



KH HASYIM ASY'ARI ON SEEKING KNOWLEDGE AND TEACHER'S VIRTUE

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ABSTRACT

An educational assessment is not only about report card scores or a good compulsive achievement index, more than that, education is also an effort to make a whole person. Many people today only look at the material and therefore neglect the true essence of education. This paper is here for a reference to the education system that has been pioneered by KH Hasyim Asy'ari who makes people educated is not only academic but also from the awareness of the heart. The research method carried out uses a qualitative approach to literature studies. The author collects data sources from various relevant references to conservative religious thought promoted by KH Hasyim Asy'ari. Data analysis techniques are carried out using the Miles and Huberman model, namely data reduction, data presentation, and conclusion drawing. The results of the study describe the educational thinking of KH Hasyim Asy'ari, Tebuireng Islamic boarding school, educational thought or philosophy of Islamic education of KH Hasyim Asy'ari include virtue science and science experts and virtue teaches and studies science, ethics for knowledge seekers, student ethics towards teachers, and teacher ethics towards students.

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INTRODUCTION

Imam Malik told a young Quraysh, "Learn adab before learning Science." Studying is a noble practice that will make it easier for the claimant to the way to heaven. So a student is required to pay attention to his customs when studying. This is because noble practices must be done nobly as well. Even salaf scholars used to pay great attention to adab in learning, to the point that they attached importance to adab first before learning knowledge (Az-Zarnuzi, 2019).

Education is at the heart of the progress of civilization, the education system must be

formed as well as possible to be able to make man a whole person. Armed with sufficient education, a person will be able to distinguish between good and bad, be able to make the best decisions among the various choices that come his way, and be able to lead the community to stay on the path graced by Allah SWT (Sulaiman et al., 2018).

In Islamic Education, morals or morals have a very high position. So that with it Allah SWT equipped the messengers whom he would use as a reference for educators and teachers of knowledge with commendable morals. The purpose of Islam encourages

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people to study hard to obtain happiness for themselves and be able to prosper people in general. In this regard, the Prophet Muhammad SAW analogized science as the most powerful and most powerful weapon for a Muslim than any other weapon. With the weapon of knowledge, a person can outperform his enemies. Similarly, if Muslims have strong knowledge, then the enemies of Islam will be easily defeated (Handayani et al., 2021).

However, over time, the essence of education often shifts from being supposed to obtain the blessings of Allah SWT to worldly things, even a person sometimes does not hesitate to do various ways to get the highest score in a group. Dirty ways done by someone include paying people to do their tasks, imitating their friends' answers, and other cheating. In addition, in this era, many teachers consider their students as friends, so students do not appreciate them as teachers who must be respected. The authority of the teacher seems to be reduced because it follows many current trends, even though the teacher is an exemplary who is modeled by the students in every behavior.

This paper is a comprehensive study that has its unique value because there is no other more complete research. For example, Muhammad Zaim's research highlights the personality competence of teachers (Zaim, 2020), Mohamad Kholil's research on the teacher's code of conduct (Kholil, 2015), and Mohamad Zaenal Arifin and Abdul Ghofur who discussed character education in the thought of K.H Hasyim Asy'ari (Arifin & Ghofur, 2022). Therefore, the author hopes that this paper will be able to provide illumination for the current education system.

MATERIALS AND METHODS

The research method carried out uses a qualitative approach to literature studies. The author collects data sources from various relevant references to conservative religious thought promoted by KH Hasyim Asy'ari. Data analysis techniques were carried out using the Miles and Huberman model, namely data reduction, data presentation, and conclusion to create comprehensive and useful writing for the progress of the Indonesian

education system by remembering the education system that has been created by previous Salaf Ulama.

RESULTS AND DISCUSSION

Educational Thinking KH Hasyim Asy'ari

The significance of education according to Hasyim Asy'ari is an effort to humanize man as a whole, so that man can be devoted to Allah SWT, by truly practicing all his commandments able to uphold justice on earth, do charity shaleh and maslahat, deserve the title of being the noblest and higher degree of all kinds of other creatures of Allah SWT. KH Hasyim Asy'ari said that the purpose of education is to become a full-time person who aims to get closer to Allah SWT and a full-time person who aims to get the happiness of the world and the hereafter (Lbs, 2020).

According to KH Hasyim Asy'ari, the main purpose of science is to practice it, so that it can produce fruit and benefits as a provision for life in the hereafter. The conformity of views between K.H. Hayim Asy'ari and Ibn Rushd in stating the importance of improving the quality of religious understanding as shown in the book of Adab al' Alim wal Muta'allim and the book of Bidayat al Muqtashid way Nihayat al Muqtahshid. Scholars have long had a high concern that people make knowledge a strong foundation for spreading virtue on earth. If these people build a civilization on science, one day these people may be at the forefront of giving birth to discoveries that will make this life better (Saihu, 2020).

Theologically, seeking knowledge is also a way for one to find happiness in the afterlife. According to KH Hasyim Asy'ari, the purpose of a person seeking knowledge is none other than to put the knowledge into practice, which will produce useful benefits throughout the ages. Knowledge is the provision of a Muslim in the hereafter, therefore people who know will get happiness, on the contrary, people who are not knowledgeable will undoubtedly lose money (Kholil, 2015).

What distinguishes man from animals, among other things, is due to science. Therefore, the world of education or seeking knowledge is important for human identity. In

one of his works, *Adabul al Alim wa al Muta'allim*, K.H. Hasyim Asy'ari mentioned that education is important as a means of achieving its humanity, realizing who its creator is, for what it was created, doing all its commandments and staying away from all its prohibitions, to do good in the world by upholding justice, so that it is worthy of being called a more noble being compared to other beings created by God. In the book "99 Indonesian Charismatic Kiai" it is stated that the book "*Adab al Alim wa al Muta'alim*" is a book about the concept of education. This book was completed on Sunday, 22 Jumada al-Tsaniyah 1343 H. K.H Hasyim Asy'ari wrote this book based on the awareness of the need to search for literature that discusses ethics in seeking knowledge. Studying is a very noble religious work, so people who seek it must show noble ethics as well. Thus literature that presents learning ethics is a necessity (Sholikah & Mumtahanah, 2021).

As an educator who wrote his work "*adab al Alim wa al Muta'alim*", K.H Hayim Asy'ari also embodied the important points in his life, such as in building the education system of his Tebuireng Islamic boarding school. How he incorporated secular sciences or general sciences to educate his students, such as earth sciences, mathematics, Malay, Dutch, and Latin. There is also taught how to organize to realize the unity of the struggle of Indonesian Muslims and also taught to make speeches so that they are ready to enter the community to indict the teachings of Islam more broadly and deeply (Bagaskara, 2019).

Then, he also strongly emphasized using deliberation for his students to be used as a tradition in discussing the knowledge taught by his teacher which later became *Lajnah Bahtsul Masa'il* as a form of NU intellectual tradition or Islamic boarding school. But in addition, it is also used for other problems, such as the problem of how to deal with Dutch colonialism and daily problems, whether it is the economy, or finding a livelihood (Said, 2011).

KH Hasyim Asy'ari did not just establish a boarding school, after establishing the Tebuireng Islamic boarding school he colored his educational institutions with traditional views and methodologies, in its

development, KH Hasyim Asy'ari adopted a lot of classical Islam, which put forward many normative aspects, teaching and learning traditions, and ethics in learning. All of this is based on his view that it is these aspects that have ushered Muslims into their golden age first (Mollah, 2018).

Tebuireng Islamic Boarding School

Tebuireng Islamic boarding school was founded on 26 Rabi'ul Awwal 1317 Hijri or 1899 AD and was recognized by the Dutch on February 6, 1907 AD within three months had been able to recruit 28 students. This success is the result of Hasyim Asy'ari's persistence with his eight new students in fighting in the tireless area. In addition, the height of morality shown by Hasyim Asy'ari was a special attraction in conquering the mental hardness of the Tebuireng people at that time. Hasyim Asy'ari's patience in realizing his ideas, including not using violence in proselytizing, has caused people who oppose Hasyim Asy'ari's efforts to become tired of resisting continuously, and finally, they stop their actions (Munir, 2020).

Hasyim Asy'ari never retaliated with violence against the various violence of the surrounding community, including attempts at terror and intimidation carried out every night. To minimize this disturbance, Hasyim Asy'ari asked for the help of his friends from Cirebon, West Java who are experts in the field of martial arts, namely Kiai Saleh Benda, Kiai Abdullah Pangurungan, Kiai Samsuri Wanantara, Kiai Abdul Djalil, and Kiai Saleh Bendakerep. For eight months, Hasyim Ash'ari and his students learned martial arts moves from these warriors and proved successful. The next time, the Tebuireng students dared to hold patrols at night, which caused the area around Tebuireng to be calm and safe, while rioters and vandals gradually stepped aside from Tebuireng. The relationship between the surrounding community and the residents of Tebuireng Islamic boarding school itself is getting better, along with the increasing influence of Islamic boarding schools on the culture of the surrounding community. This is the entry point of Hasyim Ash'ari's successful proselytizing in the new place (Mukani, 2018).

The popularity and dedication of Tebuireng Islamic boarding schools to the world of education, especially during the period of Hasyim Ash'ari's leadership, has produced thousands of alumni. Tebuireng Islamic boarding school has transformed into a source of providers or suppliers of Islamic boarding school leaders in Java and Madura. From the number of 200 alumni towards the end of the 1910s and 2,000 alumni in the 1920s, right in 1942, Tebuireng Islamic boarding school has given birth to no less than 20,000 kiai people spread throughout Indonesia. These alumni continued to make Tebuireng Islamic boarding school a "qibla" in developing themselves, so Hasyim Ash'ari remained a central figure in every movement at that time. Among them is KH. Abdul Wahab Hasbullah Tambakberas, KH. Bisri Syansuri Denanyar, KH. Manaf Abdul Karim Lirboyo, KH. Abbas Buntet Cirebon, KH. As'ad Syamsul Arifin Sukorejo Situbondo, KH. Ma'shum Ali (Mukani, 2018).

KH Hashim Asy'ari is a figure who cannot be separated from pesantren life. He was born and raised in a boarding school under the leadership of his father. Thus, it is not surprising that KH. Hashim Asy'ari then grew into an ulama whose whole life could not be separated from the pesantren. Pesantren Tebuireng Jombang as the largest and most influential cottage in Jombang Regency and East Java, in particular, is a pesantren founded by KH. Hashim Asy'ari still survives today with thousands of students from various parts of the country (Hadi, 2018).

KH's view. Hashim Asy'ari about the relationship between education and Islam is seen from the significance of education in the effort to humanize the whole person, namely to be a being who fears or devotions to Allah Almighty by actually carrying out his commands, ready to uphold justice on earth, and doing pious charity and living maslahat, in the end, deserves the title of a higher and noblest servant of all kinds of God's creatures on this earth. KH Hashim Asy'ari adopted a lot of classical Islamic education, which prioritized many normative aspects, teaching and learning traditions, and ethics in learning. It is all based on the fact that it is those aspects

that have led Muslims to their former golden age (Handayani et al., 2021).

KH Hashim Asy'ari emphasized that moral education is an activity carried out by educators to students to build noble moral values, both towards the creator of Allah SWT., fellow humans, and the surrounding nature. The values of moral education in the book of *adabul 'alim wal muta'allim* regarding the morals of a student and an educator in achieving knowledge that must be applied, namely; Sincere Intentions, behave Qana'ah, behave Khusyu, behave Waro', behave Zuhud, behave Tawadhu, behave affectionately among others, behave Patiently, seize the time, avoid dirty and impossibility things, self-introspection (Rohmah, 2020).

KH Hashim Asy'ari is also a reformer in Islamic education in Indonesia. The five values of pesantren include: Sincerity is to do only hope for the blessings of Allah SWT; Honesty is behavior (deeds or words) that can always be trusted; Responsibility is to dare to do and dare to accept the consequences; Hard work is earnest, diligent and not easily discouraged; Tasamuh or tolerance is airy heart, caring and respecting differences (Jannah & Aly, 2020).

Indonesia, which has cultural and religious diversity, is certainly very easy to get news of disputes in the name of differences, but in the world of Islamic boarding schools, there are various means to prevent divisions. The complete mastery of religious science is very necessary, especially the sciences that are *fardhu 'ain* to be studied, such as the science of tawhid and *ushul fiqh*. Mastery of this knowledge still always requires support from the science of tools, namely language. Not to mention, good teacher guidance is also very much needed in shaping their character. Then the mastery of other sciences that are *fardhu kifayah* is also needed such as social sciences and natural sciences. With the stability of *fardhu 'ain* and *fardhu kifayah* science, it is hoped that humans can become leaders for others and be able to maintain harmony and tolerance amidst diversity in Indonesian culture (Taqiyuddin, 2021).

KH Hasyim Asy'ari on Knowledge Seeking

1. The glory of knowledge-seeking

Allah SWT will raise the degree of experts who always practice the knowledge they have. It should also be noted the fruit of science is charity. A person's practice of his knowledge will make his life more useful both in the world and in the hereafter, therefore if he can practice his knowledge well then he is a lucky person. On the other hand, if he cannot practice his knowledge, then he is actually among the losers (Setiawan, 2018).

2. Ethics for knowledge seekers

There are at least 10 ethics that a knowledge seeker must have, namely as follows.

- a. Before starting the process of seeking knowledge, a student should first clean the heart of various kinds of impurities and liver diseases such as lies, prejudices, spite, and morals or creeds that are not commendable.
- b. Building a noble intention, namely, seeking knowledge to solely achieve the blessings of Allah SWT and determined to practice after the knowledge is obtained, develop Islamic shari'a, brighten the eyes of the heart, and draw closer to Allah SWT.
- c. Move or not procrastinate in seeking knowledge and remembering that opportunities that have passed are impossible to repeat.
- d. Willing, patient, and accepting concerns in times of seeking knowledge, whether it concerns food, clothing, and so on.
- e. Divide and make good use of time, because any remaining time wasted will become worthless anymore.
- f. Not excessive in consuming food and drinks.
- g. Be *wara'* (vigilant) and be careful in every action.
- h. Not eating these types of foods can cause a person's intelligence to become stupid and weaken the strength of the body's organs.
- i. Not sleeping too long as long as it does not harm his physical or spiritual health.
- j. Abstaining from unkind associations, more so the opposite sex. The negative effect of such associations is that a lot of time is wasted and the loss of one's

religious sense due to frequent association with people who are not religious experts (Ridlo et al., 2020).

3. Student ethics towards teachers

- a. In choosing the figure of a teacher a learner should consider first asking Allah Almighty for instructions on who is the best person to be his teacher in weighing science and who can guide against noble morals.
- b. Be earnest in finding a teacher who is believed to have a deep understanding of Islamic sharia sciences and is recognized for his expertise by other teachers.
- c. A learner should be obedient to his teacher and not defect from his commandments and recommendations.
- d. Have a noble view of the teacher and will believe in the degree of perfection of the teacher.
- e. Understand the rights of a teacher and do not forget his virtues and services.
- f. Be patient with the harshness of a teacher's unfavorable attitude or behavior.
- g. Ask for permission in advance every time you want to enter the teacher's private room, either when the teacher is alone or when with others.
- h. When a student sits before a teacher, he should sit with courtesy.
- i. Speak kindly and politely in the face of the teacher.
- j. When a student listens to his teacher explaining a piece of information, wisdom, story, or verse that he or she has known before, he should still listen as well as if he had never heard it before.
- k. It does not precede a teacher in explaining a problem or answering a question asked by another student.
- l. If a teacher gives something for the student to read in front of the teacher, He should reach out using his right hand and then hold it with both hands (Imanniar et al., 2021).

4. Teacher ethics toward students

- a. In carrying out the profession as a teacher whose main task is to provide teaching and education to students, a teacher should build noble intentions and goals,

- namely to seek the blessings of Allah SWT, practice science, preserve Islamic law, explain something right and vanity, prosper the lives of the people, and achieve the rewards and blessings of science. The cultivation of intention and motivation, this kind of thing is very important to do considering that the activity of educating and teaching science is one of the most important charities in the Islamic religion and is the noblest degree of believers.
- b. Sometimes, in learning activities, students are often found who are not serious and have less sincere intentions.
 - c. Loved the students as he loved himself, tried to fulfill their well-being, and treated them well as he treated his much-loved children.
 - d. Educate and teach them lessons with easy-to-understand explanations according to their abilities.
 - e. Be earnest in providing teaching and understanding to them.
 - f. Ask a student for some time to repeat the discussions he or she has delivered and if necessary should give them questions through exercises, exams, and the like to know the extent of their level of understanding of the knowledge that has been conveyed.
 - g. If among the students there are students whose residences are far enough away so that to get to the place of study takes a long time and also excellent stamina, a teacher should understand the situation if when taking the lesson the student may appear exhausted or often late because of the journey he has taken.
 - h. Not giving special attention and treatment to one student in front of the other students, because doing so will cause jealousy and unkind feelings between them.
 - i. Provide affection and care to students.
 - j. Familiarize yourself with and set an example to students about how to get along well such as saying greetings, speaking well and politely, loving each other, helping in kindness and piety, and so on.

- k. If they have the ability, a teacher should help and alleviate their problems in material matters.
- l. If among some students there is a student who is not present and it is out of the ordinary, he should ask other students about it.
- m. Despite his status as a teacher who deserves to be respected by his students, he should still be humble toward them.
- n. Treating students well (Ikhsanuddin & Amrulloh, 2019).

CONCLUSION

KH Hasyim Asy'ari was a moderate educator. He pioneered the formation of a learning system that prioritizes morals in obtaining knowledge. He established a place of study to alleviate the inherent ignorance of humans by providing guidance and teaching, starting from the Tebuireng Islamic boarding school to touching the general public. KH Hasyim Asy'ari is guided by salaf scholars in managing the education system so that the results obtained are not only intelligent but also noble morals.

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Authors' contributions and responsibilities

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

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