

NATIONALISM IN ISLAMIC EDUCATION: KH. HASYIM ASY'ARI'S PERSPECTIVE

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Abstract

This study aims to analyze the concept of Islamic education in strengthening the nationalism character of students from the perspective of KH. Hasyim Asy'ari. Using a literature study, this research found that the concept of nationalism education according to KH. Hasyim Asy'ari is reflected in his teachings which explain that love for the country is part of faith, while strengthening faith is the main goal in the concept of tawhid taught in Islamic education. This connection is strengthened by Hasyim Asy'ari's opinion that integrates religious teachings with love for the nation and state, including the understanding that maintaining the integrity of the state and contributing to the welfare of society is a form of practicing Islamic values. This study also found that in Hasyim Asy'ari's perspective, the concept of Islamic education that supports the values of nationalism is learning that actualizes moral and ethical values such as honesty, justice and social responsibility as the foundation for strengthening the spirit of nationalism. According to him, this is an important foundation in maintaining unity in diversity. With these findings, this study contributes to providing new insights into the relevance of Hasyim Asy'ari's teachings in the context of Islamic education and the character of nationalism, showing how the integration of religious values and nationalism can form individuals who are religiously devout and love the country, and are ready to contribute to the progress of the nation.

Keywords: Nationalism, Islamic Education, KH. Hasyim Asy'ari.

Abstrak

Studi ini bertujuan untuk menganalisa konsep pendidikan Islam dalam menguatkan karakter nasionalisme peserta didik perspektif KH. Hasyim Asy'ari. Dengan menggunakan studi literatur, penelitian ini menemukan bahwa konsep pendidikan nasionalisme menurut KH. Hasyim Asy'ari tercermin dalam ajarannya yang menjelaskan bahwa cinta tanah air merupakan bagian dari iman, sedangkan penguatan iman adalah tujuan utama dalam konsep tauhid yang diajarkan dalam pendidikan Islam. Keterkaitan ini diperkuat oleh pendapat KH. Hasyim Asy'ari yang mengintegrasikan ajaran agama dengan kecintaan terhadap bangsa dan negara, termasuk pemahaman bahwa menjaga keutuhan negara dan berkontribusi pada kesejahteraan masyarakat adalah bentuk pengamalan nilai-nilai Islam. Studi ini turut menemukan bahwa dalam perspektif KH. Hasyim Asy'ari, konsep pendidikan Islam yang mendukung nilai-nilai nasionalisme adalah pembelajaran yang mengaktualisasikan nilai-nilai moral dan etika seperti kejujuran, keadilan, dan tanggung jawab sosial sebagai fondasi untuk menguatkan semangat kebangsaan. Menurutinya, ini adalah pondasi penting dalam menjaga persatuan dan kesatuan dalam keragaman. Dengan temuan ini, studi ini berkontribusi dalam memberikan wawasan baru tentang relevansi ajaran KH. Hasyim Asy'ari dalam konteks pendidikan Islam dan karakter nasionalisme, menunjukkan bagaimana integrasi nilai-nilai agama dan nasionalisme dapat membentuk individu yang taat beragama dan cinta tanah air, serta siap berkontribusi bagi kemajuan bangsa.

Kata Kunci: Nasionalisme, Pendidikan Islam, KH. Hasyim Asy'ari.

INTRODUCTION

As a country with the largest Muslim population in the world, the role of Islamic education in supporting the concept of nationalism cannot be underestimated. Without Islamic education that supports the concept of nationalism, several dangers can arise (Azima& Dewi, 2021). Pramita & Ubaidillah (2024) study explains that without support for nationalism, the sense of unity among citizens can be threatened. He asserts that education that ignores nationalism can trigger social fragmentation, where certain groups feel separate or have no emotional ties to their country. This is in line with Ulul's analysis that the situation could exacerbate ethnic and religious tensions (Bidaula, 2024). Without teaching the importance of national unity, there is the potential for increased intolerance and discrimination between groups (Sofirah, 2023). Third, a weak national identity can hinder national development, due to a lack of sense of responsibility and active participation in building the country. Young people who are not educated to love and appreciate their country may be less motivated to contribute to the country's progress. Finally, without education that integrates the values of nationalism, the sustainability of the Pancasila ideology as the basis of the state could be threatened (Sari & Irawan, 2024). Islamic education that is not in line with nationalism has the potential to create identity dualism where individuals feel torn between religious and national loyalties, which can threaten the stability and sovereignty of the state.

Among the great scholars from Indonesia who play an important role in supporting the concept of Islamic education that can strengthen the character of nationalism is KH. Hasyim Asy'ari. Studying nationalism in Islamic education from the perspective of KH. Hasyim Asy'ari is very important because it brings a central idea that bridges between Islamic values and the spirit of nationalism. Nationalism in his view is not only a love of the country, but also a manifestation of faith and the responsibility of a Muslim to contribute to the progress of the nation (Ammah, Bahri, & Munawir, 2021). Islamic education designed by integrating these nationalism values can form a generation that is not only religious, but also patriotic and committed to the development of the country (Hibatulloh, 2022). In the context of a diverse Indonesia, Hasyim Asy'ari's approach becomes relevant to create harmony between religion and the state, so as to foster unity within the framework of the Unitary State of the Republic of Indonesia.

Based on the above problems. This study aims to examine and analyze KH. Hasyim Asy'ari's views on nationalism in the context of Islamic education. This study aims to explore how KH. Hasyim Asy'ari, as a scholar and founder of Nahdlatul Ulama, formulated the concept of nationalism integrated in Islamic education, as well as how his thoughts were implemented in educational practices in Islamic institutions that he influenced. This research also aims to

understand the relevance and contribution of KH. Hasyim Asy'ari's thoughts in shaping national identity among Indonesian Muslims. Through the analysis of his works and fatwas, this research seeks to explore how the values of nationalism are harmonized with Islamic teachings, and how the educational strategy formulated by KH. Hasyim Asy'ari can be a model for the development of national character education in the modern era. The results of this research are expected to make theoretical and practical contributions to the development of Islamic education curriculum that emphasizes the spirit of nationalism, as well as strengthening the understanding of the role of education in strengthening the unity of the Indonesian nation.

METHOD

This research is a type of library research that aims to collect and analyze data or scientific writings to provide solutions to problems. The content analysis method is used to analyze the text thoroughly, while also referring to the specific analysis approach. The study of KH. Hasyim Asy'ari's thoughts on Islamic education and nationalism was investigated through various references and related papers. The hermeneutic approach is used to understand and interpret literary works and texts. The presence of the hermeneutic approach in this study is important to ensure an accurate understanding of the analyzed texts, so that no distortion occurs in the transmission of information between the author of the text and the reader of the document.

Apart from using the approach above, this research analyzes nationalism in Islamic education from the perspective of KH. Hasyim Asy'ari with the Gadamerian Hermeneutics analytical framework. This method emphasizes the importance of understanding the historical and cultural context of the text as well as the interaction between the interpreter and the text itself. Gadamerian hermeneutics emphasizes continuous dialogue between the past and the present, which is very relevant in understanding KH's views. Hasyim Asy'ari regarding nationalism in Islamic education. Through this approach, we can explore how nationalist values are translated and applied in the context of Islamic education, as well as how the intellectual legacy of KH. Hasyim Asy'ari can understand it within the framework of contemporary Indonesian nationality. This study seeks to reveal the dimensions of KH's thinking. Hasyim Asy'ari who contributed to the formation of an inclusive national identity and eliminated Islamic values. Thus, Gadamerian hermeneutics not only helps understand texts more deeply, but also allows interpretations that are relevant to today's challenges and needs. In this context, Islamic education can be a vehicle for instilling a sense of love for the country that is in line with religious teachings, creating harmony

between religious identity and nationalism, and strengthening the unity and unity of the Indonesian nation.

RESULTS AND DISCUSSION

A. Biography of KH. Hashim Ash'ari

K.H. Hasyim Asy'ari was born on February 14, 1871 AD in Gedang, Jombang, East Java. His father, a cleric named Asy'ari, was the 8th descendant of Jaka Tingkir who had become Sultan of Pajang in 1568, while his mother, Halimah, was the daughter of kiai Usman, the founder of the Gedang pesantren where Hasyim was born. From an early age, Hashim Asy'ari has been studying pesantren. Starting from taking care of him by Kyai Usman, his grandfather, to learning the basics of Islam from his father until the age of 15, especially reading and memorizing the Quran. Further education was carried out at various pesantren, such as Pesantren Wonopojo in Probolinggo, Pesantren Langitan in Tuban, and Pesantren Siwalan Panji Sidoarjo, where he was also made a son-in-law by the caretaker of the pesantren, Kyai Ya'qub. After that, Hashim Asy'ari continued his studies in Mecca for 7 years, deepening religious knowledge from a number of prominent scholars such as Sheikh Ahmad Amin Al-Athhar, Sayyid Sultan Ibn Hashim, and others.

During his lifetime, Kyai Hashim was a scholar who was very prolific in writing in his time. His work covers a wide range of topics ranging from social issues, politics, education, agriculture, beliefs, Islamic law, hadith, mysticism, and others, both in Arabic and Javanese. Most of his writings have been republished and even translated into Indonesian. These writings are not only reflections, but also responses to the challenges faced by society at that time. For example, the Jihad Resolution, shows the sharpness of Kyai Hashim's *ijtihad* in defending the interests of the people. Although he never produced a complete and voluminous book, his works took the form of in-depth treatises on the actual issues of society. However, the thickness of the treatise does not always reflect the depth and quality of Kyai Hashim's writing, as highlighted by Mukani (2014).

Kyai Hashim is famous for his works which include various titles such as *Adabul 'Alim wal Muta'allim*, *al-Nurul Mubin*, *al-Tanbihat wal Obligatory*, *al-Durarul Muntatsirah*, *al-Tibyan*, *al-Mawa'idz*, *Risalah Ahlissunnah wal Jama'ah*, *Dha'ul Mishbah*, *Ziyadatut Ta'liqat*, *al-Qanun al-Asasi Li Jam'iyyatin Nahdhatil 'Ulama*, *Arba'in Hadisah*, *al-Risalah fil 'Aqa'id*, *al-Risalah fil Tashawwufi*, *Tamyizul Haqq minal Bathil*, *Risalah fi Ta'kidil Akhdz bi Ahadil Madzahib al-A'immah al-Arba'ahi*, *Hasyiyah 'ala Fathur Rahman*, *al-Risalah Al-Tawhidiyyah*, *al-Qala'id*, *Risalah al-Jama'ah*, *Manasik Sughra*, *al-Jasus fi Ahkamin Nuqush*, and so on. In addition, his speeches are often published in various well-known newspapers such as Soeara Nahdlatoeel

Oelama, Soeara MIAI, Soeara Moeslimin Indonesia, Al-Djihad, and others. His writings cover a wide range of topics, ranging from scholarly science, Islamic law, qidah, Sufism, to practical instructions in worship. His speech also reflected deep thinking on contemporary issues as well as religious views rooted in the Ahlussunnah wal Jama'ah tradition. Thus, Kyai Hashim's contribution is not only limited to the realm of scholarship, but also in spreading a balanced and inclusive understanding of Islam to the wider community.

Kyai Hashim died on the morning before dawn on July 25, 1947, coinciding with 7 Ramadan 1366 Hijri. Before his death, he suffered a brain hemorrhage after hearing the news of the defeat of the Sabilillah and Hezbollah Forces in Singosari Malang from two of Tomo's envoys. The army was the last defense against a large-scale attack launched by the Dutch under General S.H. Spoor. The attack caused many casualties on the part of the Indonesian people. Kyai Hashim's body was buried in the family cemetery of Pesantren Tebuireng at noon of the same day. Kyai Hasyim was recognized as a Hero of the National Movement for his services in supporting Indonesian independence, especially through his jihad resolution on October 22, 1945 which declared war against the Netherlands as jihad, and prohibited Muslims from using Dutch ships for Hajj.

B. Thought KH. Hashim Asy'ari on Islamic education

1. Human Concept and Division of Science

According to Kyai Hashim, human existence in the universe carries a double responsibility that must be carried out in balance. First, as God's creation ('abdullah), man is required to express obedience to the Creator. However, in addition, humans also have a role as guardians and maintainers of peace and preservation on this planet (caliph fi al-ardh). To achieve this goal, humans must be willing and able to optimize all their potential, ranging from reason, energy, to emotions. Thus, it is expected that humans can achieve a good balance in living their lives. Success in carrying out these two tasks depends on the ability of humans to utilize their potential to the fullest, so as to contribute positively in creating harmony and survival on this earth. By understanding and implementing both in balance, humans are expected to live in harmony with nature and the Creator, and make a meaningful contribution to the sustainability of human existence and the planet as a whole.

Kyai Hashim grouped knowledge in education into three interrelated categories. First, it focuses on the primary function of man as 'abdullah, which includes understanding the oneness of God (theology) before performing Islamic rituals. Second, it emphasizes on the attributes of

God and his role in governing the universe, such as qudrah, iradah, bashar, kalam, and others. Third, it directs individuals to obedience in carrying out Islamic rituals such as prayer, fasting, and Hajj as a form of vertical relationship with God. Furthermore, the fourth science discusses various conditions (ahwal), levels (maqam), as well as challenges of animalistic lust (nafs hayawaniyah) and related matters. This is the actualization of the values emphasized in Islamic rituals, in the hope of maintaining good relations between fellow humans as servants of God (habl min al-nas). Thus, Kyai Hashim outlines an integral view of knowledge and spirituality in Islam, highlighting the importance of understanding God, ritual observance, and harmonious relationships among fellow beings.

In addition, Kyai Hashim emphasized the importance of mastery of the sciences related to the Qur'an as the holy book and the mother of all sciences. This includes the science of exegesis which allows a deep understanding of the messages of the Qur'an. In addition, the science of hadith is also considered important as a major source in the current period. Books such as Saheeh al-Bukhary, Saheeh Muslim, Sunan Abu Dawud, Sunan al-Nasa'i, Sunan Ibn Majah, Sunan al-Kabir, Al-Muwatha', and others have become important foundations in understanding the teachings of Islam. By studying the science of hadith, Muslims can gain a comprehensive insight into the teachings of Islam reflected in these proto-traditions. In an effort to deepen the understanding of religion and belief, knowledge of the Qur'an and hadith becomes very relevant. Kyai Hashim asserted that a deep understanding of these two primary sources is a solid foundation in strengthening beliefs and guiding the daily behavior of Muslims.

With the division of science as described above, man stands out among other beings as the subject and object of the transformation of science. This shows that in addition to making science dynamic, humans are also a key element in maintaining the validity of science itself. Thus, the individual responsible for the transformation of science needs to meet certain criteria for the process to run well. Hashim Ash'ari (1998: 17-18) confirms this. Therefore, to achieve success in changing science, one must prepare it carefully. This preparation is necessary so that students can acquire a strong and empowered intellect. This statement is supported by Hashim Asy'ari (1999:5). Thus, success in transforming knowledge depends not only on the knowledge acquired, but also on the readiness of individuals to convey that knowledge effectively to others, especially students. That is why careful preparation and fulfillment of certain criteria are the main keys in carrying out the process of transforming science well.

1. Educational Orientation

Based on Kyai Hashim's thoughts on the role of science in education, the conclusion is that the main purpose of education is to form individuals who are morally good and have a deep

understanding of Islamic teachings, and are able to apply them in everyday life with consistency. The realization of this goal requires the efforts of learners to rid themselves of materialistic impulses such as wealth, position, and popularity. When learners make mistakes, the teacher's responsibility is to provide reprimands and directions. For students who still need guidance in understanding an action, the teacher's task is to provide assistance so that they gain the right understanding. Thus, education is not only about mastery of knowledge, but also about the formation of a solid character and a deep understanding of spiritual values. Through this process, it is hoped that students can become individuals with noble morals and able to live life with full awareness of their moral and spiritual duties.

According to K.H. Hasyim Asy'ari, the urgency of education has two important aspects that need attention. First, education has significance in maintaining the sublime dignity of man, which has become an indispensable part of its existence. Second, the existence of education is measured by its contribution in forming a society that has high culture and morality. For K.H. Hashim Asy'ari, the true purpose of education is to create a society that has noble morals (akhlaq al karimah). He emphasized that true knowledge is only meaningful when applied in everyday life. According to him, true luck is for those who are able to practice the knowledge they have. Conversely, for those who fail to apply the knowledge they have, it is a great loss. In K.H. Hashim Asy'ari's view, the harmony between knowledge and charity is at the core of true success in life, while the inability to put it into practice results in real harm to the individual.

2. Learning Materials

Morality, or al-adab, is a crucial aspect in assessing learners' understanding of tawhid. This is reflected through their adherence to the laws that apply in society and the application of faith values in everyday life. Therefore, education must provide material that directs learners to interact with society positively. This shows the importance of habituating moral values through moral learning. For this reason, Prophet Muhammad SAW should be used as an exemplary example as an implementation of the *uswah hasanah* method or exemplary method. This step applies not only to deceased characters, but also to living ones. One way to make this happen is to study their biographies, which require in-depth historical study. It is hoped that through this process, students can take lessons from these stories, such as the struggle of the prophets in facing the moral decadence of society, the steadfastness of the Prophet's companions in upholding Islamic teachings after the death of the Prophet, and the steadfastness of *tabi'in* and subsequent scholars in maintaining Islamic teachings. Nevertheless, the aspect that should be given first priority in education is tawhid, because it is the foundation for understanding in various other

learning materials. The level of understanding and implementation in everyday life by learners is greatly influenced by the extent to which they manage to understand this concept.

3. The Concept of Teacher and Student Interaction

In *Adabul 'Alim wal Muta'alim*, Kyai Hashim elaborates on the relationship between teacher and student in detail, becoming a primary source for research in the field of education. This concept specifically divides Kyai Hashim's thoughts about teachers into two aspects, namely personal and professional. Personally, a teacher is expected to always draw closer to God through spiritual reflection (*muraqabah*). In relation to students, teachers are reminded not to discriminate treatment based on background or social status, regardless of rich or poor. In addition, a teacher is also expected to be a good role model in society, by practicing *sunnah* principles such as praying in congregation, giving greetings, reading the *Qur'an*, fasting *sunnah*, and others. This thought became the basis for many studies on Kyai Hashim's contribution to education, emphasizing the importance of good relationships between teachers and students and the role of teachers as good examples in society.

In the realm of professionalism, an educator is expected to have high dedication and morality to continue to improve his professional standards. This is done by diving into various information related to the field through meticulous study and constant evaluation. Additional knowledge can be gained from a variety of sources that have expertise in the desired field, regardless of the individual's background, such as social status, origin, or age. A teacher is also expected to be able to deliver learning material clearly and easily understood by his students, and give priority to key concepts such as *tafsir*, *hadith*, *ushul fiqh*, and *nahwu science*. The material presented must be adjusted to the level of understanding and intellectual readiness of students, so that it is not too challenging but also not too easy. This is important to keep students from feeling overwhelmed by learning material and remain enthusiastic and enthusiastic in their learning process.

4. Educational Environment

According to Kyai Hashim, Islam not only aims to form people who believe in the concept of monotheism, but also to develop social, political, and economic aspects of underdeveloped communities. In addition, this religion seeks to strengthen the unity of Muslims by eliminating all differences arising due to factors of inheritance, wealth, status, or heredity. Through this approach, it is hoped that a democratic foundation that respects human values, as introduced by Islamic civilization in the early days. Kyai Hasyim also emphasized that education is basically the responsibility of parents, especially mothers, who survive until students reach maturity and

can live independently. In addition, parents also have the responsibility to give a good name to newborns as well as provide healthy food intake for their growth.

The role of the family in shaping students who succeed in education is very important and prominent. Kyai Hasyim emphasized the importance of preparation from the beginning, especially when looking for a life partner who is expected to be a trustworthy mother in guiding and preparing students who have good intellectual and religious qualities. Hence, he advised to look for women with good morality, chastity, conformity, and appropriate characteristics. The aim is to reduce genetic influences in character building and learners' progress during the educational process. Thus, this effort is expected to minimize potential problems that may arise in the future, as well as create a family environment that supports the holistic development of students.

Kyai Hashim, in the context of society, encourages learners to interact actively with other community members, recognizing that humans are naturally social creatures who need help and interaction with others to survive. In Kyai Hashim's view, the role of individuals in society is very important, because each individual has a unique responsibility and contribution in maintaining strong relationships and interactions between community members. According to him, the strength of society lies in the unity and solid cooperation among its members. By maintaining this unity, Kyai Hasyim believes that the common goals of the community can be more easily achieved. He believes that when societies come together, the various obstacles and obstacles faced can be overcome more easily and effectively. Therefore, Kyai Hashim emphasized the importance of maintaining unity and unity in society as the key to facing various challenges and achieving common goals.

Society is the main arena for the growth and formation of learners. All events that occur in society, either directly or indirectly, affect the development of students significantly. Along with a much longer time compared to school time, society has a dominant role in determining the learning success of students. Therefore, learners need to have the ability to assess and choose the values that prevail in society, both positive and negative. Failure in this regard can result in the possession of a limited mindset and encourage the emergence of blind fanaticism that is not useful. Such fanaticism, if not controlled, can lead to divisions in society. Therefore, it is important for learners to develop a critical understanding of the values they face in society in order to create an inclusive and harmonious environment for all.

2. Thought KH. Hashim Asy'ari on the Nationalism Movement

The importance of K.H. Hasyim Asy'ari's role in the history of Nahdlatul Ulama (NU) is undeniable. He was one of the main founders of the organization in 1926, making him not only a key figure but also a representation of NU's core values and goals. Established with the intention to integrate Islamic values rooted in local Indonesian culture with the Islamic treasures of the Middle East, NU was formed as a forum to maintain equality between the two. K.H. Hasyim Asy'ari is known as a reformer scholar who not only championed an inclusive and tolerant Islam, but also took concrete steps to reform pesantren education. By opening himself up to public and secular sciences, such as Malay, Mathematics, and Indonesian History, he changed the traditional paradigm of pesantren education. This step not only increases the relevance of pesantren in the context of modernization, but also enriches the intellectual heritage of Islam in Indonesia. His work and ideas continue to influence the development of NU and pesantren education to this day, affirming the importance of his intellectual and spiritual heritage to Indonesian society.

Modern education leaders underline the importance of education in childhood with the motto "play while learning", which aims to improve the quality of human resources more intelligently. They emphasize that modern education relies not only on natural talents, but also delves into the hidden potential in the child. However, a different view emerged from K.H. Hashim Asy'ari. Since childhood, his leadership talent and intelligence have been apparent. In playing, he shows a responsible attitude, by reprimanding and warning his friends who play rudely or break the rules. According to him, fraudulent actions should not be accepted because cheaters will also not like if they themselves are cheated someday. Hashim Asy'ari shows that education does not always have to change or create talents, but also hone and direct natural talents that have been possessed by individuals from the beginning.

His attitude is very liked by his friends, which makes him have many friends since childhood. His courage to protect his persecuted playmates became one of the main reasons. This act gave comfort to his friends, because he did it gently and affectionately. The reprimands and warnings delivered were done gently, using sweet words, and behavior that was not hurtful. This approach makes those who make mistakes not feel cornered or hurt. Instead, they feel encouraged to introspect and correct their behavior. The warmth and empathy shown by him not only made him enjoyed, but also made the surrounding environment more harmonious. In this regard, he was able to build strong and mutually supportive relationships with his friends, create a positive atmosphere and build awareness of the importance of respecting and protecting each other.

Behaviors that have been ingrained since his childhood have been shown to affect his entire life until the end of life. This makes him a charismatic leader, who upholds the principle of

justice in upholding the law and practices nonviolence in turning evil into good. His success in leading is not surprising, considering that since childhood he has been respected by peers and in adulthood became a famous scholar respected by millions of devotees. A gentle approach to dealing with conflicts, with efforts to reconcile both sides, has become a hallmark in his life. Even in situations that demand partisanship, such as the conflict between modernist and traditionalist Islamists, he is able to put himself in the middle to find a peaceful solution. Although at the time he served as chief advisor to NU—traditionalist Islam, he realized that his understanding and knowledge were not enough for himself. The understanding that colonialism was a form of oppression contrary to the teachings of the religion he believed in prompted him to act.

An important momentum emerged when the Dutch and their allies again tried to colonize Indonesia, triggering the "Jihad Resolution" which mobilized resistance from the people of Surabaya and its surroundings, led by Tomo. This resistance involved many students and followers of K.H. Hashim Asy'ari who sacrificed their lives as martyrs. This event, which was later designated as Heroes' Day on November 10, 1945, was a tribute to the hero's services in fighting for independence. Ruslan Abdul Ghani identifies three main aspects of Indonesian nationalism. First, the political aspect that aims to overthrow foreign political domination and encourage a democratic system of government managed by the Indonesian nation itself. Second, socio-economic aspects that aim to end foreign economic exploitation and build a society free from poverty and become self-reliant. Third, cultural aspects that focus on revitalizing local traditions that are in accordance with national identity and adapted to the times.

K.H. Hasyim Asy'ari's nationalism emerged from his efforts to unite Indonesian Muslims in joint action, along with Sunni political views that were tolerant of the ruler, as taught by Al-Mawardi and Al-Ghazali. His invitation for the unity of Indonesian Muslims was triggered by the reality of divisions among Muslims and Dutch interference in religious affairs. Essentially, Hashim Asy'ari's thoughts on nationalism reflected a rejection of Dutch colonialism which was oppressive in all aspects of life, especially in terms of religious freedom. For him, Dutch colonialism caused suffering for Muslims, which was not only limited to limitations in worship, but also the exploitation of energy and mind, which made Muslims tired and often hindered in carrying out religious obligations, such as prayer or fasting.

From this we see that the spirit of nationalism of K.H. Hashim Asy'ari is spirituality or we can call it a religious nationalist. From this too, we assess the urgency of his nationalist thought to be dialectical at this time, where the problem of poverty is still the main problem in the midst of such a worrying sense of unity. Meanwhile, in the mass media lately, it can be seen how policy

makers in Indonesia 'queue' to be examined by the KPK (Corruption Eradication Commission). While his national figures are busy advertising themselves by throwing billions of rupiah just for an existence so that he is known in all corners of the archipelago

K.H. Hashim Asy'ari can also be regarded as a peacemaker within NU and Muslims in general. For example, his gentle advice succeeded in uniting NU administrators in disputes at the 12th NU conference. This dispute occurred between the older generation and the younger generation in response to several issues. K.H. Hashim Asy'ari tried to bridge the gap between the two by reminding that the older generation should love the young and the young should respect the elder. From here the congress decided to form an autonomous body for the youth. At this conference, he also contributed to bridging the gap between santri and abangan by inviting Muslims to preach to them with peace and gentleness. That is, he also narrowed the gap between Islamic and abangan societies that had been disturbed by scathing criticism from modernists of their religious practices.

The fatwa stating that the form of the Indonesian State based on Pancasila was legitimate showed his commitment to tolerant Islamic da'wah. This is reflected in his belief that as long as Muslims are recognized for their existence and guaranteed their rights, it does not matter if the State is not narrowly Islamic. For him, the issue of the Islamic State is not absolute, as it is still debated by some scholars. In his address at the 1946 Masyumi Party conference in Yogyakarta, he emphasized that Muslim politics should aim to provide equal rights for every Muslim, serve the interests of the people as a whole, and realize equitable justice. The approach taken by him demonstrates a deep understanding of political and social dynamics, as well as a desire to build a State that is inclusive and fair for all its citizens, without neglecting fundamental Islamic principles.

During the colonial period, he began forming young groups to train them in military matters and teach the use of weapons with new methods, with the aim of preparing them to fight for independence. His initiative resulted in several resistance groups. First, there is the Hezbollah group made up of young men, who spread the spirit of "Ala Inna Hezbollah Hum al-Ghalibun". Second, Sabilillah's group consisted of various groups, including kiai, men, and women, with the motto "Wamam Yujahid fi Sabilillah". Third, the Mujahideen group known as a brave army, ready to face death, with the motto "Walladzina Jahadu fina Lanahdiyannahum Subulana". This effort was the first step in the struggle for independence, where they united in spirit to resist oppression.

His participation in fighting for Indonesia reflects his extraordinary spirit of nationalism. When the wave of refugees entered Jombang, Surabaya was already completely under Dutch control, even their army had penetrated to the border of Krian, Mojokerto. However, that's when

Tomo and his entourage arrived at the Tebuireng Islamic Boarding School, even though the atmosphere of the pesantren was quiet. The messengers, the majority of whom were soldiers, immediately went to his residence, welcoming him with hope and confidence in the success of the struggle. His presence in their midst gave a new spirit, reminded them of the importance of defending independence and invited them to unite against the invaders. Through his concrete actions and decisiveness, Tomo showed how important unity and fighting spirit are in achieving independence. His arrival was not only a symbolic figure, but also as a leader who gave direction and enthusiasm to the struggle for independence. In critical moments like these, Tomo's presence and actions played a key role in maintaining the spirit of resistance and the ideals of national independence.

According to his belief, his way of da'wah, struggle, and thinking all refer to the life of the Prophet Muhammad (peace be upon him) which became the benchmark for the struggle of the Sunni group. Similarly, the pattern of Islamic proselytizing in Java was first carried out by Wali Songo, not by means of violence using the sword, but through dialogue and culture; trade, marriage or through puppets, jaranan or jathilan. That is also the pattern of the NU movement in the course of its history. Sometimes territory is restricted to religious social movements, but sometimes it is practical politics. Sometimes accommodating to a governing regime, but sometimes vis-à-vis. With this political behavior, not a few intellectuals call NU an opportunist group (Rifai, 2009: 93-100).

The flow of globalization continues to run and develop and cannot be stopped in countries in the world, including Indonesia. Although the impact of globalization is increasingly rampant because many foreign cultures are entering, but by remaining based and guided by the values of Pancasila, it can automatically be filtered again, because when people can cling to Pancasila and the values in it, so that the sense of nationalism from generation to generation can grow and remain awake and become a generation that loves the country actually and whatever the circumstances. The younger generation must be able to implement or implement the values that exist within by loving and using domestic products. Basically, because the younger generation is the main key to upholding, determining and succeeding the nation in the future. So it must be able to selectively face the negative things of globalization that exist by understanding the importance of Pancasila and still preserving and implementing every value contained in it (Maula, 2021).

KH educational thinking. Hashim Asy'ari about nationalism can be used as an example by PAI teachers today. In addition to delivering religious learning materials to students, the spirit of loving the country is also fostered by avoiding disputes. If you look at social media, many

people attack each other with harsh words when they have differences of opinion about something. The difference of opinion caused social media noise and caused division and hostility between groups. This is certainly not in accordance with the values of Pancasila, especially the 3rd precept, namely the unity of Indonesia.

Learners need to cultivate a strong nationalism attitude, which includes several important aspects. First, they must respect their own country without degrading other countries. Secondly, it is important for them to avoid destructive behaviors such as brawls or burning things, which do not reflect love for the country because love must be accompanied by positive actions. Third, nationalism must be based on the values of Pancasila as the basis of the State and the nation's outlook on life. They must love the local culture without leaving the foreign culture completely, as well as support domestic products without leaving foreign products. Fourth, maintaining cleanliness is part of nationalism, such as disposing of garbage properly to protect the environment. Finally, they must remove ethnocentrism towards multicultural differences in Indonesia, respecting differences in religion, language, ethnicity, skin color, and others as part of the nation's diverse identity. By cultivating this nationalism attitude, students can become responsible citizens and love Indonesia wholeheartedly.

With the efforts that have been made above, the hope is that students can get high interest and motivation towards activities and initiatives that promote the spirit of nationalism. Of course, this must be in line with the principles contained in Pancasila, in order to form the next generation who have sincere love for the motherland. Therefore, as part of the younger generation, it is our obligation to maintain and pass on these values, regardless of any situation or condition. Because, the key to the success of a nation lies in the attitudes and actions of the younger generation in forming the foundation of progress for the future of this nation. Thus, through awareness and commitment to live and practice the values of Pancasila, we can together create a resilient and responsible generation in building a glorious future for the nation.

3. The concept of Islamic education that supports the values of nationalism perspective KH. Hashim Ash'ari

This study also found that in the perspective of KH. Hasyim Asy'ari, the concept of Islamic education that supports nationalism values is learning that actualizes moral and ethical values such as honesty, justice, and social responsibility as a foundation to strengthen the spirit of nationhood. According to him, this is an important foundation in maintaining unity and unity in diversity (Khoirurroziqin, 2022). With these findings, the study contributes to providing new insights into the relevance of KH teachings. Hasyim Asy'ari in the context of Islamic education

and the character of nationalism, shows how the integration of religious values and nationalism can form individuals who are religious and love the motherland, and are ready to contribute to the progress of the nation. In the view of KH. Hasyim Asy'ari, education is not only about the transfer of knowledge, but also the cultivation of noble values that are essential to shape the character of individuals with integrity (Khuluk, 2000). This, in the end, will produce a generation that is not only intellectually intelligent but also has high social concern and a sense of responsibility towards the nation and state (Kamila, 2021). Therefore, education based on Islamic values and nationalism, as taught by KH. Hashim Asy'ari, has a strategic role in producing the next generation who are able to answer the challenges of the times while maintaining national harmony and unity.

Learning that actualizes moral and ethical values such as honesty, justice, and social responsibility is an important foundation in strengthening the national spirit. In the context of education, the integration of these values can be done through a holistic curriculum, participatory teaching methods, and an inclusive learning environment. Honesty teaches students to behave honestly in every action and decision, forming individuals who can be trusted and have integrity (Ni'am, 2011.). Justice encourages them to respect the rights of others and treat each individual fairly, regardless of background. Social responsibility teaches the importance of positive contribution to society and the surrounding environment, creating a caring and empathetic generation (Misrawi, 2010). Through the application of these values, students not only develop into moral individuals, but also become responsible and committed citizens to the progress of the nation. A strong national spirit is manifested when every member of society has an awareness of their roles and responsibilities in maintaining unity and unity, and working together to achieve common goals for the welfare of the nation and state (Nizar, 2017). Thus, education based on moral and ethical values is the key in building a strong nation with integrity.

KH. Hasyim Asyari, a great scholar and founder of Nahdlatul Ulama, always stressed the importance of a balance between intellectual intelligence and social care. According to him, someone who is intellectually intelligent is not only able to understand science in depth, but also must have sensitivity to the social conditions around him. High social concern is reflected in empathy and solidarity towards others, especially those who are less fortunate (Fadli & Sudrajat, 2021). KH. Hashim Asyari believes that responsibility towards the nation and state is an integral part of the life of a Muslim. This means that the knowledge and intelligence possessed must be used to improve the conditions of society and the state, as well as fight for justice and mutual welfare (Oktiasari & Zamroni, 2021). In his view, true intellectuals are those who are able to

synergize knowledge with charity, serve the community, and are dedicated to the progress of the nation (Fata & Najib, 2014). Thus, the combination of intellectual intelligence, high social care, and a sense of responsibility towards the nation and state will give birth to individuals who are not only academically intelligent, but also have noble morals and contribute significantly to the progress and welfare of the nation.

CONCLUSION

The concept of Islamic education according to KH. Hashim Ash'ari includes; First, the concept of man and the division of knowledge. According to Kyai Hashim, humans have at least two tasks that must be carried out in balance. The first is in relation to his position as God's creation ('*Abdullah*'). Second, humans also have a responsibility to create tranquility and sustainability on this earth. (*Caliph Fi Al-Ardh*). On the other hand, Kyai Hasyim divides knowledge in education into three categories. First, are the sciences related to the main function of man in the universe, Second are the related sciences of the Qur'an or the science of tafsir. Third is the science of hadith. As for the orientation of education according to KH. Hashim Asy'ari in this case said that the purpose of education is to form a highly ethical society.

KH Hasyim Asy'ari argued that the main foundation in education that must be instilled in students is tawhid, because a strong understanding of this concept is the basis for understanding other materials and their application in everyday life. In his paper entitled "Adab al-Alim wa al-Muta'alim," he emphasizes that apart from tawhid, two important aspects of studying are sincere intentions and compatibility between the teachings given and their practice. Learners are reminded to keep their intentions pure for scholarly purposes, not just for worldly interests, while being reminded to respect the learning process. As for teachers, it is important to keep their intentions not solely focused on the material, but also to pay attention to the implementation of the values taught. Furthermore, in the social context, Kyai Hasyim emphasized the importance of interaction between individuals in society, as humans are social creatures who need each other. This emphasizes the value of solidarity and cooperation in social life, in accordance with Islamic teachings that prioritize togetherness and help.

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