

## Traces of KH. M. Hasyim Asy'ari Thought: Relevance for the Development of Islamic Education in Indonesia

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**ABSTRACT:** *This research aims to see and provide the results of an analysis of the development of Islamic education from the perspective of KH. M. Hasyim Asy'ari. Using post positivism rationalism, data was obtained through documentation, observation and interview techniques. The data analysis uses deductive inductive analysis, reflective analysis, constant comparative analysis and typological analysis. The research results show that KH. M Hasyim Asy'ari as a great scholar has studied several fields of study, ranging from religious, educational, social, cultural to political issues. In contrast to the religious views of some kiai which are sometimes syncretic, Kiai Hasyim Asy'ari's thoughts on religion tend to be puritanical. Likewise, in his views on education, his perspective can be categorized as progressive and is in line with figures, especially the modernization of Islamic education in Indonesia, namely Islamic boarding school education. View of KH. M. Hasyim Asy'ari regarding learning means learning not only ta'lim al-nafs, but also ta'lim rabbani, and his views on knowledge can be divided into two types of knowledge, hudhuri (ladunni), and husuli (kasbi). Meanwhile, his view of the interaction between teachers and students is religious ethics which is ideological, theological and transcendent.*

Penelitian ini bertujuan untuk melihat dan memberikan hasil analisis perkembangan pendidikan Islam perspektif KH. M. Hasyim Asy'ari. Menggunakan rasionalisme post positivisme, data diperoleh melalui teknik dokumentasi, observasi dan wawancara. Adapun analisis data menggunakan analisis induktif deduktif, analisis reflektif, analisis komparatif konstan serta analisis tipologis. Hasil penelitian menunjukkan bahwa KH. M Hasyim Asy'ari sebagai ulama besar telah mempelajari beberapa bidang kajian, mulai dari masalah agama, pendidikan, sosial, budaya hingga politik. Berbeda dengan pandangan keagamaan sebagian kiai yang terkadang sinkretis, pemikiran Kiai Hasyim Asy'ari terhadap agama cenderung puritan. Begitu pula dalam pandangannya terhadap pendidikan, cara pandangannya dapat dikategorikan progresif dan termasuk sejalan dengan tokoh-tokoh khususnya modernisasi pendidikan Islam di Indonesia yaitu pendidikan pesantren. Pemandangan KH. M. Hasyim Asy'ari terhadap belajar artinya belajar tidak hanya ta'lim al-nafs, tetapi juga ta'lim rabbani, dan pandangannya terhadap ilmu dapat dibedakan menjadi dua jenis ilmu hudhuri (ladunni), dan husuli (kasbi). Sedangkan pandangannya terhadap interaksi guru dan siswa adalah etika agama yang bersifat ideologis, teologis dan transenden.

**Keywords:** *Hasyim Asy'ari, Thought Studies, Islamic Education.*

*Received: June 24, 2023; Revised: August 21, 2023; Accepted: September 12, 2023*

## I. INTRODUCTION

KH. M. Hasyim Asy'ari is a great scholar with brilliant thoughts covering many fields, from religious, educational, and social to political issues. Sparks of his ideas are contained in the titles of the books he wrote and have been collected by (Fadli & Sudrajat, 2020) under the title *Irshad al-Sari*. Hasyim Asy'ari's religious thoughts tend to be puritanical (Ikhwan & Yuniana, 2022). He was a cleric who lived at the end of the 19th century M and the beginning of the 20th century M who played an important role in Indonesian independence and the development of society, which had been part of the colonial lands for centuries so that at that time his education and dignity slumped (Bagaskara, 2019).

As a pioneer of the Tebuireng Islamic Boarding School, which is a traditional Islamic educational institution, as well as an educator, KH. M. Hasyim Asy'ari is the ideal figure of a professional educator and teacher and is classified as someone who is quite open-minded to improving the education and teaching system. In 1916, the Tebuireng Islamic boarding school introduced the madrasa teaching system, the traditional Islamic boarding school system, and the *musyawarah* class as a selective class for certain students.

In 1916-1919, the madrasa curriculum only consisted of Islamic religious knowledge. In 1919, the curriculum was supplemented with Indonesian language, mathematics and earth science lessons. Since the arrival of Kiai Ilyas, 1926 lessons were added to Dutch history. In 1928, Kiai Maksum position as head of the madrasah was replaced by Kiai Ilyas, while Kiai M. Hasyim Asy'ari appointed Kiai Maksum himself lead the Seblak Islamic Boarding School, which was about 200 meters behind the Tebuireng Islamic boarding school.

In 1934, the madrasah study period was extended to 6 years, and this was due to the expanding general knowledge curriculum. In that same year, KH. M. Hasyim Asy'ari also accepted the proposal of his son, Wahid Hasyim, to establish a Nidhamiyah madrasa where the general learning curriculum reached 70% and religion 30% of the total curriculum. Policy characteristics of the mind KH. Wahid Hasyim was in a centrifugal-patterned education. The intention of this pattern is indirectly KH. Wahid Hasyim combines the values of Islamic education with shared values that are out of the box. So, the teaching pattern is offered by KH. Wahid Hasyim was both in terms of curriculum and his methods not limited to dogmatism but in relevance to the dynamics of the changing times (Rahmadi P, 2020).

KH. M. Hasyim Asy'ari was born and reared in an Islamic boarding school environment, studied extensively in it, and was intimately immersed in its Islamic religious education milieu. Everything he felt and experienced became experience and shaped his mentality and perspectives on educational issues (Pilo, 2019). Hasyim Asy'ari was reared in Java according to the Sunni Sufi tradition. During the emergence of the Wahhabi movement in the Islamic world, he studied and was active in society (Waskito, 2019). In his book *Adab al-'Alim wa al-Muta'allim*, he provided guidance on

the moral relationship between teachers and students. This book is an adaptation of *Tadhkirat al-Sami' wa al-Mutakallim* by Ibn Jamaah al-Kinani.

During his lifetime, Hasyim Ash'ari was one of the most productive writing scholars of his time. These writings are in Arabic and Javanese, relating to social, political, educational, agricultural, *aqidah*, *fiqh*, *hadith*, *tasawuf* and other issues. Some of these writings have been reprinted and even translated into Indonesian. Most articles or treatises written show Hasyim Ash'ari response to the problems faced by society (Mukani, 2015). Apart from being teachers, they are also educators based on their function, many Muslim educational philosophers and ulama pay great attention to their various writings, including the following four things;

*First*, the honourable position that a teacher has based on the views of philosophers and scholars, he also occupies an exalted position almost the same as the position held by the Prophet Saw, as his words mean: On the day of qiyamat the ink of the ulama and the blood of *shuhada'* will be weighed, then the ink of the *ulama'* superior to *shuhada'* blood (HR. al-Shayrazi). *Second*, teachers are 'pious, virtuous', pious and uswah. As an actualization of his knowledge, he is responsible to his students not only when the teaching and learning process takes place but also when the teaching and learning process ends and even into the afterlife (Al-Ghazali, 2003).

*Third*, the teacher's position as a spiritual father or provider of student encouragement and motivation. He is the transferor of knowledge who feeds the soul with knowledge, guides and straightens the morals of students (Sodiq et al., 2022). *Fourth*, considering the honourable position and duties of teachers, in developing the relationship between teachers and students with democratic nuances, there has been a shift in values, where teachers are required to be professional (Qawasmeh et al., 2022). This research explores KH. M. Hasyim Asy'ari views on education, learning, knowledge, and interactions between teachers and students from the perspective of contemporary Islamic education.

## II. METHOD

This study employs qualitative methods, including historical, documentary, and survey research. Documentation, interviews, and observations can all be used to collect research data. This research has two main goals: first, to analyse and discover the concept of educational thought through historical factual analysis of the figure KH. M. Hasyim Asy'ari so that the singularity of the concept of educational thought of this figure can be obtained; and second, to explain why and how the ethical relationship between teachers and students forms through qualitative research with a rationalistic postpositivism approach (Hardani et al., 2020).

The data analysis methods used in this research are deductive, inductive analysis, reflective analysis, constant comparative analysis and typological analysis. Inductive and inferential analysis: the context of this research is that all of Hasyim Asy'ari works are studied as a case study by analyzing all the main concepts individually and in their relationship (induction) to build a synthesis from his work. Also the reverse path is used (deduction): from the general vision and style that applies to the character, all the details of his thinking are better understood. The researcher engages in these thoughts (identification) without losing objectivity. Reflective analysis is an analytical method whose process goes back and forth between the empirical and the abstract. Empirics

can stimulate the development of broad, abstract concepts, enabling them to see the relevance of the first practical to other empirics contained in the new abstract concept they build. Constant comparative analysis, namely an analysis method with work stages such as comparing events that match their categories, integrating categories with their characteristics, formulating theories, and writing ideas. Typological analysis, namely an analysis in which the researcher starts from a particular theoretical construction, called typology, while the incoming data is categorized according to that construction. However, this typological analysis method is based on its basic assumption, namely the abstraction that general and distinct characteristics do not exist; what exists is a similarity in characteristics with uncertain boundaries or patterns in diversity (Ikhwan, 2021).

### III. RESULT AND DISCUSSION

#### **KH. M. Hasyim Asy'ari Educational View**

To see his educational concept, you can see how he founded the Tebuireng Islamic Boarding School and its subsequent institutional development. Initially, the Tebuireng Islamic Boarding School was a traditional Islamic educational institution. K.H. M. Hasyim Asy'ari is the ideal figure of a professional educator and teacher. He was skilled in teaching classical Islamic books. He demonstrated his ability to organize Islamic boarding school curricula, organize teaching strategies, decide on actual social problems that arose then, and authored several religious books (Pilo, 2019).

As an educator and leader of an educational institution, K.H. M. Hasyim Asy'ari is a person who is quite open-minded about improving the education and teaching system. In 1916, for example, the Tebuireng Islamic boarding school introduced a madrasa teaching system (schooling) other than the traditional Islamic boarding school system (*sorogan*, *bandongan* and *musyawarah* classes as selective classes for sure students) (Munib, 2017).

In 1916, the Tebuireng madrasah was led by Kiai Maksum (Kiai Hasyim's son-in-law, who gave birth to his first daughter Khairiyah) by opening seven classes and dividing them into two levels. The first and second years are called *sifir awwal* and *sifir tshani*, the preparation period to enter the madrasa for the next five years. *Sifir awwal* and *sifir tshani* participants are specially educated to understand Arabic as an essential foundation for a five-year madrasa education.

In 1916-1919, the madrasa curriculum consisted of Islamic religious knowledge only; from 1919, the curriculum was supplemented with Indonesian (Malay) language lessons, mathematics and earth sciences. Since the arrival of Kiai Ilyas, in 1926, lessons were added to Dutch and history. In 1928 Kiai Maksum's position as madrasa head was replaced by Kiai Ilyas, while Kiai Hasyim appointed Kiai Maksum himself to lead the Seblak Islamic Boarding School, which was about 200 meters behind the Tebuireng Islamic boarding school. In 1934, the madrasah study period was extended to 6 years, and this was due to the expanding general knowledge curriculum. That same year, Kiai Hasyim also accepted his son's proposal, KH. A. Wahid Hasyim founded the Nidhamiyah madrasa, where the broad curriculum constitutes 70% of the curriculum and religion constitutes 30% of the total curriculum.

Kiai Hasyim daily life is mainly reflected in the world of education. His devotion to education continued until his retirement. His love for teaching is shown in his

behaviour and fatwas towards his students, who are considered to have finished their study period in Tebuireng, where the students are always encouraged to practice their knowledge (religion) in the surrounding community.

Regarding Kiai's attention to education, as expressed by Nyai Abidah, the eldest granddaughter of KH. M. Hasyim Asy'ari, about his grandfather. Several essential aspects related to the educational methods and approaches practised by KH. M. Hasyim Asy'ari include: *First*, Attention to Education: KH. M. Hasyim Asy'ari pays excellent attention to the education and training of the students at his Islamic boarding school. He encouraged them to study diligently and achieve profound understanding, especially in the great and influential books of the Islamic tradition. *Second*, the message to return to their hometown: After completing their education at the Islamic boarding school, Hasyim's students were encouraged to return. However, the news is about religious teaching and the importance of contributing to the local community.

*Third*, attention to students and their families: Hasyim pays great attention to his students, even to their families. This shows his awareness of the critical role of education in shaping the character and morality of individuals and communities. *Fourth*, Dedication to Teaching: Even in his old age, Hasyim remains active in teaching and sets an example with his seriousness and dedication to education and Islamic values. *Fifth*, the role of women in education: Nyai Abidah, granddaughter of Hasyim, reflects on the importance of women in education. This Islamic boarding school seeks the involvement of women in learning religious books and shows concern for gender justice in education.

Views of KH. M. Hasyim Asy'ari regarding his education cannot be separated from Islamic teachings, namely as in the hadith of the Prophet Saw, which requires a person to seek knowledge throughout life; he paid attention to long life education, this hadith is written in his book "Seek knowledge from the cradle to the grave" or "Seek knowledge even in China, so seeking knowledge is obligatory for Muslims." (Asy'ari, 1994a).

KH. M. Hasyim Asy'ari also suggested that seeking knowledge should not only be limited to one place, one type of science as in the hadith above, and he even proved it with the history of the development of the Tebuireng Islamic Boarding School since 1919, which has included various general sciences in the learning curriculum, as the information above.

### **KH. M. Hasyim Asy'ari Views on Educational Values**

K.H. M. Hasyim Asy'ari views on education cannot be separated from Islamic teachings, namely as in the hadith of the Prophet Saw, which requires a person to seek knowledge throughout life. He paid attention to education throughout life. This hadith is written in his book seek knowledge from the cradle to the grave (Asy'ari, 1994a).

KH. M. Hasyim Asy'ari believes that the education system is flexible towards change, tolerant and open (open-minded). In educational philosophy, progressivism requires its adherents to move forward (progress) constantly: act constructively, innovatively, reformatively, actively and dynamically. To achieve this change, humans must have a view of life that is based on flexible qualities (not rigid, not resistant to change, and not bound by certain doctrines), curious (want to know and investigate), tolerant and open-minded (have an open heart) (Fadhillah, 2022).

KH. M. Hasyim Asy'ari is a reformer of Islamic education in East Java on the paradigm of Islamic residential schools. Traditionalist ulama's development of classical education is shifting towards a modern process and moderate ideology. KH. M. Hasyim Asy'ari is bridging to focus on human art, education, governance, and religion as the challenge of education progress (Muspawi, 2018). However, the teachings of Islam, he insisted, can only work well if the interests of the Islamic community are cohesive. Hence, he regarded political Islam's ultimate goal in Indonesia as the actual implementation of Islamic teachings in all aspects of life instead of the lip service often paid to them (Dwijayanto, 2020).

The Reasoning KH. M. Hasyim Asy'ari and KH. Ahmad Dahlan intend to instill fear of Allah in Muslims. There are few differences between the educational materials and the objectives. In teaching Islamic education materials, KH. M. Hasyim Asy'ari emphasised religious education (Al-Quran and Hadith) and sufistic tendencies so that, ultimately, Muslims become *kiai salaf* scholars who are proficient in the field of religion (*ihya ulumuddin*) and protected from mundane things (Supriatna, 2019).

In the historical course of KH. M. Hasyim Asy'ari, many principles emerged from his deep views on education, social politics and religion. These principles can be summarized as follows (Abu Bakar, 2023);(Pramitha, 2020).

#### ***Al-Jihad (Struggle)***

KH. M. Hasyim Asy'ari used al-Jihad as the foundation for building and developing the Tebuireng Islamic boarding school, as he never backed down in the face of threats from the community around the school, which was still damaged at the time, and from Dutch colonialists who wanted to halt its progress in spreading the Islamic religion (Fata & Najib, 2014). Spreading the Islamic religion improves humanity. If humans are already superior, how will they be enhanced? Jihad entails enduring hardships and making sacrifices; our Prophet has demonstrated these characteristics in his struggle.

Hasyim Asy'ari, the founder of the Tebuireng Islamic Boarding School, instilled his students with the following *al-jihad* values: a) Jihad for oneself; b) *Jihad* with prosperity for the advantage of religion and society, in the form of *infaq, sadaqah*, endowments, and others. Physical jihad, whether in physical war or battles of opinion, information warfare, movements, forces, etc (Arif, 2020);(Arroisi et al., 2020).

The *jihad* resolution is the most evident evidence in KH. M. Hasyim Asy'ari's history. This resolution resulted from a meeting of NU delegates held at the PBNU Bubutan Surabaya office on 21-22 October 1945 (Thien & Lee, 2023). The resolution on *jihad* was issued to ascertain the position of NICA. Consequently, this resolution spread throughout Java and Madura. The fervour and bravery of the Indonesian people to fight against the allies and NICA blazed in every direction. The valiant conflict of November 10, 1945 demonstrated the efficacy of this call.

#### ***Al-Ittihad (Unity)***

KH. M. Hasyim Asy'ari is a figure of peace within Nahdlatul Ulama and among Muslims in general. He attempts to bridge the divide between the older and younger generations on a variety of issues by stating that the older generation should adore the young and the younger generation should respect the elderly.

The title of the 1930 third congress was Qanun Assi Nahdlatul Ulama. In his introduction, he urged Muslims to unite (*al-ittihad*). The theme of unity (*al-ittihad*) at

the 1935 congress in Banjarmasin urged ulama to set aside differences and end group fanaticism (*at-ta'assub*), ignore insults and slander against others, and preserve the unity of the people (Fadli & Sudrajat, 2020);(Yuniari, 2021).

In addition, he urged traditionalist and modernist Muslims to unify and not divide over trivial matters, since, according to him, Islam is essentially a single religion. Modernists such as Mas Mansur from Muhammadiyah and Wondoamiseno from Syarekat Islam, who were invited to the Nahdlatul Ulama conference, were captivated by this invitation. They then accepted Hasyim Asy'ari's invitation to collaborate with traditionalists represented by Abdul Wahab Hasbullah and Ahmad Dahlan by establishing a federation body for Islamic organisations to coordinate the activities of Islamic organisations and consolidate them in the face of common challenges and interests. This organisation was established between September 18-21, 1937 as *Majlis Islam A'la Indonesia* (MIAI) (Farih, 2016).

### ***Al-Tasamuh (Tolerance)***

KH. M. Hasyim Asy'ari is a person who is knowledgeable and has a broad outlook, and is patient and tolerant in dealing with problems, including problems in viewing Western culture. Even in 1919 he ordered KH. Ilyas to teach western knowledge, for example, general education or general knowledge, such as learning Latin letters and arithmetic, which at that time was still prohibited by the Islamic boarding school community in Java and Madura as well as among the ulama. This attitude of tolerance is why he always allows advanced senior students to realize reform ideas at the Tebuireng Islamic boarding school.

Similar to public lectures, KH. M. Hasyim Asy'ari introduced the classical method to Islamic boarding school education in 1916 to complement the *sorogan* and *wetonan* systems. Thus, two educational systems developed at that time in Tebuireng: the salaf system, which utilised *sorogan* and *weton* methods, and the more contemporary classical system. The name of this classical system is *salafiyah shafi'iyah*.

In 1934, Wahid Hasyim reformed the education system at the Islamic residential school in Tebuireng by establishing Madrasah Nidamiyah, which introduced English in addition to the Dutch language. Seventy percent of the madrasa curriculum is comprised of general knowledge (Mubarok, 2019). Eventually, all Islamic residential institutions in the country adopted this pattern and educational system. Therefore, Tebuireng Islamic boarding school's innovation in the madrasa system (classical system) is regarded as an innovator and a pioneer in reforming the country's traditional Islamic education system.

His renewal of the Islamic boarding school was one of the factors in the greatness and fame of the Tebuireng Islamic boarding school. The reform process in education must be carried out wisely. This process does not have to replace the old method but should be limited to attributes related to the efficient use of time in the learning context. The technique should be maintained if the old way is proven more productive. The quote also emphasizes that new techniques, even if dubbed modern, should not be used if they cannot produce better results than existing methods.

In this context, educational institutions and decision-makers must consider new methods wisely. Change in education should be based on evidence and a deep understanding of what is effective and contributes to better learning. This underscores the importance of maintaining the positive aspects of old methods that have been

proven adequate while also being open to innovations that can improve the quality of education.

However, KH. M. Hasyim Asy'ari has quite a lot of tolerance for many things, especially if they are considered to bring benefit. As expressed by his friend Sheikh Rabah Hasunah, Al-Azhar Ulama in Cairo, Kiai Hasyim is a very tolerant figure. He never imposes his will on other people, and the opinions he presents are always supported by rational arguments that are readily accepted by his interlocutors (Fadli & Sudrajat, 2020).

### ***Al-I'timad 'ala al-Nafs (Self-Reliance)***

In 1906, the Dutch East Indies government officially recognised the Tebuireng Islamic boarding school, which had been established in 1899. This does not indicate that KH. M. Hasyim Asy'ari collaborated with the government of the Dutch East Indies. In contrast, he continues to adhere to the principle of *al-I'timad 'ala an-Nafsi*, or the orientation of self-reliance that does not depend on other people, also known as *zelf assistance* in Dutch.

The principle of independence permeates not only the Tebuireng Islamic boarding school, but also the personality of Kiai. He must accept the consequences of his actions. Some of his actions are also used to benefit his Islamic boarding school, such as farming, rearing livestock, and trading, as an illustration of the lesson that in order to maintain freedom or independence, people must be willing to assist themselves (autonomy).

### ***Al-Ikhlas (Sincerity)***

Since he established an Islamic boarding school, the kiai's sincerity is beyond reproach. KH. M. Hasyim Asy'ari established Islamic residential schools as private educational institutions imbued with the spirit of sacrifice and devotion (worship). Consequently, he gave more than he received from the educational institutions he attended; he taught without compensation. The only reward expected is from Allah swt, as the Prophets and Apostles demonstrated, as Allah swt has stated, which means, "*And I will never ask you for a compensation for these invitations. My recompense is none other than the Supreme Being.*"

### ***Uswah Hasanah (Exemplary)***

The characteristics and personality of Kiai Hasyim, such as his diligence, hard work, friendliness, humility, and preference for living and working in an organised and disciplined manner, have made him a role model for his students, as well as ulama throughout Java and Indonesia. Indeed, the life of KH. M. Hasyim Asy'ari, who places society's interests above his own, will naturally inspire respect in the hearts of society's members. The community views him as someone who should be trusted and appointed as their leader, and he is frequently viewed as a parent, a place to ask questions and lodge complaints, discuss their problems, and communicate all of their emotions.

### **Ethical Relations between Teachers and Students**

Educators should have authentic expertise in both science and spirituality in order to develop students' scientific and moral skills. For pupils, it is possible to take the learning process seriously, both in the present and in the future, which must be based on ethics and morals (Alsulaili & Al-Qudah, 2021).



*Adab al-'Alim wa al-Muta'allim* discusses the ethical relationship between instructors and students. This book has eight chapters: (1) The Primacy of science and scholars and the primacy of learning and teaching; (2) the students' ethics towards themselves; (3) student ethics with their teacher; (4) student ethics with their lessons; (5) teacher ethics towards their rights; (6) teacher ethics regarding the subject matter; (7) teacher ethics with students; and (8) ethics with books as a source of knowledge (Asy'ari, 1994b).

From the description in this section, the author can conclude that good ethics is something that students must have, both in their learning situations and in their interactions with their environment. According to Hasyim Asyari, some of the signs of love for the Prophet Muhammad are faithfully following him, practising the Sunnah, following all his words and deeds, following all his orders, staying away from what is forbidden and acting by his ethics, whether when it is complex, easy, busy or under forced circumstances (Asy'ari, 1994b).

There are several thoughts of K.H. M. Hasyim Asy'ari in the book *Adab al-'Alim wa al-Muta'allim* regarding the interaction patterns of teachers and students, namely: First, students will not obtain practical knowledge without glorifying and glorifying science and the person who teaches it (teacher), becomes the spirit and basis for students' respect for teachers. The position of teachers who teach knowledge in a religious context is called ash *ruh* (spiritual father), so the teacher's role is very honourable and high, which has consequences for students' attitudes and behaviour as a manifestation of respect for teachers in both formal and informal environments.

Second, contextualization of the teacher-student relationship, according to Kiai Hasyim, shows that the placement of teachers in respected positions is related to the ideal teacher figure, namely a teacher who meets the personality criteria and qualifications as a person who is spiritually intelligent and has a high level of holiness; in addition to intellectual intelligence (*alim* and *wira'i*)

According to KH. M. Hasyim Asy'ari, the interaction between teachers and students is extremely significant, as it is based on religious ethics and is ideological, theological, and transcendent. He endeavours to bring to the learning environment the same level of knowledge and authority that he demonstrates as a teacher. In the meantime, students, as individuals who are learning, demonstrate seriousness and sincerity in learning as a manifestation of fighting power in attaining the understanding taught by the instructor in order to seek Allah's approval and obtain the rewards.

### **KH. M. Hasyim Asy'ari View of Science**

Progressivist views of KH. M. Hasyim Asy'ari can be seen in the openness of the Tebuireng Islamic boarding school in adding various general learning materials, which the Islamic boarding school world had yet to include in the curriculum at that time. For Indonesian (Malay), mathematics and earth sciences lessons were included in the madrasa curriculum from 1916 to 1919. In 1926, classes were added to Dutch and history, which implied increasing general knowledge. Finally, there was a change in the study period from 5 years to being extended to 6 years in 1934. Even Kiai Hasyim accepted his son's proposal, K H. A. Wahid Hasyim, who founded the Nidhamiyah madrasa, where the general curriculum constitutes 70% of the curriculum and religion constitutes 30%.

Next KH. M. Hasyim Asy'ari, apart from discussing the importance of knowledge, also focuses on what the manners of a teacher and student should be. So, for Hasyim Asy'ari, the ethics of a teacher towards students is also essential to apply in the educational process (Waskito, 2019). Educational thoughts KH. M. Hasyim Asy'ari prioritizes purity of heart, humility, and getting closer to Allah SWT and emphasises ethics in teaching and learning activities (Asaddudin et al., 2022).

Thus, according to Al-Ghazali's view, K.H. M. Hasyim Asy'ari views knowledge in two types: *First, huduri (laduni)* knowledge with a learning approach called *ta'lim rabbani*. There are three processes involved in gaining this knowledge: (a) Dedicating an entire scientific discipline or taking the perfect part from the most; (b) Carrying out *riadat* (play) seriously and properly monitoring oneself, *riadat* is an effort made or practised to purify oneself (*tazkiyah al-nafs*); (c) *Tafakkur*, namely contemplating with the knowledge (obtained), then the gate of the supernatural world will be opened. The second is *husuli* science (*kasbi*) with the *ta'lim an-nafsi* approach in two ways: (a) external processes through teaching and learning (*ta'lim*); (b) internal process through the process of contemplation, namely reading reality in various dimensions, spiritual insight and mastery of wisdom knowledge (O'Connor et al., 2023). This fact can be said that KH. M. Hasyim Asy'ari believes that science can be categorized as spiritual rational humanism (Burga & Damopolii, 2022);(Putri et al., 2023).

### **KH. M. Hasyim Asy'ari Views of Learning**

According to KH. M. Hasyim Asy'ari, learning is closely related to the process of seeking knowledge. He emphasises the importance of knowledge. he invites Muslims to seek and gain knowledge and wisdom because the Qur'an and Hadith place knowledgeable people at a high level (the word *al-Alim* and its derivative words are used in the Qur'an more than 780 times).

Reading the book *Adab al-Alim wa al-Muta'allim* gives an impression of Hasyim Asy'ari's view that the learning process (seeking and learning knowledge) is ideological, theological and transcendent with the fact that the process of learning and seeking knowledge according to him is not an activity that can be separated from a religious belief alone. Still, the learning process (teaching and learning) is an obligation for Muslims because humans possess knowledge through the learning process. Allah will give a higher degree to his servants. In the eyes of Muhammad Jawwad Ridla, KH. M. Hasyim Asy'ari's views on learning can be categorized as Conservative Religious (Llorent-Bedmar et al., 2020).

In the thoughts of KH. M. Hasyim Asy'ari, education is closely related to the process of seeking knowledge, and he emphasizes the importance of knowledge in the lives of Muslims. KH. M. Hasyim Asy'ari encouraged Muslims to seek and gain knowledge and wisdom. The reason is that the Qur'an and Hadith place people of expertise at a high level, and terms such as *al-Alim* (people of knowledge) and related words are used more than 780 times in the Qur'an.

In this context, the views of KH. M. Hasyim Asy'ari regarding the learning process are ideological, theological and transcendent. This means that learning and seeking knowledge cannot be separated from religious beliefs but is integral to those beliefs. The learning and teaching-learning process is not just an academic activity but is also an obligation for Muslims. According to KH. M. Hasyim Asy'ari, knowledge obtained by humans through the learning process is a way to get closer to Allah. As a result, Allah will give a higher level to His diligent servants in pursuing knowledge.

KH. M. Hasyim Asy'ari can be categorized as a religious conservative, which describes the importance of religious beliefs in education and the learning process. He emphasized that education must be in harmony with the values and opinions of the Islamic religion, and the knowledge gained through this process is a way to get closer to Allah and obtain a higher level of religious views.

#### IV. CONCLUSION

KH. M. Hasyim Asy'ari view of education is progressivism. Therefore, education for him is not only defined as a process of inheritance (enculturation), transmission and socialization of individual and social behaviour, which has become a standard model for society, but education is also seen as the facilitative effort that enables the creation of a situation or environment where the essential potential of students can develop by the demands of their needs in the era in which they must survive. Meanwhile, views on science can be categorized as spiritual rational humanism. KH. M. Hasyim Asy'ari view of learning can mean that learning is not only ta'lim an-nafsi but also ta'lim rabbani. Hasyim Asy'ari's view of science can be divided into two: *huduri* science (*laduni*), and *husuli* science (*kasbi*). Hasyim Asy'ari's view of the interaction between teachers and students is based on religious ethics, which is ideological, theological and transcendent. This view is very relevant to the religious conservative views of Muhammad Jawwad Ridho.

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