

## The Fundamental Concept of Islamic Education Perspective K.H. Hasyim Asy'ari

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### Abstract

*The basic concept of Islamic education has emerged along with the emergence of Islam in the world. The Qur'an as a source of knowledge became a different motivator for Muslim intellectuals in the Middle age, so Islam developed rapidly in the century. Along the times, many basic concepts of Islamic education were born; one was from K.H Hasyim Asy'ari: a Kiai and a big figure in the freedom fight. By referring to the Qur'an and Hadiith, he emphasized that the basis of Islamic education aims to create perfect humans. He described the concept of Islamic education clearly in several of his books. This study uses a qualitative method of library research, which aims to describe the basic idea of Islamic education from the perspective of K.H Hasyim Asy'ari, which is widely revealed in several of his books, one of them is Adabul 'Alim wa Muta'allim. Library research is the study research that utilizes library data as a data source. Thus, to find out in detail his concept of education, which is focused on not only religious education such as the study of the interpretation of the Qur'an, hadith, ushuluddin, books of the madhhab fiqh, nahwu, Mushbarraf, and material that discusses Sufism but also studies general, adapted to the times.*

**Keyword:** Concept, Islamic Education, K.H. Hasyim Asy'ari

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## INTRODUCTION

Islamic education has a very important role in forming individuals who have a solid understanding of religious teachings and can apply Islamic values in everyday life. In this context, the Fundamental Concept of Islamic Education becomes very relevant to research and experience further. Discourse on Islamic education always remains warm to be discussed considering the instability of Islam in an always dynamic era. Islam as a perfecting religion that emerged about 170 centuries ago, in fact, still exists today (Rusydi, 2021), (Abbasi, 2021). This gives rise to various studies embedded in Islam itself, although these studies can arise from Islam itself, one of which is the study of education. In this case, the author wants to emphasize that the discussion of Islamic education is not just education labeled Islam but how the concept and basics of education emerged from Muslim leaders and the Qur'an as the basis of law and the main teachings of Islam.

One of the figures who contributed significantly to developing thoughts about the Fundamental Concepts of Islamic Education was K.H. Hasyim Asy'ari. He is a scholar and founder of Nahdlatul Ulama. He has an in-depth view of the importance of Islamic education to strengthen the foundation of faith and form an Islamic character.

The basic concept of education emerged along with Islam's birth for the first time in the 7th century AD through the first revelation received by the Prophet SAW. The word 'Iqra,' which means reading, indicates that education and teaching begin with reading in the true sense (Uyuni & Muhibudin, 2020). The basic concept of education is explicitly summarized in Surat al-Alaq, which comprehensively explains how science emerged contained in the word 'Iqra,' how science developed through the word 'bil Qalam, what is

the object and concept of humanist education through the phrase 'khalafa al-Insan min 'Alaq'(Mulyono, Sholihah, Rusmingsih, Atanjungani, & Riadi, 2021).

The Qur'an as a source of knowledge was proven by Islamic intellectuals, especially in the Middle Ages. At that time, many educational and learning figures emerged who became pioneers in the birth of new theories in science and education. These figures appear through reading and analysis, inductively and deductively, without neglecting the Qur'an as the main basis of education and knowledge (Nurdin, Samad, & Samad, 2019).

However, in the development of the times and rapid social changes, many challenges and changes affect Islamic education. Therefore, there is a need for a deep understanding of the Fundamental Concepts of Islamic Education from the perspective of K.H. Hasyim Asy'ari to deal with educational problems faced in modern society (Saputra & Roza, 2023) (Kusumastuti, Ibrahim, & Al Firda, 2023). However, although the Fundamental Concept of Islamic Education has existed and developed, there are still limitations in its understanding and implementation among educators, students, and the general public. In addition, the tendency of the emergence of various versions and schools in interpreting the Fundamental Concepts of Islamic Education can also be a challenge that needs to be overcome.

This contrasts the era of decline, where Europe, with its Renaissance, influenced the mindset and culture of people worldwide, including education and the Islamic world. Furthermore, education became mapped to Islamic and general education (Sabir-El-Rayess, 2020). The study of education, which was not initially classified, was divided into several studies that seemed to position Islam as a second option because it was considered no more interesting than scientific studies and so on (Nurzannah, Daulay, & Ginting, 2021), (Ibodilloyevich, 2020). In fact, the ideal concept of knowledge and education emerged first from Islam to create a new civilization that became the background and basis for the development of world knowledge. Based on some of these statements, in this case, the author will explain the concept and theory of Islamic education perspective of K.H Hasyim Asy'ari, which is one of the trendsetters of the idea of Indonesian Islamic education (Arif, bin Abd Aziz, Harun, & Maarif, 2023).

In this context, conducting in-depth and comprehensive research on the Fundamental Concepts of Islamic Education from the perspective of K.H. Hasyim Asy'ari is important. This research is expected to provide a better understanding of the concept and make a meaningful contribution to the development of Islamic education based on the fundamental values of Islam taught by K.H. Hasyim Asy'ari.

## RESEARCH METHOD

The method used in the research used in this study is descriptive qualitative, which aims to describe the phenomenon according to what it is. Thus, the data analysis used in qualitative research is inductive because it is based on facts obtained in the field (Sugiyono, 2019), (Cronin-de-Chavez, Islam, & McEachan, 2019). Related to this study's data are obtained from Literature in scientific papers, journal articles, studies, books, and writings related to the basic theories and concepts of Islamic education, especially data Literature originating from or about K.H Hashim Asy'ari. Data Literature In this study, it becomes primary data because the type of research used is Library research or literature study. A literature study is a research that utilizes library data as a source of data (Sundarakani, Ajaykumar, & Gunasekaran, 2021)..

## FINDINGS AND DISCUSSION

### A. Basic Foundations of the Application of Islamic Education

Among several foundations that became the basis for applying Islamic education in Indonesia, including the 1945 Constitution, operational base, and religious grounds. The application of Islamic education in the 1945 Constitution is contained in Article 29, paragraph 2 in Chapter IX, which reads (Kosim, Muqoddam, Mubarak, & Laila, 2023); (a) The State is based on the One True Godhead, (b) The State guarantees the freedom of each citizen to embrace his religion and worship according to his

religion and belief (1945 Constitution). In addition, there is also an operational basis that directly regulates and establishes policies related to implementing religious education in schools in Indonesia. The realization of religious education is now contained in schools' curricula, both public schools under the Ministry of Education and Culture and the Ministry of Religious Affairs. The implementation and application of religious education are specifically regulated as compulsory education that must be carried out from elementary to tertiary education, complete with curriculum content consisting of materials, methods, and even time allocation.

The religious basis of Islamic education is stated in the Qur'an, and the hadith of the Prophet Muhammad SAW is the main source of Islamic teachings (Abidin & Murtadlo, 2020). The Qur'an contains many verses that indicate the command to study, one of which is in Surah an-Nahl verse 125, namely:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*It means: "Call (people) to the way of your Lord with wisdom<sup>424</sup> and good teaching and debate them better. Verily it is your Lord who knows best who strays from His way, and He knows best who is instructed." (QS. An-Nahl: 125)*

This verse shows that the basis of Islamic education is expected to be a means to provide guidance on life and build humans into better people in all things. At least, based on the verse mentioned above, Islamic education can produce people with good character who can distinguish between good and unhappy. This refers to "wisdom," a firm and true word that can differentiate between the right and the vanity. Through Islamic education, humans will be educated to become intellectuals who are thinkers (*tafakkur*) and researchers (*tadabbur*). Meanwhile, in the social aspect, education is an important factor in community life.

Education is one of the urgent problems in life; not only important but education itself cannot be separated from life because education is life itself. Both in family life and national and state life, which later became known as *Life Long Education* or lifelong education. This is the measure or standardization of the back and forth of a nation. From this, it is clear that what is meant by the basis of education is a foundation that is used as a guide in organizing education. In general, the basis for implementing education is the nation's view of life and philosophy of life (Sritama, 2019).

Education scholars should focus the term more on the difference between the words tarbiyah and ta'lim or between education and teaching, as often discussed in their works. Among researchers in Indonesia, the term education is, in fact, more directed at guiding character, morals, attitudes, and personality or more towards affective aspects. While teaching is more directed at mastering science or prioritizing students' cognitive and psychomotor aspects.

In contrast to this concept, Zakiah Daradjat described Islamic Religious Education as an effort in the form of guidance and caring for students so that one day they can practice Islamic teachings of kaffah and make it the basis and basis of their life (*way of life*) (Daradjat, 2009, p. 86). Thus education can be described as follows:

1. Islamic education is education based on or based on the main teachings of Islam, namely the Qur'an, and Hadith
2. Islamic religious education is education carried out through the teachings of Islam in the form of guidance and care for students to understand, live and practice the teachings of Islam, which have been made a comprehensive belief and make a view of life for safety and welfare, both live in the world and the hereafter.

Some general views of education experts on Islamic education are as follows (Ismail, Ali, & Us, 2022): (1) Holistic education: Education experts consider Islamic education to be a holistic education,

covering spiritual, intellectual, moral, and social aspects. Islamic education is expected to shape human beings as a whole, not only in academics parts but also in spiritual and moral life. (2) Building Islamic character: Islamic education is considered important in shaping a strong Islamic character in individuals. Education experts emphasize honesty, fairness, compassion, and responsible attitude as integral parts of Islamic education. They believe good character is an important foundation for a meaningful and ethical life. (3) Integration of religious knowledge and general knowledge: Education scholars often highlight the importance of integrating religious knowledge with general knowledge in the Islamic education curriculum. They argue that Islamic education should provide a comprehensive understanding of religion and relevant and up-to-date knowledge in academic and scientific fields. (4) Contextualization of Islamic education: Education experts recognize the importance of contextualizing Islamic education to be relevant to the needs and challenges of modern times. They argue that Islamic education should be able to deal with social, technological, and cultural changes by providing relevant understanding and teaching skills that can be applied in real life. (5) Inclusive education: Some Islamic education experts emphasize the importance of inclusive education that can accommodate individual differences and maintain justice in providing access to education. They believe Islamic education should be open to all individuals, regardless of gender, ethnicity, race, or social background.

The views of education experts on Islamic education continue to evolve along with the changing times and challenges that arise. However, basic principles such as holistic education, character building, knowledge integration, contextualization, and inclusivity remain important in their thinking regarding Islamic education.

## B. Biography of K.H Hasyim Asy'ari

According to Muhammad Ishom Hadziq in the book *Adabul Alim Wal Muta'allim*, the full name is KH. Hasyim Asy'ari, who came from the Tebuireng Jombang area, was Muhammad Hasyim bin Asy'ari bin Abdul Wahid bin Abdul Halim (Prince Benowo) bin Abdur Rohman (Jaka Tingkir Sultan Hadi Wijaya) bin Abdullah bin Abdul Aziz bin Abdul Fattah bin Maulana Ishaq (Also the father of Raden Ainul Yaqin who was famous by the nickname Sunan Giri) (Ash'ari, 1994, p. 3).

He was born on Tuesday the 24th of Dhul Qo'dah 1287 H / February 14, 1871 AD, in Gedang Village, a village located in the north of Jombang City, District. Diwek, Jombang Regency East Java, and died on 7 Romadlon 1366 H / July 25, 1947, at the age of 72 years; he was buried in Tebuireng, Jombang, East Java (Ash'ari, 1994, p. 7). He was the third of eleven children. His father's name is Ky. Ash'ari, while his mother was named Nyai Halimah. This couple's eleven sons and daughters are Nafiah, Ahmad Saleh, Muhammad Hashim, Radiah, Hasan, Anis, Fathanah, Maimunah, Ma'shum, Nakhrawi, and Adnan. Of the eleven descendants of the couple Ky. Ash'ari and Nyai Halimah who became Ulama' or influential figures were Muhammad Hashim or better known as Kyai Hashim Asy'ari or Hadrotusy Shaykh Muhammad Hashim Asy'ari (Ash'ari, 1994, p. 3)

If traced, nasal KH. Hasyim Asy'ari is still a descendant of Sunan Gunung Jati and Jaka Tingkir through Sayyid Abdurrahman Basyaiban (Mbah Sambu Lasem). Mbah Sambu is a descendant of many who became alim ulama, propagators of Islam, especially those on the island of Java, such as Kyai Hasyim Asy'ari, Kyai Wahab Hasbullah, Kyai Ridwan Mujahid, Kyai Baidlowi Lasem, Kyai Khalil Masyhuri, and other kyai in Kajen, Cepu and Sarang (Ulum, 2019, p. 7).

KH. Young Hasyim Asy'ari grew up in the Gedangan Islamic Boarding School owned by his grandfather, Kyai Ustman. With great strength, he studied the basics of religion, especially reading the holy verses of the Qur'an. He recites kalam Divine to his father, grandfather, and relatives in the Gedangan Islamic Boarding School (Ulum, 2019).

When KH. Hasyim Asy'ari was six years old (1877); Kyai Asy'ari, his father, moved to the village of Keras, about 10 km from Jombang. In this place, Kyai Asy'ari built pesantren, musholla, and mosque for da'wah media to spread Islam. In this Keras pesantren, little Hashim received intensive education from his father in studying various Islamic disciplines such as Arabic Grammar, Fiqh, Ushul Fiqh, Hadith, Ushul

Hadith, Sufism, and others. Quickly Kyai Hashim Ash'ari absorbed the disciplines transmitted to him. His father felt proud of his son's merits. He is grateful for the blessings of Allah SWT. given to him (Ulum, 2019).

The name of the pesantren place is KH. Hasyim Asy'ari sought knowledge including Wonokoyo Islamic Boarding School (Probolinggo), Sona Islamic Boarding School (Sidoarjo), Siwalan Islamic Boarding School (Sidoarjo), Trenggilis Islamic Boarding School (Semarang), Langitan Islamic Boarding School (Tuban) and Bangkalan Islamic Boarding School (Madura) which was taken care of by waliyullah Syaikhona Kholil Bangkalan (Ash'ari, 1994, p. 5).

At the Kademangan boarding school under Shaikhona Kholil, Kyai Hasyim Asy'ari, he studied various scientific disciplines, especially Arabic Grammar, which became his special fan. This waliyullah is the teacher of Ummah KH. Hashim Asy'ari in narrating different scientific genealogies, such as scientific histories obtained from Shaykh Abdusshomad al-Palimbani, Shaykh Abdul Ghani al-Bimawi, Shaykh Nawawi al-Bantani, and Shaykh Ahmad Zaini Dahlan. In this Kademangan boarding school, KH. Hasyim Asy'ari was friendly with many students who would later take part in the establishment of Nahdlatul Ulama or become influential scholars in Java, such as Kyai Maksum Ahmad al-Lasemi, Kyai Ma'ruf Kedunglo, Kyai Hasan al-Genggongi, Kyai Wahab Hasbullah, Kyai Ridwan Mughaidi, Kyai Bisyr Syamsuri and Kyai Syamsul Arifin (Ulum, 2019).

In addition to reciting religious knowledge to Shaikhona Kholil Bangkalan, KH. Hashim Asy'ari also served to help the needs of his teachers, such as filling kulah and sweeping the courtyard of his residence and pesantren. From his devotion and intellectual advantages during his stay at Pesantren Syaikhona Kholil Bangkalan, it is not surprising that the teacher loves him very much. He often discusses him, even as a recognition of Shaikhona Khalil Bangkalan for the science of KH. Hashim Asy'ari attended the Scientific Council organized by KH. Hasyim Asy'ari, when he was already a cleric, took care of the Islamic boarding school in Tebu Ireng Jombang. He also advised some of his students to stay at the pesantren under the supervision of KH. Hashim Asy'ari such as Kyai Wahab Hasbullah and Kyai Bisyr Shamsuri (Ulum, 2019).

In 1892, KH. Hashim Asy'ari continued his depiction to seek knowledge of the holy land of Makkah and perform the Hajj, lived there for several years, and studied with the dignitaries of the ulama' Makkah. Among his teachers, while studying in Makkah were Sheikh Muhammad Nawawi al-Bantani (various scientific fans), Sheikh Khatib al-Minangkabawi (other scientific fans), Sheikh Shu'aib bin Abdur Rahman (other scientific fans), Sayyid Abbas al-Maliki al-Hasani (books of nabawiyah hadith), then recited to Sheikh Muhammad Mahfudh bin Abdullah at-Tarmasi (shari'a sciences, Literature, and contemporary readers). From his study of the ulama' Makkah, the majority also came from the archipelago. He was able to find a lot of Aqli postulates and Naqli Propositions. When KH. Hashim Asy'ari returned to his homeland; he became a promoter of validation, author of the book, and lecturer (Ash'ari, 1994, pp. 4–6).

### C. Basic Concepts of Islamic Education Perspective of K.H Hasyim Asy'ari

As explained earlier, the main foundation of Islamic education refers to the Qur'an and hadith as the main source of Islamic teachings. While the main purpose of Islamic education is to create a perfect human being who can realize the Qur'an's values in everyday life, one of which is manifested in the beauty of one's behavior, as a manifestation of one's high devotion own education and defined as an effort to develop human potential. Education is the learning and skills, knowledge, and habits of groups of people that are passed down from generation to generation, which are realized through training and research so that, in essence, education can also be interpreted as character building in humans (Arisanti & Lahut, 2021).

Education that strives to create a good character is in line with what was expressed by K.H Hasyim Asy'ari, who questioned and emphasized character education in Islamic education. Kyai Hasyim explained the high degree of claimants of knowledge and scholars, as explained in the Qur'an Surah Al-Mujadalah: 11 verses and surah al-Bayyinah verses 7 and 8. In his book entitled "*Adabul Alim wa Muta'allim*," which incidentally has become a reference for many discussions of character education because, in the book, he explicitly describes how there are educators and students. However, in the book, Kiai Hashim also explained in detail the



concept of education comprehensively, both the basic concepts of education, objectives, curriculum, and educational methods, which in fact, can be classified as follows:

### 1. Educational Objectives

For K.H. Hashim Asy'ari, the main purpose of science is to practice. It is intended that the knowledge possessed produces benefits as a provision for the afterlife. Two things must be considered in studying (Ash'ari, 1994, pp. 111–112). *First*, Never intend for worldly things and don't abuse her or take her for granted. *Second*, teachers in teaching knowledge should straighten out their intentions first, not expect material alone. His views on Sufism presumably influenced his description of this goal. This is because he said that "the existence of good and righteous intentions" is one of the conditions for achieving useful knowledge.

He also added that studying or studying is worship to seek the pleasure of Allah SWT, which leads humans to obtain happiness in the world and the hereafter. Therefore learning must be intended to develop and preserve Islamic values, not just to eliminate ignorance.

In this case, education should lead humanity to benefit, to the glory of the world and the hereafter. Education should be able to preserve Islamic virtues and norms for the next generation of the nation. He added that Muslims must come forward and not want to be boudoir by others; Muslims must walk according to Islamic values and norms. This description, it can be concluded that the objectives of education, according to K.H Hasyim Asy'ari, are; 1) to be a human being who aims to get closer to Allah SWT, 2) to be a human being who aims to get happiness in the world &the hereafter.

### 2. Educators

For K.H Hasyim, several ethics must be possessed by a teacher or educator, namely (Ash'ari, 1994, pp. 55–66): Always draw closer to God; Fear of Allah, *tawadhu'*, *zuhud* and *khusyu'*; Be calm and always cautious; Complain all problems to God; Not using his knowledge to reach the world; Not always spoiling children; Avoid dirty and immoral places; Practicing the sunnah of the Prophet (peace be upon him); ist iqamah reading the Qur'an

### 3. Learners

The ethics that students in learning must possess, according to Kiai Hasyim, are as follows (Ash'ari, 1994, pp. 42–50): Cleansing the heart from various disorders of faith and worldliness; Clear intentions, do not procrastinate learning opportunities, be patient, and *Hannah*; Good at managing time; Simplifying eating and drinking; Be careful in behaving (*ware*); Avoiding laziness; Reduce time while not damaging health; Leave less useful things.

### 4. Educational Materials

Deep *Adabul Alim wa Muta'allim*, mbah Hashim focuses more on the curriculum or educational material on the study of Qur'anic exegesis, hadith, ushuluddin, books of fiqh madhab, nahwu, Musharraf, and material that discusses Sufism (Ash'ari, 1994, p. 64). However, along the way, he also did not limit his studies only to religious education. Still, in some of his movements in responding to Dutch and Japanese policies, in fact, he also gave freedom to his students to study general sciences by establishing educational institutions Muallimin and Mu'allimat, where the material taught was limited to not only religious studies but also available science at that time.

### 5. Educational Methods

The individual systems defined in the method of wetonan, slogan, the process of memorization, mukhabarat, and practice of mukhabarat are other terms in the technique applied in classical Islamic times such as *Al-sama'*, *al-Imla'*, *al-Ijaz'a'*, *Mudzakara* and *Munadzarah* (Ash'ari, 1994, pp. 43–44). Even the emphasis on rote aspects in applying these methods is characteristic of classical Islamic education, which is typical of Tebuireng pesantren and salaf or traditional pesantren.

In this case, Kiai Hasyim, in his teaching method, focuses more on memorization methods, which is generally a characteristic of the Shafi'iyah tradition and one of the common characteristics of the classical Islamic education tradition in Indonesia. In determining learning methods closely related to the objectives, material, and educational environment, where each element has different characteristics. So the selection, determination, and use of ways in the learning process must consider these characteristics. The conventional

method commonly used by Kyai Hasyim in the learning process in Islamic boarding schools is the band organ, slogan, and wetonan system, with the main study of the yellow book or classical book. In addition to the slogan and band organ methods, Kiai Hasyim also developed a deliberative system, whose participants were only senior students and followed a fairly strict selection. This is intended to cadre future scholars to build their knowledge in their respective regions. Still, regarding teaching and learning methods, the future of pesantren is relatively long, but the principles of modern pesantren society tend to be practical - pragmatic. This principle does not only apply in the economic sector but also the world of education.

## CONCLUSION

Islamic education was the first founder of the progress of Islamic civilization, especially in the Middle Ages. The emergence of Muslim scientific figures in science and education evidences this. Thus, Islamic education does not follow the progress of Europe; on the contrary, Islam is a pioneer of cultural change, especially in Islamic education. The basis of Islamic education is the Qur'an and hadith, which are the guidelines for life and *the way of life of* Muslims. Therefore, Islamic education must be based on the Qur'an and hadith that must be applied in Islamic religious education so that it can be realized in every human life because the basis of education is a foundation used as a guide in organizing education.

As for the basic concept of Islamic religious education from the perspective of K.H. Hasyim Asy'ari, it can be seen that the basis of Islamic education is the Qur'an and hadith, while the purpose of Islamic education is to produce benefits as provisions for the afterlife. In addition, Kiai Hashim also emphasized that educational materials include the study of Qur'anic exegesis, hadith, ushuluddin, books of fiqh madhab, nahwu, Musharraf, and material discussing Sufism. Still, he also supported general studies aimed at meeting the needs of educators in his time.

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