

KH.M.'S Educational Concept Hasyim Asy'ari's Perspective on the Jihad of Ibn Qoyyim Al Jauziyyah

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ABSTRACT

This study explores the educational evaluations of KH. Hasyim Asy'ari in the context of jihad, as conceptualized by Ibn Qayyim al-Jawziyyah. The research focuses on four key aspects of evaluation: spiritual, intellectual, physical, and social, examining how these align with the broader concept of jihad. KH. Hasyim Asy'ari's holistic approach to education emphasizes the integration of spiritual, intellectual, physical, and social development to produce balanced individuals who can contribute to society and practice Islamic principles. Spiritual evaluation focuses on self-purification and closeness to Allah, intellectual evaluation emphasizes mastery of knowledge, physical evaluation highlights the importance of fitness and readiness, and social evaluation promotes contributions to the welfare of society. By aligning these educational goals with the concept of jihad, the study reveals how education serves as a powerful tool for character development, fostering a balance between spiritual growth and worldly responsibilities. The findings suggest that KH. Hasyim Asy'ari's educational model, deeply rooted in Islamic teachings, provides a comprehensive framework for preparing individuals to contribute both to their faith and society, encouraging continuous self-improvement and reflection.

INTRODUCTION

Education is a crucial aspect of human life, as it helps generations adapt to the globalization that is advancing rapidly, especially with the advancement of technology and information. The traditional Islamic culture has been influenced by the teachings of Islam, making education an essential part of the Islamic community. Education is a process that helps individuals and groups learn and grow through education and training. The effectiveness of education depends on several factors, including the educational method. The best method for achieving educational goals is the teaching method. In the era of globalization, with various traditional Islamic cultures, education is increasingly relevant for providing meaningful education for Muslim generations. It can help them escape negative influences from outside and promote positive personal growth, as well as Islamic teachings. Islamic education is not only about learning Islamic knowledge but also about influencing various aspects of life, such as economics, socio-political, and culture. Fatwa and nasehat are often seen as inspiration and motivation for the local community, making them more engaged in the development of the nation.

The study of Ziemek found that many leaders in the fight against poverty are spiritual leaders who are also spiritual leaders who practice peaceful protests. This is also supported by Bruinessen, who believes that these leaders have a significant role in the development of Indonesia. KH. Hasyim Asy'ari, a key figure in the Islamic world, is considered a leader in the fight against poverty. He has played a significant role in promoting Islamic values in the country and has contributed to the development of the nation and its people.

LITERATURE REVIEW

Definition of Education by Hasyim Asyari in the Perspective of Jihad Ibn Qoyyim

The impact of KH. Hasyim Asy'ari's teachings on education and nationalism is a crucial issue that must be addressed. This can be a driving force in developing education that can prepare generations to contribute to the faith and the nation. By examining the relationship between Ibn Qayyim al-Jawziyyah's concept of jihad and KH. Hasyim Asy'ari's teachings, it is evident that education is not only about acquiring knowledge but also about shaping character and commitment to jihad in the path of Allah. Ibn Qayyim's teachings emphasize the importance of education not only in acquiring knowledge but also in shaping individuals spiritually, intellectually, and morally to contribute to the nation and the spread of Islam. In the context of Indonesia's nationalism, KH. Hasyim Asy'ari's teachings have influenced the values of education and nationalism. Education that is not only a source of knowledge but also a source of inspiration, is crucial in shaping the future generations, both in the field of education and in the development of religion and nation.

Hasyim Asy'ari's Principles of Education

The concept of education, as defined by KH. Hasyim Asy'ari, consists of three main principles: spiritual enhancement, intellectual instruction, social

education, and discipline and discipline. These principles are in line with the concept of jihad, as described by Ibn Qayyim al-Jawziyyah.

1. Spiritual Enhancement

Education should focus on the spiritual well-being of the individual, promoting a healthy and fulfilling life. This includes fostering faith, promoting love, and directing oneself towards Allah. Education should be a means to improve one's character and self-esteem.

2. Intellectual Instruction

Education should encourage individuals to learn and contribute to their learning process. This includes both formal and non-formal Islamic education. Education should be a tool for developing oneself through formal and non-formal education. أَقْرَبُ النَّاسِ مِنْ دَرَجَةِ النَّبُوَّةِ أَهْلُ الْعِلْمِ وَالْجِهَادِ، أَمَّا أَهْلُ الْعِلْمِ فَدَلُّوا النَّاسَ عَلَى مَا جَاءَتْ بِهِ الرُّسُلُ وَأَمَّا أَهْلُ الْجِهَادِ يُجَاهِدُونَ بِأَسْيَافِهِمْ عَلَى مَا جَاءَتْ بِهِ الرُّسُلُ

"The people closest to the degree of prophethood are scholars and warriors. Ulama provide guidance to humans based on the teachings brought by the apostles. Meanwhile, the fighters embraced Islam with their weapons based on the teachings brought by the apostles," (HR Ad-Dailami).

3. Social Education

Education should enhance social skills, focusing on the importance of social issues in society. Islamic education should address social problems in society and help people become solutions. Education should involve individuals who are actively involved in their community, support others, and contribute to improving social conditions. Ibn Qayyim also emphasizes the social aspect of jihad. Jihad not only affects individuals but also contributes to improving social conditions and preventing moral and physical harm. Social education in education should be a broad jihad, involving the promotion of social justice, equality, and justice.

4. Discipline and Discipline

Education should be a discipline that promotes discipline and discipline, as well as a commitment to the teachings of Islam. This includes promoting the teachings of the Quran, promoting the teachings of the Quran, and promoting the teachings of the Quran.

The concept of education, as defined by KH. Hasyim Asy'ari, is centered around three main principles: spiritual enhancement, intellectual instruction, social education, and discipline and discipline. These principles aim to promote spiritual growth, intellectual development, and social justice in the pursuit of a better life for all.

Educational Aspects of KH. Hasyim Asy'ari in the Perspective of Ibn Qoyyim's Jihad

KH. Hasyim Asy'ari emphasizes the importance of education as an instrument to shape one's character and build their soul, with several main focus areas: understanding the nafsu, teaching the law, improving society, and

promoting faith. This perspective is based on Ibn Qayyim al-Jawziyyah's concept of jihad.

1. Understanding the nafs is crucial in education as it helps individuals to break free from worldly obligations and nafs that oppress. Education that addresses the nafs is a new and important aspect of jihad, as it is a continuous jihad that should be undertaken by every individual to achieve akhlak.
2. Teaching the law is essential in enhancing knowledge and fostering intellectuality. Education is a tool for all Muslims, and with the right knowledge, individuals can contribute to improving themselves and society.
3. Improving society is another important aspect of jihad, as it forms individuals who are committed to the conditions of society and contribute to enhancing justice and social well-being. Ibn Qayyim's concept of social jihad (jihad ma'asyarah) is another key aspect of jihad, as it involves efforts to increase happiness, improve well-being, and improve human condition through contributions to society. Education should encourage individuals to engage in jihad in the social context, helping society and promoting social well-being.
4. KH. Hasyim Asy'ari and Ibn Qayyim emphasized physical training as preparation for physical jihad when the situation demands it. Education that emphasizes physical readiness is part of jihad that involves the ability to survive and protect the truth. KH. Hasyim Asy'ari emphasized education that is important for physical jihad when the situation demands it. Education that emphasizes physical readiness is part of jihad that involves the ability to survive and protect the truth. KH. Hasyim Asy'ari emphasized that education is not only about intellectual aspects, but also includes controlling lust, developing knowledge, social improvement, and physical readiness. Ideal education must be able to produce individuals who are balanced between spiritual, intellectual, social, and physical strength. The slogan "Jihad fisabilillah" in the context of the struggle in Indonesia does show the important role of Islamic boarding school scholars as the driving force of the people's struggle. Scholars and Islamic boarding schools have a central role in guiding and motivating Muslims to fight, and also achieve noble goals which are the pleasure of Allah Subhanahu wa Ta'ala. The phrase "fisabilillah" means "in the way of Allah" affirming sincere and honest jihad, in accordance with the pure teachings of Islam. The struggle was carried out with pure intentions, to uphold truth and justice, and to defend religion and the country from all forms of oppression and injustice. In late October and early November, the clerics and members of Masyumi declared that the war to defend the Indonesian homeland was a Sabil War, an obligation inherent in every Muslim.

METHODOLOGY

This research employs a qualitative approach, focusing on literature review and document analysis to explore the educational concepts of KH.

Hasyim Asy'ari in relation to Ibn Qayyim al-Jawziyyah's perspective on jihad. Primary sources include Islamic teachings, fatwas, and historical texts concerning KH. Hasyim Asy'ari's contributions to education and nationalism. Secondary sources consist of studies by scholars such as Ziemek and Bruinessen, who have examined the role of Islamic leaders in social development and the fight against poverty. This study analyzes the principles of education as outlined by KH. Hasyim Asy'ari—spiritual enhancement, intellectual instruction, social education, and discipline—in the context of Indonesia's historical and socio-political landscape. Additionally, the research explores how these principles align with Ibn Qayyim's concept of jihad, focusing on the integration of education with spiritual, intellectual, and social growth, as well as physical preparedness for jihad. Through this methodology, the study aims to understand the impact of Islamic educational thought on shaping individual and collective character, fostering nationalism, and promoting societal well-being.

RESEARCH RESULT

KH. Hasyim Asyari's views on the correlation between Islamic education and Jihad

1. Jihad of Knowledge, Jihad Through Education and Knowledge

Hasyim Asyari argues that education is a crucial aspect of jihad, as every Muslim should strive to acquire and share knowledge. Education is an essential tool for promoting knowledge and fostering Islam's unity. It also encourages teachers to learn and share valuable knowledge for society. In his second statement, Hasyim Asy'ari explains that education is used for the protection of Islam and guiding the nation towards obedience. Didin Hafidhuddin explains that jihad is broad and has three types: jihad bil lisan (jihad based on knowledge), jihad bil kitabah (jihad based on knowledge), dan jihad bil amwal (jihad based on love). If a person experiences suffering or danger, they must seek forgiveness through knowledge. Adian Husaini emphasizes that the most important aspect of jihad is the sacrifice of one's soul in the face of adversity. Intellectual jihad is when a leader must provide advice to leaders and scholars who perform jihad. Despite its complexity, this is a significant form of jihad.

2. Social Jihad, Struggle for Social Justice

Hasyim Asyari emphasizes the importance of social jihad, which aims to create peace and harmony in society. He believes that Islam should be active in protecting the rights of the oppressed, promoting harmony, and fostering harmony. Some of his teachings can be found in his socio-historical perspective, which emphasizes the role of Islam not only as a guide and mentor for those who are more politically inclined but also as a means to promote social and political aspects in a society that is still largely divided. Additionally, Islam helps in addressing social issues in the context of Indonesia's future, despite its involvement in the country's struggle for independence. Asyari's teachings serve as motivation and inspiration for the Indonesian people to continue their fight for independence.

3. Jihad Fi Sabilillah, Physical Struggle If Necessary

KH. Hasyim Asyari recognized that physical jihad is a necessity, but it should be conducted in accordance with Islamic principles and avoid violence that does not belong and harms human values. He also issued the fatwa jihad on October 22, 1945, which aimed to secure the support of the Islamic community in Indonesia and to support the efforts of the military and Islamic council to maintain peace and national unity. His leadership in Masyumi not only influenced politics but also played a crucial role in the formation and promotion of the Islamic government to defeat the war by the leadership of Hizbullah. This decision was integral to the Indonesian history of military power and the country's national security. The moral and motivational support provided by the military and its teachings also contributed to the moral and sense of urgency to maintain peace.

The Purpose of Jihad Education According to KH. M. Hasyim Asy'ari

The Messenger of Allah Rasulullah SAW said: **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** "The reward of all deeds depends on the intention." In the treasury of Islamic jurisprudence there is also a principle (**بِمَقَاصِهَا الْأَمْرُ**) which means that everything must be in line with its purpose.

The Islamic education process is a vital activity for the future generations, as it aims to develop the individual Muslim in various aspects of life. KH. M. Hasyim Asyari, the head of the Islamic Council and a prominent figure, discusses the holistic goals of Islamic education, including spiritual, intellectual, social, and physical aspects. This goal aims to make every Muslim a responsible and active participant in the path of Allah in various aspects of life. Asyari's education focuses on character development, literature, spirituality, and emancipation, drawing from the concept of jihad Ibn Qayyim al-Jawziyyah.

1. Formation of Adab or Faith

KH. Hasyim Asy'ari emphasized the importance of education based on Islamic values, he quoted the verse of the Qur'an;

الْعُلُمُوا عِبَادِهِ مِنْ اللّٰهِ يَخْشَى اَنَّمَا

Meaning: "Among the servants of Allah who fear Him, only the scholars" QS. Fathir verse 28

فِيهَا خَالِدِينَ God willing عِنْدَ جَزَاؤُهُمْ ٧ الْبَرِيَّةَ خَيْرٌ هُمْ لَكَ أَوْ الصَّالِحَاتِ وَعَمِلُوا ءَامَنُوا الَّذِينَ إِنَّ رَبَّهُ خَسْبَى لِمَنْ ذَلِكَ ٨ عَنْهُ {الْبَدِّ

Meaning: "Indeed, those who believe and do good deeds, they are the best of creatures, their reward with their Lord is the paradise of 'Adn beneath which rivers flow. They will abide therein forever. Allah is pleased with them and they are pleased with Him. That is (the reward) for those who fear their Lord." QS. Al Bayyinah verses 7-8.

The text emphasizes that the Prophet Muhammad (peace be upon him) is a great and good person, as their love and devotion to Allah make them a good friend. Education is a primary goal in fostering individuals with a strong faith in Allah. Education not only aims to transfer knowledge but also forms individuals who are faithful, faithful, and virtuous, making them good friends in Islam. The text also emphasizes the importance of virtue and wisdom in education, as they contribute to moral and spiritual growth. A well-rounded and wise individual will better manage their life and provide benefits to society.

Ibn Qayyim further explains that promoting virtue and wisdom is related to jihad against the enemy. Before a Muslim can jihad against others, they must better understand their enemy and improve their faith. Education that emphasizes virtue and wisdom is a form of jihad that goes beyond the enemy.

2. *Formation of Character and Noble Morals*

Islamic education aims to develop a strong character and ethical conduct. It teaches values such as respect, honesty, responsibility, and responsibility towards others, aiming to make individuals able to perform well and live a good life. KH. M. Hasyim Asy'ari, a prominent figure in Hadith, emphasized that the goal of Islamic education is to create individuals who are strong, courageous, and committed to good deeds. He explained that the Prophet Muhammad (peace be upon him) is a supreme authority for the community, and every action, decision, and action is not only based on noble principles but also serves as a clear guide for Muslims. By focusing on the Prophet Muhammad, individuals can live a life guided by faith and avoid persecution. Ibn Qayyim also mentioned that the Prophet Muhammad's life is a central goal of the Islamic jihad, which goes beyond physical pursuits but also focuses on self-improvement, becoming a good individual, and adhering to the teachings of Islam.

3. *Improvement of Knowledge and Skills*

Education in Islam aims to empower individuals who possess not only knowledge in academic subjects but also broad understanding in various fields of human knowledge. It emphasizes the importance of continuous learning, encouraging individuals to seek knowledge beyond their lifetime, and developing critical thinking skills. It also encourages individuals to understand and apply the knowledge they learn in relevant and practical contexts. KH Hasyim Asy'ari, in his teachings in the Quran, emphasizes the importance of using knowledge to understand situations and conditions, and to address new issues in society during the process of Islamic education. Education is not only about providing knowledge but also about empowering individuals to contribute effectively to preserving the values of Islam and addressing the challenges of time. Ibn Qayyim believes that Jihad with knowledge (jihad bil 'ilm) is a significant form of jihad, as knowledge is a tool used for understanding and addressing problems, challenges, and challenges. Enhancing knowledge and skills is the ultimate form of intellectual jihad.

4. *Spiritual Strengthening and Purification of the Soul*

The concept of spiritual connection with Allah involves practicing good deeds, faith, and other spiritual practices. This also includes the concept of tasawuf, which involves teaching oneself to recognize the divine and develop spiritual qualities such as wisdom and devotion. KH Hasyim Asy'ari emphasizes the importance of spirituality and tazkiyatun nafs in Islamic education. He explains that becoming a Muslim requires a commitment to Allah, believing that obedience and devotion can only be achieved through faith and obedience to Allah. In this context, teachings should focus on teaching oneself to develop a strong spiritual connection with Allah and be guided by

the teachings of the Quran. Ibn Qayyim emphasizes that jihad an-nafs is an essential aspect of spiritual growth and teaching, and before a Muslim can jihad, they must be able to defend themselves from the consequences of their actions. Spiritual education is a continuous jihad that is essential for a Muslim's life.

5. *Readiness to Fight and Contribute to Society*

Education is the first goal of Islam, aiming to empower individuals to participate in various social aspects, contribute to society, and solve problems faced by society. It also teaches individuals to become Muslims, nations, and followers of Islam, adhering to the teachings of the Prophet Muhammad. During the Indonesian Revolution, various organizations such as the Islamic Institute of Indonesia (MIAI), the Muslim League, and the National Council of the Islamic Faith (NU) were established to address various national issues, such as education, adherence to tradition, and the establishment of the Islamic state.

KH Hasyim Asy'ari, the influential figure in Indonesian education, criticized the narcissism rooted in Islam and its teachings. He argued that the state should be governed by individual rights, the majority of the population should be treated as Muslims, and all individuals who support the Muslim cause should be punished. KH Hasyim Asy'ari also actively influenced the formation of the Hizbullah spiritual commandment, which emphasized the importance of governing the nation as a spiritual command. He also emphasized the need for individuals to contribute to society, both physically and intellectually, to fulfill their responsibilities and contribute to the Islamic cause. Ibn Qayyim, in his view, emphasized the concept of jihad, which translates to contributing to society through faith, social justice, and physical benefits.

6. *Formation of Discipline and Discipline*

Islam's education aims to develop disciplined individuals in personal and social interactions. It focuses on preserving time, understanding rules and norms, and fostering a healthy life with a strong sense of unity. In social contexts, discipline is essential for working together in teams, promoting unity, and contributing positively to community harmony. KH Hasyim Asy'ari emphasized the importance of discipline in teaching, stating that it is a responsibility for every student. It involves understanding the importance of moral and spiritual aspects, such as the concept of 'wara', which involves a teacher-student relationship, fostering unity, and serving as the foundation for intellectual and spiritual development. KH Hasyim Asy'ari also stressed the importance of discipline in teaching, stating that only those who are dedicated to learning can achieve success, respect the teachings of Allah, and commit to learning without external influences. Discipline is a council in education, and it helps students achieve their goals better and maintain their position with a strong sense of unity.

7. *Use Technology Wisely*

The most important task in modern Islamic education is to equip students with the ability to use technology and digital media effectively. This not only enhances learning processes and improves the teaching environment but also develops critical thinking skills against negative content in the digital

world. KH. Hasyim Asy'ari emphasizes the importance of fostering unity in life and mental health for learning. Islamic education focuses on three main aspects: spirituality, intellectuality, and sociality. It aims to create a strong individual in faith, a deep understanding of knowledge, and a strong sense of spiritual and intellectual dimension in developing a strong Islamic faith. In the context of technology, KH. Hasyim Asy'ari emphasizes the importance of discipline in learning and the role of technology in promoting innovation and benefiting the community. Technology can be used to provide information and education, but it must be adapted with moral and ethical principles. Despite the relevance of technology in the field of education, Ibn Qayyim's teachings emphasize the importance of using technology as a tool for promoting jihad in the field of faith and education. This includes jihad through knowledge, literature, and social action, all aimed at promoting a sense of unity, knowledge, and contribution to society.

Jihad Education Curriculum According to Hasyim Asyari

Hasyim Asyari's Islamic education curriculum integrates various aspects of jihad, focusing on character, spirituality, knowledge, and social connection. The curriculum includes three main components: Al-Qur'an, Sunnah, and akal. Al-Qur'an is a significant factor in shaping character, akhlak, and jiwa. It provides a framework for understanding human behavior in various aspects of religion, culture, society, and economy. It serves as the primary source of knowledge for all Muslims, and it should be taught and understood by every Muslim.

As-Sunah is a second component of the curriculum, serving as a guide and guide for human life in all aspects of Islam. It helps individuals become self-sufficient or Muslims who are devoted to Islam. It is used in various methods, such as teaching in the Al-Arqam ibn Abi Al-Arqam, using space for learning and reflection, and sending students to new Islamic areas. Sunnah is another essential component of Islamic education, functioning as the teaching and implementation of the Quran in daily life. Education based on Sunnah helps individuals become akhlak-akhlak individuals, according to Rasulullah. Ibn Qayyim also emphasizes the importance of incorporating Sunnah into the curriculum, as it is a practical way to understand and apply the teachings of Islam. Sunnah is a vital component in integrating and applying the teachings of Islam in various aspects of life, including the teachings of Islam. Hasyim Asyari's Islamic education curriculum integrates various aspects of jihad, emphasizing character, spirituality, knowledge, and social connection. By integrating these elements, the curriculum aims to provide comprehensive and effective education for all Muslims, fostering a strong foundation for their lives and contributing to the development of a better Islamic society.

Curriculum Materials

Ibn Qayyim al-Jawziyyah's teachings on Islamic education can be understood by examining the relationship between various aspects of life, including intellectual, spiritual, and social aspects. He emphasizes that jihad is a

learning process that involves various aspects of life, such as intellect, wisdom, and spirituality. A key aspect of Islamic education, according to Ibn Qayyim, is the education of the Prophet (peace be upon him) and the teachings of the Prophet Muhammad (tazkiyatun nafs). The teachings of the Prophet (peace be upon him) are essential for understanding the teachings of Islam, including the teachings of the Prophet (siroh nabawiyah), the teachings of Islam, and the teachings of the Prophet Muhammad (siroh nabawiyah).

The teachings of the Prophet Muhammad (siroh nabawiyah) and the teachings of Islam are also crucial in understanding the Islamic worldview. The teachings of the Prophet Muhammad (siroh nabawiyah) and the teachings of Islam are essential for individuals to understand the teachings of Islam and to apply them in their daily lives. In addition to these teachings, Ibn Qayyim also emphasizes the importance of Islamic worldview in modern science and technology. He believes that the integration of Islamic knowledge into modern science is necessary to develop a comprehensive understanding of the world from an Islamic perspective. Ibn Qayyim's teachings on Islamic education focus on the importance of understanding the teachings of the Prophet Muhammad (siroh nabawiyah), the teachings of the Prophet Muhammad (siroh nabawiyah), the teachings of Islam, and the integration of Islamic knowledge into modern science and technology. These teachings aim to provide individuals with the necessary knowledge and skills to contribute effectively to the Islamic worldview.

Jihad Education Method According to Hasyim Asyari

Hasyim Asyari, a prominent scholar and member of the Nahdlatul Ulama, developed an integrative jihad education method that covers various aspects of life and promotes character and spiritual growth. This approach transcends physical aspects but also spiritual and intellectual dimensions. It is a guide for various education methods based on Ibn Qayyim's teachings.

KH Hasyim Asy'ari is a figure who is an example in various aspects of life, seen from his respectful and full attitude towards parents, teachers, and the surrounding community. Exemplary behavior is an important part of jihad because it shows the real application of Islamic teachings in everyday life. Exemplary behavior forms character and faith, and motivates individuals to do jihad in the right way. The teaching of yellow books announces classical Islamic teachings as an applied educational method. These books provide a deep understanding of aqidah, fiqh, tasawuf, and various other Islamic sciences. In the teaching process, the discussion and deliberation methods are highly emphasized. KH Hasyim Asy'ari always emphasizes the importance of deliberation in various aspects, both in making major decisions and solving problems of the people and nation.

Spiritual practice (Riyadhah) is known as a figure who is very diligent in carrying out worship and spiritual activities. He consistently reads the Qur'an, performs qiyamullail (night prayers), and routinely asks for forgiveness and dhikr. KH Hasyim Asy'ari actively controlled his lusts and strengthened his spirituality through sunnah fasting and other additional worship. Spiritual

practice involved practices such as dhikr, prayer, and mujahadah to cleanse the soul and draw closer to Allah.

Habitual Discipline and Discipline KH Hasyim Asy'ari was known for his regular and systematic time management. He divided his time carefully for various activities:

1. Teaching: He took special time to teach students, which was a core part of his dedication to spreading knowledge.
2. Worship: Night time was used for worship, including reading the Qur'an, qiyamullail (night prayer), and abilities.
4. Different education and abilities are different and different abilities and different abilities and abilities.

KH Hasyim Asy'ari, as the spiritual commandant of Laskar Hizbullah, emphasized the importance of social service in Indonesia's development. He emphasized the role of religion in promoting goodwill, discipline, and social service to the community. KH Hasyim Asy'ari also used technology and media to promote goodwill, discipline, and social service to the community. He emphasized the importance of media as an effective communication tool for promoting a sense of community and nationalism. Technology and media are considered essential in teaching Islam, communication, and education. Ibn Qayyim emphasized the importance of using modern technology to teach Islamic teachings and combat terrorism. KH Hasyim Asy'ari's educational methods, including teaching klasik, spiritual guidance, discipline management, social service, and technology, are all related to the concept of jihad, as per Ibn Qayyim. Jihad Ibn Qayyim covers various aspects of life, including spiritual, intellectual, moral, and social aspects, promoting holistic approaches in education that support both internal and external jihad, enabling individuals to become devoted to jihad in the path of Allah.

DISCUSSION

Evaluation of Jihad Education According to Hasyim Asyari

To find out the achievement of a goal, evaluation is needed. Evaluation, which is one component of the Islamic education system, must be carried out systematically and in a planned manner as a tool to measure success or targets to be achieved in the Islamic education process and learning process. Ibn Qayyim al-Jawziyyah's review of jihad on the four educational evaluations of KH. Hasyim Asy'ari can be analyzed by seeing how the evaluation is in line with the concept of jihad that he taught. The following is a review of each educational evaluation based on Ibn Qayyim's views:

1. Spiritual Evaluation
 - KH. Hasyim Asy'ari: Spiritual evaluation focuses on the extent to which students succeed in spiritual aspects, such as closeness to Allah, quality of worship, and purification of the soul. This includes an assessment of progress in spiritual practice and cleanliness of the heart.
 - Ibn Qayyim: Spiritual evaluation is in line with the concept of jihad against lust and purification of the soul according to Ibn Qayyim. Jihad against lust is an important part of internal jihad that supports external

jihad. Spiritual evaluation reflects an individual's efforts to improve themselves and get closer to Allah, which is an integral part of jihad.

Spiritual evaluation is in line with Ibn Qayyim's jihad which emphasizes the importance of purification of the soul and control of lust as part of internal jihad. This shows how individuals strive to achieve spiritual heights and get closer to Allah.

2. Intellectual Evaluation

- KH. Hasyim Asy'ari: Intellectual evaluation includes an assessment of students' knowledge, understanding, and scientific skills. This involves measuring progress in the study of classical texts, mastery of science, and analytical skills.
- Ibn Qayyim: Intellectual evaluation is related to jihad bil 'ilm (jihad with knowledge) proposed by Ibn Qayyim. Jihad against ignorance and misguidance involves seeking and mastering knowledge. Intellectual evaluation reflects progress in jihad bil 'ilm, which is the struggle to obtain and disseminate true knowledge.

Intellectual evaluation is in accordance with Ibn Qayyim's jihad which emphasizes the importance of mastering knowledge as a form of jihad against ignorance. This shows how well students utilize knowledge to fight for the truth and practice Islamic teachings.

3. Physical Evaluation

- KH. Hasyim Asy'ari: Physical evaluation involves assessing the physical fitness and health of students. This may include physical activity, physical endurance, and the body's ability to undergo activities that require energy.
- Ibn Qayyim: Physical evaluation is related to the concept of jihad in the context of physical readiness for struggle. Ibn Qayyim recognized the importance of physical readiness as part of jihad in general. Although physical jihad is not the only form of jihad, having a healthy and fit body supports the ability to undergo greater jihad, whether in the context of warfare or other activities.

Physical evaluation is in line with Ibn Qayyim's view that sees the importance of physical readiness as part of jihad. Physical health and fitness support an individual's ability to undergo various forms of jihad, including physical jihad if necessary.

4. Social Evaluation

- KH. Hasyim Asy'ari: Social evaluation focuses on the extent to which students contribute to society, their involvement in social activities, and the positive influence they exert. This includes an assessment of social actions and concern for the welfare of society.
- Ibn Qayyim: Social evaluation relates to jihad fi sabilillah which involves efforts to improve society and provide benefits to the people. Ibn Qayyim sees social jihad as a struggle to bring good and overcome evil. Social evaluation reflects the individual's contribution to social jihad and their efforts to improve society.

Social evaluation is in accordance with Ibn Qayyim's jihad which includes contributions to society and struggles for social good. It shows how well students participate in activities that benefit society and support Islamic principles in a social context.

The four educational evaluations of KH. Hasyim Asy'ari—spiritual, intellectual, physical, and social—are all in line with Ibn Qayyim's concept of jihad. This evaluation reflects important aspects of jihad, both internal and external, and shows how education can prepare individuals to fight in the path of Allah in a holistic manner. Spiritual and intellectual evaluations support jihad against lust and ignorance, while physical and social evaluations support physical readiness and social contribution in the context of jihad.

Holistic Evaluation in Education KH. Hasyim Asy'ari

KH. Hasyim Asy'ari's holistic evaluation focuses on all aspects of education—spiritual, intellectual, physical, and social—to ensure the development of individuals. He teaches that jihad encompasses various aspects of life, including spiritual, intellectual, physical, and social aspects. This holistic evaluation emphasizes the importance of unity between spiritual and worldly aspects in jihad and integrates various forms of jihad—jihad melawan hawa nafsu, jihad dengan ilmu, dan jihad sosial—to achieve a balanced educational goal. KH. Hasyim Asy'ari also emphasizes the development of individual learning plans that consider the needs and potential of each individual and their personal and adaptable approach to education. This involves setting target groups and implementing an individual-centered, flexible, and adaptable learning strategy. Reflection and self-improvement are integral parts of the evaluation process that encourages continuous improvement. This includes identifying strengths and weaknesses, and developing effective strategies for improvement. The holistic evaluation of KH. Hasyim Asy'ari's education is based on the perspective of jihad Ibnu Qoyyim Al-Jauziyyah, which considers various aspects such as definition of education, principles of education, purpose, method, and evaluation of education. The comprehensive evaluation of KH. Hasyim Asy'ari's education aligns with the principles of jihad, emphasizing the importance of integrating spiritual, intellectual, physical, and social aspects of life. This perspective also emphasizes the role of education as a means to shape individuals and cultivate their character.

CONCLUSIONS

The holistic educational approach of KH. Hasyim Asy'ari aligns well with the concept of jihad as outlined by Ibn Qayyim al-Jawziyyah. The four aspects of evaluation—spiritual, intellectual, physical, and social—provide a comprehensive framework for assessing the progress of students. These evaluations reflect both internal and external aspects of jihad, emphasizing personal spiritual growth, mastery of knowledge, physical readiness, and social contribution. Through this approach, KH. Hasyim Asy'ari aims to develop individuals who are balanced and prepared to strive in the way of Allah across various dimensions of life. This alignment between education and jihad

principles highlights the importance of a well-rounded and adaptable educational process that fosters continuous self-improvement and holistic development.

RECOMMENDATIONS

1. **Implement Holistic Evaluation in Islamic Education:** Islamic educational institutions should adopt a holistic evaluation model that assesses spiritual, intellectual, physical, and social aspects, ensuring students' comprehensive growth and readiness for various challenges.
2. **Emphasize Personalized Learning Plans:** Developing individualized learning plans based on students' potential and needs can optimize their spiritual, intellectual, and physical progress, making education more effective and adaptable.
3. **Promote Integration of Spiritual and Worldly Knowledge:** To achieve a balanced approach to jihad, it is crucial to integrate spiritual teachings with practical knowledge, helping students develop a well-rounded understanding of their responsibilities as Muslims.
4. **Encourage Reflection and Continuous Improvement:** Regular self-reflection and assessment should be part of the learning process, enabling students to identify their strengths and weaknesses and work on continuous improvement.
5. **Strengthen Community Engagement and Social Contribution:** Institutions should encourage students to participate actively in community service and social activities, reinforcing their role in social jihad and their contribution to the well-being of society.
6. **Align Educational Goals with Islamic Principles:** By aligning educational goals with the principles of jihad as defined by Ibn Qayyim and KH. Hasyim Asy'ari, institutions can ensure that their educational process nurtures individuals who are not only knowledgeable and strong but also spiritually mature and socially responsible.

ADVANCED RESEARCH

This research expands on the educational framework of KH. Hasyim Asy'ari by investigating the intersection between his holistic educational principles and Ibn Qayyim al-Jawziyyah's concept of jihad. It explores how KH. Hasyim Asy'ari's evaluation model—spiritual, intellectual, physical, and social—reflects the multifaceted nature of jihad, integrating internal and external dimensions of personal and societal growth. By adopting a qualitative methodology, the study examines primary Islamic texts and the educational practices within the pesantren (Islamic boarding schools), assessing their impact on character formation, nationalism, and societal contribution in Indonesia. Additionally, it seeks to uncover how these educational evaluations align with broader Islamic concepts of jihad, contributing to an understanding of how education can holistically shape individuals to balance spiritual purification, intellectual mastery, physical readiness, and social activism. This research aims to provide a nuanced analysis of how KH. Hasyim Asy'ari's approach to

education and jihad can offer insights into contemporary Islamic pedagogy and its potential role in fostering both individual and societal transformation.

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