

KH. Hasyim's Thoughts Asy'ari about Religious Character Children Age Elementary School

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Abstract

Development knowledge and technology moment this, it turns out No just impact positive on development character child, but there is Also impact negative shown with behavior deviate which can found in life daily. Allegedly Wrong one cause because lack of strengthening character religious child since early. By therefore, how importance strengthening character religious implanted on participant educate specifically old age school. KH Hashim ash'ari is Wrong one figure which enterprising and have big concern in world education Islam. In implementation his education preferably on formation character. From various results study showing that thought KH Hasyim Ash'ari about character religious Which must owned by child age school The basic is purification heart, repair intention, behave *qana'ah*, behave *wara'*, and behave patient. And efforts to instill values character religious, so needed strategy and method as support implementation education character to school children the basis, namely exemplary, teach participant teach with love and affection, motivate participants teach, stop behavior bad done participant educate, be weak gentle and behave laughter (humble). Character religious they should be applied to the world of education, especially at the elementary school level.

Keywords: character, religious, elementary students.

1. Introduction

Prophet muhammad saw has teaches that every human when born has potency Which The same, hanging to the educational process carried out by their parents. Matter this because every baby which born in circumstances holy (fitrah), hanging parent which shape it become jewish or christian. This fact is very important to emphasize in developing the existing potential at each student (Mukani, 2016). So that the formation of children's character is influenced by parents and the surrounding environment. KH Hashim Ash'ari as person old in educating their children, start by teaching the basics religious knowledge and then send them to the Islamic boarding school another with hope will get experience with Islamic boarding school others (Maryadi, 2019) This becomes reflection with teach child about knowledge Religion from the beginning can shape its religious character. Religious according to KH Hashim Ash'ari i.e always fear Allah SWT. In everything movement, shut up, sayings and action (Maghfirah, 2022). Core of religion Islam that only there is three. Follow order Allah SWT, stay away from the prohibition and surrender to it *qadha'* and *qadar* (Mukani, 2016) with this activity which is conducted by child must be based on religious values to increase piety to Allah SWT.

Besides Study thigh is obligation, student Also reproduce worship and prayers for smoothness, blessings and benefits of knowledge obtained. This is because according to KH Hasyim Asy'ari, very few people acquire knowledge in a manner perfect except people which are *gaqir*, *qana'ah*, and turn away from seeking this world and material possessions. In looking at the religious character of elementary school age children, it cannot be separated from aspects of child development, namely aspects of the development of religious awareness. Religion contains two elements: belief and system method. Both separated and different. As a result, interest in one element does not with itself warrants interest in the other elements. As the child gets older and more spend a lot of time with group Friend peer, his friends this will affect it. For example, a child which have friends to talk to about religion and obey rule religion will have a greater interest in religion than a child whose friends do not. Aspects of religious development for elementary school age children have developed since beginning. The role of the environment, especially the family environment, is very dominant in this aspect. On at first child perform religious acts because of imitating, only then do they become deed on initiative Alone. Initiative actions were initially carried out because of this control or supervision from outside r, then develops because of control from within or himself Alone. Wrong One for example on at first child copy system method pray which often He look in environment Good that done by both parents and at the mosque. Well, deep development he prays but it is controlled or guided by his parents. Then it progresses until it carries it out on its own. Based on on

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background behind above it can be put forward the formulation of the problem, how does KH think. Hashim Asy'ari about the religious character of MI/SD age children.

2. Method

Study this is library research that makes the material References as source main. Type the research used is intellectual biography. Matter this done For-know the life of Hasyim Asy'ari in relation to society, the nature, character, influences internal and external which shape his thoughts (Nazir, 1998). As well as knowing the extent of their position and contribution in the development of religious children's character in elementary school age children. Type approach in study This use hermeneutic approach that is approach Which try interpreting symbol in the form of text or concrete objects to search for meaning (Sudarto, 1990). Hermeneutic including Wrong one approach using logic linguistics in make review or work literature. Linguistic logic makes explanations and understandings using "word meanings" and then "language meanings" as basic materials (Neong, 2000). This approach is also called the linguistic approach, which is a method for interpreting facts, data, and symptoms. In context study This, study the hermeneutic meant is on interpret texts from literature -literature that is relevant to the theme study, with road disclose or citing a statement from the text, then interpreting it according to the line of thought that was built.

For support the achievement of this research in order to obtain the validity and quality of the data, by because that data. The objects of research are: Primary data sources are data that researchers can only obtain from the first source or original (Kurniawan, 2000). The primary data in this study are works written by KH Hashim Ash'ari that is the book of Adabul 'Alim W al Muta'alim. Source data Secondary is data obtained not from the source First, but researcher got it from source second or through intermediaries other. Secondary data Which in study This form data source Which covers other books book figures, namely books that support this research in the form of translations and books supporter's other Which related with study This namely: a). KH hasyim asy'ari, education typical Islamic boarding school (Adabul Alim Wal Mutaalim), published in Tangerang by Tira Smart Pada year 2017, b). Heru Sukardi, KH Hasyim Asy'ari biography and dedication, published by department education and culture directorate of history and traditional values in 1985, c). Ahmad baso, a kyai's dedication to the country, published by the museum national awakening of the directorate general of culture of the ministry of education and culture of the republic of Indonesia in 2017, d). Shamsu Nahar and Suhendri, cluster of ideas education Islam KH Hashim Asy'ari, published in West Java by CV Adanu Abimata in 2020.

Method collection data in study This through research literature (library research search), ie research literature or study pure (Hadi, 1987) and this method examines sources written Which has in publish (Arikunto, 1991) for example books book And etc Which has something to do with what the author examines. As for source Primary data is "Kitab Adab-alim wa al-muta'alim" and without denying other books related to primary data sources. Forget significant meaning in analyzing, explaining patterns of description, searching connection in between dimensions description or search for meaning, both behind the meaning expressed or implied and improve with things that are logical, theoretical and transcendent in nature.

3. Result and Discussion

3.1. Result

3.1.1. Character Religious Elementary School Age Children

Prophet Muhammad SAW has taught that every man when born own potency which the same, hanging to the educational process carried out by their parents. Matter this because every baby which born in circumstances holy (*fitriah*), hanging parents who shaped him to be a Jew or a Christian. This fact very important emphasized in development potency which there is every student (Mukani, 2016). So that the formation of children's character is influenced by parents and the surrounding environment. KH Hashim Ash'ari as person old in educate their children, starting with teaching the basics religious knowledge and then send them to the Islamic boarding school another with hope will gain experience with other Islamic boarding schools (Maryadi, 2019). It becomes reflection with teach child about knowledge Religion from the beginning can shape its religious character. Religious according to KH Hashim Ash'ari ie always Afraid to Allah SWT. In everything movement, shut up, sayings and action (Maghfiroh, 2022). The gist of religion Islam that only there is three. Yes, follow order Allah SWT, stay away from the prohibition and surrender to *qadha'* and *qadar* (Mukani, 2016) with these activities carried out by child must be based on religious values to increase piety to Allah SWT.

In addition to studying which is an obligation, students also increase worship and prayer for smoothness, blessings and benefits of knowledge obtained. This is because according to KH Hasyim Asy'ari, very few people acquire knowledge in a manner perfect except people which are *gaqir*, *qana'ah*, and turn away from seeking this world and material possessions. In see the religious character of elementary school age children cannot be separated from aspects of child development, namely aspects of the development of religious awareness. Religion contains two elements: belief and system method. Both separated and different. As a result, interest in one element does not with itself warrants interest in the other elements. As the child gets older and more spend a lot of time with group Friend peer, his friends this will affect it. For example, a child which have friends to talk to about religion and obey rule religion will have a greater interest in religion than a child whose friends do not. Aspect development religious for elementary school age children have grown since beginning. The role of the environment, especially the family environment, is very dominant in this aspect. On at first child perform religious acts because of imitating, only then do they become deed on initiative Alone. Initiative actions were initially carried out because of this control or supervision from outside, then develops because of control from within or himself Alone. Wrong One for example on at first child copy system method pray which often he looks in environment Good that done by both parents and at the mosque. Well, deep development he prays but it is controlled or guided by his parents. Then it progresses until it carries it out on its own. In the aspect of the religious development of students, KH Hashim Also explain that There are several character religious which must be owned by children of primary school age and must continue developed as effort instill good character values from the start religious Which owned by child elementary school age is to purify his heart, improve intentions, behave *qana'ah*, behave *wara'*, behave ascetic and behave patiently. (Ash'ari, 1924).

3.1.2. Purify the Heart

In take Purity of heart education is needed to facilitate deep understanding learn. Heart must be sanctified from despicable morals such as deceit, envy, revenge and manners Which No good etc. This reminds us that knowledge is the worship of the heart, and the closer the human mind is to Allah SWT. KH Hashim Ash'ari in book *adabul alim wal'muta'alim* recommends that children should purify his heart from something Which own elements of deception, dirty, full of revenge, desire, bad beliefs, and bad manners, this is done so that he is worthy to receive knowledge, memorize it, investigate its meaning and understand the implied meaning (Ash'ari, 1924). This is in line with KH Hasyim Asy'ari's views on mental cleanliness (*akhwal al zakiyah*) Which It means that somebody must follow the rules outlined by the prophet Muhammad and implement them in everyday life (Ahmad Muhibbin Dzuhri, 2010) This become base for KH hasyim asy'ari in criticizing people who claim to be *waliallah*. Even in bring closer self to God Almighty must with sacred heart. As in the word of Allah SWT below this:

ذَٰجِرٌ ۖ يَخْتَبِرُ قُلُوبَهُمْ

Meaning: (Remember) when he come to his god with heart which holy. (QS As-saffat: 84)

From paragraph this can we know how important it is to purify the heart in getting closer to God Almighty so that whole activity Which done walk with smoothly, especially in studying science with thereby characteristics child age school base Which happy to play and join in groups, must purify the heart from acts of revenge or envy heart to Friend Which others so that in the learning process they guide each other and learn together.

3.1.3. Fixing Intentions

We know in a manner together that every action which should be started with intention, even in demand knowledge. According to KH Hasyim Asy'ari the purpose of improving intentions is for look for apostasy God Almighty As well as practicing it, to illuminate the heart, decorate the inner heart and draw closer to Allah SWT. Not aiming to pursue worldly affairs. With improving intentions, this is what makes KH Hasyim Asy'ari remain consistent in seeking knowledge. Since he was still being cared for by his grandfather then move Study in his father's Pesantren, then wandering to various boarding school and kyai, even until in soil holy Mecca. So important for child elementary school age to improve his intention to seek knowledge. Because with thereby can embed his belief in learning. In addition, the hadith also explains the importance of improving intentions in carrying out every deed. As in the hadith below:

! اٰمنا اٰمعالا ايناابوا، ت امانا ل كل رمى امونى

Meaning: Every deed (only legitimate) with intention and every people will get rewards according to their intentions. (Narrated by Bukhari Muslim)

From hadith in on become base that every which activity done like learning, work, worship and etc, must base on intention. And the reward received from every deed committed depends on the intention. With repair intention in learning, child age Elementary schools are more concerned with understanding the knowledge learned from one want

to defeat Friend rival in the room learn. And practice knowledge which he studied, for example He Study about governance method pray with intention for bring closer self to Allah SWT. So, with itself after Study He will practice system how to pray properly based on piety to Allah SWT.

3.1.4. Behave Qana'ah

Qana'ah is attitude which always accept whatever God has given. according to KH Hashim Ash'ari characteristic qana'ah ie accept What exists form everything Which He can, Good That in the form of food, or clothing and patience for life below the poverty line. With this character child age school base will always be grateful for what God has given you. Attitude *qana'ah* can teach children to create a simple life. Matter this is reflected in the life of KH hasyim asy'ari, besides teaching he is also a farmer as well trader horse (Mansur & Karyadi, 2010). In fact clothes which it is also very simple to use. With the simplicity you can become exemplary for his students. Besides that, he also born from the Islamic boarding school environment, so that religious characters have been fostered since childhood. Besides that, attitude *qana'ah* also explained in al - qur'an sura Hud paragraph 6 ie as Following:

مُيِّنَ كِتَابٍ فِي كُلِّ ۖ وَمُسْتَوْدَعَهَا مُسْتَقَرَّرَهَا وَيَعْلَمُ رِزْقَهَا اللَّهُ عَلَىٰ إِلَّا الْأَرْضِ فِي دَابَّةٍ مِنْ وَمَا

Meaning: *And no noncreature move (animate) in earth but everything is guaranteed God the reward. He knows residence and storage. All (written) in a real Book (Lauh Mahfuzh). (QS Hud: 6)*

From paragraph in on can We know that all something Which owned by human is gift from God Almighty So that always We give thanks And No sigh for what was given. Behavior *qana'ah* very important for elementary school-aged children to have, because they can teach them about life simple and encourage motivation in learning. We though face various kinds of obstacles and obstacles. For example, when he fails in a subject, it doesn't make him separated hope and stop learn. Will but evaluate the lesson and keep trying.

3.1.5. Behave Wara'

Wara is attitude always be careful on with everything level he did. KH Hasyim Ash Ari explain that in take policy to himself Alone must always be *wara*, as well as be careful in every circumstance, notice halal the food is good That food, drink, clothing and shelter and everything that he needs so that his heart is clear and fit to receive knowledge and benefit from knowledge. In Al-Qur'an Also explain about the importance of having a *wara'* attitude is as follows:

ۗ وَاللَّهُ دُنْيَا الْحَيَاةِ مَتَاعٌ ذَلِكَ ۗ وَالْحَرْثُ وَالْأَنْعَامِ الْمُسَوَّمَةِ وَالْخَيْلِ وَالْفِصَّةِ الْدَّهَبِ مِنَ الْمُقَنْطَرَةِ وَالْقَنَاطِيرِ وَالْبَيْنِينَ النِّسَاءِ مِنَ الشَّهَوَاتِ حُبٌّ لِلنَّاسِ زِينَةَ الْمَأْتَابِ حُسْنٌ عِنْدَهُ

Meaning: *Made feels beautiful in the human view of love towards what is desired, form girls, children, treasure things piled up inside form gold and silver, horse choice, animal cattle and paddy fields. That's the fun life in world, and inside Allah is the good place to return. (QS Alimran: 14)*

From the verse above we can know that man own desire which a huge amount. But all which owned must be careful in use it so as not to deviate from orders or prohibitions from Allah SWT. View KH hashim ash'ari about importance the importance of elementary school age children version *wara'*, matter this we can see when he decides a case. When the first president (Soekarno) asked for views on defending the homeland from attack invaders. KH hashim ash'ari No in a manner spontaneity in issue a fatwa. But he asked for time to pray *istihara* to ask for guidance. With always be careful of what you do, elementary school-aged children can avoid it deed which can be self-defeating. For example, taking a decision must consider impact which in experience Good for themselves and for the benefit of the people.

3.1.6. Be Patient

Be patient become wrong One which most important in look for knowledge, because in searching for knowledge already certain will there are trials. According to KH Hasyim Asy'ari, students must restrain themselves to try be patient when heart a Teacher currently discouraged, angry, angry or ethical, his behavior is not accepted by his students by therefore teachers and students always behave patiently in all things, like students must be patient to bad morals Teacher, even he must interpret the best to deeds Teacher which is No attitude by assuming that the act is not the actual behavior of the teacher. And teachers also must deal with students with weak gentle and full love honey, because matter that can lead to the success of a science. As in the word Allah SWT below this:

نبااا ونما ا ربصداو رباصارو او وطباوا وقتا الله مكلعل وحلفتن

Meaning: *The people which have faith! Be patient you and strengthen your patience and stay alert (at the borders of your country) and fear Allah God wish you luck. (QS Ali-Imran: 200)*

From paragraph in on explained about importance attitude patient in life. Because, with patience can increase piety to Allah SWT. Tebu-ireng Islamic Boarding School, KH Hashim showing the height of morality so that it becomes the main attraction in conquering the mental rigors of the Tebeireng community moment That. Patience kiai hashim in realizing ideas including not using violence in accuse (Mukani, 2016). This patient behavior is the foundation for KH Hasyim Asy'ari to be instilled in students. Behavior be patient for child school base become important character in running the process learning as well as in everyday life. Because apart from being patient in dealing with Act in demand Teacher, He Also must patient in learning, patient in accepting assignments that given, And Be patient in face Friend And environment school after his parents left him at school. Character in on no appear with itself and not also innate since from born. Matter this need to be developed in the process of education and life daily. As used by KH Hasyim Asy'ari, who teaches religious attitudes Which No just theory, but as well as examples, practices, and role models. The kiai accompanies his students 24 hours a day. So, clan Students Alone in before his eyes good examples from his teacher, who then directly without instruction or coercion follow those good practices themselves (Baso, 2017). With Thus in developing a child's religious character, a teacher must be a role model for child and when has return to House, person old have important role in being a role model for their children. So that every activity carried out by children can be controlled properly.

3.2. Discussion

In in world education, values character should have been instilled from the start, start from go out until he entered the gates of the world of basic education. Because by embedding values character since beginning, can avoid deeds which can be detrimental to themselves, as well as many people. KH Hasyim Asy'ari makes character education as lesson which tree. Even in something story when he Still young and was tutor to a scholar, Syaikhuna Cholil in madura. In times at the beginning of the *santri*, he was only told to take the water and fill the jug or pool cottage for perform ablutions and wash the feet of the students and congregation. As a result, a lot of time is spent fetching water instead of reciting the book. But it turns out that in this way the teacher teaches character education to KH Hasyim Asy'ari (Baso, 2017). From story This can pulled wisdom that before seeking knowledge, character Which Good must implanted especially formerly. So that knowledge gained is beneficial to many people and becomes a guide in this world and the hereafter. In education character religious child Elementary school age requires strategies and methods for embed character religious on child elementary school. The following is KH Hasyim's thoughts Asy'ari about strategies and methods in character education for elementary school children.

3.2.1. Character Education Strategy Religious Elementary School Age Children

KH. Hashim Ash'ari provide an interesting and very good guide to be practiced by the teacher in educate student. He gives view about teaching strategies that must be carried out by the teacher are as follows:

- a. Educators start learning with basmallah and end it with *hamdallah*
- b. Educator face participant educate with full heart, in where educator No play favor to participant educate others, but give love to all learners
- c. Delivering detailed learning material
- d. Educators are able to adjust the sound so that it is not too loud or slow
- e. Educators manage classes with Good, It means educator capable guard class from noise that can disrupt the smooth process of teaching and learning activities
- f. If the educator asks and he is unable to answer, then he must Honest for his inability
- g. Educators must respect students who are different or not from their class h. Educators teach in accordance with the field in their mercy
- h. Educators provide explanations in language that is easy for students to understand
- i. Do evaluation learning with request participant educate for repeating what the teacher has taught.
- j. Educator give exemplary examples in every material taught (Nahar & Suhendi, 2020)

With strategy in this should be able to instill the values of religious character in children aged school. With always get used to process learner like This, students can start each of their actions with saying bassmalah, respecting each other

between each other, feel comfortable in learning, it is easier to understand the material being taught and emulate the attitude of a good teacher.

3.2.2. Character Education Method Religious

In process education method very necessary to achieve the objectives of learning activities. KH Hashim Ash'ari in educate para his students No regardless from which method use. Although no explained in a manner detail in essay about with method learn. However, matter that can we take a closer look process learning in Tebuireng Islamic Boarding School during the KH Hasyim Asy'ari era. As for method the learning that is used in the Tebuireng Islamic Boarding School is by method so rogan and method weton. Method *Sorogan* is usually given at the lesson level low, with method the teacher reads one sentence and then explains its meaning. Whereas on level which more carry on, lesson given by lecture or weton. Students which felt that he could follow the lessons of a kiai sitting huddled around the kiai. On the system this kiai give lesson each time teaching with new lessons (Sukadri, 1985). Besides method which used for developing knowledge knowledge, KH hasyim asy'ari use exemplary in embed mark character religious to the students. With method This Students or participant educate, can imitate character which from the teacher's daily activities. Activity religious from KH Hashim Ash'ari Which imitated by the students is reversed busy in teacher, farming and trade he always has faith five prayers time with routine (Mansur & Karyadi, 2020). Thus, method exemplary i.e give example to child elementary school age regarding religious behavior, then naturally the child will be motivated by the behavior of the teacher.

KH Hashim Ash'ari in form character other than through exemplary. He also gave teaching with love and awakening love they, because he thinks love they can change attitude and their behavior in the direction of the right path. He is sure too that teaching which accepted with love more giving the former charity of worship than on something the teaching delivered is in the form of insults and scorn (Sukardi, 2016) so when instilling religious character values in elementary school children based on flavor Love so comfort during the learning process will be created. Besides That, He can apply religious character, because they have love for the lessons received. KH Hashim Ash'ari in book *adabul pious wal' muta'alim*, describes several points that must be used by teachers as a method in religious character education, namely:

- a. Teachers must motivate students to improve their intentions
- b. Teachers should love students as they love themselves
- c. Teachers should stop bad behaviors displayed by students .
- d. Teachers should be gentle to their students.
- e. The teacher should be humble (humility) to students who ask for guidance. Method in on can used in educate character religious child school And become guidelines for Teacher in his life, because Teacher must role important in the formation of children's character, especially elementary school-age children.

4. Conclusion

After seen and analyzed exposure on discussion in on so conclusions can be drawn that KH Hasyim Asy'ari's view is that children must be taught religious sciences from the start so that they can develop religious character. Religious according to KH Hasyim Asy'ari is always Afraid to God Almighty In all movement, shut up, saying and action. According to KH Hasyim Asy'ari, religious character values must be owned by young children elementary school namely by purifying his heart, improving intentions, behaving *qana'ah*, behaving *wara'*, behave *zuhud* and behave patiently. And the teacher must try to in still values character this to child since beginning, so that can give birth to generation which always uphold tall values religious and kindness. To in still values character religious, then strategies and methods are needed to support its implementation education character to child elementary school. KH hasyim asy'ari formulated several methods namely, exemplary, teach student with Love, motivating learning, stop behaviour bad Which done student r, behave weak gentle and humble.

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