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**The Relevance of KH Abdul Wahab Hasbullah's Struggle Values in  
History Learning Based on the Independent Curriculum Pancasila  
Student Profile**

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**ABSTRACT:** *The Pancasila student profile is something that is focused in the independent curriculum. In implementation, the Pancasila student profile cannot be done instantly but requires a habit. One effort that can be made is providing material regarding the value of the struggle of historical figures who can be used as role models. One figure who can be used as a role model by the younger generation in strengthening the profile of Pancasila students is KH. Abdul Wahab Hasbullah. This research uses qualitative methods with a literature study which aims to explore the values of KH. Abdul Wahab Hasbullah's struggle. who is relevant in learning history based on the Pancasila student profile of the independent curriculum. As for this research, the results found that in KH. Abdul Wahab Hasbullah has six characteristics that are relevant to the profile of Pancasila students, namely: 1) Faith, devotion to God Almighty and noble character, 2) global diversity, 3) working together, 4) independence, 5) critical and creative reasoning.*

Profil pelajar Pancasila merupakan hal yang difokuskan dalam kurikulum merdeka. Dalam pelaksanaannya profil pelajar Pancasila tidak dapat dilakukan secara instan melainkan membutuhkan suatu pembiasaan.

Salah satu upaya yang dapat dilakukan adalah pemberian materi mengenai nilai perjuangan tokoh sejarah yang dapat dijadikan *role model*. Salah satu tokoh yang dapat dijadikan teladan oleh generasi muda dalam penguatan profil pelajar pancasila yaitu KH. Abdul Wahab Hasbullah. Penelitian ini menggunakan metode kualitatif dengan studi kepustakaan yang bertujuan untuk menggali nilai-nilai perjuangan KH. Abdul Wahab Hasbullah yang relevan dalam pembelajaran sejarah berbasis profil pelajar Pancasila kurikulum merdeka. Adapun dalam penelitian ini ditemukan hasil bahwa dalam diri KH. Abdul Wahab Hasbullah terdapat enam karakter yang relevan dengan profil pelajar Pancasila, yaitu 1) Beriman, bertakwa kepada Tuhan yang Maha Esa dan berakhlak mulia, 2) berkebhinekaan global, 3) bergotong-royong, 4) mandiri, 5) bernalar kritis dan kreatif.

**Keywords:** *KH. Abdul Wahab Hasbullah, History Learning, Pancasila student profile*

## INTRODUCTION

Education has meaning as a learning process so that students are more active in developing the potential within themselves so that they have spiritual potential, personality, self-control, intelligence, noble morals and the skills needed (Rahayuningsih & Muhtar, 2022). With education, it is hoped that it will be able to make the nation's life more intelligent (Abidin et al., 2022). What is meant by intelligence is not just cognitive. But also emotional and spiritual intelligence. Education should not only focus on learning abilities but character formation must also be considered. Education character itself can be interpreted as values education, character education, moral education and character education (Arifudin, 2022).

Curriculum has a function as a reference for the education system. The curriculum used in the education system in Indonesia currently is the independent learning curriculum. This is contained in Minister of Education and Culture Regulation Number 56/M/2022 concerning Guidelines for Implementing Curriculum in the Context of Learning Recovery. The independent curriculum has diverse intracurricular learning and more optimal content so that students have plenty of time to explore concepts and strengthen competencies (Khoirurrijal, 2022). In an independent curriculum, teachers are freer

and more flexible to choose learning directions that can be adapted to students' needs and interests. Freedom to learn can be understood as independence to work and respond to changes that occur in the educational environment. This freedom provides the widest possible rights for students to improve global competence (Lovanti & Setiawan, 2023). The independent curriculum focuses on essential, simple and in-depth material. In addition, there is an emphasis on education character carried out through the Pancasila Student Profile.

Pancasila Student Profile has 6 aspects, namely 1) faith, devotion to God Almighty and noble character; 2) global diversity; 3) working together; 4) independence; 5) critical reasoning; and 6) creative (Irawati et al., 2022). These six aspects can be categorized as moral, social, intellectual and creative intelligence. Social intelligence includes cooperation and global diversity. Intellectual intelligence includes creative and critical reasoning. Creative intelligence includes independent character. Forming this profile is certainly not easy, habituation and example are needed, therefore the Pancasila student profile is implemented in all subjects including history learning.

History learning teaches about how to respect time, and appreciate various events that have occurred which can be used as life lessons for the present and the future (Susanto, 2014). Apart from that, understanding history is important to shape the character and personality of an individual or certain group of individuals. By studying history, there will be many valuable lessons that the younger generation can take from previous figures or generations (Primarni et al., 2022). From this process, various good lessons can be learned that need to be developed and lessons that do not need to be developed (Anis, et al., 2010). This article will review the relevance of the values of the struggles of relevant figures to history lessons based on the Pancasila student profile of the independent curriculum.

The figure that will be studied is KH. Abdul Wahab Hasbullah. He is a warrior figure from Jombang. He is a great thinker from an Islamic boarding school background and is also one of the founders of Nahdlatul Ulama (NU). He was also a figure in the national movement during the Dutch and Japanese colonial era, and the era of independence (Najmi, 2020b). Even though the name KH. Abdul Wahab Hasbullah is no stranger to hearing this. However, many people do not know his fighting values. Therefore, the author considers that providing material about these figures in history learning is very important. This material can be integrated into Phase F .

This study is also relevant because KH. Abdul Wahab Hasbullah has struggle values that can be linked to the Pancasila student profile which must be instilled in students in the independent curriculum. This writing aims to find out the life history of KH. Abdul Wahab Hasbullah, analyzing the struggle of KH. Abdul Wahab Hasbullah and knowing the relevance of the values of KH. Abdul Wahab Hasbullah's struggle in learning history is based on the Pancasila student profile of the independent curriculum.

## **METHODS**

This type of research is qualitative research with a literature study method (Library Research). The library study method is searching for data by reading, reviewing and examining books, journals and written sources that are closely related to the problem being studied. Literature study can be interpreted as a series of activities related to collecting, recording and processing research materials (Davidaviciene, 2018). The methods used in this library research include; (1) Topic selection; 2) Information Exploration; 3) Determine the research focus; 4) Collection of data sources; 5) Preparation for data presentation; and 6) Preparation of reports (Sari & Asmendri, 2020).

## **RESULTS AND DISCUSSION**

### **Short Biography of KH Abdul Wahab Hasbullah**

KH. Abdul Wahab Hasbullah usually known as Kiai Wahab is a major figure with an Islamic boarding school background and was also the initiator of the founding of Nahdlatul Ulama (NU). He was also a figure in the national movement during the Dutch and Japanese colonial era and the independence era. Kiai Wahab was born on March 31 1888 in Tambak Beras, Jombang. He comes from a family that backgrounds students with a strong religion. Kiai Wahab is the great-grandson of Kiai Abdus Salam. His father's name is KH. Hasbullah and his mother's name is Nyai Latifah (Susilawati, 2021). Kiai Wahab is the first of eight children. His younger siblings are named Kiai Abdul Hamid, Kiai Abdur Rohim, Khadijah, Fatimah, Solihah, Zuhriyah, and Aminaturrokhayah (Anam, 2017). In terms of lineage, Kiai Wahab has traces of kinship with KH. Hasyim Asy'ari. This kinship relationship was obtained from the same ancestor, namely KH. Shihah (Noer, 1980).

Kiai Wahab was educated in a very strong religious tradition. Kiai Wahab has done a lot of searching for knowledge. His quest for knowledge can be grouped into 3 periods (Miftakhul, 2021), namely

the period of his parents' education (1888-1901), the period of his wanderings to Islamic boarding schools in Java (1901-1909), and the period of residence in Mecca (1909-1914). Initially, he received religious lessons at his father's Tambak Beras Islamic boarding school until he was 12 years old. In the second period, he carried out his intellectual journey to Islamic boarding schools in Java such as Langitan Islamic Boarding School, Mojosari Islamic Boarding School, Cempoko Islamic Boarding School, Tawangsari Islamic Boarding School, Branggahan Islamic Boarding School, Kademangan Islamic Boarding School, and Tebuireng Islamic Boarding School. Then in period III (1909-1914). Kiai Wahab's intellectual adventure ended with learning about Islam in Mecca for 4 years. He studied with several famous scholars there, namely Sheikh Mahfudz at-Turmusi, Sheikh Sa'id al-Yamani, Sheikh Ahmad bin Bakry Shat, Sheikh Khat and several other scholars (Najmi, 2020b).

In 1914 Kiai Wahab married Maemunah, the daughter of Kyai Musa from Kertopaten, Surabaya. From that marriage, he had a son, KH. Wahib. However, in 1921 HJ. Maemunah died while performing the Hajj with Kiai Wahab. After that, Kiai Wahab married Kyai Alwi's daughter, Alwiyah. This marriage lasted a long time because Nyai Alwiyah died after giving birth to her daughter, Khadijah. Subsequently, Kiai Wahab remarried Asnah, Kiai Sa'id's daughter. From this marriage, Kiai Wahab had a son named KH. Najib. The marriage also didn't last long because Nyai Asnah died. After that Kiai Wahab remarried a woman named Masmah and had a child named Adib. Then there was a fifth marriage with Aslihah. However, Aslihah died while performing the Hajj together. From this marriage, they were blessed with two children, namely Djumiatin and Muktamaroh. The sixth marriage was Kiai Wahab's last marriage. He married HJ. Sa'diyyah This marriage produced five children, namely Machfudloh, Hizbiyyah, Mundjidah, Hasib, and Raqib (Najmi, 2020a).

Kiai Wahab started a business venture to support his family. The business he once ran was as a seller of cloth, sugar and precious stones. At that time Kiai Wahab was also running a very profitable business, namely being a Hajj travel agency (Najmi, 2020b). In the beginning, this business was run together with his father-in-law, Kiai Musa, since 1910. The business developed rapidly and was successful because Kiai Wahab established working relationships with many contacts he knew while living in the Hijaz. After the death of his father-in-law, Kiai Wahab ran and took over the Hajj travel agency business and developed a new business in the field of expeditions. Kiai Wahab is very successful with his businesses. Despite this, Kiai Wahab

remains generous, humble, and kind, and has great concern for others.

In 1926, after the death of his father, Kiai Wahab continued to lead the lodge Tambak Islamic boarding school Rice, Jombang. He gave the Islamic boarding school the name Bahrul Ulum. Kiai Wahab succeeded in leading the Islamic boarding school for 45 years until the end of its life until now the boarding school has become a famous boarding school (Endang, 2006). Kiai Wahab died on Wednesday, 12 Zulkaidah 1391 or 29 December 1971 in Tambakberas, Jombang. The cause of Kiai Wahab's death was that in the early 1960s while travelling by train, his head was hit by one of the passengers' bags. But he didn't ignore it and did not undergo treatment because he was busy with the organization. Kiai Wahab died after being re-elected as Rais Am, namely a few days after the 25th NU Congress in Surabaya was held (Helmy, 2018). Kiai Wahab died at his house in the Bahrul Ulum Islamic Boarding School area, Tambakberas, Jombang.

Based on the agreement of his family and closest relatives, Kiai Wahab was buried in a special family cemetery, namely at the Bahrul Ulum Islamic boarding school, Tambakberas, Jombang, East Java. He left behind his six daughters, namely Hj. Khadijah, Hj. Djumiatin, Hj. Mu'tamarah, Hj. Mahfudhoh, Hj. Hizbiyyah, Hj. Munjidah, and five sons of KH. A. Wahib Wahab, KH. M. Adib Wahab, KH. M. Najih Wahab, KH. A. Hasib Wahab, and KH. A. Roqib Wahab. As one of the figures who has provided enormous services to the nation and state of Indonesia, the President of the Republic of Indonesia Joko Widodo through Presidential Decree Number 115/III/2014 dated November 6 2014 appointed KH. A. Wahab Hasbullah as National Hero (Anam, 2017).

### **KH. Abdul Wahab Hasbullah's Struggle**

Kiai Wahab is one of the figures who played a very big role in the process of establishing and developing NU (1916-1971). Kiai Wahab is a figure who is known on the national stage because Kiai Wahab continuously played a role in the following three periods, namely the period of the movement to achieve independence, the period of Soekarno's leadership and the period of Soeharto's leadership. Kiai Wahab is also a founding figure of the Makkah branch of the Sarekat Islam (SI) organization. Starting from there, Kiai Wahab then formed several organizations, namely Nahdlatul Wathan 1916 (in the field of education), Tashwirul Afkar 1918 (scientific discussion forum). Nahdlatut Tujjar 1918 (in economics). These organizations were the forerunners to the founding of Nahdlatul

Ulama (Afzal Upal & Cusack, 2021). In 1920 Kiai Wahab formed a Study Club together with H. Agus Salim, Dr. Soetomo, Ki Hajar Dewantara, W. Wondoamiseno, Alimin, Hendrik Sneevliet, Abikusno, Muso, and Soekarno. Through this organization, a movement emerged which would later become the forerunner to the birth of ideas to direct power in uniting Islam and nationalism (Najmi, 2020a).

The process of forming Nahdlatul Ulama (NU) is not the same as the process of forming general organizations. Starting from the emergence of various Hijaz committees led by Kiai Wahab and other organizations with a small scope, from there Kiai Wahab took the initiative to form a more systematic organization, to anticipate current developments. After establishing coordination with the Kiai-Kiai, finally on 16 Rajab 1344 AH (31 January 1926) an agreement between several Islamic boarding school ulama to form an organization called Nahdlatul Ulama (resurrection of ulama). The founding of NU was initiated by well-known Kiai from East Java, Central Java, West Java and Madura who held meetings at Kiai Wahab's house in Surabaya (Najmi, 2020b).

The meeting of the Kiai was also initiated and initiated by KH. Hasyim Asy'ari. The theme discussed at the meeting was an effort to maintain traditional Islam in Indonesia. Therefore, it was deemed necessary to form a special container. Initiator The founding of NU was Kiai Wahab who asked permission from his teacher, namely KH. Hasyim Asy'ari and istikharah by Syaikhona Cholil Bangkalan. the results of the istikharah were accepted by KH.R. As'ad Syamsul Arifin Situbondo by receiving the stick and reading Surah at-Taha verses 17-23. This organization is led by KH. Hasyim Asy'ari as Rais Akbar because Kiai Wahab is a student of Kiai Hasyim, Kiai Wahab gave the leadership of NU to KH. Hasyim Asy'ari (Anam, 2017). Nahdlatul Ulama is the largest Islamic organization that best represents religious orientation and promotes ways of thinking like Nusantara Islam. NU has had a lot of political and cultural influence on Indonesian society (Afzal Upal & Cusack, 2021).

Kiai Wahab is the figure who created the basics of the NU organization which is neatly arranged down to the branch level. Apart from that, Kiai Wahab also played a role in organizing NU's strength so that it was solid it could be used as a weapon to fight the Dutch colonialists and gain independence. Kiai Wahab focused on young people and then united through the Da'watus Syubban youth organization led by Thohir Bakri and Syubbanul Wathan led by Abdullah Ubaid to become the Nahdlatul Ulama Youth Association

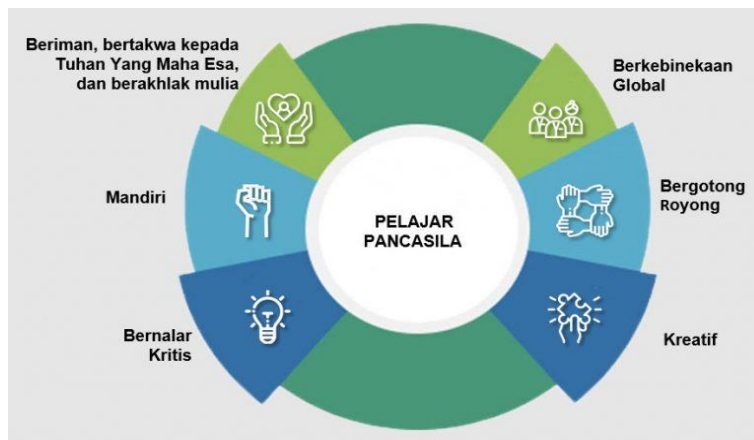
(PPNU) which later became the Nahdlatul Ulama Youth (PNU), until now it is called GP Ansor. To anticipate a war of independence, Kiai Wahab sent Laskar Hezbollah troops to be on guard so that they would not be caught off guard. Before that, Kiai Wahab had gathered around 200 Javanese and Madurese figures to spiritually galvanize Hisbullah troops for one week. Here Kiai Wahab played an important role in preparing war equipment to defend the independence and sovereignty of the Unitary State of the Republic of Indonesia. Kiai Wahab applied this commitment and discussed it together with Kiai Hasyim Asy'ari and other Kiai. To jointly formulate a national commitment which then sparked a jihad resolution (Anam, 2017).

### **The Relevance of KH. Abdul Wahab Hasbullah's Struggle Values in History Learning Based on the Pancasila Student Profile of the Independent Curriculum**

The discussion about KH. Abdul Wahab Hasbullah has been widely studied as a figure who helped fight for and defend independence. Apart from that, his work in education was able to make his name a fairly familiar figure. Especially when the President of the Republic of Indonesia Jokowi through Presidential Decree Number 115/III/2014 determined KH. A. Wahab Hasbullah as National Hero on November 6 2014 (Anam, 2017). However, the study of mark-The value of his struggle is still rarely discussed in learning. Therefore, it is better if his role is studied and conveyed through historical learning. so that the values of his struggle can be used as a role model.

Currently, in the independent curriculum, the government has provided ample opportunities for teachers to be more flexible and free to organize learning that can be tailored to students' needs and interests. The independent curriculum focuses on essential, simple and in-depth material. In the independent curriculum, character education is also realized. However, different from the 2013 curriculum with 18 values, the independent curriculum places more emphasis on student profiles so that they have good character and values contained in the principles of life which are formed through the integration of contextual learning methods based on experiences gained from everyday life. day, namely through the Pancasila learning profile (Febriyanti et al., 2022).





Source: Ministry of Education and Culture, 2020

The study of Kiai Wahab can be integrated into history learning through Phase F Learning Outcomes which have two elements, namely understanding historical concepts (see Table 1) and historical process skills (see Table 2).

**Table 1. Elements of understanding historical concepts in CP Phase F**

Elements	Description
Understanding Historical Concepts	<p>At the end of this phase, students are able to develop historical concepts, identify historical events in Indonesia and relate them to events in the world as well as analyze patterns of sustainable development chronologically and/or synchronically to describe events in history.</p> <p>At the end of this phase, students are able to develop historical concepts; identify the relationship between local and national historical events in Indonesia and historical events in the world; compare and relate various events that actually occurred and develop diachronic and/or synchronic concepts to analyze historical events.</p>

Source: Ministry of Education and Culture (2022)

**Table 2. Elements Skills processhistory in CP Fase F**

Elements	Description
Historical Thinking Skills	<p>At the end of this Class XI and XII phase, students will be able to:</p> <ol style="list-style-type: none"> <li>1. Analyze and evaluate historical events diachronically (chronologically) which focuses on process and/or synchronically which focuses on</li> </ol>

Elements	Description
	<p>structure; analyze and evaluate historical events based on causal relationships; relate historical events to everyday life; and placing historical events in the context of their time.</p> <p>2. Analyze and evaluate historical events from the perspective of the past, present and future; analyze and evaluate historical events from patterns of development, change, continuity and recurrence; interpret the values or lessons from historical events.</p> <p>3. Analyze and evaluate historical events within a local, national and global scope; link relationships between local, national and even global historical events.</p>
Historical Awareness	<p>At the end of this class XI and XII phase, students are able to understand historical facts; relate historical events to social reality; interpret the values contained in historical events; develop an interest in deepening or continuing scientific or educational studies; develop concern; actively participate in various historical activities.</p>
Historical Research	<p>At the end of this phase of class write biographies of historical figures.</p> <p>At the end of this class XII phase, students are able to carry out thematic historical research (political history, social history, etc.) by applying historical research steps.</p>
Practical History Skills	<p>At the end of the class XI phase, students are expected to be able to read every reference and write it down which can then be connected to world history; processing historical information effectively digital or not digital</p> <p>At the end of the class XII phase, students are expected to be able to read historical documents and interview results; write and tell history which is thematic; and process historical information effectively digital or not digital</p>

**Source: Ministry of Education and Culture (2022)**

All of the material contained in the Learning Outcomes emphasizes the activity of analyzing and evaluating the relationships between historical events that occurred from local, national to global levels. The study of Kiai Wahab can be included in the material on the Indonesian national movement. Later, through this material, learning

objectives will be created, namely that students can analyze the values of the struggles of local figures. This is of course related to the implementation of student profiles Pancasila during learning. As for marks, the character values that can be obtained from KH Wahab Hasbullah include:

### **1. Faithful, Fearful of God YME and Noble**

The values of Kiai Wahab's struggle can be used as an example and are relevant to the character expected in the Merdeka Curriculum, namely having the character having faith, being devoted to God Almighty and having noble morals. Since childhood, there was no need to doubt Kiai Wahab's religiosity because Kiai Wahab came from a religious family and lived his life in an Islamic boarding school environment. His father educated him about the way of life of a student and a person with noble character. His father guided him by introducing books from thin books to thick books. For example, the Books of Safinah, Fath al Qorib, Fath al-Mu'in, Fath al and Al Majmu. He also studied the sciences of monotheism, fiqh, tafsir, Ulum al-Qur'an, Iladist, and Ulum al-hadith (Sadewa, 2015).

Kiai Wahab has a strong commitment to the Islamic religion. Throughout his life, Kiai Wahab always studied, preached and fought to defend his religion here and there. This is proven by his spending his life studying religion at Islamic boarding schools in Java such as Langitan Islamic Boarding School, Mojosari Islamic Boarding School, Cempoko Islamic Boarding School, Tawang Sari Islamic Boarding School, Branggahan Islamic Boarding School, Kademangan Islamic Boarding School, and Tebuireng Islamic Boarding School, until he ended the process of seeking knowledge by studying Islam. to Mecca. His ijtihad can be reflected in his struggle for Islam, namely forming organizations such as Nahdlatul Wathan, Nahdlatul Tujjar, Tashwirul Afkar, and the Hijaz Committee.

### **2. Global Diversity**

The character of global diversity can be reflected in Kiai Wahab's sense of love for his country and nationalism, as reflected in the poem "hubb al-wathan min al iman" which he popularized, Kiai Wahab called the nation with the expression al-wathan, while the national spirit with expression ruh al-wathaniyah (the spirit of motherhood). Kiai Wahab said that the manifestation and faith is the love of the country. The intended context of love for one's country is to form a society that is prosperous, just, prosperous and has noble morals, as well as achieving the grace

and pleasure of Allah SWT both in this world and in the hereafter.

Furthermore, Kiai Wahab once made the following statement, "The sharpest weapon is Islamic unity. This can be achieved even though it is not with the weapon of birth but with the weapon of faith." So unity is very necessary because with that the ideals of a nation will be achieved. Kiai Wahab's attitude of love for the country or nationalism was obtained from a different path from other national figures, such as Soekarno, Hatta, and Soepomo. Kiai Wahab's idea of nationalism came from the upheaval of thought that developed in the Middle East, while for figures such as Soekarno, Hatta, and Soepomo, the idea of nationalism came from direct contact with Western ideas in Dutch schools (Ali, 2019).

From the statements above, it shows that Kiai Wahab's thinking is what then gave rise to the nature of caring, responsiveness, and devotion, as well as showing the spirit of nationalism, and being willing to sacrifice for the sake of the homeland and the nation as has been exemplified by Kiai Wahab in expelling the invaders with all the spilt blood of his people and his people, regardless of religion, ethnicity or race. Kiai Wahab's values of struggle can be used as a good example so that students have a sense of global diversity which makes Indonesia move towards a better life.

### **3. Worked Together**

Working together is one of the characteristics of the Pancasila student profile. With this character, it is hoped that students will be able to work together, work together and help others. Through learning about the values of the struggle of the figure KH Abdul Wahab, Hasbullah can be made a role model for students who should be exemplary and applied in social life. During his life, Kiai Wahab was always a solution for the surrounding community who were in need or trouble.

For example, at one time in Tambak Beras, Jombang, the majority of the people made their living as traders. One day, Kiai Wahab's neighbour offered his merchandise. Kiai Wahab bought up all the merchandise. Then Kiai Wahab gave these items to people who needed them. KH. Wahab also has extensive rice fields. When he sells the produce of his rice fields, he sells according to the ability of the person who wants to buy it. This shows that he is a generous person and has a high social spirit.

#### 4. Independent

KH. Wahab Hasbullah's independent attitude has been trained since childhood because he was a Santri. Kiai Wahab is also someone who does not depend on other people. He fought on his own feet because he was a hard worker and never gave up. At a time when human resources were not yet visible and did not exist within the NU environment, then Kiai Wahab handled it himself, modestly, but met the standards and received great acclaim (Helmy, 2018). This independence can also be seen in his idea of establishing Nahdlatut Tujjar in 1918 to bring together merchants within NU circles to build economic independence. Through Nahdlatut Tujjar, Kiai Wahab wants to improve people's welfare in the economic sector, as well as fight colonialism which has resulted in oppression and exploitation (Rasyid, 1999)

#### 5. Critical Reasoning

KH. Abdul Wahab Hasbullah is a figure who is skilled at analyzing developments in the situation and conditions around him. Kiai Wahab always thinks cleverly in his actions. When he fought against the invaders, he always used smart, careful and critical tactics and steps. He carried out resistance movements through negotiations and the formation of military power. Kiai Wahab founded Laskar Hezbollah, Laskar Sabilillah, and a line of Kiai (Najmi, 2020a). Forming a military is an effective way to solve problems in gaining independence.

#### 6. Creative

KH. Abdul Wahab Hasbullah is known as a creative and creative figure reformer world of Islamic boarding schools. Kiai Wahab's thinking is broad, creative, not monotonous, not rigid and out of the box and can be used as an example so that students are more creative. As an example of Kiai Wahab's creativity, his work in the world of Islamic boarding schools was able to change the education system in Islamic boarding schools which originally taught using the halaqah system, so he began to introduce an education system that was processed classically. The background to the Islamic boarding school education system offered by Kiai Wahab is the aspirations of those from NU, Tashwirul Afkar, Nahdlatut Tujjar, and Nahdlatul Wathan. Kiai Wahab's work has been enormous in these organizations and these organizations are proof of his creativity (Najmi, 2020a).

Not only that, an example of Kiai Wahab's creativity and flexibility in thinking is that he found breakthroughs such as traditional halal bi halal during Eid al-Fitr as a momentum for

mutual forgiveness. Not only that, Kiai Wahab's creativity is also related to the science of sacrifice, when one cow is intended for 7 people, Kiai Wahab has a thought and method, namely by adding 1 goat to sacrifice an additional 1 child. Apart from that, his creativity is also demonstrated by his rhetorical abilities. Kiai Wahab also initiated a journalistic tradition within NU by establishing a semi-monthly magazine *Swara Nahdlatul Ulama* (Fadeli, Soelaiman, 2017).

## CONCLUSION

Pancasila student profile can be done through studying biographies of figures who can be used as role models for students. The study of Kiai Wahab can be integrated into history learning through Learning Outcomes in Phase F of the Indonesian Movement material with the learning objective of identifying the role of local figures in the Indonesian national movement. The characteristics of the Pancasila student profile analyzed in the figure of Kiai Wahab are, 1) Kiai Wahab has a faithful character, is devoted to God Almighty and has noble character. Since childhood, there was no need to doubt Kiai Wahab's religiosity because Kiai Wahab came from a religious family and lived his life in an Islamic boarding school and during his life he deepened his knowledge of religion. 2) Kiai Wahab's global character of diversity can be reflected in his love of his homeland and nationalism implanted Kiai Wahab in each of his organizations. 3) Kiai Wahab's value of cooperation can be proven by the fact that during his life Kiai Wahab was always a solution for the surrounding community who were in need or trouble, Kiai Wahab was famous for his social spirit, who liked to share and help other people. 4) KH. Wahab Hasbullah's independent attitude has been trained since childhood because he is a Santri. Kiai Wahab is also someone who does not depend on other people. 5) KH. Abdul Wahab Hasbullah is a figure who is skilled at analyzing developments in situations and conditions around him. Kiai Wahab always thinks cleverly in his actions. 6) Kiai Wahab's thinking is broad, creative, not monotonous, not rigid and out of the box can be used as an example so that students are more creative. As an example of Kiai Wahab's creativity, his work in the world of Islamic boarding schools was able to change the education system in Islamic boarding schools which originally taught using the halaqah system, so he began to introduce an education system that was processed classically.

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