

This book provides clear explanation regarding the Islamic Education Thoughts of Kh Hasyim Asy'ari. The journey of education in Indonesia is always faced with various multi-complex problems, from theoretical conceptual to practical operations, especially Islamic education. This can be seen from the backwardness of Islamic education with other educations, either quantitatively or qualitatively, so that Islamic education is impressed as a "second class" education. It is very ironic, the population of Indonesia is predominantly Muslim but in terms of education, it is always left behind with other people. The book would like to describe the continuity of the genealogy of the scientific tradition among the ulamas of the archipelago, including KH Hasyim Asy'ari who lived in the early 20th century. His life can be described in a simple expression, living from one pesantren to other pesantren and back to the pesantren, because he was raised in the pesantren environment.



Syamsu Nahar



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# The Re-actualization of the Islamic Education Thoughts of KH HASYIM ASY'ARI

Alternative Solution of Education Today



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**Syamsu Nahar**

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## **DEDICATION**

This book is dedicated for my family who somehow managed to be nothing but supportive of a book about The Re-actualization of the Islamic Education Thoughts of Kh Hasyim Asy'ari. Thank you.

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## **ACKNOWLEDGEMENT**

The world is a better place thanks to people who want to develop and lead others. What makes it even better are people who share the gift of their time to mentor future leaders. Thank you to everyone who strives to grow and help others grow.

To all the individuals I have had the opportunity to lead, be led by, or watch their leadership from afar, I want to say thank you for being the inspiration and foundation for this book.

Having an idea and turning it into a book is as hard as it sounds. The experience is both internally challenging and rewarding. I especially want to thank the colleagues and my family that helped make this happen.

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## FOREWARD

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Medan, 2<sup>nd</sup> September 2020

Wassalam

**The Writer,**

Dr. H. Syamsu Nahar, M.Ag



## TABLE OF CONTENTS

	Page
<b>DEDICATION</b> .....	<b>i</b>
<b>ACKNOWLEDGMENT</b> .....	<b>ii</b>
<b>FOREWARD</b> .....	<b>iii</b>
<b>TABLE OF CONTENTS</b> .....	<b>iv</b>
<b>CHAPTER I : INTRODUCTION</b> .....	<b>1</b>
<b>CHAPTER II: THE BIOGRAPHY OF KH M. HASYIM ASY'ARI</b> .....	<b>8</b>
2.1. His Educational Background .....	11
2.2. His Intellectual Activity.....	14
2.3. The Works of KH Hasyim Asy'ari .....	17
<b>CHAPTER III: THE CONCEPT OF ISLAMIC EDUCATION ACCORDING TO K.H. HASYIM ASY'ARI</b> .....	<b>21</b>
3.1. Definition of Islamic Education.....	21
3.2. The Function of Education .....	27
3.2.1. As the Foundation of the Society .....	27
3.2.2. The Source of Values.....	29
3.3. Islamic Education Approach.....	33
3.4. Islamic Education System.....	35
<b>CHAPTER IV : THE APPLICATION OF ISLAMIC EDUCATION ACCORDING TO KH HASYIM ASY'ARI</b> .....	<b>37</b>
4.1. Characteristics and Orientation.....	37
4.2. Management System.....	41
4.3. Curriculum and Teaching Materials .....	47
4.4. Method, Process and Evaluation of Teaching .....	50
4.5. The Student and Teacher Relationship.....	55

<b>CHAPTER V : CLOSING .....</b>	<b>72</b>
<b>REFERENCES.....</b>	<b>73</b>

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**The Re-actualization of the Islamic Education Thoughts of  
KH HASYIM ASY'ARI  
(Alternative Solution of Education Today)**

**CHAPTER I  
INTRODUCTION**

If Islam and Islamic teachings are learned more deeply, we will find that the main objective of Islamic teachings is to create a morals/ethics society. This impression was conveyed by Muslim thinkers, including Fazlur Rahman who stated that the central goal of the Qur'an is to create a stable, living and wise social order on earth based on ethics. Meanwhile, Syafi'i Ma'arif says that Islam strongly emphasizes the need for ontological security for the fostering of a society and civilization where transcendental moral is the main principle.

If we examine the current state of human life, the position of ethics is often neglected and ignored. They are too caught up in the world of materialism that they too believe in their own abilities with a set of positivistic rationalistic logic that forms the foundation for building their thoughts and actions. It is widely recognized that modern humans are materially successful and rich in science and technology, but in fact all of this is not sufficient to provide provisions for survival. They have lost the moral aspect as a function of control and are locked in 'the tyranny of purely material aims.' This fact makes many people realized and then all of them turn towards education, especially religion education which is believed to be the most responsible institution for the formation of national morals, so that when any problems arise in human life, education is the first to blame. Education is one of investments in human resources that is expected to change the better life of a nation as a social investment with the aim of increasing human resources. Surely, education in Indonesia is not only expected to succeed in transferring knowledge and values to the next generation, but also to improve the fate and quality of civilization of its people.

It is truly sad, the collapse of ethics has not only happened among ordinary people but has also to the personalities of professionals, community leaders, scholars, teachers, political elites, even the leaders of the nation and state. Meanwhile, in the world of education, cases of cheating, whether in the form of cheating, imitating friends' work or copying from textbooks, seem to be an everyday occurrence. It is truly sad, the collapse of ethics has not only occurred among ordinary people but has also penetrated into the personalities of professionals, community leaders, scholars, teachers, political elites, even the leaders of the nation and state. Meanwhile, in the world of education, cases of cheating, whether in the form of cheating, imitating friends' work or copying from textbooks, seem to be an everyday views.

Several steps that Indonesia can take to face the effects of globalization include: The First is sending the best cadres of the nation to the developed countries to obtain their knowledge and technology then returning home to develop knowledge and technology in their own country. The Second is promoting any research and development in all institutions and fields to produce original and spectacular new discoveries. The third is strengthening the character of the nation, especially young cadres who are just active in school and college as the future reformers of the nation.

Since Indonesia proclaimed its independence in August 17, 1945, education has been recognized as one of the milestones for the nation's progress. It is like a womb in which there are genes with a neat composition with all the capable seeds. It is also a climate that meets the requirements to maintain and develop all the potentials and capabilities needed by society which is hidden in each individual. For that reason, it is necessary to have motivation in efforts to explore potential, direction (orientation) and good planning in educational development. In addition, education is one of the most important aspects in shaping a generation that is ready to replace the older generations in order to build a future. Thus it can be said that education plays a role in disseminating new abilities to them in order to be able to anticipate the demands of a dynamic society.

The journey of education in Indonesia is always faced with various multi-complex problems, from theoretical conceptual to practical operations, especially Islamic education. This can be seen from the backwardness of Islamic education with other educations, either quantitatively or qualitatively, so that Islamic education is impressed as a "second class"

education. It is very ironic, the population of Indonesia is predominantly Muslim but in terms of education, it is always left behind with other people. The educational style before Indonesia's independence included two styles, namely: the old style centered on the Islamic boarding school and the new style of the colleges (schools) established by the Dutch government. In more detail, it can be seen the characteristics of education from each style. The characteristics of an old style education include:

- 1) The prospective *kiai* or *ulama* - teachers - who only master religious matters;
- 2) Lack of general knowledge or not given at all; and
- 3) The attitude of isolation caused by the total non-cooperative attitude of the pesantren towards anything that related to western, and the development of Islamic revival was not free because it was blocked by the Dutch government.

Meanwhile the characteristics of new style education can be explained as follows:

- 1) Highlighting intellectuality and at the same time giving birth to intellectuals;
- 2) Generally having negative thoughts towards Islam and its teachings and/or echoing islamphobia; and
- 3) The dimension of thought is alienated from the life of its people.

Surely, as a young people of the nation by looking at the history of his nation, he should make the practice of past education as a mirror for future education. Taking the good educational practices and leaving the bad ones. This is done to find solutions to face globalization and the times that are far different from the past.

If we observe the development of Islamic education in the early 20<sup>th</sup> century compared to modern thinking, there is a different color in the patterns of modern educational thought. The different colors can be seen from several perspectives, namely: the atmosphere of the times, affiliation to mass organizations/political parties, focus on the academic field. Looking at the above problems, re-examining the concept of traditional Muslim education, where the education system places a strong enough emphasis on morality is very relevant to do.

The traditional Muslim education is a concept of education that has been in Islamic education institutions for years historically - traditional Islamic boarding school (*salaf*) - in its original concept, where it can be said to be a hotbed of moral education. Education among traditional Muslims places a strong emphasis on the learning process, patterns of teacher-student relations, and learning goals that are very theocentric, giving rise to an ethical generation. But it is also not a wise step to take the concept of traditional Muslim education completely without a selection process to be offered as a therapy for the above educational problems, because in fact the concept and practice of Islamic education among traditional Muslims is also not bound from criticism and is considered its implementation has a lot of irregularities.

The journey of Islamic education in Indonesia cannot be separated from the practice of education in two holy lands. The intellectual connection between the *ulama* of the archipelago and the *ulama* of the two forbidden lands in building intellectual activities that resulted in the establishment of educational institutions. In connection with this, John O. Voll mentioned that intellectual activity in Mecca and Medina (Haramain) was a network of scholars (networks of the *ulama*). It was there that the process of transmitting Islamic scholarship was more intense in the form of *halaqah*, *madrassa*, *kuttab* and *zawiyah* organized by a number of prominent scholars in Haramain. For this reason, Haramain as the birthplace of Islam cannot be separated from the transmission of Islamic scholarship which was disseminated to other regions, including the archipelago.

The Nusantara archipelago which has long had a direct relationship with Haramain also created a network of intellectuals who were extremely influential. Nur al-Din al-Raniri, Abd al-Rauf al-Sinkli and Muhammad Yusuf al-Makassari are the three main links in the network of *ulama* in Indonesia which are directly related to Ahmad al-Qusyasyi and Ibrahim al-Kurani as the core network of *ulama* in the 17<sup>th</sup> century.

The three great *ulamas* who lived in the 17<sup>th</sup> century also carried out intellectual transmission among the Nusantara Muslims through Islamic boarding schools (*pesantren*). It is actually the oldest Islamic educational institution in Indonesia. *Pesantrens* in Indonesia were established in the 15<sup>th</sup> century through the first character, Sheikh Maulana Malik Ibrahim (d. 1419) who came from Gujarat, India, as well as being the first figure to Islamize Java.

In the early 16<sup>th</sup> century, pesantren remained the transmission centre of Islamic scholarship. In the observations of Pigeaud and de Graaf (1967, 1974) who explained that pesantren is assumed to be an independent community that is far away, in the mountains and originates from pre-Islamic similar institutions, *mandalas* and dormitories. It is even mentioned that since the beginning of the 16<sup>th</sup> century there were many well-known Islamic boarding schools which have become the oldest centers of Islamic education which were a combination of *madrasahs* and centers of *tarekat* activities.

In the 17<sup>th</sup> and 18<sup>th</sup> centuries the development of intellectual transmission was quite extensive in the Nusantara. Pesantren with various styles have grown everywhere - especially those among the *tarekat* who developed Islamic education as well as intensively carrying out Sufism education. If the 15<sup>th</sup> to 17<sup>th</sup> centuries intellectual networks had been developed by Walisongo (nine saints) through cultural and structural routes, in the 17<sup>th</sup> and 18<sup>th</sup> centuries the most prominent ones were Abd al-Rauf al-Sinkili, Muhammad Yusuf al-Makassari, and Nur al-Din al-Raniri.

Then in the 18<sup>th</sup> and 19<sup>th</sup> centuries, the transmission of Islamic scholarship developed among the Islamic scholars and intellectuals in a more diverse area. From Palembang there were Syihab al-Din bin Abd Allah Muhammad, Kemas Fakhr al-Din, Abd al-Shamad al-Palimbani, Kemas Muhammad bin Muhammad, and Muhammad Muhyiddin bin Syihab al-Din. Then there were Muhammad Arsyad al-Banjari and Muhammad Nafis al-Banjari from South Kalimantan, Abdul Wahab al-Bughisi from Sulawesi, Abd al-Rahman al-Mashri al-Batawi from Batavia. During that century, they engaged in direct and intense network contact with fellow teachers in Haramain. In this century also appeared a new *tarekat*, namely Sammaniyah, which spread to the archipelago.

From the above description, the writer would like to describe the continuity of the genealogy of the scientific tradition among the *ulamas* of the archipelago, including KH Hasyim Asy'ari who lived in the early 20<sup>th</sup> century. His life can be described in a simple expression, living from one pesantren to other pesantren and back to the pesantren, because he was raised in the pesantren environment. Then after seven years in Mecca doing the pilgrimage and studying in a pesantren-style environment such as Masjid al-Haram, Masjid al-Nabawi and even "meditating" in the cave of Hira, he returned to the archipelago to establish his own Islamic



boarding school and spent most of his time teaching religious students. He even regulated the "political activities" of the pesantren.

Zamakhsyari described KH Hasyim Asy'ari as "The greatest and most famous *kiai* in whole Indonesia during the first half of the 20th century". James Fox, an anthropologist from the Australian National University (ANU), considers him as a guardian on the grounds that it is the center of kinship and knowledge of the major clerics throughout Java gathered at KH Hasyim Asy'ari's place.

Related to the unbroken tradition to the scholars network of the archipelago with the Middle East, after mastering the basic sciences of Islam in the homeland, KH Hasyim Asy'ari continued his studies in Mecca. He first studied Hadith to Shaykh Mahfudz from Termas (d. 1920); the first Indonesian scholar to teach Sahih Bukhari in Mecca, Shaykh Mahfudz as the last heir of the recipient relationship (*isnad*) of hadith from the 23 generations of recipients of this work.

KH Hashim Asy'ari also received the knowledge of *Qadiriyyah* and *Naqsyabandiyah* sects from Shaykh Mahfudz from Shaykh Nawawi al-Jawi, Shaykh Nawawi from Shaykh Ahmad Khatib from Sambas (Borneo).

There are still many connections to other knowledge traditions that characterize the greatness of KH Hasyim Asy'ari's tradition. This contains the understanding that he was a great scholar who mastered the Islamic scientific tradition during his lifetime. His knowledge treasures cover all layers of the Islamic scientific base. His lifelong profession as a teacher and leader of the *ummah* was also a strong character of his figure and prowess.

From that picture, it is undeniable that he made a significant contribution to the development of Islam in the country. As revealed by Syahrin Harahap that a person's character can be seen from several indicators, namely the integrity of the figure, monumental works, and his contribution (services) or influence on the society that surrounds him.

The contribution of KH Hasyim Asy'ari is not only through his role in the socio-political changes of Indonesian, but he is also a prolific writer who discussed many issues of race. In terms of his role in socio-political change, many works have been recorded and analyzed

extensively and in depth. Both his role as a community leader such as Nadhlatul Ulama, political leaders such as Masyumi and so on, as well as his struggle to seize Indonesian independence from Dutch and Japanese imperialist occupation.

The studies related to his role in socio-politics are certainly related to the theme of leadership. But other big themes like his thinking in various disciplines of knowledge are still very minimal. Although there are but the most prominent are religious (theological), social and political thinking. Those that related to the theme of education are the least.

This study is important because KH Hasyim Asy'ari wrote a book entitled *Adâb al-'Alim wal Muta'allim fî mâ Yahtâju Ilayh al-Muta'allim fî Ahwâli Ta'allumihî wa mâ Yatawaqqafu 'alayhi al-Muta'allim fî Maqâmâti Ta'lîmihi* (Ethics of Teachers and Students in the Things Students Need to Pay Attention to during Learning).

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## CHAPTER II

### THE BIOGRAPHY OF KH M. HASYIM ASY'ARI

KH Hasyim Asy'ari was born on the 24<sup>th</sup> of Dzulqaidah 1287 Hijriah or 14 February 1871 AD in Gedang village, about two kilometers east of Jombang. He was the third of ten children, namely Nafi'ah, Ahmad Saleh, Radiah, Hassan, Anis, Fatanah, Maimunah, Maksum, Nahrawi and Adnan. Until the age of five, he was under the care of his parents and grandparents at the Gedang Islamic Boarding School.

From his mother, Halimah, he is still the eighth descendant of Jaka Tingkir or Sultan Pajang, Jaka Tingkir is the first king of Pajang (1568 AD) with the title Sultan Pajang or Pangeran Adiwijaya, and the descendant of the last king of Majapahit, King Brawijaya VI (Lembu Peteng) whose son is Karebet or Jaka Tingkir. His mother was the first of three brothers and two sisters: Muhammad, Laler, Fadil and Mrs. Arif.

From his father, his lineage continues from Maulana Ishak to Imam Ja'far Sadiq bin Muhammad al-Baqir. His father, Asy'ari, was the founder of a violent pesantren in Jombang, while his grandfather, Kiai Usman, was a well-known *kiai* and founder of the Gedang pesantren which was founded in the late 19th century. In addition, his ancestor, Kiai Sihah, was the founder of the Tambakberas pesantren, Jombang. So undoubtedly, KH Hasyim Asy'ari absorbed the religious environment from his family's pesantren environment and received knowledge of Islam. His father was previously the smartest *santri* in Kiai Usman's pesantren. His knowledge and morals impressed the *kiai* so much that he married his daughter Halimah (marriage is a common practice for Islamic boarding schools to build bonds between *Kiais*). So, KH Hasyim Asy'ari is a descendant of an elite Javanese aristocrat's family and scholars.

It is believed that the sign of intelligence and fame of KH Hasyim Asy'ari can be predicted when he was in his mother's womb. The pesantren community believes in the meaning when his mother dreamed of seeing the moon fall from the sky into his womb. This dream is interpreted as a sign that the child who is in the mother's womb will receive intelligence and

blessings from God. This prediction is right for KH Hasyim Asy'ari because he studied under his parents until he was 13 years old. At that time, he had the courage to become a substitute teacher (*badal*) at the pesantren by teaching students who were often older than his own age.

KH Hasyim Asy'ari married seven times during his lifetime; all of his wives are the daughters of *kiais*, so he continued to maintain the relationships between the various pesantren institutions. His first wife, Khadijah, is the daughter of Kiai Ya'qub from Pesantren Silawan Panji (Sidoarjo); his second wife was Nafisah. He married her after his first wife passed away. She is the daughter of Kiai Romli from Kemuring (Kediri); His third wife was Nafiqah. She is the daughter of Kiai Ilyas from Sewulan (Madiun); his fourth wife was Masrurah, daughter of Kiai Ilyas, the leader of Kapurejo Islamic Boarding School (Kediri).

KH Hasyim Asy'ari taught his children the basics of Islamic religious knowledge and then sent them to other pesantren with the hope of having a boarding experience like his own. This hope was at least fulfilled in his daughter, Nyai Khairiyah, who later founded her own pesantren, Pesantren Sablak.

KH Hasyim Asy'ari encouraged his daughters to marry *kiais* who taught in Tebuireng and the boys to marry the *kiai's* daughters so as to help preserve the traditions of their ancestors. Apart from what was accomplished by Nyai Khairiyah, his descendant later became the leaders of the Tebuireng Islamic Boarding School and was active in national-level political activities. For examples, Abdul Wahid Hasyim (d. 1953) was one of the designers of the Jakarta Charter and later served as Minister of Religion. The same thing happened to his youngest son, Yusuf Hasyim, who was active in the military and politics at the national level before now running the leadership of the Tebuireng Islamic Boarding School.

KH Hasyim Asy'ari is believed to have extraordinary power since he founded the Tebuireng Islamic Boarding School. Some people believe that his stick can attack the opponent by itself. These beliefs show that KH Hasyim Asy'ari was highly respected. His teacher, Kiai Khalil from Bangkalan, also showed respect for KH Hasyim Asy'ari by occasionally took part in the recitations conducted by KH Hasyim Asy'ari during the month of Ramadan. This prompted other Javanese *kiais* consider KH Hasyim Asy'ari as his teacher so that, after the death of Kiai Khalil, the spiritual leadership of the *kiai* was delegated to KH. Hasyim Asy'ari. This position

was strengthened by the presence of two events that took place before 1926, the birth year of the Muslim traditionalist organization, Nahdlatul Ulama. At that time, Kiai Khalil sent his student As'ad Syamsul Arifin to KH Hasyim Asy'ari to give him a tasbeeh and a letter from Thaha (17-23) which tells of the miracles of Prophet Musa and his stick. This kind of incident was repeated a year later when Khalil sent As'ad to KH Hasyim Asy'ari by saying "Ya Jabbar, Ya Qahhar" (O God the Almighty and the Most Compelling). These two events were considered as Kiai Khalil's approval of the establishment of Nahdlatul Ulama and the election of KH Hasyim Asy'ari as the spiritual leader of the pesantren community.

KH Hasyim Asy'ari is believed to have the spiritual power of *karamah* (an event possessed by a *wali* or saint) which is the source of Allah's blessings. Zamakhsari mentioned him as "the greatest and most famous *Kiai* throughout Indonesia during the first half of the 20<sup>th</sup> century". James Fox, an anthropologist from the Australian National University (ANU), considered him as a trustee. He described KH Hasyim Asy'ari as follows:

"... If clever *kiais* are still considered as guardians, there is one figure in Javanese history who could be a prime candidate for the role of guardian. This is the great scholar, Hadratus Syaikh-Kiai Hasyim Asy'ari [Hasyim Asy'ari]... who has knowledge that is seen as a source of blessing for those who know it. He is the center of research linking major *kiais* across Java. Kiai Hasyim is also considered to have extraordinary features. According to his lineage, not only did he come from the line of clever scholars, he was also the descendant of King Brawijaya. "

As the pesantren leader, the role of KH Hasyim Asy'ari also included informal responsibilities, such as treating various diseases. His aids were also needed by residents of Dutch descent. Once, the son of a Dutch sugar factory boss was seriously ill which many doctors could not cure him. He just recovered after drinking the water that has been blessed by KH Hasyim Asy'ari. Therefore, KH Hasyim Asy'ari was well known among the factory workers. He was not only known as a good teacher, but also able to treat and advise his community. In 1946, for example, when the leader of the Indonesian army, Jendral Sudirman, was fighting against the Dutch, he visited the Tebuireng Islamic Boarding School to ask KH's advice and *fatwas* not long before Eid. This *fatwa* was intended to seek support for the existence of the Republic of Indonesia.

KH Hasyim Asy'ari died on 7 Ramadan 1366/25 July 1947 due to high blood pressure. This was after he heard the news from General Sudirman and Bung Tomo that the Dutch troops under General Spoor had returned to Indonesia and won the battle in Singosari (Malang) by claiming large numbers of casualties from the common people. He was so shocked by this incident that he was hit by a stroke which caused him to die.

## 2.1. His Educational Background

In his time, there were two education systems for indigenous Indonesians. The first was the education system provided for Muslim *santri* in Islamic boarding schools which focuses on religious studies. The second was the Western education system introduced by the Dutch government with the aim of preparing students to occupy government administration positions at both the low and middle levels.

However, the number of Dutch schools for natives (*Holland Inlandsche Scholen*), started as early as 1914, was very limited for native people. From among them only children of noble families could register themselves. The study period was also limited to only seven years and those who wanted to continue their education had to go to the Netherlands.

That is why only a few people got this opportunity. However, Europeans and East Asians (i.e. Chinese and Arabs) had a better chance of studying in qualified western model schools. Thus, the majority of native people, who are mostly Muslims, did not get the opportunity for Dutch education. Even if they had access, most Muslims considered Dutch education was *haram* (forbidden) because of its secular character. So, because of government restrictions and Muslim beliefs, the only educational institution available to the indigenous population was pesantren.

Studying in a pesantren is not only affordable, but also has the value of worship. The large number of pesantren can accommodate the people especially since pesantren are often located in or near villages. There are many types of pesantren. In general it can be said that some pesantren focus on high-level teaching, while others only provide basic level teaching. The fame of a pesantren depends on the reputation of its leader, its ability to attract students, and the height of its religious knowledge. At the primary level, students are taught how to read AlQuran and the

basics of faith. Those who are smart can continue to boarding schools that provide intermediate level knowledge, while some others continue their studies in Mecca and Cairo.

In this pesantren, the students practice the teachings of Islam and study various branches of Islamic religious knowledge. This atmosphere undoubtedly influenced KH Hasyim Asy'ari who was simple and studious. In 1876, when he was six years old, his father founded Pesantren Keras, south of Jombang, an experience that influenced him to later establish his own pesantren. Therefore, it is clear that his childhood life in the pesantren environment played a major role in shaping his thirsty character for knowledge and his concern for the proper implementation of religious teachings.

His early education was until he was 15 years old which was obtained under the guidance of his father. He learned the basics of *tawheed*, *fiqh*, *tafseer* and *hadith* just for some. He then continued his studies at several Islamic boarding schools in Java and Madura, namely, Pesantren Wonokoyo (Probolinggo), Pesantren Langitan (Tuban), Pesantren Trenggilis, Pesantren Kademangan (Bangkalan, Madura) and Pesantren Siwalan Panji (Sidoarjo).

At the age of 15 years, he began expanding to various pesantren in Java to seek religious knowledge. Then finally he lived for five years at the Silawan Panji Islamic Boarding School (Sidoarjo). In this pesantren, he was asked to marry Pak Kiai's daughter. This request was made because the *kiai* was impressed by his depth of knowledge and character. As noted above, this kind of request was a pesantren tradition. After marriage in 1891 when he was 21 years old, he and his wife performed the pilgrimage to Mecca at the expense of his parents in laws.

They stayed in Mecca for seven months. He had to return to his homeland because his wife died after giving birth to a child named Abdullah. This trip was very touching because the child also died at the age of two months. In 1893, he returned to Mecca accompanied by his brother, Anis, who later died there. On this occasion, he stayed in Mecca for seven years, performed the pilgrimage, studied different Islamic religious knowledge and even meditated in the Hira Cave. It was reported that he also taught in Mecca, an early teaching career which was later continued when he returned to his homeland in 1900. At home, he first taught at his father's and grandfather's pesantren, and then between 1903 – 1906, he taught at his father-in-law's residence, Kemuring (Kediri).

KH. Hasyim Asy'ari then went to Hijaz to continue his studies. For three years he was accompanied by his brother-in-law, Kiai Alwi, who later became his closest assistant and most loyal friend in establishing Pesantren Tebuireng. In Mecca he first studied under the guidance of Sheikh Mahfudz of Termas (d. 1920), the first Indonesian scholar who taught Sahih Bukhari in Mecca. Sheikh Mahfudz was the last heir of the recipient relationship (*isnad*) hadith of the 25 generations of recipients of this work.

Under his guidance, KH Hasyim Asy'ari also studied *tareeqat* of Qadariyah and Naqsyabandiyah, knowledge received by Sheikh Mahfudz from Sheikh Nawawi. Previously, this last Sheikh received the knowledge from Sheikh Ahmad Khatib from Sambas (known as Sheikh Sambas, from West Kalimantan), a Sufi who first combined the teachings of the Qadiriyyah and Naqsyabandiyah *tareeqat*. So, Sheikh Mahfudz was the liaison of the Sufi tradition that connected Sheikh Nawawi from Banten and Sheikh Sambas with KH Hasyim Asy'ari. The influence of this tradition was also reflected in the fact that Sheikh Sambas who still maintained the tradition of sectarian thinking and the approach of Sufism could also be found in the thought of KH Hasyim Asy'ari.

Although KH Hasyim Asy'ari followed a *tareeqat*, he forbade his students to perform Sufi practice in his pesantren so that they would not be disturbed in learning. He also rejected *tareeqat* which is considered deviant from the teachings of Islam. For example, he condemned Kiai Romli's attitude of praising Kiai Khalil Bangkalan as a *wali* (saint). To maintain this attitude, he explained that his teacher, Sheikh Ahmad Khatib from Minangkabau, had banned various *tareeqat* practices. However, in contrast to the approach of this one teacher, KH Hasyim Asy'ari did not reject all forms of Sufi practice. He only forbade Sufi practices that he considered not pure Islam.

KH Hasyim Asy'ari also studied *fiqh* of Syafi'i teachings under the guidance of Ahmad Khatib who was also an expert in astronomy (*'ilm falak*), mathematics (*'ilm hisab*) and Aljabar (*al-jabr*). Ahmad Khatib was also a liberal scholar who encouraged progress and reform. However, he did not agree with the various reforms thrown by Muhammad Abduh. Ahmad Khatib agreed with Abduh's opinion on *tareeqat*, but did not agree with his opinion on the formation of a new school of fiqh. However, he allowed his students to study with Abduh in Egypt.



Possibly under the influence of Ahmad Khatiblah, KH Hasyim Asy'ari studied *Tafseer al-Manar* by Abduh. Obviously, KH Hashim Asy'ari praised the rationality of Abduh's interpretation, but did not recommend this book for his students to read, because Abduh mocked traditionalist scholars for their support of Islamic practices which he considered unacceptable. KH Hashim Asy'ari also agreed with Abduh's encouragement to increase the spirit of Muslims, but did not agree with Abduh's opinion to free the *ummah* from the tradition of the sect. Unlike Abduh, KH Hashim Asy'ari believes that it is impossible to understand the AlQur'an and hadith without understanding the differences of legal thought. The rejection of sects, according to him, would distort the teachings of Islam.

His other teachers include the famous Sheikh Nawawi scholars from Banten and teachers "non Jawi" (not from Nusantara) such as Sheikh Shata and Sheikh Dagistani who were famous scholars at that time. Therefore, it can be considered the intellectual development of KH Hasyim Asy'ari was also encouraged by international Muslim intellectuals so it is not surprising that many of his students later became respected scholars.

## 2.2. His Intellectual Activity

As mentioned above, KH Hasyim Asy'ari returned from Mecca in 1900, and taught for several months at his father's pesantren, before trying to establish his own pesantren at the place of his father-in-law, Plemahan (Kediri). However, this initial attempt was unsuccessful. He did not stop working from establishing a pesantren, he tried again and this time he succeeded in establishing an Islamic boarding school in Tebuireng Village, about 2 kilometers from his father's pesantren.

To start a new pesantren, he brought 8 students from his father's pesantren, something that has become a tradition of the pesantren, especially for young *kiai* who have close relationships with the senior *kiai*'s family. The permission for a young *kiai* to bring in students from a pesantren can also be interpreted as the blessing of the pesantren *kiai*. Some of the students who were brought there were knowledgeable enough to be able to help KH Hasyim Asy'ari taught new *santris* at the elementary level. They also helped him in maintaining and building the pesantren in other aspects.

This pesantren grew rapidly that in just 3 months the number of students who study there had grown to twenty-eight. KH Hasyim Asy'ari himself paid all the funds for establishing the new pesantren. The land for the pesantren was bought from a *dalang* in the village, and the pesantren's buildings were made of bamboo. This 10 square meter building is divided into two rooms: one room for the *kiai* and his family while the other room is for the needs of the students. This special room for students is used as a place to live, study and pray for the students. To pay this slowly growing pesantren, KH Hasyim Asy'ari traded and cultivated small crops. His commitment to and love for the pesantren was so great that he donated two hectares of land and nine hectares of rice fields in 1947, not long before he died.

The location of the Tebuirang Islamic boarding school is very strategic which is located in Cukir Village, about 8 kilometers southeast of Jombang that is accessible to public transportation. A sugar factory was built in the area in 1853. At that time, sugar was an export commodity of the Dutch colonial government and became a symbol of what was called the advancement of Western technology. Initially, this factory caused a leak in the culture of the villagers who worked in the factory. Workers who are not normally paid experience a cultural shock, so they are reportedly spending their wages on things like drinking and gambling. Because of this, crime was increasing rapidly in the village. This condition even attracted KH Hasyim Asy'ari to establish a pesantren in that location. He said:

"Spreading Islam means improving the quality of human life. If humans have had a good life, what else should be improved from them? After all, carrying out *jihad* means facing difficulties and willing to make sacrifices, as our Prophet did in his struggle."

However, it seems that the problems that KH. Hasyim Asy'ari faced was barely able to be handled for some time. Being disturbed by the existence of the pesantren that did not approve of their customs, the villagers used any things to disrupt the lives of the students, *kiai* and their families. They even destroyed the bamboo walls of the pesantren with knives which made the residents of the pesantren very happy. To overcome this, KH Hasyim Asy'ari invited several *kiais* from Cirebon to teach martial arts to the students. The disturbances to this rapid trend lasted for a year and a half. After this period, relations between villagers and the pesantren community began to improve, with the increasing influence of the pesantren on the surrounding

communities. The location of the pesantren near the factory could be a symbol of the pesantren's direct opposition to Western technology and its negative effect on the thoughts and actions of native people.

The rapid progress of the Tebuireng Islamic Boarding School cannot be separated from the personality of KH Hasyim Asy'ari who is a well-known teacher. Senior students, who are also their families, have the opportunity to be able to manage the pesantren and have a share in the progress of the pesantren. This pesantren was finally registered with the Dutch government on February 6, 1906.

From a small pesantren, it developed into one of the most influential Islamic boarding schools in Java in that century. This because many *santris* who had received basic religious lessons at other pesantren continued their advanced-level lessons at the Tebuireng Islamic Boarding School under KH Hasyim Asy'ari. The students were attracted by the teachings given by him, a teaching technique obtained from various scholars in the archipelago and Hijaz. The following literature describes the teaching method given by KH Hasyim Asy'ari:

On the veranda of the mosque, senior students learned directly from their teachers, including KH Hasyim Asy'ari. They sat teaching there sometimes went on until evening. Usually, he taught for one hour, before and after the five daily prayers. He sat on a mattress covered with a prayer mat or goat skin and besides him there were the necessary books for teaching. Sometimes we found two or three pillows placed behind the stage, especially when he felt unwell. The usual teaching on *fiqh*, *hadith* and *tafseer* is very interesting, not only because the reading is very fluent but also the translation and explanation given is very precise and clear so that students who took part in the recitation could easily accept them. The examples given as explanations of this passage contain lessons that are useful for human life and strengthen their faith and encourage them to do goodness. In general, the explanations and teachings given show the breadth of knowledge and his practice in various branches of knowledge that are rarely owned by other scholars.

KH Hasyim Asy'ari is an expert on Al-Qur'an and hadith, a knowledge that is still considered new in pesantren. So, by giving his teaching in these two knowledge, he could be seen as a reformer among the traditionalist scholars or *ulamas*.

Tebuireng Pesantren may be seen as a boarding school for high-level teaching, especially given the large number of students who came to this pesantren after mastering various branches of science at other pesantren. Kiai Abdul Wahab Hasbullah, for example, studied at the Tebuireng Islamic Boarding School after completing his studies at the Kiai Khalil Islamic Boarding School.

### 2.3. The Works of KH Hasyim Asy'ari

Besides being active in teaching, preaching, and struggling, Kiai Hasyim was also a productive writer. He took the time to write in the morning, between 10:00 a.m. until before midday. This time is a free time usually used for reading books, writing, and receiving guests.

Many of Kiai Hasyim's works are the answers to various problems in the society. For example, when many Muslims did not understand the issue of *tauhid* or *aqidah*, he then compiled a book on *aqidah*, including *Al-Qalaid fi Bayani ma Yajib min al-Aqaid*, *Ar-Risalah al-Tauhidiah*, *Risalah Ahli Sunnah Wa al-Jama'ah*, *Al-Risalah fi al-Tasawwuf*, and so on.

He was also a frequent columnist in magazines, such as *Nahdhatul Ulama Magazine*, *Panji Masyarakat*, and *Swara Nahdhotel Oelama'*. Usually his writings contained the answers to *fiqhiyyah* problems that many people ask, such as the law of wearing a tie, the law of teaching writing to women, the law of smoking, and so on. In addition to discussing the *masail fiqhiyah*, Kiai Hasyim also issued *fatwas* and advice to Muslims, such as *al-Mawaidz*, prayers for the *Nahdhiyyin*, the virtues of farming, advice on upholding justice, and others.

The works of Kiai Hasyim that have been successfully documented, especially by his grandson, the late Isham Hasyim, are as follows:

1. *Al-Tibyan fi al-Nahy an Muqatha'at al-Arham wa al-Aqarib wa al-Ikhwān*. This book was written on Monday, 20 Shawwal 1260 H, and published by Maktabah al-Turats al-Islami, Pesantren Tebuireng. In general, this book contains the importance of building brotherhood amidst differences and the dangers of breaking the ties of brotherhood.

2. *Muqaddimah al-Qanun al-Asasi li Jamiyyat Nahdatul Ulama*. This essay contains the basic ideas of NU, consisting of verses from Al-Qur'an, *hadiths* and important messages that underlie the founding of the largest Muslim organization in the world. This book is very important to provide a strong foundation regarding religious understanding which will become the main foothold.
3. *Risalah fi Ta'kid al-Akhdzi bi Madzhab al-A'immah al-Arba'ah*. This essay contains the importance of being guided by the four imams of the mazhab, namely: Imam Syafi'i, Imam Malik, Imam Abu Hanifah, and Imam Ahmad bin Hambal.
4. *Mawa'idz*. This essay contains advice on how to solve problems that arise in the community due to the loss of togetherness in building empowerment. This essay was broadcasted in the XI Congress of Nahdatul Ulama in 1935, which was held in Bandung. This work was also translated by Prof. Buya Hamkai n Panji Masyarakat magazine Number 5 in August 15, 1959.
5. *Arba'ina Hadithan Tata'allaqu bi Mabadi 'Jam'iyyat Nahdatul Ulama*. This work contains 40 traditions which must be guided by the Nahdatul Ulama. The hadiths contain messages to increase the piety and togetherness in life, which must be a strong foundation for every *ummah* in a life which is full of challenges.
6. *Al-Nur al-Mubin fi Mahabbati Sayyid Al-Mursalin*. This book is an appeal for every Muslim to love Rasulullah SAW by sending prayers at any time and following all his teachings. In addition, this book also contains a biography of the Prophet Muhammad and his noble morals.
7. *Al-Tanbihat al-Wajibat liman Yashna 'al-Mawlid bial-Munkarat*. This book contains things that must be considered when celebrating the Prophet's Birthday. We know that the traditions are distinctive among traditional Muslims. Therefore, in order the celebration goes well, as the main purpose behind the celebration, this book can be used as a reference. This book was completed written on the 14th of Rabi'ul Tsani 1355, which was first published by Maktabah al-Turast al-Islami, Tebuireng.
8. *Risalah ahl al-Sunnah wa al-Jamaah fu Hadith al-Mawta wa Syuruth al-Sunnah wa al-Bid'ah*. This book is one of the important works because it provides a paradigmatic distinction between *sunnah* and *bid'ah*. The most important thing in this book is that Kiai Hasyim

explains the essence of the *Ahlussunnah wal Jamaah*'s understands. This book also describes the signs of the end times.

9. *Ziyadat Ta'liqat ala Mandzumah Shaykh Abdullah bin Yasin al-Fasuruani*. This book contains the debate between Kiai Hasyim and Shaykh Abdullah bin Yasin.
10. *Dhaw'il Misbah fi Bayan Ahkam al-Nikah*. This book contains matters relating to marriage, ranging from legal aspects, conditions, harmony to the rights in marriage.
11. *Al-Dzurrah al-Muntasyirah fi Masail Tis'a Asyarah*. This book contains 19 issues regarding the study of *wali* and *thariqah*. There are 19 problems discussed in this book.
12. *Al-Risalah fi al-Aqaid*. This book, written in Javanese, contains issues related to *tauheed*.
13. *Al-Risalah fi al-Tasawuf*. This book is also written in Javanese which contains the problem of Sufism. This book is printed in one book with the book *Al-Risalah fi al-Aqaid*.
14. *Adab al-Alim wa al-Mutaallim fi ma Yahtaju Ilayh al-Mutaallim fi Ahwal Ta'limihi wa ma Yatawaqqafu alayhi al-Muallim fi Maqamati Ta'limihi*. This book contains things that must be guided by a student and teacher so that the teaching-learning process goes well and achieves the desired goals in the world of education. This book is a resume of the book *Adab al-Muallim* by Shaykh Muhammad bin Sahnun (871 AD), *Ta'lim al-Mutaallim fi Thariqat al-Taallum* by Shaykh Burhanuddin al-Zarnuji, and *Tadzkirat al-Syamil wa al-Mutatakallim fi Adab al-Alim wa al-Mutaallim* by Shaykh Ibn Jamaah.

Apart from his 14 works above, there are a number of works that are still in manuscript form and have yet to be published. These works include *Hasyiyat ala Fath al-Rahman bi Syarh Risalat al-Wali Ruslan li Shaykh al Islam Zakariyya al-Ansari*, *al-Risalat al-Tauhidiyah*, *Al-Qalaid fi Bayan ma Yajib min al-Aqaid*, *al-Risalat. al-Jamaah*, *Tamyuz al-Haqq min al-Bathil*, *al-Jasus fi Ahkam al-Nuqus*, and *Manasik Sughra*.

It is undoubtedly that Kiai Hasyim is a very special figure, whose life journey is spent worshipping, seeking knowledge and serving the glory of life. The whole journey of his life can be used as a lantern that will illuminate the hearts and minds of his successors to do the same.

Although it must be admitted that it is not easy to do it, at least there will be a commitment to love knowledge and spread it for the advancement of the *ummah*.

Solihin Salam published a glimpse of Kiai Hasyim's personality which is interesting to think about, "Kiai Hasyim's greatness is not in the political field because that is not the place. He is not a politician, not even a statesman. He is not a great organizer or orator, but he is a great scholar who is rich in knowledge and has a big soul."

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**CHAPTER III**  
**THE CONCEPT OF ISLAMIC EDUCATION ACCORDING TO**  
**K.H. HASYIM ASY'ARI**

**3.1. Definition of Islamic Education**

Education plays an important role in the process of change in the society. For this reason, education does not only function to educate humans but what is more important than that is as a vehicle for the process of cultivating good values. Islamic teachings view that education has a huge role in leading a person towards his maturity. Education is also the main helper for humans to live this life because without education, humans today will be no different from the state of the ancient times. So this assumption creates an extreme theory, that the progress and failure of a nation will be determined by the state of education that the nation is living in.

Along with the changes and advancement of human civilization, it is increasingly demanded that education be better organized, more orderly and based on mature and systematic thinking. Because humans want to be more accountable for the way they educate their future generations to be more successful in carrying out their lives in friendship and travel with others and the world and their relationship with God. In fact in this dynamic world, society is always changing. If it does not change and does not follow the changing times, it will endanger the existence of the society itself.

For that reason, education in Islam must be able to achieve 2 (two) things. The first is to encourage people to know their Allah SWT, so that they are aware of worshipping Him with confidence, carrying out the obligatory rituals and obeying the *Shari'ah* and divine provisions, and the second is encouraging humans to understand the *sunnah* of Allah SWT in this universe, investigating the earth and use it to protect his faith and religion.

According to KH Hasyim Asy'ari, the relationship between education and Islam is actually seen from the significance of education in an effort to humanize the whole human being, which means to become a devout creature (fear) of Allah SWT by really practicing all His



commands uphold justice on earth, do good deeds and benefit, so that finally it deserves the title of being the most noble and higher in rank than all kinds of Allah's creatures on this earth.

Meanwhile, in general and simply, the definition of education is a pedagogical effort to transfer a number of values which are held by a society to a number of students through the learning process. This value system is embodied in the education system which is formulated in the basics of the nation's outlook on life. The formulation of this view of life is then outlined in the Basic Law and legislation, the philosophical view of a nation is reflected in the educational system it runs. Therefore, it is understandable consciously that the goals of education are influenced by the philosophy of life of a person or a country.

The view of KH Hasyim Asy'ari about life that is oriented towards Islamic foundations which is based on revelation in addition to the *naqliyah* arguments and this self-approach through the Sufi way influences the concept of education so that it cannot be separated from education and Islam as comprehensive values. Thus, in determining the relationship between education and Islam, KH Hasyim Asy'ari cannot be separated from his mindset which is based on *Ahlul Sunnah wa al-Jama'ah*.

As explained in the book *Adab al-A'lim*, KH Hasyim Asy'ari stated that the goals of education are: 1) to become a full-fledged human being who aims to get closer to Allah SWT. 2) A full-time person who aims to get happiness in the world and the hereafter.

From the understanding of the purpose of education, it is concluded that KH Hasyim Asy'ari did not reject secular (world) knowledge as a condition to obtain happiness in the world. However, he did not explain the portion of knowledge in the book or more broadly described the meaning of education as meant by Islam, which can be seen in the following educational hierarchy:

- a. A disgraceful and prohibited education. It means knowledge that cannot be expected its use either in this world or in the hereafter such as witchcraft, fortune telling, fortune telling and so on.
- b. An education which in certain circumstances becomes praiseworthy, but if it is deeply disgraceful, it means that if someone deepened knowledge, it will cause confusion of thought,

so it is feared that it will cause the condition of *kufur*. For examples, the knowledge of belief and mysticism, philosophy.

- c. Praiseworthy education, namely the knowledge of religious lessons and various kinds of worship. These knowledge can purify the soul, get rid of reprehensible deeds, help to know goodness and do it, get closer to Allah SWT, seek His pleasure and prepare this world for the benefit of the hereafter.

By understanding the text above, it seems that the secular knowledge that became K.H. Hasyim Asy'ari's thinking does not include in the above explanation which is paradoxical to the goals outlined by himself, perhaps even against the development of the Tebuireng pesantren which also teaches general knowledge.

There is a similar view in education law or studying knowledge between KH Hasyim Asy'ari and al-Ghazali, namely:

- a. *Fardhu 'ain*: means that the obligation to seek knowledge is borne by every Muslim (every individual),
- b. *Fardhu kifayah*: means the knowledge required in order to uphold worldly affairs.

Next, Mukani said that KH Hasyim Asy'ari divides knowledge in education into three categories, namely:

- 1) The knowledge that related to the role of humans as *abdullah*, which include *tauheed*, *fiqh*, and *tasawuff*/morals;
- 2) The knowledge that related to AlQuran or the interpretation. This is because AlQuran is the holy book for the Muslim community and the source of all existing knowledge; and
- 3) Hadith knowledge, such as the books of Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Nasa'i, Sunan Ibn Majah, Sunan Al-Kabir, Al-Muwatha ', and others.

For KH Hasyim Asy'ari, the knowledge or material that needs to be taught to students first is *tauheed* because the material of monotheism is the foundation of other learning materials. The quality of students' understanding and its application in everyday life is very dependent on the success of this material. Therefore, in *tauheed* the emphasis is on a comprehensive understanding of the substance of the sentence *Laa Ilaha Illa Allah* (There is no god but Allah) and the *syahadaah* sentence. After *tauheed* material, what needs to be taught to students is moral material, and then proceeds with other materials. Because morals are the most important aspect in assessing the level of students' understanding of *tawhid* material, which is reflected in their submission to the prevailing laws in society and the actualization of the relevant values of faith in their daily lives.

Therefore, in the practice of learning carried out at the Tebuireng educational institution, it does not reject general knowledge. This can be seen from the children who have abilities in general knowledge for examples KH Wahid Hasyim can speak Dutch and English. Likewise in the Tebuireng pesantren which teaches not only Islamic religious sciences, but also general sciences. In 1916 Kyai Ma'shum, his son-in-law who at that time had been appointed head of the *pondok* who introduce a new institutional model in the form of a *madrasah* which is called Madrasah Salafiyah Syafi'iyah. This *madrasah* uses a classical system, consisting of 7 classes. The two levels of the first class (*sifr awwal* and *sifr tsani*), are preparatory classes before entering the advanced classes, in the next 5 years. Initially this *madrasa* only taught religious knowledge. Then, in 1919, *madrasas* overhauled their curricula by imposing a mixed curriculum, which provided the teaching of general knowledge, in addition to existing Islamic religious knowledge including Malay, mathematics, and geography. All were written in Latin letters. In 1926, the *madrasa* added teaching Dutch and history. Supriyadi said that "the Tebuireng Islamic boarding school also teaches English."

This general knowledge is added by the idea of KH Wahid Hasyim, son of KH. Hasyim Asy'ari and KH Muhammad Ilyas, Hasyim Asy'ari's nephew. It needs to be understood, that all the ideas from his staff could be applied if they have got permission from him because, indeed he is the founder of the Tebuireng Islamic boarding school. This idea was initially rejected, but due to several considerations, KH Hasyim Asy'ari finally accepted this idea.

Besides keeping up with the times, the inclusion of general knowledge into the Tebuireng pesantren is a form of his resistance. Hasyim Asy'ari, who at that time wanted to include western culture in the joints of the Indonesian people, forced all private schools to apply the western curriculum.

Snouck Hurgronje, is the culprit of the Dutch deed. As an advisor to Dutch colonialism in Islamic affairs, he argued that the future of the Netherlands was dependent on the integration of the region with Dutch culture. This meant generally it is provided to Western education to *priyayi* in Java first. In order this cultural unification became a reality; the education system had to also be expanded to reach the indigenous, small community.

The basic thinking is that the Western education system is the best means of controlling and ultimately defeating Islam in the colony. This is because Islam will definitely lose the match between Islam and the tank power of Western education and cultural unification. Snouck Hurgronje gave this argument by pointing out that there was a tendency that until 1890 the number of pesantren had increased, while 20 years later the Dutch-type schools were able to attract more students.

By introducing this education system, the school graduates are ideal examples for the educated Indonesian people, so that they could shift the position of the *kiai* as a group of intelligentsia and community leaders. As a result, bright and ambitious young people are increasingly attracted to Western education, because they will enjoy the opportunity to get jobs in the modern bureaucratic sector. In the pesantren, at most, they only became *kiais*, wearing traditional clothes. Therefore, it was better to study in Dutch schools, so that they could meet beautiful ladies and later become bureaucrats.

The actions like this can also be interpreted as internal criticism of the practice of educations in Islamic boarding schools/*madrasas*, which so far have only been concerned with the Islamic religious knowledge, which of course were no longer in accordance with the conditions and needs of the times. Without echoing the reform loudly, KH Hasyim Asy'ari was well aware of the importance of developing Islamic religious education by adding general knowledges, and being integrated with the Islamic religious knowledges into a single container, so that they complete each other. KH Hasyim Asy'ari in the book *Adab Al-'Alim wa Al-*

*Muta'alim*, said, "Actually Islam does not recognize the concept of separation of knowledge. Islam only knows one type of knowledge, which then multiplies to produce various branches of knowledge. "

According to KH Hasyim Asy'ari, the main purpose of education is to practice knowledge in order to produce the good results and benefits as provisions for life at the end. It is even further said, in order for knowledge claimants to gain useful knowledge, they must pay attention to ten kinds of ethics, including: cleaning the heart from various kinds of religious and mundane disturbances, cleaning one's intention, not delaying learning opportunities, being patient and being *qana'ah* towards all kinds of pleasures and trials, good at managing time, simplifying eating and drinking, being cautious, avoiding foods and drinks that can cause laziness and ignorance, reducing sleep time and leaving less useful things.

A person's experience in knowledge will make his life more meaningful both in this world and in the hereafter. Therefore, if a person can practice his knowledge, then in fact he is a lucky person,. On the other hand a person who cannot practice his knowledge is actually a loser.

KH Hasyim Asy'ari also said that in education, there are 2 (two) things must be considered. First, for students to have pure intentions, never intend for worldly things and do not abuse or belittle them. The intention is the foundation that underlies all learning activities. So that the learning activities ultimately have meaning and a noble value that is able to deliver students to a higher degree. Secondly is for teachers/scholars in teaching science, they should straighten their intentions first, not expecting mere material. And everything that is taught should be in accordance with the actions/behavior that is done (not just conveying). This is also emphasized by al-Zarnuji in his book *Ta'lim al-Muta'allim* about the importance of a student's sincerity in studying.

Thus, the meaning of Islamic education in the view of KH Hasyim Asy'ari is nothing but an effort to develop all potential both physically and spiritually to learn, live, master and practice science for the benefit of the world and religion.

Realizing the very important role of education in human life, he tried to provide detailed directions, especially those related to the success of the learning process for students who should pay attention to the following learning requirements:

- a. The importance of maintaining health for someone who intends to study, this is intended so that the effort to achieve goals can perform smoothly.
- b. The suggestion to maintain a diet, in the sense of simplifying eating and drinking (not too much and not too little and maintaining good health). Besides that, maintaining the *halal* status of food and drinks is no less important.
- c. Having sufficient exercise to maintain physical fitness, because basically a person who is studying requires extra fit energy and a mind, thus, the absorption of knowledge can be accessed easily.
- d. Having adequate rest and sleep, this is intended to maintain physical and mental health.
- e. What is no less important in KH Hasyim Asy'ari's view is to maintain cleanliness. The meaning of cleanliness here is not only in the sense of being clean physically, but also inwardly clean.

### **3.2. The Function of Education**

#### **3.2.1. As the Foundation of the Society**

Education is the advancement base of human civilization and culture. There is no great civilization in this world that did not start with education. Persian Civilization, Greek Civilization, Arab Civilization, Chinese Civilization, and Western Civilization, all of them departed from a proposition that education is the main locomotive of the progress of their civilization.

Muslim scholars also pay very special attention to knowledge. Imam al-Ghazali in his *magnum opus*, *Ihya Ulumuddin*, was among the scholars who wanted to emphasize the importance of knowledge. He put the discussion about knowledge in the first discussion. This means that knowledge is the most important part for the awakening of Islam. Without knowledge, it is difficult to see a new dawn in Islam. Imam Ali said humans are essentially enemies of the ignorance they experience.

George A. Makdisi in *The Rise of Humanism in Islam* clearly explains how high the civilization of knowledge in Islam has been able to influence the Western knowledge world at the beginning of the Enlightenment. Therefore, Muslims do not need to fall into a "defeated psychology" which causes a loss of confidence to rebuild the ruins of past civilizations through rereading classical treasures while carrying out dialectic of enrichment with contemporary treasures.

Ehsan Masood added that in the past, Muslims were the pioneers in modern knowledge. There are a series of popular names, such as Ibn Sina in medicine through his book, *Al-Qanun fi al-Thibb*; al-Zahrawi, expert in surgery; and al-Khawarizmi, an expert in mathematics midwives. In addition, Murad Wahbah in *Al-Haqiqah al-Muthlaqah* also emphasizes the influence of Ibn Rushd in enlightenment in Europe.

This elegant view in the past will be able to deconstruct the past symptoms that tend to be fundamentalist, namely those who often regard the past as anti-intellectualism. Meanwhile, more moderate contemporary thinkers try to make a bridge between the glorious past and the more joyful present. The past is the power to rise by means of dialogue, acculturation and accommodation.

More than that, a comprehensive reading of the glory of Islam treasures will lead to the will to fight the cultural and knowledge resistance rather than political resistance. This is because political resistance always ends in heartbreaking defeats. Moreover, political resistance through terrorism and violence acts has resulted in a bad image of noble values in religion. Islam was later understood as a religion that encourages the violence.

Surely this view cannot be accepted at all. Islam is essentially a religion that encourages the advancement of knowledge. Kiai Hasyim is a figure who has a view on the importance of knowledge. In the book *Adab al-Alim wal Mutaallim fi ma Yahtaju Ilayh al-Mutaallim fi ahwali Ta'allumihi wa ma Yatawaqqafu alayhi al-Mutaallim fi Maqamati Ta'limihi* (Teacher and Student Ethics in matters that need to be considered by students while studying), Kiai Hasyim began his discussion by explaining the position of knowledge and the scholars who teach knowledge.

In AlQuran, Allah SWT says, "Truly Allah will raise the rank of those who believe among you and those who seek knowledge" (QS. Al-Mujadalah [58]: 11. According to Kiai Hasyim, people who will be elevated are those who demand knowledge while practicing the knowledge they have. What is meant here is knowledge that brings goodness and benefit to mankind, not knowledge that brings harm to mankind.

In this verse, faith and knowledge are both equally noble; their positions are very central and vital in Islam. Being knowledgeable is not enough. On the other hand, having faith is not perfect. What is needed is a combination of faith and knowledge because, in reality, knowledge will create knowledge. Both do not need to be confused.

That philosophy is translated into religious education institutions in the country. The pesantren strictly chooses the combination of knowledge and faith in producing superior Muslim youth where the students are taught to master matters related to faith and knowledge. This philosophy is expected to form a religious understanding that can combine theological and sociological dimensions, the worldly dimension and the heavenly dimension. What is meant by the worldly dimension is knowledge. Meanwhile what is meant by the *ukhrawi* dimension is any matters related to faith.

### **3.2.2. The Source of Values**

Kiai Hasyim emphasized that improving the quality of religious understanding is aimed at realizing the virtue as stated in the Prophet's Hadith, "Whoever wants to get goodness from Allah SWT, that person should understand religion properly and correctly".

This hadith is very popular among Islamic boarding schools because Ibn Rushd in the opening of the book *Bidayat al-Muqtashid wa Nihayat al-Muqtashid* made this hadith an important icon. He wanted to state that the aim of understanding religion is to seek the virtue solely because of God. The book which is written by Ibn Rushd is one of the important books in the realm of Islamic law because it portrays four problems at once.



The diversity of scholars' views, as shown by Imam Syafi'i, Imam Malik, Imam Hanafi, and Imam Ahmad bin Hambal, is none other than in order to create the virtue and benefit for the people. Therefore, differences should not be used as a starting point to trigger divisions. Differences should be celebrated to realize virtue, as recommended by the above Hadith of the Prophet.

The suitability of views between KH Hashim and Ibn Rusdy in stating the importance of improving the quality of religious understanding are shown in the book *Adab al-alim wa al-muta'alim* and the books *Bidayat al-Muqtasid* and *Nihayah Wa al-muqtasid*. The scholars have always had a high concern for the *ummah* to make knowledge as a strong foundation to spread goodness on earth. If this *ummah* builds a civilization on the basis of knowledge, it is not impossible that one day this *ummah* will be at the forefront in producing new discoveries that will make the life of the world better.

Theologically, seeking knowledge is also a way for a person to find happiness in the hereafter. According to KH Hashim, the purpose of a person seeking knowledge is none other than in order to practice that knowledge, which will produce useful benefits throughout the ages. Knowledge is the provision of a Muslim in the hereafter. Therefore, the knowledgeable person will find happiness. On the other hand the ignorant one will inevitably lose.

KH Hashim Asyari mentions the Hadith of the Prophet which reads:

الْمَلَائِكَةُ وَإِنَّ الْجَنَّةَ طُرُقٌ مِنْ طَرِيقًا بِهِ اللَّهُ سَلَّمَ عَلَيْكَ مِنْ يَقُولُ مَنْ يَقُولُ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ سَمِعْتُ فَضَّلَ وَإِنَّ الْمَاءَ جَوْفٌ فِي وَالْحَبِثَانِ الْأَرْضِ فِي وَمَنْ السَّمَوَاتِ فِي مَنْ لَهُ لَيْسَتْغَيْرُ الْعَالَمِ وَإِنَّ الْعِلْمَ يُطَالِبُ رِضًا أُجِبَتْهَا لَتَضَعُ الْكُوكَبِ رِسَادٌ عَلَى الْبُنْدَرِ لَيْلَةَ الْقَمَرِ كَفَضَّلَ الْعَابِدِ عَلَى الْعَالِمِ.

Meaning:

"I heard the Messenger of Allah (may peace be upon him) said: "Whoever makes a journey to seek knowledge, indeed that person is walking towards heaven. And verily the angels will place their wings and pray that Allah will give pleasure to those who seek knowledge. Indeed, the knowledgeable will be asked for forgiveness from whatever is in the heavens, on earth and at the bottom of the ocean. And indeed the advantage of the knowledgeable person over the worshipers is like the advantage of the moon on the full moon over all the stars.

Even in another hadith it is mentioned that a knowledgeable person will not be easily disturbed by the devil because for the devil, it is easier to seduce a thousand people who are diligent in worship than to seduce a knowledgeable person. A knowledgeable person has his own advantages because he will save the people from ignorance and humiliation. For that reason, the position of the educated person is nobler than the person who is a martyr.

Knowledge will be a life torch. It will save the people from humiliation and backwardness. On the other hand, terrorism will only leave sorrows, wounds, and deep sorrow for the victims and his family. A true Muslim chooses to increase his knowledge rather than increase his activity by carrying out a suicide bomb.

Therefore, the Prophets' companions underlined the importance of knowledge. Abu Bakr ash-Shiddik once sent a letter to Ibn Zubaair who was on duty in Iraq: "If you are in a state of wealth, then knowledge will be a beautiful decoration."

And so did Umar bin Khattab who advised every Muslim to visit the scholars to seek knowledge. Because, it will be a fertile ground for excellent generations. Meeting knowledgeable people (scholars) will be a way to cleanse themselves of sins both intentional and unintentional. Even sin as high as mountain can be forgiven as far as a Muslim wants to increase his knowledge by learning from the scholars.

More than that, regarding to knowledge the most interesting is the opinion of Muadz bin Jabal, "you should seek knowledge, learning it is worship. Deepening it is a rosary. Discussing it in detail is *jihad*. Seeking it earnestly is getting closer to God. While teaching it to people to any strangers are charity. "

The morality of knowledge like this has pumped many Muslims, especially traditional Muslims to have a high passion to seek knowledge. Muslims flocked to send their children to boarding schools. Even later Muslims can achieve a higher degree up to doctoral level. Not a few of them get a professor's degree.

Having noble values like this departs from education and awareness of the importance of knowledge. The Prophet's hadiths relating to the urgency of knowledge are one of the chapters taught in Islamic boarding schools so that they never tire of mastering knowledge, both general

and religious knowledge. Although Imam al-Ghazali in *Ihya' al-Ulumuddin* distinguishes between religious knowledges and medical knowledges. According to him, studying religious knowledge is a Muslim's obligation (*fardhu 'ain*), while studying non-religious knowledge is a collective obligation (*fardhu kifayah*). That is, if someone or some people study this knowledge, others are not obliged to study that knowledge.

The view of Al-Ghazali can be understood in the contemporary context. Every Muslim is obliged to master nothing but religious knowledge so that they can understand things that are important and must be prioritized in religion as well as things that must be avoided because they will cause negative-destructive effects.

In contemporary life, the views of al-Ghazali are increasingly relevant. This is because a small proportion of religious groups believe in religion without knowledge. They made religion as political field. Unfortunately, they understand religion as authoritarian and use it in anarchic ways. All were done because they do not have a detailed and comprehensive understanding of religion. According to Khaled abou el Fadl in *The Great Theft: Reclaiming Islam from Extremists*, they are a group that rejects an academic and rational understanding of Islam. They make religion as a shield of power by claiming an absolute truth.

The group that popularized this idea was the Wahhabis. They reject intellectualism, mysticism and rationalism. This group interprets and blames other groups. Not only that, they also legalize the killing of those who are considered as infidels/apostates.

According to Khaled, one of the fatal mistakes of this group is that they understand religion without understanding a strong knowledge religion. In fact, they tend to ignore the classical scientific treasures which are the pillars of Islamic glory in the past. Even though they use classical treasures they are solely in order to justify their views. When they used books written by Ibn Taymiyah, Ibn Qayyim al-Jawziyah, Imam al-Syaukani, and Imam al-San'ani, they only took a view that strengthened their ideology and ignored other more open and tolerant views.

Ahmad al-Katib in *Al-Fikr al-Siyasi al-Wahabi* said that the religious understanding carried out by the Wahhabis is essentially more of an attitude than a religious understanding. The autocratic character tied in Wahabi's understanding is used by the authority to strengthen its

position. In addition, their views on "worship" and "God" also tend to be puritanical than the views of scholars in general. Because of this, the circles' views of Wahabi contained a paradigmatic oddity that was not found in the previous Islamic treasures.

In this case, reviving the tradition of intellectualism among Muslims is a necessity. It must be understood that knowledge is solely for creating massive virtues. Knowledge is the path to virtue, and virtue is the way to progress.

### **3.3. Islamic Education Approach**

As the founder of Nahdlatul Ulama, KH Hasyim Asy'ari is usually described as traditionalist and conservative. This figure can be understood based on the traditional attitude of the Nahdlatul Ulama itself, a nickname based on the reaction of NU during its early development. The initial attitude of NU somewhat rejected the challenges of the modern world and tolerated syncretic Islamic practices and upheld the school of fiqh.

However, this trend has changed and shrunk in recent years due to changes that have occurred in the body of NU itself. KH Hasyim Asy'ari from Hijaz's educational background played a role in this change. Also his idea to unite the entire Muslim community and his efforts to bring secular national organizations closer together is one proof of this change.

Tracing the intellectual history of KH Hasyim Asy'ari in the Middle East shows that the paradigm of his thoughts is different from KH Ahmad Dahlan who prefers the purification movement of moderate Islamic thought, KH Hasyim Asy'ari is more influenced by traditionalism with little respect some elements of reform (which did not deconstruct the Islamic tradition) from Sheikh Ahmad Khotib. These paradigms and "stand points" influence the thoughts of KH Hasyim Asy'ari in education both in his works and in the Tebuireng Islamic boarding school.

With a view of traditionalism that maintains it, KH Hasyim Asy'ari adopted a lot of classical Islamic education traditions that prioritize normativity, teaching and learning traditions and ethics in teaching and learning which have been seen to have ushered Islam in its golden age. And this is proven by his work in the form of a special treatise that discusses the concept of education which is specially formulated in the book *Adab al-'Alim wa al-Muta'allim*,

In his writing that begins with a description of the significance of knowledge and education, then the virtues of thinkers and scholars, this shows that there is a link that connects with his predecessors, especially al-Ghazali, which is indeed widely used as a reference for traditionalists, especially with regard to ethics problems.

KH Hasyim Asy'ari was compelled to write the book because the educational situation experienced a change in the rapid development of the old (traditional) established habits into a new form - modern education - due to the increasingly strong influence of the Dutch colonialist education system in Indonesia. With the presence of the book which is full of moral values, it is hoped that it will be able to maintain the traditional building in the world of Islamic education in general, especially among the *pesantrens*.

Meanwhile, he wrote this book based on the awareness of the need for literature that discusses about ethics (*adab*) in seeking knowledge. Demanding knowledge is a very noble religious work so that people who seek it must show high ethics as well. In this context he seemed to wish that in carrying out religious activities it is accompanied by polite social behavior (*al-akhlak al-karimah*).

The book of *Adab al-Alim wa al-Muta'allim* as a whole consists of eight chapters. Each of them discusses:

1. The virtue of knowledge and scientists as well as learning,
2. Ethics of students towards themselves that must be kept in their minds in learning
3. Ethics of a student towards teachers
4. Ethics of students towards lessons and things that must be guided by teachers and friends
5. Ethics that must be considered by teachers about themselves
6. Ethics of teachers to lessons
7. Ethics of teachers towards students
8. Ethics of using literature as a learning tool.

And from the eight chapters above, it can be classified into three parts, namely the advantages of knowledge and scientists, the responsibilities and duties of students and the responsibilities and duties of teachers. In connection with this moral issue, KH Hasyim Asy'ari firmly stated that demanding moral knowledge and practicing it is obligatory. Because he believes that straightening character and educating morals through character education is a necessity. In fact, it is further explained that operational education is essentially a process of mutual influence between nature and the environment.

Thus, the role of education besides functions in developing creativity and productivity; it also plays a major role in developing morality and inculcating values, both human and divine values. Even in this case Noeng Muhajir emphasized that human society can survive due to a commitment to moral values. If everyone does not obey his promises, does not care about his responsibilities, plays with the standards of morality, then we can imagine how devastating people's lives will be that in the view of Athiyah al-Abrasyi, moral education is the spirit of Islamic education itself.

### **3.4. Islamic Education System**

Originally KH Hasyim Asy'ari adopted a traditional education system that applied intellectual methods referred to the methods passed down by Islamic generations in the Middle Ages of Hijriyyah which had undergone polarization and crystallization as a logical consequence of the spread and development of Islam through various forms of world civilization and culture. Then in 1916, KH Ma'sum, KH Hasyim Asy'ari's son in law, with Wahid Hasyim's support, incorporated the *madrasah* system into the pesantren education system. There were seven levels of classes and divided into two levels. The first and second years were called *siffir awal* and *siffir tsani*, they were the preparation period for entering the next five year level. At *siffir awal* and *siffir tsani*, Arabic is specifically taught as an important basis for dissecting the treasures of Islamic knowledge. In 1919, the madrasah curriculum was supplemented with general education, such as Indonesian (Malay), arithmetic and Earth Knowledge. In 1926 KH Mauhammad Ilyas incorporated Dutch and history lessons into the *madrasah* curriculum with KH Hasyim Asy'ari's approval.

The education reform of the Tebuireng Islamic Boarding School by KH Hasyim Asy'ari, along with his students and sons, were not without any obstacles. The renewal of education that he initiated caused quite a strong reaction from the public and the pesantren, so that many parents of the students moved their children to other pesantren, because with this renewal, the Tebuireng Islamic Boarding School was seen as too modern. This reaction did not dampen the process of reforming the Tebuireng Islamic Boarding School. This continued and was continued by Wahid Hasyim by establishing modern *madrasas* in the environment of the pesantren.

At that time, general knowledge was still considered *haram* (forbidden). For example, Dutch and English, which because of the languages of non-Muslims, were punished by learning them. However, it can be seen that in Islamic education today, many pesantren have followed in KH Hasyim Asy'ari's footsteps and Tebuireng Pesantren. Even now, the benefits can be seen, how Muslim intellectuals have a very broad range of professions that can be in the world of politics, economics, general education, medicine, and others.

One more thing to be noted is the development of the Tebuireng pesantren which was initiated by the duet KH Muhammad Ilyas and KH Abdul Wahid Hasyim did not influence the classical book recitation system of KH Hasyim Asy'ari because the student segment is different. If the madrasah has a segment of school-age children, participants in the deliberation and recitation classes are senior *santris* or even *kyai* who deliberately come to Tebuireng to recite the AlQuran, not school,

**CHAPTER IV**  
**THE APPLICATION OF ISLAMIC EDUCATION ACCORDING TO**  
**KH HASYIM ASY'ARI**

**4.1. Characteristics and Orientation**

It should be explained here that in the previous section the author has revealed the theoritization of Islamic education according to KH Hasyim Asy'ari. This means that his opinions or ideas regarding Islamic education are seen from the ideal aspect. In this chapter the author will move on to discuss the operational aspects of his ideas or perspectives on Islamic education in the field (daily life) related to KH Hasyim Asy'ari's practices in the field of Islamic education.

As explained in the previous chapter that KH Hasyim Asy'ari actually focused more on matters of the heart (*qalb*) so that the main stressing in an effort to study for a student is a sincere and only hopes for the pleasure of Allah.

On the other side, KH Hasyim Asy'ari emphasized more on aesthetic values with a mystical breath. This can be seen in his view that the virtue of a very special knowledge is for people who truly *lillahi ta'ala*. In addition, knowledge can be obtained when the soul of the person who seeks knowledge is pure and clean from all kinds of evil characteristics and worldly aspects.

Such tendency is due to the fact that many were influenced by al-Ghazali's thought whose views were the human substance not in its physical element, but in the heart. For al-Ghazali himself this thought resulted from a long process after he struggled with philosophy, so that his concept of education was more focused on the formation of ethics (noble morals).

In his work *Ihya 'Ulum al-Din*, al-Ghazali began his view of education with a provocative tone about the virtues of those who have knowledge by quoting the Alquran Surah al-Mujadilah, verse 11: "Allah will exalt those who believe among you and those who people who are given



some degree of knowledge ”. This provocation was then continued with the Prophet's hadith with a metaphoric *majaz* tone put forward by Ibn Abbas about the primacy of scientists over ordinary people, the statement was "*lil ulama'i darajat fauqa al-mu'minina bisab'imi'ati darajat ma baina al-darajataini masiratu khamsami 'ati' am*: "(Those who are knowledgeable have degrees above the believers as much as seven hundred degrees, the distance between these two degrees travels five hundred years).

From his explanation in *Ihya Ulum al-Din*, it is found that al-Ghazali's views on education included his views on the virtues of knowledge and the virtues of those who have it, the sharing of knowledge, and the ethics of learning and teaching. The purpose of education in the view of al-Ghazali is to achieve *mardlatillah* (pleasure of Allah) and must be avoided from worldly goals. Because worldly goals can destroy the entire educational process and can neglect the meaning of education itself, a sincere intention and a pure heart are needed.

And so were KH Hasyim Asy'ari views that the success of the teaching and learning process cannot be separated from moral education. According to him, morality is the main foundation in the formation of a student's whole personality. Thus, education that leads to the formation of individuals who have good morals is the first thing that must be done, because this will underlie overall stability, so that the emphasis on morality issues is the main goal in relation to education, both formal and informal education. Therefore, although pesantren educational institutions have undergone many changes, the pesantren intellectual treasures can still be an adequate source of knowledge in order to formulate relevant moral education for students. In this case, classical literature as a product of past scholars can still be used as a valuable reference for the traditional Islamic education community in general in developing education oriented towards the formation of a noble personality.

Meanwhile, in the thought of KH Hasyim Asy'ari regarding the existence of knowledge and teaching is a serious concern. As the emphasis on the existence of scholars as people who have a very high degree of knowledge compared to people who are not knowledgeable. In fact, according to him, the personality and success of a student really depends on what is instilled by the teacher. This kind of thought is finally able to color the world of traditional Islamic education. Perhaps this will be able to be typical compared to the style of education in general.

The efforts to maintain a traditional building like this have actually been pioneered by several students from KH Hasyim Asy'ari himself; let's call it KH A. Wahab Hasbullah who later founded the Tambak Beras Islamic boarding school or KH Bisri Syamsuri who is also one of the main figures in the Jam'iyah Nahdlatul Ulama.

To show his love for knowledge, when he was leading a pesantren, KH Hasyim Asy'ari showed his concern in educating by selecting a number of students so that they were truly qualified in religious knowledge. This means that when they finished gaining knowledge from the Tebuireng pesantren, they would be able to establish their own pesantren in their respective regions. And this is indeed the result that there were many Islamic boarding schools emerged which developed rapidly under the guidance of his students like Pesantren Darul 'Ulum Peterongan, Pesantren Lirboyo, Kediri and Pesantren Asembagus Situbondo, East Java.

Seeing this phenomenon, the figure of the KH Hasyim was very concerned about the importance of studying. Therefore, in his work *Adab al-'Alim* he did not only base things that are normative in nature, but on the matters of a technical nature and did not escape his observation as well. Thus, this is intended so that knowledge claimants could understand how big the role of knowledge for life provisions in the future.

From dozens of books written by KH Hasyim Asy'ari, they can be used as proof that he was indeed a quite productive writer in all fields of Islamic knowledge as in his works covering the fields of education, theology, *fiqh*, Sufism, and so on.

However, from an epistemological point of view, surely there is one common thread that can be drawn from all of his thoughts, namely that he turned out to have the characteristics of a distinctive and typical mindset. In this case he consistently refers to references that have authoritative sources, namely AlQuran and the Hadiths of the Prophet. Besides that, the characteristic of his works is his tendency towards the Syafii's thought and it seems that for him to be a follower of the Syafii's thought is not without reason. This is a choice that had been outlined in the principle of his thought pattern.

And so was his characteristic for his consistency in upholding the tradition. Perhaps according to the author's view, this is what makes him and his thoughts could be easily accepted by the people of the archipelago. The wisdom towards local traditions is actually quite capable of being a powerful weapon capable of reducing all kinds of differences in groups, ethnicities and various national characters.

According to Nasr, the traditional term used by traditionalist groups actually refers to Allah's revelations and the interpretations in certain contexts and environments. Therefore, tradition includes all aspects of religion. The first is *al-din*, which includes all aspects of religion and the second is the aspects of *al-sunnah*, which are formed and developed based on sacred models, so that they become traditions. The third is genealogy, namely the link that connects each period, episode or stage of life and thought in the traditional world to the beginning. In other words, tradition contains the meaning of all sacred, eternal truths, perennial wisdom, and the continuous application of its eternal principles to various conditions of space and time.

His strong desire to maintain this traditional building on January 31, 1926, together with traditional Islamic figures, Kiai Hasyim Asy'ari founded Nahdlatul 'Ulama which means the awakening of the *ulama*. Even this organization grew and had a large followers, the influence of KH Hasyim Asy'ari was getting bigger by establishing the NU organization with his friends. This was supported by *ulama* in Central and East Java. Even the scholars in various regions really respected KH Hasyim. NU grew rapidly. This organization became a channel for the development of Islam to villages and cities in Java.

As a religious organization and as a community organization, NU was born and developed with its own style and culture. As an organization with a religious character that takes the direction of *ahlu as-sunnah wa al-jama'ah*, NU displays an accommodating attitude towards the various religious schools around it. And as a community organization, NU displays a tolerant attitude towards local values.

In its historical line, NU has never thought of unifying, let alone eliminating the existing schools of thought. Since its inception, it never thought of getting rid of local cultural values that were different from it. On the other hand, it acculturates and interacts positively with the

traditions and culture of the local community as well as respecting differences in religions, traditions and beliefs which are the cultural heritage of the archipelago.

It is important to note that since the middle of the 9<sup>th</sup> century, the reform movement in Egypt was widely voiced by Jamaluddin al-Afghani and Muhammad Abduh. The echo of his call was heard throughout Islamic countries in the field of thought, this movement encouraged a return to the main source of Islam, namely AlQuran and Hadith.

The traditionalist term in the usual meaning according to the socio-religious understanding is to remain in the intellectual treasures and traditions of the legacy of their predecessors, not only the *Imams* who were *mu'tabar* in the field of *fiqh* but also the legacy of the early Islamic preachers in Java, especially those who were incorporated in Javanese Islam. The previous scholars were considered to have more authority than the current *ummah* in terms of religious thought and practice, in this case including the traditions of the local community in religious practices.

Therefore, in developing the understanding of *ahl al-sunnah wa al-jama'ah*, KH Hasyim Asy'ari seemed interested in the idea of Nawawi al-Bantani and Syekh Mahfuzs Termas by taking the middle path, combining the views of hadith experts and *ra'yi* experts so that the characteristic of NU in developing the understanding of *ahlu sunnah wal jama'ah* is in two things: the obligation to practice and adhere to the principles of *fiqhiyah al-muhafazatu 'ala al-qadimi al-salih, wa al-akhdzu bi al-jadidi al-aslah*.

#### **4.2. Management System**

The holy book of AlQuran and the Hadiths of the Prophet are the basis of the paradigm of Islamic education thought which have revealed a lot of educational analysis that requires deep reflection, especially for education practitioners. Educational thoughts based on God's revelation demands the realization of a comprehensive education system, including three approaches in educational terms, namely: cognitive, affective, and psycho-motoric. These three approaches will be able to produce individual teachers who will play a role in internalizing Islamic values and

able to develop students towards the dynamic and flexible practice of Islamic values within the confines of the configuration of the reality of God's revelation.

The nature of education which is based on the approach to the values of AlQuran and *Sunnah* is currently far as expected. Many of the teachers only highlight aspects of intellectual ability (cognitive) and leave the ethical values (affective domain), this is not in accordance with the educational values taught by AlQuran which teaches the balance in all things. A good education system is an education system that can combine these three aspects by transferring knowledge and passing on values for students and future generations, so it is imperative to produce people who can play a role as a medium (teacher) in the process of transferring knowledge and it then becomes a necessity.

As a result of this imbalance, it is necessary to reassess the values of education in accordance with the values of Islamic education. It is hoped that this explanation will be a solution and a material for reflection for teachers, teachers and people who are concerned about educational problems.

The traditional Muslim education system is basically an educational system that applies intellectual methods that refer to methods that have been passed down by Muslim generations in the Middle Ages of Hijriyyah who experienced polarization and crystallization as a logical consequence of the spread and development of Islam through various forms of world civilization and culture. In the end, this has resulted in the teachings and knowledge of Islam were divided, among which the schools of *fiqh*, theology, Sufism, literature and other knowledges,

The values of Islamic education that are at least developed within the scope of traditional Islamic education include: the first is theocentric value, namely the view that all events originate, process, and return to God's truth. All activities carried out by *kyai* in teaching and students in the Koran are seen as worship to God. All educational activities here are an integral part of the reality of life which in practice tends to prioritize attitudes and behave in a sacred manner in everyday life. All actions are carried out in a structure of relevance to religious law and in the interests of *ukhrawi* life.

The second is the value of volunteering and serving. This value comes from the view that all teaching and learning activities serve as worship to Allah SWT. Thus, the implication is that the implementation of education and teaching is carried out voluntarily and in service to others in order to serve God. A student or *santri* is obliged to respect his *kyai* and *ustaz* by respecting each other, as part of a religious order. There is a kind of belief that the existence of a *santri* will mean nothing and will not be a knowledgeable person without a teacher and help from others. In other words, the values of volunteerism and dedication are to practice knowledge to others.

The third is the value of wisdom, in this case behaving in a patient, humble manner, obeying the provisions of religious law, being able to achieve goals without causing harm to others, and bringing benefits to the common interest. The fourth is the value of simplicity. Here it is more synonymous with the ability to behave and think naturally, proportionally and with pride. Simplicity is not in the sense of exaggeration or deficiency, but in a natural sense.

The fifth is the value of collectivity or togetherness. This togetherness is displayed by the leadership and administrators to their students both in formulating policies, and in everyday life. The sixth is the value of dedication and the search for knowledge.

The seventh is the *kyai's* blessing. All actions carried out by every member of the pesantren are very dependent on the blessing of the *kiai*. Both *ustad* and students always try not to do things that are not pleasing to the *kiai*, even among the values of this *kiai's* blessing. This is evidenced by the arrival of the boarding school to the leaders so that they can devote their knowledge in their respective regions. For students, the diploma from the pesantren is not that important. What they think is important is the *kiai's* blessing.

According to Mastuhu, with those values traditional Islamic educational institutions can exist in the history. This is because the traditional Islamic institutions only depend on absolute truth (God) which is then actualized in a *fiqh*-sufistic tradition which was oriented to *ukhrawi* practice and to the relative truth which is empirical-pragmatic in character to solve life problems according to religious law.

As it is well known, for conservatives the goal of education is the preservation and continuation of established social patterns and traditions. In teaching, the teacher cultivates the potential of intellectual character and discipline and deepening of a useful knowledge.

Teaching is an educational act that seeks to instill moral values in students. The teacher in carrying out their duties always displays and emphasizes the students to appreciate the culture of the community. So, in a conservative view, a good teacher is able to equip the students with life knowledge and skills. Students cannot only adjust to the progress only but to the changes and progress of the times. They still appear and carry the values, traditions and noble teachings of their society.

The relationship between teacher and student is like between parents and children so that the teacher in this case is considered a person who must know many things and function as a learning resource. The success or failure of teaching is largely determined by the extent of the teacher's role in providing material knowledge, capabilities and or skills. Thus, the teacher's role is as a source of knowledge about reality and an example of ethical nobility. It is also a role model for students to follow, both in intellectual and social life.

According to Muhammad Abduh, as written by Harun Nasution who stated that the method of memorizing and holding fast to the opinion of a cleric would actually create a state of freezing in thinking and set back people. Therefore, it is necessary to have a new paradigm that will be developed in the world of traditional Islamic education. Especially to better direct students to think critically.

In the tradition of Islamic boarding schools especially and NU educational institutions generally, the teaching of classical books with the teachings of Shafii' takes priority. *Fiqh* is placed in the position of being the main building for the tradition of Islamic knowledge, and even becomes an inseparable part of their worship pattern.

To maintain the Islamic traditionalism and reduce the influence of the Islamic modernism movement, traditionalists formed various educational institutions. Besides the pesantrens that had developed earlier, they also established other educational institutions by placing the *kyai* as the main figure. In this case, the existence of pesantren plays a decisive role in maintaining traditionalism in Indonesia.

The traditionalists' thoughts besides being a knowledge tradition taught by *kyai* which is spread through education in Islamic boarding schools, is also through scientific traditions that have been standardized in the 'yellow book' which acts as a link in the chain of centuries of old

traditions which generally contain teachings of monotheism, *fiqh* and morals. The ‘yellow book’ contains religious knowledge that have been long and established.

NU is understood not more than a reactionary religious organization and is always dealing with Islamic modernism groups. In understanding the history of NU and the internal dynamics that have colored its journey so far, it cannot be separated from the following two things. First, NU is essentially an institutionalization of the Islamic tradition that has lived and developed in the archipelago for hundreds of years. The Islamic tradition in the archipelago is a continuum of the history of civilization and previous Islamic thought in the Middle East and its surroundings. In this context, there are two main traditions institutionalized and developed by NU that originate from the previous Islamic tradition, namely the tradition of *fiqh* and the tradition of *tareekat*.

The *fiqh* tradition was developed in NU's Islamic boarding schools and educational institutions, both formal and non-formal through the teaching of ‘yellow books’ created by scholars from various schools that developed since the early days of Islam. The tradition of *fiqh* is also developed through forums of religious studies such as *halaqah*, *bahtsul masail* (study of socio-religious problems), and historical forums that either study the actual (*waqi`iyyah*) and conceptual (*maudlu`iyyah*) problems.

Thus, the process of inheriting (transmission) the knowledge and its development will run well and never stops. Meanwhile, the *tareekat* tradition was developed through various movements with quite a lot of variants. Each of them has an *imam (murshid)* and distinctive features. The main strength of this movement is the continuous relationship between the students and the teachers as well as teachers to teachers which finally reached the Prophet Muhammad. Such a relationship which is fully believed is capable of forming a positive and meaningful personality for the doer in the daily life.

With a strong tradition, Abdurrahman Wahid said that NU has a flexible attitude to accept modernization from the outside as a reality, and at the same time it tries to save the core of Islamic teachings (in the form of *tawhid*, *sharia* and morals) from further deterioration and if possible, restore the life to the ideal level of life in Islamic society. The character of this attitude



is gradualism which rejects any confrontation with the modernization process, besides trying to tame it and then using it for the essential benefit of Islam.

As the goal that has been set by NU which is a religious social organization that applies the teachings of Islam, takes the direction of *Ahl al-Sunnah wa al-Jama`ah* and follows one of the four teachings (*madzhab*) in the midst of life, within the Republic of Indonesia which is based on Pancasila and UUD 1945.

There are many problems need to be addressed faced by NU. Among other things, they do not have one vision in education to be developed. Today it only raises awareness about the importance of education.

Therefore, almost every area where there are NU followers, the focus of education is not the same. Some still focus on religious education. But others go further to have developed multi-sector education. There are many people who work in Islamic boarding schools and schools under the Ministry of Religion and some opened various kinds of polytechnics.

This shows the absence of the same attitude in the focusing the educational development. This is because each region does not have the same conditions. However, despite this, the awareness to provide education is still growing.

NU education in an effort to develop the ideology of *Ahl al-sunnah wa al-jama`ah* is not only developing the "aswaja" curriculum, but what is needed is the internalization of its values in NU is not merely understanding the doctrine.

*Ahl al-sunnah wa al-jama`ah* has one of the characteristics that they claim to be a moderate group. But actually how can bring this moderate characteristic in modern education. Among them are the attitude of accepting pluralism and non-violence. And this kind of understanding must be instilled and internalized in NU education from elementary to tertiary level.

Thus, NU attempts to compromise various religious ideologies and traditional Islamic thoughts that have emerged since the second century of Hijriyyah. That is why NU has always received the label of a traditional organization because it seeks to maintain and practice the knowledge that emerges from such Islamic traditions. NU does not deny or reject the label and

seemed satisfied. This can be seen from the NU jargon which is the principle of their thinking: "*al-Muhafazatu` ala al-qadim al-salih wa al-akhdzu bi al-jadidi al-Aslah*" (maintaining old thoughts that are still relevant, and adopting new, more appropriate), be *tawassut* (moderate), *tawazun* (balanced) and *tasamuh* (tolerant).\

The method of thinking which is always the basis and attitude of NU in dealing with various issues including in the life of society and politics based on the trilogy of brotherhood: *ukhuwwah Islamiyyah* (brotherhood among Muslims), *ukhuwwah wathaniyyah* (brotherhood among citizens and the nation), and *ukhuwwah basyariyyah* (brotherhood among human beings) without distinction of religion, ethnicity and country.

#### **4.3. Curriculum and Teaching Materials**

Curriculum and teaching materials are the core of education and have an influence on all educational activities. Recalling the importance of curriculum and teaching materials in education, curriculum development and teaching materials cannot be done arbitrarily.

Curriculum development and teaching materials require strong foundations, which are based on the results of in-depth thinking and research. The development of curriculum and teaching materials that are not based on a strong foundation can have fatal consequences on the failure of education itself. It will also lead to the failure of the educational process. Thus, curriculum development and teaching materials are closely related to various aspects of education, including: planning, implementation and evaluation.

According to al-Syaibani, the Islamic education curriculum has seven principles that must be upheld. The first is the principle of perfect connection with religion, including its teachings and values. The second is the comprehensive principle (universal) on the purpose and contents of the curriculum that includes the purpose of building *aqeedah*, intellect and body and related to society, culture, social, economy, politics, religion and so on. The third is the principle of the relative balance between the purpose and content of the curriculum.

The fourth is the principle of the relationship between talents, interests, abilities with learning needs and the environment. The fifth is the principle of maintaining individual

differences and interests, talents, and needs. The sixth is the principle of accepting change in line with the development of the times. The seventh is the principle of compatibility between various subjects with various experiences, needs of students, society and the educational environment.

In the tradition of Islamic education, especially pesantren, the teachings given to the students in general is only religious knowledge, although in fact Islam itself never distinguishes between religious knowledge and general knowledge.

So in the history of its foundation, the traditional Islamic educational institutions are forms of resistance to European model public educational institutions. Thus, it is natural that the developed tradition character which is an attempt to preserve the various traditions of the past, one of which is by providing knowledge in the religion.

Related to curriculum, KH Hasyim Asy'ari was very much influenced by al-Ghazali's thoughts. This can be seen from the way he classifies knowledge into two groups, first is the knowledge that is *farḍhu 'ain* and the second is knowledge that is *farḍhu kifayah*. *Farḍhu 'ain* is classified again into four types as follows, namely:

1. Divinity *zatiyyah* knowledge which is the knowledge that affirms the belief that Allah exists, formerly and eternally.
2. Divinity *sifatiyyah* knowledge which is the knowledge that provides confidence that God is powerful, wills, knows, lives, hears, sees and speaks.
3. *Fiqh* knowledge, namely knowledge related to worship.
4. Knowledge of *ahwal* and *maqamat* as well as knowledge of mental conditions.

The curriculum sequences set by KH Hasyim Asy'ari are; AlQuran and its *Tafseer*, *Hadith* and *Ulum al-Hadith*, *Ushul al-Din*, *Fiqh*, *Nahwu* and *Sharaf*. This curriculum is included in the basic content category that students must have then the knowledge which is the developments of the curriculum. Learning resources according to Kiai Hasyim Asy'ari is AlQuran and the Hadith itself. This is evidenced by the foundations used in his work of educational thought.

In this case, the pesantren in developing the curriculum are almost entirely oriented towards the religious curriculum (*fiqh* oriented) and the condition of traditional pesantren tends to still apply the curriculum and education system that maintains the *salaf* tradition of teaching classical books.

With this conventional teaching and learning tradition, it makes pesantren as an Islamic education institution that has unique characteristics compared to educational institutions in general. This uniqueness is actually able to make its own character and shows the original nature of traditional educational institutions.

On the other hand, the authenticity of pesantren when it is faced with modern realities that require all kinds of changes will be able to cause turmoil that whenever it is not resolved immediately, it will threaten the existence of traditional educational institutions themselves.

Pesantren as a form of traditional Islamic education institution is an educational institution for *ulama* (intellectuals) that generally continues to carry out its mission so that the *ummah* become *tafaqquh fi al-din* and motivate clerical cadres in their mission and function as *waratsat al-anbiya'*. This continues to be maintained so that the pesantren is not uprooted from its main roots which have been institutionalized for hundreds of years. Whereas then the demand for the modernization of pesantren emerged, as a result of the modernization of education in general, surely this is something that is considered reasonable as it concerns the operational technical aspects of education performance.

Thus, the modernization does not lead the pesantren to be carried away by the secularization because it turns out that secular education, which is currently a trend, with a touch of modern education is unable to create an independent generation. On the other hand, pesantren which are known for their traditionalism can actually produce output that has a personality and independence. Islamic boarding schools that spread throughout the archipelago, also contribute to devotion to the noble goal of "character building" the Indonesian nation.

Therefore, according to Tholhah, Islamic boarding schools should be able to activate the following functions:

1. Pesantren is an educational institution that transfers religious knowledge (*tafaquh fi al-din*) and Islamic values,
2. Pesantren is a religious institution that runs the social control,
3. Pesantren is a religious institution that carries out social engineering or community development.

In developing the curriculum and teaching materials, it does not only involve people who are directly related to the world of education, but involve many people such as scholars, society and students, as well as other elements who are interested in education. Therefore, the curriculum and teaching materials are an important part of the educational process in achieving educational goals itself. The principles used in curriculum development activities and teaching materials from the explanation of KH M. Hasyim Asy'ari are basically rules or laws that inspire the spirit of developing Islamic education. Therefore, in implementing curriculum and teaching materials in an educational institution is very possible to develop various kinds of curriculum development and existing teaching materials.

All of them according to KH M. Hasyim Asy'ari can only be conducted if the pesantren is able to carry out a process of maintaining good traditions and at the same time adapting to better new scientific developments, so that they can play their role as an agent of change.

#### **4.4. Method, Process and Evaluation of Teaching**

In determining the method, process and evaluation of teaching, it is inseparable from the educational theory developed by KH M. Hasyim Asy'ari. As stated above in the case of curriculum development based on classical traditions, mastery of learning material is the main thing.

Basically KH M. Hasyim Asy'ari did not explain the explicitly in his essay regarding the learning system and learning methods, but when looking at the application in the Tebuireng

pesantren at the beginning of its development, it actually accommodated the classical Islamic education system (before the Nidzamiyah *madrasah* in Baghdad), namely the individual system or *halaqah* as also explained by al-Zarnuji in his book.

The weaknesses of the classical book teaching system include:

- a) The scientific orientation is more focused on the study of applied knowledge, such as *fiqh*, *tasawwuf*, *nahwu*, *sharaf* so that the application of *fiqh* often becomes weak when it is faced with social realities.
- b) The absence of certain limitations in studying causes in a protracted learning process.
- c) The concept of "*barokah* centres" causes the students to be static in their thinking processes.
- d) The teaching and learning process runs in a monologue so that it does not show any dialogical interactions.
- e) The classical books which are used as the main references which are products of medieval scholars are considered lack of synchronization with the dynamics of life today.

Meanwhile the advantages of the teaching system of classical books are as follows;

- a) The teaching system is not specially programmed, so that it is possible for students to explore certain chapters as the knowledge specifications.
- b) The teaching is a circular design, that is, after the students receive the theories taught in the classical books, then they immediately put them into practice.
- c) The teaching system that does not recognize a certain age level in determining the curriculum causes the learning teaching and continuous progress.
- d) The evaluation system that is self-evaluation allows an objective assessment process.
- e) The existence of religious motivation that can stimulate the enthusiasm for learning.
- f) The existence of a sorting of the classical books studied allows a process of selectivity in the teaching process.

The swift modernity in Islamic education cannot undermine the pesantren institutional system. That is why the pesantren has survived today. In addition, the position of pesantren is not only as an educational institution and scientific institution, but also as a forum for creating and maintaining traditions in a society.

In the pesantren community, the position of the 'yellow book' is complementary to the position of *kiai*. The 'yellow book' is a codification of the values adopted by the pesantren community, while the *kiai* is a form of complete personification of the value system. In fact the two of them are almost inseparable from each other. A *kiai* will get a degree of his *kiai* if he really understands and delves into the contents of the teachings contained in the 'yellow book' and is able to practice them with full of sincerity. Whereas for students, the existence of the 'yellow book' will be used as a guide to think or behave when it has been studied among the *kiais* and gets their diploma.

Even in the traditional Islamic education, for example pesantren, it seems that it still has a unique horizon of life, especially among the *santris* who daily struggle with various 'yellow books' and many of them merely inform the margins of the totality of Islamic religious knowledge. They seem do not care what happens in this life and the future for them. The 'yellow books' that become a foundation of the hope, and to be a guide for the path of life even though the times continue to move rapidly.

In the process of teaching classical books, the education aspect that is conveyed is a part considered fundamental to all teaching activities. This can be seen from the behavior of the students in following the recitation of classical books. They are first introduced to a set of values related to the virtue of knowledge, the nobility of knowledgeable humans, the virtue of those who study knowledge, the process of inheriting knowledge, and how to respect people who are instrumental in the process of inheriting knowledge.

Meanwhile the students consider that obey all the values unconditionally in these books is believed to bring blessings of salvation, because the values in these books are considered to have spiritual power. With such a doctrine, the students who follow the teaching of classical books will have first been exposed to a sacred atmosphere where there is a kind of responsibility placed on it as a mandate from God who later will become the heir of the *ulama*.

The individual system in the *wetonan* and *sorongan* method, the memorization method, *muhawarat*, and *muzaharat* method, are other terms of the method applied to classical Islam such as *al-sama`*, *al-impla`*, *al-ijama`*, *mudzakara*, and *munazara*. Even the emphasis of the memorization aspect in the application of the methods above which is characteristic of classical Islamic education is also typical of Tebuireng and other *salaf* or traditional pesantren.

This can also be seen in chapter IV of the *Adab al-Alim Wa al-muta`alim*, which explains the ethics of a student towards the lesson. On pages 44 and 46, repeatedly it uses the editorial term "*tsumma yahfazu*". According to this writer, it can be concluded that Kyai Hasyim Asy`ari in using the teaching method focuses more on the rote method, as in general it is a characteristic of the *Shafi`iyah* tradition and is also one of the common features in the Islamic education tradition.

In determining the choice of learning method, it is closely related to the objectives, material and the situation of the educational environment in which each element has different characteristics so that the selection, determination and use of methods in the learning process must consider these characteristics. The conventional method which is commonly used by *kyai* in the learning process in pesantren is the *bandongan*, *sorongan*, and *wetonan* systems with the main study of the 'yellow' or classical book.

Besides the *sorongan* and *bandongan* methods, Kyai Hasyim Asy`ari also developed a deliberation system, where only senior students have participated and have followed a fairly strict selection. This is intended to cadre future *ulama* candidates so that they can develop them in their respective regions. And this is indeed proven, because all of the participants in this deliberation became big *kyai*.

The other most important thing that related to the teaching learning is the length of the study at the pesantren that takes time. In fact, the principles of modern society tend to be practical-pragmatic. This principle does not only apply to the economic sector, but also begins to penetrate the world of education. This problem will be overcome if the pesantren is able to carry out a transformation of teaching and learning methods, the basic framework of the curriculum, and its educational vision.



In many traditional pesantren, the study of the ‘yellow books’ in Arabic, both *bandongan* and *sorongan*, has concerning methodological weaknesses, because the students are not equipped in advance with adequate Arabic language skills. As a result, they are only able to master the books that have been taught, and are weak in independently studying books that have never been studied. This methodological weakness also causes the learning period taken by the students to be longer.

In applying the transformative-anticipatory efforts towards the education system, pesantrens need to consider the substantial aspects. Among other things are the students should not only be positioned as passive subjects, but should be treated as active-critical subjects. In addition, one way that can be taken to encourage the creativity of students is having a habit of reading and writing. With this, it is hoped that they will become dynamic and responsive individuals to the dynamics of social, cultural and political change, without losing religious principles as a guide for life.

In fact KH Hasyim Asy'ari in determining the learning methods used in his educational institutions still relied on academic traditions in the classical and medieval ages. This can be seen in his educational work which focuses more on learning methods that are still relatively conventional.

KH. Hasyim Asy'ari considered provides an interesting guide in contemporary educational practice by teachers. He provides views on teaching strategies that must be carried out by teachers, namely:

- 1) The teachers start learning with *basmallah* and end with *hamdallah*;
- 2) The teachers face the students wholeheartedly, where they do not favoritism towards their students, but give love to all students;
- 3) Delivering learning materials in detail which means that teachers must be able to provide detailed and directed explanations not to shorten or prolong the discussion;
- 4) The teachers are able to adjust their voice not too loud or too low;

- 5) The teachers manage the class well which means that they are able to keep the class from noise that can interfere with the smooth process of teaching and learning activities and impose sanctions and/or be assertive against students who behave and/or behave outside of ethics;
- 6) If one student asks and the teacher does not know the answer to the question, then the teachers honestly say that they do not know;
- 7) The teachers must respect the students who are different and/or not from their group which means that they are able to make the students comfortable in learning interactions in the instructor-led learning class;
- 8) The teachers teach in a professional manner in accordance with their field of expertise;
- 9) The teachers provide explanations in an easy and understandable language;
- 10) The teachers show seriousness in managing the learning process;
- 11) The teachers evaluate learning by asking students to repeat the learning that has been delivered by the teacher. In carrying out evaluations, teachers can provide practice and / or tests to determine the extent of their level of understanding in absorbing the material that has been presented;
- 12) The teachers provide exemplary examples in every material he delivers.

#### **4.5. The Student and Teacher Relationship**

According to KH Hasyim Asy'ari the student and teacher relationship is built on the foundation of great respect for students and love as well as sincere from so that the relationship between the two is like a biological parent relationship. KH Hasyim Asy'ari pay great attention to the relationship between teachers and students, He also emphasized the importance of coaching students so that teachers are professional personal figures and guides for students in dealing with various problems.

Generally, the pattern of relationships between the students and the teachers or vice versa can be summarized into three parts. First, the students must find and select the teachers who really have qualifications as teachers. Second, for a student, he must have the confidence that an teacher has a degree of perfection and will never fade even though it is known that the teacher has an attitude and/or behavior that is not praiseworthy. And third, a student should always respect the teacher in any situation because of the knowledge possessed by the teachers.

Therefore, in building a relationship between the teachers and the students in learning, the teachers are the most decisive figures. Apart from being a teacher, an teacher is also a source of exemplary both in terms of behavior, knowledge, and personality. This means that the responsibility of teachers is not only to provide knowledge and understanding for students, but also as inspirator for students in saying, behaving, and acting/behaving. Therefore, in this position, teachers must have various competencies. They are not only mature from the intellectual side, but also mature from the emotional side so that teachers are truly able to become an oasis of life who is able to provide solutions to the problems experienced by their students.

To obtain a useful knowledge, KH, Hasyim Asy'ari advises the students to pay attention to ten ethics that must be kept in mind when studying. The ten ethics include cleansing the heart from various heart ailments and faith, having sincere intentions - not expecting something material -, making good use of time, being patient and having a *qanaah* attitude, being good at managing time, not eating and drinking too much, having a good attitude. Be careful, avoid foods that cause laziness and ignorance, do not increase sleep, and avoid things that are not useful.

Based on the explanation above, it can be concluded the main profile of an teacher based on the thought of KH Hasyim Asy'ari actually led to the understanding that there are very important aspects in the learning process and/or activities, namely aspects of the mental-spiritual development of students. Therefore, it can be said that the learning process activity will be a failure when the students have a bad mental-spiritual nature.

Moreover, to obtain a good knowledge, the students must choose and follow good teachers as well. In this case, there are limitations or characteristics of good teachers. KH Hasyim Asyari mentions these characteristics as competent and professional (*kalimaat Ahliyatuh*), compassion (*tahaqqaqat syafaqatuh*), dignified (*zhaharat muru'atuh*), guarding oneself from degrading things (*'urifat iffatuh*), work (*isyaharat ishiyânatuh*), good at teaching (*ahsan ta'lim*), and broad-minded (*ajwa tafhîm*). The caution in choosing teachers is based on his view that knowledge is the same as religion. Therefore, students must know where religion was obtained. Of course, these requirements are not always wholly found in a teacher. The existence of these requirements seems to be more focused on a framework that can guide participants to be critical-selective in choosing teachers so that the educational experience process later can produce results.

Moreover, the students must have an image in themselves that the teacher has his own advantages and is very authoritative, so that the students must know and practice the ethics of speaking with teachers. In fact, when the students leave for the teachers, they should give alms and pray first for the teachers.

The students must always be patient with all the rudeness and mistakes of the teachers, as long as they do not become a habit and do not shake their faith. Although the attitude displayed by the teachers does not reflect noble ethics and morals, the students should respond wisely. Because, such a response gives happiness and keeps the teachers feeling, in addition to the knowledge gained is more beneficial both in this world and in the hereafter. This perspective seems to be supported more by the assumptions that the teacher is a figure worthy of being looked up to and imitated while students are positioned as people who do not have certain skills so that they still depend on the teacher.

The pattern of relationships between the students and the teachers as developed by KH Hasyim Asy'ari above seems to imply an understanding that education is more emphasized by the aspect of the teacher. Teachers are not only transmitters of knowledge to students, but also those who have a significant influence on the formation of students' behavior (ethics).

KH Hasyim Asy'ari in order to uphold the relationship between students and teachers, besides providing ethical guidelines that must be maintained by students, he also provides norms that teachers must do in building relationships with students. These norms are:

- 1) The teachers always try to get closer to Allah SWT (*taqarrub ilallah*);
- 2) The teachers always take care of themselves and feel afraid of Allah SWT (*al-khauf illallah*);
- 3) Adorning with *tawadhu'*, *khusyu'* attitudes, to complain only to Allah SWT;
- 4) The teachers do not use their knowledge only to gain worldly benefits;
- 5) The teachers do not spoil students;
- 6) The teachers apply *zuhud* in worldly life;
- 7) Avoiding immoral behavior and places;
- 8) The teachers are always *istiqomah* in reading the Koran and following the *sunnah* of the Prophet Muhammad;
- 9) The teachers are always friendly, cheerful, and enjoy sending greetings;
- 10) Teachers try to clean themselves from all actions that are hated by Allah SWT. (*ijtanibul manhiyat*);
- 11) Fostering enthusiasm in oneself to increase knowledge;
- 12) The teachers do not abuse their knowledge by boasting of their knowledge; and
- 13) The teachers get used to the habit of writing, composing, and summarizing.

The norms that put forward by KH Hasyim Asy'ari as mentioned above is actually a bridge to ensure that the relationship between the students and the teachers can be well connected. In other words, the teachers who maintain ethics and build themselves with noble manners will have and/or gain glory, one of which is coming from their students through the giving of respect that will never end. The idea of KH Hasyim Asy'ari is related to the seriousness of teachers to have a noble personality before he enters the class and teaches his students. That way, in the perspective of Islamic education the quality in the learning process in the classroom and/or the subjects delivered by teachers and even the success of students in achieving learning goals, one of which is very much determined by the seriousness of teachers to start early to

become individuals who uphold ethics and islamsi adab. Obviously, a teacher is expected to be able to become a person with nobility and ethics/morals that is noble and noble before he appears in front of the class facing his students.

Besides that, KH Hasyim Asy'ari also gave ideas about the teachers' ethics when teaching. This ethic is actually also the key to the success of teachers in building relationships with their students. The ethics are:

- 1) Dressing neatly, politely and cleanly;
- 2) Intending to worship when teaching knowledge to students;
- 3) Familiarizing with reading and increasing the knowledge;
- 4) When they want to start studying, they should pray for the scientists who have passed away;
- 5) Abstain from lots of joking and laughing;
- 6) Avoiding learning when hungry, angry, and sleepy;
- 7) Presenting oneself with a friendly attitude, gentle, clear in speaking, firm, straightforward and not arrogant;
- 8) In the implementation of learning in the classroom, the teacher should prioritize important materials and be adjusted to the profession they have;
- 9) The teachers should pay attention to the abilities of each student and create a conducive and pleasant learning atmosphere;
- 10) Providing advice and guide students who have academic and non-academic problems;
- 11) Providing opportunities for students who are late and provide explanations as needed; and
- 12) When the learning is over, the teachers provide opportunities for students to ask things that they do not understood or are not clear.

KH Hasyim Asy'ari also provides *adab* guidance that is a teacher for students must be carried out:

- 1) The teachers must have the intention to educate, spread knowledge, and live up to Islamic law;
- 2) Adorning with a sincere attitude and do not pursue worldliness alone;
- 3) Always doing self-introspection;
- 4) Using methods that are easy to understand by students;
- 5) Always inspiring enthusiasm, enthusiasm, and motivation of students;
- 6) Giving comprehensive attention to the abilities of students;
- 7) The teachers provide equal opportunities for all students to advance and be able without discriminating against students;
- 8) Being serious and/or intense in directing the interests and talents of students;
- 9) Being open and generous towards students;
- 10) Providing time to help solve learning problems and difficulties faced by students;
- 11) If in the learning process there are students who are not present, the teacher tries to find out the situation (matters) of these students; and
- 12) The teachers show a compassionate, wise, and humble attitude (*tawadhu'*).

The view of KH Hasyim Asy'ari about *adab* in building the relationships between the teachers and the students is a necessity in education. This is because Hasyim Asy'ari considers that *adab* is the key to acceptance of charity. Without *adab* and praiseworthy behavior - especially those displayed by educators as well as by students - then whatever charity is done by humans will not be accepted by Allah SWT as good deeds that involve charity (*qalbiyah*), physical charity *badaniyyah/fi'liyah* and speaking charity (*qauliyah*). Thus, one indicator of a

person's worship deeds is accepted by Allah SWT can be seen to what extent aspects of manners are included in every activity or deed carried out.

Based on the previous explanation, it can be concluded that the relationship between the teachers and the students is a vital aspect in the learning process activities. The involvement of both parties in learning is a strong indicator of the implementation of the learning process and the achievement of the learning objectives itself. Surely on the condition that these activities are tied to learning norms and oriented towards cultivating, changing, and developing potential, character, and mental-spirituality. The educational relationship between the teachers and the students will be harmonious when both of them respect each other and play a role in accordance with their respective duties.

According to the writer, the relationship between educators and students as initiated by KH Hasyim Asy'ari is an alternative solution to the complexity of today's educational problems. This educational relationship will affect the acceleration of the achievement of educational goals, namely in order to build human beings who are superior, have competitiveness, and are able to solve problems in every condition and situation. It is believed that the process of achieving educational goals carried out by educators is complete and comprehensive. This means that the theoretical skills possessed by the teachers are not sufficient without practical implementation, especially in the learning environment. In fact, the messages conveyed by the teachers through their activities and behavior become role models for all their students and are more effective in fostering and developing students' behavior, character, and mental-spirituality.

In the contemporary context, the values offered by KH Hasyim Asy'ari began to be developed in various institutions both educational and non-educational. Where all agree that integrity, and exemplary (*uswatun hasanah*) are the main milestones for a person to carry out his duties as caliph on earth as well as manifesting himself as a servant of Allah SWT.

Based on the description above, at least the ideas of KH Hasyim Asy'ari are important to practice in developing education today, they are:

The first is carrying out learning activities with integrity. In this context, a student must take lessons from an educator with his competence and expertise in teaching. A teacher who has high compassion, dignity, competence, and is skilled in teaching, always invites students to get



closer to Allah SWT. Therefore, in the view of KH Hasyim Asy'ari determining the figure of a teacher must be done carefully. Because, it is the teacher who will then direct students in worship and provide instructions for students to face the future. Thus, actually choosing a teacher will determine the effectiveness and achievement of learning objectives.

From this it can be understood that the parents and or the students' guardians must first find out how the effectiveness of learning in educational units (schools, *madrasahs*, and/or pesantren) which will later be chosen as a place to learn for their children. What is the quality and ability of the teacher in teaching, what is the output, how is the implementation of worship in educational units (schools, *madrasahs*, and/or pesantren), how is the sincerity of the teacher in teaching and so on. This assessment should be conducted first and serve as the main reason or consideration. It is not only on the high school fee and international class, but on consideration of the substance of the teaching and the character development activities, mental, and spiritual that develops in it.

In the present context, based on the explanation of KH Hasyim Asy'ari, learning must be carried out with a foundation of sincere intentions because of Allah SWT only. Teaching and learning must be interpreted as an effort to spread knowledge, live up to Allah's law, prepare the best generation (*sholih*), and even teach is part of worship to Allah SWT. Where the responsibility for teaching carried out is not only for humans, but also directly to Allah SWT.

Because teaching is worship, then worship which deserves to be offered to Allah SWT is the best and perfect worship. In the learning process view, perfection in teaching is certainly measured by how serious and serious a teacher is in carrying out her duties professionally. This means that because teaching is to pass on prophetic values which are relayed to the next generation, a teacher is also required - like his predecessor - to convey completely and perfectly so that it is perfectly understood and accepted. Therefore, conveying knowledge or shaping behavior is not just a materialistic profession. It is not an ordinary, meaningless routine. Teaching is to continue the chain of knowledge and skills from His source, namely from the Almighty Creator of knowledge, Allah SWT until the last human created generation.

That is why teacher is part of a long road of knowledge that has made a series of extraordinary stories. If a teacher does his job well, he will become a link in the chain of knowledge, attitude, character, mental and spiritual journey and will have a big share in this extraordinary journey. However, if he ignored the mandate or betrayed, he is betraying the knowledge itself, not only that, he/she also closes the opportunity for the students to the last generation of humans. In other words, the mistakes made by the students and to the next generation, all occur as a result of a teacher who wastes this noble mandate. This causes the loss or bad impact felt by the next generation.

Therefore, it is an important note for educational practice today that teaching wholeheartedly and sincerely will create patterns of kindness and spread it too. Thus, teaching for a teacher should be oriented towards success and totality. This will have an impact on the mature personality of a teacher. The teacher is not dazzled by praise and hopes for a pile of appreciation from humans. The teacher is not easily influenced by property, position or position. In his belief there is only carrying out tasks to achieve educational goals. For the teacher, he/she will feel guilty if the responsibilities are carried out optimally. Here it is clear that sincerity will lead to sincerity, militancy and self-sacrifice. On the other hand, material orientation will sow seeds of greed and competition, which in turn will become mutual victims or scapegoats. Therefore, in the present context, it is necessary to instill not profit oriented teaching. Although today all things have been commercialized and are calculated profit and loss.

The second is learning must be carried out on the basis of exemplary and love. Therefore, teachers must have good personal and professional capacities. In other words, a teacher is a person who has good intellect, morality and spirituality. As a teacher, he is required to be proficient in learning methodologies and masters various approaches to create the expected learning effectiveness.

This explanation emphasizes that in teaching a teacher must strive to be a complete human so that it is hoped that he can form complete personalities as well. Finally, the teacher will truly become an exemplary figure by the students. He should become a model and inspiration for the students even until they leave the school/*madrasah*/pesantren where they study with their teacher. Another national teacher, Ki Hajar Dewantara taught a beautiful philosophy: "*Ing Ngarso Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani*". This

expression should inspire teachers to arouse and motivate all their students to learn, progress, and develop. Obviously, all will arise when there is an example from the teachers. Therefore, exemplary is essentially a method that is very effective in building the moral, social, spiritual, and personality aspects of students. In other words, teachers are considered to have failed in developing these aspects, when the behavior displayed is contrary to the advice given to their students.

Furthermore, if we examined more deeply to the existing regulations about the competencies that teachers must have, the point is that the teachers act as role models for their students, which is a personality competency that all teachers of every subject at all levels of education must have. A teacher is required to act in accordance with the existing norms, presenting him as an honest, noble character, and a role model for students and society. In addition, the teacher must be able to present himself as a person who is stable, mature, wise, and authoritative. Not only that, a teacher must also be able to show a work ethic, high responsibility, and self-confidence.

Based on the explanation above, the teacher must be a role model for all the students based on the values they teach. The teacher must be an inspirational figure in looking to the future. The teacher should not only be able to convey material optimally, but also able to practice optimally. The teacher must master the materials and values that the students have not been studied. The teacher - for - the future is a teacher who acts as a facilitator, protector, guidance, good personality, responsible, creative, disciplined, and wise. Moreover he will remain excited to continue to spread enthusiasm and motivation to develop. Therefore, for a teacher, he must realize that the focus to be considered is the formation of spiritual morals which will eventually bring all students to repentance to Allah SWT. In this context, the existence of a teacher in the midst of students and the community can be described with an expression: "The silence of the teacher, conveying knowledge. His behavior displays a thousand wisdoms".

Besides being exemplary, teachers must also have high concern and affection for their students. As a teacher, he must be consistent and steadfast in shaping the personality of students well. Although, it may be that the students reject directions or just be tough and oppose them. A teacher should not ignore the slightest mistakes that exist and be carried out by his students while still referring to the benefit and the achievement of teaching targets. Therefore, a teacher must be

total to make efforts both physically and mentally, through the best prayer for his students. Surely this is done so that the teaching and learning activities are successful, not only in terms of achieving the learning material targets, but also the character building. Both can be used as provisions for the future of their students.

In this part, especially for students, it is important to surrender their minds to knowledge and the exemplary figure of a noble teacher. In addition, the students must also be connected to the teacher's guidance and must not let go even briefly. For students, they should position themselves as patients, while the teacher positions himself as a doctor where a patient always needs some advice and a prescription from a doctor.

For that reason, the moral message that students must keep in mind for every time is to glorify teachers, hope for their pleasure, get closer to Allah SWT. Serving the teacher is a necessity that must be done by the knowledge seekers (students) wherever and whenever they are. Surely this good relationship will manifest between the two of them when teachers and the students fulfill their respective duties and responsibilities.

The Third is building educational communication patterns. It is important to note for teachers in the world that one of the most powerful "weapons" for a teacher is speech. With this weapon, a teacher can develop. Therefore, a teacher must pay attention to what he says so that everything he says is not only understandable, but also inspiring. In the context of providing an explanation of learning material, for example, the teacher's explanation must start from easy to accept, light and simple issues. Then he mentions the examples and explains the arguments. For students who have limited intellectual abilities, the teacher must understand and provide problems and examples without having to explain in detail the arguments. In other words, a teacher is required to have the ability to identify the abilities of the students he teaches so that in the learning process, a teacher will only provide an explanation according to the level of the students' understanding.

Moreover, in carrying out communication with the students, a teacher is also required to adjust the communication pattern to the circumstances of their respective students. The students are under his guidance differ from one another, from various approaches. For a teacher, the pattern of communication with the students who have superior intellectual intelligence is

different when he communicates with the students who have intellectual barriers. Likewise, the handling of students who have moral problems must use different communication patterns. For example by means of gradual communication by attracting their attention, showing high concern, sincerity and promoting affection. From this situation, it is absolutely necessary for a teacher to have the ability to communicate with a psychological approach so that the interactions that occur between the two - teacher and students - run effectively and meaningfully.

That is the educational communication pattern. There is a dialogue between the teachers and the students, the teacher always motivates the students to think, find the answers, and develop themselves. The teacher only acts to strengthen their understanding and complete knowledge so that it becomes a complete conclusion. The teacher's ability to regulate language and speak will attract the students' attention to follow his directions and show their form of respect. When this situation occurs, it is very beneficial for the learning process. When everyone is involved in learning activities and plays a role in accordance with their respective positions, there will be no doubt that the success of learning will be achieved. On the other hand, what teachers have to do - because learning is a lifelong activity - is to remind students not to stop learning outside the classroom, by carrying out independent learning.

The fourth is building character with respect. In the learning process, the students show respect for their teachers. If the attitude of respecting the teacher has become their character, then they will display a respectful attitude not only for their teacher but will show respect for everyone they meet. More than that, he will respect himself, where he feels uncomfortable if he doesn't practice this respect in his daily life.

Today, a respect attitude towards the teachers is important for all students at all levels of education which is based on the strong belief that the knowledge learned will be in vain and will not bring benefit and glory in life, if they do not respect and honor the teacher. Furthermore, respect for the teachers can be instilled through daily behavior, for example: not preceding the teacher, not offending the teacher, respecting the teacher's family, and other praiseworthy behavior. This respect is so important in today's conditions that the culture of "respecting and honoring" teachers and others is less popular among students.

The decline in character and the morale of students lately is considered because of the low spirit of respecting and appreciating teachers who have not been maximally implanted in educational institutions. This situation contributes to the birth of attitudes and mentality against rules, vandalism, and behaving at will. Behavior without being reluctant and having no shame towards anyone at school and in the family will necessitate a similar attitude and mentality in society. If this is allowed to drag on without any control, it will certainly have fatal consequences for their morale and behavior when they grow up.

The fifth is creating educational closeness. A teacher must be friendly, warm, caring and affectionate. Any speech and advice conveyed by a teacher must be built with these attitudes so that the relationship between the two - teacher and students - in learning activities runs in a full of meaning situation and intimacy. This is important, if in an ongoing learning activity, a teacher finds that his student is unable to follow the lesson and has an ability barrier, he is able to immediately overcome it. The goal is that the students do not quickly feel disappointed and hopeless, so that they still have enthusiasm and motivation to try and learn continuously and more optimally in learning and developing their potential.

To build educational closeness, a teacher is expected to be able to pay attention to the ability and understanding level as well as the mastery of students on learning material and encourage them to study the materials taught enthusiastically. As a form of treatment that teachers can do, for example, testing the students' understanding through questions and/or certain assignments and then giving appreciation with various forms of answers given by the students so that they continue to be motivated to achieve their achievement.

In building educational closeness, a teacher must be able to build emotional closeness and kinship with their students without differentiating them from one another. They even do not feel clumsy to provide good moral or material assistance to their students when they need it. Providing assistance to students is a necessity that must be done by a teacher, because a true teacher always wants the goodness of his students. In other words, in an unrecognized teacher refuses to provide assistance to students because in this way, the students will increase their closeness and obedience to the teacher besides increasing the intensity and quality of learning and supervision.

The closeness between the teachers and the students will be a way for the teachers to find out and get deeper information about the backgrounds and the students' daily activities. For teachers, this information will be the basis for developing effective learning strategies in order to achieve planned learning objectives.

This educational closeness is also inseparable from the students' role. The students need to be taught to display a respectful attitude towards the teacher that can be observed in learning activities, for example listening to the teacher's explanation until it is finished perfectly even though the teacher's explanation has been well understood previously. Furthermore, in communicating with the teacher, the students should be responsive and dexterous to show high enthusiasm from the teachers. This is very important to create a comfortable atmosphere when the teacher provides a subject matter in the classroom learning activities. The comfort of the teacher will encourage the teacher to be more sincere in guiding and providing teaching to students. If the teacher is sincere with the knowledge given, it will open the doors of Allah's grace and made that knowledge useful.

The sixth is instilling a wise character. In this context, a teacher must be a person who is mature in relationships but still humble and not boastful. If a teacher is arrogant, it will have a bad impact besides and contradict human nature because being arrogant is the nature of Allah SWT. The teacher is a figure who becomes a role model for students in thinking, saying, and behaving. It is very commendable, if the teacher is arrogant even though the goal is to motivate goodness, it is then misinterpreted by the students so that the arrogance is practiced in their activities. Thus, the arrogant nature of teachers has a negative impact on the development of learners. However, if a teacher is found to be arrogant, the students must be patient and think positively because for whatever reason the students are not allowed to oppose their teacher. If there is one teacher is prohibited from being arrogant, let alone all the students because the arrogance of students means rejecting knowledge and truth, so the advice and/or the knowledge they receive is useless and is rejected due to their arrogance.

The seventh is educational sensitivity. Educational sensitivity (learning) is interpreted as the sensitivity of a teacher in all aspects related to the teaching and learning either in the aspects of health, cleanliness, morals or psychology as well as the learning environment. Although it may be that a teacher is not someone who is qualified in health matters, he is required to pay

attention to health and fitness. Educational experts state that among the factors that influence the success of education are physical-biological factors, namely physical conditions that are fit and healthy. Surely physically fit and healthy is not obtained without doing exercise and adequate intake of nutritious food. Therefore, it becomes important for a teacher, referring to the teachings of the Prophet (PBUH) who practiced eat before being hungry and stop before being full. The prophet's Tradition implies that in the knowledge claimants, one cannot be too full and on the other hand too hungry. Being too hungry will render us powerless. On the other hand, being too full will make us physically weak and our spirit decrease. In addition, uncontrolled appetite will make it consumptive and wasteful.

Then educational sensitivity is also related to hygiene issues. In this context, a teacher must present himself neatly and cleanly when dealing with his/her students. Starting from keeping the body clean, tidying up clothes and all other things related to learning activities. Teachers must believe strongly that everything in their life will become a reference for their students, so that all things concerning them cannot be overlooked regarding hygiene maintenance. They will feel comfortable in cleanliness because according to their nature, humans really like cleanliness. With the completely clean condition, it will increase the motivation in learning activities. For this reason, it cannot be said that teachers must have sensitivity about issues of hygiene and a healthy lifestyle.

Another sensitive aspect that a teacher should not ignore is sensitivity in moral improvement. The moral issue is a big problem in Indonesia that is being improved which then gives birth to the mental revolution movement. This is indeed realized by the existence of a view that gave freedom of all parties to express them after the reformation which made some people express themselves indefinitely and tended to straddle moral values and contradict the prevailing norms or rules. Therefore, the true mental revolution movement echoed by President Jokowi will only be of benefit if this movement is carried out in all spheres of national and state life. On this basis, a teacher is required to be sensitive to moral improvement and to violations of moral values. When using a philosophical thinking basis which states that the moral source of religion is all series of learning activities consisting of the behavior of educational unit stakeholders, should not conflict with religious values. The goal is all elements of education in the education



unit have sensitivity so that the slightest activity that leads to moral evil can be immediately handled and corrected.

Based on the thought, educational institutions/units must be able to become a moral guardian. By referring to the viewpoint of moral formation, the educational unit must simultaneously act as a moral knowledge maker which is packaged in a curriculum that mainstreams moral and character education. The goal is to uphold moral feeling values as well as to practice the moral action values. This is where education is important in shaping the character according to the moral values that come from Islamic teachings. Recalling that behavior and morality cannot just happen, it is important to apply the moral knowledge continuously and without any pause.

The moral formation pattern within an educational unit must start from the teacher's ideal attitudes and behavior which are then practiced by the students so that moral values are not only limited to moral knowledge, but also manifest in an attitude of upholding moral values and patterns of action based on these moral values. This belief must really apply into all the education stakeholders. Hopefully, all elements of education have moral sensitivity so that it is easy to fix and deal with the faced moral problems.

The eighth is having a heavenly personality (*samawi*). The celestial personality is a sublime personality that manifests in oneself as a result of the noble practice of Islamic teachings. One of the character forms of the 'sky' personality is the *wara'* character. *Wara'* is an attitude of caution so that oneself occur from things that are forbidden by Allah SWT. As mentioned by KH Hasyim Asy'ari that the attitude of *wara'* will give light to the heart, improve the comprehension of knowledge, and add value to its blessings and benefits. In addition, practice the heart that must be possessed, for example: being honest, humble, not easily offended, respecting others, respecting others, and so on.

In an effort to form the personality of the 'sky', it is inevitable that teachers and students must do exercises (*riyadhah*) either by prayer or by improving obligatory worship and *sunnah* such as *fardhu* prayer, *rawatib* prayer, fasting, *muraqabah* (feeling watched by Allah SWT), *khauf* (fear of Allah SWT). These spiritual aspects are very important to continue to be trained by both teachers and students as a form of endeavor not only to improve behavior but also the

hearts of both because it is realized that the inner aspects of teachers and students will not be touched except with meaningful spirituality activities. With all these efforts, it is hoped that the learning activities carried out by the teaches and initiated by the education unit (school/*madrasah*/pesantren) will eventually produce the coveted educational output, namely complete human beings or human beings with character/ethics. Moral to Allah SWT as God, have morals towards fellow humans, and towards the universe.

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## CHAPTER V

### CLOSING

From the previous explanation, it can be concluded as follows: Islamic education according to KH Hasyim Asy'ari can be viewed from three perspectives. First, it is seen from the aspect of the inseparable relationship between knowledge and religion. Demanding knowledge is part of religious orders, while religion is part of the required knowledge. KH Hasyim Asy'ari considers education as an effort to humanize humans completely and perfectly by practicing Islamic teachings so that these humans deserve a noble degree compared to other creatures. Second, education must contain moral values through aesthetic values that breathe Sufism. This can be seen from his view that the virtue of a very special knowledge is for people who truly *lillahi ta'ala* and have a pure soul from all kinds of evil traits. Third, applying the principles of *ahl as-Sunnah wa al-Jamaah (tawazun, tawassuth, ta'adul and tasamuh)* in the implementation of education.

Moreover the educational system in KH Hasyim Asy'ari, initially adhering to the traditional education system with the *pesantren* educational institutions, namely an educational system that applies intellectual methods that refer to methods that have been passed down by Islamic generations in the Middle Ages of Hijriyyah which have experienced polarization and crystallization as a logical consequence of the spread and the development of Islam through various forms of civilization and world culture, but in the following era, KH Hasyim Asy'ari approved of incorporating the *madrasah* system into the *pesantren* education system.

Finally, teaching methods and management according to KH Hasyim Asy'ari must continue to preserve or continue the traditional socio-religious tradition, namely teaching for teachers is an educational act that seeks to instill moral values for students. Teachers in carrying out their duties always display and emphasize to the students to appreciate the culture of the community. The relationship between the teachers and the students is like the relationship between parents and children.

The big idea of KH Hasyim Asy'ari can be used as a reference to become a lantern in finding solutions to the dark educational problems today.

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