

Implementation of KH. Hasyim Asy'ari's Educational Concept in the Perspective of Jihad by Ibn Qayyim Al-Jawziyyah

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ABSTRACT

Education is a crucial factor in advancing a nation by enhancing its human resources. In Indonesia, the government prioritizes national education, including Islamic education, to nurture individuals who are intellectually capable, morally upright, and spiritually strong. The goal of national education, as outlined in Law No. 20 of 2003, is to develop students with integrity, independence, and a sense of democratic responsibility. Islamic education, especially through pesantren, plays a key role by emphasizing values such as character building, mutual cooperation, and a constructive understanding of jihad, focused on moral, social, and national progress. Historically, Indonesian scholars have used education to rally for independence, blending Islamic values with the principles of the nation. Today, pesantren and Islamic education adapt to modern challenges, fostering a balanced interpretation of Islamic values to contribute positively to society.

INTRODUCTION

Education is regarded as the primary means to improve the quality of human resources in a nation. A progressive nation is one that pays great attention to education, and this is reflected in the educational achievements of its people. Without quality education, it is difficult for a nation to achieve significant progress in various fields of life. Therefore, investing in education is investing in the nation's future, as good education produces intelligent, skilled, and highly competitive citizens.

National Education, Islamic Education, and Jihad Education

Among the various development sectors needed by this nation, the government places education, including Islamic education, as one of the important and strategic sectors. Education is closely related to fulfilling basic human needs to enhance faith, piety, noble character, and societal intelligence. Through quality education, it is expected to produce a generation that is not only intellectually smart but also possesses strong character and good morals, thereby contributing positively to the nation's progress.

More specifically, the goals of national education are explained in Article 3 of Law No. 20 of 2003 as follows, "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life. It aims to develop the potential of students to become human beings who are faithful and pious to God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens."

Since the pre-independence era, jihad education in the form of pesantren has become a center for Islamic education in Indonesia. Pesantren serves as an Indigenous Culture institution or a form of original Indonesian culture, embodying the spirit of mutual cooperation. Scholars and religious leaders like Hasyim Asyari established pesantren that not only provide religious education but also emphasize jihad values that encompass the struggle to enhance morality, justice, and the independence of society.

The Role of Scholars in the Struggle for Independence

Indonesian scholars, including those associated with Nahdlatul Ulama (NU), Muhammadiyah, and other Islamic organizations, played an important role in the struggle against Dutch colonizers. They not only mobilized Muslims to fight physically but also provided an understanding that this struggle was part of the jihad commanded by religion. The Jihad Resolution represented the stance of some Muslims that when the sovereignty of the nation is violated, it is the obligation of Muslims to defend it.

After independence, Islamic education became an integral part of Indonesia's national education system. However, the focus on religious education was more emphasized on teaching the principles of Islam rather than the broader concept of jihad. Pesantren continued to play an important role in Islamic education in Indonesia post-independence. They not only provided religious education but also contributed to the character development of

students based on moderate and inclusive Islamic values. This included the role of KH. Hasyim Asy'ari in integrating Islam and Pancasila.

In the reform era, there were efforts to renew Islamic education to better align with the demands of the times. Nevertheless, pesantren education, which implements jihad education, remains a part of the Islamic education curriculum in facing the challenges of the era, with an emphasis on a correct understanding of the concept of jihad as a struggle for goodness and justice.

LITERATURE REVIEW

Interpretation of Hasyim Asyari's Jihad Education

A. Struggle for Religious Education

KH. M. Hasyim Asyari was prominent among pesantren and participated in establishing pesantren as a means to prepare mujahid. Many pesantren and Islamic educational institutions in Indonesia teach education as a struggle to enhance students' understanding of religion and spirituality.

B. Struggle Against Poverty and Social Injustice

Several Islamic groups in Indonesia interpret jihad education as a struggle against poverty, social injustice, and corruption. They emphasize the importance of doing good, fighting for justice, and making positive contributions to society as part of their jihad.

C. Resistance Against Extremism and Terrorism

In the face of the threats of extremism and terrorism, several scholars and religious leaders in Indonesia emphasize the importance of proper jihad education to counter narrow and radical interpretations of Islam. They assert that true jihad is a struggle for goodness and humanity, not for violence and extremism.

D. Contribution to National Development

There is also an interpretation of jihad education that emphasizes the importance of contributing to national development. This includes the struggle to improve the quality of education, health, economy, and overall welfare of society as part of the jihad for the progress of the nation.

E. Moderate and Inclusive Approach

The interpretation of jihad education by KH. Hasyim Asyari in Indonesia is significantly influenced by moderate Islamic values, pluralistic culture, and diverse social contexts. Jihad education in the Indonesian context tends to emphasize a deep understanding of Islamic teachings, community empowerment, and positive contributions to national development.

Therefore, when questioning whether education in Indonesia requires jihad education, it is essential to consider the context, goals, and proper implementation of this concept. A balanced and inclusive approach to Islamic education that encompasses moderate values, tolerance, and peace is crucial for maintaining peace and stability in Indonesia, while ensuring that religious values are developed in a positive and constructive context

Similarities and Differences Between National Education and Jihad Education by KH. M. Hasyim Asyari

Although the goals of national education and jihad education have some similarities in character formation and contributions to society, there are significant differences in focus, context, and implementation. Here are some comparisons between the goals of national education and jihad education:

a. Similarities in the Concepts of National Education and Jihad Education by Hasyim Asy'ari

The similarities between the concepts of national education and jihad education by Hasyim Asy'ari lie in their goals, particularly in character formation:

- National Education: Aims to educate the nation and shape character based on the values of Pancasila.
- Jihad Education by Hasyim Asy'ari: Aims to create knowledgeable individuals with noble morals who are ready to defend both religion and the country.
- Both emphasize the importance of cultivating good character traits, such as honesty, responsibility, and love for the homeland.

b. Differences in the Concepts of National Education and Jihad Education by Hasyim Asy'ari

Approach and Curriculum:

- National Education: Utilizes a curriculum developed by the government that includes various disciplines, such as science, mathematics, language, and social studies.
- Jihad Education by Hasyim Asy'ari: Emphasizes Islamic religious education, memorization of the Quran, Hadith, fiqh, and other religious teachings.

Main Motivation:

- National Education: Focuses on intellectual achievement, character development, and skills needed for national development.
- Jihad Education by Hasyim Asy'ari: Focuses on the spirit of struggle and defense of Islam and the country against colonialism.

Institutions:

- National Education: Conducted by public and private schools regulated by the government.
- Jihad Education by KH. Hasyim Asy'ari: Primarily organized by pesantren, with the oldest being Tebuireng pesantren, founded in 1899, and other Islamic educational institutions oriented towards Islamic values and struggles.

Spiritual Aspects:

- National Education: While it includes religious education, the spiritual aspect is not the main focus.
- Jihad Education by Hasyim Asy'ari: The spiritual and religious aspects are central to the entire educational process, avoiding materialistic elements such as wealth, position, and popularity, with the main goal of shaping obedient individuals ready to engage in jihad.

METHODOLOGY

This research utilizes a qualitative approach to analyze the concept of jihad education as proposed by KH. Hasyim Asy'ari and its comparison with the goals of national education in Indonesia. Data collection is carried out through literature review and document analysis of primary sources such as KH. Hasyim Asy'ari's writings and secondary sources including academic articles, books, and relevant historical documents. Additionally, a thematic analysis is applied to interpret the underlying concepts of jihad education, focusing on its spiritual, intellectual, physical, and social dimensions. The study also compares and contrasts jihad education with the national education system, identifying both similarities and differences in their goals, approaches, and implementation. Through this comparative analysis, the research aims to uncover how KH. Hasyim Asy'ari's jihad education model contributes to individual character formation and societal development while aligning with or diverging from the broader national educational objectives. Furthermore, the research examines how jihad education can be implemented in a modern context, emphasizing its relevance to contemporary challenges, particularly in promoting moderation and social justice. Interviews with scholars and educators familiar with pesantren education may also be incorporated to provide deeper insights into the practical application of jihad education.

RESEARCH RESULT

Implementation of the Goals of Jihad Education by Hasyim Asy'ari

The approach to implementing the goals of jihad education according to Hasyim Asyari's thought will be greatly influenced by the understanding of the concept of jihad, Islamic values, and the existing social and cultural context. Hasyim Asyari, as a charismatic Islamic scholar and leader, emphasized integrated religious education that aligns with daily life and contributes to the welfare of the community. Here are some potential ways to implement the goals of jihad education according to Hasyim Asyari's thought:

a. **Spiritual and Moral Education**

Hasyim Asyari emphasized the importance of spiritual and moral education as an integral part of jihad. Implementing this goal may involve developing a religious education curriculum that emphasizes values such as honesty, tolerance, and devotion to God.

b. **Education for Wisdom and Knowledge**

KH. Hasyim Asyari viewed jihad as a struggle to acquire broader wisdom and knowledge. The implementation of this goal may involve developing educational programs that promote lifelong learning, research, and reflection on Islamic values as well as the evolving fields of knowledge.

c. **Social and Humanitarian Education**

Jihad in the context of social and humanitarian issues is an important focus for Hasyim Asyari. The implementation of this goal may involve developing educational programs that promote community service, social welfare, and advocacy for human rights as well as social justice. The jihad of the Indonesian nation today is not the same as in 1945, but rather a struggle to face

various significant issues that challenge Indonesia, such as corruption, law enforcement, poverty, ethnic and religious tensions, and social justice.

d. *Moderate and Tolerant Education*

KH. Hasyim Asyari encouraged a moderate and tolerant approach to jihad. the implementation of this goal may involve developing a religious education curriculum that teaches interfaith tolerance, interreligious dialogue, and a rejection of violence or extremism.

e. *Education for Independence and Development*

Hasyim Asyari viewed jihad as an effort to achieve independence and the development of the community. The implementation of this goal may involve developing educational programs that promote life skills, entrepreneurship, and active participation in community and national development.

f. *Education for Peace and Justice*

Jihad in the context of peace and justice is a core value emphasized by Hasyim Asyari. The implementation of this goal may involve developing educational programs that teach understanding of peace, peaceful conflict resolution, and advocacy for human rights and social justice.

The implementation of jihad education goals according to Hasyim Asyari will involve various stakeholders, including educational institutions, religious leaders, community figures, and the government. It is essential to pay attention to moderate, inclusive, and humanitarian values in this process, ensuring that jihad education contributes to sustainable development and the broader welfare of the community.

Implementation of the Jihad Education Curriculum by KH. Hasyim Asy'ari

The implementation of the jihad education curriculum according to Hasyim Asyari's thought will reflect moderate Islamic values, tolerance, and contributions to the welfare of the community and society at large. Here are several steps that may be taken to implement a jihad education curriculum aligned with Hasyim Asyari's ideas:

a. *Understanding the Concept of Jihad:*

The first step is to understand the concept of jihad according to Hasyim Asyari's interpretation. This includes distinguishing between jihad as a spiritual and moral struggle and the connotation of jihad in a physical or military context. Teachers and educators need to have a deep understanding of the Islamic values underlying the concept of jihad and how to apply them in daily life.

b. *Curriculum Development:*

The development of a jihad education curriculum in accordance with Hasyim Asyari's thought requires collaboration between scholars, educators, and experts in religious education. The curriculum should include an understanding of Islamic values, the history of jihad, the role of jihad in community development, and its relevance in modern social and political contexts.

c. *Integration of Islamic Values into Subjects:*

The implementation of the jihad education curriculum should involve the integration of Islamic values across various subjects, including religious studies, history, humanities, and even science and technology. Each subject should be managed in a way that reflects healthy and constructive jihad values.

d. Education in Skills and Character:

In addition to theoretical understanding of jihad, the curriculum should also include education in skills and character essential for effectively practicing jihad. This includes learning communication skills, leadership, collaboration, and values such as integrity, perseverance, and justice.

The spirit of jihad today should remain the same as the spirit in 1945, even though its manifestations may differ. In the past, the spirit of jihad was used to fight colonialism for the nation's independence. Now, this spirit should be directed towards self-improvement in character and combating various forms of modern colonialism, such as ignorance, economic exploitation, and social injustice, including taking pride in using the Indonesian language.

e. Teacher and Educator Training:

The implementation of the jihad education curriculum requires training and development for teachers and educators so they can effectively and accurately deliver the material in line with Hasyim Asyari's vision. This training can also assist them in identifying and addressing challenges that may arise during the learning process.

f. Continuous Evaluation and Monitoring:

Ongoing evaluation of the implementation of the jihad education curriculum is necessary to ensure that educational objectives are achieved effectively. Monitoring is also important to identify areas for improvement and further development within the curriculum and learning processes.

g. Community Consultation and Participation:

The implementation of the jihad education curriculum should involve consultation and active participation from the local community and other relevant stakeholders. This will help ensure that the curriculum reflects the needs and values of the community and gains broad support.

By following these steps, the implementation of the jihad education curriculum according to Hasyim Asyari's thought can serve as an effective means to promote moderate, tolerant, and constructive Islamic values within society. It can also help build a better understanding of the concept of jihad in alignment with humanitarian and peace-oriented values.

Implementation of the Jihad Education Methods of KH. M. Hasyim Asy'ari

The methods of jihad education according to Hasyim Asyari's thought will reflect a holistic, integrated approach centered on the spiritual, moral, and social development of individuals. Here are several steps that may be taken to implement the jihad education methods according to Hasyim Asyari:

By combining exemplary role models, in-depth teaching, inspiring sermons, effective use of media, and strong collaboration, KH. Hasyim Asyari provides a comprehensive and relevant model of preaching and education that can be applied in various contemporary contexts.

a. Development of Islamic Personality

The jihad education methods according to Hasyim Asyari will emphasize the development of a strong Islamic personality rooted in religious values. This involves character building, self-discipline, and a strong spiritual awareness in daily life, which can be achieved through methods such as sermons, exemplary behavior, and wise use of media.

b. Spiritual Education (Riyadhoh)

This method will emphasize the importance of deep and continuous spiritual education. It involves developing a closer relationship with Allah SWT, self-reflection, consistent worship, and a deeper understanding of Islamic teachings.

c. Moral and Ethical Education

The jihad education methods according to Hasyim Asyari will pay attention to the development of strong moral and ethical values within individuals. This involves teaching values such as honesty, tolerance, justice, and compassion, as well as fostering attitudes of responsibility and respect for life.

d. Education in Knowledge and Skills

In addition to spiritual and moral education, this method will also focus on knowledge and skills education relevant to the social and economic context of the community. It involves learning sciences, life skills, as well as social and communication skills necessary for daily life.

e. Leadership Development

The jihad education methods according to Hasyim Asyari will promote effective and responsible leadership development. This involves cultivating leadership skills, wise decision-making, and the ability to lead by example with integrity.

f. Social Awareness Education

This method will emphasize the importance of having a high social awareness and active involvement in improving community conditions. It involves participation in social activities, community service, and advocacy on humanitarian and social justice issues.

g. Formation of Awareness about Conflict and Peace

Finally, the jihad education methods according to Hasyim Asyari will pay attention to the formation of awareness about conflict and peace in society. His concern for the situation in Palestine is evident in his call for qunut Nazilah. This involves understanding the roots of conflict, peaceful conflict resolution, as well as promoting peace and harmony among individuals and groups.

The implementation of jihad education methods according to Hasyim Asyari requires strong commitment from all relevant parties, including educational institutions, families, communities, and the government. By following this holistic and integrated approach, it is hoped that jihad education can become an effective tool for building individuals who are strong in spiritual, moral, and social aspects, as well as promoting peace and the well-being of the community.

Steps to Implement the Concept of Jihad Education by KH. M. Hasyim Asy'ari in Educational Institutions

1. Nurturing the Spirit of a Mujahid and His Faith

To instill a burning spirit and clear faith in a mujahid tasked with upholding and protecting the religion, several approaches can be taken:

- a. **Memorizing Verses on Jihad**, Memorizing and repeatedly reciting Quranic verses related to jihad, such as those found in Surah Al-Anfal, Al-Ahzab, At-Taubah, Muhammad, and Al-Fath, helps instill the spirit of struggle within the mujahid.
- b. **Instilling Belief in God's Will** Instilling a strong belief in God's will in life, as conveyed in the hadith from Abdullah bin Abbas, that everything has been predetermined by Allah. This provides peace and assurance that every struggle is part of His plan.
- c. **Explaining Hadiths About Jihad** In-depth explanations of hadiths related to jihad help the mujahid understand the significance of jihad in Islam and how to practice it according to the teachings of the Prophet Muhammad SAW.
- d. **Connecting Hearts with the Mosque and Congregational Prayer** Binding their hearts to the mosque and congregational prayer, reminding them that they are being trained to be devout fighters and to always remember Allah SWT in every step of their struggle.
- e. **Instilling the Meaning of Al-Wala (Loyalty)** Instilling the meaning of al-wala (loyalty) to Allah, His Messenger, and fellow believers. This aims to cultivate awareness that they are Allah's soldiers, as mentioned in Surah Al-Maidah, verse 56.
- f. **Emphasizing the Importance of the Dignity of Believers** Teaching how precious the dignity of believers is, including their blood, wealth, and honor, through Quranic verses, hadiths, and the stories of the early generations. This helps maintain their spirit in protecting the dignity of fellow Muslims.
- g. **Instilling the Principle of Sincerity and Jihad in Daily Life** Instilling the principle that every daily action, such as sleeping, eating, and studying, is part of preparation for jihad. This helps them see all aspects of life as part of worship and struggle in the way of Allah.
- h. **Connecting Worship with Jihad** Linking worship practices, such as prayer, fasting, almsgiving, and pilgrimage, with concepts of jihad, such as prayer being a form of vigilance, almsgiving as sacrifice, fasting as patience, and pilgrimage as a minor jihad. This helps them understand that every act of worship is part of preparation for jihad.
- i. **Encouraging Recitation of Dhikr** Encouraging the habit of reciting dhikr and glorifying Allah SWT, especially with phrases like *hauqolah*. This helps maintain their awareness of Allah's presence in every step and action.
- j. **Playing Patriotic and Struggle Songs** Playing songs of struggle and patriotism to awaken the spirit and pride of being a mujahid fighting in the way of Allah.

By implementing these methods, it is hoped that a mujahid can possess a burning spirit and clear faith in carrying out his struggle.

2. Formation of Mujahid Thought

A mujahid should possess mature intellect, brilliant thinking, and an Islamic way of thinking. To achieve this, the following approaches can be implemented:

- a. Studying the Biographies of Islamic Mujahid Figures. Deepen knowledge by studying the biographies of Islamic mujahid figures, including companions, righteous generations, and national fighters. Their life stories serve as inspiration and role models for a mujahid.
- b. Following News and Information Related to Mujahidin. Get into the habit of regularly following news and information about mujahidin to stay connected with the developments and struggles of Muslims around the world.
- c. Displaying a Global Map. Install a global map and mark Islamic countries, especially those still under colonization like Palestine. This helps in understanding the geopolitical situation and the position of Islamic nations.
- d. Organizing Competitions to Introduce the Enemies of Islam. Hold competitions aimed at introducing the enemies of Islam, such as Satan, Jews, Crusaders, hypocrites, and others. These competitions can raise awareness and knowledge about the challenges faced by Muslims.
- e. Presenting Stories of Islamic and Non-Islamic Warfare. Present stories of battles between Muslims and non-believers and how the latter seized lands from Muslims. These accounts provide historical lessons and strategies for facing enemies.
- f. Discussions and Actions to Support Palestine. Involve participants in discussions about the Islamic world or actions that show concern, such as rallies supporting Palestine. These activities foster solidarity and concern for fellow Muslims.
- g. Exploring Insights About the Battles of the Prophet Muhammad SAW and the Salaf Generation. Test the participants' insights regarding the battles fought by the Prophet Muhammad SAW, the Salaf generation, or national fighter figures. This reinforces knowledge of history and jihad strategies.
- h. Discussions on Colonization and the Condition of Muslims. Conduct discussions to explore their opinions and attitudes regarding colonization and the current state of Muslims. This helps form a critical and solution-oriented perspective.
- i. Teaching the Islamic Worldview. Cleanse thoughts that are ambiguous or deviant by teaching the Islamic worldview. This reinforces the foundations of correct Islamic thinking.
- j. Explaining the Causes of Decline and Keys to Victory. Clarify the causes of the decline of Muslims and discuss the keys to victory. This provides deep insights into strategies for the revival of Islam.

- k. Presenting Media Information Related to Jihad. Introduce students to media information or news portals related to jihad and the condition of Muslim communities. This ensures they receive accurate and relevant information.
- l. Providing Libraries and Reading Materials on Jihad
Establish libraries and provide reading materials related to jihad while encouraging habits of reading, writing, and discussing topics related to jihad. This enriches their knowledge and insights.
- m. Promoting Struggle Slogans. Revitalize struggle slogans reminiscent of the Muslim conquest of the Khaibar fortress. These slogans can inspire enthusiasm and a fighting spirit.
- n. Minimizing Unproductive Information. Minimize unproductive information and cultivate a habit of prioritizing tasks. This helps maintain focus on important and beneficial matters in the struggle.

By implementing these steps, a mujahid can develop a mature intellect, brilliant thinking, and an Islamic way of thinking, preparing them to face challenges and strive in the path of Allah.

3. Formation of Physical Strength and Skills for Mujahidin.

A mujahid should possess strong physical abilities and the skills needed for jihad. Here are several methods to develop the physical strength and skills of prospective mujahidin:

- a. Engaging in War Games and Challenging Journeys
Encourage participation in educational war games and undertake challenging journeys, such as mountain climbing or long-distance hiking. These activities enhance their physical and mental endurance.
- b. Instilling a Love for Sports and Combat Skills
Promote a passion for sports and mastery of skills beneficial in combat, such as archery, horseback riding, and swimming. These skills not only strengthen the body but also boost confidence and readiness for emergency situations.
- c. Developing Potential and Talents in Useful Fields
Encourage the development of their potential and talents in areas that can be useful in combat, such as writing, drawing, poetry, and public speaking. This helps them effectively communicate ideas and strategies.
- d. Training for Quick and Strong Walking
Train them to walk quickly and with strength, rather than casually and weakly. This training improves their endurance and physical readiness to move swiftly in critical situations.
- e. Internalizing Strength Slogans
Instill the concept of strength in all aspects of their lives, including spiritual, emotional, mental, physical, verbal, and in all body parts. This is based on QS. Al-Anfal verse 60, which emphasizes the importance of preparing strength to face enemies.
- f. Training in Guarding and Protection

Involve them in training for guarding and protection, such as night watches or surveillance. This trains them to remain vigilant and ready to protect themselves and others in various situations.

g. **Cultivating the Habit of Keeping Secrets and Information**

Train them to keep secrets and convey information securely without the enemy's knowledge. This skill is crucial in communication strategy and security.

h. **Participation in Martial Arts Groups or Clubs**

Encourage their participation in martial arts groups or clubs. This activity enhances physical skills while also building discipline, teamwork, and a fighting spirit.

i. **Directing Education as Preparation**

Guide their education as preparation to become soldiers of Allah, focusing on fields such as medicine, architecture, aviation, chemistry, Islamic law, and other sciences that can support the struggle of Islam. This knowledge expands their capabilities to contribute to various aspects of the struggle.

By implementing these steps, prospective mujahidin will develop strong physical capabilities and adequate skills, preparing them to face challenges and fulfill their duties effectively.

4. Formation of Mujahid Ethics

Ethics is the central focus of jihad, making the cultivation of moral character essential. The formation of ethics can be accomplished through several methods:

a. **Redirecting Negative Traits to Noble Characteristics**

Encourage individuals to transform negative traits into commendable ones, such as replacing laziness with perseverance, dishonesty with honesty, and selfishness with a caring attitude toward others.

b. **Instilling Self-Confidence and Consistency among Knowledge, Words, and Actions**

Provide an understanding that the alignment of knowledge, words, and actions is a hallmark of good character. Healthy self-confidence will reinforce their conviction in fulfilling tasks and facing challenges.

c. **Practicing the Ethics of Mujahidin**

Familiarize them with the ethics of mujahidin, such as obedience, discipline, sacrifice, mutual assistance, and **itsar** (prioritizing the welfare of others). This forms the foundation for attitudes and behaviors that resonate with the spirit of jihad.

d. **Distinguishing between Suicide and Sharia-Compliant Sacrifice**

Teach them to differentiate between the prohibited act of suicide in Islam and the sharia-compliant sacrifices required in jihad.

e. **Paying Attention to Daily Life and Social Environment**

Make them aware of the importance of selecting a good social environment and adhering to daily interactions that align with Islamic values.

g. **Using Motivational Language**

Encourage them to use uplifting and meaningful language, such as "study diligently, O mujahidin," to enhance motivation and fighting spirit.

- h. **Creating a Supportive Environment**
Establish a supportive environment that fosters the development of a mujahid generation by providing examples, guidance, and assistance in all aspects of life.
- i. **Collecting Donations for the Struggle of Muslims**
Actively participate in collecting donations to support the struggle of Muslims in defending their religion, honor, and homeland.
- j. **Cultivating Action and Financial Management for Jihad**
Teach them to act wisely and manage finances effectively so that they are prepared for jihad in the future with sufficient material support.
- k. **Reminding the Importance of Boycotting Enemy Goods**
Educate them on the significance of boycotting enemy goods and its implications for Muslims, extending beyond economic aspects to include sports, politics, education, and social dimensions

Instilling Fiqh of Jihad

Understanding jihad in accordance with Sharia is essential to ensure that jihad fulfills its objectives as prescribed by Islamic law. Several aspects to consider in this regard include:

- a. **Studying and Teaching Fiqh of Jihad**
Encourage individuals to study and understand the fiqh of jihad, as outlined in the chapters on jihad in various fiqh texts.
- b. **Examining Tafsir Related to the Terms Shahid or Jihad**
Deepen understanding of the meanings of the terms shahid (martyr) and jihad through the study of tafsir (Quranic exegesis), as well as understanding the unique qualities and rewards that a mujahid or martyr receives.
- c. **Providing Understanding of Jihad from Various Perspectives**
Teach the concept of jihad from both the perspective of fard 'ain (individual obligation) and fard kifayah (collective obligation), along with the differences between jihad in self-defense and jihad in liberation efforts.
- d. **Ensuring that Jihad is Accompanied by Correct Understanding**
It is crucial to emphasize that jihad without the proper understanding of fiqh can lead to harm. Here are several points that can help strengthen this belief:
- e. **In-depth Religious Education:** Ensure that potential mujahidin receive comprehensive religious education, including a thorough understanding of the concept of jihad in Islam. This will help them grasp that jihad is not a reckless act, but rather a component of Islamic teachings that must be conducted with the correct understanding.
- f. **Importance of Fiqh of Jihad:** Stress the importance of understanding fiqh of jihad as a legal and ethical foundation for carrying out jihad duties. By

understanding fiqh, potential mujahidin will comprehend the boundaries, objectives, and procedures for executing jihad according to Islamic law.

- g. **Avoiding Misunderstandings:** Warn potential mujahidin about the dangers of incorrect or extremist interpretations of jihad that could lead to harm for both individuals and society. This includes understanding that acts of violence carried out without proper knowledge will not yield positive results.
- h. **Awareness of Responsibility:** Build awareness that every act of jihad carries significant moral responsibility, and that errors in understanding or implementing jihad can have negative repercussions for the entire Muslim community.
- i. **Contextual Education:** Provide contextual education about jihad, explaining that it encompasses not only physical warfare but also the struggle to improve the quality of life for Muslims, advocate for their rights, and uphold religious values.
- j. **Opportunities for Discussion and Dialogue:** Offer opportunities for potential mujahidin to engage in discussions and dialogues about the concept of jihad with scholars, allowing them to gain deeper insights and understanding.

By reinforcing the belief that jihad must be accompanied by the correct understanding, potential mujahidin will be better equipped to carry out their responsibilities with awareness, accountability, and wisdom in accordance with Islamic teachings.

Instilling the Exemplary Character of Mujahidin

The Muslim community is the best ummah, deserving of leadership or imamate. An imam should stand at the forefront to be seen and followed by their followers. Exemplary character is essential for a mujahid. Here are several ways to instill this exemplary character:

- a. **Studying, Memorizing, and Presenting the Personalities and Exemplary Traits of Mujahid Figures**
Understanding and deeply recognizing the personalities and exemplary traits of mujahid figures is crucial. Studying their life histories, struggles, and noble characteristics can provide inspiration and guidance for living as a mujahid.
- b. **Honoring Real Islamic Warrior Figures**
Promote the legacy of real Islamic warriors such as Hamzah, Khalid ibn al-Walid, as well as national figures like KH. Hasyim Asy'ari, KH. Ahmad Dahlan, M. Natsir, Buya Hamka, and others. It is also essential to downplay or eliminate the prominence of non-Islamic figures, especially fictional heroes like superheroes, to maintain focus and authenticity in inspiration.
- c. **Practicing the Behaviors of Islamic Warrior Figures**

Engage in activities that mimic or adopt the behaviors and actions of Islamic warriors over certain periods. This could include daily activities, attitudes in facing challenges, or participation in struggle-valued events.

d. Reciting Prayers Related to the Struggle

Make it a habit to recite prayers related to the struggle. These prayers not only provide spiritual strength but also reinforce intentions and enthusiasm in fulfilling the duties of a mujahid.

e. Conducting Funeral Prayers for the Martyrs

Hold funeral prayers (Sholat Ghaib) for the martyrs as a form of respect and acknowledgment for their sacrifices. This also serves as a reminder of the importance of jihad and struggle in the path of Allah, strengthening solidarity among fellow fighters.

By implementing these steps, instilling exemplary character in mujahidin can be effectively achieved, helping them understand and internalize the true values of struggle. This is crucial for shaping a resilient, character-driven generation of mujahidin ready to lead the ummah toward the glory of Islam.

DISCUSSION

The concept of jihad education as proposed by KH. M. Hasyim Asy'ari involves a comprehensive approach to shaping individuals into mujahidin, or those who strive in the way of Allah. This framework encompasses nurturing spiritual zeal, intellectual development, physical preparedness, ethical grounding, and proper understanding of jihad within the bounds of Islamic law.

1. Nurturing the Spirit of a Mujahid and His Faith: This step focuses on developing an unwavering faith and spiritual commitment in prospective mujahidin. By memorizing Quranic verses related to jihad, studying relevant hadiths, and linking everyday acts of worship to jihad, individuals are prepared to internalize their struggle as a divine mission. Practices such as congregational prayers, dhikr, and patriotic songs are also encouraged to reinforce their connection to Allah and build their resolve.
2. Formation of Mujahid Thought: Intellectual maturity and Islamic thought formation are essential for mujahidin to navigate complex challenges. This can be cultivated through the study of biographies of prominent Islamic figures, discussions on the geopolitical state of the Muslim world, and fostering a critical understanding of history. By promoting an Islamic worldview and analyzing the causes of Muslim decline, mujahidin are equipped with both knowledge and strategies for revival.
3. Formation of Physical Strength and Skills for Mujahidin: Physical strength and combat readiness are critical aspects of jihad. Engaging in sports, martial arts, and challenging physical activities like war games or long journeys are part of the training. These activities not only build physical endurance but also teach discipline, teamwork, and the ability to maintain secrecy – important traits for a mujahid.

4. Formation of Mujahid Ethics: Ethics play a central role in shaping the character of a mujahid. Transforming negative traits into positive ones, maintaining consistency between words and actions, and adhering to Islamic principles in daily interactions are emphasized. Moreover, ethical training includes understanding the difference between martyrdom and wrongful acts like suicide, as well as practicing financial management and boycotting enemy goods for the benefit of the ummah.
5. Instilling Fiqh of Jihad: Ensuring that potential mujahidin have a sound understanding of jihad according to Islamic law (fiqh) is crucial to prevent misinterpretations. This includes studying the rules of jihad, understanding its role as both an individual and collective obligation, and clarifying its lawful implementation. Without proper understanding, jihad risks being carried out incorrectly, which can harm both the individual and the broader Muslim community.
6. Instilling the Exemplary Character of Mujahidin: Finally, emulating the exemplary characteristics of past Islamic warriors, such as Hamzah and Khalid ibn al-Walid, as well as figures like KH. Hasyim Asy'ari, is encouraged. The study of their lives, struggles, and sacrifices serves as inspiration for mujahidin today. Conducting prayers for martyrs and honoring these figures help strengthen the community's connection to the historical legacy of jihad.

CONCLUSIONS

The concept of jihad education as outlined by KH. M. Hasyim Asy'ari presents a holistic framework aimed at developing individuals who are spiritually, intellectually, physically, and ethically prepared for the challenges they face as mujahidin. By fostering a deep connection to Islamic teachings, promoting physical strength and endurance, and emphasizing the importance of ethical conduct, this model aims to produce individuals who embody the ideals of Islamic struggle. Proper understanding of the fiqh of jihad ensures that their efforts are aligned with Islamic law, preventing misinterpretation and extremism. Additionally, instilling the exemplary character of historic Islamic figures offers a source of inspiration and moral guidance.

RECOMMENDATIONS

1. Integrating Holistic Curriculum: Educational institutions aiming to adopt this framework should integrate spiritual, intellectual, physical, and ethical training into a cohesive curriculum that balances religious teachings with practical skills.
2. Focus on Proper Understanding of Fiqh: To prevent misuse or misinterpretation of jihad, it is crucial to provide thorough instruction in the fiqh of jihad, ensuring that students understand its lawful boundaries and responsibilities.
3. Strengthening Role Models: Emphasize the study of the lives and struggles of Islamic role models like KH. M. Hasyim Asy'ari and historic mujahidin to provide students with tangible examples of bravery, sacrifice, and adherence to Islamic values.

4. Encouraging Physical and Mental Resilience: Institutions should promote physical activities like martial arts and outdoor challenges, as these not only build physical strength but also foster discipline and mental resilience, critical for overcoming challenges.
5. Building a Supportive Community Environment: Create an environment that supports the development of ethical values and community solidarity, encouraging activities like collective prayers, charity efforts, and constructive dialogues on the state of the Muslim world.
6. Continuous Review and Adaptation: Regularly review and adapt the curriculum to ensure it remains relevant to the challenges faced by contemporary Muslims, maintaining a balance between traditional teachings and the evolving needs of the community.

ADVANCED RESEARCH

Based on the comprehensive framework provided by KH. M. Hasyim Asy'ari, advanced research into the concept of jihad education in Islamic educational institutions could explore the multifaceted strategies and methodologies for nurturing a mujahid's spiritual, intellectual, physical, and ethical qualities. This research would involve a deep analysis of methods such as memorization of Quranic verses and hadiths, studying the biographies of notable Islamic figures, and creating a supportive environment that emphasizes the principles of al-wala, spiritual loyalty, and the Islamic worldview. Additionally, it could examine the impact of integrating physical training, martial arts, and survival skills with Islamic values to develop well-rounded individuals who are prepared for both mental and physical challenges. A critical component of this study would involve exploring how education in the fiqh of jihad can ensure a balanced understanding of jihad, avoiding extremism while promoting the holistic struggle for the betterment of the Muslim community. By evaluating these components through both qualitative and quantitative methods, such research aims to provide insights into the effectiveness and challenges of implementing jihad education as envisioned by KH. M. Hasyim Asy'ari in contemporary educational settings.

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