

THE INDEPENDENT CURRICULUM IS VIEWED FROM THE THOUGHTS OF KH. HASHIM ASH'ARI

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ABSTRACT

Through one of the figur figures of Indonesian scholars KH. Hashim Asha'ari. The contribution of his thoughts to the sustainability of Islamic Education in the country should be used as a reference for the future. Islamic religious education that he hopes is able to master and can be carried out in continuous practice from both a teacher and a student, so that the purpose of education he hopes can be a provision in the happiness of the world and the hereafter. KH. Hashim Asha'ari tirelessly in studying religion both domestically and abroad to the city of Mecca can be used as a motivation to fight for the values of Islamic Education today. The results of this study reveal the concept of independent learning policy offered by KH. Hashim Asha'ari, including: first, learning according to the field of science and competence. Second, self-learning activities aim to create a generation that is loyal, pious, noble character, more creative, the ability to work together, global characteristics of diversity, critical thinking, and independence. Third, KH. Hashim Asha'ari also develops literacy potential by reviewing various reference materials. Fourth, improve the ability of educators. Furthermore, this research is expected to strengthen the independence of studying the curriculum from the perspective of Islamic education leaders.

Keywords: Independent Curriculum, Thought, KH. Hashim Ash'ari

INTRODUCTION

Religious moderation is part of the priority program of the Ministry of Religious Affairs since 2020 and is contained in the Minister of Religious Affairs Regulation No. 18 of 2020 concerning the Strategic Plan of the Ministry of Religious Affairs for 2020-2024. Institutions under the scope of the ministry of religious affairs including Madrasah Aliyah, Madrasah Tsanawiyah, Madrasah Ibtidaiyah and other madrasahs should have displayed moderation in their attitudes and played a role in socializing the ideas, knowledge and understanding of religious moderation because it has become a priority program of the ministry of religious affairs, and should also have played an active role in bridging religious moderation, And this religious moderation has been part of the attitude of students, especially in madrasah institutions within the scope of the Ministry of Religious Affairs.

Education today is a concept that continues to develop over time and technology, where one of its characteristics is technology and access to information that refers to Merdeka Belajar Kampus Merdeka (MBKM) with the implementation of appropriate policies and developments and paying attention to regulations. social dynamics and progress in science and technology. The purpose of this MBKM curriculum program is to improve human resources and improve the quality of education in Indonesia. In addition, the educational programs that receive this program range from elementary education to higher education. Therefore, the role of each level is indispensable to ensure the success of these programs.¹

Departing from this picture, it is undeniable that education is a long-term investment for the future. to be able to adapt to such rapid changes in the times. Every individual has the right to a proper education. In accordance with Law No. 20 of 2003 Chapter 1 Article 1 states that the curriculum is a set of plans and regulations relating to objectives, content, and learning materials as well as ways that are used as guidelines, guidelines in carrying out learning activities. to achieve certain educational goals. This program was created with the aim of providing good education to the younger generation, helping them become capable, knowledgeable and noble moral individuals with the educational intermediary is the curriculum.²

Figure 1. History of Curriculum in Indonesia
Source: Ministry of Education and Culture



Minister of Education and Culture Nadiem Makarim changed the program in 2013 to MBKM Program (Merdeka Belajar Kampus Merdeka) in 2019. The MBKM concept includes two concepts, namely "Merdeka Belajar" and "Kampus Merdeka". According to the World Economic Forum, students must have 16 skills in the 21st century. In general, the 16 skills are divided into three, namely literacy, competence, and personality quality. Therefore, every educational institution must prepare new knowledge and guided teaching in the field of education. Preparation for entering educational institutions can be done by designing and implementing innovative learning processes so that students can achieve learning outcomes that include cognitive, emotional, and psychological aspects. Practice optimally and consistently through the MBKM curriculum program.

¹ Muhammad Rusli Baharuddin, "Adaptasi Kurikulum Merdeka Belajar Kampus Merdeka (Fokus Model BKM Pogram Studi)," *Jurnal Studi Guru dan Pembelajaran* 4, no. 1 (t.t.): 195–205.

² I. BAB, "Kewarganegaraan. Pasal 37 ayat (2) UU No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional menyatakan bahwa Kurikulum Pendidikan wajib memuat: Pendidikan Agama, Pendidikan Kewarganegaraan, dan Bahasa. Tiga mata pelajaran wajib ini mengisyaratkan tujuan membangun kebangsaan yang religius. Pasal ini menempatkan Pendidikan," diakses 21 Desember 2023,

Among the founders who contributed to Islamic education in Indonesia was KH. Hashim Asha'ari. He is a visionary figure and charismatic leader as well as the founder of Nahdlatul Ulama (NU) who holds the view that education should be based on Islamic values and integrate religious aspects in the curriculum. He also emphasized the importance of developing students' character and morality in the educational process.³ In its history, KH. Hashim Asha'ari established a Tebuireng Islamic Boarding School in Jombang, East Java, and managed the pesantren in the first period, namely in 1899 -1947 for 48 years. During his lifetime KH. Hashim Ash-ari wrote many works in the form of a book inheritance that can be a reference by scholars as a determination of a law until now his works are still studied among students such as *Al-Tibyan fi al-Nahy*, *Mukoddimah Al-Qanun*, *Risalah fi Ta'kid*, *Mawaidz*, *Al-Adabu Alim wa al Muta'allim* and others.

Based on this background, the purpose of this study needs to re-examine the thoughts of KH. Hashim Asha'ari regarding the concept of education through the MBKM program. Thus, the thought of KH. Hashim Asha'ari can be used as a reflection for all of us in becoming a reference for academics and practitioners to get to know and deepen their insights about MBKM and the MBKM curriculum.

METHOD

In this study, researchers used a type of library research research, a method that involves in-depth analysis of written sources to obtain a comprehensive understanding related to the topic under study. Data collection techniques relied on as primary sources are documents related to intellectual and spiritual figures, KH. Hashim Ash'ari. In this context, the book "*Al-Adabu Alim wa al Muta'allim*" became the main focus as a primary source analyzed. The selection of the book is based on consideration of the wealth of information and thoughts contained in it, as well as its relevance to the research objectives. Dengan mengambil pendekatan ini, peneliti bertujuan untuk merinci dan menggali lebih dalam pemikiran, ajaran, dan kontribusi KH. Hashim Asha'ari, khususnya dalam konteks buku "*Al-Adabu Alim wa al Muta'allim*". Melalui penelitian ini, diharapkan dapat terungkap aspek-aspek kunci yang memberikan wawasan baru dan berharga terhadap pemahaman masyarakat terhadap pandangan keagamaan dan pendidikan yang diajarkan oleh KH. Hashim Asha'ari.

RESULTS AND DISCUSSION

Biografi KH. KH. Hashim Asha'ari

KH. Hashim Asha'ari was born in gedang on Tuesday on 24 Dhulqo-dah 1287 H or February 14, 1871 H. He who used to live in a pesantren environment whose real name was Muhammad Hashim Ash'ari. KH. Hashim Asha'ari had the father's name KH. Hashim Asha'ari who is the descendant of the Demak kingdom and his mother named Halimah is the daughter of the founder of the East Java Gedang Islamic boarding school, Kiai Usman. KH. Hashim Ash'ari was the third of 11 children. The names of his brothers are, Nafi'ah, Ahmad Saleh, Radjah, Hasan, Anis, Fathanah, Maimunah, Maksum, Nahrawi, and Adnan. At the age of five, he was immediately educated to practice Islamic religious sciences by his own father and grandfather at the Gedang Islamic boarding school. The habitual life in the pesantren environment is very influential on the character and character of KH. Hashim Asha'ari in seeking knowledge and concern for good religious teachings.

KH. Hashim Ash'ari during his lifetime had been married seven times. He married daughters who were the lineage of famous founders of Islamic boarding schools so that he had a very strong relationship with Islamic boarding schools. KH's first wife. Hashim Ash-ari is a

³ Imam Mustofa, "Menajdikan Pesantren Sebagai Pusat Peradaban Muslim Di Indonesia," *Millab: Jurnal Studi Agama*, 2011, 75–108.

lineage of Kiai Yaqub named Khadija. After Khadija's death, she only had her second marriage with Nafisah, daughter of kiai Romli from Kemuring region. KH. Hashim Ash'ari had 15 sons, eight sons and seven daughters. His daughters were; Hannah, Khairiyah, Aisha, um Abdul Jabar, um Abdul Haq, Masrurah, Khadija and Fatimah. His son was Abdullah; Abdul Wahid Hashim, Abdul Hafidz, Abdul Khalik Hashim, Abdul Karim, Yusuf Hashim, Abdul Kadir and Ya-kub. KH. Hashim Ash-ari whose name is derived from the name of his own father KH. Hashim Asha'ari who is the caretaker of an Islamic boarding school in Jombang. KH. Hashim Asha'ari as well as a popular Islamic scholar figure in Indonesia died in July 1947 AD.

KH. Hashim Asha'ari is popular in Indonesia as a driving force for the Nahdhatul Ulama (NU) religious organization. He had previously studied religion in the Middle East, especially in the city of Mecca, studying with great scholars. KH. Ahmad Dahlan while studying religion in the city of Mecca he also had a teacher with KH. Ahmad Dahlan the cleric of the Muhammadiyah Islamic movement. KH. Ahmad Dahlan and KH. Hashim Asha'ari studied with an Indonesian cleric who had been a high imam at the Grand Mosque known as Al-Minangkabawi with the real name Ahmad Khatib Al-Minangkabawi. KH. Hashim Asha'ari when he returned to study from the Middle East, serving in his homeland as time went by, there were issues against Arab rulers whose policies at that time were very different including banning Muslims from sects other than the Wahabi school. Responding to the news, Indonesian scholars who had studied in the city of Makkah were very resistant to the policies of Arab rulers, immediately sent several Islamic boarding school delegations under the name of the Hijaz committee to attend the khilafah conference conveying a message of rejection to represent Indonesia to Saudi Arabia.

On January 31, 1926 a Hijaz event was formed in Kartopetan Surabaya which was attended by, among others, KH Bishri Syansuri, KH Faqih, KH. Hashim Asha'ari and others. The Hijaz committee has several demands including maintaining historical places, independent madhab, Hajj tariffs, and applicable legal explanations. This request was responded to by King Sa-ud, especially in the independent madhhab. Along with its development, freedom to teach and practice various madhhabs in the Grand Mosque and the Prophet did not have a compilation of uniformity in haramain. KH. Hashim Asha'ari eventually changed the Hijaz committee to Nahdlatul Oelama (NO).⁴

History of Education KH. Hashim Asha'ari

KH. Hashim Asha'ari since childhood has lived in a pesantren environment. At the age of 5 he was educated in religion by his father and grandfather at the Gedang Islamic boarding school founded by his grandfather. In 1876 his father established a new Islamic boarding school in Keras, South Jombang, KH. Hashim Asha'ari accompanied his father to the newly established Islamic boarding school. At the age of 13 years KH. KH. Hashim Asha'ari taught at the Islamic boarding school his father founded. Entering the age of 15 years KH. Hashim Asha'ari began to dare to study in several Islamic boarding schools on the island of Java and even to the Madura region. 1891 he studied at the Kiai Yakub Islamic boarding school in East Java, in 1892 KH. Hashim Ash-ari married the daughter of a kiai named Khadija. In the same year and having gained sufficient knowledge while in the Islamic boarding school, he went to the city of Mecca with his wife while studying. Until 7 months he was in the city of Mecca KH. Hashim Ash'ari had to return home without being accompanied by his wife because Khadija died while giving birth to his son named Abdullah. KH. Hashim Asha'ari while studying religious knowledge in the city of Mecca he learned a lot from the world's great scholars such as Sheikh Muhammad Syaib Al-Maghribiy, Sheikh Dagistany, and others and also studied with Indonesian scholars who lived

⁴ A. Said Hasan Basri dkk., "Ensiklopedia Karya Ulama Nusantara" (Direktorat Pendidikan Diniyah dan Pondok Pesantren Direktorat Jenderal ..., 2021).

there such as Sheikh Mahfudz and deepened the fiqh knowledge of the Shafi'i school to Sheikh Al-Minangkabawi Al-Bantani.

Syamsul A. Hasan wrote that looking for teachers who are indeed in their fields is indeed a habit of previous scholars in studying, including KH. Hashim Ash'ari. Careful consideration in choosing a teacher both from his shaleeh, understanding, and the closeness of the teacher to the Prophet both in terms of sanad, science, morals, and spirituality. KH. Hashim Asha'ari in his career path also produced written works in the form of books that are still studied in Islamic boarding schools such as the book *Ziyadatu Ta-liqat, Ar-Risalah Al-Jamiah*, and the most popular among students the book *Adab Al-A-lim wa Al-Muta'allim* translated by M. Tholul Mughni. This book discusses 4 main chapters on the teaching and learning process, namely; Chapter 1 discusses the virtues of science and the virtues of teaching and learning, Chapter 2 discusses the ethics of students or students, Chapter 3 discusses teacher ethics and the last chapter discusses ethics of facilities.

Independent Curriculum in KH Thought. Hashim Ash'ari

Regarding the search for RPP KH. Hashim Asha'ari is actually quite easy to do. To find out the learning concepts he put forward, it can actually be traced by relying on the concepts he has formed in learning ethics. In this case, the search can be started by knowing the ethics of students during learning, then it can be continued by tracing student ethics towards learning and student ethics towards learning resources. If listened more deeply, the three concepts will be able to provide an abstract image that is sufficient to provide an understanding of the principles that must be referred to in a learning process from their point of view.⁵ In addition, many of his works discuss the concept of learning and learning. However, this research focused on his work *Adab Al-'Alim Wa Al-Muta'allim*.

In addition, KH. Hashim Asha'ari is known by academics as a true educator. During his life he took part in the world of education, especially in one of the Islamic boarding schools where he practiced his knowledge was the Tebu Ireng Jombang Islamic Boarding School, East Java. His expertise in processing the implementation of learning makes him known as an expert in the field of education. In addition, he has expertise in developing and designing curriculum and learning strategies for pesantren. KH. Hashim Asha'ari is also known as a religious figure. This is evidenced by several books he wrote in the field of religion and education, such as *Adab Al-'Alim Wa Al-Muta'allim*.

Moreover, talking about the problem of mapping learning designs made by KH. Hashim Ash'ari is quite easy. To find out what learning concepts are put forward, research can actually be done based on the concepts formed in learning ethics. Knowing student ethics in learning can be continued by exploring student ethics towards learning. Therefore, student ethics towards learning resources is sufficient to provide an understanding of the principles that must be linked in a process. *Kitab Adab Al-'Alim Wa Al-Muta'allim* is one of the books by KH. Hashim Asha'ari which discusses the concept of learning.

The background of writing this book stems from his concern for the shift and evolution of learning concepts from traditional to modern. This change was caused by the influence of the Dutch East Indies which then made colonial efforts against the Unitary State of the Republic of Indonesia. To facilitate its business, the Dutch East Indies revised the learning system and concept from traditional to modern. This change in practice indirectly eliminates the ingrained

⁵ Mochammad Syaifuddin, "Relasi Guru - Murid: Kajian Kitab al-Alim Wa al-Muta'allim KH Hasyim Asy'ari," *Qudwatuna* 1, no. 74 (n.d.): 2018.

and hereditary moral approach and replaces it with the cognitive approach of students. This indirectly harms Islamic education as the substance of pesantren-based education itself.⁶

Furthermore, the concept of freedom to learn in the book *Adabu Al-'Alim Wa Al-Muta'allim* by KH. Hashim Asha'ari includes:

Students should hurry in learning to gain knowledge by making the best use of time and avoid activities or things that become obstacles in obtaining knowledge in accordance with their fields of knowledge so that learning is successful.⁷

According to Munif's view, individual intelligence is not only limited to indicators made at the formal test level. A person's intelligence has a wide scope. Munif cites Gardner's opinion to reinforce this view, which states that habits actualize one's intelligence. In his view, habits are also behaviors that undergo continuous repetition. Therefore, according to Gardner, intelligence tests that exist today cannot be used as a benchmark to assess a person's intelligence completely. A person's intelligence comes from the power of creativity and problem solving which are abilities and habits that the individual has.⁸ According to KH. Hashim Asha'ari, students should focus on exploring a certain material thoroughly without leaving it before mastering it; What else to be busy with other materials before the first material is finished. This can lead to learning failures, and a waste of time.⁹

Furthermore, Ahmadi & Supryono as quoted by Hendrik explained that the effectiveness of learning can be obtained from individual experience in the learning process, where the interaction process requires all their senses to play an active role in producing behavior change. Changes in behavior produced as a learning effect usually do not only include one aspect but more than one aspect, such as personality, physical and psychic aspects, thinking power, and attitudes.¹⁰ For independent learning, students need to develop their knowledge through literacy by reading and enriching references, such as researching hadith in terms of narrators, dates, and benefits compared to other books and then recorded. If they find something impossible or difficult, convey it to educators. This freedom of learning activity aims to achieve the values of Pancasila, namely students who have faith, piety, noble character, are more creative, can work together, have a global spirit of diversity, think critically, and independently.¹¹

For this reason, the formulation of independent learning proposed by Nadiem Makarim is in line with the independent learning model from the point of view of KH. Hashim Asha'ari, where in his concept he emphasized the importance of the principle of independence of students so that education is more useful. rather than just pouring water into a bottle. But it also provides opportunities for students to develop their independent potential under the supervision of parents and educators so that their potential is positive. In this case, the role of the educator is not someone who seems to know everything, but exchanges knowledge and becomes a facilitator.¹² From the explanation, KH. Hashim Asha'ari also offers the concept of independent learning, namely students develop their literacy potential by studying various reference sources, as described in the book *Adabu Al-'Alim Wa Al-Muta'allim*, about the

⁶ Faisal dkk, "Pemikiran Pendidikan Pesantren KH Hasyim Asy'ari Dan Pengembangan Pendidikan Islam Di Indonesia."

⁷ Hasyim Asy'ari, *Adabu Al-'Alim Wa al-Muta'allim* (Jombang: Maktabah Turast Islami, 2014).

⁸ M. Chatib, *Sekolahnya Manusia: Sekolah Berbasis Multiple Inteligences Di Indonesia* (bandung: Kaifa, 2012).

⁹ Hasyim Asy'ari, *Adabu Al-'Alim Wa al-Muta'allim*.

¹⁰ H.A. Lao and Hendrik, "Implementasi Kebijakan Kemerdekaan Belajar Dalam Proses Pembelajaran Di Kampus IAKN Kupang NTT," *Dedikasi Pendidikan* 4, no. 2 (2020): 201–10.

¹¹ D. Sibagariang, H. Sihotang, and E. Murniarti, "Peran Guru Penggerak Dalam Pendidikan Merdeka Belajar Di Indonesia," *Jurnal Dinamika Pendidikan* 14, no. 2 (2021).

¹² F. Aiman and K. I., "Konsep Merdeka Belajar Pendidikan Indonesia Perspektif Filsafat Progressivisme," *Jurnal Pendidikan Dan Pembelajaran* 12, no. 2 (2020): 155–64.

independent learning plan. Learning independence makes students not only smart in memorizing lessons but also have sharp analysis and reasoning in overcoming a problem.

Students are also expected to have character. With the freedom of learning, students are expected to have literacy and numerical skills. In literacy, students not only remember and practice the material they read but are expected to think critically in understanding the material provided. In terms of numerical ability, students are expected to think broadly, not only be able to memorize formulas that require students to find and have basic concepts in solving broader problems.¹³ Students are also given the right to learn entrepreneurship to provide for their lives according to the level needed, even educators must facilitate so that students can later fulfill their lives.¹⁴ Educators are not allowed to provide learning that is not in accordance with the abilities of their students. Educators must also know the psychological condition of students, whether competent, talented, or interested.¹⁵ In addition, KH. Hashim Asha'ari emphasized that in the concept of independent learning, educators must be humane in the educational process. The purpose of humanistic education is that every human being has potential and ability, then the potential is developed as desired to maximize the results.¹⁶

يديم الحرص على زياد العلم و العمل بملازمة الجد و الإجتهد و المواظبة على طائف الاوراد من العبادة و قراءة و مطالعة و
مذاكرة و تعليقا و حفظا و بحثا

"Always enthusiastic in achieving his scientific development and striving earnestly in every worship activity, such as reading, reading others, muthala'ah, remembering lessons, giving meaning to books, memorizing, and discussing."¹⁷

From this statement, KH. Hashim Asha'ari also requires educators to develop their competencies; He stated that educators should always improve scientific competence by studying various kinds of knowledge, studying, studying, then writing them into learning materials taught.¹⁸ Of course, educators must be creative and innovative and strive to continue to develop their potential. In independent learning, teachers must have the ability to master the substance of learning and develop knowledge more comprehensively to become a unique and interesting substance to be discussed with science and technology as a means of teaching and learning so that students have high learning independence. the desire to develop his abilities. Student creativity and creativity will grow if teachers can design lessons that challenge them to be active creativity.¹⁹ In addition, the main driver of the success of the learning process is the educator because it interacts directly with the learner and understands his needs. Thus, educators must be ideal according to the established standards.²⁰

In addition to explaining the understanding of learning and educational objectives, he also provided concepts related to curriculum patterns that should exist in education. Although the concept he conveyed was a past concept and had traditional nuances, in fact some of the concepts he put forward could be found in the independent learning curriculum that was being

¹³ Sibagariang, Sihotang, and Murniarti, "Peran Guru Penggerak Dalam Pendidikan Merdeka Belajar Di Indonesia."

¹⁴ Hasyim Asy'ari, *Adabu Al-Alim Wa al-Muta'allim*.

¹⁵ Hasyim Asy'ari.

¹⁶ A.G.J. Nasution, "Diskursus Merdeka Belajar Perspektif Pendidikan Humanisme," *Jurnal Pendidikan Bahasa Dan Sastra UIN Sumatera Utara Medan, Al-Arabiyah* 6, no. 1 (2020).

¹⁷ Hasyim Asy'ari, *Adabu Al-Alim Wa al-Muta'allim*.

¹⁸ Hasyim Asy'ari.

¹⁹ Sibagariang, Sihotang, and Murniarti, "Peran Guru Penggerak Dalam Pendidikan Merdeka Belajar Di Indonesia."

²⁰ Nasution, "Diskursus Merdeka Belajar Perspektif Pendidikan Humanisme."

hotly discussed. Some of the concepts he offers to realize education that is qualified enough to answer the needs of the community in the future, including:²¹

أن يحسن النية في طلب العلم بأن يقصد به وجه الله عز و جل و العمل به و إحياء الشريعة و تنوير قلبه و تحلية باطنه والتقرب من الله تعالى

"Must improve the intention in seeking knowledge with the aim of seeking the pleasure of Allah SWT. As well as being able to practice it, revive the Sharia to enlighten the heart, decorate the mind and get closer to Allah SWT."²²

First, good education must be able to develop faith and piety in learning. This concept is based on his view that education is a tool and medium of preservation to transform Islamic religious values from educators to learners. Apart from being a medium for transforming Islamic religious values, education must also be able to provide increased competence for Muslims to develop Islam itself.²³ Therefore, education should have elements that can help optimize the transfer of Islamic values. Meanwhile, in freedom of learning, his thoughts are manifested in the form of core competencies in the independent learning curriculum. This competency is mainly focused on core competencies that state that students are expected to be able and willing to practice their religious teachings voluntarily after learning.

إذا شرح محفوظاته المختصرات و ضبط ما فيها من الاشكالات و الفوائد المهمات انتقل الى بحث المبسوطات مع المطالعة الدائمة و تعليق ما يمر به و يسمعه من الفوائد النفسية و المسائل الدقيقة و الفروع الغريبة

"When the student is able to explain, interpret what he memorizes even though he is still in the overview stage and can describe the existing hypocrisy and very important benefits, then he is allowed to move on to discuss the great books."²⁴

The second is to put process, not results, first. Learning is not just about grades. After all, learning is a process of internalizing values, character, knowledge, and skills. In his view, the result of a learning process is not numbers but students' self-development. Therefore, he considers learning outcomes to be just a side job, while the process is the most important. In the independent learning curriculum, his thoughts are actualized in the policy of replacing national examinations with Minimum Qualification Assessment (PKM). This change occurred considering the incompatibility of national examinations that have been used as a requirement for student graduation. If UN is used as a benchmark for student graduation, indirectly Indonesian education focuses more on the final results than the long process that students have gone through in the learning process.

أن يبدأ بفرض عينه فيحصل أولاً أربعة علوم، علوم الذات العالية و علوم الصفات و علم الفقه و علم الأحوال

"The learner should begin lessons that are fhardhu 'ain in nature, so that in this first step he is sufficient to produce four sciences, namely, the science of tawhid, the science of nature, the science of fiqh and the science of Sufism."²⁵

Third, the material must be tailored to the needs of students. The paradigm is in line with progressivism which emphasizes a person's freedom to develop themselves according to their talents, interests, and potential. Progressivists believe that every human being is born unique, and there should be no uniformity in the educational process.²⁶ Ideally, education in its perspective should be able to provide opportunities for these differences. In addition, education must be able to guarantee the ability and skills to strengthen students to face the complexity of

²¹ Martono, "Pemikiran Pendidikan Islam KH Hasyim Asy'ari (Perspektif Epistemologi sosial Keagamaan dan Konsep Pendidikan Islam Bagi Guru dan Peserta Didik," *Al-Fikr: Jurnal Pendidikan Islam* 6, no. 1 (2020).

²² Hasyim Asy'ari, *Adabu Al-Alim Wa al-Muta'allim*.

²³ M. Lbs, "Konsep Pendidikan Menurut Pemikiran KH Hasyim Asy'ari," *Jurnal As-Salam* 4, no. 1 (2020).

²⁴ Hasyim Asy'ari, *Adabu Al-Alim Wa al-Muta'allim*.

²⁵ Hasyim Asy'ari.

²⁶ S. Maghfiroh, "Konsep Merdeka Belajar Perspektif Aliran Progresivisme Jhon Dewey," *Jurnal Studi Guru Dan Pembelajaran* 3, no. 1 (2020).

the times. In the independent learning curriculum itself, his thoughts are contained in the goals to be achieved with the independent learning policy, which is to try to provide flexibility in the management and learning process to create a learning environment that is creative, not limiting, and in accordance with future needs.

Fourth, reconstruct traditional learning patterns into fun learning patterns.²⁷ One of the success factors in teaching is its flexibility in creating a pleasant learning environment, even though its education is based in pesantren that have traditional learning patterns. His success in implementing this teaching was then adapted to the policy of independent learning in the form of a simplified learning plan. This policy aims to give freedom to teachers to be creative in their teaching process. Given that teaching is an art that cannot be formalized, teachers need independence in carrying out the teaching process.

و يفتنم وقت فراغه و نشاطه و زمن عافيته و شرح شبابه قبل عروض الموانع

"Students must always make the best use of opportunities for their free time, dexterity, thoroughness and healthy time and youth before the arrival of things that can prevent them from seeking, gaining knowledge."²⁸

Fifth, seek knowledge from various places. His view views that education is not only limited to listening to teacher explanations. Education has a broader meaning. Education is also not just a container limited by space and time. Education is everywhere and can come from anyone. His thoughts were then adapted into an independent learning policy in the form of independent students to explore material obtained from classes, books, the environment, and others.

و يجتهد في فهم تفسيره و سائر علومه فإنه أصل العلوم و امها و اهمها ثم يحفظ من كل فن مختصرا يجتمع فيه بين طرفية من الحديث و علومه والأصولين و النحو و الصرف

"He should be serious in understanding the interpretation of the Qur'an and several other sciences, because the Qur'an is the source of all knowledge on this earth and at the same time the mother and the most important science, after that he should memorize every material, the knowledge whose discussion is not too long, the summary collected from the science of hadith, fiqh, ushul, Fiqh, Ushul Fiqh, Nahwu, Sharaf."²⁹

The sixth is the independent development of science. In the policy of freedom of learning, the thinking of KH. Hashim Asha'ari was adapted as a change from a teacher-center model to a student-center. Seventh, increasing knowledge through literacy culture. By prioritizing process, not results, the material must be tailored to the needs of students. In his view, students are required to learn independently by developing their knowledge through literacy, by reading and enriching references, such as researching hadith in terms of narrators, dates, and benefits compared to other books and then recorded. If students find something impossible or difficult, convey it to educators.³⁰

CONCLUSION

KH. KH. Hashim Asha'ari is a popular cleric in one of the largest Islamic organization movements in Indonesia, Nahdhatul Ulama (NU). Nahdhatul ulama is one of the organizations that really cares about the values of Islamic Education in the country and has a role also in the continuity of Islamic Education in the country. Nahdhatul Ulama is also often said to be very strong in his friendship in advancing Islamic Education in the country with other Islamic movements such as Muhammadiyah which is known as its main figure KH. Ahmad Dahlan

²⁷ Martono, "Pemikiran Pendidikan Islam KH Hasyim Asy'ari (Perspektif Epistemologi Sosial Keagamaan Dan Konsep Pendidikan Islam Bagi Guru Dan Peserta Didik)."

²⁸ Hasyim Asy'ari, *Adabu Al-Alim Wa al-Muta'allim*.

²⁹ Hasyim Asy'ari.

³⁰ Hasyim Asy'ari.

who was in the same college with KH. Hashim Asha'ari when they both studied religion to the Middle East.

Freedom of learning is based on the philosophy of progressivism in education. Freedom of learning also allows all elements of education, both students, teachers, and institutions, to implement and develop the existing learning process. The concept of freedom of learning is also found in the book *Adab Al-'Alim Wa Al-Muta'allim* by KH. Hashim Asha'ari. The concept of independent learning realizes high-quality education to meet the needs of the future community. First, good education must be able to foster self-confidence and piety in learning. Second, education prioritizes process, not results. Third, the material must be tailored to the needs of students. Fourth, traditional learning models must be reconstructed into interesting learning models. Fifth, seek knowledge from all sides. Sixth, independent development of science is needed. Seventh, increasing knowledge through literacy culture.

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