

Islamic Education Update K.H. Hasyim Asy'ari

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Abstract

The characteristic of the Indonesia Islamic education modernism is largely determined by the creativity which the Muslim pointed out. The flexibility of the Islamic education system enable it to easily adapt itself to the surrounding and to create the new and appropriate format of its derivation in line with the new demand of the umma for the field in the modern era. A number of experiments had been performed by the Muslim figures, individually or collectively, to fulfill that demand in the early decades of the 20th century. How did they adopt the elements of modernity to keep the Islamic education remain in its own identity? For this purpose, it is important to understand and to explain the ideas and the efforts of Syaikh Hasyim Asy'ari of Tebuireng in modernizing his pesantren and its main contribution to the development of the new madrasahs in the country. Using the analytical-critical method, this examination is in conclusion that Hasyim's allegiance to stand on his traditional bases in modernizing his pesantren has created a something useful for directing the orientation and giving the strong foundation of the Indonesia's Islamic education modernism. His success in harmonizing the elements of modernity with the Islamic traditions under the religious inspection as the pivotal axis is his real contribution to the new madrasah with its own identity to distinct itself with the public school, though the government has "nationalized" the first to be in equivalent to the public school.

Keywords modernism, modernity, Islamic education

INTRODUCTION

The early 20th century is often said to be the period of the revival of Islamic education in Indonesia, marked by the emergence of ideas and efforts to reform Islamic education, both by individuals and religious organizations concerned in this field. The aim is to improve the educational condition of Muslims who have been getting worse in this region, since the introduction of a new educational institutional system by the colonial government, in order to deal with the various demands and needs of society in modern times. The basic idea is that reforming Islamic educational institutions is a necessity that cannot be delayed if Muslims do not want to be left behind by the West. One person who has great concern and is active in this business is KH. Hasyim Asy'ari (1871-1947), the founder of the Tebuireng Islamic boarding school who was also one of the architects of the founding of Nahdlatul Ulama (NU), the largest religious organization in the country.

Many articles have been written, especially in the last decade, which discuss the character of KH. Hasyim Asy'ari, as a scholar and religious figure. However, these writings generally pay more attention to aspects of his life journey and activities as a figure in the movement and his religious thoughts in the midst of a growing Indonesian society. All of this has made a valuable contribution to efforts to recognize KH. Hasyim Asy'ari who is very prominent. It's just that special studies regarding his ideas and activities in the field of education (Islam) have so far been difficult to find. Even if there is, it is still partial, so it is unable to provide in-depth elaboration. KH. Hasyim Asy'ari, without a doubt, apart from being prominent in the matters described above, is also known as an educational scholar who is diligent and very concerned about the fate of the people's education and has farsightedness. Through his educational activities at his Tebuireng pesantren, he

launched a series of educational reforms as an effort to provide a basic foundation for modernizing the institutional system of Indonesian Islamic education in the early 20th century, whose influence was very strong in coloring the pattern of development and the institutional system of Islamic education, especially pesantren, in the country. even now.

METHOD

Using a descriptive analytical method, this study seeks to complement previous studies, focused on the thoughts and efforts of KH. Hasyim Asy'ari in the renewal of the pesantren. It is important to pay attention to these two aspects simultaneously in order to get a complete picture of the pattern of educational reform as attempted. For this purpose, the first review is directed at the biography of KH. Hasyim Asy'ari, then examined carefully the conditions of the early 20th century Islamic boarding schools, their educational renewal efforts, the characteristics of educational thought and their contribution to the development of madrasas in the country as a whole.

RESULTS AND DISCUSSION

Early 20th Century Islamic Boarding School Conditions

According to historical records, the process of spreading Islam in Indonesia was initially centered in port cities; its first adherents included traders, followed by other city dwellers, from top to bottom. 6 With the fall of the Muslim trade centers into the hands of Europeans in the 16th century, the Portuguese were replaced by the Dutch, slowly the da'wah of Islam shifted inland. This process encouraged the development of Islam in rural areas, which then resulted in educational institutions known as pesantren. 7 What was the description of the early pesantren, is not easy to describe. What is clear, they are called Natsir more focus on efforts strengthening faith with exercises of devotion rather than as a center for deepening Islam as a science. Only recently has such a recent trend emerged. Through this *zīwiyah* system approach, said Nurcholish Madjid, in addition to facilitating the process of accepting Islam, especially for the Javanese people who generally inherit Hindu-Buddhist mystical teachings, Islam can slowly also influence local mystical teachings, so that they become part of the Islamic treasury.

Since the beginning of the 16th century there have been many well-known pesantren, which have become centers of Islamic education, which have taught various classic books, in the fields of Fiqh, theology, and *tasawuf*. His efforts to carry out a kind of "purification" in order to release his teachings from various outside elements of Islam continued to be carried out, and began to show results since receiving clerics with the title of pilgrimage in the early 18th century. Institutionally, the pesantren in this period has not experienced any change. However, in terms of its contents, there has been a fundamental change, as can be seen from the teachings of classical Islamic sciences, including Fiqh, interpretation, Tarikh, tauhid, and so on. This has happened in particular, since the return of our youth after staying for some time in Mecca to gain knowledge, and then establishing Islamic boarding schools, when they returned to their respective villages, about a century later.

With the increase in the quality of the knowledge of teachers from learning outcomes in Makkah, the pesantren itself experienced an increase in quality and quantity, so that it succeeded in inviting more students. various forms of teaching in mosques, in mosques, and in private homes. Although there is no data, this period shows a quite encouraging growth trend for Islamic educational institutions

However, since the end of the Java War 1825-1830, the quality of pesantren has continued to decline. The reasons include the existence of various restrictions from the Dutch government on pesantren. Because, during the war, it is known that many Islamic boarding schools changed their function to become strongholds for the rebels in Indonesia under the leadership of Diponegoro. If this was allowed to continue, it would endanger the Dutch, as evidenced by the emergence of a series of rebellions involving clerics and hajjis between 1830-1847, which continued to spread to various parts of northern Java, until the Cilegon rebellion in 1888 which traumatized the Dutch. And it is

proven. Immediately after the Cilegon rebellion was crushed, the Dutch government made a policy of placing Islamic boarding schools under strict supervision.

The Strategy Adopted by the Dutch

government did vary from one region to another; starting from testing teacher candidates, issuing teaching permits, requiring student registration, censoring books brought from abroad, to pursuing religious teachers (*kyai*). For the latter, in fact, the government asked its regents to report a list of teachers in their respective regions every year. Prior to the Cilegon incident, a series of controls on Muslim affairs were enforced, including the Hajj Ordinance 1859 which regulated the pilgrimage, Government Instruction 1867 concerning public order, general, until the formation of the Religious Court (*Priesterraden*) in 1882, as an effort to oversee all matters relating to the Islamic religion, including Islamic boarding schools. For this purpose, the government assigned a special adviser, Snouck Hurgronje, to investigate the activities of Indonesian pilgrims and *muqimîn* in Mecca, which he said "functioned like fresh blood pumped throughout the bodies of Muslims in Indonesia".

According to the government's perception, every rebellion begins with the *hadjis* and the *pesantren* leaders who have a strong mass base. On that basis, the government in 1904 established the *Kantoor van Inlandsch Zaken*, one of whose functions was to oversee the activities of the *pesantren*. A year later, the 1905 Teacher Ordinance appeared, which was renewed in 1925. From this policy, the *pesantren* suffered the most. In addition to the lack of literature as teaching and study materials, the movements of the teachers were also restricted, resulting in disrupted teaching and learning activities. What's more, at this time it was common for these teachers to teach, apart from at the *pesantren* itself, at the *pesantren* owned by their colleagues who were located far apart. This custom has actually been around for a long time, even since the *Walisongo* period. The restrictions caused their relationship to become increasingly strained, which was significant the development of expertise in certain sciences in a *pesantren* is also increasingly disrupted. In short, as Azra (1999) said, the colonial government's repressive policies caused Islamic education, especially Islamic boarding schools, to experience a setback.

Meanwhile, *pesantren* as Islamic educational institutions are also witnessing educational reform efforts, driven by reformists, who make themselves their main target. According to them, apart from being considered heterodox and outdated, *pesantren* are no longer effective in improving the quality of education for the people. Because it needs to be replaced with a new institution that is more suitable and Islamic and formally organized, which is then called "madrasa". Entering the 20th century, Java witnessed the emergence of experiments in reforming Islamic education by introducing a new model of *madrasah* organized by reformists, individually and as an organization. Their appearance, no doubt, caused a reaction among the *pesantren*, because apart from having invited many students, they were also seen - borrowing McVey's term - as the first step towards secularism, which in turn could disrupt the harmony of the traditions of the people, which have been guarded and preserved by Islamic education, especially boarding schools.

In terms, the *madrasas* developed by the reformists can be called new Islamic educational institutions in the country, but in terms of substance this is not the case, because in fact these *madrasas* can be said to be just copies of the colonial (Dutch) government schools which were opened first, since the second half of the 19th century. These Dutch schools proved unable to accommodate the increasing demands and educational needs of the people, especially Muslims. Meanwhile, the implementation of *pesantren* education itself has so far not budged from its "vortex" which is purely religiously oriented in the narrow sense.

In short, Islamic education, especially Islamic boarding schools, is facing two big challenges that come from itself as well as from outside. If this condition of Islamic education is left unchecked, of course it will not bring benefits to the future generation of Muslims themselves, because it will not be able to give birth to cadres of future leaders who are broad-minded, who are able to guide the people in facing the new conditions of society that are changing. is growing. This condition prompted Hasyim Asy'ari to seek the

establishment of a new model of Islamic boarding school, which later became known as the Tebuireng Islamic Boarding School.

Educational Renewal Efforts

To understand the direction of education reform KH. Hasyim Asy'ari is not enough just to focus on and read textually the main points of his educational thoughts as set out in his book *Adâb al-Âlim wa al-Muta'allim*. Because if so, the resulting conclusions could be contradictory to KH's views and behavior. Hasyim Asy'ari himself led the Tebuireng boarding school with his staff until the end of his life. Nor can it be done simply by paying attention to his educational behavior at his Tebuireng pesantren, which seems to provide more opportunities for innovation to his close assistants. Such a perspective can of course lead to misleading conclusions, because educational reform efforts at the Tebuireng Islamic boarding school can be claimed as the result of the work of its staff, because they are the ones who receive more attention.

Please note that KH. Hasyim is a figure of kyai educators as well as a reliable manager. As an educator almost all of his time

dedicated to teaching, besides writing, as well as leading the Tebuireng pesantren since its inception. The staff are executors who are given responsibility for the operational of the lodge; however, all of his educational policies remain in his hands as the supreme leader of the pesantren. Whatever the staff does, of course, with his permission. And this is proven by the case related to his own son Wahid Hasyim who was not fully able to realize all his ideas for the change of his father's pesantren. On this basis, it is necessary to carry out a comprehensive review of the aspects of educational thinking as well as various activities in seeking the renewal of the pesantren.

To find out what kind of educational reform KH. Hasyim Asy'ari needs to carry out a careful study from the beginning of his career in the field of education, especially since the opening of the Tebuireng Islamic Boarding School. As is known, this pesantren was founded in 1899, and it seems that it was deliberately designed and prepared as a kind of "pilot project" in order to improve the educational conditions of the pesantren. in his time. This can be seen from Hasyim's desire from the beginning, which later came true, to build his own pesantren, which was separate and different from those of his father and grandfather as well as other Islamic boarding schools that already existed around Jombang, with a system that was more open to change. In terms of the use of learning methods, for example. In general, pesantren in this case rely on the *sorogan* and *bandongan* methods. However, at the Tebuireng pesantren the use of these two methods was not dominant from the beginning (1899-1916). What was later developed instead was the use of the deliberation method, similar to the seminar system in universities now, because it was considered more suitable for the students who, in terms of their level, were already senior. It is said that they were being prepared to become supporting staff for the education improvement efforts that he would carry out, in the short and long term, considering that there was still a shortage of manpower that could be relied on for that purpose at that time. And this was proven immediately after the entry of a number of young teachers, through them then various learning innovations were shown gradually in it towards the desired educational reform.

Since the appointment of Kyai Ma'shum, son-in-law of KH. Hasyim himself, as the leader of the *pondok* in 1916, the first stage of renewal at the Tebuireng pesantren began by introducing a new institutional model in the form of a madrasa, which was named Madrasa Salafiyah. Until 1919 this madrasah still fully adhered to the *diniyah* curriculum, which only taught religious sciences. What is updated is the learning system, which is arranged in stages in 7 classes, divided into two levels. The first and second years are called *sifr awwâl* and *sifr tsânî*, as preparatory madrasahs before entering the second level, the next 5 years madrasah. To facilitate mastery of Arabic, because this language is the language of learning sources, Kyai Ma'shum developed a new learning approach, called the morphological approach (*sharaf*), by which understanding vocabulary formation as the basis for understanding Arabic texts, received attention. His book on this matter is still the main guide in learning Arabic in Islamic boarding schools.

In 1919 the madrasa underwent an overhaul of its curriculum by imposing a mixed curriculum, which provided general knowledge teaching, in addition to the religious sciences which already exist, covering Indonesian (Malay), mathematics, and geography, all of which are written in Latin letters. In 1926 the same thing was done with the addition of teaching Dutch and history, following the entry of Kyai Ilyas, a student and nephew of KH. Hasyim Asy'ari himself, who is an alumnus of HIS Surabaya, is a teaching staff. Since 1934, the 5-year madrasah program has been extended to 6 years, the same as the present Madrasah Ibtidaiyah.

KH's willingness Hasyim made an overhaul of his madrasah curriculum by incorporating general knowledge into it, apparently not because he was following the trend, at that time the world of Islamic education in Indonesia was indeed witnessing a surge of renewal. The revamp of the curriculum had been previously anticipated by the inclusion of young teachers, such as Kyai *Ma'shum* with an educational background in Mecca and Kyai Ilyas with an HIS background, to become teachers as well as administrative leaders. Actions like this can be interpreted as internal criticism of educational practices in Islamic boarding schools/madrasas which so far have only been concerned with religious sciences, continuing the traditions of madrasas in the past, which of course are no longer in accordance with the conditions and needs of modern education. Without the need to beat the drums of renewal out loud, KH. Hasyim is well aware of the importance of curriculum reform by returning general (worldly) sciences that have so far been considered not part of religious knowledge into a single container, complementing existing religious knowledge, because Islam does not recognize such a concept of separation of knowledge. Islam only recognizes one type of knowledge which then proliferates to produce various branches, in accordance with its sacred mission to help humans carry out their *khilafah* role on earth. Through updating the curriculum, KH. Hasyim Asy'ari seems to want to remind the Islamic education community in general, especially pesantren, about the importance of bringing these knowledge back together in a unified curriculum within the pesantren institution to stem the influence of the knowledge dichotomy being promoted by the colonial government and the schools they are developing. If later the contents are expanded, the consequence is that, as has been done, it is necessary to make adjustments to the institutional aspects.

In terms of learning methods, especially Arabic, as the language of teaching materials, KH. Hasyim Asy'ari also felt the need to make corrections by introducing an active learning model in his madrasah. This new approach enables students to master Arabic in writing and orally, in addition to being proficient in reading Arabic books and translating them into the local language (Javanese), as has been emphasized so far. The model of active language learning at that time was not common in Islamic boarding schools. What is used, according to their interests, is the Arabic language learning model, the technical term is the grammar translation method (*nahwu-tarjamah* method), which emphasizes mastery of linguistic rules, through which students must memorize various linguistic rules, as a provision for translating texts. -Arabic text. Using fac books whose scope is arranged hierarchically according to the ability of the students, the advantage of this method lies in its strength in interpreting texts, on the other hand it is weak in equipping students with the ability to communicate orally and in writing. To foster openness of insight, KH. Hasyim allowed his staff, especially Kyai Ilyas, to enter general books as well as newspapers and magazines from various publications into the madrasa, after he was appointed head of the madrasa in 1928, replacing Kyai Ma'shum who was entrusted with the task of leading the Seblak girls' boarding school. In this way, the students and their parents as well as other educators (ulama) who come to this pesantren can obtain as much information as possible about various general fields from within and outside the country.

This shows that reform efforts, in this case Islamic education, cannot be carried out unilaterally, only the institution concerned, but no less important is the user community and related parties who are directly stakeholders. In short, the transformation of ideas must be intensely engaged with the audience. And this kind of process at the Tebuireng Islamic boarding school has been increasing since Wahid Hasyim, the eldest son of KH. Hasyim, who was known to be somewhat liberal and progressive, became a teaching staff

and opened a library there in 1934. Several of Wahid's innovative ideas emerged between 1932-1933, including, first, regarding the need for a broader and fundamental revision of the content of the madrasah curriculum which was considered to be still dominated by the religious sciences, through the addition of a portion general knowledge, bearing in mind the increasing need for students for skills related to them outside of the religious sciences in society. Second, as a consequence of the first, it is necessary to reduce Arabic teaching materials, especially the religious sciences, because in his view that the aim of most students studying at Islamic boarding schools is no longer to become scholars. Therefore, it is enough for them to take a few months of life training at the pesantren and study Islam through the Indonesian language, and it will be more useful if they have more time to pursue various (general) knowledge and skills. Third, regarding the need to replace the *bandongan* method with a systematic tutorial system in order to further develop the *santri* character.

It turned out that not all of Wahid's ideas could be responded to by his father, because he was afraid that they might cause distortion among the pesantren leaders, who at that time had not been able to fully accept reforms. Why? There are at least two basic reasons to consider. First, related to the interests of da'wah, through which the kyai have to maintain the basics and objectives of pesantren education, which in principle is nothing but to spread the influence of Islamic teachings. Second, practical reasons relate to the unpreparedness of pesantren to accept reform in total, due to the unavailability of human resources that can meet the teaching needs of general knowledge branches. 50 For these two reasons there is no other way except that the renewal effort must be carried out in stages, while preparing various devices required. Instead, Wahid was allowed to open a separate madrasa, as a "breakthrough", which was later given the name Nizamiyah Madrasa, the same as the name of the classical period madrasa whose establishment was sponsored by the Seljuq prime minister Nizim al-Mulk (d. 1092 AD). With that name, it seems Wahid Hasyim wanted to show the Muslim audience in his mass that the learning system in his madrasa had been modernized and organized regularly (*nidhâm*). This can be seen, among others, in terms of the structure of the curriculum, which for its era, Wahid's madrasas could have been very progressive, especially for the pesantren environment. Why? Because apart from being mixed, the curriculum provides a greater proportion of teaching general subjects, even up to 70 percent of the entire program, as was later adopted and developed by the government.

For our madrasa since 1975. It is commonplace that reform or change always brings resistance from groups of people who oppose it. Likewise with efforts to renew education at the Tebuireng Islamic boarding school. Resistance and protests arose apart from among the pesantren educators, as well as from the parents of the students themselves, who, because they did not agree, then moved their children to another place. The roots of conservatism in general in the pesantren community can be traced back to the arrival of the Europeans (the Netherlands) who opened and developed their own education system in the form of schools and completely ignored Muslim (indigenous) education. The anti-colonial spirit which he considered to be infidel among the early pesantren was shown by their attitude of distancing themselves from all European attributes, including the education system. *The adage man tasyabbaha biqaumin fahuwa minhum*, "whoever resembles a people (nation), that person is actually the same as them", seems to be still very firmly held by them.

However, all this did not prevent Kyai Hasyim's ijtihad and his efforts to continue to encourage his staff to innovate by making various improvements and improvements to his pesantren, even though they had to take references from outside. Because he really believes that only in this way can the Muslims rise again. In the following period, the Tebuireng pesantren witnessed curriculum development efforts, by providing students with new learning experiences, which are now commonly called extra-curricular, by including various courses, such as speech, Dutch and English, and typing. Courses like this, of course, were something foreign to the pesantren environment at that time; new government-owned (vocational) schools. It is hoped that the provision of extra-curricular lessons will one day be a provision for students in entering modern life. This branch of knowledge is being promoted and is in greater demand among reformists, because of

their slogan that wants to return to the two main sources of Islamic teachings. In the fasting month KH. Hasyim held a special lecture on Bukhârî and Muslim hadith, the two most widely used books of hadith as references for Muslims. Most of the participants are clerics and alumni themselves. The goal, apart from taking blessings (*tabarruk*), is also to establish friendship with the teacher and the alma mater.

Thus, after the death of KH. Hasyim (1947) said that such a learning tradition continued under the tutelage of his successors, although there were slight changes due to the demands of circumstances. However, the study of the book is more intensified with an emphasis on increasing the mastery of the linguistic sciences (tool science), before the students enter the material of the classical books. Various innovations based on the principles outlined by KH. Hasyim Asy'ari also continues to be pursued. Among them that stands out is the implementation of new learning with a school day system that is more organized in several types of programs and levels, made in classes with neatly arranged buildings, equipped with modern learning tools. His students come from all over the country; the language of instruction is the Indonesian national language, apart from certain types of teaching which still use Arabic. Since the 1950s, the Tebuireng pesantren has formalized some of its educational institutions by opening madrasas and schools, in order to adapt to new needs in the world of education. 7 Under the leadership of Yusuf Hasyim, the last son of Kyai Hasyim Asy'ari, innovation was further enhanced by establishing universities (1967), madrasas (1971), and junior and senior high schools (1975) which were organized in a co-educational manner. Today the Tebuireng Islamic Boarding School has grown into a multifaceted Islamic college, often compared to Al-Azhar in Egypt on a small scale, which organizes seven types of programs, each with its own institutional goals. Even so, all of them are still within a large frame called pesantren, including MTs, MA, SMP, SMA, Mu'alimin, Ma'had 'Aliy (Higher Islamic Boarding Schools), and Madrasah Diniyah. 58 Each unit operates independently - alone at different times; however, in essence they are integrative-complementary, through which the students have the opportunity to participate in as many learning activities as possible, with the main requirement being to take part in the religious education program at madrasah diniyah. The aim is to educate the santri so that they can develop themselves to become what is often called an "intellectual scholar and intellectual scholar", or a scholar who masters general knowledge and at the same time a general scholar who masters Islamic knowledge.

According to Aboebakar (1957), the learning patterns at the Tebuireng Islamic Boarding School can generally be grouped into two models: *'âm* and *niḌhâm*. The learning of the *'am* model takes the form of *pondok* recitation held without knowing the limitations in terms of time and type of scholarship, usually taking place in the hall of the mosque. Meanwhile, the *niḌhâm* model of learning is organized in the form of formal educational institutions (schools and madrasas) by following a number of certain rules, both from the pesantren itself and the government, regarding time limits and types of knowledge, requirements for following and completing the learning program, and how to build it. However, both of them remain in one education system which is based on the Tebuireng Islamic Boarding School.

However, the recent modernization of the educational institutional system at the Tebuireng Islamic Boarding School was carried out while remaining in line with KH. Hasyim Asy'ari in the field of Islamic education who from the start has the view that pesantren as an Islamic educational institution exists as an asset of the people that cannot be separated from the ideals and interests of the nation's education as a whole. Therefore, pesantren should no longer be exclusive as in the colonial period, but are committed to educating the students in addition to being people who are strong in Islam and adequacy in worldly knowledge as a provision for entering modern life, also institutionally must be part of and contribute to enriching the national education system. This means that practically, pesantren education, in this case Tebuireng, as a sub-system of national education basically contains no difference from that developed by the government, except for its philosophical orientation and pragmatic specificity as an institution "*tafaqquh fî al-dîn*" par excellence, which focuses on especially in the deepening and study of the yellow (classical) book, in order to keep alive the spirit and

scientific tradition of classical scholars who do not recognize the dichotomy of science, as well as the continuation of the relay of traditional Islamic leadership in modern times.

Practically, the educational renewal approach developed by Kyai Hasyim actually wants to bring traditional Islamic educational institutions, in this case his Tebuireng pesantren, to always be able to adapt to environmental needs in a broad sense, in order to carry out its main role of providing equal educational opportunities to all its participants, without must provide formal boundaries. All of this in turn is able to deliver alumni without feeling awkward in entering real life in society. Not even a few of them managed to carry out various important roles in government, and took part in the struggle to determine the pattern of our national and state life as it is today.

Characteristics of Educational Thought and Their Contributions

About KH's educational thinking. Hasyim, as stated in his book *Adâb al-Âlim wa al-Muta'allim*, has actually received a lot of attention. The book, which consists of eight chapters, can be broadly grouped into three important parts, concerning (1) the significance of education, (2) the responsibilities and duties of students, and (3) the responsibilities and duties of teachers, according to Zuhairi Misrawi, is a resume. from three books: *Adâb al-Mu'allim Ibn Sahnun* (d. 871 AD), *Ta'lim al-Muta'allim fî Ûarîqât al-Ta'allum al-Zarnuji* (d. 1222 AD), and *Tadhkirâh al-Syâm' i wa al-Mutakallim fî Adâb al-Âlim wa al-Mutakallim Ibn Jamaah* (d. 1333 AD). Using the *Langgulung* typology, Suwendi classifies Hasyim Asy'ari's educational thought patterns into independent educational thinkers. 64 It is not clear what is meant by that term. What can be known, the figure of Hasyim can be said to represent a few scholars who are outside the mainstream clerical group which Watt refers to as anti-modernity,⁶⁵ but his progressive attitude in accepting reform is not like his colleagues from the reformist circle who tend to accept fresh ideas and new elements from outside, but purely focused on issues of Islamic education, by sticking to the two original sources Al-Qur'an and Hadith. As a free thinker, Hasyim Asy'ari may represent a bit of what Watt points out to be a group of scholars who are open to reform. Because it is not surprising that in his educational thinking there is still a uniqueness, namely the strong influence of schools and the color of Sufism as a reflection of the influence of Sufism (Al-Ghazali) in it.

By reading *Adâb al-Âlim wa al-Muta'allim*, such an impression on Hasyim Asy'ari's educational thinking is not difficult to obtain. This is due to Hasyim's strong assumption that teaching and learning activities are like a mystical journey, through which a student (*sâlik*) has to go through a number of *maqâmât* (stations), with the teacher acting as a spiritual intellectual moral guide, in order to achieve the desired result, he must always keep oneself in a state of complete purity, body, soul and morality. That is why those involved in it emphasize the need to equip them The same theme carries the pursuit of Islamic education. This is the most important contribution from Hasyim's educational reform efforts, in addition to developing the system and institutional model of Islamic boarding schools, with which Islamic education, especially Madrasahs, can have a solid foundation and clear direction, which can be directly used in efforts to solve what Azyumardi Azra (1999) calls the problem epistemology, since education is acquainted with new elements from outside (Western), including general sciences, due to pressures and demands of modernization. By placing some religious knowledge as *farîu 'ain* in the top position in the scientific hierarchy that must be taught in the curriculum, it means that Hasyim rejects the domination of "external sciences" and tries to position these "external sciences" below and become an integral part of religious curriculum. With this integration, it is no longer known what is often termed the dichotomy of knowledge, between religious sciences and general sciences, because basically religion only provides one place for them, as implemented in Tebuireng's Islamic boarding school. As Hasyim himself said, citing the opinion of the salaf scholars: *hadhâ al-'ilmu dînun fanÐurû 'amman ta'khudhûna dînakum*, "Knowledge is religion, so you should see (consider) who you take your religion to."

Furthermore, because religion (Islam) is the source of God, by itself, knowledge is also the source of God, Hasyim wants to emphasize that teaching and learning activities

in an Islamic perspective are actually meaningful and oriented towards "sarwa worship" and spiritual-religious. nothing is done without the supervision of Nur *divinea*, including the existence of general knowledge adopted from the Western education system. Hasyim's educational philosophical orientation which has a "theocentric" pattern, although it has not been formulated thoroughly, so far it can be said that it has been successful in providing a strong basic foundation for the operation of new madrasas which later emerged in the modern era, both inside and outside the pesantren, which tries to incorporate elements of modernity into his educational activities. Obtaining this basic foundation, madrasas in turn can grow steadily with their own "identity", as typical Indonesian Islamic educational institutions, even though they were later "nationalized" by the government with the enactment of the 1989 UUSPN or Law Number 20 of 2003 concerning National Education System, which equates madrasah with public schools, except addition of a number of religious subjects in the curriculum.

CONCLUSION

The final picture regarding the format of Islamic education modernism in Indonesia is largely determined by the extent of the need and creativity shown by the activist figures. The flexible basic character of Islamic education allows it to continue to adapt to its new environment and to reinterpret the doctrines it holds by seeking innovative experiments to find new formats of Islamic education institutional systems that are durable and suitable to meet the educational needs of Muslims in this era. modern. KH's approach. Hasyim Asy'ari's attempt to modernize Islamic education by sticking to tradition in a broad sense has proven to have produced a new, distinctive format of Islamic education, which is very much needed as a reference for the movement of Islamic education modernism in the country. Hasyim's success in concocting elements of modernity and tradition by placing "Nur'ilyah" as the main axis is a valuable contribution in determining the basic character of our madrasas so that they become formal Islamic educational institutions that still have their own identity, which is different from public schools, even though the government itself has "nationalize" by making them equivalent to public schools.

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