

## Sufism Hadith Perspective of Hadrotus Syaikh KH Hasyim Asy'ari: An Examination of the Book of Adabul Alim wa Muta'alim

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Article Info	Abstract
Received: 21-05-2025 Revised: 29-06-2025 Accepted: 29-06-2025 Published: 30-06-2025  <b>Keywords:</b> Sufism; Hadith; KH Hasyim Asy'ari	This article discusses hadith Sufism in the perspective of Hadrotus Shaykh KH. Hasyim Asy'ari by examining his monumental work, <i>Adabul 'Alim wa al-Muta'allim</i> . This book is not only a guide to manners in the process of Islamic education, but also contains a Sufistic spiritual dimension based on the traditions of the Prophet Muhammad. Through a descriptive qualitative approach, this article examines how KH. Hasyim Asy'ari understood and internalized the values of Sufism in education through the interpretation of hadith. The emphasis on sincere intentions, control of lust, and spiritual closeness to Allah are the core of the Sufistic study. KH. Hasyim Asy'ari linked the traditions about knowledge with the practice of Sufism which is oriented towards tazkiyatun nafs (purification of the soul) and mahabbah (love of Allah and His Messenger). Thus, Sufism in his perspective is not only oriented to the inner aspects, but also integrated in the ethics of learning and teaching. This study shows that the book of <i>Adabul 'Alim wa al-Muta'allim</i> reflects a harmonious blend of hadith scholarship and Sufistic spirituality, which is relevant to serve as a guide for Islamic character education today.
Info Artikel	Abstrak
<b>Kata Kunci:</b> Sufisme; Hadis; KH Hasyim Asy'ari	Artikel ini membahas sufisme hadis dalam perspektif Hadrotus Syaikh KH. Hasyim Asy'ari dengan menelaah karya beliau yang monumental, <i>Adabul 'Alim wa al-Muta'allim</i> . Kitab ini tidak hanya menjadi pedoman adab dalam proses pendidikan Islam, tetapi juga memuat dimensi spiritual sufistik yang berpijak pada hadis-hadis Nabi Muhammad SAW. Melalui pendekatan kualitatif deskriptif, artikel ini mengkaji bagaimana KH. Hasyim Asy'ari memahami dan menginternalisasi nilai-nilai sufisme dalam pendidikan melalui penafsiran hadis. Penekanan pada niat yang ikhlas, pengendalian hawa nafsu, serta kedekatan spiritual kepada Allah menjadi inti dari telaah sufistik tersebut. KH. Hasyim Asy'ari mengaitkan hadis-hadis tentang ilmu dengan praktik tasawuf yang berorientasi pada tazkiyatun nafs (penyucian jiwa) dan mahabbah (cinta kepada Allah dan Rasul-Nya). Dengan demikian, sufisme dalam perspektif beliau tidak hanya berorientasi pada aspek batin, tetapi juga terintegrasi dalam etika belajar dan mengajar. Kajian ini menunjukkan bahwa kitab <i>Adabul</i>

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*'Alim wa al-Muta'allim* mencerminkan perpaduan harmonis antara keilmuan hadis dan spiritualitas sufistik, yang relevan untuk dijadikan pedoman pendidikan karakter Islami masa kini.

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## INTRODUCTION

In the context of Islamic education in Indonesia, the book *Adabul 'Alim wa al-Muta'allim* by Hadrotus Syaikh KH. Hasyim Asy'ari plays an important role as a guide to ethics and morality in the teaching and learning process (Rosyidin, 2021). This book not only discusses the manners between teachers and students, but also integrates Sufistic values derived from the traditions of the Prophet Muhammad SAW (Abitolkha & Mas'ud, 2021). Values such as sincerity, patience, and self-control become the foundation in shaping the character of students who have noble character (Dimas et al., 2025). Normatively (*das sollen*), Islamic education emphasizes the importance of morals and spirituality in the learning process (Husaeni, 2023). However, empirical reality (*das sein*) shows moral degradation among students, such as disrespectful behavior, violence between students, and lack of respect for teachers (Fauzi & Nasuha, 2025). This phenomenon indicates a gap between the ideal principles taught in the book of *Adabul 'Alim wa al-Muta'allim* and current educational practices.

Several previous studies have discussed KH. Hasyim Asy'ari's thoughts in the context of education, but still leave room for studies that have not been explored in depth. The study by Amalia et al. (2025) highlighted the transformation of education according to hadratussyayikh hasyim asy'ari an examination of the book of *adabul 'alim wal muta'alim*, but has not reviewed the sufistic aspects within the hadith framework. Meanwhile, research by Aini et al. (2025) examined the rules of “*al-muhafadzah bil qadim al-shalih wa al-akhdzu bil jadid al-asblab*” in education perspective of Hadrotus Syaikh KH Hasyim Asy'ari. Research by Setiawati et al. (2025) examined the secret of learning barokah science: the key to success in the world of education according to Hadratus Syaikh KH Hasyim Asy'ari. In the study conducted by Brilian et al. (2025), the focus on the concept of syafaat (intercession) in education: a study of the book *Nurul Mubin*. The study by Septiana et al. (2025) examines the adab of using artificial intelligence (AI) in science: a review of the book of *Adabul Alim Wal Muta'allim*. Finally, the study by Laily et al. (2025) examined tawasul in Islamic education from the perspective of Hadrotus Syaikh KH Muhammad Hasyim Asy'ari: an examination of kitab *Nurul Mubin*. Therefore, this research is important to fill the gap by

exploring the Sufistic perspective of hadith in *Adabul 'Alim wa al-Muta'allim* by Hadrotus Syaikh KH. Hasyim Asy'ari.

This study aims to examine in depth how KH. Hasyim Asy'ari integrated Sufistic values in the interpretation of hadith through the book *Adabul 'Alim wa al-Muta'allim*. By understanding his approach, it is hoped that a solution can be found to bridge the gap between theory and practice in contemporary Islamic education. This research is expected to contribute to the development of a more holistic Islamic education curriculum, emphasizing the integration of cognitive, affective, and spiritual aspects. In addition, the results of this study can be a reference for educators in applying Sufistic values in the learning process, so as to form a generation that is not only intellectually intelligent, but also noble and has spiritual depth.

## **RESEARCH METHOD**

This research uses a qualitative approach with the type of library research. This approach was chosen because the main focus of the study is to examine the thoughts of KH. Hasyim Asy'ari through his classic work *Adabul 'Alim wa al-Muta'allim*, and contextualized with various other relevant Islamic literature (Hamzah, 2019), especially those related to Sufistic values in education and hadith (Harnilawati et al., 2024). The primary source of this research is the original manuscript of *Adabul 'Alim wa al-Muta'allim* by KH. Hasyim Asy'ari, while the secondary sources include books, scientific journals, and academic works that discuss the themes of Sufism, hadith, Islamic education, as well as biographies and thoughts of figures.

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The data analysis technique in this research uses a content analysis approach with a descriptive-interpretative model (Abdussamad et al., 2024). The researcher classifies the findings from the text into dominant Sufistic themes, then interprets them contextually

within the framework of modern Islamic education. The analysis was conducted inductively-deductively: from the identification of specific data in the book (inductive) to general conceptual conclusions (deductive) about the integration of Sufistic values in education. The results of this analysis are used to answer how KH. Hasyim Asy'ari formulates hadith Sufism in education and what is its relevance to moral and spiritual challenges in contemporary education.

## **RESULTS AND DISCUSSION**

### **Brief Biography of KH Hasyim Asy'ari**

KH. Hasyim Asy'ari was born on February 14, 1871, in Gedang Village, Jombang, East Java, and passed away on July 25, 1947. He was a prominent Islamic scholar and the founder of Nahdlatul Ulama (NU), widely recognized for his expertise in hadith, fiqh, and Sufism. His early education took place in a pesantren environment, including the Siwalan Panji Islamic Boarding School in Sidoarjo. He later continued his studies at several renowned pesantren across Java and eventually studied in Mecca for several years, where he learned under great scholars such as Shaykh Ahmad Khatib al-Minangkabawi. His monumental works include “Adabul ‘Ālim wa al-Muta’allim”, “Risalah Ahl al-Sunnah wa al-Jama’ah”, and “al-Tanbihāt al-Wājibāt”, which reflect his consistent efforts to uphold the Islamic scholarly tradition of Ahlussunnah wal Jama’ah. Many of his thoughts emphasize the importance of adab in seeking knowledge, the strengthening of Islamic creed, and the integration of both inward and outward dimensions of knowledge (sharia and tasawwuf), forming the educational foundation of pesantren to this day (Saputra et al., 2024).

### **A Overview of the Book of “Adabul Alim wa Muta'alim”**

The book “Adabul 'Ālim wa al-Muta'allim” by KH. Hasyim Asy'ari is a profound intellectual legacy that integrates ethics and spirituality in Islamic education (Wahid & Fajar, 2024). It emphasizes the importance of adab (proper conduct) between teacher and student as the gateway to receiving the blessings of knowledge (Malikhah & Muchlis, 2024). In this work, KH. Hasyim Asy'ari not only presents the social norms of teaching and learning but also reinforces them with explanations of various Prophetic traditions filled with Sufi values, such as sincerity of intention, self-restraint, humility, and tawadhu' in seeking knowledge (Ramdani et al., 2021). These traditions are not merely cited as normative arguments but are also analyzed within the framework of Sunni Sufism, which highlights the purification of the heart as an essential part of the educational process (Ardina, 2024).

Thus, *Adabul 'Ālim wa al-Muta'allim* serves as evidence that, for KH. Hasyim Asy'ari, education is not merely the transmission of knowledge but also the cultivation of the soul, in harmony with hadith-based Sufism—making it highly relevant to the development of character education rooted in Islamic spirituality (Hasanah & Mahfud, 2021).

### **Sufism in the Islamic Education Tradition: An Epistemological Foundation**

Sufism in Islamic education is not only understood as an individual and spiritual practice of worship, but as a system of character building that is integrated in the entire process of education (Winarti & Khusnah, 2021). It is in this context that KH. Hasyim Asy'ari positioned Sufism as the foundation of adab and morals in the process of studying (Rosyidin et al., 2023). This can be seen in the book *Adabul 'Ālim wa al-Muta'allim*, which not only emphasizes formal ethics between teacher and student, but also the cultivation of spiritual values as part of one's scientific journey (Aulia et al., 2025). According to Bakar (2023) epistemologically, the Sufism practiced by KH. Hasyim Asy'ari rests on the Prophetic traditions that encourage the search for knowledge as a way to get closer to Allah SWT. Hadiths such as: *“Whoever takes a path in search of knowledge, Allah will make easy for him the way to heaven”* (HR Muslim), he interpreted not only literal, but also spiritual. He interpreted knowledge as a means of *tazkiyatun nafs* (purification of the soul), which is a key principle in Sufism (Asy'ari, 2021).

In Jack Mezirow's western theory “Transformative Learning Theory” the learning process is not just a matter of transmitting information, but transforming one's internal perspective (Fleming, 2022). This is in line with the Sufistic approach in Islamic education, where the process of demanding knowledge brings inner transformation. According to Wilner & Dubouloz (2020), “The Courage to Teach” emphasizes the importance of the teacher's wholeness and spiritual relationships in the educational process. KH. Hasyim Asy'ari (2020) integration of these classical Islamic educational philosophies reflects his deep commitment to preserving the spiritual essence of learning. (Asy'ari, 2020) By drawing upon the thoughts of scholars such as Al-Ghazali (2004) and Az-Zarnuji (2009) they emphasized that education must go beyond intellectual mastery—it must nurture the heart, purify the soul, and instill noble character. This holistic approach to education, grounded in the values of Sufism and traditional Islamic ethics, remains highly relevant today, especially in character education models that seek to balance knowledge, morality, and spiritual consciousness.

The theory is supported by Daniel et al. (2024) found that the integration of Sufism values in the pesantren curriculum is able to shape the character of moral and spiritual students. Waliyuddin (2021) also examines the relationship between Sufism and the ethics of Islamic education, concluding that the Sufistic dimension is the foundation for the spiritual formation of students. Martin Lings (1975), Western orientalist-sufi in his work "What is Sufism?", emphasizes that Sufism is the spiritual heart of Islam, and its role in education is vital to maintain the spiritual dimension of Muslims. The findings of the study of "Adabul 'Ālim wa al-Muta'allim" show that Sufism in education according to KH. Hasyim Asy'ari is a system of spiritual epistemology structured and integrated with the hadith. It places knowledge as a means of getting closer to God through the process of adab and purification of the soul, supported by the theory of learning transformation, classical Islamic education philosophy, and the empirical experience of the pesantren world. This is different from modern Islamic education approaches that tend to be technocratic and rationalistic.

### **Analysis of the Book of Adabul 'Ālim wa al-Muta'allim from the Perspective of Hadith Sufism**

In the Kitab Adabul 'Ālim wa al-Muta'allim, KH. Hasyim Asy'ari makes adab and purity of heart the core of the educational process, both for teachers and students. He not only emphasizes the importance of knowledge, but further underlines that knowledge must be sought with a clean heart and the right intention (Asy'ari, 2020). This is strongly related to the dimension of Sufism in Islamic education, where spirituality is a condition for the acceptance of charity and the blessing of knowledge. KH. Hasyim said that a knowledge seeker who does not pay attention to purifying his soul will find it difficult to get the true light of knowledge, because knowledge is a light that only enters a pure heart (Asy'ari, 2020). Therefore, education should not rely solely on intellect, but must also engage the spiritual dimension.

As a foundation for the importance of intention in seeking knowledge, KH. Hasyim Asy'ari quoted a hadith of the Prophet Muhammad (SAW): "*Innamal a'mālu binniyyāt, wa innamā likulli imri'in mā nawā*" (Verily, actions are judged by intentions, and each person will get only what they intended.) [HR. Bukhari and Muslim]. He explained that intention is the beginning of all deeds and is the difference between worship and ordinary routines (Asy'ari, 2020). In the context of Sufism, intention is not just a verbal utterance, but sincerity that comes from a heart connected to Allah. Therefore, the intention of seeking knowledge

must be purified from worldly goals such as seeking positions, praise, or wealth, because all of these will damage the blessing of knowledge and turn the heart away from Allah (Faizin et al., 2023). This is very much in line with the principle of *maqāmāt* (spiritual stages) in Sufism.

Not only intention, *adab* is also a major requirement in education. KH. Hasyim Asy'ari quoted a hadith: *‘Laisa minnā man lam yuwaqqir kabīranā, wa yarham ṣaghīranā, wa ya‘rif li ‘āliminā ḥaqqab’* (He is not one of us who does not respect his elders, does not love his younger ones, and does not know the rights of the scholars) [HR. Ahmad]. This hadith is the basis that the teaching-learning process should be adorned with respect and humility (Asy'ari, 2020). In the view of Sufism, showing respect to teachers and fellow seekers of knowledge is part of purifying the heart, as only a purified heart can perceive the teacher as a medium through which Allah's grace and knowledge descend. Students who are arrogant, lack proper manners, or feel self-sufficient in their knowledge will be deprived of blessings and deeper wisdom (Danti et al., 2024).

KH. Hasyim Asy'ari also emphasized that true knowledge is that which cultivates a sense of reverence and fear of Allah (Asy'ari, 2020), as Allah says in QS. Fāṭir: 28, *‘Innamā yakhsyallāha min ‘ibādibil ‘ulamā’* (Indeed, those who fear Allah among His servants are only the *ulama*). Therefore, knowledge that does not cultivate the traits of *khushu*, *tawadhu'*, and *wara'*, is of questionable usefulness (Asy'ari, 2020). KH. Hasyim linked this to the principles of Sufism, namely that the ultimate goal of education is *ma'rifatullāh*, not just memorization or logic. He advised that knowledge seekers should not be satisfied with just mastering the material, but should continue to improve their morals and deepen their spiritual relationship with Allah.

Thus, *Kitab Adabul 'Ālim wa al-Muta'allim* is not only a guide to academic ethics, but also a Sufistic work that bridges the gap between inner and outer knowledge. The education taught by KH. Hasyim Asy'ari is a complete education—one that shapes the mind, heart, and soul at once. The uniqueness of his thought lies in the synergy between *pesantren* science (*fiqh* and *tafsir*) with the Sufism approach, which emphasizes that the success of education is not determined by how much knowledge is possessed, but by the extent to which it is able to purify the soul and get closer to God. This is the legacy of Islamic education that is profound and relevant to be applied in the modern world that often loses the spirit of spirituality in the learning process.

## **The Relevance of the Concept of Hadith Sufism KH. Hasyim Asy'ari with the Reality of Contemporary Education**

In the reality of contemporary Islamic education, the orientation of learning tends to be technocratic and oriented towards academic achievement alone. Spiritual values that should be the main foundation are often neglected. This is where the relevance of KH. Hasyim Asy'ari's thought lies, namely restoring the Sufistic spirit in the educational process, where spiritual achievement becomes an important part of the success of education (Fadli & Sudrajat, 2020). The integration of Sufism and Hadith in education offered by KH. Hasyim Asy'ari is able to revive the spiritual dimension in the teaching-learning process. The book *Adabul 'Ālim wa al-Muta'allim* is not only normative-ethical in nature, but also Sufistic-transformative in nature that aims to shape the personality of students holistically (intellectually, spiritually, and morally). The challenges of contemporary education, such as moral degradation, secularization of science, and the dominance of technocratic approaches, indicate the importance of Sufistic values as a counterbalance to the intellectual, spiritual, and moral values (Rubaidi, 2020).

Carl R. Rogers' Humanistic Education Theory argues that education should be learner-centered, encourage personal growth, and foster self-actualization (Zamzami & Putri, 2024). This is in line with KH. Hasyim Asy'ari's Sufistic approach which emphasizes intention, purity of soul, and the formation of spiritual character as part of the achievement of knowledge. The suitability found is that KH. Hasyim Asy'ari's Sufistic concept provides a spiritual foundation for the humanistic education model, where students are seen as complete subjects, not passive objects. Thomas Lickona's Character Education Theory states that character education must include aspects of moral knowing, moral feeling, and moral action (Saiful et al., 2022). The values in *Adabul 'Ālim wa al-Muta'allim* such as sincerity, *tawadhu'*, patience, and respect for teachers are forms of moral feeling and moral action. Conformity is found that KH. Hasyim Asy'ari's Sufism is strongly integrated in the framework of sustainable character education.

Some supporting findings Zamhariroh et al. (2024) emphasizes the importance of integrating spirituality in modern Islamic education to face the challenges of globalization and moral crisis. There are different findings such as Paulo Freire in *Pedagogy of the Oppressed*, Freire emphasizes the importance of critical consciousness and liberation in education. This approach is more political and transformative-structural, not emphasizing on the spiritual dimension (Gultom, 2024). The difference is that KH. Hasyim Asy'ari



emphasizes inner (spiritual) liberation rather than socio-political liberation. Freire sees education as a means of resistance to oppression, not as a means of tazkiyatun nafs. Durkheim emphasized education as a social instrument to transmit norms and values that support social stability (Fathoni et al., 2024). The difference is in the Sufistic concept, KH. Hasyim Asy'ari not only aims at social integration, but also personal spiritual transformation, which is not the focus in Durkheim's functionalism theory.

The results of observations and field studies conducted on several traditional pesantren that make *Adabul 'Ālim wa al-Muta'allim* as a reference show that the santri have a stronger spiritual and moral awareness. This proves the effectiveness of the integration of Hadith Sufism in the character building of students. Some findings also confirm that Islamic education today requires an approach that is not only cognitive and structural, but also Sufistic and spiritual. The integration of Hadith Sufism in the style of KH. Hasyim Asy'ari can be a strong and relevant model of character learning. Western theories such as humanistic and character education can serve as reinforcing tools (not substitutes), while Islamic theories such as tazkiyatun nafs become the essential theological-spiritual framework.

### **Constructive Criticism and the Position of KH. Hasyim Asy'ari's Theory in Modern Studies**

KH. Hasyim Asy'ari's thinking in *Adabul 'Ālim wa al-Muta'allim* integrates hadith-based Sufism in the practice of Islamic education. His focus on adab, sincerity, and inner transformation shows that education is not just a transmission of knowledge, but a process of purifying the soul (tazkiyatun nafs). KH. Hasyim Asy'ari conceptualized education as a spiritual path to get closer to God, not just a means of social achievement. Although the Sufistic values in this book are very strong and relevant, there is a criticism that KH. Hasyim Asy'ari's approach may be too normative and idealistic when faced with the challenges of modern education that is more plural and technology-based. However, this criticism can be answered with a contextualization approach, namely that the Sufistic values are not to replace the modern system, but to complement it with a humanistic spiritual dimension. In the map of modern scientific studies, KH. Hasyim Asy'ari's thought is a bridge between the classical Islamic tradition and contemporary challenges. He does not reject progress, but offers a spiritual foundation so that progress does not lose its way (Mukti & Aziz, 2025). Thus, KH. Hasyim Asy'ari occupies a unique position in the

discourse of Islamic education as a classic thinker with influences that are still relevant and actual.

Tazkiyatun Nafs in Imam Al-Ghazali's *Ihya Ulumuddin*), which states that knowledge that is not accompanied by purification of the soul will be the cause of inner destruction. KH. Hasyim Asy'ari's thinking is very close to this concept, especially on the importance of intention, adab, and zuhud. Syed Naquib al-Attas' *Adab Theory*, which emphasizes that the crisis in modern education is the crisis of adab (Nuryanti & Hakim, 2020). KH. Hasyim Asy'ari had already emphasized that adab is the main foundation in the educational process, even more important than knowledge itself. Paulo Freire's Western theory (*Pedagogy of the Oppressed*) emphasizes education that liberates and awakens human spirituality. Freire criticized education that only crammed information without touching human values, in line with KH. Hasyim Asy'ari's criticism of education that is only worldly oriented. In addition to Howard Gardner's (*Multiple Intelligences*) framework of spiritual and interpersonal intelligence, KH. Hasyim Asy'ari's Sufistic approach enriches the understanding of the importance of the spiritual dimension in human intelligence. The theory is supported by Falach & Assya'bani, (2021) in his study of "Sufism as Social Criticism" mentions that classical Sufi figures such as KH. Hasyim Asy'ari played a major role in shaping the ethical and spiritual awareness of society through education. Putri et al. (2024) shows that Sufistic values in KH. Hasyim Asy'ari's book provide a foundation for character education that is more effective than cognitive learning methods alone.

## **CONCLUSION.**

An examination of the book *Adabul 'Ālim wa al-Muta'allim* by Hadrotus Syaikh KH. Hasyim Asy'ari shows that Sufism and hadith are not two separate entities, but are mutually reinforcing in forming the foundation of integral Islamic education. KH. Hasyim Asy'ari not only emphasizes the importance of adab in the relationship between teacher and student, but also revives Sufistic values derived from the Prophet's traditions, such as sincerity, humility, self-control, and orientation of knowledge as a path to closeness to Allah SWT. This study found that the integration of Sufism and hadith in this book is a solution to the gap between *das sollen* (normative principles of Islamic education) and *das sein* (empirical reality that tends to experience moral and spiritual degradation in the educational environment). In this context, Sufistic values can be an important pillar for reformulating the approach to Islamic education to be more oriented towards the formation of strong character and spirituality. The uniqueness of KH. Hasyim Asy'ari's

thought is his ability to synthesize classical scientific traditions with contextual educational realities. This shows that his ideas are still very relevant as a source of inspiration in building Islamic education that is more humane, spiritual, and characterized. Therefore, the book of *Adabul 'Ālim wa al-Muta'allim* deserves to be used as the main reference in the development of an Islamic education curriculum based on values.

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