



EDUKASIA

JURNAL PENELITIAN PENDIDIKAN ISLAM

<http://journal.stainkudus.ac.id/index.php/Edukasia>

P-ISSN : 1907-7254; E-ISSN : 2502-3039

Vol. 17 No. Tahun 2022 | 15-32

DOI: <http://dx.doi.org/10.21043/edukasia.v17i1.13459>

Freedom to Learn Curriculum from Kiai Haji Hasyim Asy'ari's Perspective (A Study of Book *Adab Al-'Alim wa Al-Muta'allim*)

Aba Agil Aziz

UIN Sunan Ampel, Surabaya

abaagilaziz@gmail.com

Eka Putra Romadona

UIN Sunan Ampel, Surabaya

ekaputra346@gmail.com

Hisbullah Huda

UIN Sunan Ampel, Surabaya

hisbullahhuda@uinsby.ac.id

Abstract

*This study aims to describe the freedom to learn policy with a portrait of independent learning contained in the book *Adab Al-'Alim Wa Al-Muta'allim* by Kiai Haji Hasyim Asy'ari. This study employed the method of literature study with a qualitative descriptive approach. The researchers used the book of *Adab Al-'Alim Wa Al-Muta'allim* as the main source. Then, it was analyzed with contextual analysis. The results of this study revealed the concept of the freedom to learn policy offered by Kiai Haji Hasyim Asy'ari, including: first, learning according to the field of science and competence. Second, independent learning activities aim to create a generation with loyalty, piety, noble character, more creativity, the ability to work together, global diversity, critical thinking, and independence characteristics. Third, Kiai Haji Hasyim Asy'ari also developed literacy potential by reviewing various reference materials. The fourth is improving the ability of educators. Further, this research is expected to strengthen the freedom to learn curriculum from the perspective of Islamic education leaders.*

Keywords: Freedom to learn, K.H. Hasyim Asy'ari, Adab Al-'Alim Wa Al-Muta'allim.

A. Introduction

The education system cannot be separated from the curriculum. The curriculum is the core of the education system. The curriculum is often understood as a set of patterns in the education system that contains objectives, materials, and evaluations, which are used as a reference for implementing the educational process. In addition, the curriculum is not only limited to the printed form of writing from the central government; more than that, the curriculum is a process pattern of transforming knowledge, skills, and even values from teachers to students. Referring to the previous explanation, it is necessary to optimize curriculum management so that learning runs effectively (Kiptiyah, Sukarno, & Widdah, 2021, p. 41). The concept is also a blueprint for teaching and learning activities to achieve the purpose of teaching Islam in a certain way. This concept also has a vital role in shaping and developing the personality of students in schools so that Islamic education is not only a transfer of knowledge (Ramadhan, Hermawan, & Erihadiana, 2021, p. 35).

In Indonesia, the curriculum has undergone several improvements. This improvement is a form of change. Changes in every aspect of human life are undeniable, ranging from social, cultural, technological, and others. These changes are no exception in the aspect of education. Changes in the educational aspect are usually marked by changes to the curriculum. It is noted that the change in the curriculum in Indonesia started from 1947 until now, namely the 2013 curriculum or with the term K13 (Asri, 2017, pp. 1–9).

Not long ago, the Minister of Education and Culture passed a new policy in the world of education, namely the freedom to learn curriculum, to be precise, in 2020. The ratification of this policy caused a paradigm shift in education from low, middle, to high levels. Freedom to learn at the level of thought carries the meaning of an independent attitude and a feeling of independence in every learning process in Indonesia. The freedom to learn policy was inspired by the philosophy of independence and freedom in Ki Hajar Dewantara's learning process, as stated by the current Minister of Education and Culture, Nadiem Makarim. He added that the freedom to learn a concept is a learning curriculum concept that has good relevance if implemented in a democratic period as it is today (Fuadi & Aswita, 2021, p. 604).

Freedom to lean is a learning concept realized through policies to form graduates with superior values to address the complexities of future conditions. The learning curriculum concept of the freedom to lean provides a space for freedom for educators and students in

terms of thinking. Freedom to learn also allows teachers and students to explore more broadly in their efforts to acquire knowledge, skills, and values in their environment. Moreover, the concept of the freedom to learn curriculum is considered a more appropriate concept than the previous curriculum concept. It happens because with the freedom to learn curriculum, schools and teachers can feel the freedom to interpret the basic competencies mandated by the curriculum in the form of assessment indicators (A. Widiyono, Irfana, & Firdausia, 2021, pp. 102–104).

In the freedom to learn policy, the government emphasizes four main points: the national examination, the national standard school examination, the lesson plan, and the zoning of new students. *First*, the national examination policy remained the patent policy, but this policy was abolished by the independent research policy. The abolition of this directive does not necessarily abolish examinations at the end of each level of education. The abolition of this guideline is intended to change the National Examination Guidelines and be replaced with a Minimum Qualification Assessment (PKM). PKM itself is carried out by focusing on two aspects, namely arithmetic and literacy. Arithmetic includes the minimum ability of students to implement mathematical concepts in each activity. Meanwhile, literacy covers students' language skills in social processes in society.

The second is the national standard school examination. This test is conducted independently by the institution to ensure that students' abilities have been achieved. This examination is usually conducted in the form of a written exam, term paper, or other exam formats. *The third* is the lesson plan. The freedom to learn policy requires teachers to continue to provide management in the form of lessons. The obligation to make lesson plans is not omitted in freedom of learning; only that lesson plans are simplified in this guide. In the previous lesson plan, if the lesson plan was made entirely and even in sheet form, the current lesson plan is made in a single sheet format by listing the main components: objectives, activities, and assessments. *Fourth is* zoning. With the freedom to learn policy, student admissions use a zone system that is more flexible in its application. It is indicated by an acceptance rate of 50% for zoning passes, 15% for positive passes, 5% for forwarding passes, and 30% for achievement passes. In addition, the region has full authority to determine the zone for new college student admissions (Daga, 2021, p. 1076).

Concerning the freedom to learn curriculum, the founder of the Nahdatul Ulama organization has also described the issue of the right to independent learning, as described in his work, namely the book *Adab Al-'Alim*. He explained that an educator should free students to develop themselves according to their competence without any coercion above

their limits (Hasyim Asy'ari, 2014). Kiai Haji Hasyim Asy'ari believed that the educational process seeks to form perfect humans, namely faith and piety, doing good deeds, becoming caliphs on earth with full justice, and being noble in the sight of Allah (Nashiruddin Pilo, 2019).

It indicates similarities with the freedom to learn curriculum policy, as Nadiem Makarim stated that the measurement of fundamental abilities, numeracy, and literacy of each student, school, and region is certainly different. Thus, it is not possible to standardize the same in the curriculum. Therefore, educators must understand and find material in accordance with the abilities of students (Kemendikbud, 2020).

There have been many studies conducted by previous researchers regarding the thoughts of Kiai Haji Hasyim Asy'ari. First, Rizka's research sought to explore historical aspects influencing Kiai Haji Hasyim Asy'ari's ideas about education, his educational background, and his expertise in the fields of hadith, Fiqh, and Sufism. His educational ideas included educational goals, the learning process, the rights and obligations of students, and the rights and obligations of educators (Rizka, 2017).

Then, Amin Baedi studied more about character education in the book *Adab Al-'Alim*. The results of his research concluded that character education does include not only students for themselves but also students for their educators. Towards themselves, students must apply characteristics, namely purification of intentions, *zuhud*, *qonaah* behavior, a humble attitude, patience, controlling their emotions, and staying away from despicable and immoral behavior. Meanwhile, towards educators, students need to be humble, *ta'dim* and glorify educators (Nubaedi, 2018).

Furthermore, a study conducted by Nashiruddin Pilo examined the concept of education from the perspective of Kiai Haji Hasyim Asy'ari. The results of this study explained that the concept of education prioritizes etiquette or what is called ethics. *Al-Kitab* and *al-Sunnah* are the basis for every implementation of education as a whole, covering all aspects of knowledge, emotion, and skills (Nashiruddin Pilo, 2019).

Reviewing the various studies presented, there has been no research on the freedom to learn curriculum from the thoughts of Kiai Haji Hasyim Asy'ari. Thus, the authors consider it crucial to further investigate the curriculum of freedom to learn in the book *Adab Al-'Alim* by Kiai Haji Hasyim Asy'ari.

Based on the explanation above, the researchers took the title "Freedom to Learn Curriculum from Kiai Haji Hasyim Asy'ari's Perspective (A Study of Book *Adab Al-'Alim Wa*

Al-Muta'allim)," with the focus of the problem: How is the concept of freedom to learn and how the curriculum concept of freedom to learn from the perspective of Kiai Haji Hasyim Asy'ari in the book *Adab Al-'Alim Wa Al-Muta'allim*.

This study used a literature study (Arikunto, 2002). The data collection process was carried out in stages: first, by reading the book *Adab Al-'Alim Wa Al-Muta'allim* by Kiai Hasyim Asyari along with other works relevant to his educational thoughts; second, by collecting data and tracing books, *kitab*s, journals, and other sources as secondary data; third, studying and understanding studies in books, *kitab*s, and journals that were sources of primary and secondary data (Sugiyono, 2017, p. 82). The researchers used the book of *Adab Al-'Alim Wa Al-Muta'allim* as the main source. Then, it was analyzed in content analysis (Muhadjir, 2000). Meanwhile, the data underwent two interpretation processes at the interpretation stage: analysis and synthesis (Kuntowijoyo, 1999, p. 84)

B. Discussion

1. Freedom to learn from the perspective of the national curriculum

The latest program from the Ministry of Education and Culture seeks to provide the widest possible free space for students and educators to carry out the learning process without being tied to complicated bureaucratization. Meanwhile, from an institutional perspective, freedom to learn provides full autonomy to make breakthroughs in managing the institution and implementing the existing curriculum. Freedom to learn also seeks to provide flexibility in the management and learning process to create a learning environment that is creative, unfettered, and in accordance with future needs (Sopiansyah, Masrurroh, Zaqiah, & Erihadiana, 2021, pp. 38–39).

In addition, freedom to learn, which is now a new policy in the world of education, provides an understanding that the government is so focused on improving the education system. This freedom to learn - the independent campus is also one of three curriculum improvements that have occurred in less than ten years (Suhartoyo et al., 2020, p. 161). However, as with previous policies, the initial socialization of the freedom to learn policy was controversial. The controversy that occurred at the beginning of this policy socialization was more oriented toward the effectiveness of implementing the policy (Arifin, Abidin, & Anshori, 2021, p. 69); (Arifin & Muslim, 2020, p. 4). It is because the previous education policy has not been 100% implemented as expected but has changed to a new policy. Besides, this

controversy occurred considering the knowledge of the community regarding the educational background of the policymakers at that time, namely Nadiem Makarim.

Nadiem Makarim is a graduate from America with a concentration in International Relations and Business. His educational history and the environment in which he studied contributed significantly to Indonesia's educational development pattern. As the authors observed, Nadiem Makarim adheres to a progressivism approach. This school of thought emphasizes a person's freedom in developing himself according to his talents, interests, and potential. It also strongly rejects authoritarian and oppressive education (Maghfiroh, 2020, p. 142).

After further review, the freedom to learn policy is in harmony with the philosophical thinking of progressivism. Undeniably, this harmony exists because of the influence of the philosophical views that developed in the environment Nadiem Makarim studied, as described above. In line with that, Siti Maghfiroh explained that the concept of freedom to learn is consistent with the philosophical thinking of progressivism, among others, in terms of the belief that humans are unique creatures and cannot be forced to uniform their development process. She also added that from the view of progressivism, a teacher is only a guide, not an authority holding absolute truth (Maghfiroh, 2020).

The general public's perspective on the concept of freedom to learn understands it as a new concept first coined by the government. However, in reality, the freedom to learn has been around for a long time. Even some countries such as America and Brazil have applied this concept for a long time. As it is known, the essence of the freedom to learn is independence. Aside from trying to give freedom to teachers, students, and institutions to manage and actualize the curriculum as described above, the policy of the freedom to learn concept expects graduates from educational institutions in Indonesia to have high competitiveness, both in the national and international spheres (Sibagariang, Sihotang, & Murniarti, 2021, p. 91.).

Furthermore, Aan Widiyono et al. explained that in implementing freedom to learn, many things need to be prepared. *First*, in terms of the head of the institution, it is necessary to implement policies in harmony with the concept of freedom to learn itself. *Second*, in terms of teachers, there needs to be a change in attitudes and paradigms in teaching so that they can carry out a pleasant educational process. In addition, teachers must have an open attitude in accepting all kinds of constructive criticism, facilities, and others. *Third*, in terms of students, there needs to be habituation in students to do critical thinking and get used to analytical attitude from as early as possible. *Fourth*, in terms of guardians and the environment, it is necessary to strengthen synergies between institutions, teachers, guardians of students, and the

environment to maximize the effectiveness of monitoring student learning outcomes. *Fifth*, in terms of the Department of Education and Culture, it is necessary to provide adequate training to improve the quality of teacher competence and coaching in the application of freedom to learn in schools (Aan Widiyono, Irfana, & Firdausia, 2021, p. 104).

If the freedom to learn is reviewed further, its conformity with the humanistic learning theory will be found. In this theory, education is oriented toward forming a learning environment in accordance with human nature. In line with the authors' opinion, Dewi Juita and Yusmaridi M explained that the concept of freedom to learn and the humanistic learning theory has a congruent goal: humanizing humans. This concept allows students to get a more actual learning experience so that the meaningfulness of learning can be achieved even better (Juita & M, 2021, p. 26).

About the important points of the freedom to learn policy, the government emphasizes four points: the national examination, the national standard school examination, the lesson plan, and the zoning of new students (Daga, 2021).

2. Sociocultural and education of Kiai Haji Hasyim Asy'ari

The full name of Kiai Haji Hasyim Asy'ari is Muhammad Hasyim Asy'ari. He was born in Gedang Village, Jombang Regency, on February 14, 1871. His father is Asy'ari, the founder of the Keras Islamic Boarding School in Jombang (Muhammad Rijal Fadli dan Ajat Sudrajat, 2020).

From childhood to six, Kiai Haji Hasyim Asy'ari lived in Gedang at his grandfather's boarding school. Then, he moved to the Keras Islamic Boarding School, invited by his parents. There, his parents educated him on the basic literature of Islamic teachings. At the age of 15, he sought knowledge by traveling to several Islamic boarding schools: the Siwalan Islamic Boarding School in Sidoarjo, the Wonokoyo Islamic Boarding School in Probolinggo, the Trenggilin Islamic Boarding School in Madura, the Demangan Islamic Boarding School in Bangkalan Madura, and the Langitan Islamic Boarding School in Tuban (Nur Hadi, 2017).

From historical literature, it is known that Kiai Haji Hasyim Asy'ari had studied and lived in Mecca for a long period of time for seven years. He studied with Shaykh Ahmad Amin al-Aththar, Sayyid Ahmad Ibn Hasan al-Aththar, Shaykh Sayyid Yamani, Sayyid Abbas Maliki, Sayyid Alawi ibn Ahmad al-Saqqaf, Sayyid Abdullah al-Zawawy, Shaykh Salih Bafadhal, Sayyid Sultan ibn Hasyim, Shaykh Sultan Hasyim Dagastani, and others (Ramayulis, 2005).

He is one of the many central figures in the development of the Indonesian nation. He had an important role in the life of the Islamic boarding schools. The characteristics of the curriculum and learning model within the scope of the Islamic boarding schools have more or less made a person who has more sensitivity (*'allama*) in the field of religion. In addition, he also had a fairly high concern for the formation of the people, the transformation of the people, to the formation of a nation and state that breathes Islam (Mochamad Syaifudin, 2018). On the other hand, Kiai Haji Hasyim Asy'ari is also a true educator. The embedding of the name is not without reason. Kiai Hasyim Asy'ari devoted himself to the education environment, especially Islamic boarding schools. In addition to having more competence in matters of religion, he also had superior competence in the management of the Islamic boarding school curriculum and management of learning in the classroom. His teaching started from the morning until the evening. The material taught was related to classical books, which are still quite popular among Islamic boarding school academics (faisal dkk, 2021).

Freedom to learn from Kiai Haji Hasyim Asy'ari's perspective

Regarding the search for Kiai Haji Hasyim Asy'ari's lesson plans, it is actually quite easy to do. To find out the learning concept he proposed, a search can actually be done by relying on the concepts he has formed in the learning ethics. In this case, the search can be started by knowing the ethics of students while studying and can then be continued by tracing the ethics of students towards learning and their ethics towards learning resources. If referred to more deeply, the three concepts will be able to provide a blueprint (abstract picture) sufficient to provide an understanding of the principles that must be referred to in a learning process from his perspective (Mochamad Syaifudin, 2018). In addition, many of his works discuss the concept of studying and learning. However, this study focused on his work *Adab Al- 'Alim Wa Al-Muta 'allim*.

The problem of character education with the freedom to learn curriculum as applied by Kiai Hasyim Asy'ari in Islamic boarding schools, in general, seeks to form an independent nation's successor. The word independent here is not only associated with economic and political factors. Furthermore, the word independent here is defined as the ability of the nation's successors to pass on the cultural customs that they hold fast from their ancestors to them until later the successors after them (Ahmad Baso Agus Sunyoto dan Rijal Mummaziq, 2017).

In addition, Kiai Haji Hasyim Asy'ari is well-known by academics as a true educator. During his life, he served in the world of education, especially in Islamic boarding schools. One

of the Islamic boarding schools where he put his knowledge into practice was the Tebu Ireng Jombang Islamic Boarding School, East Java. His expertise in processing the learning implementation made him known as an expert in the field of education. Furthermore, he had expertise in compiling and designing Islamic boarding school curricula and learning strategies. Kiai Haji Hasyim Asy'ari is also known as a religious person. It was evidenced by several books he wrote in the field of religion and education, such as *Adab Al-'Alim Wa Al-Muta'allim*.

Moreover, talking about the problem of mapping the learning design made by Kiai Haji Hasyim Asy'ari is quite easy. To find out what learning concepts were put forward, research can actually be conducted based on the concepts he formed in learning ethics. Knowing the ethics of students during learning can be continued by tracing the ethics of students toward learning. Therefore, students' ethics towards learning resources are sufficient to provide an understanding of the principles that must be linked in a process (Mochamad Syaifudin, 2018). The book of *Adab Al-'Alim Wa Al-Muta'allim* is one of the books by Kiai Haji Hasyim Asy'ari discussing the concept of learning.

The background for writing the book stemmed from his concern for the shift and evolution of the learning concept from traditional to more modern. This change was caused by the influence of the Dutch East Indies, which then carried out colonial efforts against the Unitary State of the Republic of Indonesia. To ease their efforts, the Dutch East Indies revised the learning system and concept from what was originally traditional to modern. These practice changes indirectly eliminated the moral approach ingrained and inoculated from generation to generation and replaced it with a student cognitive approach. It indirectly harmed Islamic education as the substance of Islamic boarding school-based education itself (faisal dkk, 2021).

Furthermore, the concept of freedom to learn in the book of *Adab Al-'Alim Wa Al-Muta'allim* by Kiai Haji Hasyim Asy'ari includes:

Students should hurry in learning to gain knowledge by making the most of the time and avoiding activities or things that become obstacles to getting knowledge in accordance with their field of knowledge so that learning is successful (Hasyim Asy'ari, 2014).

In Munif's view, individual intelligence is not only limited to indicators made in a formal test level. A person's intelligence has a broad scope. Munif cited Gardner's opinion to strengthen this view, suggesting that habits actualize one's intelligence. From his perspective, habit is also a behavior that experiences repetition continuously. Therefore, according to Gardner, the current intelligence test cannot be used as a benchmark to assess a person's

intelligence fully. A person's intelligence comes from the power of creativity and problem solving, which are the abilities and habits of the individual (Chatib, 2012). According to Kiai Haji Hasyim Asy'ari, students should focus on exploring a certain material to the end without leaving it before they master it; what else to be preoccupied with other material before the first material is completed. Doing so can make learning failures, and there is a waste of time (Hasyim Asy'ari, 2014).

Furthermore, Ahmadi & Supryono, as quoted by Hendrik, explained that the effectiveness of learning can be obtained from individual experiences in the learning process, where the interaction process requires all of his senses to play an active role in producing behavioral changes. Changes in behavior produced as a learning effect usually cover not only one aspect but more than one aspect, such as aspects of personality, physical and psychological, thinking power, and attitudes (Lao & Hendrik, 2020).

To learn independently, students need to develop their knowledge through literacy by reading and enriching references, such as researching the hadith in terms of its chain of narrators, dates, and benefits compared to other books and then recorded. If they find something impossible or difficult, it is conveyed to the educator (Hasyim Asy'ari, 2014). These freedom to learn activities aim to achieve Pancasila values, i.e., faithful students who are pious, have a noble character, are more creative, can work together, have a global spirit of diversity, think critically, and have independence (Sibagariang, Sihotang, Murniarti, & Indonesia, 2021).

For this reason, Nadiem Makarim's formulation of freedom to learn aligns with the freedom to learn a model from the perspective of Kiai Haji Hasyim Asy'ari, where in his concept, he emphasized the importance of the principle of student independence so that education is more than only pouring water into a bottle. However, it also provides an opportunity for students to develop their independent potential under the supervision of parents and educators so that their potential is positive. In this case, the role of the educator is not someone who seems to know everything but exchanges knowledge and is a facilitator (Aiman, 2020).

From the explanation of Kiai Haji Hasyim Asy'ari, he also offered the concept of freedom to learn that students develop their literacy potential by studying various reference sources, such as those described in the book of *Adab Al-'Alim Wa Al-Muta'allim*, about the lesson plan of freedom to learn. Freedom to learn makes students not only smart in memorizing lessons but also have sharp analysis and reasoning in overcoming a problem.

Students are also expected to have characters. With the freedom to learn, students are hoped to have literacy and numerical abilities. In literacy, students not only remember and practice the material they read but are expected to think critically in understanding the material given. In terms of numerical abilities, students are expected to think broadly, not only being able to memorize formulas, which requires students to find and have basic concepts in solving broader problems. This PKM focuses on students' critical thinking power using their cognitive abilities (Sibagariang, Sihotang, Murniarti, et al., 2021).

Students are also given the right to learn entrepreneurship to fulfill their lives according to the level needed, and even educators should facilitate so that students can later fulfill their lives (Hasyim Asy'ari, 2014). Educators are not allowed to provide learning that is not in accordance with the abilities of their students. Educators must also know the psychological condition of students, whether competent, talented, or interested (Hasyim Asy'ari, 2014). In addition, Kiai Haji Hasyim Asya'ri emphasized that in the concept of freedom to learn, educators must be humane in the educational process. The purpose of humanistic education is that every human being has the potential and ability, and then the potential is developed as desired to maximize the results (Nasution, 2020).

Kiai Haji Hasyim Asya'ri also requires educators to develop their competencies; he stated that educators should always improve knowledge competence by learning various kinds of knowledge, studying, reviewing, and then writing them into learning materials taught (Hasyim Asy'ari, 2014). From that statement, of course, educators must be creative and innovative and strive to continue to develop their potential. In learning freedom to learn, teachers must have the ability to master the substance of learning and develop the science more comprehensively to become a unique and interesting substance to be discussed with science and technology as a means of teaching and learning so that students have a high desire to develop their abilities. Students' creativity and creativity will grow if the teacher can design learning that challenges them to be actively creative (Sibagariang, Sihotang, Murniarti, et al., 2021). In addition, the main driver of the success of the learning process is educators because they interact directly with students and understand their needs. Thus, educators should be ideal according to the standards set (Nasution, 2020).

In addition, the problem of character education in the freedom to learn curriculum as applied by Kiai Haji Hasyim Asya'ri in Islamic boarding schools, in general, seeks to form an independent nation's successor, not only independent in terms of economy and politics but also culture, knowledge, and work (Ahmad Baso Agus Sunyoto dan Rijal Mummaziq, 2017). The essence of independent learning is freedom of thought for students and teachers, thus

encouraging students and teachers to form independent spiritual characters. So far, student and teacher learning has been based on books or material modules. Hence, if this freedom of learning is implemented in the Indonesian education system, it can train students individually because they are accustomed to learning and developing knowledge-based on surrounding knowledge. This freedom of learning will also encourage the formation of an attitude that pays attention to the environment. This attitude is essential to cultivate because to be a good person for the environment, wherever he is, it takes a caring attitude, skills, and adaptability (Ainia, 2020).

According to Kiai Hasyim Ay'ari's perspective, education should be able to lead humans to get luck in this world and the hereafter. Education should also be a preservation tool and a medium for transforming Islamic religious values from educators to students. Apart from being a medium for transforming Islamic religious values, education can also provide increased competence for Muslims to develop Islam itself. This idea provides an understanding for educators in carrying out their duties. Educators are not only limited to transforming knowledge, but educators must be able to instill the noble values of Islamic religiosity in students. Instilling values is an attempt to fortify students from negative impacts that are likely to occur due to the pace of development of the times (Faisal, Munir, Afriantoni, & Astuti, 2021, pp. 47-48.).

In his description, Kiai Haji Hasyim Asy'ari understood that learning is not limited to studying but also seeking happiness and worship to God so that humans can obtain happiness in this world and the hereafter. Therefore, learning should aim to apply Islamic teachings, not only to eliminate ignorance. In addition, so that knowledge is useful, he advised the students to maintain ten morals that must be considered when studying: purifying the heart, staying away from various heart diseases and disbeliefs, having a sincere heart, not expecting material things, patience, *qana'ah* nature, good at dividing time, eating enough, be careful, sleeping enough, and avoiding useless things (Martono, 2020, p. 42).

In addition to explaining the definition of learning and the purpose of education, he also provided concepts related to the style of curriculum that should exist in education. Although the concept he presented is a concept coming from the past and has a traditional style, in fact, some of his concepts can be found in the freedom to learn curriculum, which is currently being discussed. Some concepts that he offered to create an education that is quite qualified to answer the needs of society in the future, among others, are:

First, a good education must be able to develop faith and piety in learning. This concept is based on his perspective, stating that education is a preservation tool and a medium

for transforming Islamic religious values from educators to students. Apart from being a medium for transforming Islamic religious values, education should be able to provide increased competence for Muslims to develop Islam itself (Lbs, 2020, p. 92). Therefore, education should have elements that can help optimize the transfer of Islamic values. Meanwhile, in freedom to learn, his thoughts are realized in the form of core competencies in the curriculum of freedom to learn. This competency is mainly focused on core competency 1 (one), which states that students are expected to be able and willing to practice their religious teachings voluntarily after learning.

The second is to prioritize the process, not the result. Learning is not only about grades. However, learning is a process of internalizing values, character, knowledge, and skills. From his perspective, the results of a learning process are not numbers but students' self-development. Therefore, he considered learning outcomes only a sideline, while the process is the most important. In the freedom to learn curriculum, his thoughts are actualized in the policy of replacing the national examination with the Minimum Qualification Assessment (PKM). This change occurred considering the incompatibility of the national examination, which had always been used as a requirement for students to graduate. If the national examination is used as a benchmark for student graduation, indirectly, Indonesian education focuses more on the final result rather than the long process students have gone through in the learning process.

Third, the material must be adapted to the needs of students. His paradigm is in line with progressivism, which emphasizes a person's freedom to develop himself according to his talents, interests, and potential. Adherents of progressivism believe that every human being is born unique, and there should be no uniformity in the educational process (Maghfiroh, 2020). Ideally, education from his perspective should be able to provide opportunities for these differences. In addition, education must be able to provide guarantees of abilities and skills to strengthen students to face the complexity of the problems of the times (Hadi, Abbas, Padjrin, & Munir, 2021, pp. 104–105). In the freedom to learn curriculum itself, his thoughts are contained in the objectives to be achieved by the freedom to learn policy, i.e., trying to provide flexibility in the management and learning process to create a learning environment that is creative, not restrictive, and in accordance with future needs.

Fourth is the reconstruction of traditional learning patterns into a fun learning pattern. One of his success factors in teaching is his flexibility in creating a pleasant learning environment, even though his education is based in Islamic boarding schools, which have traditional learning patterns (Martono, 2020). His success in implementing this teaching was

then adapted by the freedom to learn policy in the form of a simplified lesson plan. This policy aims to give teachers the freedom to be creative in their teaching process. Given that teaching is an art that cannot be formalized, the teacher needs freedom in carrying out the teaching process.

Fifth is seeking knowledge from various places. His perspective considers that education is not only limited to listening to teacher explanations. Education has a broader meaning. Education is also not only a forum limited by space and time. Education is everywhere and can come from anyone. His thoughts were then adapted into the policy of freedom to learn in the form of the freedom of students to explore the material obtained from the classroom, books, environment, and others.

The sixth is independent scientific development. In the policy of freedom to learn, Kiai Haji Hasyim Asy'ari's thinking was adapted as a change from the teacher-center to the student-center model.

Seventh is increasing knowledge through literacy culture. By prioritizing the process, not the result, the material must be adapted to the needs of students. From his perspective, students are required to learn independently by developing their knowledge through literacy, by reading and enriching references, such as researching the hadith in terms of its chain of narrators, dates, and benefits compared to other books and then recorded. If they find something impossible or difficult, students convey it to the educator (Hasyim Asy'ari, 2014). This thought in the policy of freedom to learn was adapted in the application of PKM, which is in the form of literacy skills.

C. Conclusion

Freedom to learn is based on the philosophy of progressivism in education. Freedom to learn also allows all elements of education, whether students, teachers, or institutions, to implement and develop the existing learning process. The concept of freedom to learn is also found in the book *Adab Al-'Alim Wa Al-Muta'allim* by Kiai Hasyim Asy'ari. The concept of freedom to learn embodies a very qualified education to meet the needs of future society. First, a good education must be able to foster self-confidence and piety in learning. Second, education prioritizes the process, not the result. Third, the material must be adapted to the needs of students. Fourth, the traditional learning model must be reconstructed into an attractive learning model. Fifth is seeking knowledge from all sides. Sixth, independent scientific development is needed. The seventh is to increase knowledge through literacy culture.

REFERENCES

- Ahmad Baso Agus Sunyoto dan Rijal Mummaziq. (2017). *KH Hasyim Asy'ari Pengabdian Seorang Kiai Untuk Negeri*. Jakarta: Museum Kebangkitan Nasional.
- Aiman, F. dan I. K. (2020). Konsep Merdeka Belajar Pendidikan Indonesia Dalam Perspektif Filsafat Progresivisme. *Jurnal Pendidikan Dan Pembelajaran*, 12(2 Juli), 155–164.
- Ainia, D. K. (2020). “Merdeka Belajar Dalam Pandangan Ki Hadjar Dewantara Dan Relevansinya Bagi Pengembangan Pendidikan Karakter.” *Jurnal Filsafat Indonesia*, 3(3), 95–101.
- Arifin, S., Abidin, N., & Anshori, F. Al. (2021). Kebijakan Merdeka Belajar dan Implikasinya terhadap Pengembangan Desain Evaluasi Pembelajaran Pendidikan Agama Islam. *Dirāsāt: Jurnal Manajemen Dan Pendidikan Islam*, 7(1).
- Arifin, S., & Muslim, M. (2020). Tantangan Implementasi Kebijakan “Merdeka Belajar Kampus Merdeka” pada Perguruan Tinggi Islam Swasta di Indonesia. *Jurnal Pendidikan Islam Al-Ilmi*, 3(1).
- Arikunto. (2002). *Prosedur Penelitian Suatu Pendekatan Praktek* (Revisi 4). Jakarta: Rineka Cipta.
- Asri, M. S. (2017). Dinamika Kurikulum di Indonesia. *Jurnal Modeling: Jurnal Program Studi PGMI*, 4(2).
- Chatib, M. (2012). *Sekolahnya Manusia: Sekolah Berbasis Multiple Intelligences di Indonesia*. Bandung: Kaifa.
- Daga, A. T. (2021). Makna Merdeka Belajar dan Penguatan Peran Guru di Sekolah Dasar. *Jurnal Educatio*, 7(3).
- faisal dkk. (2021). Pemikiran Pendidikan Pesantren K.H. Hasyim Asy'ari dan Pengembangan Pendidikan Islam di Indonesia. *Intizar*, 27.
- Faisal, Munir, Afriantoni, & Astuti, M. (2021). Pemikiran Pendidikan Pesantren K.H. Hasyim Asy'ari dan Pengembangan Pendidikan Islam di Indonesia. *Intizar*, 27(1).
- Fuadi, T. M., & Aswita, D. (2021). Merdeka Belajar Kampus Merdeka (MBKM): Bagaimana Penerapan Dan Kedala Yang Dihadapi Oleh Perguruan Tinggi Swasta di Aceh. *Jurnal Dedikasi Pendidikan*, 5(2).
- Hadi, A., Abbas, A., Padjrin, & Munir. (2021). Pemikiran Pendidikan Pesantren K.H. Hasyim Asy'ari dan Pengembangan Pendidikan Islam di Indonesia. *TADRIB" Jurnal Pendidikan Agama Islam*, 7(1).
- Hasyim Asy'ari. (2014). *Adabu al-Alim Wa al-Muata'allim*. Jombang: Maktabah Turast Islami.
- Juita, D., & M, Y. (2021). The Concept of “Merdeka Belajar” in the Perspective of Humanistic

- Learning Theory. *Spektrum: Jurnal Pendidikan Luar Sekolah*, 9(1).
- Kemendikbud. (2020). Reformasi Pendidikan Nasional Melalui Merdeka Belajar.
- Kiptiyah, M., Sukarno, & Widdah, M. El. (2021). Sejarah Perkembangan Kurikulum Pendidikan Islam Di Indonesia (Analisis Kebijakan Kurikulum Pendidikan Islam). *JURNAL LITERASIOLOGI*, 6(2).
- Kuntowijoyo. (1999). *Pengantar Ilmu Sejarah*. Yogyakarta: Bentang Budaya.
- Lao, H. A., & Hendrik, Y. Y. (2020). Implementasi kebijakan kemerdekaan belajar dalam proses pembelajaran di Kampus IAKN Kupang-NTT. *Dedikasi Pendidikan*, 4(2), 201–210.
- Lbs, M. (2020). Konsep Pendidikan Menurut Pemikiran KH. Hasyim Asy'ari. *Jurnal As-Salam*, 4(1).
- Maghfiroh, S. (2020). Konsep Merdeka Belajar Perspektif Aliran Progresivisme John Dewey. *Jurnal Studi Guru Dan Pembelajaran*, 3(1).
- Martono. (2020). Pemikiran Pendidikan Islam KH. Hasyim Asy'ari (Perspektif Epistemologi Sosial Keagamaan Dan Konsep Pendidikan Islam Bagi Guru Dan Peserta Didik). *Al-Fikr: Jurnal Pendidikan Islam*, 6(1).
- Mochamad Syaifudin. (2018). Relasi Guru – Murid; Kajian Kitab Adab al-Alim Wa al-Muta'allim KH. Hasyim Asy'ari. *Qudwatuna*, 1, 74.
- Muhadjir, N. (2000). *Metode Penelitian Kualitatif*. Yogyakarta: Rakesarasin.
- Muhammad Rijal Fadli dan Ajat Sudrajat. (2020). Pemikiran, Keislaman Dan Kebangsaan: Telaah Asy'ari, KH. Hasyim. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 18.
- Nashiruddin Pilo. (2019). Pemikiran Pendidikan K.H. Muhammad Hasyim Asy'ari. *Jurnal Ilmiah Islamic Resources FAI-UMI Makassar*, 16, 205–211.
- Nasution, A. G. J. (2020). Diskursus Merdeka Belajar Perspektif Pendidikan Humanisme. *Jurnal Pendidikan Bahasa Dan Sastra UIN Sumatera Utara Medan AL ARABIYAH*, 6, 1.
- Nubaedi, A. (2018). Pendidikan Karakter Menurut K.H. Hasyim Asy'ari (Perspektif Filosofis). *Fitrah: Jurnal Kajian Ilmu-Ilmu Keislaman*, 04(01), 207–226.
- Nur Hadi, R. (2017). Pendidikan Nasionalisme-Agamis dalam Pandangan K.H. Ahmad Dahlan da K.H. Hasyim Asy'ari. *Cakrawala*, XII, 121–132.
- Ramadhan, O. M., Hermawan, A. H., & Erihadiana, M. (2021). Pengembangan Kurikulum Pendidikan Islam di Era New Normal. *Intelektual*, 11(1).
- Ramayulis, dan N. (2005). *Ensiklopedi Tokoh Pendidikan Islam*. Jakarta: Quantum Teaching.
- Rizka, K. (2017). Revitalisasi Pendidikan Islam Dalam Perspektif Kiai Hasyim Asy'ari. *Islam Nusantara*, 01, 156–170.

- Sibagariang, D., Sihotang, H., & Murniarti, E. (2021). Peran Guru Penggerak dalam Pendidikan Merdeka Belajar di Indonesia. *Jurnal Dinamika Pendidikan*, 14(2).
- Sibagariang, D., Sihotang, H., Murniarti, E., & Indonesia, U. K. (2021). Peran Guru Penggerak Dalam Pendidikan. *Dinamika Pendidikan*, 14(2), 88–99.
- Sopiansyah, D., Masruroh, S., Zaqiah, Q. Y., & Erihadiana, M. (2021). Konsep dan Implementasi Kurikulum MBKM (Merdeka Belajar Kampus Merdeka). *Reslaj: Religion Education Social Laa Roiba Journal*, 4(1).
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Suhartoyo, E., Wailissa, S. A., Jalarwati, S., Samsia, S., Wati, S., Qomariah, N., ... Maulana Amin, I. (2020). Pembelajaran Kontekstual Dalam Mewujudkan Merdeka Belajar. *Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M)*, 1(3).
- Widiyono, A., Irfana, S., & Firdausia, K. (2021). Implementasi Merdeka Belajar Melalui Kampus Mengajar Perintis di Sekolah Dasar. *Metodik Didaktik: Jurnal Pendidikan Ke-SD-An*, 16(2).
- Widiyono, Aan, Irfana, S., & Firdausia, K. (2021). Implementasi Merdeka Belajar melalui Kampus Mengajar Perintis di Sekolah Dasar. *Metodik Didaktik: Jurnal Pendidikan Ke-SD-An*, 16(2).

This Page is Intentionally Left Blank