



Islamic Education Renewal K.H. Hasyim Asy'ari: Indonesian Muslim Intellectual Figure of XX Century

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Abstract

The degree of necessity and ingenuity shown by Indonesia's authorities and the Muslim community, which serves as its principal backer, is what essentially determines how contemporary Islamic education in that country is. In order to satisfy the requirements and expectations of the Islamic community in the area of Education in the current period, the flexible and dynamic structure of the Islamic educational institution system enables it to continue to expand and adapt to its living environment. Throughout the early 20th century, several experiments—conducted by both people and organizations—have been made with this end in mind. How can they incorporate modernism while keeping Islamic education true to its roots? Investigate KH's educational reform's concepts and initiatives to that goal. Hashim Asy'ari had a significant role in the growth of madrasahs in the nation. It was determined using a descriptive-analytical technique that Hashim's dedication to his renewal efforts while adhering to tradition in a wide sense led to a new structure of Islamic Education, which helped create a solid basis for the modernity of Indonesian Islamic Education. The most significant contribution made by K.H. Hasyim was his ability to combine elements of modernity and tradition of Islamic education while maintaining "nur ilahiyah" as its central axis. Because of this, madrasahs have their own identity and are distinct from public schools, even though the government has "nationalized" madrasahs by treating them similarly to public schools.

Keywords: *Renewal, Islamic Education, K.H. Hashim Asy'ari*

Introduction

It is widely known that Indonesian Islamic education saw a resurgence in the early 20th century [1], which was followed by the emergence of concepts and activities aimed at reforming Islamic education [2], both from individuals and from religious organizations with an interest in the topic. The educational opportunities for Muslims must be improved in order to meet the various expectations and needs of the community in modern times, as these opportunities have been steadily deteriorating since the colonial authority established a new institutional framework for education [3].

The primary idea is that reforming the institutional structure of Islamic Education is necessary and cannot be postponed if Muslims don't want to fall behind the West [4]. One person who sincerely cares about and is actively engaged in this subject is KH. Hasyim Asy'ari (1871-1947), the creator of the Tebuireng pesantren and a vital player in the creation of Nahdlatul Ulama (NU), the largest religious organization in the country.

A number of essays investigating the nature of KH have been written on the priest and religious figure Hashim Asy'ari, especially in the last 10 years. However, as Indonesian culture advances, the emphasis

of these writings often shifts to the author's personal experiences and his leadership positions in his religious groups and ideologies. All of this has helped the efforts to recognise KH, with Hashim Ash'ari being notably prominent. It's only that until recently, specialist study on his ideas and endeavors in the field of education (Islam) has been difficult to come by. Even if there is, it is just insufficient and unable to provide a comprehensive explanation. KH. Hashim Asy'ari is famous for being a dedicated teacher and scholar who is concerned about the future of people's education and has a sharp eye, in addition to being remarkable in the aforementioned areas.

via the educational initiatives of Pesantren Tebuireng [5]. In order to provide a solid basis for the development of the Indonesian Islamic education institutional system, KH. Hasyim Asy'ari initiated a series of Islamic education reforms in the early 20th century, according to Karel A. Steenbrink (1986). Even now, these changes continue to have an influence on the institutional structure of Islamic education in the country, especially pesantren [3].

Results and Discussion

Biography of K.H Hashim Asy'ari

K.H. Hasyim Asy'ari was commemorated at the hamlet of Gedang, some two kilometers east of Jombang, on 24 Dhulqaidah 1287 Hijri, which fell on February 14, 1871 AD. His father's name was Ash'ari, and his mother's name was Halimah. His grandpa Kiai Usman was a well-known kiai and the creator of the Gedang pesantren, which was established in the late 19th century. His father established the austere pesantren in Jombang.

In his lifespan, K.H. Hashim Asy'ari was married seven times. K.H. Hasyim Asy'ari's children were taught the fundamentals of Islamic religious knowledge and sent to pesantrens to

replicate his own pesantren experience. After this, pesantren Sablak was formed.

K.H. Hasyim Asy'ari, the pesantren leader, has unofficial duties including attending to patients who are ill. For native Indonesians, K.H. Hasyim Asy'ari at the time had two educational systems: one that was specifically designed for Muslim students and solely focused on religious knowledge, and the other that was Western-style and intended to prepare students for both low- and middle-level government administrative positions. Early in 1914, the Holland Inlandsche Scholen, a school for locals, was established. For indigenous people, it is little, thus the learning time is likewise limited to seven years.

Up to the age of 15, K.H. Hashim Asy'ari received all of his early education from his father, including the foundational knowledge of tawhid, fiqh, tafsir, and hadith. I then go back to a number of pesantren in Java and Madura. K.H. Hashim Asy'ari married at the age of 21 in 1891. He spent seven years in Mecca doing the Hajj, studying different branches of Islamic thought, and engaging in meditation in Gura Hira with his wife. Mr. Sheikh Mahfudh At-Tarmasi, who was also from Indonesia, namely from Tremas, East Java, studied under K.H. Hasyim Asy'ari. K.H. Hasyim Asy'ari had a terrific instructor who had an impact on his way of thinking. He has also gotten talqin tarikat Qadiriah Wa Naqsabandiah from Sheikh Mahfudh. He has a large number of instructors, including Sheikh Ahmad Khatib Al-Minangkabau, the Master Master from that region. Prior to arriving in Makkah, Saudi Arabia, K.H. Hasyim Asy'ari started his voyage to study in Ponpes in a number of significant Indonesian towns. He began studying with his father (Kyai Asy'ari) when he was only 13 years old and had already mastered traditional Islamic works, also known as the yellow book among NU.

Following that, K.H. Hasyim Asyari travelled to other Indonesian Islamic boarding schools. Ponpes Wonocolo Jombang, Ponpes Tranggilis, Ponpes Langitan, and Ponpes Probolinggo are a few more, as well as the Ponpes Madura campus where Kyai Kholil Bangkalan studied. On 7 Ramadan 1366/July 25, 1947, K.H. Hashim Asy'ari passed away from excessive blood pressure. The actions of General Sudirman and Tomo, as well as the news that the Dutch forces, led by General Spoor, had returned to Indonesia and won the battle of Singosari, stunned him.

The majority of K.H. Hashim Asy'ari's writings provide solutions to societal ills, with many Muslims, for instance, unable to comprehend the nature of tawhid or Aqidah. There is no denying K.H. Hashim Asy'ari's effect on religious thought. His publications did not have the same impact as his talks had in terms of concepts. This might be as a result of the fact that the majority of his written works are on purely religious subjects like Sufism, theology, and fiqh. These texts are also available in Arabic or Javanese writing.

On the contrary, since they were often published in Malay (Indonesian) media, his lectures had a significant social impact. During his lifetime, K.H. Hashim Asy'ari's ideas were described in the canonical books of science. In all of the archipelago's Islamic boarding schools, his famous works are continually being studied.

Ideas for Islamic Education Hashim Ash'ari KH

The importance of education to humanize people as a whole, that is, to make them into beings who are devoted to Allah SWT by truly following all of His commandments and being able to uphold justice, pious deeds, and maslahat, is how the relationship between education and Islam is seen, according to K.H. Hasyim Asyari.

K.H. Hashim Asy'ari writes in the book *Adab Al-A'lim* that education has two goals, among them the development of the complete person in order to get nearer to Allah Almighty and find pleasure in this world and the next. He also didn't dismiss secular sciences as a prerequisite for happiness in the world. Materially speaking, K.H. Hasyim Asy'ari separates knowledge in education into three areas, namely: 1) science directly connected to the function of humans as 'Abdullah, such as tawhid, fiqh, and Sufism/morals; 2) science relating to the Qur'an or tafsir; and 3) the science of hadith.

According to K.H. Hasyim Asy'ari, the learning materials should include two subjects: tawhid and tauhid. Tawhid should be taught first since it forms the basis for all other subjects and is highlighted in tauhid with the phrase *laa ilaha illa Allah* (There is no God except Allah). Then moral material, as morals are the most crucial factor in determining how well pupils absorb tawhid content.

Additionally, K.H. Hasyim Asy'ari said that education must focus on 2 (two) aspects. First and foremost, the disciple must have sincere intentions and never seek after, despise, or minimize material goods. This is due to the fact that the purpose serves as the basis for all learning activities. Second, instructors or researchers who are imparting information should clarify their aims first and not rely just on the content.

According to K.H. Hasyim Asy'ari, education is an attempt to maximize one's physical and spiritual abilities in order to absorb, assimilate, master, and apply knowledge for the good of the world and religion.

Early 20th-century Pesantren Conditions

According to historical accounts, the early hubs of the growth of Islam in Indonesia were the port towns; merchants were among the religion's first converts,

followed by urban dwellers of all social classes. [6]. Islamic evangelizing gradually moved to the interior when Muslim commercial cities fell to Europeans in the 16th century, being first supplanted by the Portuguese and subsequently by the Dutch.

This strategy promoted the growth of Islam in rural areas, which ultimately gave rise to pesantren educational institutions [7]. It is difficult to define the appearance of the early pesantren [8]. It is obvious that they are more concerned with bolstering the religion via devotional instruction than serving as a hub for furthering Islam as a science, according to Natsir [9]. Such a final pattern didn't emerge until much later. Through this *zîwiyah* system approach, according to Nurcholish Madjid, Islam can gradually influence local esoteric teachings so that they enter the Islamic treasury in addition to making the process of accepting Islam easier, particularly for Javanese people who typically inherit Hindu-Buddhist mystical teachings [10].

Numerous illustrious pesantren have evolved into institutions of Islamic education from the start of the 16th century, imparting numerous classics in *fiqh*, theology, and *sufism* [11]. It does not imply, however, that Pesantren's growth is still in a condition of stagnation. Since acquiring the *Kyai-Kyai* with the title of *Hajj* in the early 18th century, his attempts to carry out a form of "purification" to liberate his teachings from diverse factors outside of Islam persisted and started to have results [3].

Pesantren this era has not altered institutionally. However, there was a fundamental shift in the course's substance, as shown by the teaching of ancient Islamic sciences like *fiqh*, *tafsîr*, *târîkh*, *tauhîd*, and others [12]. This has been the case, particularly since our young men returned to their separate hometowns approximately a century after leaving

Mecca for a while to study and found pesantrens [3].

Pesantren naturally witnessed a growth in quality and quantity due to the improvement in instructors' understanding as a consequence of what they learned in Makkah, effectively attracting more pupils [13]. After a while, the institutional framework also grew as a result of the emergence of several alumni who contributed to the development of numerous teaching methods in mosques (*surau*), mosques, and private houses. The era displays a positive trend of expansion in Islamic educational institutions, despite the lack of statistics [13].

However, the quality of pesantren has declined ever since the conclusion of the Java War (1825–1830) [14]. The Dutch government's many limitations on pesantren are one of the causes. Because it is well known that numerous pesantren throughout the conflict served as strongholds for the rebels led by Diponegoro [15]. If this isn't stopped, it will put the Dutch in peril, as shown by the formation of many uprisings involving the *kyai* and *Hajj* between 1830 and 1847 [16], which persisted until the Cilegon uprising in 1888 [17], which had traumatized the Dutch, before spreading to different northern districts of Java. And so it did. After the Cilegon uprising was put down, the Dutch authorities immediately put pesantren under stringent control [3].

The Dutch government uses a variety of tactics, including assessing potential teachers, providing teaching licences, mandating student registration, regulating publications brought in from overseas, and going against religious instructors (*kyai*), depending on the location. For the latter, the government mandates that its regents provide an annual list of the instructors in each district [18]. The 1859 *Hajj* Donation Order, which regulated the *Hajj*, the 1867 Government

Instruction, which addressed public order, and the establishment of the Religious Court (Priesterraden), which was created in 1882 in an effort to oversee all matters relating to Islam, including pesantren, were all encouraged prior to the Cilegon incident [19]. In order to do this, the government sent a special consultant named Christian Snouck Hurgronje to Mecca to look into the actions of Indonesian pilgrims and muqîmîn pilgrims, which it said "worked like fresh blood pumped through the bodies of Muslims in Indonesia." [20].

Every insurrection, in the eyes of the government, begins with Hajj and pesantren leaders who have a strong mass following. Based on this, the government created the Kantoor van Inlandsch Zaken in 1904, whose duties included monitoring pesantren migrations [18]. The Teachers' Donation Ordinance of 1905 was reaffirmed in 1925 a year later [19]. The pesantren are most negatively impacted by these measures. In addition to a shortage of reading resources for students and instructors, teachers' freedom of movement is restricted, which disrupts teaching and learning activities.

Additionally, these instructors often taught at the boarding schools of their distant colleagues at the time, in addition to their pesantren. Since the Walisongo era, this tradition has been in place for a very long time. Their relationship became more strained as a result of this constraint, which also hampered the pesantren's ability to cultivate specialists in certain fields of study. In summary, as Azyumardi Azra noted, Islamic Education—particularly in pesantren—experienced losses as a result of the colonial government's harsh tactics [21].

Pesantren are also seeing educational reform initiatives led by reformists who declare themselves their major target since they are Islamic educational institutions (Azyumardi Azra,

1998). They contend that pesantrens are no longer helpful in raising the standard of people's education in addition to being seen as heretical and out-of-date. It had to be replaced by a new, more appropriate, Islamic, and official institution, which became known as a "madrasa" [22].

Java saw the rise of initiatives in the regeneration of Islamic education around the turn of the 20th century by introducing new forms of madrassas created by reformists, both personally and collectively. Madrassas created by reformists may technically be referred to as the nation's new Islamic educational institutions. However, this is not the case in terms of content, since they may be considered to be just duplicates of colonial (Dutch) government schools that first started operating in the second half of the 19th century.

The expanding educational aspirations and requirements of the populace, particularly the Muslims, were unmet by these Dutch institutions [23]. In summary, there are two major internal and external problems that Islamic Education, particularly Pesantren, must overcome. If this condition of Islamic education is not addressed, it is obvious that the future of the Muslim generation as a whole will not benefit because it will be unable to generate a group of future leaders who are open-minded and who can lead the Ummah in navigating the challenges of the modern, expanding society.

Attempts to Reform Education

Reading and concentrating on KH. Hashim Asy'ari's thoughts on education, as expressed in his book *Adâb al-'lim wa al-Muta'allim*, is not enough to comprehend the path of educational renewal [24]. Because if such were the case, the results may be in conflict with KH's beliefs and actions. Until the end of his life, Hasyim Asy'ari oversaw the Tebuireng Islamic boarding school alongside his staff. It also

cannot be done by observing his academic conduct at his pesantren Tebuireng, which seems to provide his close assistants greater chances for creativity. The attempts to change education in the Tebuireng pesantren may be attributed to the staff since they get greater attention, which can lead to inaccurate findings [18].

to ascertain the nature of KH education's rebirth. Since the start of his career in education, particularly with the inauguration of Pesantren Tebuireng, Hasyim Asy'ari needs to be closely researched. According to what is known, this pesantren was established in 1899 and seems to have been constructed on purpose as a kind of "pilot project" to enhance the state of pesantren education at the time. This is evident from Hashim's early goal, which was eventually accomplished, to create his own pesantren, distinct from that of his father and grandfather and other pesantrens already present in the area of Jombang, with a system that was more adaptable [3].

Considering the use of, say, teaching techniques. The "sorogan" and "bandongan" methods are often used in pesantren. These two techniques were not, however, the prominent ones in the Tebuireng pesantren (1899–1916). Due to the belief that it was more appropriate for students who, in terms of their level, were senior, the deliberative method—which is comparable to the seminar system used in universities today—was created at that time.

The first stage of reform at the Tebuireng pesantren started with the introduction of a new institutional model in the shape of a madrasa called Madrasah Salafiyah when Kyai Ma'shum, the son-in-law of KH. Hasyim himself, was appointed as the head of the lodge in 1916. This madrasa continued to teach only religious studies under the diniyah curriculum until 1919. The learning method, which is separated

into two levels and is set up in seven courses in phases, has been modified. As preparation for entering the second level madrasah five years later, the first and second years are referred to as *sifr awwâl* and *sifr tsânî*.

The madrasah revamped its curriculum in 1919 by using a mixed curriculum that taught general knowledge in addition to the preexisting religious sciences, including Indonesian (Malay), mathematics, and earth sciences—all of which were written in Latin letters—all while also teaching general knowledge [25]. Following the admission of Kyai Ilyas, a student and nephew of KH, the same was done in 1926 with the inclusion of Dutch language and history education, and Hasyim Asy'ari, a graduate of HIS Surabaya, became a professor. The five-year madrasah curriculum has been expanded to six years since 1934, making it the same length as Madrasah Ibtidaiyah. The increased breadth of the curriculum, which now includes general science, may be the cause [26].

Islam does not recognize the separation of such sciences, so KH. Hashim is well aware of the significance of curriculum reform by reintegrating general (worldly) sciences that were previously regarded as not being a part of religious science into a single container, complementing the already-existing religious sciences [3]. Islam knew of only one type of science that multiplied to produce various branches, per its sacred mission of helping man carry out his caliphate role on earth [27].

KH. Hashim Asy'ari appears to be attempting to remind Islamic educational circles in general, and pesantren in particular, through the curriculum update of the significance of grouping these sciences into a single curriculum within the pesantren institution in order to counter the dichotomy of knowledge that the colonial government was promoting with

the schools they created [24]. Adjustments to the institutional elements are required if the substance of the contents is enlarged, as has already been done.

KH. Hashim Asy'ari also needs to make changes by using an active learning model at his madrasa with regard to teaching methodologies, particularly Arabic as the language of the instructional materials. In addition to reading Arabic literature and translating them into regional languages (Javanese), this unique technique enables pupils to study Arabic in writing and vocally [3].

Between 1932 and 1933, Wahid's innovative ideas began to take shape. One of them was the need for a broad and fundamental revision of the madrasah curriculum, which was seen as still being dominated by religious sciences. This revision would increase the amount of general knowledge taught to students, taking into account the increasing demand for students to have skills related to it outside of the sacred sciences in society. Second, as a result of the first, there is a need to lessen the Arabic teaching materials, particularly religious sciences, in his opinion since the majority of students who study in pesantrens no longer have the will to become academics.

It is sufficient for them to enroll in a few months of living instruction at a pesantren and study Islam via Indonesian. Their ability to explore a variety of (generic) information and skills will benefit more if their free time is improved. Thirdly, it focuses on progressively replacing the Bandungan technique with a structured tutorial system to help pupils develop their character [28].

Wahid's father was unable to completely reply to any of his son's ideas because it was thought that they may generate confusion among the pesantren leaders, who were unable to get updates at the moment. Why? There are at least two

important factors to take into account. First, according to the interests of 'da'wah, through which the kyai are required to uphold the fundamental principles and goals of 'pesantren Education,' which in essence include nothing more than the extension of the impact of religious teachings of Islam. The second practical factor relates to the lack of human resources that can satisfy the teaching requirements of general science branches, which prevents pesantren from being fully renewed [28].

There is no other option for either reason, except such updating activities must be carried out gradually while getting ready the different required equipment. As a "breakthrough," Wahid was instead permitted to build his own madrasah, which was ultimately given the name Nizamiyah Madrasa in honor of the ancient madrasa whose founding was supported by the Seljuq prime minister Nizim al-Mulk (d. 1092 CE). It seems that Wahid Hashim used that term to communicate to the Muslim audience that his madrasa's educational system had been updated and was now routinely arranged (nidhâm).

This may be evident, among other things, in the curriculum framework. The Wahid madrasah was quite advanced for the time period, particularly for the pesantren milieu. Why? Because the curriculum, which has been accepted and established by the government for our madrassas since 1975, is both mixed and offers a larger share of teaching broad courses, even up to 70% of the overall program.

As a result, KH. Hashim's successors carried on this heritage of learning after his passing (1947), albeit there was little change as a result of the needs of the times. However, before students dive into the in-depth study of traditional book material, there is a focus on improving linguistics (tool science) proficiency. Various

improvements based on the ideas put out by KH. Hashim Ash'ari are also still being explored.

One of them that stands out is the introduction of new learning with a school day system that is more structured in various kinds of programs and levels, produced in classrooms with neatly organized facilities furnished with cutting-edge educational equipment. Outside of certain sorts of education that continue to utilize Arabic, his pupils came from all across the nation. The language of instruction was Indonesian. The Tebuireng Pesantren institutionalized some of its educational institutions in the 1950s by building madrasahs and schools in order to meet changing educational demands (Aboebakar, 1957). By constructing a university (1967), a Huffaz madrasah (1971), and junior high and high school (1975), all of which were co-ed institutions, innovation was further advanced under the direction of Yusuf Hasyim, the last son of Kyai Hasyim Asy'ari.

Pesantren Tebuireng has developed into a comprehensive Islamic college with seven different program kinds, each with its own institutional objectives. It is sometimes compared to Al-Azhar Egypt on a smaller scale. All of them, including MTs, MA, SMP, SMA, Mu'alimin, Ma'had 'Aliy (Higher Pesantren), and Madrasah Diniyah, continue to be housed in a large structure known as a pesantren.

Hasyim Asy'ari, who has worked in the field of Islamic education since its inception, held the opinion that pesantrens are Islamic educational institutions and that their existence is an asset of the Ummah that should not be separated from the ideals and interests of the nation's Education as a whole. However, the modernization of the institutional, educational system in the Tebuireng pesantren that took place later was carried out while still being in accordance with his thinking.

As a result, pesantrens should no longer be as exclusive as they were during the colonial era. Instead, they should be committed to educating students so that they are not only Islamically sound individuals but also have a sufficient level of worldly knowledge to function in modern society. This means that practically speaking, pesantren education, in this case Tebuireng, as a part of the national education system, is identical to that created by the government aside from its philosophical orientation and pragmatic specificity as an institution "tafaqquh fī al-dīn" par excellence, whose main goal is the deepening and study of the yellow book (classical), to preserve the spirit and scientific tradition of classical scholars who do not know.

Practically speaking, Kyai Hasyim's approach to educational reform aims to enable traditional Islamic educational institutions, in this case, his Tebuireng pesantren, to fulfill its central responsibility of offering equal educational opportunities to all participants, without having to erect formal barriers. All of this, in turn, enables its graduates to transition into actual life in society without feeling uncomfortable. Many of them were successful in assuming different important positions in the government and participated in the fight to establish the current social structure of our country and state.

Educational Thought's Contribution and Characteristics

Much attention has been given to KH Hashim's educational philosophy as expressed in his work *Adâb al-'lim wa al-Muta'allim*. According to Zuhairi Misrawi, the book's eight chapters may be roughly divided into three crucial sections that address (1) the importance of education, (2) the obligations and duties of students, and (3) the responsibilities and duties of instructors. *Ta'lîm al-Muta'allim fī Tariqât al-Ta'allum al-Zarnuji* (d. 1222 CE), *Adâb al-*

Mu'allim Ibn Sahnun (d. 871 CE), and *Tadhkirâh al-Syâm'i wa al-Mutakallim fî Adâb al-'lim wa al-Mutakallim* [24].

Suwendi classified Hasyim Asy'ari's educational thinking patterns as autonomous educational thinkers using the Langgulong typology [5]. What the phrase meant wasn't made very clear. What is known is that Hashim represents a small number of intellectuals who do not belong to the ulama, the majority of whom, according to Watt, are antimodernists. Nevertheless, his openness to change contrasts with that of his colleagues in reformist circles, who often adopt fresh concepts and aspects from outside sources rather than concentrating only on the problem of Islamic Education and adhering to the sources of the Qur'an and Hadith. Hashim Ash'ari, a freethinker, may be a small part of what Watt imagines to be a reform-minded clergy party. It is thus not unexpected that he retained certain characteristics in his educational thinking, especially the strong influence of the madhhab and the color of Sufism as a reflection of the strength of Sufism thought (Al-Ghazali) in it [29].

Through his work, Hashim seems to wish to remind Islamic education advocates, particularly in pesantren, that renewal is an unavoidable requirement out of fear of the creation of new habits that are not good to Islamic Education. But all of this must be done in accordance with Islamic precepts, respecting moral standards and admirable ideals that Muslim educators have historically acquired. [30]. For him, modernism is only a strategy for allowing Islamic education to evolve vivaciously while preserving the depth of its traditions. Because if that takes place, sooner or later it will harm Islamic Education's future and lead Muslims to lose their identity.

In addition to addressing the moral dilemma surrounding student-teacher interactions, Hashim (Muhammad Hasyim

Asy'ari, 1992) emphasized the significance of Muslim educators' commitment to carrying out their duties ethically and professionally in order to uphold religious sciences. This was done in the context of the encouragement and necessity for the inclusion of general sciences in the classroom setting. To that end, Hashim emphasized the importance of giving special consideration to the existence of fundamental religious sciences, such as aqidah, sharia, morals, the Qur'an, Hadith, and Arabic, which have traditionally served as the primary dividing line between madrassas and public schools. He also advised organizing these subjects in the curriculum as precisely as possible [3].

Conclusion

The degree to which the demands and inventiveness of its activist personalities are shown ultimately shapes the framework of contemporary Islamic education in Indonesia. By pursuing creative experiments to find a new format of the Islamic educational institutional system that is durable and suitable to meet the educational needs of Muslims in the modern era, Islamic education can continue to adapt to its new environment and reinterpret its doctrines due to its adaptable nature. KH. Hasim Asy'ari has created a new format of unique Islamic Education in an effort to modernize Islamic Education while upholding tradition in the broadest sense. This format is essential as a reference for the modernization movement of Islamic Education throughout the nation.

Even though the government itself has "nationalized" them by making them equivalent to public schools, Hashim's success in fusing elements of modernity and tradition by using "Nur Ilahiyah" as its central axis became an invaluable contribution to identifying the fundamental nature of our madrassas to make them formal Islamic educational institutions that

still have their own identity and are distinct from public schools.

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