a Women's Pesantren, receiving an increasing number of students annually.

### **Educational Goals According to K.H. Ahmad Hasyim Muzadi Integration of General and Religious Knowledge**

K.H. Ahmad Hasyim Muzadi emphasized the need to combine religious and general knowledge, rejecting the dichotomy of their sources. Islam recognizes all knowledge as originating from Allah, as stated in Q.S. Al-Baqarah:32:

﴿الْحَكِيمِ الْعَلِيمِ أَنْتَ إِنَّكَ عَلَّمْتَنَا مَا إِلَّا لَنَا عِلْمٌ لَا سُبْحَانَكَ قَالُوا

“They answered, ‘Glory be to You. We have no knowledge except what You have taught us.’ Indeed, You are the All-Knowing, the All-Wise.”

He advocated for al ulum al mujammaah (integration of sciences) to create a balanced and holistic approach, inspired by Islam's golden age of scholarship.

### **Formation of Noble Character (Akhlakul Karimah)**

Noble character is essential for education, as emphasized in the Prophet Muhammad's (PBUH) example, as stated in Q.S. Al-Ahzab:21:

﴿كَثِيرًا اللَّهُ ذَكَرَ وَالْآخِرَ وَالْيَوْمَ اللَّهُ يَرْجُوا كَانِ لِمَنْ حَسَنَةٌ أَسْوَةٌ اللَّهُ رَسُولٍ فِي لَكُمْ كَانِ لَقَدْ

“Indeed, there has certainly been for you in the Messenger of Allah an excellent example for anyone whose hope is in Allah and the Last Day and who remembers Allah much.”

K.H. Ahmad Hasyim Muzadi believed that education should develop both intelligence and character, as good morals facilitate better application of knowledge. He stressed the importance of pesantren as a place for nurturing life experiences and character, beyond just academic learning. According to him, “It is easier to make a good person smarter than to make a smart person good.”

### **The Formation of Character and a Fighting Spirit**

K.H. Ahmad Hasyim Muzadi emphasized the importance of instilling character and a fighting spirit in education. He believed that life's achievements require struggle and sacrifice, drawing parallels to Indonesia's independence, achieved through the dedication of its heroes. K.H. Ahmad Hasyim Muzadi argued that pesantren nurture a spirit of character-building and resilience, which are often absent from standard school curriculums. He emphasized this in his lecture at the national seminar on the Muallimin education system at Gontor Pesantren on September 1, 2016, long before the government introduced character education in schools. His educational approach combined freedom, independence, and responsibility, as recounted by his youngest son.

In 2016, the Indonesian government launched the Character Strengthening Movement (Gerakan Penguatan Pendidikan Karakter or PPK), reflecting the importance of ethics and personal values in education. This initiative prioritized five key character traits derived from Pancasila: religiousness, nationalism, integrity, independence, and mutual cooperation, aligning education with national ideals. K.H. Ahmad Hasyim Muzadi's commitment to struggle and integrity was evident in his actions, including his role in establishing an anti-corruption organization with Muhammadiyah. His efforts in fighting corruption, defending NU, and addressing national challenges demonstrated his strong leadership and relentless dedication. He viewed leadership as requiring courage to face risks, a belief he embodied throughout his life, from his college years to his service to the community until his passing.

### **Dedication to Community Service**

K.H. Ahmad Hasyim Muzadi demonstrated exceptional dedication to society through his leadership and educational initiatives, particularly at Pesantren Al Hikam. The Prosakti program, a one-year community service initiative, enabled students to spread Islamic knowledge and bridge educational gaps, especially in underserved areas.

### **Leadership Style and Social Interaction**

Kiai Hasyim embodied a humble and approachable leadership style. He was able to establish strong connections with various societal groups, including Nahdlatul Ulama (NU) leaders, which earned him respect and trust, as evidenced by his election as the Chairman of PWNU East Java.

### **Philosophy of Knowledge in Community Service**

K.H. Ahmad Hasyim Muzadi emphasized that knowledge must benefit society and be tested in real-life applications. He often stated, "The key to knowledge is society as its laboratory of truth."

### The Qur'anic Mandate to Be Khalifah

For Kiai Hasyim, community service also included environmental care, as mandated in the Qur'an:

بِحَمْدِكَ نُسَبِّحُ نُؤْتِدُ الدِّمَاءَ وَيَسْفِكُ فِيهَا يَفْسِدُ مَنْ فِيهَا أَتَجْعَلُ قَالُوا خَلِيفَةً ۗ الْأَرْضِ فِي جَاعِلٌ ۗ إِنِّي لِلْمَلِكَةِ رَبُّكَ قَالَ وَإِذْ نَعْلَمُونَ لَا مَا أَعْلَمُ إِنِّي قَالَ لَكَ وَنُقَدِّسُ

"And [mention, O Muhammad], when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know.'" (Surah Al-Baqarah: 30)

This verse underscores humanity's noble duty to maintain balance on earth according to Allah's guidance.

### The Five Pillars of Education at Pesantren Al Hikam

Kiai Hasyim structured education at Pesantren Al Hikam around five core pillars:

#### Kyai (Role Model)

The Kyai serves as the central role model for students, not just as a teacher but as a spiritual guide. K.H. Ahmad Hasyim Muzadi stated:

"A teacher can be chosen for each discipline, but the leader of a pesantren must be a servant of Allah with sincerity, steadfastness, and sacrifice."

The ultimate role model is the Prophet Muhammad (PBUH), as Allah says:

كَثِيرًا اللَّهُ وَذَكَرَ الْآخِرَ وَالْيَوْمَ اللَّهُ يَرْجُوا كَانِ لِمَنْ حَسَنَةً أَسْوَةً اللَّهُ رَسُولٌ فِي لَكُمْ كَانِ لَقَدْ

"Certainly, you have in the Messenger of Allah an excellent example for anyone whose hope is in Allah and the Last Day and who remembers Allah often." (Surah Al-Ahzab: 21)

#### The Qur'an (Guidance)

The Qur'an was the primary foundation of education at Pesantren Al Hikam. K.H. Ahmad Hasyim Muzadi stated:

"The Qur'an is not just knowledge; it is the source of knowledge. All branches of learning are derived from the Qur'an."

This aligns with the principle that students and educators need a clear guide in learning. As Allah emphasizes:

نُمِ نَسَاءً مَنْ بِهِ نَهْدِي نُورًا جَعَلْنَاهُ وَلَكِنِ الْإِيمَانُ وَلَا الْكِتَابُ مَا تَدْرِي كُنْتَ مَا أَمَرْنَا مِنْ رُوحًا إِلَيْكَ أَوْحَيْنَا وَكَذَلِكَ مُسْتَقِيمٍ صِرَاطٍ إِلَى لَتَهْدِي وَإِنَّكَ ۗ عِبَادِنَا

"And thus We have revealed to you a soul (the Qur'an) by Our command. You did not know what is the Book or (what is) faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, you guide to a straight path." (Surah Ash-Shura: 52)

### **Intellectuality (Knowledge)**

The second pillar of Pesantren Al Hikam was intellectual development, which balanced cognitive, emotional, and spiritual growth. Kiai Hasyim believed that intellectuality without spirituality could lead to misuse.

"Intellectuality must connect to Allah SWT to maintain a balance between intellectual, spiritual, and emotional faculties," he said during the inauguration of the Kulliyatul Qur'an College (STKQ).

This concept is reflected in the Qur'an:

أَمْنُوا الَّذِينَ اللَّهُ يَرْفَعُ أَفَانْتَشِرُوا أَنْشُرُوا قِيلَ وَإِذَا لَكُمْ اللَّهُ بِفَسْحٍ فَافْسَحُوا الْمَجْلِسِ فِي تَفَسَّحُوا لَكُمْ قِيلَ إِذَا أَمْنُوا الَّذِينَ يَأْتِيهَا خَيْرٌ تَعْمَلُونَ بِمَا وَاللَّهُ ۖ دَرَجَاتِ الْعِلْمِ أَوْثُوا وَالَّذِينَ مِنْكُمْ

"O you who have believed, when you are told, 'Make room in assemblies,' then make room; Allah will make room for you. And when you are told, 'Arise,' then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do." (Surah Al-Mujadilah: 11)

### **Training (Skills Development)**

Practical training was another key component at Pesantren Al Hikam, covering religion, nationalism, IT, and entrepreneurship. Training not only developed expertise but also fostered collaboration and innovation among students.

"Short courses and training programs are essential for producing skilled individuals who can thrive in their fields while contributing to the ummah," said K.H. Ahmad Hasyim Muzadi.

This aligns with the concept of striving for excellence:

الْعِقَابِ شَدِيدُ اللَّهِ إِنَّ اللَّهَ وَاتَّقُوا ۖ وَالْعُدْوَانَ الْأَثْمِ عَلَى تَعَاوُنُوا وَلَا وَالتَّقْوَى الْبِرِّ عَلَى وَتَعَاوُنُوا

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty." (Surah Al-Ma'idah: 2)

### **Community Service**

The final pillar was community service, integrated into Al Hikam's educational framework through programs like Prosakti, which required students to serve in underprivileged areas. This fostered empathy and a sense of responsibility in students.

As K.H. Ahmad Hasyim Muzadi stated, "The integration of education and community service reflects the true essence of Islam as rahmatan lil 'alamin (a mercy to all creation)."

The Qur'an reminds us of humanity's role as stewards:

وَإِنَّهُ لَعَقَابٌ سَرِيعٌ رَبِّكَ إِنَّ أَنْتُمْ مَا فِي لِيَبْلُوكُمْ دَرَجَاتٍ بَعْضُ فَوْقَ بَعْضِكُمْ وَرَفَعَ الْأَرْضِ خَلِيفَتِ جَعَلَكُمْ الَّذِي وَهُوَ رَجِيمٌ لَعْفُورٌ

"And it is He who has made you successors upon the earth and has raised some of you above others in degrees (of rank) to test you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful." (Surah Al-An'am: 165)

## **CONCLUSIONS AND RECOMMENDATIONS**

K.H. Ahmad Hasyim Muzadi, as both a religious and national figure, demonstrated a strong commitment to the field of education, particularly in Indonesia. His thoughts on education were shared during lectures and written works. Furthermore, he established the Al Hikam Islamic Boarding Schools in Malang and Depok as proof of his dedication to education. According to K.H. Ahmad Hasyim Muzadi, good education has clear goals and foundational pillars. The goals of education, as understood by K.H. Ahmad Hasyim Muzadi, include:

1. **Integration of General and Religious Knowledge:** These two fields should not be separated but rather integrated, complementing each other to foster good behavior.
2. **Creation of Noble Character:** Education should lead to personal development and the ability to share knowledge with others. Noble character is an essential result of knowledge and training.
3. **Formation of Character and Fighting Spirit:** Education reflects a nation's civilization and its character. Character education is essential to cultivate a fighting spirit that will serve the nation's goals.
4. **Dedication to the Community:** The usefulness of knowledge is demonstrated by contributing to society, through both teaching and practical service.

Additionally, K.H. Ahmad Hasyim Muzadi emphasized the importance of certain pillars in education:

1. **Kyai (Uswatun Hasanah):** A role model is necessary for students, providing an example to emulate.
2. **The Qur'an (Guidance):** The Qur'an serves as a guide in religious life, and similarly, it should be a guiding principle in education.
3. **Intellectual Capacity:** Mastery of educational material is key to the learning process.
4. **Training:** Mastery of content alone is insufficient; training is essential to develop personal skills and produce experts.
5. **Dedication:** Educational institutions must facilitate students' dedication to society, as a manifestation of the benefits of their education.

The researcher offers the following suggestions for achieving the ideal educational goals in Indonesia:

1. **Focus on Quality and Character:** Educators must deeply understand their subject matter and be able to connect it with the needs of the time. They should set an example through their attitudes and behavior, embodying kindness and professionalism.
2. **Address Mental Health:** Educational institutions should be more attentive to the mental well-being of their students, as both physical and mental stability are essential for acquiring and applying knowledge effectively.
3. **Foster Creativity and Individuality:** Educational institutions should not impose rigid mastery of content on students but instead encourage creativity and self-expression in any field, allowing students to develop their abilities freely.

## ADVANCED RESEARCH

Still conducting further research to find out more about the free development of abilities by the Educational Concept of K.H. Ahmad Hasyim Muzadi

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