

KH. HASYIM ASY'ARI'S EDUCATIONAL THOUGHT IN THE CONTEXT OF ISLAMIC EDUCATIONAL HISTORY an Analysis Of The Tradition And Transformation Of Islamic Boarding Schools

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ABSTRACT:

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This study addresses the limited historical-analytical discussion of KH. Hasyim Asy'ari's educational thought within the broader development of Islamic education in Indonesia, particularly in relation to the tradition and transformation of pesantren. The research aims to analyze KH. Hasyim Asy'ari's educational ideas by situating them in the historical context of Islamic education and examining their contribution to the continuity and change of pesantren institutions. Employing a qualitative method with a historical approach and library research design, the study draws on primary sources, notably Adab al-'Alim wa al-Muta'allim, as well as relevant secondary literature on Islamic education and pesantren history. The findings reveal that KH. Hasyim Asy'ari's educational thought emphasizes adab, ethical teacher-student relations, and the integration of religious knowledge as the core of Islamic education. Furthermore, the study demonstrates that the transformation of pesantren—covering curriculum development, learning methods, and institutional management—represents a form of continuity rather than a rupture from tradition. KH. Hasyim Asy'ari's ideas provide a conceptual foundation that enables pesantren to remain rooted in Islamic tradition while adapting to socio-historical changes. This research contributes to Islamic education studies by bridging the gap between classical ulama thought and the historical dynamics of pesantren transformation.

Keywords:

Islamic Educational Thought, KH. Hasyim Asy'ari, Pesantren Tradition and Transformation



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INTRODUCTION

Islamic education is very important for all Muslims. Due to the importance of this education, Islam requires its followers to seek knowledge. Currently, Islamic education has not been able to provide a new perspective to students. Moral degradation is becoming increasingly prevalent. The values instilled in society are fading, and even students and university students who are pursuing knowledge are not paying attention to these moral values. Fights and other violations often occur.¹ The history of Islamic education in Indonesia cannot be separated from the role of Islamic boarding schools as traditional educational institutions that developed long before the modern education system was introduced. Islamic boarding schools have become an educational

¹ Nora Karima Saffana and Muhammad Rifa'i Subhi, 'Degradasi Moral Ditinjau Dari Perspektif Pendidikan Agama Islam', *Muaddib: Jurnal Pendidikan Agama Islam*, 1.02 (2023), 65–73.

regime that plays a role in shaping character, religious scholarship, and the structure of Muslim communities in the archipelago. In this context, the educational thinking of KH. Hasyim Asy'ari, as one of the great figures of Islamic boarding schools, is very important to examine historically and conceptually, because his ideas provide fundamental insights into how Islamic education developed in the tradition of Islamic boarding schools, which preserved religious values while adapting to the dynamics of the times.²

KH. Hasyim Asy'ari's educational philosophy is reflected in his works, particularly *Adab al-'Alim wa al-Muta'allim*, which emphasises the importance of manners in the educational process, ethical relations between teachers and students, and the orientation of education as worship and devotion to Allah. This concept shows that Islamic education aims not only to transfer knowledge, but also to shape the personality and morals of students.³ Another issue that has emerged is the transformation of Islamic boarding schools from traditional educational institutions to institutions that are more structured and integrated with the national education system. This transformation includes changes in the curriculum, teaching methods, and management of Islamic boarding schools. In many studies, this transformation is often understood as a response to modernisation and globalisation, without being linked to the educational foundations of classical Islamic boarding school scholars.⁴ These ideas form an important foundation in the tradition of Islamic boarding school education to this day. However, studies on the educational ideas of KH. Hasyim Asy'ari are still dominated by normative and descriptive approaches. Most studies discuss the values of Islamic education according to KH. Hasyim Asy'ari or their relevance to modern education, without placing these ideas in the full context of the history of Islamic education in Indonesia.⁵ As a result, his contribution to the historical dynamics of Islamic boarding school education has not been comprehensively described. This state of education, particularly Islamic education, must be addressed immediately by developing Islamic education itself. In overcoming this problem, it is not necessary to find new ideas, but it is also possible to bring back Muslim figures who were involved in Islamic education. One of the most influential figures in education in Indonesia was KH. Hasyim Asy'ari. It was he who, in subsequent developments, was able to reconstruct the concept of Islamic education in line with the realities and needs of the times.

² Muhammad Asrori Ma'sum, 'Relevansi Pendidikan Pesantren Dengan Pendidikan Modern: Studi Analisis Pemikiran KH. Hasyim Asy'ari', *Tafâqqub: Jurnal Penelitian Dan Kajian Keislaman*, 9.1 (2021), 129–44.

³ Hepi Ikmal, 'Memahami Etika Pendidik Dan Peserta Didik (Telaah Pemikiran KH. Hasyim Asy'ari Dalam Kitab Adab Al-'Alim Wa Al-Muta'allim)', *KUTTAB*, 2020.

⁴ Aditya Fajri Kurnia Pradana Suyanto, 'Implementasi Metode Pembelajaran Dakwah Dalam Membentuk Karakter Santri Di Pondok Pesantren Permata Budiharjo Plaosan Magetan', *Al-Qolamuna: Journal Komunikasi Dan Penyiaran Islam*, 2.1 SE-Articles (2024), 1–9 <<https://doi.org/10.71242/f6agiv02>>.

⁵ MUTHOHAROH MIFTAKHUL, 'Pemikiran Pendidikan Islam Perspektif KH. Hasyim Asy'ari', *TABYIN: JURNAL PENDIDIKAN ISLAM Yqpedume.uu: Universitas Islam Darul Ulum Lamongan*, 2.2 (2020), 32–39.

The issue that arises is how KH. Hasyim Asy'ari's thoughts on Islamic education can be explained within the framework of the history of Islamic education, particularly in relation to the transformation of the pesantren tradition from its classical form towards a more systematic institutionalisation of education. This study is important in order to map KH. Hasyim Asy'ari's contributions not only as the founder of the Tebuireng Islamic boarding school, but also as a thinker whose ideas had a long-term impact on the Islamic education system in Indonesia.⁶ The urgency of this research lies in the conceptual gap in understanding the tradition of pesantren education as a historical institution and the role of KH. Hasyim Asy'ari's thinking in this transformation. Until now, studies have often focused on the normative practices of pesantren education without placing the ideas of its educators within a comprehensive study of the history of Islamic education.⁷ On the other hand, Islamic boarding schools have undergone significant transformations in line with the demands of educational modernisation, ranging from changes in the learning system and curriculum to integration with formal education. This transformation is often understood as a contemporary phenomenon that stands alone, when in fact it has strong roots in the thinking of classical Islamic boarding school scholars in many aspects. Without adequate historical analysis, the transformation of Islamic boarding schools risks being perceived as a form of discontinuity from tradition, rather than a continuation of educational ideas pioneered by figures such as KH. Hasyim Asy'ari.⁸

This condition indicates a research gap, namely the absence of studies that explicitly link KH. Hasyim Asy'ari's educational thinking with the historical process of pesantren tradition and transformation within the framework of Islamic education history. In fact, his thinking has the potential to serve as a conceptual bridge between the pesantren educational tradition and the dynamics of Islamic education change in Indonesia.⁹ Furthermore, studies on the history of Islamic education in Indonesia tend to be macro and general in nature, leaving little room for in-depth analysis of the thoughts of specific figures as agents of educational change¹⁰. This has led to KH. Hasyim Asy'ari's ideas being more often understood as normative pesantren doctrine rather than as historical ideas that contributed to the formation and transformation of the Islamic education system. Based on this issue, a historical-analytical approach is needed that places KH. Hasyim

⁶ MIFTAKHUL.

⁷ Hamida Olfah, 'PEMIKIRAN HASYIM ASY'ARI TENTANG PENDIDIKAN ISLAM', *SENTRI: Jurnal Riset Ilmiah*, 2.11 (2023), 4938–48.

⁸ Nurcholish Majid, *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan*, Paramadina (Jakarta: Paramadina, 2010). hal. 123-125

⁹ Uswatun Khasanah and Tejo Waskito, 'Genealogi Pemikiran Pendidikan KH. Hasyim Asy'ari?', *Analisis: Jurnal Studi Keislaman*, 19.1 (2019), 1–26.

¹⁰ Azyumardi Azra, 'Pendidikan Islam Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III', Jakarta: Kencana Prenada Media Group', *Baca Juga: Kamaruzzaman Bustamam Ahmad.(2002) Islam Historis: Dinamika Studi*, 2012. hal. 55-57.

Asy'ari's educational thoughts in the context of the historical development of Islamic education, particularly in relation to the traditions and transformation of Islamic boarding schools. This approach is important to show that the changes in Islamic boarding schools did not occur discontinuously, but were part of the internal dynamics of the Islamic educational tradition pioneered by earlier scholars¹¹. Thus, this study aims to analyse KH. Hasyim Asy'ari's educational thinking within the framework of Islamic educational history, focusing on the traditions and transformations of Islamic boarding schools. This study is expected to fill existing research gaps, enrich the wealth of studies on the history of Islamic education in Indonesia, and provide conceptual contributions to understanding Islamic boarding schools as educational institutions that are deeply rooted in tradition yet remain adaptive to changing times¹².

METHOD

This study uses qualitative research with a historical approach based on library research. The historical approach is used to examine KH. Hasyim Asy'ari's educational thinking in the context of the historical development of Islamic education in Indonesia, particularly in relation to the tradition and transformation of Islamic boarding schools. Through this approach, the thinking of prominent figures is understood as a historical product born out of the social, religious, and educational dynamics of their time.

Library research was chosen because this study relies on an examination of relevant written sources, both primary works by KH. Hasyim Asy'ari and secondary literature discussing the history of Islamic education and Islamic boarding schools. This approach allows researchers to conduct an in-depth exploration of educational ideas that have developed within the Islamic boarding school tradition in a systematic and academic manner.

The data sources in this study are divided into two categories, namely primary sources and secondary sources. Primary sources include the works of KH. Hasyim Asy'ari that are directly related to educational thought, especially *Adab al-'Ālim wa al-Muta'allim*, as well as other documents that represent his views on education, scholars, and teacher-student relationships. These works were used as the main references in tracing the concepts and principles of Islamic education developed by KH. Hasyim Asy'ari. Secondary sources include books, scientific journal articles, proceedings, and previous research results relevant to the themes of the history of Islamic education, Islamic boarding schools, and the educational thought of KH. Hasyim Asy'ari. Secondary literature was selected from credible academic sources, such as nationally and

¹¹ Ma'sum.

¹² Sri Rahayu, Nuraini Nuraini, and Amin Nasrullah, 'PEMIKIRAN PENDIDIKAN ISLAM KH HASYIM ASY'ARI', *AZKIYA*, 7.2 (2024), 1–15.

internationally indexed journals, as well as scientific works that have conceptual and historical relevance to the focus of the research.

RESULTS AND DISCUSSION

Brief History of K.H. Hasyim Asy'ari

KH. Hasyim Asy'ari was born in Gedang, Jombang, East Java, on Tuesday, 14 February 1871. His father was Asy'ari, a cleric from Demak City, Central Java, who was an eighth-generation descendant of Jaka Tingkir. Jaka Tingkir was the Sultan of Pajang and the son of Prabu Brawijaya IV, who was the king of Majapahit. Meanwhile, the mother of KH. Hasyim Asy'ari was named Halimah, the daughter of KH. Usman, a founder of a pesantren in Gedang, East Java. Like most santri (Islamic boarding school students), KH. Hasyim Asy'ari enjoyed studying at the pesantren when he was young. Before he turned 8, Kiai Usman took great care of him. Then in 1876, he left his beloved grandfather and began his new studies at the pesantren where his parents lived in Keras Village, located in the southern part of Jombang.¹³ At the age of 15, he travelled to several Islamic boarding schools, namely Wonokoyo Probolinggo, Langitan Tuban, Trenggilin Madura, and Demangan Bangkalan Madura. Not satisfied with the knowledge he had acquired, he eventually moved to the Siwalan Islamic boarding school in Surabaya. He stayed at this boarding school for two years, and because of his intelligence, he was taken as a son-in-law by Kiai Ya'kub, the caretaker of the boarding school. Then his father-in-law sent him to Mecca to study there. He then settled there for 7 years and never returned, except in the first year when his first son died, followed by his wife. In the Holy Land, KH. Hasyim Asy'ari devoted all his thoughts to studying various disciplines, so that by 1899, he was able to teach.¹⁴ While in Mecca, KH. Hasyim Asy'ari studied under the guidance of renowned scholars, Syaikh Amin al-Athor, Sayyid Sultan Ibnu KH. Hasyim, Sayyid Ahmad Zawawi, Syaikh Mahfudz al-Tirmasi, and Syaikh Ahmad Khotib Minangkabau.¹⁵ It was also in Mecca that KH. Hasyim Asy'ari encountered the Wahhabi ideology, which was gaining momentum at the time. He was intrigued by the idea of renewal. However, he disagreed with the Wahhabi ideology's "excessive" approach to some of its reforms. This renewal movement was spearheaded by Muhammad Abduh.¹⁶

After returning to his homeland, he became actively involved in teaching at his grandfather's Islamic boarding school before establishing his own boarding school in Tebuireng.

¹³ Lathiful Khuluk, *Fajar Kebangunan Ulama; Biografi KH. Hasyim Asy'ari* (Lkis Pelangi Aksara, 2000). hal. 14-15.

¹⁴ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia, LP3ES*, Cet. 9 (Jakarta: LP3ES, 2011). hal. 95.

¹⁵ Surono Surono, Mahfud Ifendi, and Mahfud Ifendi, 'Pendidikan Islam Klasik: Model Dan Karakteristik', *Thawalib*, 2.2 (2021), 81-96.

¹⁶ Zuhairi Misrawi, *Hadratusyaikh Hasyim Asy'ari: Moderasi, Keumatan, Dan Kebangsaan*, Cet. 2 (Jakarta: Penerbit Buku Kompas, 2010). hal. 108.

It was at this boarding school that KH. Hasyim Asy'ari devoted his thoughts and energies, and due to his scholarship, particularly in the field of hadith, the boarding school developed rapidly and became famous as a hadith boarding school. In managing Tebuireng, he brought about new changes. Some of the changes and reforms made during KH. Hasyim Asy'ari's leadership included the introduction of the madrasah system. Prior to 1899 AD, Tebuireng used the sorogan and bandongan teaching systems. However, since 1916 AD, the madrasah system was introduced, and three years later, in 1919 AD, general subjects were included in the curriculum. This step was the result of a proposal by Mas'shum, the son-in-law of KH. Hasyim Asy'ari. KH. Hasyim Asy'ari passed away on 25 July 1947 during Ramadan due to high blood pressure caused by the news of the return of Dutch troops to attack the city of Malang, led by General Soedirman and Bung Tomo.¹⁷

The works of KH. Hasyim Asy'ari

Among the works of the founder of the Tebuireng Islamic boarding school in Jombang are the following. However, there are still several books that have not yet been published. There are nine works written by KH. Hasyim Asy'ari, namely:

- 1) *At-Tibyan fi al-Nahy 'an Muqatha'at al-Arham wa al-Aqarib wa al-Ikhwān*
- 2) *Muqaddimah al-Qanun al-Asasi li Jam'iyyat Nabdlatul Ulama*
- 3) *Risalah fi Ta'kid al-Akhdzi bi Mazhab al-A'immah al-Arba'ah*
- 4) *Mawaidz*
- 5) *Arba'ina Haditsan Tata'allaqu bi Mabadi' Jam'iyyat Nabdlatul Ulama*
- 6) *Al-Nur al-Mubin fi Mahabbati Sayyid al-Mursalin*
- 7) *Al-Tanbihat al-Wajibat liman Yushna' al-Maulid bi al-Munkarat*
- 8) *Adab al-'Alim wa al-Muta'allim fi ma Yanbaju Ilaih al-Muta'allim fi Maqamati Ta'limihi Risalah Ahl al-Sunnah wa al-Jamaah fi Hadits al-Mauta wa Syuruth al-Sa'ab wa Bayani Majhum al-Sunnah wa al-Bid'ah.*¹⁸

The Educational Philosophy of KH. Hasyim Asy'ari

The Foundations of Education KH. Hasyim Asy'ari explained the high standards of scholars and religious leaders by quoting a verse from the Qur'an which reads:

"Berlapang-lapanglah dalam majlis", Maka lapangkanlah niscaya Allah akan memberi kelapangan untukmu. dan apabila dikatakan: "Berdirilah kamu", Maka berdirilah, niscaya Allah akan meninggikan orang-orang yang

¹⁷ Khuluk.

¹⁸ Media Aula, 'Sembilan Karya Monumental Hadratus Syaikh KH Hasyim Asy'ari', *Majalah Nabdlatul Ulama*, 2013 <<https://mediaaula.blogspot.com/2013/03/sembilan-karya-monumental-hadratus.html>> [accessed 19 February 2026].

beriman di antaramu dan orang-orang yang diberi ilmu pengetahuan beberapa derajat. dan Allah Maha mengetahui apa yang kamu kerjakan". (Q.S Al mujadilah: 11).¹⁹

Elsewhere, KH. Hasyim Asy'ari combined verses 7 and 8 of Surah Al-Bayyinah. The premise of the first verse states that scholars are servants who fear Allah SWT, while the second verse states that fearing Allah SWT is the best thing. These two premises can be concluded that scholars are the best creatures in the sight of Allah SWT. Furthermore, KH. Hasyim Asy'ari's concept in the world of education is based on five key aspects:

1. According to KH. Hasyim Asy'ari, the purpose of education is to become a person who aims to draw closer to Allah SWT and to become a person who aims to attain happiness in this world and the hereafter.
2. According to KH. Hasyim Asy'ari, educators must pay attention to several ethical principles, namely the ethics of a teacher, the ethics of a teacher in teaching, and the ethics of a teacher with students.
3. According to KH. Hasyim Asy'ari, students must pay attention to several ethics, namely the ethics of learning, the ethics of a student towards a teacher, and the ethics of a student towards lessons.
4. The curriculum or material applied by KH. Hasyim Asy'ari includes studies of Al-Qur'an interpretation, hadith, ushuluddin, madzhab fiqh books, nahwu, shorof and material discussing tasawwuf.
5. Methods, namely the individual systems established in the *wetonan* and *sorogan* methods, the memorisation method, Muhawarat, and the muzaharat method, are other terms for methods applied in classical Islam such as *al-sama'*, *al-impla'*, *al-ijaza'*, *mudzakara*, and *munazara*.

The thoughts of KH. Hasyim Asy'ari actually focus more on matters of the heart (*qolb*), so that the most important thing or capital in seeking knowledge is a sincere and honest intention and hoping for the pleasure of Allah SWT. In addition, he also strongly emphasised the cultivation of character and morals in students. When linked to education today, KH. Hasyim Asy'ari's thinking is closely related to the affective aspect of students. Basically, KH. Hasyim Asy'ari's thinking regarding the objectives or principles used is very appropriate and even very suitable because it is based on the Qur'an and Hadith. This is because the Qur'an and Hadith embody a comprehensive educational system, namely cognitive, affective and psychomotor. KH. Hasyim Asy'ari's thinking has implications for traditional Islamic education in general, and institutions under the auspices of NU in particular, including:

The leadership style in KH. Hasyim Asy'ari's thinking tends to lean towards a charismatic leadership style, where the leader's influence is emphasised more on lineage. This type of leadership

¹⁹ Republik Indonesia Departemen Agama, 'Al-Qur'an Dan Terjemahannya', Bandung: Syamil Cipta Media, 2005.

style can be considered undemocratic, so it can be said that this style is not suitable for application in today's leadership styles. In KH. Hasyim Asy'ari's teaching style, the teacher is more of a subject who must transfer knowledge. If we relate this to the current education system, it is not very effective because it causes students to become passive and less able to develop their knowledge, as they tend to rely solely on the knowledge provided by the teacher.

Regarding evaluation according to KH. Hasyim Asy'ari's thinking, the evaluation process does not use standardised values, but if we examine the Islamic education system, this process actually assesses all aspects, namely cognitive, affective, and psychomotor aspects. From KH. Hasyim Asy'ari's thinking as described above, it can be concluded that KH. Hasyim Asy'ari's thinking is still traditionalist in nature, but KH. Hasyim Asy'ari's thinking remains appropriate and relevant when applied to Islamic education today, especially in several aspects, including: in terms of educational objectives, the materials and foundations used, namely the Qur'an and Hadith.

KH. Hasyim Asy'ari model curriculum

The curriculum established by KH. Hasyim Asy'ari consists of the Qur'an and Hadith, fiqh, usul fiqh, nahwu, shorof, and tends to apply an educational curriculum system that teaches classical texts. KH. Hasyim Asy'ari focused more on the hereafter, in other words, he emphasised Islamic religious education in his educational concept. This brings to mind KH. Hasyim Asy'ari's own understanding of education, namely as a means of achieving humanity, so that one realises who one's creator truly is, why one was created, to carry out all of His commands and avoid all of His prohibitions, to do good in the world and uphold justice.

The Historical Dimension and Social Context of Educational Thought

The historical approach shows that KH. Hasyim Asy'ari's educational ideas were a response to socio-religious challenges in the early 20th century, particularly colonialism and the introduction of Western education. In this context, Islamic boarding schools became bastions of Islamic education that preserved scholarly traditions while allowing room for adaptation to change. Mas'ady Ashabul Kahfi's study supports this finding by showing that Hasyim Asy'ari's paradigm of Islamic education places the objectives of education on manners and the integration of religious

and general knowledge, and emphasises the ethical relationship between teachers and students as the main axis of education.²⁰

The Transformation of Islamic Boarding Schools and the Educational Philosophy of KH. Hasyim Asy'ari

The transformation of Islamic boarding schools from traditional institutions towards more systematic institutionalisation is part of a continuum of thought that has been developed. Research in the Journal of Islamic Education (2025) shows that the thinking of KH. Hasyim Asy'ari and other figures around him contributed to the reform of the curriculum and educational practices to make them relevant to modern needs without losing the traditional characteristics of Islamic boarding schools.²¹ In addition, other studies have found that the integration of pesantren values into Islamic education management has also underpinned the structural transformation of contemporary pesantren, for example through an emphasis on education management and humanistic and ethical leadership.²² This shows that transformation is not merely administrative adaptation, but also a reflection of continuous educational thinking.

CONCLUSION

Islamic education, according to KH. Hasyim Asy'ari, is a means of achieving humanity, so that one realises who one's creator truly is, why one was created, to carry out all of His commands and avoid all of His prohibitions, to do good in the world and uphold justice. The system implemented by KH. Hasyim Asy'ari in the traditional Islamic education system was to carry out reforms, which initially involved teaching using the sorogan and bandongan systems, as well as introducing a tiered system or graded system and incorporating a deliberative system. The results of the study also show that the transformation of Islamic boarding schools in terms of curriculum, learning methods, and institutional aspects cannot be separated from the thinking of classical Islamic boarding school scholars, including KH. Hasyim Asy'ari. This transformation is not a form of discontinuity from tradition, but rather a continuation of the principles of Islamic education that have been pioneered, especially in relation to openness to useful knowledge and the affirmation of values of adab in education.

²⁰ Siti Nurrahmatin Ni'mah and Muhammad Arif Syihabuddin, 'Pendidikan Islam Dan Pembentukan Sosial Budaya Umat: Analisis Pemikiran KH. Hasyim Asy'ari Dan Relevansinya Di Era Kontemporer', *An-Nabdlob: Journal of Education and Islamic Studies*, 1.3 (2026), 1194–1209.

²¹ Muhammad Luthful Majiid and Fahri Hidayat, 'Peran Pemikiran Pendidikan KH Hasyim Asy'ari Dalam Dinamika Pemikiran Pendidikan Islam Di Indonesia.', *Jurnal Pendidikan Indonesia*, 5.8 (2024).

²² Dwi Yuliana Sari and Dodi Irawan, 'Metode Pendidikan Agama Islam Menurut KH. Hasyim Asy'ari', *SILABUS: Jurnal Pendidikan Indonesia*, 1.1 (2024), 27–34.

By placing KH. Hasyim Asy'ari's educational thoughts within the framework of Islamic educational history, this study successfully fills a research gap that has tended to separate the study of figures' thoughts from the historical dynamics of Islamic boarding schools. This study makes an academic contribution by enriching the study of Islamic educational history based on the thoughts of figures, as well as emphasising the importance of a historical approach in understanding the development of Islamic education in Indonesia.

Going forward, this study recommends the need for further research combining historical approaches with field studies to trace the implementation of KH. Hasyim Asy'ari's educational thinking in contemporary Islamic boarding school practices. Thus, his intellectual legacy will not only be understood as historical texts, but also as a source of inspiration in the development of Islamic education relevant to the challenges of the times.

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