

K.H. Hasyim Asy'ari: The Reformer of Islamic Education of East Java

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Abstract

K.H. Hasyim Asy'ari gait on Islamic education in Indonesia is the real act of governance developing power. The Thought and the Islamic Education dakwah K.H. Hasyim Asy'ari give the good benefits on Muslim Indonesia. Pondok Pesantren Tebuireng Jombang East Java is the historical evidence concerning to development of Islamic education in Indonesia. This article aims to examine the contribution K.H. Hasyim Asy'ari on the developing on Indonesia Islamic Education. This research uses qualitative method with literary research. The paper presents a scientific issue on the contribution K.H. Hasyim Asy'ari Thoughts for Indonesia Islamic Education. First, the developing Education takes by pondok pesantren Tebuireng Jombang. Second, the improving Education goes from Nahdlatul Ulama (NU) organization. Third, the witting education makes the development of kitab kuning. The three points will be discussing in this paper.

Keywords: *K.H. Hasyim Asy'ari, the Reformer, Islamic Education*

Abstrak

Kiprah K.H. Hasyim Asy'ari di Indonesia dalam dunia pendidikan Islam tanah air adalah wujud nyata kiprah pembangunan Negara. Pemikiran dan dakwah Pendidikan Islam K.H. Hasyim Asy'ari menuai manfaat yang dirasakan umat Islam Indonesia. Pondok pesantren Tebuireng Jombang Jawa Timur merupakan salah satu bukti sejarah kepedulian perkembangan pendidikan Islam Indonesia. Artikel ini bertujuan untuk menelaah kontribusi K.H. Hasyim Asy'ari pada pembangunan Pendidikan Islam Indonesia. Penelitian ini menggunakan metode kualitatif dengan jenis penelitian kepustakaan. Artikel menyajikan karangan ilmiah pada kontribusi Pemikiran K.H. Hasyim Asy'ari untuk Pendidikan Islam Indonesia. Pertama, pembaharuan Pendidikan melalui pondok pesantren Tebuireng. Kedua, pembaharuan Pendidikan melalui organisasi Nahdlatul Ulama. Ketiga, pembaharuan pendidikan melalui karya tulis. Tiga poin besar tersebut akan dibahas dalam paper ini.

Kata Kunci: *K.H. Hasyim Asy'ari, Pahlawan Pembaharu, Pendidikan Islam*

Introduction

The Condition of Indonesian Islamic Education has a long history. It has stories from generation to generation. It has experienced from various developments and changes. The completely of Indonesian Islamic education with the contribution of many ulama, they have dedicated to establish, to build, and to develop Islamic educational in Indonesia on pondok pesantren. With the various challenging of Ulama, the Indonesian Islamic education is maintaining and expanding the madrasah model on Islamic education.

The famous ulama on Islamic education developing in Indonesia is K.H. Hasyim Asy'ari. He is a charismatic and multi-talented 'ulama from East Java. The story has recorded that K.H. Hasyim Asy'ari is as the founding father and the developing figure of Islamic education in Indonesia. According to science knowledge, thought mind, and power wisdom, K.H Hasyim Asy'ari puts the follower name of Indonesian living model in the social habit.

K.H Hasyim Asy'ari is a man with social scientist on education, government, and religious. The power of ulama is the great character of kiai in his debut that is bringing K.H Hasyim Asy'ari to make changing of education and politics.¹ K.H. Hasyim Asy'ari has honors as the patriot hero by the Indonesia President with issues No. 24/1964 in 17 November 1964.²

The ulama power of K.H. Hasyim Asy'ari on governance studies gives to fosters develop on power thought and huge action on the Islamic education in Indonesia. The idea of Indonesian ideology and pluralism approach is the legacy with his contributing reforms. The point of action and thought K.H. Hasyim Asy'ari has been positioning as the Indonesian ulama and the Indonesian pattern figure.³

¹ Nuriah Miftahul Jannah, "Studi Komparasi Pemikiran KH. Hasyim Asy'ari Dan Hamka Tentang Pendidikan Karakter" *Thesis*, FITK UIN Syarif Hidayatullah Jakarta, 2017, hlm. 47.

² Mukani, "Biografi KH Hasyim Asyari," 2016, hlm. 151.

³ Imam Mundzir Al Asy'ari, "Implementasi Pendidikan Nilai-Nilai KH. Hasyim Asy'ari di Madrasah Mu'allimin Pesantren Tebuireng Jombang" *Tesis*, UIN Sunan Kalijaga, 2017, hlm. 5.

K.H. Hasyim Asy'ari takes step on Indonesian Islamic education action with establishing pondok pesantren Tebuireng on Islamic School Javanese modern. His thought is the case of Islamic culture on Indonesian Society.

This introduction explants the author to take writing on the contribution participant on Indonesian Islamic education. The issue is explaining that K.H. Hasyim Asy'ari reforms the Indonesian Islamic education with establish pondok pesantren Tebuireng, organize NU, and write kitab kuning.

Challenge Islamic Education on Pondok Pesantren Tebuireng Jombang

K.H Hasyim Asy'ari in his youth studied in Indonesia and Makkah. The period of the golden age K.H Hasyim Asy'ari was guided by his beloved grandfather, kiai Usman. In 1876, the age of 5 years, he learns the basics of Islam to the father of Kiai Asy'ari. He nurtures and studies in boarding school habit by kiai Asy'ari for 10 years. He is an intelligent santri. He repeats and memorizes what is a material study in pesantren. He also reads books by himself that is never given by his pesantren teachers. Noted on the bibliography, he studied at Wonokoyo Pesantren in Probolinggo, Langitan Pesantren in Tuban, Trenggilis Pesantren in Semarang, Kademangan Pesantren in Bangkalan and Pesantren Siwalan in Sidoarjo.⁴

In 1892 K.H. Hasyim Asy'ari studied to Makkah. He continued studying to the country where Islamic religion is learned for firstly time. He looks for a deeper insight into the religion science of Islam. In the time, studying to the foreign country is the desire of almost santri. Within on case takes the few reasons. The First, Makkah is the city on Islamic historical proses on firstly dakwah by Prophet Muhammad and the city on friendship meeting for Muslims worldwide of pilgrimage. Secondly, Makkah is the place of the great international scholars and Ulama. Some of scholars is from Indonesia. They are

⁴ Mukani, "Biografi KH Hasyim Asyari"; see Lathiful Khuluq, *Fajar Kebangunan Ulama* (Yogyakarta: LKiS, 2000), hlm. 28; see also Hartono Margono, "KH. Hasyim Asy'ari Dan Nahdlatul Ulama: Perkembangan Awal Dan Kontemporer," *Media Akademika* 26, no. 3 (2011): hlm. 337.

uninterrupted genealogy with kiai in Indonesia pesantren.⁵ On the journey of studying in Mecca, K.H. Hasyim Asy'ari studied to Sheikh Ahmad Khatib Minangkabau, Sheikh Muhammad Mahfudz at-Tarmasi, Sheikh Ahmad Amin Al-Aththar, Sheikh Ibrahim Arab, Sheikh Said Yamani, Sheikh Rahmaullah, Shaykh Sholeh Bafadlal, Sayyid Abbas Maliki, Sayyid Alwi bin Ahmad As-Saqqaf, and Sayyid Husein Al-Habsyi.⁶ Autobiography for his trip study, K.H. Hasyim Asy'ari is a really man diligent santri. He has a wide good and deep in the religion knowledge.

The development of Indonesian Islamic education begins with the number of muslim with Islamic cultural of pesantren in Indonesia. Pesantren has been establish on hundreds of years ago with the historical evidence of Ampel Denta pesantren where is taken build by Sunan Ampel.⁷ The pesantren history books cannot be separated from Pesantren Tebuireng that was establish on 26 Rabiul Awwal 1317 H or 1899 M. The pesantren recognized by the Dutch on February 6, 1907 M. The data with noted number of santri on establishment Pesantren Tebuireng has fluctuate on ups and downs. The priest santri who lives at pondok pesantren in time was eight mans. Three months later became 28 santri. 20 santri are sent by kiai Keras to study at pondok pesantren K.H. Hasyim Asy'ari. On the number of students in a class, K.H. Hasyim Asy'ari is beginning to teach and learn on pondok pesantren Tebuireng.

K.H Hasyim Asy'ari Islamic education style has been problematic on territorial area with thugs on systematic damage and sporadic effort around Tjoekir Sugar colonial Company with physical terror, intimidation snapping, slander telling, chaos disturbance, and murder attack.⁸ This successful on Islamic education by K.H. Hasyim Asy'ari is the culmination of persistence on

⁵ Nur Wahid Zaenal Abidin, "Konsep Kepribadian Guru Menurut KH. Hasyim Asy'ari (Telaah Kitab Adāb Al 'Ālim Wa Al Muta'Allim)" *Tesis*, UIN Walisongo, 2016, hlm. 41-43.

⁶ Rini Yuliyanti, "Hubungan Guru Dan Murid Menurut KH. Hasyim Asy'ari Dan Implementasinya Dalam Tradisi Pembelajaran Di Pondok Pesantren Nurul Hikmah" *Undergraduate*, UIN Raden Intan Lampung, 2017, hlm. 198, <http://repository.radenintan.ac.id/1371/>.

⁷ Hamruni Hamruni, "The Challenge and The Prospect of Pesantren in Historical Review," *Jurnal Pendidikan Islam* 5, no. 2 (December 16, 2016): 414, doi:10.14421/jpi.2016.52.413-429.

⁸ Mukani, "Biografi KH Hasyim Asyari," hlm. 150.

his Act with the full effort. In addition, the good moral K.H. Hasyim Asy'ari is that the cultural effect conquers with attraction of the poor mental violence of the Tebuireng people community. K.H. Hasyim Asy'ari's patience is implemented in the ideals dakwah of preaching. Such wise behavior leads to insyaf society and stops scamp action around Tebuireng.⁹ Since 1916, the establishment pondok pesantren Tebuireng uses sorongan and bandongan to teaching model. In the teaching model, pesantren has not known classical level. The next level of the class is manifested by the replacement of the kitab kuning that has been read with closely last number of books. Santri calls for last study on kitab kuning by name *Khataman*. The material study of Pesantren is the Islamic religion knowledge and the Arabic language. The Introduction language of Pesantren is Javanese language with *pegon* script.¹⁰ When the time goes the system learning and the method teaching are developed which is following to update conditions. The evolving study method was the method *bahsul masail* in group musyawarah. This is the highest class on the level class of education in pesantren. The santri who has successfully entered the group of *bahsul masail* meeting is small number. Rigorous selection is the root selected to choose with some learners with *bahsul masail* class. Santri are candidates that regeneration for being kiai, ustad and dakwah preachers.¹¹

In 1916, on the suggestion of his son-in-law K.H Ma'shum Ali, K.H. Hasyim Asy'ari takes a classical system to teaching his santri. It was begun in Madrasah Tebuireng where opened seven classes. The class is divided into two levels. The first level has two steps in 2 years. The first year is beginning by step *sifir*. The second year is closing with *sifir tsani* step. The first level is the preparation for entering the five-year later of *madrasah* classical. The santri who was learning with *sifir* step that is must be educated specifically. Their urgent lessons for *sifir* step are to understand Arabic vocabularies and grammatical as the base studying on five year later in *madrasah*. Beginning with 1919, Tebuireng *Madrasah* was officially naming on *Salafiyah Syafi'iyah Madrasah*. The *madrasah* curriculum is studied with Malay pronunciation,

⁹ *Ibid.*, hlm. 6.

¹⁰ The java script and the Arabic alphabet are written with *pegon*. The kitab kuning with *pegon* uses kiai for academic writing proses in publish script. This book talks many items that are syarah, fiqh and correspondence philately latter. N.d.

¹¹ Nur Aini Febriyanti, "Strategi KH Hasyim Asy'ari Dalam Penyebaran Islam Di Jawa Tahun 1889-1947." *Skripsi*, Universitas PGRI, 2016, hlm. 21.

mathematics, and geography materials. In 1926, the lessons experienced plus with Dutch vocabulary language and Dutch History lessons.¹²

In the traditional method of Pesantren Tebuireng, K.H. Hasyim Asy'ari devotes his action and mind in the development of Islamic religious knowledge. K. H. Hasyim Asy'ari's expertise is specific to the Hadith knowledge. In time, Pesantren Tebuireng is known as the best please study of Hadith in Java. K.H. Hasyim Asy'ari reforming action of management Pesantren Tebuireng is to change the style of traditional pesantren in new methods of madrasah with classical style.¹³

K.H. Hasyim Asy'ari brings the classical style of pesantren to use teaching method. It is K.H. Hasyim Asy'ari as contributor to the development of Indonesian Islamic education. Pesantren Tebuireng is a proof of the improving method on Islamic education in Indonesia. Pondok pesantren Tebuireng became a favorite place to learn the religion knowledge. Santri Pondok pesantren Tebuireng spreads throughout Indonesia and even abroad foreign. K.H Hasyim Asy'ari with pesantren Tebuireng changes education habit of Indonesian people in the development of human mental with education. Pesantren Tebuireng becomes a coach and a challenge to development of *Ahli Sunnah Wal Jama'ah* ideology. It is holy teachings that are taken seriously by K.H Hasyim Asy'ari. On the implementation of the ideology learn is mixing and matching to teach on traditional pesantren. With the challenging of classical method, the tradition of the pesantren is still exists on teaching method pesantren with taking collaborate system. Some of traditional system that are still in tradition using 4 *madhabs* in the implementation of *fiqh*, tradition following the concept of *Asy'ariyah Maturidiyah* as a reference in the tauhid knowledge, and tradition needing 'Yazid Al-Bustami and Al-Junaid as a Sufi reference in the habit believing Sufism.

¹² *Ibid.*, hlm. 21-22.

¹³ Muhammad Rahmatullah, "Pemikiran Jihad KH. Hasyim Asy'ari Dan Imam Samudra: Studi Perbandingan" *undergraduate*, UIN Sunan Ampel Surabaya, 2013, hlm. 68, <http://digilib.uinsby.ac.id/10374/>.

Reform of Islamic Education on Nahdlatul Ulama Social Movement Organization

K.H. Hasyim Asy'ari does the political movement organizing to against the colonial power in Java. He puts people to mobilize the efforts of muslim on the Dutch political domination in Indonesia.¹⁴ On January 31, 1926, K.H. Hasyim Asy'ari with his student K.H. Abdul Wahab Hasbullah creates Nahdlatul Ulama. NU is the largest traditionalist civil society organization in Indonesia.¹⁵ K.H. Hasyim Asy'ari takes the first leader of NU that is organizing on civil muslim society in java with purpose leading of traditionalist Ulama. He is the Ra'is Akbar of NU. The charismatic Attitudes of K.H. Hasyim Asy'ari supports the organization on leading development of the civil society movement.¹⁶ The NU establishment makes K.H Hasyim Asy'ari famous known in Indonesia and international politics. James J. Fox, an anthropologist from the Australian National University calls K.H Hasyim Asy'ari as influent Ulama in Java. The Fame popularity as a scholar, K.H. Hasyim Asy'ari is a descendant of Java kiai and aristocrat Prabu Brawijaya. K.H. Hasyim Asy'ari has equity typical in multicultural issues on Indonesian people that are muslim and non-muslim. As ulama, he takes part for exercised enlightenment and empowerment of Indonesian muslim in the NU civil society organization on its progress. The duty of NU is teaching K.H Hasyim Asy'ari on political educated in Indonesian Muslim Society.¹⁷

The next political issues that NU stands support by international politics. It is taking on development of International politics with education that sees the wisdom controversy of modern ulama and traditional ulama that are debates on *khilafah* ideology in Indonesia. The government of Ibn Saud Kingdom of Saudi Arabia wants a congress of the Caliphate arrange in Makkah where aims to establish the political movement on new Caliphate in political Islamic district. This news issue is a positive response from Indonesian ulama.

¹⁴ Muh Shofi Al Mubarak and Sudarno Shobron, "Dakwah Dan Jihad Dalam Islam: Studi Atas Pemikiran KHM Hasyim Asy'ari," *Profetika: Jurnal Studi Islam* 16, no. 2 (2017), hlm. 137.

¹⁵ Jannah, "Studi Komparasi Pemikiran KH. Hasyim Asy'ari Dan Hamka Tentang Pendidikan Karakter," hlm. 10.

¹⁶ Febriyanti, "Strategi KH Hasyim Asy'ari Dalam Penyebaran Islam Di Jawa Tahun 1889-1947.," hlm. 17.

¹⁷ *Ibid.*, 18.

On its tiding against international politics, K.H Hasyim Asy'ari and Indonesian Ulama hold a meeting congress in Bandung where attends ulama modernist and ulama traditional. On its even meeting congress results 2 point that are send and choose Tjokroaminoto and KH. Mas Mansyur who are attended the meeting congress in *Mekkah*. Both are ulama from *Sarikat Islam* movement and Muhammadiyah civil society organization to give the meeting issue on idea of Caliphate in Indonesian political effect.¹⁸

With the election of emissary to Makkah, the absence of traditionalist ulama is to be polemics. K.H. Wahab Hasbullah proposes and asks that the Indonesian envoy must be following and holding to four mazhab. According on K.H. Wahab Hasbullah idea, the ulama congress is not responded. On this political lobby is not realized, K.H Wahab Hasbullah comes to K.H. Hasyim Asy'ari and K.H. Asnawi to discuss the political matter. The meeting decision between ulama traditional does the identical idea with *Hijaz* Committee to establish NU. Through its contesting civil society, NU takes the two decisions to send traditionalist ulama meeting King ibn Su'ud on January 31, 1926, and to discuss the material bringing idea congress on local issues with problematic of ideological Caliphate in Makkah.¹⁹

In NU, K.H. Hasyim Asy'ari is an important person. With the official *Ro'is Akbar*, his decision is approval and legalization of NU programs method on job discretions. The challenge of NU is not only to greatly influence with K.H. Hasyim Asy'ari but also H. Hasan Gipo is as Chairman of Tanfidiyah. On both Ulama just K.H. Hasyim Asy'ari is must be reacted follower on *fatwah*. With *fatwah* in the *iftitah* speech K.H. Hasyim Asy'ari calls NU muslim following Ahlussunnah Wal Jama'ah's ideology. The important *fatwah* of K.H Hasyim Asy'ari is *kitab kuning Muqaddimah al-Qonun al-Asasy* to be base rule in NU movement. *Muqaddimah al-Qonun al-Asasy* is written by K.H Hasyim Asy'ari.

The reactive attitude of Indonesian traditional ulama puts a mission of culture ideology on pluralism habit in Indonesia. The assimilation local culture and Islamic patterns are carefully preserved in living society. Islam term and

¹⁸ Margono, "KH. Hasyim Asy'ari Dan Nahdlatul Ulama: Perkembangan Awal Dan Kontemporer," hlm. 340.

¹⁹ *Ibid.*, hlm. 341.

local culture are the pattern of Islam Nusantara ideology. Acculturation of Islamic culture builds multicultural, plural and universal. Islam Nusantara combines Islam and local culture with harmony. Islami Nusantara is not to be debated in theology. The ideology is coming on peace in *nusantara* with the concept of *Rahmatan Lil 'alamin*.²⁰ The first point factor establishing NU is ulama traditionalist with motivating to maintain, continue, hold and transmit the ideology Walisongo on successful dakwah. The second factor is nationalism ideology that must be standing in a multicultural society in Indonesia culture. The third important factor for NU is Efforts to keep *Ahlussunnah wal Jama'ah* as well as the NU guiding Job desk program.²¹

K.H. Hasyim Asy'ari's is the founders of NU. He has great contribution on the development of political education in Indonesia. In case, he has put the practical political evidence on debuting MASYUMI party. He has a chairman of the party council. The debut was followed by his children and grandchildren K.H Hasyim Asy'ari. The son of Wahid Hasim is the Minister of Religion. The beloved grandson was Abdurrahman Wahid who was the fourth Indonesia President. K.H. Hasyim Asy'ari educates families and muslim to keep, to fight, and to bring NU with Islamic value of educating politics.²²

Specifically, K.H. Hasyim Asy'ari educates Indonesian politics with NU practice. The NU ideology educates Indonesian to respect on multicultural and pluralism. The two thinks are being awakened, confessed, and appreciated unity and diversity. On ideology opening and accepting of NU is to support Confucianism as the official religion in Indonesia. With the NU approach of education is mixing between local culture and Islam that is to be managing Islamic education on Civil Society. The collaborating of traditions appears on the teachings of *Tahlilan*, *Selamatan*, *sekatenan*, and *khaul* that are acculturated with the education Islam value. The events attend with chanting and reading Qur'an on schedule time in culture studies. NU educates not only traditional practices but also moderate thinking. Ulama NU tries to develop

²⁰ *Ibid.*

²¹ Ehwanudin, "Tokoh Proklamator Nahdlatul Ulama (Studi Historis Berdirinya Jam'iyyah Nahdlatul Ulama)," *FIKRI: Jurnal Kajian Agama, Sosial Dan Budaya* 1, no. 2 (2017): 258-59.

²² Al Mubarak and Shobron, "Dakwah Dan Jihad Dalam Islam: Studi Atas Pemikiran KHM Hasyim Asy'ari," hlm. 8.

NU in present progress contemporary way. NU allows to be accepted in local and internasional politic with various programs such as LESBUMI, LAZIZNU, NU University, and NU Hospital. NU educates to have Pancasila and to love NKRI. The ideology of Pancasila and NKRI on NU Muslim soul is a word slogan to love NKRI that is a sound of BANSER expression. NU educates ANSOR youth to have smart souls on loving NKRI. NU educates Indonesian to love the ulama. The evidence of NU act can be seen from the pattern of ulama NU who promotes friendship and forgiveness. It can be seen the attitude habit in K.H Mustofa Bisri, Habib Quraish Shihab and, K. H Maimun Zubair.

Transformation of Islamic Education on Writing Publish

K.H. Hasyim Asy'ari was born on Tuesday *Kliwon* on 24 Dzulqa'idah 1287 H on February 14, 1871 M. K.H. Hasyim Asy'ari was born in Gedang, northern Jombang. The area locates the helmet east Pondok Pesantren Bahrul Ulum Tambak Beras Jombang. K.H Hasyim Asy'ari is delivery birth on 14 months in belly mother. With the advice Doctor, that is a normal pregnancy. His mother, Halimah beliefs in him pregnancy is given by god with truth proses. It phenomena fully faith on pregnancy is seeing the full moon falling upon the belly in a dream. The Javanese beliefs longer baby pregnancy and mother dream the fall moon on the womb that indicates the smart brilliance baby of live.²³

The childhood name K.H. Hasyim Asy'ari is Muhammad Hashim bin Asy'ari bin Abdul Wahid bin Abdul Halim. The Father descendant, Abdul Halim is Prince Benawa bin Abdurrahman known name Jaka Tingkir or Sultan Hadiwijaya bin Abdullah bin Abdul Aziz bin Abdul Fatah bin Maulana Ishak bin Ainul popular with Sunan Giri. The mother offspring K.H. Hashim Asy'ari is Halimah bint Layyinah binti Sihah bin Abdul Jabbar bin Ahmad bin Pangeran Sambo bin Pangeran Benawa bin Jaka Tingkir famous name Mas Karebet bin Lembu Peteng or King Brawijaya VI.²⁴

²³ Ahmad Khoirul Fata and M. Ainun Najib, "Kontekstualisasi Pemikiran KH. Hasyim Asy'ari Tentang Persatuan Umat Islam.," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 38, no. 2 (2014): 321.

²⁴ Abdullah Hakam, "KH Hasyim Asy'ari Dan Urgensi Riyâdah Dalam Tasawuf Akhlâqî.," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 4, no. 1 (2014): 148.

The parent family tree, K.H Hasyim Asy'ari connects on the Javanese aristocrat and the Ulama elite.²⁵ The descendant of the Syaiban family comes from the Muslim Arabs who came to Indonesia to spread dakwah and to trade Islam with expansion in the 4th century Hijriyah. The Syaiban family takes line of Imam Ja'far al-Shâdiq bin Imam Muhammad Baqîr. The heredity of Syaiban is Javanese Arabic who improves to establish an Islamic education center.²⁶ Biography K.H. Hasyim Asy'ari explains that he is the Walisongo lineage. The attitude of K.H. Hasyim Asy'ari comes from a Javanese Arab scholar and educational fighters. In case, K.H. Hasyim Asy'ari is an important java family line. He is a good student, diligent, persistent and dedicated.

Hasyim Asy'ari's popular paper in the first educational is *Al adab al'alim wa al muta'alim fi ma yahtaj ilaih al-muta'allim fi ahwal ta'allum ma yatawaqqf alaih al mu'allim fi maqamat al-muta'allim*. It talks how learning and teaching ethic is done by student and teacher on attitude.²⁷ The advice of the book reads:

*“Kelima; seorang pelajar membagi waktu malam dan siang nya, serta mengambil kesempatan (manfaat) waktu yang tersisa dari umurnya. Karena sisa umur (yang terbuang sia-sia) tidak akan bernilai lagi. Waktu yang sangat baik untuk menghafal adalah saat sahur (dini hari), waktu yang sangat baik untuk membahas adalah pagi hari, waktu yang sangat baik untuk menulis adalah siang hari, dan waktu yang sangat baik untuk mengkaji pelajaran serta berdiskusi adalah malam hari. Tempat yang sangat baik untuk menghafal adalah kamar (ruangan) dan setiap tempat yang jauh dari hal-hal yang menyebabkan lupa, tidaklah bagus apabila menghafal di depan pepohonan, tumbuh-tumbuhan, sungai, dan tempat yang banyak terdapat kebisingan suara”.*²⁸

²⁵ *Ibid.*, hlm. 148–49.

²⁶ Fata and Najib, “Kontekstualisasi Pemikiran KH. Hasyim Asy'ari Tentang Persatuan Umat Islam.” hlm. 321.

²⁷ Diba Aldillah Ichwanti, “Studi Komparatif Pemikiran Pendidikan KH Ahmad Dahlan Dan KH Hasyim Asy'ari” *Tesis*, Universitas Islam Negeri Maulana Malik Ibrahim, 2014, hlm. 53.

²⁸ Khayat Nur Iman, “Akhlak Siswa Terhadap Guru: Studi Perbandingan Antara Pemikiran KH. Hasyim Asy'ari Dan KH. Bisri Mustofa” *Skripsi*, IAIN Purwokerto, 2015, hlm. 6.

The book complete publishes in 1923 M / 1343 H when there are events of negative changes issues in pesantren education, especially on moral reject.²⁹ The goal composing K.H. Hasyim Asy'ari's books provides how to guidance and to maintain morals value in learning and communicating in people society habit. It supports K.H. Hasyim Asy'ari who is chose Sufism ideology for educational arguments concepts.³⁰

The K.H. Hashim Asy'ari second book is *Al-Tibyan fi al-Nahy 'an Muqatha'ah al-Arham wa al-Aqarib wa al-Ikhwan*. It's presents with 8 pages. The book does not explain clearly the date, year, and place of publication. The Book writes on 34 Alenia. The book discusses two important points in social phenomena. The Book contains the procedures for establishing friendship on silaturahmi and the problem give and touch on importance social interaction.³¹

The third book is *Mukaddimah al-Qanun al-Asasy Li Jamu'iyah Nahdlatul Ulama*. This book is a holly kitab of NU movement in base rule.³² This book talks that NU returns to the word *Khitah sunna wal jamah*. This period is the era with political turmoil is done. It's contains K.H. Hasyim's Asy'ari fatwa on political matters.³³ This book describes the basic thought of KH. Hasyim Asy'ari NU. This book became the basic hand for establish NU on progress. This kitab is a thickness of 10 pages. The book was republishing by Menara Kudus in 1971 M.³⁴

²⁹ Nik Haryanti, "Implementasi Pemikiran KH. Hasyim Asy'ari Tentang Etika Pendidik," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 2 (December 12, 2013): 442, doi:10.21274/epis.2013.8.2.439-450.

³⁰ Yuliyanti, "Hubungan Guru Dan Murid Menurut KH. Hasyim Asy'ari Dan Implementasinya Dalam Tradisi Pembelajaran Di Pondok Pesantren Nurul Hikmah," hlm. 70.

³¹ Hasyim Asy'ari, *Al-Tibyan Fi Al- Nahyi'an Muqatha'at Al-Arham* (Jombang, 1260).

³² Hasyim Asy'ari, *Mukaddimah Al-Qanun Al-Asasy Li Jamu'iyah Nahdlatul Ulama* (Kudus: Menara Kudus, 1971).

³³ Jannah, "Studi Komparasi Pemikiran KH. Hasyim Asy'ari Dan Hamka Tentang Pendidikan Karakter," hlm. 50.

³⁴ PPHM Salatiga, "14 Kitab Karya K.H Hasyim Asy'ari Yang Jarang Diketahui Oleh Kalangan NU," accessed August 2, 2018, <http://www.pphmsalatiga.com/2017/11/14-kitab-karya-kh-hasyim-asyari-yang.html>.

The fourth book is *Risalah Ahlussunnah Wal Jama'ah*. This book talks about the death, the signs of doom, and the understanding of *Sunnah* and *bid'ah*.³⁵ The book contains 10 chapters. It has been translated into bahasa in 2011. This book explains the continue *Al-Tibyan fi al-Nahy 'an Muqatha'ah al-Arham wa al-Aqarib wa al-Ikhwan*. It is the second book.

The fifth book is *Ziyadatul Ta'liqaat*. The book records about *nadzam* Sheikh Abdullah bin Yasin Pasuruan.³⁶ The Book Contains Debated K.H Hashim Asy'ari to Sheikh Abdullah bin Yasin books. This book writes on Javanese language. This book is 144 pages. This book answers Sheikh Abdullah bin Yasin Pasuruan with the book *Al-Ijadah fi ar-Radd 'ala az-Ziyadah* to argue K.H Hashim Asy'ari debate.³⁷

The sixth book is *Al-Tanbiihaat al-Wajibat liman Yashna 'al-Maulid bi al Munkarat*. This book talks about *bid'ah*. It kitab says about birthday nabi Muhammad. NU always celebrates the event of maulid nabi for taking love with the Islamic messenger.³⁸

The seventh book is *Al-Nuur al-Mubin fi Mahabbah Sayyid al-Mursalin*. The book is published 1346 H. K.H Hashim Asy'ari *compiles* the prophet history on hadis to easy read book hadits *Sirah Nabawiyah*.

The eighth book is *Dhau'ul Misbah fi Bayan Ahkam al-Nikah*. The book has 21 pages. The book talks about marriage law on fiqh. The book ranges with introduction, two chapter, and closing statement. Point of introduction says the reason with writing a book. The two chapter talks about islamic marriage law done like haram and halal law in first chapter and second chapter explants the marriage done on Islamic law process (rukun) on fiqh.

The ninth book is *Ad-durrah al-Muntasyiroh Fi Masail Tis'a 'Asyarah*. Pearls that radiate in explain the 19 problems. This book talks about the saints

³⁵ Hasyim Asy'ari, *Risalah Ahlussunnah Wal Jama'ah* (Ciganjur: LTM PB NU dan Pesantren, 2011).

³⁶ Muhammad Hasyim Asy'ari, *Ziyadat Al Ta'liqat 'ala Mandzumat Al Syaikh 'Abdullah Yasin Al Fasyuruani* (Jombang: Maktabah al Turats al Islami, n.d.).

³⁷ Syeikh Abdullah bin Yasin Pasuruan, *Al-Ijadah Fi Ar-Radd 'ala Az-Ziyadah* (Pasuruan, 1901).

³⁸ Hasyim Asy'ari, *Tanbihat Al Wajibat Liman Yashna' Al Maulid Bi Al Munkarat* (Jombang: Maktabah al Turats al Islami, n.d.).

and the saints' ideology that calls by *tarekat*. It book says *tarekat* and 19 Question on problematic live style on *tarekat*. In 1970, this book republishes menara kudus press. The book translated into bahasa by K.H M. Yusuf Hasyim.

The tenth book is, *Al-Tibyan fi al-Nahy 'an Muqatha'ah al-Arham wa al-Aqarib wa al-Ikhwān*. This book is completely writing on 20 Syawal 1260 H. This book published by *Muktabah al-Turats al-Islami pondok Pesantren Tebuireng*. This book talks the important relationship into chaos culture on friendship keeping touch in social community. It contains about establish relationship silaturahmi. This book has 17 pages.

The eleventh book is *Al-Risalah fi al-'Aqid*. The book is written in Javanese pronunciation. The book talks about tauhid. This book republishes by *Maktabah an-Nabhaniyah al-Kubra* Surabaya. In 1356, this book republishes under collaboration between Mustafa al-Babi al-Halabi press from Mesir and Maktabah an-Nabhaniyah al-Kubra press from Surabaya.

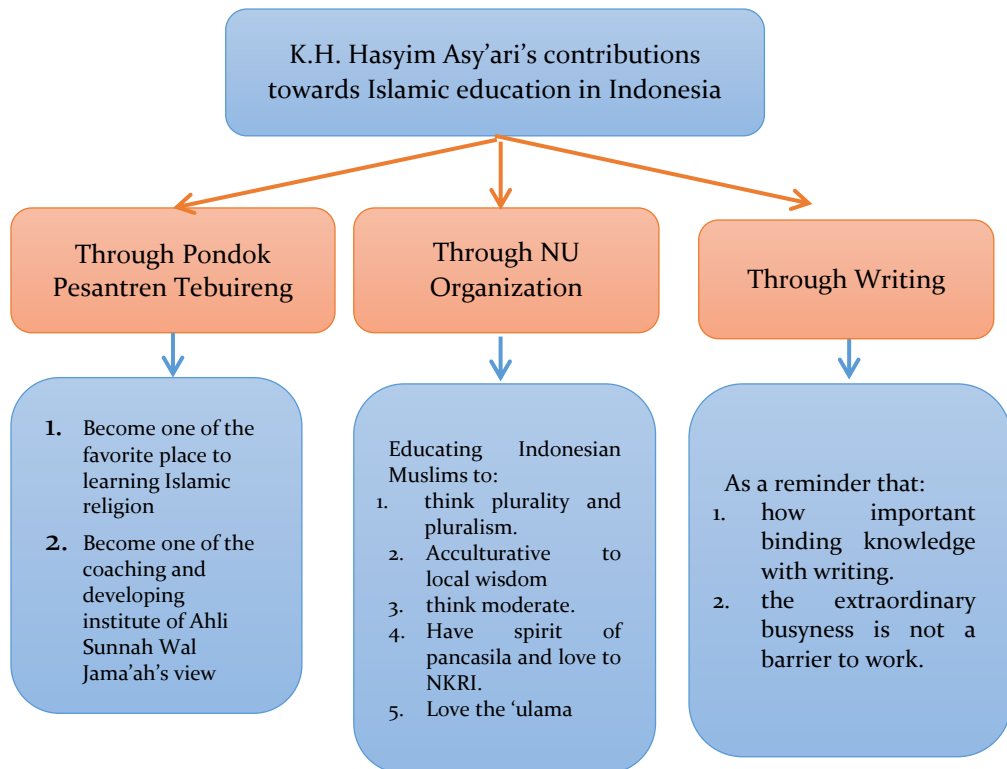
The twelfth book is *Al-Risalah fi at-Tasawwuf*. This book Explains about tasawwuf, on ma'rifat, syariat, tariqah, and hakekat. The book is written in the Javanese printed. This book publishes with together time on hard book *Al-Risalah fi al-'Aqid*.³⁹

The Contribution K.H. Hasyim Asy'ari on Indonesian Islamic education in Indonesia reminds the importance keep binding knowledge by writing. The book Writing is an expensive property to take treasure in knowledge. The writing makes open minded of the idea thinking, the insight learning, and the logic improving.

The hard writing K.H. Hasyim Asy'ari reminds about the important writing. The busy workaholic is not to be poor on writing progress. He proves his draw up script with many numbers of kitab kuning. Based on the paper finds the author presenting on the contribution K.H. Hashim Asy'ari to Indonesian Islamic education by diagram:

³⁹ Yuliyanti, "Hubungan Guru Dan Murid Menurut KH. Hasyim Asy'ari Dan Implementasinya Dalam Tradisi Pembelajaran Di Pondok Pesantren Nurul Hikmah," hlm. 74-75; see also Jannah, "Studi Komparasi Pemikiran KH. Hasyim Asy'ari Dan Hamka Tentang Pendidikan Karakter," hlm. 51-52.

Figure 1: Contribution of K.H. Hashim Asy'ari towards Islamic education in Indonesia



Conclusion

Based on the discussions that have been described, K.H. Hasyim Asy'ari is Kiai in the reformer of Islamic education on pesantren model in East Java. The Act of the development of classical education in ulama Traditionalist is changing towards modern process and moderate ideology. The challenge education progress K.H. Hasyim Asy'ari is bridging to focus Human art, education, governance, and religion. The forth focus is the reform development education in micro and macro issues. The educational reform by K.H Hasyim Asy'ari is the Islamic Boarding School of Tebuireng, the NU Organization movement, and the writing publishes by him.

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