



## Epistemology of Islamic Education According to Hasyim Asy'ari Thought

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### Abstract

This paper examines the epistemology of Hasyim Asy'ari as one of the Islamic scholars who has contributed to the development of Islamic education in Indonesia. This research is considered very important because previous studies of researchers only examine Islamic education and Morals. Thus, efforts to conduct philosophical studies related to epistemology use and seek its relevance in Indonesia are interesting to do. This study uses qualitative research with a rationalistic philosophical approach. Meanwhile, data analysis methods use content analysis. The study's findings showed that epistemology colored the thinking of Hasyim Asy'ari, among others: Bayani, Burhani, Irfani, and Authoritarianism. While paradigm Hasyim Asy'ari belongs to the Conservative-Religious tradition.

**Keywords:** Epistemology, Islamic Education, philosophical, Hasyim Asy'ari.

### Introduction

Man is essentially mental (mind, heart, and lust) and physical.<sup>1</sup> From the various elements that exist, lust is an element of the mind that needs to

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<sup>1</sup> Maragustam, "Pendekatan Integratif-Interkonektif Dalam Kajian Pendidikan Islam Menuju Pembentukan Karakter Menghadapi Arus Budaya Global," in *Implementasi Pendekatan Integratif-Interkonektif Dalam Kajian Pendidikan Islam*, ed. Maragustam (Yogyakarta: Pascasarjana UIN Sunan Kalijaga Yogyakarta, 2014), 220.

be watched because lust will lead man to destruction if a man cannot control it. In comparison, man is the central paradigm of in-state development.<sup>2</sup> Thus, if the human being is destroyed, then a country is destroyed. Of course, it will also impact science, ethical values, and morals governed by human reason away from noble values.<sup>3</sup> Thus, Islamic education is needed to be a counterbalance between mental and physical human beings.

Hasyim Asy'ari is a charismatic cleric from East Java named the founding father and figure of Islamic education in Indonesia. He is also known as a Muslim scientist who is proficient in education, government, and religion. The contribution made is to make changes in education and politics, especially in the pre-independence period of Indonesia, which was later named as a patriot hero by the President of the Republic of Indonesia following issue No. 24/1964 on November 17, 1964.<sup>4</sup> The idea of Indonesian ideology and pluralism approach is also a legacy of his contribution to reform.

Hasyim Asy'ari's thinking is documented in several books that are oriented to continue the scientific tradition with a multidisciplinary pattern. This kind of book is a characteristic of pesantren scholars. His works were successfully compiled by Ishomuddin Hadziq, who was later named *Irsyadus Syari*. As a manifestation of Islamic education, the step is to establish a Tebu Ireng boarding school that focuses on cultural aspects.

### **Hasyim Asy'ari: Life and Works**

Hasyim Asy'ari was born in Gedang, northern Jombang, on Tuesday, February 14, 1871. Her mother, Halimah, believed that god-given pregnancy was a blessing. That belief came after she dreamed of a full moon falling over her stomach while still pregnant.<sup>5</sup> His father was named Asy'ari, while his grandfather was Kiai Usman, a great cleric who lived in the late 19th

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<sup>2</sup> Ahmad Fahri Yahya Ainuri, "Maqashid Syari'Ah Sebagai Epistemologi Pendidikan Pancasila," *Jurnal PROGRESS: Wahana Kreativitas Dan Intelektualitas* 8, no. 1 (2020): 91, <https://doi.org/10.31942/pgrs.v8i1.3446>.

<sup>3</sup> Mirza Mahbub Wijaya, "Paradigma Berpikir Guru Pendidikan Agama Islam Di Era Disrupsi," *Progress* 7, no. 2 (2019): 5.

<sup>4</sup> Mohamad Muspawi, "K.H. Hasyim Asy'ari: The Reformer of Islamic Education of East Java," *Jurnal Pendidikan Islam* 7, no. 1 (2018): 149, <https://doi.org/10.14421/jpi.2018.71.147-1163>.

<sup>5</sup> Muspawi, "K.H. Hasyim Asy'ari: The Reformer of Islamic Education of East Java," 156.

century. Hasyim Asy'ari also still has nasab that reached Kiai Sihah founder of Pondok Pesantren Tambakberas, Jombang. Hasyim Asy'ari was the third of ten children. The names of his brothers are Nafi'ah, Ahmad Sholeh, Radiah, Hassan, Anis, Fatanah, Mimunah, Maksum, Nahrawi, and Adnan.<sup>6</sup>

At the age of 15, Hasyim Asy'ari traveled to various pesantren in Java to study religious science. His journey ended in Pesantren siwalan Panji (Sidoarjo). In this pesantren, she was betrothed to Nafisa, who was the daughter of a Kiai. In 1891, Hasyim Asy'ari and his wife performed hajj and settled in Mecca. There he taught, which was also the beginning of his career as a teacher.<sup>7</sup> Seven months into Mecca's life, Hasyim Asy'ari had to lose his wife, who died shortly after giving birth to Abdullah, his first son who also died at the age of just forty days. The loss of two much-loved people left him devastated. Finally, he decided to return to Indonesia the following year.<sup>8</sup>

In 1893, Hasyim Asy'ari returned to the Holy Land and settled there for seven years.<sup>9</sup> In Mecca, he taught to several scholars. Among them are Shaykh Achmad Khatib al-Minangkabau, Shaykh Mahfudz al-Tarmasi, Sheikh Ahmad Amin al-Aththar, Shaykh Ibrahim Arabi, Shaykh Said Yamani, Sheikh Rahmanullah, Shaykh Sholeh Bafadhal, Sulthan Hasyim Daghestani, Sayyid Abbas al-Maliki, Sayyid Alwi bin Ahmad as-Saqqaf, and Sayyid Husein Al Habsyi.<sup>10</sup>

Muharram month 1317 H / June 1899 AD, Hasyim Asy'ari returned

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<sup>6</sup> Ikhwan Azis and Niarotul Anzumi, "Teacher and Student Ethic Concept : A Study Toward the Thought of K.H. Hasyim Asy ' Ari," *Journal of Research in Islamic Education* 1, no. 1 (2019): 1–10; Faisal Ismail, "The Nahdlatul Ulama: Its Early History and Contribution to The Establishment of Indonesian State," *Journal of Indonesian Islam* 5, no. 2 (2011): 247–82, <https://doi.org/10.15642/JIIS.2011.5.2.247-282>.

<sup>7</sup> Ikhwan Azis and Anzumi, "Teacher and Student Ethic Concept : A Study Toward the Thought of K.H. Hasyim Asy ' Ari," 7.

<sup>8</sup> Siswoyo Aris Munandar and Rinda Khoirunnisfa, "KH Hasyim Asy'ari and the Teacher Code of Ethics: Thought Study KH. Hasyim Asy'ari on Ethics Education and Its Relevance to Modern Education in Indonesia," *Evaluasi* 4, no. 1 (2020): 121, <https://doi.org/10.32478/evaluasi.v4i1.359>.

<sup>9</sup> Ahmad Baso, Agus Sunyoto, and Rijal Mumazziq, *K.H. Hasyim Asy'ari: Pengabdian Seorang Kyai Untuk Negeri* (Jakarta: Museum Kebangkitan Nasional Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2017), 80, <http://repositori.kemdikbud.go.id/4876/>.

<sup>10</sup> Syamsul A'dlom, "Kiprah KH. Hasyim Asy'ari Dalam Mengembangkan Pendidikan Agama Islam," *Jurnal Pusaka*, 2014, 16.

to the motherland and taught at Pesantren Gedang, owned by his grandfather, Kyai Usman. In late Jumadil 1317 H / October 1899, he bought a piece of land that then established the house as a place to live and a place of worship and study Santri. At that time the number of students was only 8, but within three months later it increased to 28 people. It didn't take long; Hasyim Asy'ari was known as a significant figure. Moreover, but he is also known as a successful farmer and trader with tens of hectares of land assets. From there, he supported his family and pesantren. Besides, when he went to Surabaya, he traded and recited Tashawuf to Kyai Abdul Syakur, who taught the book of al-Hikam Ibn Atho'llah as-Sakandari.<sup>11</sup>

Hasyim Asy'ari remarried Khadija, who was the daughter of Kiai Romli Karangates, Kediri. However, her marriage also did not last long, as Khadija died two years later. In 1901, he remarried Nafiqah, the daughter of Kyai Ilyas who was the nanny of Pondok Pesantren Sewulan, Madiun. Hasyim Asy'ari was blessed with ten children from his marriage to Nafiqah, including (1) Hannah, (2) Choiriyah, (3) Aisha, (4) Azzah, (5) Abdul Wahid Hasyim, (6) Abdul Hakim (Abdul Cholik), (7) Abdul Karim, (8) Ubaidillah, (9) Mashuroh, (10) Muhammad Yusuf.<sup>12</sup> Nafiqah's marriage was also shortly after Nafiqah died in 1920 AD. After Nafiqah's death, he remarried Masrurah, Kiai Hasan's daughter, the caretaker of Pesantren Kapurejo, Capping, Kediri. Hasyim Asy'ari was blessed with four children, including Abdul Qadir, Fatima, Khadija, and Muhammad Yaqub.<sup>13</sup>

Educating the students on the method used is quite remarkable, namely with a sense of love and without discriminating against each other. It was evident when before his death (on 7 Ramadan 1336 H / July 26, 1947), he still remembers a Santri mustami' named Sutomo, who was later known as Bung Tomo, one of the national heroes of November 10, 1945. In short, at that time, there was the first Dutch military aggression to the East Java area until it entered the city of Malang, where Bung Tomo built a base with members of the TNI and the people's army. The fall of Malang in an aggression on July 23 made Hasyim Asy'ari shock, then fell ill, until he

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<sup>11</sup> Baso, Sunyoto, and Mumazziq, *K.H. Hasyim Asy'ari: Pengabdian Seorang Kyai Untuk Negeri*, 41.

<sup>12</sup> Baso, Sunyoto, and Mumazziq, 41.

<sup>13</sup> Munandar and Khoirunnisfa, "KH Hasyim Asy'ari and the Teacher Code of Ethics: Thought Study KH. Hasyim Asy'ari on Ethics Education and Its Relevance to Modern Education in Indonesia," 122.

finally died.<sup>14</sup>

In one of the books by Hasyim Asy'ari, entitled *Risalah Ahlussunnah wal Jamaah*, writing is motivated by the emergence of the Islamic modernism movement in Indonesia. It happened because he was known to admire the interpretation of Muhammad Abduh significantly. Nevertheless, he did not like his students to read the book of Muhammad Abduh's interpretation. His objection was not because of his rationalism but the ridicule he showed to traditionalist scholars. Ahmad Baso also conveyed Hasyim Asyari objection with a different narrative in the book "Hasyim Asy'ari: The Devotion of a Kyai to the Country"<sup>15</sup>. Reformer movements such as Muhammadiyah (1912), al-Irsyad (1915), and Persatuan Islam (1923). According to Andree Feillard, this movement was the antithesis of the Muslims Ahlussunnah wal Jamaah after the puritanism movement in West Sumatra, which was characterized by the opposition of the Paderi on the one hand and the indigenous Sufis on the other.<sup>16</sup>

*Risalah Ahlissunnah wal Jamaah* was written as an effort to defend Islam Ahlissunnah wal Jamaah in Indonesia. In later developments, this increasingly tapering debate was then attempted unification in a lecture written under the title "al-Mawaidh" (advice), which was later noted by the Dutch anthropologist Martin van Bruinnesen. Islamic religious leaders influenced various sects and organizations to form the formation of the Islamic confederation organization Majelis Islam A'la Indonesia (MIAI) in 1937 AD. This can be seen from what is conveyed in the opening discourse of the second chapter as follows:

ثم إنه حدث في عام ألف وثلاثمائة وثلاثين أحزاب متنوعة، وآراء متدافعة، وأقوال متضاربة، ورجال متجادبة. فمنهم سلفيون قائمون على ما عليه أسلافهم من التمدب بالمذهب المعين والتمسك بالكتب المعتبرة المتداولة، ومحبة أهل البيت والأولياء والصالحين، والتبرك بهم أحياء وأمواتا، وزيارة القبور، وتلقين الميت، والصدقة عنه،

<sup>14</sup> Baso, Sunyoto, and Mumazziq, K.H. *Hasyim Asy'ari: Pengabdian Seorang Kyai Untuk Negeri*, 7.

<sup>15</sup> Martin van Bruinnesen, *Kitab Kuning, Pesantren Dan Tarekat* (Yogyakarta: Gading Publishing, 2015), 81.

<sup>16</sup> Masruhan, "The Unprecedented Contextual Interpretation of The Misogynic Hadith at The Reformist Persis Pesantren in Bangil," *Journal of Indonesian Islam* 13, no. 2 (2019): 480–504, <https://doi.org/10.15642/JIIS.2019.13.2.480-504>; Andree Feillard, *NU Vis-a-Vis Negara* (Yogyakarta: Basabasi, 2017).

واعتماد الشفاعة ونفع الدعاء والتوسل وغير ذلك.

*"Then in 1330 AH, there were various conflicting opinions, scattered issues, and disputes among the leaders. Some of them are affiliated with salafiyin groups that uphold the traditions of the predecessors. They prayed to a certain mahdzab and held fast to the mu'tabar books, the love of the Ahl al-Bait Nabi, the guardians, and the salihis. Besides, tabarruk with them either while still alive or after death, grave pilgrimage, mentalqin mayit, giving alms for mayit, believing in intercession, the benefits of prayer and tawassul and so forth."*<sup>17</sup>

Another famous Book of Hasyim Asy'ari is Adab al-'Alim wal Muta'allim which still exists in madrasas and pesantren. Hasyim Asy'ari speaks and has attended in many ways from the Islamic community's life by giving some instructions on how to implement populist-based Islamic life. The various focuses of the study include Islamic education (tarbiyyah Islamiyyah), theology (aqaid Islamiyyah), social care (syu'un ijtima'iyah), and even national unity (ittihad wathaniyyah). The Book of Adab al-'Alim wal Muta'allim (ethics of the scientific and knowledge seekers) is one of Hasyim Ash'ari books in The Shariah. The discussion in this book can at least be classified into three parts. The first part discusses the virtues of science, the integrity of learning, and teaching them. The second part discusses the ethics of a person in the quest stage of science. The third part discusses one's ethics when he has become a Muslim or graduated from an educational institution.<sup>18</sup>

### **Epistemology of Islamic Education Hasyim Asy'ari**

Islamic education must be developed from various sources and associated with Islamic values consisting of a system of beliefs, reason, morals, and Sufism. This needs to be done because it is the essence of Islam which is comprehensive in covering the world's goodness and the

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<sup>17</sup> Muhammad Hasyim Asy'ari, *Risalah Ahlussunnah Wal Jama'ah* (Jombang: Maktabah At-Turats Al-Islamy, 2019), 9.

<sup>18</sup> R. Ahmad Nur Kholis, "Menengok Isi Kitab Adab Al-Alim Wal Muta'allim Karya KH Hasyim Asy'ari," 12 May 2020, 2020, <https://www.nu.or.id/post/read/119954/menengok-isi-kitab-adab-al-alim-wal-muta-allim-karya-kh-hasyim-asy-ari>.

hereafter.<sup>19</sup> As revealed by Hasyim Asyari:

*"The end of a science is practice because the practice is the fruit of the science itself functions from the age and provision for akherat later"* <sup>20</sup>.

The above fact is an amplifier that the projection of science and scientific spirit in Islam is eschatological, which means that Islamic education not only stops in the worldly region but enters the realm of ukhrowi. Thus, Islamic education can be adequately manifested and appropriately as a guide for humankind.

Islam can be the main source and become the basis for the philosophy of education. In the Qur'an, it is hinted at in-depth and detail. Seperi (QS. HUD [11]:1), "This is a Book whose verses are neatly arranged and explained in detail, which was sent down from the All-wise, the All-knowing. (QS) Hud [11]:1). The word detail can be interpreted that the verses of the Qur'an itself consist of various kinds, among others concerning tawhid, law, historical stories, morals, knowledge, promises, warnings, education, and others.<sup>21</sup>

Epistemology is a branch of philosophy that deals with science, its source, and validity. Epistemology can be interpreted as the theory of knowledge.<sup>22</sup> In the Islamic worldview, there is no difference between science and knowledge because they observe the nature of the actual object using the term *'ilm*, which is interpreted as knowing something according to itself.<sup>23</sup>

Before studying the sources of Islamic education must first connect it with the basic idea structure of education in Islam. The form of the idea is Islamic views on the philosophy of *al-hayah* (philosophy of life) outlined by the Qur'an, which includes: Allah and man's relationship with Allah, *al-kaun* (universe), *al-insan* (man), *al-mujtama' al-muslim* (Muslim society), *al-*

<sup>19</sup> Maragustam Siregar, *Filsafat Pendidikan Islam Menuju Pembentukan Karakter* (Yogyakarta: Pascasarjana Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga, 2020), 37.

<sup>20</sup> Muhammad Hasyim Asy'ari, *Adab Al-Alim Wal Muta'alim* (Jombang: Maktabah At-Turats Al-Islamy, 2019), 13.

<sup>21</sup> Siregar, *Filsafat Pendidikan Islam Menuju Pembentukan Karakter*, 37.

<sup>22</sup> Mahfud Junaedi and Mirza Mahbub Wijaya, *Pengembangan Paradigma Keilmuan Perspektif Epistemologi Islam: Dari Perennialisme Hingga Islamisasi, Integrasi-Interkoneksi Dan Unity of Science* (Jakarta: Prenadamedia Group, 2019), 25.

<sup>23</sup> Abdul Muhaya, "Unity of Sciences According To Al-Ghazali," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 23, no. 2 (2015): 311.

*mujtama' al-duali* (national society) and *al-hayah al-akhirah* (hereafter).<sup>24</sup> So in the epistemology of Islamic education, that must also relate between high traditions (text) and low traditions (context). Also linking theocentric (god-centered), anthropocentric (human-centered), and cosmopolitan (centered on nature and social). In the state of high traditions (text), Islam brings grace and happiness to the human being born inwardly, the afterlife.<sup>25</sup>

The basis of epistemology used by Hasyim Asy'ari in his ideas related to Islamic Education is as follows;

#### 1. Bayani Epistemology

Hasyim Asy'ari believes that it is impossible to understand the true meaning of the Qur'an and Hadith without studying the opinions of the great scholars who are members of the sect system, namely the great scholars of the Tabi'it Tabi'in era who are close to the lifetime of Companions and The Messenger of Allah.

وأكثرهم أهل المذاهب الأربعة، فكان الإمام البخاري شافعيًا، أخذ عن الحميدي والزعفراني والكرائسي. وكذلك ابن خزيمة والنسائي. وكان الإمام الجنيد ثورياً، والشبلي مالكيًا، والمحاسبي شافعيًا، والجريري حنفيًا، والجيلاني حنبليًا، والشاذلي مالكيًا، فالتقيد بمذهب معين أجمع للحقيقة، وأقرب للتبصر، وأدعى للتحقيق، وأسهل تناولًا. وعلى هذا درج الأسلاف الصالحون، والشيوخ الماضون رضوان الله تعالى عليهم أجمعين.

*"The majority of the scholars are followers of madzhab four. So Imam Bukhari is bermadzhab Shafi'i, he took hadith from al-Khumaidi, al-Za'farani, and al-Karabisi. So did Ibn Khuzaimah and al-Nisa'i. while Imam Junaid al-Baghdadi bermadzhab Sufyan Tsauri, Imam al-Syibli bermadzhab Maliki, Imam al-Muhasibi bermadzhab Shafi'i, Imam al-Jariri bermadzhab Hanafi, Sheikh Abdul Qadir al-Jailani bermadzhab Hanbali, and al-Syadili bermadzhab Maliki"*<sup>26</sup>

That is, efforts to interpret the Qur'an and Hadith without studying the opinions of the scholars of the sect will only result in a

<sup>24</sup> Siregar, *Filsafat Pendidikan Islam Menuju Pembentukan Karakter*, 40.

<sup>25</sup> Siregar, 40.

<sup>26</sup> Asy'ari, *Risalah Ahlussunnah Wal Jama'ah*, 15.



partial understanding of Islamic teachings.<sup>27</sup> Besides, Hasyim Asy'ari is not anti with the order. However, he advised caution when entering the life of the order. This is due to the conflict of views that occurred between the sects represented by pesantren scholars and non-muslim groups represented by reformer modernists such as Muhammadiyah, PSII, Persis, Al-Irsyad.<sup>28</sup>

The purpose of Islamic Education is to bring people from ignorance and illiteracy to knowledge and education.<sup>29</sup> In the realm of Islamic education, Hasyim Asy'ari implements the ideals of *da'wah*. Such wise behavior leads to *insyaf* society and stops the extravagance actions around Tebuireng. While in the learning model in boarding schools, he uses *sorongan* and *bandongan* <sup>30</sup>. Class level manifested by replacing yellow book (*kitab kuning*) that has been read with the last number of books that came to be known as Khataman.<sup>31</sup>

The primary material in Pesantren is Islamic Religious Science and Arabic Language. The Language of Introduction to Pesantren is Javanese with *Pegon* script.<sup>32</sup> Over time the learning system was developed according to the update of conditions by applying *bahsul masail*<sup>33</sup> in group deliberations which is the highest class level in

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<sup>27</sup> Kholid Thohiri, "A Paradigm Shift of 'Aswaja an-Nahdliyyah': An Institutional Approach to the Internal Dynamics of Nahdlatul Ulama," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 14, no. 2 (2019): 308–9, <https://doi.org/10.21274/epis.2019.14.2.305-326>.

<sup>28</sup> Baso, Sunyoto, and Mumazziq, *K.H. Hasyim Asy'ari: Pengabdian Seorang Kyai Untuk Negeri*, 40.

<sup>29</sup> Wijaya, "Paradigma Berpikir Guru Pendidikan Agama Islam Di Era Disrupsi," 131.

<sup>30</sup> Thohiri, "A Paradigm Shift of 'Aswaja an-Nahdliyyah': An Institutional Approach to the Internal Dynamics of Nahdlatul Ulama," 321.

<sup>31</sup> Muspawi, "K.H. Hasyim Asy'ari: The Reformer of Islamic Education of East Java," 154.

<sup>32</sup> Abdul Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis: A Study of Sālih Darat's Fayd Al-Rahmān," *Al-Jami'ah* 55, no. 2 (2017): 358, <https://doi.org/10.14421/ajis.2017.552.357-390>.

<sup>33</sup> Abdurrohman Kasdi, "Reconstruction of Fiqh Nusantara: Developing the Ijtihad Methodology in Formulating Fiqh From Indonesian Perspective," *Qudus International Journal of Islamic Studies* 7, no. 2 (2019): 239–66, <https://doi.org/10.21043/qjijis.v7i2.4797>.

pesantren with a relatively small number of students due to the strict selection applied.<sup>34</sup>

In 1919, Madrasah Tebuireng was officially renamed Madrasah Salafiyah Syafi'iyah, with Malay pronunciation and geography mathematics material. It developed again in 1926 by adding Dutch vocabulary lessons and Dutch History lessons.<sup>35</sup> Hasyim Asy'ari devoted his actions and thoughts to the development of Islamic religious science. His expertise is specifically for hadith science. Pesantren Tebuireng is also known as the best educational institution in hadith studies in Java. Efforts to improve by changing traditional pesantren's style into a new method of madrasah but still do not ignore the classical tradition.<sup>36</sup>

## 2. Burhani Epistemology

In the field of sharia, an analysis knife is required in addition to the bayani paradigm. These include the *fiqhiyyah* (fiqh doctrine), the *madzhab al-manhaji al-ijihadi* (doctrine and method of ijihad), and the *madzhab al-manhaj al-fikri*. This proves that Hasyim Asyari is not a textual-fundamentalist figure. As he quoted one of al-Shaafa'i's opinions:

قال امامنا الشافعي رحمه الله: من تفقه من بطون الكتب, ضيع الأحكام.

"Our imam al-Shaafa'i ra. said: "Whoever learns the science of fiqh only understands the meanings expressed, then he has squandered some laws." <sup>37</sup>

In verses of the Qur'an surah Az-Zumar 17 – 18 and surah An-Nisa 59, it is explained that:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ الَّذِينَ  
يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُوا الْأَبَابِ

"And those who avoid the tagut (i.e. worshipping it) and return to Allah deserve good news; Therefore give glad tidings to My servants, those who listen

<sup>34</sup> Muspawi, "K.H. Hasyim Asy'ari: The Reformer of Islamic Education of East Java," 154.

<sup>35</sup> Muspawi, 154.

<sup>36</sup> Muspawi, 154.

<sup>37</sup> Asy'ari, *Adab Al-Alim Wal Muta'alim*, 29.

to words and follow the best of them. These are they whom Allah has guided, and they are the ones with understanding." (QS az-Zumar 17-18)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

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"O you who have faith! Obey Allah and obey the Messenger (Muhammad), and Ulil Amri (the holder of power). Then, if you differ about anything, return it to Allah and the Messenger, if you believe in Allah and the Last Day. That is better for you and better in consequence." (QS an-Nisa 59)

The two verses above are the sources of evidence from *manhaj al-ijtihad* (ijtihad method) and *manhaj al-fikr*.<sup>38</sup> Surah az-Zumar 17-18, as an inspiration from the technique of *istihsan* imam Abu Haneefah, agreed to accept the verse as proof of ijtihad's method with *istihsan*. Madzhab Maliki and Hanbali also accepted the method. While Surah An-Nisa 59 is the evidence of qiyas method from imam Shafi'i and his madzhab which also all scholars of fiqh and *ushul fiqh* accept as *ijtihad* method<sup>39; 40</sup>

The method of *istihsan* arises from the thought of imam Abu Hanifah oriented, "follow something good" or "looking for a better." Explicitly the above argument shows that jurists are often faced with two equally good issues. But there is a tendency to choose one, which is considered better to practice. While implicitly, *istihsan* is a transfer from *manhaj istinbat al-ahkam*, which produces legal products that do not meet the *maqasid al-shari'a* to *manhaj al-istinbat al-ahkam* whose legal products are following *maqasid al-shari'a* based on the Qur'an, Hadith, *ijma'*, and *'urf*. From imam Abu Hanifah's *istihsan* method, *manhaj al-qiyas* madzhab Syafi'i, *manhaj al-maslahah al-mursalah* madzhab Maliki,

<sup>38</sup> Agus Moh Najib, "Reestablishing Indonesian Madhhab 'Urf and The Contribution of Intellectualism," *Al-Jami'ah* 58, no. 1 (2020): 182–83, <https://doi.org/10.14421/ajis.2020.581.171-208>.

<sup>39</sup> Kasdi, "Reconstruction of Fiqh Nusantara: Developing the Ijtihad Methodology in Formulating Fiqh From Indonesian Perspective."

<sup>40</sup> Salahuddin Wahid, *Mengenal Lebih Dekat Hadratussyaiikh KH. M. Hasyim Asy'ari* (Jombang: Pustaka Tebuireng, 2018), 10.

and *manhaj al-istislah* madzhab Hanbali.<sup>41</sup>

### 3. Irfani Epistemology

Pesantren education tradition is sufistic and ubudiyah. Fardhu worship is equipped with sunnah worship such as prayer, dhikr, wirid, or ratib.<sup>42</sup> Many *kiyai* are affiliated with the order and teach their followers typical sufistic worship and practices khas<sup>43,44</sup>. No wonder a quarter of the results of traditional scholars consist of books of sufism and morals. The Prophet and the ahlul of the temple were highly glorified and revered and became the object of several blessings. Even his descendants who have bad manners are still respected. The guardians were very glorified and asked for *wasilah*. Thus, visiting the guardians' tombs and several Kiai is an essential part of the annual event. Almost all pesantren in Java have a yearly celebration (*khaul, haul*) to commemorate the year of its founder Kiai's death<sup>45</sup>.

### 4. Epistemology of Authoritarianism

Authoritarianism is understood as a source of knowledge held by someone who has certain scientific capabilities and acceptability<sup>46</sup>. In the Treatise *ahlusunnah wal jamaah*, it is said that:

(الميزان الثاني) اعتبار قواعد الأئمة وسلف الأمة العاملين بطريق السنة، فما خلفها

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<sup>41</sup> Wahid, *Mengenal Lebih Dekat Hadratussyaikh KH. M. Hasyim Asy'ari*; Kasdi, "Reconstruction of Fiqh Nusantara: Developing the Ijtihad Methodology in Formulating Fiqh From Indonesian Perspective"; Najib, "Reestablishing Indonesian Madhhab 'Urf and The Contribution of Intellectualism."

<sup>42</sup> Mohamad Abdun Nasir, "Revisiting the Javanese Muslim Slametan: Islam, Local Tradition, Honor and Symbolic Communication," *Al-Jami'ah* 57, no. 2 (2019): 339, <https://doi.org/10.14421/ajis.2019.572.329-358>.

<sup>43</sup> Maghfur Ahmad, "Three Sufi Communities Guarding The Earth: A Case Study of Mitigation and Adaptation to Climate Change in Indonesia," *Al-Jami'ah* 57, no. 2 (2019): 362, <https://doi.org/10.14421/ajis.2019.572.359-396>.

<sup>44</sup> Homam Altabaa and Adham Hamawiya, "Mysticism and the Renewal of Islamic Literature Tasawuf," *Journal of Islam in Asia* 16, no. 3 (2019): 379.

<sup>45</sup> Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat*, 88.

<sup>46</sup> Junaedi and Wijaya, *Pengembangan Paradigma Keilmuan Perspektif Epistemologi Islam: Dari Perennialisme Hingga Islamisasi, Integrasi-Interkoneksi Dan Unity of Science*, 45.

بكل وجه فلا عبرة به، وما وافق أصولهم فهو حق وإن اختلفوا فيه فرعا وأصلاً، فكل يتبع أصله ودليله، وقد وقع من قواعدهم أن ما عمل به السلف وتبعهم الخلف لا يصح أن يكون بدعة ولا مذموماً، وما تركوه بكل وجه واضح لا يصح أن يكون سنة ولا محموداً

*"There is a rule for scholars, that "a practice practiced by salaf scholars (predecessors) and followed by Khalaf (substitute) scholars, can not be referred to as heresy and also can not be categorized as reprehensible. And what deeds they leave behind from various aspects that are clear, cannot be called as sunnah and cannot be said to be praiseworthy." 47*

In this case, Hasyim Asy'ari justifies this by rejecting the modernist view that Muslims should be detached from certain madzhab dogmas. He explained the importance of religious authority written in his book entitled *Adab al-'Alim wal Muta'allim* as follows:

فعلن السلف: هذا العلم دين، فانظروا عمن تأخذون دينك

*"Some scholars of the salaf narrate it: "This knowledge is a religion, so look at who you take your religion from" 48*

Hasyim Asy'ari considers in the Islamic tradition religious authorities to have a significant position. Lay people are encouraged to follow scholars who have authority in Islamic sciences, which is known as the sect later in Islam. Madzhab is the result of in-depth research of scholars to recognize the laws contained in the Qur'an and Hadith and other evidence. Therefore, following madzhab does not mean abandoning the Qur'an and Hadith because the mujtahid scholars studied the law based on the Qur'an and Hadith.

The concept of authoritarianism was also introduced in the pesantren world. It is manifested in the idea of chains that continue to continue to the Prophet. It is also found in various aspects such as in the lineage of the order, isnad hadith, and isnad books studied. The link is a guarantee of the intima of tradition. The *hadhrami sayyids* (derived from Hadhramaut) had a significant influence in the formation of

<sup>47</sup> Asy'ari, *Risalah Ahlussunnah Wal Jama'ah*, 6.

<sup>48</sup> Asy'ari, *Adab Al-Alim Wal Muta'alim*, 29.

traditional Islam in the physical incarnation of the chain; the Prophet's blood is considered to be in him, which causes his degree to be higher than that of others<sup>49;50;51</sup>. The continuing chain-link of a teacher, alive or dead, through earlier teachers and guardians to the Prophet and therefore to the Lord is considered essential to salvation. That is why NU Kiai's membership is not considered to end because of his death so that *wasilah* is not cut off.<sup>52</sup>

## Conclusion

Hasyim Asy'ari is an influential Islamic figure in The Archipelago. He was known as Kiai Islamic education reformer pesantren. The development of classical education in Traditionalist scholars is changing towards a modern process, and that breathes *manhaj ahlusunnah wal jamaah*. The challenges of Hasyim Asy'ari's educational progress bridge focus on the arts, education, government, and religion from pesantren to universities such as Islamic University. The epistemological concept of Islamic education philosophy covers four main aspects: Bayani, Burhani, Irfani, and authoritarianism. In terms of the paradigm of Islamic education philosophy, Hasyim Asy'ari belongs to the Conservative-Religious tradition.

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<sup>49</sup> Rebhi S. Baraka; Yehya M. Dalloul, "Building Hadith Ontology to Support the Authenticity of Isnad," *International Journal on Islamic Applications in Computer Science And Technology* 2, no. 1 (2014): 25–39.

<sup>50</sup> Shatha Altammami, Eric Atwell, and Ammar Alsalka, "Text Segmentation Using N-Grams to Annotate Hadith Corpus," *Proceedings of the 3rd Workshop on Arabic Corpus Linguistics*, no. July (2019): 31–39, <https://www.aclweb.org/anthology/W19-5605>.

<sup>51</sup> Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat*, 89.

<sup>52</sup> Bruinessen, 89.

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