



Educators' Courtesy on Future Islamic Education: KH. Hasyim Asy'ari's Perspective Within Adabul 'Alim Wal Muta'alim

Fatimatus Zahrah^(✉), Ahmad Dhiyaa Ul Haqq, and Moh.Rofid Fikroni

Islamic Studies Study Program, UIN Kiai Haji Achmad Siddiq Jember, Jember, Indonesia
fatimatuszahrah@gmail.com, {dhiyaaulhaqq,
moh_rofid}@uinkhas.ac.id

Abstract. Bearing in mind that education plays a significant role within society in every aspect of life, one should be educated to overcome their problems. To be educated means being familiar with the dynamic of education itself. In other words, one should cope with the changing elements of education which mainly discuss the educators as the vibrant part of the learning process instilled. Islamic education is one of the fast-changing educational systems in Indonesia. Highlighting the issue, This study aims to describe the educators' courtesy on future Islamic education based on the perspective of KH. Hasyim Asyari. Employing library type-research, the focus of the study will be described qualitatively by using primary and secondary data on the topic of interest. The primary data used is Adabul 'Alim wal Muta'alim. Meanwhile, for the secondary data, other resources in the form of books or journal articles related to the topic were used to strengthen and evaluate KH. Hasyim Asyari's thoughts for the future of Islamic education. The results of the study suggest that the future of Islamic education, based on KH. Asyari's standpoint, should focus more on the knowledge-priority, students' manners, and educator's etiquette within the teaching and learning process. As the result of the study can be seen as reflective efforts for the educational systems implemented, some concepts in education proposed by KH. Hasyim Asyari are irrelevant to the current education system because it is too focused on learning many subjects within the educational level.

Keywords: Islamic education · Future direction of education · KH. Hasyim Asy'ari · Prespective

1 Introduction

K.H. Hasyim Asy'ari is one of the Islamic figures in Indonesia who made a very big contribution to education. Among his several works, the book of Adabuli' Alimiwalu Muta'alim (the character of a teacher and student) is quite popular about education. The book is a summary of Adabial-Mu'allimi written by Sheikh Muhamad bin Sahnun, Ta'lim al-Muta'allim fi Thariqat al-Ta'allum written by Sheikh Burhanuddin az Zarnuji, and Tadzkirot al-Syaml wa al-Mutakalli fi Adab al-Alim wa al-Muta'allim written by

Sheikh Ibnu Jamaah. His thoughts in the book are certainly very interesting to dissect and study.

The focus of this study is taken from the source which is the writings of KH. Hasyim Asy'ari himself, meaning not from translation books and other people's conclusions, is only specific to KH's thinking. Hasyim Ash'ari in the book *Adabul 'Alim wal Muta'alim*. That is, How is the priority of knowledge from the perspective of the book *Adabul 'Alim wal Muta'alim*, How are the manners of students from the perspective of the book *Adabul 'Alim wal Muta'alim*, How is the etiquette of educators from the perspective of the book *Adabul 'Alim wal Muta'alim*.

The purpose of choosing the problem topic in this paper is to provide information or knowledge about his thinking. Hasyim Asy'ari in the book *Adabul 'Alim wal Muta'alim*, especially the discussion about the importance of knowledge, Educator and Student Etiquette, and its relevance to education today.

Etymologically (language); *adab* comes from the Arabic language, namely *addabuyu'addibu ta'dib* which has the meaning of educating or education [1]. In the dictionary of Al-Munjid and Al Kautsar, *adab* is associated with morals that have the meaning of character, behavior, behavior or habits by Islamic religious values [2]. in the Greek language *adab* is equated with the word ethics or ethos, which means habit, inner feeling, becoming ethics [3].

Terminologically, etiquette is the process of acquiring knowledge that is learned to prevent students from making mistakes [4]. Manners are good and bad habits [5]. *Adab* is science whose object is to discuss values related to with human actions [6]. Meaning of manners is the knowledge that determines the boundaries between good and bad, between commendable and reprehensible, human words or actions, outward and inward [7].

Thoughts of KH. Hasyim Asy'ari here will be taken from the source, namely the book *Adabul 'Alim wal Muta'alim*. Summarized from the book of 3 books namely *Adabul Mu'allim, Ta'limual-Muta'allim fi Thariqatual-Ta'allum*, and *Tadzkiratual-Syamil waaal Mutakalli fi Adabul-Alim waaal - Muta'allim*. This work was completed 'on 22 Jumadil Akhir 1343 H, or 18 January 1925 AD. But this book was only printed 70 years later, after being revised by KH. Ishom Hadziq who is his grandson [8].

Pemakalah here will try to examine KH's Thoughts. Hasyim Ash'ari in the book *Adabul 'Alim wal Muta'alim*. About some things that are closely related to education, especially manners. In this case, the writer does not comment much about his thoughts in the book, it's just more about parsing or translating with a little addition and reduction. by focusing on the things that are very important [3].

According to KH. Hasyim Ash'ari in this book explains that *Adab* is closely related to monotheism, imam, and sharia. *Adab* is the key point of the three things. Without the elements of *adab*, a person's sharia, faith, and monotheism will not be perfect. This paper will be explained further the knowledge and manners discussed in this book that is related to the learning and teaching process [9].

2 Methods

The objective of the study was to provide a thorough interpretation of educators' courtesy toward the future of Islamic education based on KH. Hasyim Asyari's perspective in the book *Adabul 'Alim wal Muta'alim*. To gather information relevant to the subject under investigation, this study focused on using a qualitative research approach through library research. Documentation was used to gather the data. The two types of data used are primary and secondary data. The book of *Adabul 'Alim wal Muta'alim* by KH. Hasyim Asyari served as the primary source of information. Meanwhile, the secondary data were collected from other sources, including books, articles, journal articles, and any other sources pertinent to the topic used to support the writer's claims and arguments as well as to evaluate KH. Hasyim Asyari's outlook on the future of Islamic education. Additionally, the data were descriptively analysed using both inductive and deductive methods'. The data were also analysed using the content analysis method, and conclusions were made based on the data's actual content.

3 Results and Discussion

1. Priority of Knowledge

A. *The Priority of Becoming a Scholar*

In this book, KH Hasyim Asy'ari gives motivational advice to study science. Not just to learn but to become a science expert. Because becoming a scholar is one of the ways to follow the example of the Prophet Muhammad peace be upon him. Among the advantages of being a scholar is having a high degree in the eyes of Allah SWT. One scholar is more important than a thousand worshipers.

The priority of scholars further, it is even compared if there is someone who prays behind a scholar, then it is as if he prays behind the Prophet. And whoever prays behind the Prophet, then his sins will be forgiven by God. Lovers of knowledge and scholars will not have their mistakes written down during their lifetime. In addition, also explained that scholars are one of the people who have the right to intercede for others on the Day of Judgment other than prophets and martyrs. KH Hasyim Ash'ari in this book also quotes a story about Ibnu Al Zubair who was in Iraq and was sent a letter by Abu Bakar Ashiddiq ra. He ordered in the letter to hold fast to knowledge, because when you are a poor person then that knowledge will be a treasure, and when you are a rich person, then that knowledge will be an ornament [10].

B. *The Priority of Scientific Discussion*

In this book, it is explained that discussion is a vehicle for scientists to hone their thinking skills. If someone avoids discussion because he thinks that he is smart or smart, then he is very stupid. Because by having discussions we can gain knowledge through other people's opinions. Attending a scientific discussion is more important than praying a thousand rak'ahs, witnessing thousands corpses and visiting a thousand sick [7].

In times of a pandemic like this, being present in a scientific discussion does not have to be present in person or what is commonly referred to as an offline method (offline), but can be implemented using an online method (in the network). So with the advancement of this technology, distance and time are not an obstacle to being present in the discussion room which has many benefits as explained above.

If someone is not willing to accept the opinion of people who are older, the same age, and younger than him. Especially in discussion and learning forums, then the person cannot be said to be a scholar. Studying knowledge, almost in all its aspects contains virtue values, because seeking knowledge worth worship, discussing knowledge worth tasbih, discussing knowledge worth jihad, imparting it is an effort to get closer to Allah SWT. And teaching knowledge to the public is worth alms [10].

C. *The Sincere Scholars*

Priority of knowledge and scholars as explained above is the right of scholars who meet several criteria, namely: scholars who can practice good personality and religious scholars with the sole purpose of piety and gaining the pleasure of Allah SWT. If this purpose goes astray, in the sense that the person's knowledge is only used to obtain worldly affairs such as position and property, then the person's reward has been wiped out and he has suffered a huge loss.

It was further explained that a dead heart is a torment for scholars. An indication of the death of the heart is if a person uses deeds or practices afterlife to find wealth and the world. It should be a scholar, imparting knowledge that is only because of God. This matter needs to be a deep reflection for educators in this era, to always guard the heart so that it is always sincere in practicing the knowledge it possesses [10].

4 Manners of Students

A. *Manners towards oneself*

As for the manners of students towards themselves, the first, is to purify their hearts from all elements that pollute the heart. Second, always improve the intention of seeking knowledge only for the sake of Allah SWT. Third, try to gain knowledge at a young age and be able to take advantage of the rest of your life. Fourth, qana'ah, or being able to accept what is. Fifth, able to manage time and be able to maximize opportunities throughout life [3].

Sixth, reduce eating and drinking as a form of trial. Ketu can protect oneself from all actions that can damage one's self-esteem ('wira'i). Eighth, take care of the food that enters his body with something halal and avoid haram. Ninth, reduce sleep. Tenth. Leaving a bad environment/association that leads to wasting life [3].

B. *Etiquette Towards Educators*

Etiquette of students towards their educators starts from the process of choosing a teacher/educator. by thinking deeply to whom he should take knowledge and

wisdom, earnestly searching for it until doing istikhroh to get guidance from Allah SWT. About who is the best educator for him in guiding both outwardly and inwardly. Further, after determining the figure of the teacher they are looking for, students should respect and honor the teacher of their choice in all respects. And do not deviate from his advice and rules and orders. Looking at the teacher with the view that he is a figure of a teacher who has a perfect degree. Because this kind of view brings him closer to the usefulness of the knowledge he has acquired [6].

Students should understand their obligations to their teachers and never forget their services, always pray to their teachers. People and he. Loves keeping customs, traditions, and customs both in terms of religion or science, and using good character has been done by his teacher, always loyal, and obedient to his teacher in any situation and wherever he is [11].

Next, students should take care of themselves, to always try to be patient when the teacher is angry, or do behavior that is less acceptable to him. When the teacher is angry, what the student needs to do is to apologize to the teacher and show a sense of self-regret and seek approval from the teacher, because this can bring the student closer to get love and approval from the teacher [12].

When a student stands next to the teacher, then he should stand side by side with a sense of *fatawadu'*, humble self, calm and *khusu'* not looking at the teacher except in an emergency. The manner in front of the teacher. With the purpose of glorifying his teacher. Including some of glorifying a teacher is a student cannot sit next to him, at his place of prayer and on to this bed.

C. *Etiquette Towards His Lessons*

Manners towards his studies should start from learning *fardlu'ain* material. Like studying monotheism and *fiqh*. After learning the knowledge or material of *fardlu'ain*, then the student should go to the next step, which is that begins to understand the knowledge related to the book of God (*Tafsir AluQur'an*) because *AlaQur'an* is the source of all knowledge or knowledge until later on finally have and *i'tiqadua* very deep and strong.

The busyness experienced by students there hoped that they will not forget to read *Qur'an*, take care of it to always be consistent, and always read activities daily. If you can memorize the *Qur'an* then you should confirm it and submit it to your teacher. In addition, if they have gone through the process, students who are considered to have passed the memorization must also always maintain their memorization using *murajaah* every day until the end of their lives [11].

In this book, it is explained that early stage student's should a void studying various book and books. Because of that, it can waste time and make it difficult to concentrate. if he already has the basis, of the background of the ability that is in raising and developing the ability that he has, then he shouldn't leave any of the material. The study of science or religion [13].

D. *Etiquette Towards Books*

As for the Etiquette of Students towards their books, they should make an effort to acquire the books they need, either by renting buying, borrowing, copying there for etool all are one. Introducing knowledge don't think that a large number of book collections, is part of knowledge and collecting them will be able to. Increase understanding As often happens recently by most students at this time 0.

If you borrow a book from someone else, you should first examine the front, middle, and back pages, and make sure not to damage or scribble on the book. If you want to copy the book, make sure you get permission from the owner first. Immediately return when finished and do not lend to others without the permission of the owner of the book.

Glorifying knowledge through books can be done in a way when Muthiah does not place it on the ground. When carrying is not folded and frivolous towards it, especiall'y to the point of being thrown around. When storing, the method of placing them is sorted according to the level of the magnificence of the book. For example, if someone contains a copy of the Qur'an, then it is the noblest among others.

When copying something in the form of knowledge of Shari'ah, it is best to be in a state0holy and facing the qibla. Clean both body and clothes ink. Clean and start writing with basmalah writing. Even if the contents of the book contain praises to Allah SWT. And including sholawat to the Prophet SAW. Then all the writing should be after bismillah. As for the Etiquette of Students towards their books, they should make an effort to acquire the books they need, either by renting buy, borrowing, copying there for etool sall are one. Introducing knowledge don't think that a large number of book collections, is part of knowledge and collecting them will be able to increase understanding often happens recently by most students at this time.

If you borrow a book from someone else, you should first examine the front, middle, and back pages, and make sure not to damage or scribble on the book. If you want to copy the book, make sure you get permission from the owner first. Immediately return when finished and do not lend to others without the permission of the owner of the book.

Glorifying knowledge through books can be done in a way where Muthiah does no't place it on the ground. When carrying is not folded and frivolous towards it, especially to the point of being thrown around. When storing, the method of placing them is sorted according to the level of the magnificence of the book. For example, if someone contains a copy of the Qur'an, then it is the noblest among others.

When copying something in the form of knowledge of Shari'ah, it is best to be in a state0holy and face the qibla. Clean both body and clo the sink clean And start writing with basmalah writing. Even if the contents of the book contain praises to Allah SWT. And including sholawat to the ProphetqSAW. Then all the writing should be after bismillah [11].

5 Educator Manners

A. Educator's Etiquette Towards Themselves.

As for the educators' manners towards themselves, among them, an educator must be steadfast in Murabaha to Allah SWT, whether in a quiet place or a crowd. Murabaha is seeing God with the eyes of the heart and connecting that with the actions done during, then taking wisdom or the for himself by considering and feeling about the presence of monitoring him.

In addition, educators must act fear of or fear god, in all matters, whether speech or action, whether in quiet or crowded situations because a pious person is someone who can always keep trust, and can also be trusted for something entrusted knowledge to him, be it in the form of I, wisdom, or a feeling of fear of Allah. The meaning of khauf here is fear of the possibility of suffering from God, either in this world after life.

Furthermore, educators should be calm, heroic, humble, and humble. Wira'I at the same time avoids all things that do not contain benefits or can be called things that use less that are sub hat. Tawadhu'l is humbling oneself in front of creatures or softening oneself towards them, or obeying the truth and not turning away from wisdom, law, and wisdom. While the meaning of khusu'i is the stability of the heart to face the truth.

Educators should also always go to God as the only place to ask for help. Not using knowledge only as a foothold in achieving worldly gains, be it in the form of position, property, popularity, and so on. And not glorifying his students because they are the children of rich people, officials, and the like. Then came to him in the context of his educational needs. Excluded if coming to him for benefit. Because a teacher must protect the authority of his knowledge, as has been done by previous scholars.

Next, educators should also be ascetic towards worldly wealth and always Qonaah. The definition of asceticism is rejecting pleasure or love and considering worldly affairs and everything related to them to be trivial. By managing the heart like this, the ascetic will never be tempted by worldly problems and will not feel sad for his shortcomings, thus making him able to concentrate more on dhikr to Allah SWT and the afterlife.

Educators should also keep themselves away from various dirty places, as well as take care to do good deeds by paying attention to thema'ruIslam and the law, such as performing prayers in congregation in the mosque and conveying peace to everyone, Lamar nature evil, and patient in accepting the test. Speak the truth, and submit yourself completely to Allah SWT. And not be afraid of insults and ridicule from others, because there are things that strengthen in that fact matter [7].

Educators should act to demonstrate the best Sunnah behavior in all matters that contain benefits. Such as reading AlqQur'an, as well as dhikr to Allah SWT both in the heart and verbally, reciting prayers, and dhikr to Allah both day and night.

Read Sholawat for the prophet, then love him, glorify, glorify him, and Adaband good manner swhen hearing his name mentioned [7].

When socializing, an educator should show good manners, clean the heart and act reprehensible actions. Scientific development achieves and strives earnestly in every activity ownership. Take any lessons and wisdom from anyone and where very you are, because wisdom is really like the property of a believer who is lost, which can be taken back wherever he finds it. And the last one gets used to compiling or summarizing [14].

B. *Educator's Etiquette When Teaching*

Educator's Etiquette when teaching according to this book, educators must be clean and neatly use, from all hadats and dirt, in addition to that, they must dress cleanly perfume and wear clothes that a reap appropriate and suitable for wearing. All this is done with the intention as a form of glorification and glorification, of knowledge. Then deliver the messages of God through the knowledge that has been entrusted to him and growl develop knowledge by way saying the truth. Furthermore, educators make it a habit to pray to Allah SWT. When leaving home. And when he has arrived at school/class, to greet his students and colleagues at school. Stay away from joking, joking, and laughing too often, because this can reduce the dignity of the authority and dignity and educator. LowerEducators should not carry out the learning process when they are hungry, thirsty and thirsty, or when they are angry, anxious, and sleepy.

A. Hasyim 'Ashari in this book also explains that educators should get used to saying or reading part of the Qur'an before teaching for or as a tabarrukanblessings for, themselves hoping the students, the people, present and the believers, those who help successful education. When teaching, avoid prolonging and shortening the duration of the lesson to cause boredom and damage to the student's understanding, and also do not sound louder or softer the pbut adapt to the needs. Educators should also provide information related to the topic of discussion or arguments studied. As well as repeating the material that is connected to the discussion so that the students can understand. Unprejudiced and gentle. If there are students who aspire and are not afraid to show their teeth, then encourage them by giving motivation, hopes, and ambitions that are higher in a position that is related science.

Next, Educators must also be attentive, know the names of their students, and their family backgrounds, and pray for them so that they are in good condition, pay attention to their out ward in ward behavior and manners. Educators should also get used to saying hello, speaking well, being gentle, helping each other, and being devoted and pious.

If the student does not enter the class more than usual, then he should ask about his condition. If it turns out that he is sick, then it is best a difficult situation then he should be helped, if he is going far away, then pay attention to who accompanies

him throughout his journey and asks about his friends and asks his needs and allows him with the accompaniment of prayer.

Educators should also be humble in front of their students. Speak words well. Convey greetings and also suggestions when meeting with his students and honored them when they visited and asked in a good way, weak and gentle about the situation also those who were close to them. And met him with a happy face, friendly and full of love and affection.

C. *Educator's Etiquette Towards Students*

As for Educator's Etiquette towards students, educators are expected to always hope for the pleasure of Allah SWT. in teaching and educating them. To spread knowledge and enforcing Shari'a and defend the truth and justice and preserve the goodness of the people by increasing the number of scholars. Expect reward from the students who have completed my studies and from expecting blessings from them and prayers and hope for their love [13].

Furthermore, educators should not be influenced by the condition of students who are not even sincere in their intention to learn. Especially teaching beginners, which is still difficult to be sincere. So educators should teach beginners with good invention awards slowly both verbally, and deed, and teach them that in fact with good intentions, they will get a high degree in the future because of knowledge and charity as well as receiving who is good, and iobtain various kinds of wisdom and light the art and eight achest, and obtain a good and good condition and also a straight speech and a high degree later on the day doomsday [8].

An educator must also be able to develop a love for knowledge in students so that they search for it for a long time by mentioning high what God has given to the scholars in the form of, indeed they are the heirs of the prophets. There are very few people who acquire knowledge perfectly except those who in themselves have the nature of faqir/simple, qona'ah/feel enough and turn away from the world and the possessions mortal [6].

In addition, the Educator when interacting with the students should be like he interacts with his noble children with love, do good, be patient over being stubborn for the lack of something that befalls him, and not avoid them. Advise with gentle diction, not harsh or persecute him. This is all aimed at forming a good education and good morals and character.

Educators should not keep or hide their knowledge when their students ask about something they know. But also don't convey, because it can make your heart and understanding freeze. Then should explain something from the simple first before the difficult. Imam Bukhari said in the book "Ar-Rabbani" that educating people with the easiest or smallest knowledge before teaching them the big one is difficult [9].

6 Conclusion and Suggestion

A. Conclusion

This book is the work of KH. Hasyim Asy'ari summarized from the book *Adab al-Mu'allim, Ta'lim al-Muta'allim fi Thariqat al-Ta'allum and Tadzkirat al-Shyامل wa al-Mutakalli fi Adab al-Alim wa al-Muta'allim*. This book specifically discusses knowledge and manners. The themes in this paper are sorted according to the process of the knowledge seeker's journey, starting from before seeking knowledge, until becoming an expert. That is, starting from the priority of knowledge, as motivation for people who will seek knowledge. Then the manners of students, reserved for people who are looking for knowledge and ended with the manners of educators as experts.

All acts of a religious nature, both internal and external, both speech and deed, will not be considered as charity, unless the act is accompanied by good manners, praiseworthy qualities and noble morals. Adab is closely related to monotheism, imam and sharia. Adab is the key point of the three things. Without the elements of adab, a person's sharia, faith and monotheism will not be perfect. Therefore, prioritize manners over knowledge. Because having manners is the main form of manifestation for a scholar.

B. Suggestion

This book is the work of KH. Hasyim Asy'ari summarized from the book *Adab al-Mu'allim, Ta'lim al-Muta'allim fi Thariqat al-Ta'allum and Tadzkirat al-Shyامل wa al-Mutakalli fi Adab al-Alim wa al-Muta'allim*. This book specifically discusses knowledge and manners. The themes in this paper are sorted according to the process of the knowledge seeker's journey, starting from before seeking knowledge, until becoming an expert. That is, starting from the priority of knowledge, as motivation for people who will seek knowledge. Then the manners of students, reserved for people who are looking for knowledge and ended with the manners of educators as experts.

The discussion of knowledge and manners in this paper can be used as a common reflection, both for prospective knowledge seekers, knowledge seekers and knowledge experts, to keep a straight heart and intention in the process of seeking knowledge until the practice of knowledge. Especially today where there is a lot of degradation of manners for education practitioners. In essence, doing an education process where manners are the pinnacle, is one of our ways in order to emulate the Prophet Muhammad peace be upon him.

The concept of education offered by KH. Hasyim Asy'ari in this book, according to the author, is still very relevant if applied in boarding schools. Where a student is required to learn to focus on one book first until it is fully understood and then learn another book which must also be fully understood and so on. Starting from the lowest level first to the highest level.

However, the concept will be difficult to apply in formal education in Indonesia, because it collides with or even contradicts the current education system. Where from elementary, junior high and high school, students are required to master many subjects. However, the higher the level of education, the material learned will be focused on a few

specific science focuses, until in the end they can be named as experts in that particular field of science.

References

1. S. M. A.-N. AL - ATTAS, Haidar Bagir, and Jalaluddin Rakhmat, Konsep pendidikan dalam Islam, Cetakan 7. Bandung: Mizan, 1996. Accessed: Oct. 31, 2022. [Online]. Available: <https://inlislite.kalselprov.go.id/opac/detail-opac?id=23588>
2. H. Alhabsyi, Kamus al-kautsar Arab-Indonesia . Surabaya: Assegaff, Alawy, 1997. Accessed: Sep. 02, 2022. [Online]. Available: <https://opac.perpusnas.go.id/DetailOpac.aspx?id=632879>
3. S. A. NASIR, TINJAUAN AKHLAK, Cetakan 1. Surabaya: AL IKHLAS, 1991. Accessed: Sep. 02, 2022. [Online]. Available: <https://onesearch.id/Record/IOS13417.INLIS00000000049102>
4. W. M. N. W. DAUD, FILSAFAT DAN PRAKTIK PENDIDIKAN ISLAM. Bandung: Mizan, 2003. Accessed: Sep. 02, 2022. [Online]. Available: <https://onesearch.id/Record/IOS6528.slims-12812#details>
5. A. Amin, Etika :ilmu akhlak . Jakarta: Bulan Bintang, 1988. Accessed: Oct. 31, 2022. [Online]. Available: <https://opac.perpusnas.go.id/DetailOpac.aspx?id=291226>
6. I. Anis, AL-MU'JAM AL-WASITH. Pamekasan: DAR AL-MA'ARIF, 1972. Accessed: Sep. 02, 2022. [Online]. Available: <https://www.onesearch.id/Record/IOS16380.slims-15139#holdings>
7. H. H. Ya'qub, Etika Islam : pembinaan akhlaqlkarimah (suatu pengantar). Bandung: Diponegoro, 1983. Accessed: Sep. 02, 2022. [Online]. Available: <https://opac.perpusnas.go.id/DetailOpac.aspx?id=477561>
8. L. Khuluk, Fajar Kebangunan Ulama ; Biografi KH. Hasyim Asy'ari . Yogyakarta: LKis, 2000. Accessed: Sep. 02, 2022. [Online]. Available: https://books.google.co.id/books?id=511oDwAAQBAJ&printsec=frontcover&hl=id&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false
9. I. Hadziq, Irsyad al sary fi jami'i mushonnafati al syaikh Hasyim Asy'ary . Jombang: Pustaka Warisan Islam, 1994.
10. A. Hadi, KH. Hasyim Asy'ari : sehimpun cerita, cinta, dan karya maha guru ulama nusantara, Cetakan 1. Yogyakarta: Diva Press, 2018. Accessed: Sep. 02, 2022. [Online]. Available: <https://opac.perpusnas.go.id/DetailOpac.aspx?id=1156201>
11. A. M. Zuhri, Pemikiran KH. M. Hasyim Asy'ari Tentang Ahl Al-Sunnah Wa Al-Jama'ah . Surabaya: Khalista, 2010. Accessed: Sep. 02, 2022. [Online]. Available: <https://opac.perpusnas.go.id/DetailOpac.aspx?id=872594>
12. A. Wahid, Menggerakkan tradisi . Yogyakarta: LKis, 2010. Accessed: Aug. 24, 2022. [Online]. Available: <http://inlis.kulonprogokab.go.id/inlislite3/opac/detail-opac?id=135>
13. C. Anam, Pertumbuhan dan perkembangan Nahdlatul Ulama. Surakarta: Jatayu, 1985. Accessed: Sep. 02, 2022. [Online]. Available: <https://onesearch.id/Record/IOS3107.35968#holdings>
14. M. Rifai, K.H. Hasyim Asy'ari : biografi singkat (1871–1947) . Yogyakarta: Garasi, 2009. Accessed: Sep. 02, 2022. [Online]. Available: <https://opac.perpusnas.go.id/DetailOpac.aspx?id=695379>

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

