



The Role and Thought of Abdul Wahab Chasbullah in the Dynamics of Islamic Education during the Indonesian National Movement Era

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Kata Kunci: Wakaf; Tanah; Manajemen; Keberlanjutan	ABSTRAK		
	<i>Penelitian ini membahas peran dan pemikiran Abdul Wahab Chasbullah dalam dinamika pendidikan Islam pada masa pergerakan nasional di Indonesia. Permasalahan penelitian adalah bagaimana kontribusinya dalam merespons tantangan pendidikan di tengah kolonialisme dan modernisasi. Penelitian ini bertujuan untuk menganalisis peran serta gagasannya dalam pengembangan pendidikan Islam. Metode yang digunakan adalah kualitatif dengan pendekatan studi pustaka melalui analisis sumber literatur. Hasil penelitian menunjukkan bahwa Abdul Wahab Chasbullah berperan strategis dalam mengembangkan pendidikan Islam melalui organisasi dan pemikiran yang adaptif. Ia menekankan keseimbangan antara tradisi pesantren dan modernitas serta pentingnya peran ulama dalam membangun kesadaran sosial dan nasionalisme. Penelitian ini menyimpulkan bahwa pemikirannya tetap relevan sebagai dasar pengembangan pendidikan Islam di masa kini.</i>		
	ABSTRACT		
Keywords: Waqf; Land; Management; Sustainability.	<i>This study examines the role and thought of Abdul Wahab Chasbullah in the development of Islamic education during Indonesia's national movement period. The problem addressed is his contribution in responding to educational challenges under colonialism and modernization. The study aims to analyze his role and ideas in shaping Islamic education. It employs a qualitative method with a literature study approach. The findings show that Abdul Wahab Chasbullah played a strategic role through organizational activities and adaptive thinking. He emphasized the balance between traditional Islamic boarding school values and modern needs, as well as the role of scholars in fostering social awareness and nationalism. The study concludes that his ideas remain relevant for contemporary Islamic education development.</i>		
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INTRODUCTION

Islamic education is one of the fundamental instruments in shaping the character, morality, and intellectual capacity of the Muslim community. From a historical perspective, Islamic education does not merely function as a means of transmitting religious knowledge¹, but also as a medium for the formation of civilization grounded in

¹ Fahri Hidayat, *Pengembangan Paradigma Integrasi Ilmu: Harmonisasi Islam dan Sains dalam Pendidikan*, Jurnal Pendidikan Islam, Vol. 3, No. 1, 2014.

the values of *tawhid* (monotheism) and moral conduct². Furthermore, Islamic education possesses an integrative character that connects spiritual and rational dimensions within a unified educational system³, thereby enabling it to respond to the challenges of changing times without losing its Islamic identity.

However, during the colonial period, Islamic education in Indonesia faced a number of complex challenges. The policies of the Dutch colonial government tended to restrict the development of Islamic-based educational institutions while prioritizing a Western-oriented education system aimed at serving administrative and political interests⁴. As a result, institutions such as *pesantren* (Islamic boarding schools) were often placed in a marginal position and did not receive adequate structural support⁵. This condition created a gap between traditional Islamic education and the modern education system, thereby encouraging the emergence of reform efforts within Islamic education to maintain its relevance in the face of evolving times⁶.

METHOD

This study is a qualitative research aimed at gaining an in-depth understanding of the phenomenon under investigation through descriptive analysis of the collected data. The approach employed is library research, which involves examining various literature sources relevant to the research topic. This approach is chosen because the focus of the study lies in analyzing the thoughts and roles of a figure within the context of Islamic education, thereby requiring data derived from written documents such as books, academic journals, and previous research findings⁷.

The data sources in this study consist of primary and secondary data. Primary data include scholarly works that directly discuss the thoughts and role of Abdul Wahab Chasbullah, as well as literature relevant to Islamic education during the national movement period. Meanwhile, secondary data comprise books, journal articles, and other academic sources that support the research analysis, particularly those related to the dynamics of Islamic education and the ideas of educational figures⁸.

The data collection technique was carried out through documentation study, by identifying, collecting, and reviewing various literature relevant to the research topic. This process involved searching for scholarly sources available in academic databases such as *Google Scholar* and SINTA-indexed journals, ensuring that the data obtained possess validity and credibility that can be academically justified⁹.

The data analysis technique employed in this study is descriptive-analytical analysis, which involves describing the collected data and subsequently analyzing it in depth to uncover meanings and relationships among concepts. The analysis is conducted by categorizing the data, interpreting the thoughts of the figure, and relating them to the social and educational context of the national movement period. Thus, the results of the

² Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*, Jakarta: Kencana, 2012.

³ Fahri Hidayat, *The Philosophy of Religious-Rational Education: From Modernism to Islamism*, Indonesian Journal of Islam and Society, Vol. 5, No. 2, 2017.

⁴ Karel A. Steenbrink, *Pesantren, Madrasah, dan Sekolah: Pendidikan Islam dalam Kurun Modern*, Jakarta: LP3ES, 1986.

⁵ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*, Jakarta: LP3ES, 2011.

⁶ Fahri Hidayat, *Modernisasi Pendidikan Islam di Minangkabau (1909–1945)*, Jurnal At-Tarbawi, Vol. 8, No. 2, 2020.

⁷ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, Bandung: Remaja Rosdakarya, 2017.

⁸ Sugiyono, *Metode Penelitian Kualitatif*, Bandung: Alfabeta, 2018.

⁹ Zed Mestika, *Metode Penelitian Kepustakaan*, Jakarta: Yayasan Obor Indonesia, 2008.

analysis are expected to provide a comprehensive understanding of the role and thought of the figure within the dynamics of Islamic education¹⁰.

RESULT AND DISCUSSION

The Dynamics of Islamic Education during the National Movement Period

The dynamics of Islamic education during the national movement period cannot be separated from the social and political context that developed in the early twentieth century in Indonesia. During this period, national consciousness began to emerge among the indigenous population as a response to colonial oppression, which affected not only the political sphere but also the education system. Islamic education, which had previously developed in a traditional manner within *pesantren* (Islamic boarding schools), began to face pressures as well as challenges to adapt to the modern education system introduced by the colonial government¹¹.

In such conditions, an awareness emerged among Muslims of the importance of undertaking reforms within the educational system. These reforms were not intended to abandon the *pesantren* tradition, but rather to integrate Islamic values with a more modern and systematic educational system¹². This is reflected in the emergence and development of Islamic educational institutions that adopted a classical system, structured curricula, and incorporated general sciences into the learning process¹³.

Furthermore, the dynamics of Islamic education during this period were also influenced by the emergence of various religious and social organizations that played a role in promoting change. These organizations were not only engaged in *da'wah* (religious propagation), but were also active in developing education as a means to improve the quality of the Muslim community. Education thus became a strategic instrument in fostering both religious awareness and nationalism, giving rise to a generation of Muslims who not only understood religious teachings but also possessed a strong spirit of struggle against colonialism¹⁴.

The Role of Abdul Wahab Chasbullah in Islamic Education

The role of Abdul Wahab Chasbullah in the dynamics of Islamic education during the national movement period cannot be separated from his contributions as a religious scholar (*ulama*) as well as an activist in religious organizations. He is widely recognized as one of the key figures in the establishment and development of Nahdlatul Ulama (NU), which has made significant contributions to preserving the tradition of *pesantren*-based Islamic education amid the currents of modernization and colonial pressures¹⁵. Through this role, he sought to preserve the existence of Islamic education so that it remained rooted in traditional values while also being able to adapt to the developments of the times.

In addition, Abdul Wahab Chasbullah also played an active role in developing networks of Islamic education and scholarship through various discussion forums and organizations, such as *Tashwirul Afkar*, which served as a platform for *ulama* and Muslim

¹⁰ Noeng Muhadjir, *Metodologi Penelitian Kualitatif*, Yogyakarta: Rake Sarasin, 2011.

¹¹ Deliar Noer, *Gerakan Modern Islam di Indonesia 1900–1942*, Jakarta: LP3ES, 1980.

¹² Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*, Jakarta: Kencana, 2012.

¹³ Karel A. Steenbrink, *Pesantren, Madrasah, dan Sekolah: Pendidikan Islam dalam Kurun Modern*, Jakarta: LP3ES, 1986.

¹⁴ Fahri Hidayat, *Modernisasi Pendidikan Islam di Minangkabau (1909–1945)*, Jurnal At-Tarbawi, Vol. 8, No. 2, 2020.

¹⁵ Choirul Anam, *Pertumbuhan dan Perkembangan Nahdlatul Ulama*, Surabaya: Bisma Satu, 1999.

intellectuals to exchange ideas and formulate strategies for educational reform¹⁶. This forum demonstrates that his role was not only practical in terms of institutional involvement, but also intellectual in shaping a discourse on Islamic education that was responsive to the challenges of modernity.

Furthermore, the role of Abdul Wahab Chasbullah is also evident in his efforts to integrate religious spirit with national consciousness. He viewed Islamic education not only as a means of shaping individuals who are religiously devout, but also as individuals who possess social and national responsibilities. Therefore, education was utilized as a means to foster a spirit of struggle and collective awareness among Muslims in confronting colonialism¹⁷. In this context, his role became highly strategic, as he was able to position Islamic education as an integral part of the national movement.

Abdul Wahab Chasbullah's Educational Thought

The educational thought of Abdul Wahab Chasbullah fundamentally stemmed from efforts to maintain a balance between the tradition of Islamic scholarship and the demands of changing times. He did not reject modernization, yet neither did he uncritically accept all Western educational concepts. In his view, Islamic education must remain grounded in strong Islamic values, particularly in preserving *aqidah* (creed) and *akhlaq* (morality), while also being open to the development of modern knowledge¹⁸. This stance reflects a moderate approach that seeks to avoid the dichotomy between traditional and modern education.

Furthermore, Abdul Wahab Chasbullah positioned *pesantren* as the primary foundation of Islamic education, while encouraging reforms in teaching methods and educational systems. *Pesantren* were viewed not only as institutions for the transmission of classical knowledge, but also as centers for the social and intellectual development of the Muslim community¹⁹. In this regard, strengthening the role of *pesantren* became essential to preserving the identity of Islamic education while simultaneously addressing the challenges of ongoing social change.

On the other hand, Abdul Wahab Chasbullah's educational thought also demonstrates an integrative tendency in viewing knowledge. Islamic education is not positioned dichotomously between religious and general sciences, but rather as a unified whole that complements one another²⁰. This concept aligns with contemporary perspectives on Islamic education that emphasize the importance of the integration of knowledge in responding to the development of modernity, thereby producing individuals who are not only religious, but also possess adequate intellectual and social capacities²¹.

¹⁶ Ahmad Baso, *Pesantren Studies 2: Kosmopolitanisme Peradaban Kaum Santri di Masa Kolonial*, Jakarta: Pustaka Afid, 2012.

¹⁷ Greg Fealy, *Ijtihad Politik Ulama: Sejarah NU 1952–1967*, Yogyakarta: LKiS, 2003.

¹⁸ Martin van Bruinessen, *NU: Tradisi, Relasi-relasi Kuasa, Pencarian Wacana Baru*, Yogyakarta: LKiS, 1994.

¹⁹ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*, Jakarta: LP3ES, 2011.

²⁰ Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*, Jakarta: Kencana, 2012.

²¹ Fahri Hidayat, *The Philosophy of Religious-Rational Education: From Modernism to Islamism*, Indonesian Journal of Islam and Society, Vol. 5, No. 2, 2017.

Analysis and Relevance of the Figure's Thought

Abdul Wahab Chasbullah's educational thought demonstrates an adaptive and contextual pattern in responding to changes over time. This is evident in his efforts to integrate the traditional values of *pesantren* with the demands of modernity without losing Islamic identity. This approach affirms that Islamic education is not static, but dynamic and capable of transformation in accordance with evolving social demands²². Thus, his thought can be viewed as a synthesis between conservatism and progressivism in Islamic education.

In the context of contemporary Islamic education, this thought has significant relevance. Challenges such as globalization, technological development, and social change demand an educational system that is not only oriented toward religious aspects but also equips learners with intellectual and social competencies. In this regard, the idea of knowledge integration aligned with Abdul Wahab Chasbullah's thought becomes important to develop, especially in addressing the dichotomy between religious sciences and general sciences that still exists in some Islamic educational institutions²³.

Furthermore, the relevance of his thought is also reflected in strengthening the role of education as a means of character building and social awareness. In the midst of various moral and identity crises faced by modern society, Islamic education is required to produce individuals who are not only intellectually capable but also possess strong moral integrity and high social concern²⁴. Therefore, the values developed in his thought remain highly relevant as a reference in formulating the direction of Islamic education today.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the dynamics of Islamic education during the national movement period demonstrate a significant process of transformation as a response to colonial pressures and the demands of modernity. Islamic education was no longer static, but developed adaptively through the integration of the traditional *pesantren* system with elements of modern education. This change indicates that Islamic education possesses the ability to preserve its Islamic identity while simultaneously adapting to the development of the times.

Furthermore, Abdul Wahab Chasbullah played a highly strategic role in these dynamics, both as a religious scholar (*ulama*), thinker, and organizational activist. Through his contributions, he not only maintained the existence of *pesantren*-based Islamic education but also encouraged reforms in the educational system to make it more relevant to societal needs. His role in integrating Islamic values with the spirit of nationalism positioned education as an important means of fostering social and national awareness among the Muslim community.

In addition, Abdul Wahab Chasbullah's educational thought emphasizes the importance of balance between tradition and modernity, as well as the integration of religious and general sciences as a unified whole. This thought demonstrates strong relevance in the context of contemporary Islamic education, particularly in facing the challenges of globalization and moral crises. Therefore, the study of his role and thought can serve as an important reference in developing Islamic education that is adaptive, integrative, and character-oriented.

²² Abuddin Nata, *Pemikiran Pendidikan Islam dan Barat*, Jakarta: Rajawali Pers, 2012.

²³ Fahri Hidayat, *Pengembangan Paradigma Integrasi Ilmu: Harmonisasi Islam dan Sains dalam Pendidikan*, Jurnal Pendidikan Islam, Vol. 3, No. 1, 2014.

²⁴ Hasan Langgung, *Asas-Asas Pendidikan Islam*, Jakarta: Al-Husna, 2003.

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