



RE-ACTUALIZATION THOUGHT KH. HASYIM ASY'ARI ABOUT NATIONAL UNITY AND ITS URGENCY IN FACING THE COVID-19 PANDEMIC

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ABSTRACT

All religions teach their adherents to do good and create unity with solid brotherly ties in the life of the nation and state. In writing this article, several problem formulations are the subject of discussion, including; (1) the re-actualization thoughts of KH Hasyim Asy'ari on national unity; and (2) the urgency of national unity during the Covid-19 pandemic to reflect on the history of the founding of the Indonesian nation and state, which was built on unity and integrity with a complete sense of nationalism that accommodates common interests without discrimination. Then, this article is a study of library research with a qualitative type based on complex and comprehensively identified social phenomena through a descriptive-analytic approach. Furthermore, the results of this article state that KH. Hasyim Asy'ari is a national figure whose thoughts are widely used as the basis for acting in the face of various imperialist powers with the spirit of national unity, which different groups accept. Once fueled the nature of national unity. In today's life, KH. Hasyim Asy'ari can be practised and imitated to rise together against the Covid-19 pandemic by being united through the spirit of solidarity and national brotherhood to complement each other to create a good and prosperous order during the Covid-19 pandemic.

Keywords: Re-actualization, Thought, KH. Hasyim Asy'ari, Unity, Covid-19.

ABSTRAK

Pada dasarnya semua agama mengajarkan kepada pemeluknya untuk berbuat baik dan mewujudkan persatuan dengan ikatan persaudaraan yang kuat dalam kehidupan berbangsa dan bernegara. Pada penulisan artikel ini terdapat beberapa rumusan masalah yang menjadi pokok pembahasan, antara lain; (1) reaktualisasi pemikiran KH. Hasyim Asy'ari tentang persatuan kebangsaan; dan (2) urgensi persatuan kebangsaan di masa pandemi Covid-19 dengan tujuan untuk melakukan refleksi terhadap sejarah berdirinya bangsa dan negara Indonesia yang dibangun atas persatuan dan kesatuan dengan penuh rasa nasionalisme yang mengakomodir kepentingan bersama tanpa diskriminasi. Kemudian, artikel ini merupakan kajian *library research* dengan jenis kualitatif atas dasar fenomena sosial yang diidentifikasi secara kompleks dan komprehensif melalui pendekatan deskriptif-analitik. Selanjutnya, hasil artikel ini menyatakan bahwa KH. Hasyim Asy'ari merupakan tokoh nasional yang pemikirannya banyak dijadikan landasan bersikap dalam menghadapi berbagai kekuatan imperialisme dengan semangat persatuan kebangsaan yang diterima oleh berbagai kalangan. Semangat persatuan kebangsaan sebagaimana yang pernah dikobarkan oleh KH. Hasyim Asy'ari dapat diamalkan dan diteladani dalam kehidupan saat ini agar bisa bangkit bersama melawan pandemi Covid-19 dengan cara bersatu padu melalui semangat solidaritas dan persaudaraan kebangsaan untuk saling melengkapi demi mewujudkan tatanan yang baik dan sejahtera di masa pandemi Covid-19.

Kata Kunci: Reaktualisasi, Pemikiran, KH. Hasyim Asy'ari, Persatuan, Covid-19.

1. INTRODUCTION

The Indonesian nation is a diverse nation, from religion, ethnicity, language and culture, so it is called a multicultural nation. In the current problems that occur in the life of a multicultural nation, social solidarity is very rare. Various phenomena of *tahdzir* (mutual reproach) among the children of the Indonesian nation at this time make a dispute that creates divisions, which occur between elements of the nation.

The chaos that caused the division of elements of the Indonesian nation was carried out by various acts such as radicalism, anarchism, authoritarianism, vandalism, and hate speech. Not only that, the arrests of figures and activists with opposing opinions, the silencing of mass media, the deletion of various murals, giving a verdict on someone whose guilt is not apparent, slandering multiple religious figures, spreading false news, and pitting fellow elements of the Indonesian nation and others.

With these actions, it can be said that the state is still unable to provide a sense of security, protection, welfare, and legal certainty to its citizens. This phenomenon also shows that the spirit of national unity has not yet been created for all elements of the nation in the state of Indonesia. If viewed historically, Indonesia achieved independence more than seventy-five years and celebrated its 76th independence day last August. A very ripe age for the development of a country. The most important goal for the establishment of a state is nothing but to create security, prosperity and peace for all elements of the nation with a complete sense and spirit of national unity and integrity.

National unity and the prohibition against division is a principle of brotherhood that exists in the teachings of Islam, even other religions. All religions teach their adherents to do good and create unity with solid brotherly bonds in the survival of the nation and state. There are no religious teachings that teach their followers to be divided so that it is essential to realize national unity in Indonesia.

The awareness to unite and not divide can be a momentum to always be enthusiastic in realizing a struggle for the Indonesian people. One of the scholars has a robust Islamic spirit and nationalism, namely KH. Hasyim Asy'ari. He declared a fatwa of effort that forbids Muslims to be part of the colonial army or cooperate in any form to be a form of enthusiasm for the elements of the nation who are struggling to defend the Unitary State of the Republic of Indonesia.

The fatwa was issued by KH. Hasyim Asy'ari turned out to have a very positive and effective impact on awakening the Indonesian people to remain united in fighting the invaders. A sense of nationalism for a KH. Hasyim Asy'ari is not just a term but a concrete manifestation of a person's love for his homeland, which must be sacrificed wholeheartedly as proof of his love. This is what led KH. Hasyim is one of the national heroes. He was indeed born in the city of Jombang, but his whole life was dedicated to devoting himself to the nation and state of Indonesia (Latifatul Khuluq, 2008).

KH. Hasyim Asy'ari was also instrumental in uniting all the diverse elements of the Indonesian nation by eliminating the seven controversial words in the contents of the Jakarta Charter. In those seven words, there is also a difference of opinion among Indonesia's founding fathers, namely God Almighty, by implementing Islamic law for its adherents. The abolition of these seven words has had a crucial impact on the ideological basis of the Indonesian nation and state. If the seven words are still contained in the Jakarta Charter, the Indonesian state's foundation is only based on specific religious provisions, even though the Indonesian nation is pluralistic. The abolition stated that Indonesian Muslims uphold the values of tolerance and unity and respect differences and diversity (Mustaqim, 2015).

National unity is essential to maintain the existence of a country so that there is no prolonged conflict between elements of a multicultural nation such as Indonesia. The spirit of national unity can also affect the social life of the Indonesian people who are being hit by the Covid-19 pandemic. This is evidenced by the many social activities such as the friends' movement to help friends ease the impact of the Covid-19 pandemic. Therefore, the re-actualization of KH. Hasyim Asy'ari about national unity and its urgency in dealing with the Covid-19 pandemic is very interesting to study as a motivator for us to always remain united in every condition and situation with the spirit of nationalism, as taught by KH. Hasyim Asy'ari while struggling to defend the integrity of the Indonesian nation and state.

In writing this article, several problem formulations become a subject of discussion with the aim that this article focuses on the problem and does not widen to produce a comprehensive study. As for the formulation of the situation in this article, (1) the re-actualization thoughts of KH Hasyim Asy'ari on national unity; and (2) the urgency of national unity during the covid-19 pandemic. The purpose of writing this article is to reflect on the history of the Indonesian nation and state, which was built on unity and integrity with a complete sense of nationalism that accommodates common interests without discrimination. Thus, this article is expected to be one of the factors to raise the spirit of national unity in jihad against the Covid-19 pandemic.

2. LITERATURE REVIEW

Before the birth of the Indonesian state, several Islamic figures contributed a lot to the independence of the Indonesian state, one of which was KH. Hasyim Asy'ari. He has the full name Muhammad Hasyim Asy'ari is one of the national heroes who contributed a lot to the formation of the Indonesian state. He was born in Gedang village on February 14, 1871 AD or 24 Dzulqa'dah 1287 H. He

died on July 25, 1947 AD or 7 Ramadan 1366 H in Jombang, caused by high blood pressure (Margono, 2011).

In the daily life of KH. Hasyim Asy'ari can be described with the sentence "from the pesantren back to the pesantren" (Fadli & Miftahuddin, 2019) because he was born and raised in a pesantren life environment even though in the future KH. Hasyim Asy'ari studied in Mecca. At the same time, looking in Mecca, KH. Hasyim Asy'ari learned a lot from great scholars from various countries, and some became KH teachers. Hasyim Asy'ari came from Indonesia, such as Shaykh Al-Allamah Abdul Hamid Al-Darustany, Shaykh Muhammad Syu'aib Al-Maghriby, Shaykh Mahmud Khatib Al-Minangkabawi, Imam Nawawi Al-Bantani, Shaykh Dagistani, Shaykh Syatha, Sayyid Alwi bin Ahmad Al-Saqaf, Shaykh Rahmatullah, Sayyid Sulthan bin Hasyim, Shaykh Mahfudz Termas, and various other great scholars (A'dlom, 2014).

KH. Hasyim Asy'ari lived when the Indonesian people were facing various theological problems and wars against the invaders. Theological issues are faced by the Indonesian people when reformers of Islamic teachings criticize and even forbid multiple actions that have become traditions among Indonesian Muslims. In this pattern of thought, some of the Indonesian people have begun to be contaminated by the various teachings of these reforms, in this case, which later made the Indonesian nation divided (Sholikah & Mumtahanah, 2021). In this case, the colonizers used it to fight against Indonesian Muslims.

Islam, a religion based on humanity and brotherhood, cannot be separated from the existence of a different view, sometimes leading to a conflict within the Muslim community themselves. The teachings of Islam create peace and prosperity in this world and the hereafter. KH. Hasyim Asy'ari always prioritizes unity and the common good and harmony among elements of the Indonesian nation. The bond of national unity is a jihad that can knock every aspect of the country, especially Muslims, to fight against the invaders (Nizar, 2017).

The spirit of national unity is exemplified by KH. Hasyim Asy'ari, fighting various forms of colonialism and oppression of the Indonesian people, is very important to be used as an example. When he declared a national jihad fatwa by bringing together Kiai, and Nahdlatul Ulama (NU) scholars from various regions, including Madura-Java, which were met on 21-22 October 1945 in Surabaya to strengthen jihad in the fight against colonialism, so that born in the forum against the invaders can be categorized as holy war (*jihad fi sabilillah*) (Fealy, 2008).

Various thoughts of KH. Hasyim Asy'ari was often used as a basis to burn the spirit of the struggle of the Indonesian people, one of which was the spirit of jihad. The spirit to always carry out jihad against all forms of colonialism and oppression is always ignited to liberate the Indonesian nation and state from the various controls of the colonialists. The spirit of jihad to defend the truth and uphold justice is one of the attitudes that has always been voiced and carried out by KH. Hasyim Asy'ari.

In its history, KH. Hasyim Asy'ari spent his life serving and fighting to defend the Indonesian religion and nation with sincerity. His role in building national unity cannot be doubted because he also guarded the Indonesian state to gain independence. He is considered a very charismatic cleric and teacher of fighters, showing his tenacity in the struggle against the tyranny of the colonial regime for the sake of Indonesian independence and for the sake of establishing comfort in carrying out religious practices. Thus, the national gait of KH. Hasyim Asy'ari can be seen in the struggle to conquer the Dutch and Japanese colonials in order to achieve the nation's ideals of independence.

The influence of KH. Hasyim Asy'ari has been recognized by various groups and among elements of the nation; various groups of Muslims can also accept even the results of his thoughts from various groups and organizations that have differences in ideological orientation. The pluralism of thinking that is owned by KH. Hasyim Asy'ari shows the awareness to always maintain good relations with different communities by respecting and appreciating each other.

On the credibility of KH. Hasyim Asy'ari is a combination of a solid clerical character through a commitment to nationalism, charismatic leadership, and knowledge of his broad and extraordinary state insight as a form of his love for the Indonesian nation and state. Meanwhile, the jihad fatwa that he issued reflects very clearly on his strong commitment to the benefit of Muslims and the Indonesian government in general.

3. RESEARCH METHODOLOGY

This article is a research library that collects various data through the study of books, journals, and other documents. At the same time, the type is qualitative based on social phenomena identified in a complex and comprehensive manner with a descriptive-analytic approach, which aims to describe and

integrate two variables obtained from various actual information carefully and in detail in explaining the study being studied.

4. RESULTS AND DISCUSSION

4.1 Re-actualization Thought KH. Hasyim Asy'ari About National Unity

In the discourse on the idea of national unity from KH. Hasyim Asy'ari is shown by his persistence in socializing about the urgency of defending Indonesia as a sovereign and rich country facing threats from various colonial movements and oppression of the Indonesian nation. Understanding the speed of maintaining national unity and integrity with unconditional love for the Indonesian homeland is part of the belief in religious teachings that must always be instilled in all elements of the Indonesian nation.

The jihad resolution issued by KH. Hasyim Asy'ari as a national jihad has been recorded in the long history of the Indonesian nation and state. He inflamed the spirit of the Indonesian people, especially the students and youth, to unite in the struggle against the invaders. He also voiced his refusal to cooperate with the invaders. In the national jihad movement which was decreed by KH. Hasyim Asy'ari became a resistance movement for the Indonesian people to free themselves from all oppression and humiliation towards a shared glory and happiness.

National Jihad was decreed by KH. Hasyim Asy'ari has been proven to effectively inflame the spirit of national unity to expel the invaders from the land of Indonesia. National jihad has also become a bond of unity and integrity for all elements of the Indonesian nation to jointly fight and repel the invaders even with minimal weapons. The spirit of battle and rising against colonialism creates unity among Indonesian Muslims. This is evidenced by the establishment of lascar of Islamic fighters, such as Sabilillah and Hezbollah, which fought the armed groups of the invaders through the spirit of Islamic unity and nationality.

National unity is solidarity and mutual cooperation between individuals, groups and all elements of the nation working hand in hand for the purpose of achieving a common interest regardless of religious and ethnic differences. Unity is needed to always be cultivated for all elements of the Indonesian nation who still do not have a sense of solidarity with each other. The spirit of solidarity is needed to see the part of itself as part of a unified whole.

National unity is a unified whole among the elements of the nation. It is not divided and scattered by complementing each other to form a unity and establish close, harmonious and intimate relationships among the multicultural aspects of the Indonesian nation. National unity is a deep obligation of every Indonesian country to maintain solidarity and harmony together regardless of differences because everything is one unity.

The Indonesian nation is multicultural, all of which are the same as a single body or building, each of which composes elements or parts of the same body that complement and complete each other. In essence, all aspects of the Indonesian nation are tightly bound in one bond that stands firmly on a shared commitment to always maintain harmony and harmony in the life of the country and state in Indonesia through the motto 'Bhinneka Tunggal Ika'.

In the re-actualization of the thoughts held by KH. Hasyim Asy'ari regarding national unity has deep values because national unity is an important matter that is so continuous with Islamic religious orders regarding strengthening brotherhood. In the current issue, strengthening brotherhood is very important to continue reinvesting in all Indonesian nation elements. Islam explains the importance of maintaining brotherhood, but various other religious scriptures also teach the same thing because believers are brothers and forbid to fight, which results in the collapse of brotherhood (Yuwafik, 2021).

KH. Hasyim Asy'ari also developed an attitude of accepting the differences between elements of the Indonesian nation that are part of the sunnatullah and a reality that cannot be avoided, let alone deny it. KH. Hasyim Asy'ari also has a solid commitment to teaching tolerance to all students and the community. The attitude of KH evidences this. Hasyim Asy'ari, who always accepts religious, cultural and ethnic diversity, has an orientation for the harmony of national and state life, which creates unity and integrity among the elements of the nation.

KH. Hasyim Asy'ari always reminded his students of the importance of maintaining the country's integrity from the invaders by being united and not easily divided. The importance of maintaining an attitude of nationalism in the survival of the nation and state must be maintained so that it is not easily pitted against each other. Unity among elements of the country will narrow the space for mutual suspicion. All aspects of the Indonesian government have the awareness to respect each other by being willing to give and receive, which is by the corridors and boundaries in the association. It is proper for all elements of the multicultural Indonesian nation to foster good relations between them as human beings and establish good relations with God Almighty. A good attitude of unity must always be inherent in every life of the nation

and state, which is full of diversity so that nothing happens that can threaten the integration of the country and the existence of the state.

4.2 The Urgency of National Unity in the Time of the Covid-19 Pandemic

All human beings are one unit or brothers so that every human being must maintain unity for the common good (HOS Tjokroaminoto, 2010). There are several verses in the surah of the Qur'an that call for unity, such as surah Al-Baqarah [2] verse 213, Ali 'Imran [3] verse 103 and Al-Hujurat [49] verse 13, as well as various other letters. Brotherhood of fellow Muslims (ukhuwah Islamiyah) is a bond of the brotherhood of faith that can unite the hearts of all Muslims, even though their homeland is like the distance between the earth and the moon so that every individual among Muslims has a bond between one another, forming a building of a united people. It is solid because it has become necessary for Muslims to join in religious and national unity.

The spirit of unity must also underlie the realization of national insight that reflects on every precept contained in Pancasila, as has been explained by Sugiyarto, which states that the first principle in Pancasila means the importance of a sense of faith and piety, which is needed as a unifying foundation for the nation. Then, the second precept has the meaning of practising human rights and obligations so that all actions displayed in the social life of the country and state do not violate various human rights owned by others. Furthermore, the third precept can be an explicit description of national insight on the interaction of multiple elements of the nation aimed at realizing unity and integrity. At the same time, the fourth principle means that the interests of the Indonesian government are the most important, which is reflected in Pancasila democracy. The fifth principle shows that justice is intended for all elements of the Indonesian nation without any discrimination between them (Sugiyarto, 2012).

KH. Hasyim Asy'ari always reminds us of the importance of national unity so that a struggle can produce excellent and maximum results. National unity is essential to carry out resistance against the invaders who use a divisive tactic because by dividing by fighting each other, the Indonesian nation will be easily conquered by the colonialists, in the union meant by KH. Hasyim Asy'ari is limited to physical unity and by using the unity of the heart, which is expected to realize the unity of idealism and shared ideals so that colonial imperialism can be very easily overcome.

In the context of life during the Covid-19 pandemic afflicting residents around the world, including in Indonesia, they rely on hospitals and health facilities to control them, but a jihad union against the Covid-19 pandemic is needed. The Covid-19 pandemic has profoundly impacted various aspects of life, both socially and economically. In this case, through the government, Indonesia has tried to control the spread of the Covid-19 virus by making various policies not to create crowds that have an enormous potential for transmission of the Covid-19 virus. The role of the government and medical personnel who can be relied upon in the jihad against the Covid-19 pandemic and the role of various elements of the Indonesian nation with an attitude of national unity regardless of racial differences is very much needed in the fight against the Covid-19 pandemic.

National unity is limited to a physical agreement and can also be implemented by way of equality of mindset among elements of the nation facing the Covid-19 pandemic so that it can be quickly resolved. Unity of thought in dealing with the Covid-19 pandemic is in line with the principles described in the provisions of Surah Ali 'Imran verse 103, which prohibits differences of opinion on non-basic matters. All elements of the nation must unite to agree and eliminate all forms of dissent in carrying out jihad against the Covid-19 pandemic. Because if there are still differences between elements of the nation in viewing the Covid-19 pandemic, then this pandemic will not end at any time. The issue of the Covid-19 pandemic must be submitted to experts who know the natural sciences through comprehensive research studies in the laboratory.

Then, experts in religion science must provide spiritual, scientific direction to their followers so that they always strive and pray and do not despair in the face of the Covid-19 pandemic. Meanwhile, the government must make regulations in handling the Covid-19 pandemic through a humanities science study approach so that many people obey the rules made. Furthermore, people who are able in terms of wealth and wealth must share with people who can't afford it so that the lives of those who can't afford it can be fulfilled during the Covid-19 pandemic.

National unity with a high spirit of solidarity and cooperation during the Covid-19 pandemic can provide positive results for survival during the Covid-19 pandemic. The nature of the agreement is the way to achieve victory and perfection together. If during the colonial era, KH. Hasyim Asy'ari called for unity to form resistance in expelling the invaders from the archipelago, so it is time now that the spirit of the

agreement must be called for again to rise and fight the Covid-19 pandemic towards “Indonesia Tangguh, Indonesia Tumbuh”.

5. CONCLUSIONS AND SUGGESTIONS

KH. Hasyim Asy'ari is one of the national figures whose ideas are widely used as the basis for acting in the face of various imperialist powers with the spirit of national unity, which is accepted by multiple groups and is not limited to Muslims. National unity is the best way to realize and achieve a common goal in the life of the nation and state. All elements of the Indonesian government are encouraged to unite so that they can quickly gather strength to achieve goals that cannot be done alone. Success in jihad against the Covid-19 pandemic can be easily carried out through a system of relations within the elements of the nation that are in one unit. In the face of the Covid-19 pandemic, individual awareness and collective awareness are needed as a form of solidarity and concern for fellow Indonesians. The spirit of national unity was once fueled by KH. Hasyim Asy'ari can be practised and imitated in today's life to rise together against the Covid-19 pandemic by being united through the spirit of solidarity and national brotherhood to complement each other to create a good and prosperous order during the Covid-19 pandemic.

All elements of the Indonesian nation must maintain national unity so that existing differences do not create disintegration but become a positive force to remain united for the integrity of the Indonesian government and state. The nation's leaders must set a good example and continue to socialize about the importance of maintaining national unity and prohibiting acts that can divide unity, as has been well exemplified by KH. Hasyim Asy'ari in realizing national unity during the colonial era.

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