



# The Comparative Study of Kh Hasyim Asy'ari and Ki Hadjar Dewantara (the Curriculum Concepts)

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**Abstract.** The curriculum in Indonesia is a curriculum that changes rapidly, so its confusing educators who need consistency in its application. One of the ways is by referring to competent figures, such as KH Hasyim Asy'ari with PP Tebuireng and Ki Hadjar Dewantara with his Taman Siswa institution. The two of them were different backgrounds in an era that were not great distances, had activities in the world of education and were both freedom fighters. This study aims to describe the curriculum concept applied by K.H Hasyim Asy'ari and Ki Hadjar Dewantara in their respective institutions, to compare the similarities and differences as well as their relevance to the current 2013 curriculum. With a focus covering: 1. The concept of KH Hasyim Asy'ari and Ki Hadjar Dewantara curriculum 2. Comparison of both thoughts in the aspects of curriculum 3. The relevance of both curriculum concepts to the 2013 curriculum. This study is included in the qualitative category or library research. The data collected by a survey book or literature study which conducted in three stages: orientation, exploration and focused research stages. Data analysis techniques used inductive qualitative analysis, presenting the introduction of characters by affirmation object, exploring and connecting logically between characters and historical records so that the classification of the applied curriculum concepts was found. The results showed that 1. The concepts of curriculum KH. Hasyim Asy'ari and Ki Hadjar Dewantara have a complete dimension, insert of religious/moral programs, individual and society material programs with methods ranging from traditional ones such as *weton*, *sorogan* etc. to the modern methods. 2. The differences between the two is indeed thick, the KHA with an Islamic nuanced curriculum, while the KHD with the Universal National curriculum, implements a boarding school system, Islamic boarding schools in Tebuireng, Paguron in Taman Siswa, the cultivation of nationalism and character priorities are the points in the common between the two 3. Thus, their thought are still relevant with the 2013 curriculum in general.

**Keywords:** Thought · Education · Comparative · Curriculum

## 1 Introduction

One of the parts of education is the curriculum. It is an important aspect of education, which are often changes according to the wishes of those in power. "Change the minister,

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change the curriculum". The adage that we often hear indicates, that the curriculum is as part of the determinant of success to achieve national education goals have not been created and formulated as a common issue for the development of education in Indonesia [1].

The term curriculum comes from the words *curir* (runner) and *cum* (race track), and was originally used in sports. At that time, it was defined as the distance by that must be taken by runners from start to finish to get a medal or award. Later, this definition is used in the world of education to become a number of subjects that must be passed by students from the beginning to the end of the course to get a reward in the form of diplomas [1].

The concept of curriculum develops in line with the development of the theory and practice of education, it is also varies accordance to the stream or theory of education that is adopted. That is need to be explained in curriculum theory is the concept of curriculum. There are three concepts of curriculum, curriculum as a substance, as a system, and as a field of study [2].

The first concept is curriculum as a substance. The curriculum is seen as a plan of learning activities for students at school, or as a set of objectives to be achieved. It can refer to a document that contains of the formulation of objectives, teaching materials, teaching and learning activities, schedules, and evaluations. It can also be described as a written document as a result of mutual agreement between curriculum compilers and education policy holders with the society. A curriculum can also include a certain scope, a school, a district, a province, or an entire country [1].

The second concept is the curriculum as a system, namely the curriculum system. The curriculum system is part of the school system, education system, even the society system. It includes a personnel structure, and the work procedures on how to compile a curriculum, implement, evaluate, and improve it. The results of a curriculum system are the formation of a curriculum, and the function of the curriculum system is how to maintain the curriculum in order to remain dynamic.

The third concept, is the curriculum as a field of study, namely the field of curriculum studies. This is the field of study of curriculum experts, and education and teaching experts. The purpose of the curriculums as a field of study is to develop knowledge about the curriculum and curriculum systems. Those who study the field of curriculum, learn the basic concepts of the curriculum. Through library research and various research and experimental activities, they discovered new things that can enrich and strengthen the field of curriculum study [1].

While in fact, in the world of education there are so many things which are not as expected, many polemics have emerged including the moral degradation of the nation's children, the direction of education that is began to abandon its objectivity, the process of educators who shackles students and teachers, etc. [3]. For a better future portrait of education in Indonesia, it is necessary to read and implement a comprehensive revision of the curriculum. A national education figure who has paid great attention to education is Ki Hadjar Dewantara. His thoughts about the concept of curriculum are more or less influenced by Javanese philosophy which is thick with *unggah -ungguh* (morals) and behavior as a teacher. This is reflected in the curriculum applied at the *Taman Siswa*.

The influence of the Javanese philosophy is obtained from the environment of the *Pakualaman* palace where he was born, which is thick with Javanese culture. Ki Hajar Dewantara's father who was a relative of the palace was a teacher who taught him Javanese culture, arts and literature such as *Serat Gendhing*, *Serat Lokapala*, *Serat Ramayana* and *Serat Mahabarata* [4].

An interesting idea from Ki Hajar Dewantara regarding to the *Taman Siswa* as a part of the education struggle in this country is *Panca Darma*. There are five points in the *Panca Darma* which were compiled in 1947 known as "Principles of 1922" which contains of 5 principles, namely the principle of independence, the principle of natural nature, the principle of culture, the principle of nationality and the principle of humanity [5].

## 2 Research Method

The type of this study used by the researcher is library research which is part of a qualitative research. Warul Walidin in his book explains that library research is a study that makes library materials as the source or main data in the research process [6]. In this study, the author examines the ideas of thinking KH Hasyim Asy'ari and Ki Hadjar Dewantara about the concept of curriculum contained in the works and institutions that both were founded. The main instrument in this study is the research itself [7].

In this study, the data obtained were qualitative data, namely data related to the categories and characteristics, according to the type of data obtained from the study, the data processing techniques in this study revealed non-statistical techniques, but with the qualitative analysis. This qualitative analysis is carried out inductively, namely making general conclusions based on the results of the analysis. Basically, the data analysis is the decomposition of some data [8].

Due to this research includes research on figures, as stated by Maimun, Agus there are several steps that must be taken [9], namely 1. Creating data collection procedures, in the form of: a. orientation stage, b. exploration stage, and c. focused study stage. 2. Determine data collection methods and 3. Determine the approach.

Meanwhile, as stated by to Syahrin Harahap, explaining that in order to be conducted the figure research, firstly, the researcher must make 1. The affirmation of the object of the study that consists of the material objects (character thoughts, one of them of, or all of his works, all of his fields or one of them) or formal objects (according to the wishes of the researcher). Then proceed with 2. Introduction of characters through internal and external backgrounds, methods of thinking and development of thought also influence and influenced [10].

The object of this research is the thoughts of KH Hasyim Asy'ari and Ki Hadjar Dewantara. It is then developed a further analysis with a comparison between the two. With in-depth and critical analysis, it is expected that the ideas of the two educational figures can be found comprehensively and clearly.

The research steps are:

- a. Compile the profiles of KH Hasyim Asy'ari and Ki Hadjar Dewantara
- b. Explore and compiling the thoughts of KH Hasyim Asy'ari and Ki Hadjar Dewantara who have an educational curriculum element either implicitly or explicitly.

- c. Analyze the similarities and differences in their thinking.
- d. Summarize the findings.
- e. Examines the relevance of both of their thoughts on education in Indonesia
- f. Draw a conclusion.
- g. arrange a research report.

Thus, the method used by this research is descriptive, using factual historical analysis of the book [10]. Factual historical analysis is that the researcher follows the ways and directions of thought presented by the description of the book itself. Starting with collecting the literature, then looking for the exist books about the character and the book that concerned, starting with the book itself and other works of the character's framework (primary literature), the next step is collecting comments and talks about the book and the special of essay monograph of the essay specifically about all the thoughts of the characters (secondary literature) [10]. Furthermore, a comparative study is needed.

### 3 Discussion

Discussion of the concept of curriculum as a field of study, namely the field of curriculum study, is not only an addition to being major concern of national education but also a major concern of Islamic education. In Islamic education, the concept of this curriculum is closely related to the existence of the values of *nur ilahiyah* which are formalized in education, one of the people who has a big struggle and active in the world of education that breathes of Islam is KH Hasyim Asy'ari. Similar with the Ki Hadjar Dewantara, both of them also had a role in the political in Indonesia before and after its independence, both of them were also figures who needed to be studied in terms of their traces and creative ideas in education, as for KH Hasyim through a forum called *Pesantren*.

This background is become the focus by comparing the perceptions of the curriculum concept of KH Hasyim Asy'ari perspective at *Pesantren Tebuireng* and Ki Hadjar Dewantara's perspective in *Taman Siswa*.

Islamic *syari'at* will not be lived and practiced by the community if it is only studied, but must be taught through an educational process. The Prophet has invited people to believe and do charity with several methods and approaches. From one point of view, we see that Islamic education is aimed at improving morals, attitudes and mentality which will be manifested in deeds, both for the needs of oneself and for others.

On the other hand, Islamic education is not only theoretical, but also practical. Islamic teachings do not separate between faith and good deeds. Therefore, Islamic education is also both faith and charity education. Because Islamic teachings contain the teachings of the attitudes and behaviors of the teachings of the society, towards the welfare of individual and together in life, then Islamic education is both individual education and society education. Initially the people in charge of educating were the prophets and messengers, then the scholars and cleverness as successors to their duties and obligations [11].

The definition of national education based on *Taman Siswa* is education which is based on the life of the nation (*cultureel-nationaal*) and is intended for the livelihood needs (*maatschappelijk* which can elevate the status) of the state and its people, in order to work together with other nations for the glory of all human around the world" [12].

While in Law No. 20 of 2003, National education is education based on *Pancasila* and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times [13].

### 1. KH Hasyim Asy'ari

KH Hasyim Asy'ari was born on February 14, 1871 at Pesantren Gedang, Tambakrejo Village, about two kilometers to the north of Jombang City, East Java. His father's Asy'ari was the founder of Pesantren Keras in Jombang, while his grandfather, Kiai Usman is a famous Kiai and founder of Pesantren Gedang which founded in the late 19th century [14].

His character is often involved in socio-political issues, because in the history of his life, He was spent trying to seize the Indonesian nation's sovereignty against the Dutch and Japanese colonial hegemony. Through the founded organization, NU (*Nahdlatul Ulama* ' ) is quite active in socio-political efforts. However, He is actually a figure who is skilled in the movement and thought of education, besides, He started teaching since the age of 13 to help his father, He also founded the Tebuireng Islamic Boarding School, Jombang and produced many works, so He was considered the early generation who develops the *pesantren* education system [14].

### 2. Ki Hadjar Dewantara

Raden Mas Soewardi Soerjaningrat was the original name of Ki Hadjar Dewantara. He was born in Ngajogyakarta Hadiningrat (Yogyakarta) on Thursday *Legi*, May 2, 1889, as the fourth son of Prince Soerjaningrat, and the grandson of Sri Paku Alam III. This means that Soewardi Soerjaningrat comes from the Pakualaman family [15].

Many awards obtained by Ki Hadjar Dewantara, the day of his birth (2 May) was used as National Education Day. He was also designated as a Hero of the National Movement by Presidential Decree No. 305 years 1959. Another award he received was Doctor Honoris Causa (Cr. H. C.) from Gadjah Mada University in 1957, two years before died (26 April 1959). His name also immortalized as one of the names Indonesian warships, KRI Ki Hadjar Dewantara. His portrait also has been immortalized on the 20,000 bills. His famous motto is *Tut Wuri Handayani, Ing Madya Mangun Karsa, Ing Ngarsa Sang Tulada* [15].

The definition of the curriculum is an educational program provided by educational institutions (schools) for students [16]. Based on the education program, students undertake various learning activities that encourage development and growth in accordance with predetermined educational goals. It is not limited to a number of subjects, but includes everything that can affect student development, such as school buildings, learning tools, school supplies, libraries, administration, and others. However, the meaning of the curriculum is interpreted by experts so that researchers focus the curriculum as a field of study and the methods used by these two figures.

Before discussing the concept of curriculum according to two figures, the classification of the curriculum according to S Nasution as follows (Fig. 1):

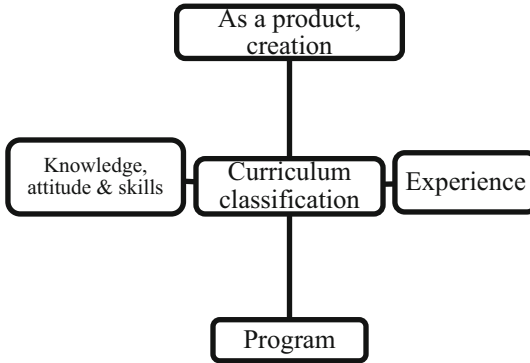


Fig. 1. Concept Map of the Curriculum Classification by S Nasution

### 3.1 The Concept of the Educational Curriculum According to KH Hasyim Asy'ari

So far, it is not certain known when the term curriculum began to enter the world of education, as well as figures who are pioneers who have contributed to the use of the term curriculum so that reliable research is still needed regarding the early history of the curriculum. Meanwhile, a new curriculum specialist appeared in 1918, when the first book on the curriculum by Franklin Bobbit was published, entitled *The Curriculum*.

It is noted that the Tebuireng Islamic Boarding School was founded on 26 *Rabiul Awwal* 1317 *H* (coinciding August 3, 1899 AD) [17], which means that the term curriculum itself was not compiled at the time of the establishment of PP Tebuireng, because among world educators at that time, there was still no scientific discussion, even it was not fully known thoroughly by educators in Indonesia.

However, although the term curriculum has not been a vital topic of discussion in the world of education, substantially the concept of the curriculum already exists and is composed in the PP Tebuireng founded by KH Hasyim Asy'ari.

During the establishment of PP Tebuireng, there have been seven times changes of caregivers, namely:

- a. 1899–1947: KH Hasyim Asy'ari (for 48 years)
- b. 1947–1950: Kyai Wahid Hasyim (for 3 years)
- c. 1950–1951: Kyai Karim Hasyim (for 1 year)
- d. 1951–1952: Kyai Ahmad Baidlowi Asro (for 1 year)
- e. 1952–1965: Kyai Abdul Kholiq Hasyim (for 13 years)
- f. 1965–2006: Kyai Muhammad Yusuf Hasyim (for 41 years)
- g. 2006-present: KH Salahuddin Wahid (for 13 years until now)

It cannot be denied that the implementation of the curriculum in Tebuireng automatically changes every time the caregiver changes, but the research focus of the research is the curriculum in KH Hasyim Asy'ari's thought, both written in his work or the curriculum applied in PP Tebuireng when he was as a caretaker in *Ponpes* for forty-eight years.

By the concept of the curriculum, S Nasution classifies the curriculum in the form of a curriculum that can be seen as a product, a curriculum as a program, the curriculum as knowledge, attitudes, certain skills, and the curriculum as a student's experience.

#### a. Curriculum as Product

Kitab *Adabu 'Alim wal Muta'allim* is one of the curriculum products written by KH Hasyim Asy'ari himself. This book completed on Sunday, 22 *Jumada At-Tsaniyah* in 1343 *H*. This book is a reference for teachers and students in Tebuireng in particular or all educators and students in general, that in studying they must prioritize ethics or politeness.

In his book, he wrote that the purposes of education are two, namely to become a full-fledged human being who is closer to Allah SWT and a full-time person who aims to get happiness in the world and the hereafter [18].

The foundation of the formulation of the educational goals boils down to surah al Mujadalah verse 11, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۗ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Translate:

“O you who believe! When it is said to you,” Make Room! “in assemblies, then make it clear that Allah will give you space. And when it is said: “Stand up “, then stand up, surely Allah will raise up those who believe among you and those who are given some degree of knowledge. And Allah knows best what you are doing” [19].

Surah Ali Imron verse 18:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Translate:

“Allah declares that there is no God but He (who has the right to be worshiped), Who upholds justice. Angels and knowledgeable people (also declare that). There is no God but He (who has the right to be worshiped), the Almighty, Wisest” [19].

Surah Fathir verse 28:

وَمِنَ النَّاسِ وَالْذُّوَابِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

Translate:

“And likewise (also) among humans, reptiles, and livestock there are various colors (and types). Indeed, those who fear Allah among His servants are only scholars. Allah is Mighty, Most Forgiving” [19].

## Surat Al Bayyinah verses 7–8.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

## Translate:

“Surely those who believe and do good deeds, are the best of creatures. (7) Their recompense with their Lord is paradise ʿAdn which rivers flow under; they remain in it forever. Allah is pleased with them and they are pleased with Him too. That is the (reward) for those who fear their Lord. (8) [20].

## b. Curriculum as a program

In an article entitled “*KH Hasyim Asy’ari, a piece of traditional Islam*” by Zamakhsyari Dhofir, he states that understanding his thoughts was not easy because of the long-life span of 76 years between 1871 and 1947. During that period, the history of Indonesian life occurred in several phases of fundamental social, cultural and political change.

At the beginning of the establishment of the pesantren, accompanied by 8 students from his father’s pesantren, with his strong determination and hospitality, he founded the pesantren, within three months, he had 28 students, the development of the pesantren grew very rapidly, developed to have tens of students, then hundreds or even thousands. This indicates that his persistence and knowledge were so broad that he won the trust of the public to send his son to study at the hadith expert [21].

Curriculum as certain knowledge, attitudes, skills.

Like pesantren in general, they are educational institutions that have their own uniqueness and are different from other educational institutions. Education in pesantren includes Islamic education, preaching, community development, and other similar education. Which is in the pesantren the students are prepared to be able to mingle in social relations with manners that are in following with morality in Islam.

Religious or general science materials are not only knowledge but also shape the attitudes and character of students. Not only that, but the Tebuireng pesantren also trains the sensitivity of students with the surrounding community with the existence of social institutions such as *Puskestren* (Pesantren Health Center), *LSPT*, *Banepas* (Islamic Boarding School Abdi Assistance), *PSTM* (Caring for Poor Students), *BeGe* (Bagimu Guru), *EmHa* (Building Hope), *PMM* (Caring for the Poor) and many other organizations in the form of *Ta’awun!* Social Care concept [22].

With the program implemented in *Tebuireng*, the implication is that the existing curriculum has touched three realms, namely knowledge, attitudes, and skills.

## c. Curriculum as a student’s experience

Other curriculum formulations or meanings that are somewhat different from previous understandings emphasize that the curriculum is a series of learning experiences.



The activities referred to in the curriculum are not limited to the classroom, but also include activities outside the classroom. There is no strict separation between intra and extra-curricular. All activities that provide learning/educational experiences for students are essentially curriculum.

Pondok *Tebuireng* has prepared a series of activities to fill students' experiences, starting from activities that are intra-curricular, extra-curricular, and co-curricular. In addition to the five-time prayer program, recitation, memorization, formal schooling and, activities carried out at the *pesantren* for 24 h a day are experiences of students who have the aim of teaching, accustoming students to achieve happiness in the world and the hereafter.

### 3.2 The Concept of the Educational Curriculum According to Ki Hadjar Dewantara

Curriculum in the old sense is a subject, subjects according to Ki Hadjar Dewantara, namely:

“The lessons that are allowed for children can be divided into two. First, subjects that in addition to providing knowledge or intelligence also affect mental progress, in the sense of growing (maturing) thoughts, tastes, and desires. While the second, is a subject that will provide provisions for children for their future lives in the world of public relations; namely subjects covering cultural and social fields [23].

#### b. Curriculum as a product

Among Ki Hadjar Dewantara's work on the theme of education, namely “*Part One: Education*”, this book contains a complete overview of the world of teaching and the world of education from children to adult level both boys and girls, subject matter, and teaching principles.

In his book, Ki Hadjar wrote that education in general is an effort to foster character (inner strength and character), thoughts, and child development. These values cannot be separated to achieve harmony with the world [23].

In school, the children should be accustomed to helping each other. In teaching science, it should be directed at the ingenuity of students, adding useful knowledge, making students accustomed to seeking their knowledge, and this knowledge is used for the public interest [23].

In education, an educator can only help and guide his students and cannot change by nature to replace them with other natures. The teacher guides his students to stay on a good path because in education, the nature of students and the direction of the teacher are always one and related to each other.

Ki Hadjar also suggested that every education given to students should be based on “knowledge of educational requirements”. Regular education is education that relies on knowledge, which is called “science education”. This science does not stand alone, but still uses other sciences, as mentioned above, namely “knowledge of educational requirements” (*hulpwetenschappen*). This knowledge consists of five types, including:

1. Human inner life sciences (psychology, *psychologie*),

2. Human physical life science (*fysiologie*),
3. Science data state of decency (ethical or moral),
4. The science of beauty or birth order (aesthetics), and
5. Science of education (overview of ways of education) [23].

The first part of the book has 8 chapters, namely National Education, Political Education, Kindergarten Education, Arts Education, Family Education, Mental Science, Civil and Language Sciences. Where the understanding of *Taman Siswa* runs education based on the lifeline of the nation and aims according to the needs of life to be able to increase the status of the country and its people and be able to compete and together with the international world [23].

c. Curriculum as a program

The school curriculum in *Taman Siswais* designed to provide learning to students to be able to show their respective identities. The curriculum includes:

1. The content of the *taman Siswa* curriculum or lesson plans is national cultural. Each subject is given as part of the civilization of the nation, and where necessary must improve the requirements of civilization to suit the times. Youths should not be restrained by conservative traditions but should be continuously monitored to make developments in a positive direction [24].
  2. All subjects must be able to arouse feelings of love for the country and nation. For this reason, traditional songs, stories of national heroes, excursions, and so on are very important.
  3. In addition to intelligence education, what is urgent is also the maintenance and training of morality, as well as national cultural education.
  4. Indonesian (*Bahasa Indonesia*) is a unifying language and the language of instruction is obligatory to learn, and regional languages are also important to be taught with sufficient content in their respective regions. Meanwhile, foreign languages are given to continue lessons and increasing relations with foreign countries.
- d. Curriculum as a certain knowledge, attitudes, skills

Based on Ki Hajar Dewantara's point of view, education is a process of humanizing humans (humanization), for example through the concept of "self-control". Ki Hajar believed that if every student was able to control himself, then they would also be able to determine their free, independent, and mature individuals.

Besides, the application of the *paguron* concept has touched the realms of knowledge, attitudes, and skills. It is a 24-h education pattern, certainly, requires a place to live for civil servants and students, for this a boarding hut is held with three types of guesthouses, *Priyo* homestead for male students, *Rini* guesthouse for female students and *Prasojo* guesthouse which is for students who are less able to pay for education.

e. Curriculum as a student's experience

According to the name implies, *Taman Siswa* makes itself a garden, a pleasant place, a place that makes you happy, a place as if it is your own home that provides comfort, togetherness so that the goals of the learning process can be fully achieved to increase human dignity.

## 4 Conclusion

From the research results of KH Hasyim Asy'ari and Ki Hadjar Dewantara's thoughts on the concept of curriculum. It was found that there were comparison form the differences and the similarities. The differences were products, which source of policy holders, in PP Tebuireng the policy holders are *Kyai* (KHA), meanwhile, in *Taman Siswa* is the *Taman siswa* sublime assembly, *Taman Siswa* has national characteristics, while *Tebuireng* has religious nuances of traditionalism Islamic boarding schools. In terms of material, *Tebuireng* is in Arabic language, while *Taman Siswa* speaks in Indonesian and regional languages. Then, the similarities were although the differences are very striking, a point of similarity is found. The Pesantren system in Tebuireng is also used in the concept of *Taman Siswa* with the term *Paguron* where teachers and students are the same place in one place together in 24 h. The material of manners/ principles/ morals/ character/ character or *unggah-ungguh* is the same between the two, even though the source from which the knowledge of manner is obtained differently. In addition, national education which aims to foster a sense of love for the Republic of Indonesia is also instilled by both of them. The principle of co-education and co-instruction/educating girls and boys together from KHD has a share in common with KHA which is based on religion, that is women and men sometimes can learn together and there are times when they must be separated or just supervised, because they already have mental readiness and preparation for marriage. Moreover, the relevance of thought of the two figures with the 2013 curriculum seems very strong, where the 2013 curriculum does not only rely on knowledge but on character education and skills possessed by students. Unfortunately, there are still some things that are no longer relevant, and need to be modernized, such as the unwritten curriculum during the period of those two figures, or the system of advancement to the next level that has not been clear formulated with clear and systematic targets in PP Tebuireng during the KHA era.

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