The dynamization of pesantren in islamic education: a visionary perspective of abdurrahman wahid

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ABSTRACT

This article presents a comprehensive exploration of the concept of pesantren dynamization in Islamic education from the visionary perspective of Abdurrahman Wahid, affectionately known as Gus Dur. It delves deeply into Wahid's profound insights and visionary ideas regarding how pesantren, the traditional Islamic boarding schools, can adapt and thrive in the ever-evolving landscape of contemporary society. Wahid's philosophy revolves around the notion that pesantren should not merely serve as centers of religious instruction but should transform into dynamic engines of positive societal change. Wahid underscores the imperative for pesantren to undergo a paradigm shift in their curriculum, teaching methodologies, and their societal engagement. His vision is not limited to preserving the core tenets of Islamic education but extends to embracing modernization as a means of ensuring these institutions remain relevant and impactful in the modern world. In particular, Wahid's emphasis on pesantren's role as agents of change within their communities stands out. He advocates for a holistic approach that involves active collaboration with various stakeholders, including government entities and religious scholars, in order to address pressing societal issues and foster progress. Ultimately, this article showcases how Abdurrahman Wahid's forward-thinking perspective envisions pesantren as dynamic hubs of education and social betterment. His philosophy encourages these institutions to retain their cherished traditions while embracing contemporary values, with the ultimate goal of transforming them into ideal educational centers that not only enrich their students' lives but also contribute to the broader advancement of society.

INTRODUCTION

Departing from the dynamism of pesantren stated by Abdurrahman Wahid in several of his writings, provides a stimulus for the development of pesantren education within the framework of Islamic education to be more realistic about various changes and existing social conditions. So that it

becomes the main task for Islamic education organizers, especially pesantren, to be able to prepare a generation of reformers who are realistic in facing the challenges of the times in the context of carrying out their responsibilities for the preservation of the world and its contents (Nafis, 2011). Pesantren, which is a representation of Islamic education which functions as the main pillar in social change (Hakim, 2013), has more portion in this discourse. Therefore, Abdurrahman Wahid, who came from a pesantren family, departed from a pesantren, and also returned to a pesantren, certainly understands the history and orientation of pesantren to be more dynamically developed.

Abdurrahman Wahid emphasized that santri (read: students) should not stop at mastering learning materials alone, but be further developed in order to explore their potential to carry out the mission of becoming agents of change as well as going public, carrying out the mission of religious welfare in a harmonious social life, and leading the people to an ideal standard of living. As Abdurrahman Wahid's statement below.

> The main prerequisite for a full and deep process of wide-ranging dynamization is a large-scale reconstruction of the teaching materials of the religious sciences. Both the ancient textbooks and the modern textbooks of Mahmud Junus and Hasbi Ash-Shiddieqi have run out of impetus to develop a sense of belonging in religion (Barton, 1999).

According to Abdurrahman Wahid, students are often made like a machine that is unable to explore the nature of education itself. Learning materials must be digested by students as much as possible without considering the learning paradigm that develops according to reality. The following is Abdurrahman Wahid's statement.Therefore, this thesis research raises the title of the dynamization of pesantren in Islamic education from Abdurrahman Wahid's perspective, as an effort to bridge the socio-cultural conditions of pesantren and social reality by referring to a figure whose thoughts are able to hack the times, the public knows him better as Gus Dur.

Thus, it leads to the expectation that pesantren will significantly continue to be able to walk in the movement of the times dynamically and be accepted by all levels of society, even becoming the most ideal model of Islamic education for the world. Because pesantren, in addition to its main function as a tafaqquh fi al-din institution, also functions as a dynamizer for community development (Haedari, 2009).

METHOD

This research is a literature review or also known as a literature study, which is a series of activities related to library data collection methods starting with reading and then taking notes to be processed with research materials. This literature review is carried out by intensely studying and exploring various literature related to Abdurrahman Wahid's thoughts on the dynamization of pesantren contained in several books containing his writings.

This research also includes biographical research, which is a form of writing to examine one individual in this case is Abdurrahman Wahid regarding his ideas about the dynamization of pesantren. In biographical research, researchers concentrate on one individual, then build research from stories and epiphanies (sudden events and opening of self-secrets) from special individual events, then place them in a broader context and involve the presence of researchers in the research.

The approach used in this research is a historical approach with the aim of reconstructing systematically, accurately, and objectively events or events that have occurred in the past using a normative and interpretative perspective. In this historical approach, researchers explored references from various literatures published between 1997 and the contemporary period of 2016.

This was done to contain data based on a historical approach related to the periodic events of the central theme of this research. In addition, one of the primary data sources of this research also refers to a book entitled Menggerakkan Tradisi: Esai-Esai Pesantren published in 2001, where the book is a compilation of Abdurrahman Wahid's writings between the 1970s and 1980s. Therefore, this research does not focus only on the latest contemporary data studied, but also examines past data in accordance with this type of biographical research and historical approach.

The emphasis in this approach also refers to the periodic transition of Abdurrahman Wahid's work which certainly cannot be separated from the historical series of the past few years where Abdurrahman Wahid lived his productive years contributing greatly to the public and the general public through various writings and his steps as an activist.

Data collection is a systematic and standardized procedure for obtaining the necessary data. In data collection techniques, this research uses documentation techniques by taking references from books,

journals, encyclopedias, articles, magazines, and newsletters. In simple terms, primary data sources are data that are used as the main study in a study. The primary data in this study are the original writings of Abdurrahman Wahid regarding the dynamization of pesantren. The original writings by Abdurrahman Wahid are contained in the following books: Abdurrahman Wahid (2001), Menggerakkan Tradisi: Esai-Esai Pesantren, Yogyakarta: LKiS Yogyakarta; Abdurrahman Wahid (2006), Islamku Islam Anda Islam Kita; Agama, Masyarakat, Negara, dan Demokrasi, Jakarta: The Wahid Institute.

For the secondary data sources used in this research, it is a second data source that is a companion. Its function is to clarify the data in this research and support arguments to make it more valid, credible, and comprehensive. The secondary data sources in this research come from books, magazines, newsletters, and journals that are relevant to the context of Abdurrahman Wahid. The following are among them: Nahdlatul Ulama Magazine AULA, January 2016 Edition, Surabaya; Suara NU November 20, 2012 Edition, Semarang; M. Bibit Suprapto (2010), Ensiklopedi Ulama Nusantara; Riwayat Hidup, Karya dan Sejarah Perjuangan 157 Ulama Nusantara, Jakarta: Gelegar Media Indonesia; Rabitah Ma'had Islamiah SANTRI Magazine, Edition 06/III/June 1997 M/Muharom-Shafar 1418 H.

Data analysis is an activity of providing a review, in the form of challenging, criticizing, supporting, adding or commenting and then making a conclusion on the results of the research with his own mind and the help of the theory he has mastered. This research uses content analysis. Basically, content analysis is a systematic technique for analyzing the content of messages and then processing them. A tool for observing and analyzing the open communication behavior of selected communicators. This content analysis is used intensively in chapter four which is the result of processing from data and theory by focusing on the formulation of the problem.

FINDINGS AND DISCUSSION

Abdurrahman Wahid has the full name Abdurrahman Ad-dakhil bin Wahid Hasyim bin Hasyim Asy'ari, the public knows him better as Gus Dur (Saefullah, 2003). Born in Denanyar, Jombang on August 4, 1940 (Ali, 2008). He was the first child of the couple Wahid Hasyim and Solichah (Rifai, 2013). He grew up to be a smart and respected figure because he was born in the middle of a good family and lineage (Niam, 2014). Abdurrahman Wahid is a figure who is not big-hearted when adored, not nervous when disturbed, not angry when criticized, and not afraid of being dropped (Suprapto, 2010).

Abdurrahman Wahid was only married once in the course of his life, namely to Sinta Nuriyah. From his marriage, Abdurrahman Wahid was blessed with four daughters, namely Alissa Qotrunnada, Zanubba Ariffah Chafsoh (Yenny), Anita Hayatunnufus, and Inayah Wulandari (Rokhim, 2015). Abdurrahman Wahid was a phenomenal figure in his day, everything about Abdurrahman Wahid, whether his words, writings, or actions have always been of public interest (Ngasiran, 2016). He was a scholar who once served as the fourth President of the Republic of Indonesia (Suprapto, 2010).

3.1. Abdurrahman Wahid's Vision for Pesantren Dynamization and Modernization

Abdurrahman Wahid is the window of pesantren in opening the horizons of insight and understanding of pesantren life. Abdurrahman Wahid is very concerned about pesantren, as evidenced by his critical efforts to look at pesantren from various aspects so that pesantren can be developed even better than before. Regarding this, Abdurrahman Wahid wrote various comments and scientific works on the existence of pesantren which were collected in one book entitled *Menggerakkan Tradisi: Esai-Esai Pesantren* (Wahid, 2001).

Abdurrahman Wahid began with a statement that for him there is no standardized concept to be applied to pesantren. This is due to the fact that pesantrens grow in history so uniquely and lag behind other social institutions in carrying out various technical activities. Not quite right with a concept based on theory even though it makes sense and a methodical management system, pesantren will still experience tremendous obstacles in efforts to improve through the concept to develop better in the future. Abdurrahman Wahid said it as follows.

> Processing any concept about pesantren is actually not an easy job. It must first be remembered the fact that there is no absolutely rational concept that can be applied in pesantren. Both because of its unique history of growth and because of its lagging behind other social institutions in carrying out technical activities, pesantren are no longer able to process and then implement concepts that

are compiled based on mere considerations of reason, no matter how systematic and methodical the concept is, at least for this generation, all concepts of this nature will face tremendous obstacles in their implementation (Wahid, 2001).

So before further discussion, it needs to be stated that it is not obligatory for the pesantren to follow a certain pattern of thought, except in some very limited ways. Abdurrahman Wahid gave his opinion in this regard on the basis of what possibilities have been achieved by pesantren lately. Given also the lack of pesantren to follow a rational work pattern in this discussion, as well as the lack of concrete data regarding these possibilities. Therefore, Abdurrahman Wahid emphasized that the discussion here is limited to mere estimates made by Abdurrahman Wahid through his observations of the main existing pesantren by referring to the concept of pesantren dynamization and modernization (Wahid, 2001), namely constructing existing positive values and simultaneously reconstructing better values from the new paradigm (Wahid, 2001).

The use of the word dynamization here has connotations of the process of "change towards the improvement of the situation", through the attitude of life and supporting equipment that already exists as a basic foundation. Pesantren that later accepted and adopted various approaches here, Abdurrahman Wahid was optimistic that in the long run it would produce better results than any other concept. On the other hand, if the pesantrens from the beginning have felt foreign and rejected this idea, it is possible that they will experience extraordinary obstacles later (Wahid, 2001).

The various dynamization efforts offered by Abdurrahman Wahid came to the concept of working on selective projects which were made based on their respective groups with the classification of groups adjusted according to the interests of the work. Abdurrahman Wahid provides the following details.

> However, it is also generally possible to make the following classifications, following their respective groups: The pesantren leadership development group, which focuses on developing leadership patterns that are more in line with the interests of pesantren in the future. Leadership training programs and also the preparation of leadership rejuvenation patterns for pesantren are among the projects that can be classified into this group; The group for the development of the quality of teaching in pesantren, which includes the following projects: development of a curriculum that is more relevant to the needs of society, development of a teaching syllabus that can develop a sense of history in our future religious scholars, periodic training for teaching staff, provision of teaching tools that are more adequate to the needs and so on.; The group of fostering patterns of pesantren relations with other social institutions, including patterns of relations with religious institutions outside Islam, development and research institutions in various fields, and government institutions.; Skills development groups for students, both covering technical vocational education and character education that is able to bear the burden of spreading the idea of skills itself well (Wahid, 2001).

Of course, the operational techniques are carried out in stages by taking into account individually for the pesantren itself to choose one of the above classifications. This is done so that pesantren can assess their own ability to meet the need for comprehensive improvement. The next step, the pesantren prepares for the implementation of an integral concept. The concept is explained by Abdurrahman Wahid below (Wahid, 2001).

> The project of fostering inter-pantantren relations, in order to overcome the main shortcoming in the structure of pesantren life in our country today, is the absence of an effective leader to whom all pesantren are subjected, as mentioned above. As a result, a complete policy line that is followed by all parties will not be developed. Development of socio-cultural values among pesantren residents in a more organized manner. Included in this activity is the creation of a body in charge of making periodic assessments of the teaching materials used, and a project to strive for the publication of more perfect compulsory books for students. Research activities on the role of pesantren in society include the following projects: The establishment of an institute for advanced research and investigation, the creation of forums for constant dialogue between the pesantren and our other institutions of knowledge, and the establishment of a national library to intensively collect and develop literature on pesantren. From the inventory of thoughts from and about pesantren that will appear in this literature, we will be able to know exactly how the direction of pesantren development can best be carried out (Wahid, 2001).

In relation to Islamic education as a philosophical pillar of the pesantren dynamization process, Abdurrahman Wahid explained it in his book entitled Islamku Islam Anda Islam Kita with a sub-subtitled "Pendidikan Islam Harus Beragam". The writing in the book is Abdurrahman Wahid's

response to various styles of Islamic education, especially in this case the pesantren as a cultural institution that uses Javanese cultural symbols in the context of the "agent of renewal" mission that introduces the idea of rural development, community learning centers, and Islamic education institutions that adhere to the syllabi of Imam Jalaluddin Abdurrahman Al-Suyuti in Itmam al-Dirayah more than 500 years ago (Abdurrahman, 2006). The following is a statement from Abdurrahman Wahid.

> This syllabus is the basis of reference for traditional Islamic boarding schools so far, with the development of "Islamic studies" which are divided into 14 kinds of disciplines that we know today, from nahwu/classical Arabic language to the interpretation of the Qur'an and the text of the Prophetic Hadith. Everything is studied in the environment of Islamic boarding schools as an Islamic educational institution. Through Islamic boarding schools, the value of Islam is also transmitted from generation to generation (Abdurrahman, 2006).

3.2. Pesantren's Role in Modernization and Educational Reform: Insights from Abdurrahman Wahid

Pesantren as a religious learning community has a close relationship with the surrounding environment (Ubaidillah, 1997). When the pesantren, in this case its leader called "Kiyai", considers modernization as a religious poison, while the community feels the pesantren as an obstacle to modernization, then the pesantren may be said to be an agent of stagnation. Conversely, when the leader calls the pesantren a legitimizer of modernization and the community is very concerned about its presence, then the pesantren can be said to be an agent of change (Sholeh, 1997). Abdurrahman Wahid sees pesantren in this case as a dynamizer of change where santri have been educated since they were in the pesantren to then be adaptive to progress outside the pesantren later (Barton, 1999).

Actually, it depends on the pesantren itself in anticipating changes. The extent to which pesantren have the ability to face changes and how pesantren can make their own choices that are more appropriate in accordance with the real conditions that exist (Hasan, 1997). The management of the Islamic education system must be oriented towards the realization of a qualified and critical Indonesian society. Islamic education, in this case managed by pesantren institutions, must strive to be able to shift from a paradigm that is focused on past progress (medieval) to a paradigm that focuses on the future, from a paradigm that only memorializes progress, to a paradigm that pioneers progress, and from a feudalism paradigm to a democratic paradigm (Faisol, 2013). Regarding this Abdurrahman Wahid said as follows:

> The first reaction took the form of shutting itself off from the general development of "outside" society, especially from activities that threatened the purity of religious life. This isolation is carried out in such a way that a meaningful exchange of ideas with the outside world is practically completely stopped. Pesantren that choose this kind of reaction are then immersed in dreams of past glory, and in the activity of imposing the measures of the past on society (Wahid, 2001).

The development of a new paradigm is very important in the management of the Islamic education system. This is very decisive in relation to the relevant system according to the conditions of the times while still preserving the essential values of Islamic teachings. The renewal of this system is expected to be able to become a mediator to give birth to future generations who have high intellect as well as established morality (Faisol, 2013). In Abdurrahman Wahid's view, the renewal of this system does not mean changing religious teachings, but changing the way it is delivered.

> ...renewal of Islamic education and modernization of Islamic education, in Arabic: tajdid al-tarbiyah al-Islamiah and al-hadasah. In the coverage of the first term, of course, the formal teachings of Islam must be prioritized, and Muslims must be educated about the teachings of their religion. What is changed is the way it is delivered to the learners, so that they will be able to understand and defend the "truth" (Abdurrahman, 2006).

Modernization in the body of Islamic education will not be separated from dynamization, because the process of modernization itself is part of dynamization. This process is more of an effort to move the value that has become a tradition of the past to be contextualized with changes in the current era, more straightforwardly Abdurrahman Wahid explains it as follows:

> Dynamization basically involves two processes: the revival of existing positive life values and the replacement of these old values with new ones that are considered more perfect. The process of

replacing these values is called modernization. It is clear from this that the notion of modernization is already contained in the word dynamization (Abdurrahman, 2006).

Regarding the content of the material given to santri, in general, it is classical material compiled several years ago (Islamiah, 1997). Abdurrahman Wahid is very concerned about this. Abdurrahman Wahid stated it as follows:

The main prerequisite for a full and deep process of wide-ranging dynamization is a large-scale reconstruction of the teaching materials of the religious sciences. Both the ancient books and the "modern" textbooks of Mahmud Junus and Hasbi Ash-Shiddieqi have run out of impetus to develop a sense of religious well-being. From the basic level to the university level, the santri are fed with rules that they are no longer able to digest. Mastery of the rules then becomes masinal, not showing a developing character anymore. This is precisely what must be reconstructed, while still not leaving the main points of religious teachings that we have inherited so far. Ripe traditionalism is far better than shallow pseudo-modernism (Wahid, 2001).

So for a proportional education, the material should be combined with methods, comparative studies, and contemporary studies. This can be done by applying learning materials about social sciences, such as history, sociology, anthropology, rhetoric, leadership, administration, management, computers, and handicrafts (home industry). So that pesantren alumni can later go public in the community. Dictation and one-way learning methods should be developed using two-way methods by intensifying discussion learning patterns (mudzakarah). Classrooms that are always the focus of learning can be developed by increasing field practices such as conducting counseling activities in the context of social control and various activities in the context of handling community problems so that the implications of critical education will be more significant and then more comprehensive development can be carried out (Wahid, 2001).

Regarding the educational development model, it can be done by implementing scientific discussion activities in the form of bahtsul masail with its intensive and continuous implementation. Bahtsul masail can mean the discussion of various problems. Of course the problems discussed are closely related to the problems of society, therefore pesantren are at the forefront in alleviating the problems of existing problems. Abdurrahman Wahid reminded us of this.

...It is clear to us that the achievement of equitable prosperity for the entire nation is also a religious mandate. Will we not be sinning if this is forgotten and we still do not make improvements? (Abdurrahman, 2006)

Bahtsul masail itself in terms of terms is a scientific activity carried out by santri in salaf pesantren to find solutions to Islamic law on fiqhiyah problems, either actual problems that are happening in the present or classic problems ("Bahtsul Masail Pesantren Al-Khoirot Program Khas Pesantren Salaf," n.d.). Pesantren can also cooperate with intellectuals, academics, or even establish social-based research institute projects. This is explained by Abdurrahman Wahid below:

Research activities on the role of pesantren in society include the following projects: The establishment of an institute for advanced research and investigation, the creation of forums for constant dialogue between the pesantren and our other scientific institutions, and the establishment of a national library that intensively collects and develops literature on pesantren. From the inventory of thoughts from and about pesantren that will appear in this literature, we will be able to know exactly how the direction of pesantren development can best be carried out (Wahid, 2001).

Because with that, pesantren will be involved with many organizations where it can improve the quality of the internal factors of pesantren management itself. In addition, from this breakthrough, pesantren can also take part in scientific activities in the form of discussions, seminars, and journalism (Islamiah, 1997) , which of course will increase the role of pesantren in reality and can take part concretely in the movement of the times which increasingly demands change and progress. Thus, pesantren, which in this case is a religious community based on Islamic education, can translate the praxis of Islamic teachings in the midst of the reality of society (Maghfur, 2012).

3.3. Abdurrahman Wahid's Vision for Pesantren Curriculum Renewal in Islamic Education: A Comprehensive Analysis

Analysis of the concept of pesantren dynamization in Islamic education from Abdurrahman Wahid's perspective emphasizes the renewal of a set of pesantren education curriculum specifically, especially the pesantren paradigm which is only focused in the corridor of tradition in the sense of not

accepting changes and renewal in the midst of social reality, in order to move the tradition to the formation of actual responses to existing realities.

Pesantren is not only a da'wah institution for producing ulama or kiyai, but also an agent of dynamization for the social sphere where students are deployed and play their roles as they have been educated for. From the exploration of Abdurrahman Wahid's thoughts supported by relevant theories, several emphases on several fundamental aspects are summarized as a reference for curriculum reform in the pesantren education system as a result of the process of dynamizing pesantren in Islamic education.

Curriculum renewal emphasizes several aspects, namely adaptive to change, reconstruction of educational management, construction of new paradigms, system renewal, dynamization and modernization of Islamic education, curriculum reflection, integration of scientific studies, combination of sciences, adoption of contemporary methods and studies, educational development models, cooperation projects of pesantren contributions.

Some aspects of this emphasis are the result of significant observations by the author in several thoughts of Abdurrahman Wahid in primary data in chapter three supported by other secondary data. All of these aspects are global but still dense with the intention that this research is to the point on the focus of the problem. The following is described in terms of operational techniques in the following explanations:

Translator of teachings with reality, Abdurrahman Wahid sees the orientation of the curriculum in pesantren education in addition to its credibility in producing religious experts, also so that it can play its function as a dynamizer of change for society. Pesantren is the main key to change: Pesantren is at the forefront of efforts to ground Islam in order to alleviate the problems of the people and overcome the various demands of changing times. Thus, the expectation is that pesantrens can translate Islamic teachings praxis in the midst of community reality.

Systemized planning, In the effort to dynamize the pesantren process, it starts from the main things as well as from the smallest units but it really underlies the system such as by building a paradigm that is open and adaptive to change. If this first step has been done carefully, it will indirectly step on the next step as listed in the table above. Step by step development: Gradually, practitioners who are developing this process, the steps mentioned above must be passed until they pass the last step, namely the pesantren contribution cooperation project, so that later from all these steps it will lead to the existence of pesantren that can translate the praxis of Islamic teachings in the midst of community reality.

The role of the government: Pesantren as a representation of Islamic education is expected to have concrete implications for the creation of social welfare. Pesantren will really be needed by the community as the basis for the most effective social change if the government takes an active role in trying to increase the driving force for mutual progress. Involvement of all parties: The government also needs to conduct intensive dialogue with the community as well as involve pesantren in formulating its programs that can later be assisted by pesantren. Later programs must be run together solidly in a gradual and measurable manner.

The unity of ulama and umara: Leaders who represent the government bureaucracy or in Arabic called umara and ulama who represent pesantren must be in line in synergizing the social welfare mission. So that the community and students who follow can complement and help and support each other. Means of creating agents of change: Efforts to bring pesantren to the community as an ideal educational institution and indeed worthy of being used as a means of producing agents of change, must always be intensified in various socializations to the wider community with joint efforts in order to contribute to better social change.

Community education: Seeing that pesantren have a unique culture and can be accepted by the surrounding environment, supported by the orientation of pesantren that go public in order to respond to social change and especially their function as da'wah for the people, it is appropriate that pesantren can be referred to as social-based educational institutions or better understood as community education. In this aspect, it can be said that pesantren depart from the community and return to the community. So the role of the community is very important in determining the progress of pesantren. Efforts to involve the community into the pesantren body are carried out by socialization from the pesantren and freedom of opinion by the community for the pesantren.

Ideal education: Due to the pesantren education system that maintains traditional values that remain good, at the same time it also adopts new good values, in the context of continuous development to reach the point of perfection. So the acceleration of this pesantren can be said to be

an ideal educational institution, because the education system is comprehensive and has a solid character and on the one hand has an awareness to continue to develop, which means that the pesantren also has a flexible attitude.

CONCLUSION

In conclusion, this comprehensive analysis of Abdurrahman Wahid's visionary perspective on pesantren dynamization in Islamic education reveals a multifaceted approach to revitalizing these traditional Islamic boarding schools. Wahid's insights extend far beyond the mere preservation of religious teachings; they encompass a profound vision of pesantren as dynamic engines of change within their communities and society at large.

Wahid's emphasis on curriculum renewal and adaptation to change underscores the importance of staying relevant in an ever-evolving world. He advocates for a curriculum that not only imparts traditional knowledge but also equips students with skills and a mindset that allows them to engage with contemporary challenges effectively. This approach ensures that pesantren alumni are not just scholars but also agents of change in their communities.

Moreover, Wahid's call for active collaboration between pesantren, government bodies, and religious scholars highlights the importance of a unified effort to address pressing societal issues. His vision envisions pesantren as integral components of a broader strategy to enhance social welfare and bring about positive change.

The concept of pesantren dynamization, as elucidated by Wahid, is rooted in the idea of preserving the core values of Islamic education while embracing modernization. It reflects a commitment to adapt, innovate, and contribute meaningfully to society. Wahid's vision is not one of isolation but of active engagement with the world, ensuring that pesantren remain relevant, progressive, and impactful.

In essence, Abdurrahman Wahid's visionary perspective offers a blueprint for pesantren to become ideal educational institutions that combine tradition and progress. By embracing his ideas, pesantren can continue to play a pivotal role in shaping the intellectual, moral, and social landscape of Indonesia and beyond, thereby fulfilling their mission as centers of education and agents of positive change.

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