

## **K.H. Hasyim Asy'ari's Thoughts and its Relevance in Modern Islamic Education**

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### **ABSTRACT**

This research is intended to examine Hasyim Asy'ari's thoughts on the book *Adabul Al-'Ālim Wa Al-Muta'allim Fī Mā Yaḥtāju Ilaihi Al-Muta'allim Fī Ahwal Ta'limihi Wa Ma Yatawaqqafu 'Alaihi Al Mu'allim Fī Maqāmātihi Ta'limihi*. Chapters 1 and 2 are relevant to modern education today. This type of qualitative research uses data collection techniques from books, journals, the web, and others. The focus of this research is on figures that are relevant to current developments.

### **Introduction**

K.H. Hasyim Asy'ari was an Indonesian Islamic scholar and thinker who was very influential in the development of Islamic thought in Indonesia, especially in the context of the teachings of *ahlus sunnah wal jama'ah* (sunnism) and debates around *aqidah* (beliefs) in Islam. He was born in 1871 in Gontor Village, Ponorogo, East Java, and died in 1947. His thoughts greatly influenced the social order in Indonesia. The idea for the founding of Nahdlatul Ulama, carried out by Hasyim Asy'ari with Ulama and several other figures, began with anxiety about various factors seriously eroding the development of society in Indonesia. Apart from that, he also offers an educational concept that is quite interesting in his attitude, which places great importance on knowledge and teaching. The strength in this case can be seen in the emphasis that the existence of ulama, as people who know, occupy a high place. KH. Hasyim Asy'ari explained the high status of students of knowledge and scholars by presenting that Allah SWT raises the status of people who believe and have knowledge.

One of his struggles with an educational concept is reflected in his work entitled "*adabul al-'Ālim Wa al-Muta'allim Fī Mā Yaḥtāju Ilaihi Al-Muta'allim Fī Ahwal Ta'limihi Wa Ma Yatawaqqafu 'Alaihi Al Mu'allim Fī Maqāmātihi Ta'limihi*", in the book there is much discussion about ethics in education. This

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means that his attention to the world of education is very high, and he places great emphasis on moral values in his educators and his participants. In this way, it can be ensured that the concept and perspective of education not only apply at a certain time but have long-term benefits in the development of education up to the present.

His book of works, which is more familiarly known as "adabul al-'Ālim Wa al-Muta'allim", is still an appropriate educational concept even though the form of learning currently has a different model. The book *Adabul 'Alim wal Muta'alim* as translated by M. Tholul Mughni as *Achieving Success in Learning and Teaching* 2011, as a whole consists of four chapters, each of which discusses: 1) the primacy of knowledge and teaching and learning scholars; 2) student or santri ethics; 3) teacher ethics; 4) ethics towards facilities. From this, KH Hasyim Asy'ari offered the basic needs in the world of education.

From this background, the author is interested in studying the thoughts of K.H. Hasyim Asy'ari and their relevance in Modern Islamic education, especially as the owner of this work lived in an era far from today's civilization and lived more in an environment of traditional society and education.

## Method

The research used in this writing is qualitative research using a bibliography type often interpreted as Library Research. In this case, the researcher analyzed some information related to Hasyis Asyari's Thoughts. Hasyim Asy'ari through journals and articles from researchers that are still relevant to the title that will be studied or studied.

The data collection technique used in preparing this article is that the author quotes information from primary sources, namely documents from KH. Hasyim Asy'ari and secondary sources analyze other works relevant to this research, such as articles, websites, journals, and others related to the analysis of Thought, according to KH. Hasyim Asy'ari. The author uses the data analysis technique in this research, which is often called content analysis. This content analysis is used to compare one research with other research that is relevant to this article.

## Result and Discussion

### Riwayat Hasyim Asy'ari

K.H. Muhammad Hasyim Asy'ari was born on Tuesday 24 Dzulqadah 1287 H or February 14 1871 AD, in Gedang, Jombang, East Java. He is the third son of eleven children. His father, Kiai Asy'ari, comes from Demak, and his mother, Halimah, is the daughter of Kiai Usman. His father founded the Keras Islamic Boarding School in Jombang, while his grandfather, Kiai Usman, was a famous kiai who led and nurtured the Gedang Islamic Boarding School. K.H. Hasyim Asy'ari

has ten brothers, namely Nafi'ah, Ahmad Shaleh, Radjah, Hasan, Anis, Fathanah, Maimunah, Maksum, Nahrawi, and Adnan (Rifai, 2020).

K.H. Hasyim Asy'ari is a mixture of two types of blood or breeds: blue blood (nobles, priyayi, palace) and white blood (religious figures, kiai, santri). Its origins and descendants cannot be separated from the history of two kingdoms, namely the Majapahit Kingdom and the Islamic Kingdom of Demak. His lineage is from his father's side, namely Muhammad Hasyim Asy'ari bin Asy'ari bin Abdul Wahid bin Abdul Halim (has the title of prince of Bona) bin Abdurrohman (known as Jaka Tingkir Sultan Hadiwijoyo) bin Abdullah bin Abdul Aziz bin Abdul Fatih bin Maulana Ishaq (father Raden Ainul Yaqin known as Sunan Giri). Meanwhile, his lineage is from his mother's side, namely Muhammad Hasyim Asy'ari bin Halimah bint Layyinah bint Sichah bin Abdul Jabbar bin Ahmad bin Pangeran Sambo bin Pangeran Banawa bin Jaka Tingkir (Mas Karebet) bin Prabu Brawijaya VI (Lembu Peteng) The last King of Majapahit (Rifai, 2020).

His life can probably be described in simple words: "from Islamic boarding school to Islamic boarding school." he grew up in a boarding school environment, then after seven years in Mecca doing the Hajj and studying in an environment like a boarding school, namely the Grand Mosque and the An-Nabawi Mosque he returned to the archipelago to founded his Islamic boarding school and spent time teaching his students, he even managed "the political activities of the Islamic boarding school (Khuluq, 2000).

Like other Kiyais, Hasyim As'ari also carried out political movements because the harshness of colonial politics and increasingly gloomy political, economic, social, and cultural conditions led to the rise of Indonesian Islam. This encouraged the native population to change the struggle against the Dutch from a military strategy to peaceful and organized resistance. This condition was further exacerbated by the arrival of Japan to Indonesia. Japan, which claims to be an older brother, actually made its political policies make the Indonesian people put up fierce resistance, especially after the implementation of seikerei, the worship of the Japanese emperor Tenno Heika (Yusrianto, 2017). This shows that apart from being an educator, he also has a broad view regarding the needs of his nation.

### **Hasyim Asy'ari's thoughts on education**

Kyai Hasyim Asy'ari is a multi-talented Muslim figure. During his busy life as a boarding school administrator and movement activist against colonialism, he also has a history of eradicating the morality of indigenous people, namely by changing Tebuireng, which was originally an area full of immorality, into an Islamic boarding school that eventually became a reference for Islamic boarding schools throughout the world. Indonesia. Based on his intelligence, Hasyim Asy'ari was also

appointed as one of the teachers at the Grand Mosque along with Indonesian ulama. Among them are Sheikh Nawawi al-Bantani and Sheikh Khatib al-Minangkabawi, who greatly influenced his thinking (Khasanah & Waskito, 2019).

We can learn about Hasyim Asy'ari's real thoughts in the world of education through his works, one of which is the book *Adabul Alim Wal Muta'alim*. This book discusses specific ethics in the world of education. In the first chapter, this book discusses the primacy of knowledge and 'ulama' and the primacy of the learning and teaching process. This chapter firmly begins with a discussion of Qs. Al Mujadallah: 10

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَرِّهِمْ شَيْءٌ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.

Meaning: In fact, secret talk is only from Satan so that the believers will be sad, whereas (talk) does not bring them the slightest harm, except with Allah's permission. Only in Allah should believers put their trust

This means that Allah will elevate the status of 'ulama (experts in scientific fields) because they can combine knowledge and experience (*TsMatr*, n.d.). In this book, Mushonif emphasizes that Allah elevates the status of an alim because he can combine knowledge and experience or innovate the knowledge and experience of an alim. Ibn Abbas said: "The rank of the ulama is far above that of the believers by a difference of seven hundred degrees, while the distance between the two degrees is approximately five hundred years."

Allah says:

شهد الله أنه لا إله إلا هو والملائكة وأولو العلم... الآية

The verse above explains that Allah begins His Word by mentioning His own Essence; the second mentions angels and the third mentions people who have knowledge.

Rasulullah said:

من يرد الله به خيرا يفقهه في الدين

"Whomever Allah wills to be good, then Allah will give understanding to the science of fiqh."

The Prophet also said:

العلماء ورثة الأنبياء، وحسبك بهذه الدرجات مجدا وفخرا وبهذه الرتبة شرفا وذكرًا، وإذا كان لا رتبة فوق النبوة فلا شرف فوق شرف الوراثة لتلك الرتبة (Asy'ari, n.d.)

"Ulama' are the heirs of the Prophets. This rank is sufficient for you to gain usefulness and pride. Moreover, (it is sufficient for you) with this level to obtain glory and a great calling. When there is no longer a level above the level of prophethood, then no glory exceeds the glory of inheritance at that level.

Then, in the second discussion, he discussed student etiquette towards himself, which was divided into ten types.

- a. Must purify his heart from everything that has elements of deception, dirtiness, full of revenge, bad beliefs, and bad manners; this is done so that he is fit to receive knowledge, memorize it, review the depth of its meaning, and understand its true meaning implied".
- b. You must improve your intention in seeking knowledge, seeking the approval of Allah Ta'ala, practicing it, enlivening the Shari'ah, enlightening your heart, decorating your inner self, and drawing yourself closer to Allah Ta'ala. Does not aim to obtain worldly goals, for example, becoming a leader, position, and property, defeating rival friends, being respected by society, and so on
- c. You must try to gain knowledge as soon as possible while still young and make the most of your remaining years. Do not be fooled by delaying learning and daydreaming too much because every hour will pass its lifespan and cannot be replaced or exchanged." A student must decide on troublesome matters that he is capable of carrying out, as well as matters that can hinder the perfection of seeking knowledge, and use all his abilities and be serious in achieving success. So, it will be a road breaker in the learning process.
- d. *Qana'ah*, this means that a person who seeks knowledge will not feel happy if he seeks knowledge accompanied by a noble heart and a complete or sufficient life. However, people who seek knowledge with humble feelings, live a difficult life and become servants of the existing ulama scholars are the people who can experience happiness.
- e. You must be able to divide all your time and use every opportunity of your age because the remaining age is of no value. The ideal and best time for students to use it is at dawn: sahur time is used to memorize. Morning time is used to discuss lessons/ discuss material. Midday time is used for writing. Night time is used to review and remember lessons. The point here is not to waste time.
- f. You have to eat and drink less (do not eat too much) because if your stomach is full, it will hinder your spirit of worship, and your body will become less light (become heavier). One of the benefits of "eating less food causes the body to be healthy and prevents body disease." Because the cause of disease is too much eating and drinking, as is said in a poem. "In fact, the diseases you see mostly arise from food and drink." Meanwhile, a healthy heart

فإن الداء أكثر ما تراه # يكون من الطعام والشراب

avoids acts of promiscuity, transgressing limits, and arrogance, and there is no one among the lovers of Allah, the leaders of the ummah, and the elected scholars who have such qualities or characteristics, eat a lot and would not be praised for it. Much food will become an animal that is not rational and prepared for work. One of the benefits of "eating less food causes the body to be healthy and prevents body disease." Because the cause of disease is too much eating and drinking, as is said in a poem (Asy'ari, n.d.).

- g. He must take action towards himself with a *wira'i* character (protecting himself from actions that could damage his self-esteem) and be careful in every situation, paying attention to the halalness of his food, whether in the form of food, drink, clothing, and shelter and everything he eats. Need so that his heart is bright and worthy to receive the light of knowledge and take advantage of it. Seekers of knowledge should also use convenience when it is needed, and there are reasons for it because Allah likes His favors to be carried out just as He likes His decrees to be carried out.
- h. You have to eat less, which is one of the causes of the dullness of the brain and weakness of the five senses such as sour apples, vegetables, drinking vinegar, as well as foods that cause much phlegm, which can dull the mind and make the body heavier, such as drinking too much milk, eating fish and other. He should also abstain from things that cause forgetfulness, such as eating from rats, reading writings on the mean (graveyard paths), entering between two pulled camels, and dropping live fleas.
- i. You should try to reduce sleep as long as it does not cause harm to your body and mind. Sleep hours should not exceed eight hours a day and night. Furthermore, that is a third of a day (twenty-four hours).
- j. You have to leave social relationships because leaving them is more important for those seeking knowledge, especially if you socialize with the opposite sex, play too much, and use your mind too little because human nature is stealing many opportunities (*TsMatr*, n.d.).

### **The Relevance of Hasyim Asy'ari's Thought in Modern Education**

Modern education, especially in Indonesia, offers an educational model that refers to the independent curriculum. Students must have 16 skills for the 21st century. These 16 skills are divided into literacy, competence, and character quality (Vhalery et al., 2022). This means that what is thought in Hasyim Asy'ari's work is still maintained and innovated. Returning to the three big concepts of independent learning as follows:

1. Literacy



Today, society's life as a whole generally encounters two dimensions, namely the real dimension (society) and the digital world (virtual), and both are very likely to be a guide in influencing students to study at school and socialize with society (Futaqi, 2023). This skill is the basis for students to build more advanced competencies and character qualities. Six basic literacies need to be understood. The six literacies are reading and writing, numeracy, scientific, information communication technology (ICT), finance, and culture and citizenship.

Literacy can be a provision for human life, not just a mere fantasy. Literacy brings new knowledge to every individual, and for those who think, it can broaden their horizons and help them innovate. This, which Hasyim Asy'ari bases on, is Qs. Al Mujadallah: 10, as in the initial discussion. In the author's opinion, literacy is part of science that needs to be taught by seeking literacy from sources that can be accounted for and do not present obscenities. Furthermore, of course, what is more important is that this literacy can be combined to present new knowledge, which, according to Hasyim Asy'ari, will increase a person's status. Apart from that, he also based it on the hadith of Rasulullah SAW:

(Asy'ari, n.d.) تعلموا العلم و علموه الناس

## 2. Competency

Apart from the importance of students learning basic literacy, competency is also an important aspect of education in Indonesia. The competencies that need to be focused on in Indonesian education are the 4Cs: Creativity, Collaboration, Critical Thinking, and Communication. Competence in Indonesian education is vital in the teaching and learning process inside and outside the classroom. These four competencies can develop students' mindsets to be more open in various aspects, and with the application of the four competencies above, the teaching and learning process will focus more on two-way communication rather than one-way communication. It will create a learning environment that is conducive, fun, and creative and that focuses on student-centered learning.

Four or more competencies are currently needed in Indonesia, known as 4C. The details are as follows:

### a. Creativity

At this time, creativity is still a demand. In modern education, this can be considered competitive capital, as Maslow, as quoted by Munandar, stated that creativity is one of the basic human needs, namely the need for self-realization (self-actualization), and is the highest need for humans. Everyone is born into the world with creative potential.

Proper education can identify and nurture creativity (Munandar, 2009). Achieving professional and personal success requires innovation skills and a creative spirit. Creativity and innovation will develop more if students think divergently (Septikasari, Resti, 2020).

In this need, creativity will, of course, give rise to competitiveness or rivalry. Healthy competition is based on a pure heart so that knowledge born from creativity is easily accepted. This character is mentioned as: "Must purify his heart from everything that has elements of deception, dirty, full of revenge, hasud, bad beliefs, and bad manners, this is done so that he is fit to receive knowledge, memorize it, review it. Depth of meaning and understand the implied meaning (*TsMatr*, n.d.)".

b. Collaboration

Humans, as social creatures, certainly need each other. Collaboration as a concept offering in education is becoming its color to meet human needs. Several researchers have proven that students will learn better if they are actively involved in the learning process in small groups. Students in small groups tend to learn more about teaching material and remember it longer than if it was presented in another form, for example, in a lecture, regardless of the teaching material.

Like creativity, collaboration in developing various programs or activities must also be based on purity of heart. Purity of heart, which ultimately does not become suspicious of each other, certainly plays a positive role in collaboration success.

c. Critical Thinking

Thinking critically for someone requires 6 things: Practicing active listening, Asking lots of questions, Trying to understand other people's points of view, Considering the future, Understanding your mental processes, and Having a mentor (Yasmin Izzatul Jannah, n.d.). Such things can be said to determine success and positive competitiveness.

From this critical thinking point of view, Qonaah can be a source of the ability to be able and willing to listen actively, ask lots of questions, and understand other people's points of view. Meanwhile, the realization of the use of time can be reflected in how a person can consider the future or his perspective beyond his time limit.

Teachers or mentors are guaranteed to have "capable" abilities and a spirit that is willing to innovate or mutually develop their knowledge. A good mentor can produce good students or students who have broad



competitiveness. Having a good mentor will protect you from actions that could damage your self-esteem.

d. Communication

Communication is the process of language exchange in the human world. Therefore, communication involves humans in intrapersonal, group, and mass contexts. Communication researchers have proven that language is now recognized as the most effective medium for communicating in an interaction (Septikasari, Resti, 2020). Communication and education have a very significant relationship. Communication is included in the educational process. Conceptually, the meaning or definition of the involvement of educational communication in the educational process is, First, clearly formulating the involvement of communication in education; Second, explaining that communication theories can be and are vital in supporting the success of the educational process. Third, suggests that communication failures in the educational process will greatly affect the success of the educational process (Ginda Harahap, 2018).

Good communication is a character that must be attached to students. Communication is realized from association. Useful associations are associations that do not steal the opportunity to do something "unnatural," in this case, towards the opposite sex because it is feared that they will steal opportunities that will ultimately damage the mind.

3. Character Qualities

The quality of character in modern education in the Independent Curriculum. The implementation of the Independent Curriculum encourages character strengthening. The process of strengthening character can be carried out through implementing project-based learning to strengthen the profile of Pancasila students. Students are encouraged to have good character. Regarding this character quality, it is clear in Islam that character is important (Taufik, 2020).

Several important points in the two studies in the book *Adabul 'alim wal muta'alim*, which are the subject of discussion, are still needed at this time, starting from the primacy of knowledge and 'ulama' as well as the primacy of learning and teaching process to the morals of students (students) themselves. The quality of a student's character can be seen, for example, in how they use their time to study, innovate, or leave communication that gives the impression of being happy. They will focus on studying, and of course, they will be able to understand the material easily. Moreover, today, many digital products are part of life in society; of course,

students must be able to apply entrepreneurial traits in internet services, whose impact is certainly global.

## Conclusion

From the discussion above, it can be concluded that Hasim Hasyim Asy'ari is an Indonesian Muslim thinker with a Sunnism background. Hasyim Asy'ari's thoughts in the world of education in this discussion are the primacy of knowledge and ulama, the primacy of the learning and teaching process, and the morals of students (santri) themselves. The relevance of Hasyim Asy'ari's thoughts in modern education is closely related to cultivating character values to increase the status of a person (teacher or student) .

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