Reviving the Legacy of KH Hasyim Asy'ari: Embracing Techno-Islamic Pedagogy for Contemporary Education

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Abstract

KH Hasyim Asy'ari underlined the significance of instruction as a implies to construct devout and national mindfulness. He accepted that instruction ought to be able to deliver people who are not as it were learned people cleverly, but moreover have tall ethical and otherworldly astuteness. Joining conventional values within the innovative approach to instruction requires alterations to the educational programs and instructing strategies. Techno-Islamic Instructional method underlines the utilize of innovation to bolster student-centred learning, whereas keeping up Islamic values. Qualitative-literature study methodology is a research approach that

emphasises in-depth analysis of relevant literature in a field of research. The results Adjusting KH Hasyim Asy'ari's bequest into Techno-Islamic Instructional method is an imperative step in progressing the quality of Islamic instruction within the present day time. By coordination technology and Islamic values, we will make an instruction framework that's not as it were scholastically compelling but too shapes the character of understudies with respectable character.

Keywords: Islamic Pedagogy, Technology, Islamic Education

Abstrak

KH Hasyim Asy'ari menggarisbawahi pentingnya pendidikan sebagai sarana untuk membangun ketakwaan dan kesadaran berbangsa. Beliau menerima bahwa pengajaran harus dapat mengantarkan orang-orang yang tidak hanya pandai, tetapi juga memiliki etika yang tinggi dan kecerdikan yang luar biasa. Menggabungkan nilai-nilai konvensional dalam pendekatan inovatif terhadap pengajaran membutuhkan perubahan pada program pendidikan dan strategi pengajaran. Metode Instruksional Tekno-Islam menggarisbawahi pemanfaatan inovasi untuk meningkatkan pembelajaran yang berpusat pada siswa, dengan tetap mempertahankan nilai-nilai Islam. Metodologi studi literatur kualitatif adalah pendekatan penelitian yang menekankan pada analisis mendalam terhadap literatur yang relevan dalam suatu bidang penelitian. Hasil Menyesuaikan warisan KH Hasyim Asy'ari ke dalam metode Instruksional Tekno-Islam adalah langkah penting dalam memajukan kualitas pengajaran Islam di masa sekarang. Dengan mengkoordinasikan teknologi dan nilai-nilai Islam, kita akan membuat kerangka pengajaran yang tidak hanya bersifat memaksa secara akademis tetapi juga membentuk karakter peserta didik yang berakhlak mulia.

Kata Kunci: Pedagogi Islam, Teknologi, Pendidikan Islam

Introduction

Education is a fundamental aspect of Islam that has been emphasised since the time of the Prophet Muhammad. The Qur'an and Hadith mention the importance of knowledge and education as pillars to build a civilised and progressive civilisation. In this context, the concept of education in Islam is not only limited to

cognitive aspects, but also includes character building, moral, and spiritual. Education in Islam aims to form individuals who are knowledgeable, noble, and have strong faith, and are able to make a positive contribution to society and humanity as a whole.[1]In Indonesia, the role of Islamic education is very significant in shaping the character and thinking of the nation. One of the influential figures in the development of Islamic education in Indonesia is KH Hasyim Asy'ari. As the founder of Nahdlatul Ulama, the largest Islamic mass organisation in Indonesia, KH Hasyim Asy'ari has views and thoughts that are very relevant in the context of education. His thoughts on the importance of education, especially religious education, have had a wide and deep impact on Muslims in Indonesia.[2]

KH Hasyim Asy'ari emphasised the importance of education as a means to build religious and national awareness. He believed that education should be able to produce individuals who are not only intellectually intelligent, but also have high moral and spiritual integrity. The legacy of KH Hasyim Asy'ari's thought is very relevant in the context of modern education, where the challenges of globalisation, technological advances, and social change demand a holistic and integrative education.[3] The relevance of KH Hasyim Asy'ari's thoughts in today's education can be seen from various aspects. Firstly, his holistic approach is in line with the needs of modern education that demands a balance between general and religious knowledge. Second, his focus on character and moral formation is very important in facing the challenges of an era full of various ethical and moral dilemmas. Third, the concept of community-based education that he developed through pesantren is very relevant to empowering communities and building collective awareness in dealing with various social issues.

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[1] S.M.N Al-Attas, *The Concept Of Education In Islam: A Framework For An Islamic Philosophy Of Education* (Kuala Lumpur: International Institute Of Islamic Thought And Civilization, 1999), 13–15.

[2] Syamsul Arifin, *Kiai Hasyim Asy'ari: Pengabdian Seorang Ulama* (Jakarta: Lkis, 2011), 45–50.

[3] Harun Nasution, *Ensiklopedi Islam Indonesia* (Jakarta: Djambatan, 1992), 112–14.

The importance of education in Islam is also inseparable from the concept of tarbiyah, which is a self-development process that includes teaching, training and coaching[4]. The concept of tarbiyah in Islam teaches that education should be lifelong, whether in the family, school or community. Education should build critical thinking skills, creativity and independence, and teach the values of honesty, justice and responsibility. With the tarbiyah approach, it is hoped that each individual can become a caliph on earth who is able to maintain the balance of nature and provide benefits to others. This view is in line with the thoughts of KH Hasyim Asy'ari who always emphasised the importance of the balance between knowledge and noble morals.[5] This journal article aims to explore the background of the importance of education in Islam and the relevance of KH Hasyim Asy'ari's legacy of thought in today's education. Through this study, it is hoped that a common thread can be found between the values of Islamic education promoted by KH Hasyim Asy'ari and the challenges and needs of education in the modern era. Thus, his thoughts can continue to be applied and developed to improve the quality of education in Indonesia and form a generation that excels in science and morality.

Method

In the context of research on the background of the importance of education in Islam and the relevance of KH Hasyim Asy'ari's legacy of thought in today's education, a qualitative-literature study is an effective method to investigate thoughts, concepts, and views in relevant scientific literature. Qualitative-literature study methodology is a research approach that emphasises in-depth analysis of relevant literature in a field of research. . This methodological process involves the following steps:

Literature Source Selection: The initial stage was the selection

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[4] Ahmad Auladul Abror dan Ulfatun Wahidatun Nisa, "AT-TA'DIB: ISLAMIC SOLUTION FOR NEGLECTFUL PARENTING" 2, no. 1 (2024): 3.

[5] Abdul Mujib Dan Jusuf Mudzakkir, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2006), 23–26.

of relevant literature sources, such as books, journal articles, conference papers, and other relevant documents. The selection of literature was done carefully based on the relevance to the research topic as well as the quality and authority of the sources.[6] Literature Collection: The selected literature was collected and organised according to the research themes and subthemes. This involved systematically searching academic databases and digital libraries to ensure comprehensive coverage of the literature. [7]In-depth Analysis: The main stage is the in-depth analysis of the collected literature. This analysis is done by carefully examining the thoughts, concepts and arguments contained in the literature. The researcher notes key findings and emerging patterns, and looks for relationships and interpretations relevant to the research objectives. [8] Synthesis and Interpretation: The results of the literature analysis are synthesised and interpreted to develop an in-depth understanding of the research topic. The researcher looks for common patterns, similarities, differences, and contradictions between the thoughts found in the literature.

With this approach, the qualitative-literature study methodology provides a comprehensive understanding of the background of the importance of education in Islam and the relevance of KH Hasyim Asy'ari's legacy of thought in today's education, based on in-depth analysis of existing literature.

Discussion

Biography of KH Hasyim Asy'ari

KH Hasyim Asy'ari was born on 14 February 1871 in Gedang Village, Jombang, East Java. He was the son of Kiai Asy'ari and Nyai Halimah, a very religious family. KH Hasyim Asy'ari was the founder of Nahdlatul Ulama (NU), the largest religious organisation

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[6]   John W. Creswell, *Qualitative Inquiry And Research Design (International Student Edition). Choosing Among Five Approaches*, 4th Edition (London: Sage Publications, 2017), 45–72.

[7]   Norman K. Denzin Dan Yvonna S. Lincoln, Ed., *The Sage Handbook Of Qualitative Research*, Fifth Edition (Los Angeles: Sage, 2018), 110–30.

[8]   David Silverman, Ed., *Qualitative Research*, 4e Ed. (Los Angeles: Sage, 2016), 85–102.

in Indonesia which was established on 31 January 1926. He is known as a great scholar, thinker, and educator who was very influential in the history of Islam in Indonesia. His early education was obtained from Islamic boarding schools in Java, then he continued his studies to Mecca. His return to Indonesia marked the beginning of his major role in the world of Islamic education in his homeland. [9]

KH Hasyim Asy'ari's Contribution to Islamic Education in Indonesia

KH Hasyim Asy'ari's greatest contribution was the establishment of Tebuireng Islamic Boarding School in 1899 in Jombang. This pesantren became a centre of Islamic education that gave birth to many great scholars and Islamic leaders in Indonesia. He implemented an education system that combines the pesantren tradition and modern education methods. In addition, KH Hasyim Asy'ari was also active in developing a curriculum that included not only religious studies but also general sciences. He emphasised the importance of understanding the Islamic context in everyday life and adapting to changing times. One of KH Hasyim Asy'ari's greatest contributions was the development of a pesantren education system that focused not only on religious studies but also on general sciences. Pesantren Tebuireng pioneered the implementation of a curriculum that integrates religious and general education, and teaches practical life skills. KH Hasyim Asy'ari also wrote several important books that are used as references in Islamic education, such as "Adab al-'Alim wa al-Muta'allim" which discusses the ethics of learning and teaching. [10]

He actively encouraged the involvement of santri in the nationalism movement and the struggle for Indonesian independence. His firm stance against the invaders and his support

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[9] Mohammad Hasan, "Perkembangan Pendidikan Pesantren Di Indonesia," *Tadris: Jurnal Pendidikan Islam* 10, No. 1 (2015): 123, Https://Doi.Org/10.19105/Tjpi.V10i1.638.

[10] Azyumardi Azra, *The Origins Of Islamic Reformism In Southeast Asia: Networks Of Malay-Indonesian And Middle Eastern "Ulamā" In The Seventeenth And Eighteenth Centuries*, Asian Studies Association Of Australia (Crows Nest Honolulu: Allen & Unwin University Of Hawai'i Press, 2004), 112.

for the independence struggle was reflected in the fatwa jihad issued in 1945, which mobilised the santri to fight the colonisers..[11] KH Hasyim Asy'ari taught several key values in the education and life of Muslims. First, the value of sincerity and sincerity in studying. He always emphasised the importance of straight intentions in learning and teaching. Second, discipline and responsibility in carrying out religious and social obligations. Third, the importance of unity and togetherness among Muslims, often referred to as ukhuwah Islamiyah. He also emphasised the importance of tolerance and respect for differences, both in the context of internal Muslims and in interfaith relations. His inclusive and open attitude was reflected in various decisions and actions taken during his leadership of NU. These values were not only taught in the pesantren environment but also applied in social life, making his teachings relevant today.. [12]

The Development of Islamic Education from Time to Time

Islamic education has undergone significant evolution since the beginning of its spread in Indonesia. In the beginning, Islamic education was delivered through informal institutions such as surau and mosques with simple teaching methods. In the 16th century, pesantren developed as important centres of religious education. Pesantren did not only focus on religious knowledge but also became a place for the development of science and local culture. [13]

During the colonial period, Islamic education experienced great challenges due to the colonial government's discriminatory policies towards Islamic educational institutions.[14] However, pesantren survived and adapted to the changes. After independence, the Indonesian government began to integrate Islamic education into the

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[11] M. C. Ricklefs, *Polarizing Javanese Society: Islamic and Other Visions, c. 1830-1930* (Leiden: KITLV Press, 2007), 95.

[12] *NU tradisi relasi-relasi kuasa pencarian wacana baru* (Yogyakarta: LKiS, 1994), 80.

[13] Azra, *The Origins of Islamic Reformism in Southeast Asia*, 212.

[14] Ulfatun Wahidatun Nisa, "Islamization Of Knowledge And Its Challenge," Dalam *Proceeding Of International Conference On Education, Society And Humanity* (International Conference On Education, Society And Humanity, Probolinggo: UNUJA, 2023), 2.

national education system, with madrasahs teaching a curriculum that includes general and religious sciences.[15]

Challenges Faced by Islamic Education in the Modern Era

Islamic education in the modern era faces various challenges. Globalization and advances in information technology demand changes in teaching methods and curriculum. Islamic education is often perceived as less competitive in the fields of science and technology, leading to low student interest in madrasahs and pesantren.

Another challenge is the varying quality of teaching staff. Many teachers in madrasah and pesantren still lack academic qualifications and pedagogical skills. In addition, limited facilities and resources are an obstacle in improving the quality of Islamic education. The issue of radicalism, which is sometimes associated with education in madrasah and pesantren, has also made the government and society more vigilant about the content and teaching methods used. Traditional education methods in pesantren that focus on memorisation and understanding of classical texts are often considered less relevant to the needs of the modern world that requires practical skills and scientific knowledge. This method is indeed effective in forming strong character and religious knowledge, but it does not prepare students to face the challenges of the modern world of work. [16]

To address this gap, innovations in teaching methods and curriculum are needed. The integration of technology in learning, such as the use of e-learning and multimedia, can be a solution to improve the quality of education. In addition, it is important to develop a curriculum that includes modern science in addition to religious science, so that pesantren and madrasah graduates have competencies that are relevant to the needs of the times Improving

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[15] Ronald Lukens-Bull, *A peaceful Jihad: negotiating identity and modernity in Muslim Java*, 1st ed, Contemporary anthropology of religion (New York: Palgrave Macmillan, 2005), 35.

[16] Robert W. Hefner, ed., *Routledge Handbook of Contemporary Indonesia*, first issued in paperback, Routledge Handbooks (London New York, NY: Routledge, Taylor & Francis Group, 2018), 201.

the qualifications and professionalism of teaching staff through training programmes and continuing education is also an important step. Thus, teachers can adopt more modern teaching methods and be able to inspire students to think critically and creatively.

Understanding Techno-Islamic Pedagogy

What is Techno-Islamic pedagogy and its significance?

Techno-Islamic pedagogy introduces a novel approach to education by integrating technological advancements with Islamic teachings. This pedagogical method advocates for a harmonious blend of traditional Islamic values with modern educational techniques. For instance, research indicates that incorporating movement activities like dance into the curriculum can actually enhance academic performance, particularly in language arts assessments within the Techno-Islamic framework. Furthermore, the emphasis on music and movement activities underscores the need to reassess their role in the school syllabus within this pedagogy, highlighting the importance of a holistic learning experience that caters to various learning styles and preferences. Additionally, Techno-Islamic pedagogy acknowledges the cognitive benefits of music education, emphasizing how learning to play a musical instrument can significantly enhance human intelligence. This approach underscores the significance of maintaining a balance between high-tech educational tools and creating visually and tactilely stimulating environments to facilitate multi-sensory teaching techniques that engage students on different levels.[17] Moreover, Techno-Islamic pedagogy envisions schools as dynamic learning environments that foster critical thinking and active engagement, promoting the concept of "thinking schools" where knowledge acquisition is not confined to rote memorization but encourages exploration and inquiry. By incorporating divine knowledge with acquired human knowledge, this pedagogy

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[17] Muh Ibnu Sholeh, "Technology Integration in Islamic Education: Policy Framework and Adoption Challenges," *Journal of Modern Islamic Studies and Civilization* 1, no. 02 (7 Agustus 2023): 34, https://doi.org/10.59653/jmisc.v1i02.155.

challenges the misconception that faith and reason are incompatible, emphasizing the importance of seeking knowledge as a sacred trust and integrating moral and spiritual values into educational pursuits .

How can technology be integrated into Islamic education

In the realm of integrating technology into Islamic education, the focus is on enhancing the learning experience and overcoming challenges that may arise in the process. Scholars aim to determine the effectiveness of strategies for incorporating technology into Islamic education, seeking ways to address potential obstacles that may hinder this integration.[18]

Benefits and Implications of Techno-Islamic Pedagogy for Contemporary Education

Techno-Islamic Pedagogy is an educational approach that combines technology with Islamic values, providing many benefits and positive implications for contemporary education. One of the main benefits is increasing accessibility and flexibility in learning. Technology allows students to learn anytime and anywhere, with more diverse and interactive resources. This is important in facing the challenges of education in the digital age which requires learning methods that are more adaptive and responsive to students' needs. Techno-Islamic Pedagogy, which blends technology with Islamic education, offers significant benefits to contemporary education. One of the main benefits is increased accessibility and flexibility of learning. Technology allows students to access educational materials from anywhere and at any time, which is crucial in the face of the challenges of globalization and the need for distance education.[19] Technology can also be used to facilitate religious activities such as virtual congregational prayers, online lectures and religious

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[18] Jeremy Henzel dan Thomas, "Excellence in Islamic Education: Key Issues for the Present Time," t.t., from https://thebook.org/resource/aoe6.html.

[19] S.M.N Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, 47.

discussion forums. These activities not only deepen students' religious understanding but also build a learning community that supports each other in practising Islamic teachings. Thus, Islam-based character education can be implemented more effectively and thoroughly. Techno-Islamic Pedagogy not only focuses on academic aspects but also on strengthening Islamic character and values. Through the use of applications and digital platforms that provide Islamic content, such as Quranic tafsir, hadith, and Islamic history, students can learn and internalize religious values in their daily lives.[20]

Adapting KH Hasyim Asy'ari's Legacy into Techno-Islamic Pedagogy

KH Hasyim Asy'ari, the founder of Nahdlatul Ulama, was one of Indonesia's great scholars who had a significant influence on Islamic education. His legacy includes an emphasis on the integration between religious and general sciences, as well as the importance of morals in education. Adapting KH Hasyim Asy'ari's teachings into Techno-Islamic Pedagogy, which blends technology with Islamic values, can have a positive impact on contemporary education.

The Relevance of KH Hasyim Asy'ari's Teachings in the Modern Context

KH Hasyim Asy'ari taught that education should mould good character and teach ethics and morals based on Islamic teachings. This principle is very relevant in the modern era, where education often focuses on cognitive aspects and neglects character development. In the modern context, the values taught by KH Hasyim Asy'ari can be integrated into a technology-based education system, ensuring that students not only acquire knowledge but also have a sound moral foundation.[21] This integration can be done through the use of technology to expand access to religious education materials. E-learning platforms can provide various Islamic resources, such

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[20] Ahmad Zubaidi dkk., *Imajinasi dan Reflesi Kritis pengembangan Pendidikan Islam* (Trenggalek: CV Indonesia Imaji, 2022), 113.
[21] Martin Van Bruinessen, *Kitab Kuning: Pesantren dan Tarekat* (Bandung: Mizan, 1995), 120.

as Quranic commentaries, hadith and Islamic history, which can be accessed by students anytime and anywhere. In this way, KH Hasyim Asy'ari's teachings on the importance of religious education can continue to be taught in a broader and more accessible context.

Implementation of Traditional Values in Educational Technology Approach

Integrating traditional values in the technological approach to education requires adjustments to the curriculum and teaching methods. Techno-Islamic Pedagogy emphasises the use of technology to support student-centred learning, while maintaining Islamic values. For example, Islamic-based educational apps can help students learn Arabic, understand Quranic commentaries, and study Islamic history through interactive and engaging methods. [22]

In addition, technology can be used to support religious activities, such as virtual congregational prayers, online lectures and religious discussions through digital forums. This not only strengthens students' understanding of Islamic teachings but also builds a community that supports each other in practising these teachings. In this way, Islam-based character education can be implemented more effectively and thoroughly. [23]

Case Study: Best Practices from Educational Institutions Adopting Techno-Islamic Pedagogy

Some educational institutions in Indonesia have successfully adopted Techno-Islamic Pedagogy. For example, Pesantren Modern Darussalam Gontor has integrated technology in their curriculum without compromising traditional Islamic values. The pesantren uses e-learning and mobile applications to support the learning of

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[22] Moch. Charis Hidayat dkk., "Integration Science Technology with Islamic Values: Empowering Education Model," dalam *Proceedings of the 1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019)* (1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019), Magelang, Indonesia: Atlantis Press, 2020), 45, https://doi.org/10.2991/assehr.k.200529.202.

[23] Siti Yumnah, "Character Education with Islamic Insights of The Nusantara," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (20 Oktober 2021): 571, https://doi.org/10.31538/nzh.v4i3.1597.

Arabic and Islamic studies, as well as providing access to various Islamic digital resources.[24]

In addition, Universitas Islam Indonesia (UII) is also an example of an educational institution that has successfully implemented Techno-Islamic Pedagogy. UII has developed a digital platform to support distance learning and provides various e-learning modules covering both religious and general materials. This initiative allows students to learn flexibly while still gaining a deep understanding of Islamic teachings.[25]

Conclusion

The implementation of Techno-Islamic Pedagogy in these institutions shows that traditional values and modern technology can go hand in hand. By adopting this approach, educational institutions can ensure that KH Hasyim Asy'ari's legacy remains relevant and applicable in the contemporary educational context, preparing students to face global challenges with relevant skills and strong ethics. Adapting KH Hasyim Asy'ari's legacy into Techno-Islamic Pedagogy is an important step in improving the quality of Islamic education in the modern era. By integrating technology and Islamic values, we can create an education system that is not only academically effective but also shapes the character of students with noble character. This implementation, as demonstrated by several educational institutions in Indonesia, proves that tradition and innovation can work together to produce holistic and relevant education.

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[24] Ady Fauzan, Dihin Muriyatmoko, dan Shoffin Nahwa Utama, "Penerapan Teknologi Augmented Reality pada Media Pembelajaran Bahasa Arab: Durus Al-Lughah Jilid 1," *ELSE (Elementary School Education Journal) : Jurnal Pendidikan dan Pembelajaran Sekolah Dasar* 4, no. 1 (27 Februari 2020): 31, https://doi.org/10.30651/else.v4i1.4379.

[25] Rizqi Mediansyah Ichwan dan Pradipta Putra Abimata, "Efektivitas Pembelajaran Daring di Fakultas Teknologi Industri Universitas Islam Indonesia," *Jurnal Sains, Nalar, dan Aplikasi Teknologi Informasi* 3, no. 1 (6 Oktober 2023): 19, https://doi.org/10.20885/snati.v3i1.27.

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