



THE RELEVANCE OF KH HASYIM ASY'ARI THINKING IN ISLAMIC RELIGIOUS EDUCATION IN ERA 4.0

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Abstract

The development of the times becomes a challenge that will not be avoided. The more the times develop, the newer the application of treatment that must be done on every line of life. In this 4.0 era, the development of education becomes a highlight. Aesthetic and moral values are reduced from the elements of educators to a problem of its own that must be faced. In this matter, a thought from the nation's teacher, KH Hasyim Asy'ari tried to provide answers and conceptions that can answer problems and are still relevant to be used in an existing era. The type of research used in this research is descriptive qualitative research and in the type of classification of this research is by library research techniques, data researched in the form of books and literature sourced from literature. The result of this research is the relevance between the thought of Islamic religious education according to KH Hasyim Asy'ari with the changes and developments of the era in era 4.0 that Islamic education has a point to increase the level of piety to God and create or awaken the spirit of productive and dynamic human beings on the right path.

Keywords : Islamic Thought, Thought KH Hasyim Asy'ari, Era 4.0.

INTRODUCTION

In the 19th to 20th centuries Kiai Hasyim Asya'ri had a history and an important role in the independence of the Indonesian people, especially in the Java island region. This is because the Java region became part of colonialism with the lowest level of education and

considered the Indonesian nation to have no literacy civilization. Until the Arabs came down to eradicate the da'wah which was followed by Kiai Hasyim Asya'ri.

Kiai Hasyim Asya'ri is a prolific scholar and it is proven that several of his works have been written, such as fiqh, tasawuf, morals and so on. Until the 21st century, Kiai Hasyim Asya'ri is still characterized by his expertise in the field of hadith. Hadith as a reference for Islam before the Koran or the word of Allah. Then, Kiai Hasyim Asya'ri in era 4.0 changed the order of Islamic education with a modern form due to the Dutch education system implemented in Indonesia.

In this 4.0 era, education requires a millennial generation who of course operates and studies Islamic religious scholarship into a digital base. Through the many phenomena of life that are increasingly complex, Islamic education must follow its development. Hanani (2016) education plays a role in terms of the formation of the character of the nation and the country because through education, the life of man can run as it should.

Kiai Hasyim Asya'ri criticized ethics in education, namely, in the field of education today there are many phenomena related to the implementation of education, educational psychologists alluded to an effective personality and teaching. The Islamic education system is usually understood as a pattern of the educational process that exists in formal schools, organizations, and other agents that influence the history of humanity on its spiritual, social, and intellectual growth (Mukani 2018).

We need to know that Kiai Hasyim Asya'ri is a great teacher whose real names are Shaykh Abdul Wahab and Shaykh Bisri Syamsuri. He founded Nahdhatul Ulama (NU), on January 31, 1926. This organization is engaged in the religious field that adheres to the *school of* Imam Muhammad bin Idris as-Syafi'i which is a problem for Muslims. From here, Kiai Hasyim Asya'ri's thoughts provide reinforcement and reflection to study Islamic education religious scholarship into the life of this 4.0 development. Then how is the relevance of Kiai Hasyim Asya'ri's thinking in Islamic religious education in the 4.0 era.

Various previous studies that are in line with the relevance of Kiai Hasyim Asya'ri's thoughts in Islamic religious education, namely, Akmal Hawi (2016) on KH's Educational Thought. Hasyim Asya'ri and this Traditionalism. As a result, Kiai Hasyim Asya'ri's thinking emphasizes ethics in education, neglecting some other aspects of education. This is because there are many influences of expertise in the field of Hadith and Sufism and fiqh thinkers which are in line with al-Ash'ari and Maturidi theology. For Kiai Hasyim Asya'ri education is very important because there is a teacher as a figure who is able to transmit knowledge and attitudes, ethics to students. In this study, there are similarities in the research variables, namely the thought of Islamic religious education which refers to Kiai Hasyim Asya'ri (Hawi 2016).

Mu'min research (2017), about Kiai Hasyim Asya'ri's Gait in Hadith Discourse in Indonesia. This study explores how Kiai Hasyim Asya'ri's methodology composes the dominant work of this hadith. Through this research, the science of hadith, as a proposition to solve a particular case. There are similarities in this research in the guidelines and history of Kiai Hasyim Asya'ri during his da'wah. However, this research has not focused on the 4.0 era which is a problem from the views of various scholars (Mu'min 2017).

Yarun and Khayati's (2018) research on the relevance of critical education with Ibn Kaldun's Teaching Method for the Millennial Generation. The result is learning in education as a subject to study science, especially in the millennial generation with

various methods, the planned curriculum then this thought cannot be separated from Ibn Kaldun in his theory (Yarun and Khayati 2018) .

Further research, (Zutas 2017) on *Literacy Tradition in Islamic Education in Colonial Period* (Sheikh Nawawi al Bantani, Kiai Sholeh Darat, and KH Hasyim Asy'ari). As a result, the literacy tradition in Islam was closely monitored by the colonial government. Even though the scholars still work and give encouragement for their appreciation in fighting to defend the country. In this study, the historical value of thought in Islamic religious education through the methods and curriculum of the *Literacy Tradition*. The difference in this research is that it focuses on traditional literacy based on Islamic education according to Sheikh Nawawi al Bantani, Kiai Sholeh Darat, and KH Hasyim Asy'ari. So, through this difference, this research will be relevant to the thoughts of Kiai Hasyim Asya'ri in the 4.0 era (Zutas 2017) .

These three studies provide the relevance of Kiai Hasyim Asya'ri's thoughts with various views and findings that have been carried out by researchers. This relevance is the basis between humans and religious-based technology, the relevance of science or science to religion in the 4.0 era, the relevance of empirical thinking on Kiai Hasyim Asya'ri and other scholars. This relevance will be a strengthening and reflecting our presence in reviewing the works of Kiai Hasyim Asya'ri who are of the Ahlisunah *Wal Jamaah* sect .

METHOD

This study uses library *research* which refers to sources of data on the relevance of Kiai Hasyim Asya'ri's thoughts in Islamic religious education in the 4.0 era. This research is a study of figures with the main source of the works of Kiai Hasyim Asya'ri related to Islamic religious education in the 4.0 era. Analysis of the data using the approach of the views of the expert sunnah *Wal Jamaah* or *Nahdhatul Ulama* schools of thought. This theory is a series that has a basis for analyzing and understanding objects. While empirically, testing theories on objects and phenomena of Islamic religious education scientifically (Ratna and Nyoman Kutha, 2004) .

Data sources use two types of data, namely primary sources and secondary data. Primary data is direct data from data collection (Sugiyono 2017). This data source takes data from two books written by Kiai Hasyim Asya'ri entitled *Hadratussyaiikh Hasyim Asy'ari Moderation, Community, and Nationality* . Jakarta: Kompas Media Nusantara, 2010, and *Character Education of Islamic Boarding Schools in the Adab al-'Alim wa al-Muta'alim Book* . East Java: Genius Media Pustaka Philosophy, 2nd cet 2014 (Misrawi 2010) (Hasyim Asy'ari 2004) . For secondary data, which means indirectly providing data to data collectors, for example by searching for document files, references to journals, books, and other articles (Sugiyono 2017) . For data collection techniques using documentation techniques. That is by collecting data systematically with primary and secondary data sources.

Furthermore, the data analysis method is in the form of activities of sorting, organizing, classifying, and finding from the formulation of working hypotheses based on the data. Thus, the analysis method is content analysis. Content analysis cannot be separated from the interpretation of a work. This analysis assumes an epistemology of understanding that focuses on text analysis and also emphasizes contexts at different times. As the researcher describes the thoughts of Kiai Hasyim Asya'ri in Islamic religious education in this 4.0 era (Ekawati 2017) . The result is that there is a comprehensive understanding and meaning of Kiai Hasyim Asya'ri's thoughts in Islamic education in the 4.0 era. Data analysis in qualitative research focuses on the process of systematically

searching and compiling research data by gathering data sources, synthesizing, compiling into patterns, and making conclusions so that they are easy to understand.

RESULTS AND DISCUSSION

Biography of KH Hasyim Asy'ari

Kyai Hasyim was born in February 1287 H. /1871 AD in Gedang, Jombang, East Java. Hasyim Asy'ari spent part of his childhood in the santri environment. His father, Kyai Hasyim from Demak, Central Java, owned a large Islamic boarding school. His father was the eighth descendant of the ruler of the Islamic kingdom of Demak, Jaka Tinggir, Sultan of Pajang in 1568, who was the son of Brawijaya VI, the ruler of Majapahit in the first quarter of the VXI century in Java. Hasyim Asy'ari studied pesantren from an early age. Before he was 6 years old, Kyai Usman (his grandfather) took care of him. Until he was 15 years old, his father gave him the basics of Islam, especially reading and memorizing the Quran. The next level of education is taken in various pesantren. At first, he became a student at the Wonopojo Islamic Boarding School in Probolinggo, then moved to the Langitan Islamic Boarding School, Tuban. Furthermore, he studied in Bangkalan, in a boarding school that was cared for by Kyai Kholil. Finally, before studying in Mecca, he arrived at the Siwalan Panji Islamic Boarding School, Sidoarjo. It was at this last pesantren that he became the son-in-law of Kyai Ya'qub, the caretaker of the pesantren. He also studied in Mecca for 7 years, and hunted for wells of knowledge with a number of scholars, including Sheikh Ahmad Amin Al-Athhar, Sayyid Sultan Ibn. Hasyim, Sayyid Ahmad Ibn Hasan Al-Athhar, Shaykh Yamay, Sayyid Alawi Bn Ahmad Al-Syaqqaf, Sayyid Abbas Maliki, and so on, (Mukani 2018).

Kyai Hasyim is known as a figure who is thirsty for religious knowledge. To treat his thirst, Kyai Hasyim traveled to various famous places in Java at that time. Not only that, Kyai Hasyim also spent a long time studying Islam in the holy lands (Mecca and Medina). It can be said that Kyai Hasyim is one of the students who really seriously apply Javanese philosophy, "luru Ilmu kanti lelaku" (seeking knowledge is by traveling) or santri wandering. Due to his Islamic boarding school background, he was seriously educated and guided to deepen the knowledge of Islam by his own father. Kyai Hasyim received guidance from his father for a long period of time from childhood to the age of 15 years. Through his father, Kyai Hasyim began to recognize and explore monotheism, interpretation, hadith, Arabic and other Islamic studies. Under his father's guidance, Kyai Hasyim's intelligence was quite prominent. Not even 13 years old, Kyai Hasyim has been able to master various fields of Islamic studies and is trusted to teach students at the pesantren owned by his father, (Hasyim Asy'ari 2004)

Thought K. H. Hashim Ash'ari Terhadap Islamic Education

KH Hasyim Ashari suggests bahwasannya education Islam is a means to achieve his humanity so that man can realize who the real creator and for what was created. Kyai Hasyim thinks that Islamic education focuses on the purpose of humans being created to always try to achieve mutual benefit to every other human being and of course fear of Allah.

To express his thoughts on Islamic education, Kyai Hasyim expressed his views in an essay entitled "*Adab al-'Alim wa al-Muta'alim*". The contents and contents of the book are Kyai Hasyim's thoughts on Islamic education in Indonesia. According to Rizal (Samsul 2002) in the contents of the book, he concludes his ideas about Islamic education into eight parts, namely:

1. The virtue of knowledge and the virtue of teaching and learning.

2. Ethics that must be considered in teaching and learning.
3. Ethics of a student to a teacher.
4. The ethics of a student towards lessons and things that must be guided by the teacher.
5. Ethics that must be guided by a teacher.
6. Teacher ethics when and will teach.
7. Ethics of teachers towards their students.
8. Ethics towards books, tools for obtaining lessons and matters related to them.

Of the eight main ideas, Kyai Hasyim further divided them into three groups, namely:

1. Educational Significance
2. Duties and responsibilities of a student
3. Duties and responsibilities of a teacher

Basically, the three groups of thought are the result of the integration of the eight main points of education outlined by Kyai Hasyim Asy'ari. In the significance of education, Kyai Hasyim put forward this idea based on the Qur'an and Al-Hadith. For example, he took educational thoughts about the virtues of studying and the virtues of those who seek knowledge from Surah Al-Mujadilah verse 11 which is then described briefly and clearly. In his description Kyai Hasyim explained that the most important virtue in studying is practicing or implementing what has been required (science). Kyai Hasyim directly stated the meaning of the description that one should not forget the knowledge that has been sought and possessed so that it can be useful for his life.

On the idea of a student's duties and responsibilities, Kyai Hasyim describes his thoughts in more detailed aspects. However, his conclusion at each point is that he emphasizes the importance of ethics. In his ideas about the duties and responsibilities of a student, Kyai Hasyim emphasized that students must pay attention and listen to the teacher's explanation. In addition, a student must also be smart in following the good footsteps of his teacher and have good attitudes and behavior when dealing with teachers.

Furthermore, on the idea of teacher duties and responsibilities, Kyai Hasyim also stated about the importance of ethics that must be applied and exemplified by a teacher when conducting a lesson. A teacher must have good ethics and behavior as a reflection of good knowledge towards his students. In addition, a teacher must also draw closer to Allah, tawadu, and always be calm.

In addition, Kyai Hasyim also stated the importance of a teacher to be diligent in writing, composing and summarizing. This is what makes Kyai Hasyim's thoughts or ideas very interesting and still progressing with all the developments of the times. Because this is one of the factors in the development of science and has an intellectual property that is immortalized.

From his thoughts that are very up-to-date and can also adapt to the developments of this era, Kyai Hasyim's thoughts in his view of Islamic education are aimed at increasing the level of piety to Allah and creating or awakening a productive and dynamic human spirit on the right path.

In the book of *Adab al-'Alim wa al-Muta'alim*, he mentions the importance of moral or ethical values that must be the basic foundation of a human being who runs life. Kyai Hasyim explained how a seeker of knowledge should implement his knowledge in everyday life with a life of trustworthiness, full of goodness by always expecting Allah's blessing and being grateful for all His abundance.

The Relevance of K.H. Hasyim Asy'ari and Islamic Religious Education in Era 4.0

Era 4.0 is a changing era that is getting worse. In relation to education, a country is struggling to face a change in the 4.0 era, its success is also determined by the quality of existing education. According to Al Faruq (Umar 2020) era 4.0 requires all parties to think progressively, innovatively, and creatively if they don't want to be left behind. This era demands many changes in various lines of life, including education. In relation to Islamic education, Kyai Hasyim Asy'ari's perspective is a movement or pattern of Islamic education that is in accordance with the existing pattern of development. In the current era, Muslims are in the process of gaining knowledge with all the latest learning models and following their times. Kyai Hasyim's thoughts on Islamic education are timeless.

In today's era, where technology has become very up-to-date and knowledge can be obtained with easy access, it often makes teachers (teachers, etc.) and students seem to be *forced* into all conditions that are different from the learning activities carried out in previous eras.

Following the times, the learning process has become more practical. In practice, the existing learning process often misses or even at a worse level leaves the existing aesthetic or ethical values.

KH Hasyim Asy'ari argued that Islamic education is a means to achieve humanity so that humans can realize who the real creator is and what it was created for. Kyai Hasyim thinks that Islamic education focuses on the purpose of humans being created to always try to achieve mutual benefit to every other human being and of course fear of Allah. In this concept, Islamic education which aims at implementing existing human functions is very complex in relation to Islamic education and this era of the industrial revolution. Humans are required to always have a thirst for knowledge, make or learn everything that will be useful for life. However, on the other hand, humans are not allowed to abandon their devotion to Allah.

In addition, the view of ethics and morals in the implementation of education has also become a pretty interesting spotlight in relation to education in the 4.0 era. We can find in many media about the condition of Indonesian education which is quite worrying. In today's education, many students in quotes have problems with their ethics and morals.

Not a few students who are recorded in digital traces in various media are doing things that are not commendable to their teachers. Like kicking or bullying like in the video that went viral a few months ago in Klaten. There are also countless teachers who are intimidated and even physically abused by students and their parents. Apart from that, there are also countless teachers who have been policed because they are considered to have punished their students excessively.

There are many cases of violations in education committed by teachers or students. This condition illustrates how reduced aesthetic or ethical values in education in Indonesia are.

The thoughts and ideas expressed by Kyai Hasyim in the book of *Adab al-'Alim wa al-Muta'alim* seem to be an oasis that quenches thirst regarding the reduced ethics and morals of each element of education in Indonesia in this 4.0 era. (Hasyim Asy'ari 2004) .

Kyai Hasyim's idea explains the importance of aesthetic or ethical values that must be applied by students (students, students, and others) or teachers (teachers, lecturers, and others) so that later the educational process carried out by the two important parts of learning can achieve its goals well. As stated by Kyai Hasyim, that Islamic education

has a goal to increase the level of piety to Allah and create or awaken a productive and dynamic human spirit on the right path.

In addition, in this 4.0 era, Kyai Hasyim still gives important advice for all of us to try as much as possible in studying so that we can adapt to the times, also reminding how important it is for a teacher to be diligent in writing, composing and summarizing. This is what makes Kyai Hasyim's thoughts or ideas very interesting and still progressing with all the developments of the times. Because this is one of the factors in the development of science and has an intellectual property that is immortalized.

CONCLUSION

Thoughts and ideas that have been poured by Kyai Hasyim Asy'ari on Islamic education are still very relevant to be echoed or propagated to every human being who is struggling in the field of education in this 4.0 era. Kyai Hasyim's thoughts and ideas about aesthetic and moral values that we must continue to hold together make education in any era make the nation's flowers firmly hold moral and ethical values. From his thoughts that are very up-to-date and can also adapt to the developments of this era, Kyai Hasyim's thoughts in his view of Islamic education are aimed at increasing the level of piety to Allah and creating or awakening a productive and dynamic human spirit on the right path. In addition, Kyai Hasyim also explained that the importance of moral or ethical ethical values that must be the basic foundation of a human being who runs life, and explained how a seeker of knowledge should implement his knowledge in everyday life with a life of trustworthiness, full of goodness and always hope for the pleasure of Allah and be grateful for all His abundance.

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