

The Impact Of Hasyim Asy'ari On Shaping The Tradition Of Hadith Study In Nusantara

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Abstract

The 20th century marked an important phase in the development of hadith studies in the archipelago, especially in the face of the challenges of modernity and the current of renewal of Islamic thought. In the midst of these dynamics, KH. M. Hasyim Asy'ari appears as a central figure who plays a strategic role in strengthening the authority of hadith as a source of Islamic teachings. Through his monumental work Risalah Ahl al-Sunnah wa al-Jama'ah, Hasyim Asy'ari not only affirmed the position of hadith in the Islamic scientific system, but also offered a contextual methodological approach to the religious reality of Indonesian society at that time. This research uses a qualitative-descriptive approach with a content analysis method, which is focused on a systematic review of the content of the book Risalah Ahl al-Sunnah wa al-Jama'ah. The analysis is directed to identify the construction of Hasyim Asy'ari's thoughts on hadith, as well as to trace how his work contributes to the formation of the scientific tradition of hadith in Indonesia, especially in the pesantren environment. The results of the study show that Hasyim Asy'ari's hadith thinking is based on the spirit of maintaining the authority of sanad, purifying the creed from the influence of extreme thought, and strengthening the framework of Ahlussunnah wal Jama'ah as the epistemological basis for hadith studies in Indonesia. His moderate attitude, firm in faith, and adaptive to the Indonesian social context made his hadith thought a meeting point between classical heritage and the needs of the times. The work also forms the pattern of Islamic boarding school hadith study which is characterized by a balance between text and context, between sanad and the benefit of the ummah. Thus, it can be concluded that Hasyim Ash'ari's contribution to the study of hadith in the archipelago is not only theological, but also epistemological and methodological. His thinking provides a solid foundation for the development of hadith studies in Indonesia, as well as an important reference in responding to contemporary Islamic challenges. This study emphasizes the urgency of preserving and developing the intellectual heritage of local scholars such as Hasyim Asy'ari in formulating an authentic, contextual, and sustainable paradigm of Islamic science.

Keywords: Hasyim Ash'ari, Hadith, Risalah Ahl Al-Sunnah Wa Al-Jama'ah, Hadith Studies, Islamic Boarding School Traditions, Nusantara.

Abstrak

Abad ke-20 menandai fase penting dalam perkembangan studi hadis di Nusantara, terutama dalam menghadapi tantangan modernitas dan arus pembaruan pemikiran Islam. Di tengah dinamika tersebut, KH. M. Hasyim Asy'ari tampil sebagai tokoh sentral yang memainkan peran strategis dalam mengokohkan otoritas hadis sebagai sumber ajaran Islam. Melalui karya monumentalnya Risalah Ahl al-Sunnah wa al-Jama'ah, Hasyim Asy'ari tidak hanya mengafirmasi posisi hadis dalam sistem keilmuan Islam, tetapi juga menawarkan pendekatan metodologis yang kontekstual



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terhadap realitas keagamaan masyarakat Indonesia saat itu. Penelitian ini menggunakan pendekatan kualitatif-deskriptif dengan metode analisis isi (content analysis), yang difokuskan pada telaah sistematis terhadap isi kitab Risalah Ahl al-Sunnah wa al-Jama'ah. Analisis diarahkan untuk mengidentifikasi konstruksi pemikiran Hasyim Asy'ari mengenai hadis, serta menelusuri bagaimana karyanya berkontribusi terhadap pembentukan tradisi keilmuan hadis di Indonesia, khususnya dalam lingkungan pesantren. Hasil penelitian menunjukkan bahwa pemikiran hadis Hasyim Asy'ari berpijak pada semangat mempertahankan otoritas sanad, memurnikan akidah dari pengaruh pemikiran ekstrem, serta memperkuat kerangka Ahlul-sunnah wal Jama'ah sebagai basis epistemologis studi hadis di Indonesia. Sikapnya yang moderat, tegas dalam akidah, dan adaptif terhadap konteks sosial Indonesia menjadikan pemikiran hadisnya sebagai titik temu antara warisan klasik dan kebutuhan zaman. Karya tersebut turut membentuk corak studi hadis pesantren yang bercirikan keseimbangan antara teks dan konteks, antara sanad dan maslahat umat. Dengan demikian, dapat disimpulkan bahwa kontribusi Hasyim Asy'ari terhadap studi hadis di Nusantara tidak hanya bersifat teologis, tetapi juga epistemologis dan metodologis. Pemikirannya memberikan fondasi yang kokoh bagi perkembangan studi hadis di Indonesia, sekaligus menjadi rujukan penting dalam merespons tantangan keislaman kontemporer. Kajian ini menegaskan urgensi pelestarian dan pengembangan warisan intelektual ulama lokal seperti Hasyim Asy'ari dalam merumuskan paradigma keilmuan Islam yang otentik, kontekstual, dan berkelanjutan.

Kata Kunci: Hasyim Asy'ari, hadis, Risalah Ahl al-Sunnah wa al-Jama'ah, studi hadis, tradisi pesantren, Nusantara.

INTRODUCTION

Nuruddin al-Raniri was a key figure in the development of hadith studies in Indonesia in the 17th century AD. His famous book *Hidayah al-Habib fi Targhib wa al-Tarhib* became one of the first sources used in the archipelago for hadith research. After the work of Nuruddin al-Raniri, the study of hadith in Indonesia became richer with the emergence of the book *Arba'in* by al-Nawawi, which became an important reference for many scholars and students. In addition, *al-Mawa'id al-Badi'ah* by Abd Rauf al-Sinkili also adds to the collection of hadith literature in the archipelago experiencing a period of stagnation due to Dutch colonialism, which had a negative impact on the development of science. However, in the late 19th and early 20th centuries, hadith works compiled by Indonesian scholars reappeared, one of which was by KH. Mahfudh Termas, with his book entitled; *Manhaj Dhawi al-Nazar* which he wrote when he was in Mecca. The study of hadith in Indonesia has only shown a fairly rapid development starting in the 20th century.

As with the study of hadith among previous scholars, the study of hadith in Indonesia generally has two main focuses: the hadith itself and the sciences related to the hadith (*ulumul hadith*). Some works are written in local scripts, while others are translations of Arabic texts. These hadith books usually serve as a guide for religious rituals, but there are also those that deal with social issues. An example of one of them is the treatise *Ahlu al-Sunnah wa al-Jama'ah* written by a famous scholar and hadith expert, KH. M. Hasyim Ash'ari. The theological condition of the community at that time also encouraged the development of this study. The author argues that there are two main reasons why KH. M. Hasyim Asy'ari is important to be discussed specifically. First, he is known as a prominent scholar and expert on hadith. Learning from his teacher, Mahfudh Termas, who has a sanad (chain of transmission of hadith), Hasyim Asy'ari is very proficient in writing works about hadith. Second, he wrote the book *Ahlu Al-Sunnah Wa Al-Jama'ah*, which had a great influence and was used as the main source for hadith

research in his time. In addition, this book also serves as a filter for various religious phenomena that arise in facing the challenges of modernity. In addition to discussing Hasyim Asy'ari's views on hadith as reflected in his work, the author of this article will assess his contribution to the study of hadith in Indonesia, both in his time and in the following periods.

RESEARCH METHODS

This research uses a historical-qualitative approach with the library research method. A historical approach is used to trace the background, development, and socio-religious context behind KH's contribution. Hasyim Asy'ari in building the tradition of hadith study in the archipelago. Meanwhile, a qualitative approach is used to describe and analyze the meaning and value contained in his work and intellectual activities in depth. This research is descriptive-analytical, with the aim of reconstructing the role of KH. Hasyim Ash'ari in the treasures of Islamic scholarship, especially in the field of hadith.

The primary data sources in this study include the original works of KH. Hasyim Asy'ari, such as *Irsyad al-Sari*, as well as institutional documents related to the history of the Tebuireng Islamic Boarding School as a center for hadith studies. The secondary data sources consist of biographies, scientific works, journal articles, and the results of relevant contemporary historians' studies. Source tracing is carried out through physical and digital libraries, both national and international, in order to obtain comprehensive and credible data to support the analysis.

Data collection techniques are carried out through documentation, critical reading, and systematic recording of written sources. Furthermore, the data were analyzed using interpretive and hermeneutic methods, by placing the text in the context of Islamic scientific history and culture during the KH period. Hasyim Asy'ari. The analysis process includes understanding the content of the text, identifying patterns and themes, and reflecting on the significance of its contribution to the teaching of hadith in the pesantren environment. Thus, this research is expected to produce an in-depth and contextual scientific understanding of KH's scientific heritage. Hasyim Asy'ari in the history of Islam in Indonesia.

RESULTS AND DISCUSSION

Hasyim Asy'ari's Biography and Historical Context

The scholar who is known for his simplicity is named Muhammad Hashim Ash'ari ibn 'Abd al-Wahid ibn 'Abd al-Halim, who was later known as Hasyim Ash'ari. He was born in Gedang Village, Jombang, East Java, on 24 Dzulqaidah 1287 H (February 14, 1871). His father, Asy'ari, founded the Keras Islamic Boarding School which is 8 KM from Jombang. Meanwhile, his grandfather, Kyai Usman, was a famous scholar and the founder of the Gedang Islamic Boarding School in Jombang in the 1850s. Meanwhile, on the mother's side, she is still a descendant of King Brawijaya, a king on the island of Java. It is believed that he is a descendant of the Javanese Muslim King, Jaka Tingkir, and the Hindu King of Majapahit, Barawijaya VI. So, Hasyim Asy'ari is also believed to be a descendant of nobles.

Hasyim Asy'ari grew up in a household that upheld Islamic principles and has a long history of sending its members to Islamic boarding schools. The author will divide his life journey into the following phases to make it easier to understand. *The first period*, early life to adolescence. He was nurtured and educated at the Gedang Islamic Boarding School during this time, all under the supervision of his grandparents. He was educated in the basics of hadith, fiqh, tafsir, and monotheism. Then, just south of Jombang, his father founded the Keras Islamic Boarding School when he was five years old. Hasyim

Asy'ari has shown his intellectual talent during his time at this pesantren by working as a badal, or substitute teacher, and teaching children who are often older than him. In addition to attending the Gedang Islamic Boarding School, he is also known to have visited a number of other Islamic boarding schools in Java and Madura, including the Trenggalis and Kademangan Islamic Boarding Schools (Bangkalan, Madura), the Wonokoyo Islamic Boarding School (Probolinggo), and the Langitan Islamic Boarding School (Tuban).

When Hasyim Asy'ari was young, the indigenous people of Indonesia faced two different education systems. First, the student education system in pesantren which focuses on teaching religious science. Second, Western-style education organized by the Dutch colonial government, which was designed to train students to be able to fill administrative positions at the initial and secondary levels. However, because the number of Western schools is very limited, the majority of indigenous people who are Muslim do not get the opportunity to access such education.

Hasyim Asy'ari attended several Islamic boarding schools in Java and Madura after receiving his education at Islamic boarding schools under the supervision of his parents and grandfather until he became a teenager. He recalled, at that time students used to take lessons at various Islamic boarding schools because each special Islamic boarding school taught religious knowledge, as KH also did. Wahab Hasbullah.

In 1893, Hasyim Ash'ari continued his education in Mecca for seven years under the guidance of Shaykh Mahfudh of Termas, who was the first Indonesian scholar to teach *Sahih Bukhari* in Mecca. K.H. Hasyim Ash'ari explored various disciplines while in Makkah, including Shafi'iyah fiqh and hadith, with a major focus on the books *Ṣaḥīḥ Bukhārī* and *Ṣaḥīḥ Muslim*. The title "Ḥaḍratus Shaykh," which he had held since Makkah, meant "Supreme Teacher" and also referred to a scholar who memorized the books of polar hadith al-sittah, which included Bukhārī's *Ṣaḥīḥ Bukhārī*, *Ṣaḥīḥ Muslim*, Sunan Abu Dawud, Turmuḏi, Nasa'i, and Ibn Mājah.

Hasyim Ash'ari obtained a certificate to teach *Saheeh Bukhari*, as the last heir of the 23 generations of recipients of the sanad of this book through Sheikh Mahfudh, a hadith expert. His interest in this discipline grew thanks to the guidance of Sheikh Mahfudh, so that upon his return to Indonesia, he established a famous pesantren where he taught hadith. In addition, Hasyim Ash'ari also studied the Qadiriyyah and Naqshbandiyyah tariqat, which he obtained from Sheikh Mahfudh and Nawawi.

Under the guidance of Ahmad Khatib, an expert in astronomy and astronomy, Hasyim Asy'ari also studied the Shafi'i madhhab. In addition, at the end of the 19th century, the development of Islam in the Middle East gave birth to the Islamic revival movement led by Jamaluddin al-Afghani and Mohammad Abduh. The movement aims to build a spirit of unity, renewal, and instill anti-imperialism and anti-colonialism, while fighting for reform against colonial tyranny and the hope of Islamic freedom in the future.

Hasyim Ash'ari was also influenced by local political developments, such as anti-colonial sentiment, Arab nationalism, and pan-Islamism, which emerged in reaction to Western invasions by European Christian countries in the 19th century. Pan-Islamism encourages the unity of Muslims in the face of European expansion. This call for unity greatly influenced Hasyim Asy'ari and inspired him to fight for the unity of Muslims and liberate the homeland from colonialism.

Hasyim Asy'ari decided to return to his homeland after studying in Mecca for a long time. In 1899, he founded the Tebuireng Islamic Boarding School in Indonesia. In addition to teaching and leading Islamic boarding schools, Hasyim Asy'ari also founded

the Islamic organization Nahdlatul Ulama (NU) on January 31, 1926. He was instrumental in uniting various Islamic organizations that had previously been at odds under one locality. In response to the Dutch's divisive policies, Hasyim Asy'ari demanded that Muslims remain united and maintain their unity.

In the second period, Hasyim Asy'ari's life was spent with his family until his death. Throughout her life, she was recorded as being married seven times. His first marriage to Nafisah, the daughter of Kyai Ya'kub from the Siwalan Panji Islamic Boarding School (Sidoarjo), occurred when he was 21 years old. They went on Hajj together, but his wife died after seven months in Mecca, and a year later he decided to return to Indonesia. He later married Khadijah from Karangates (Kediri), but this marriage also ended with the death of his wife. Subsequently, he married Nafiqah of Sewulan (Madiun), and from this marriage they were blessed with ten children: Hannah, Khoiriyah, Asiyah, Azzah, Abdul Wahid (known as Wahid Hasyim), Abdul Hakim (Abdul Kholik), Abdul Karim, Ubaidillah, Mashuroh, and Muhammad Yusuf. After Nafiqah died in 1920 AD, Hasyim Asy'ari's marriage ended. Then, he remarried to Masrurah from Kapurejo, Pagu (Kediri). From this fourth marriage, they were blessed with four children: Abdul Qadir, Fatimah, Khodijah, and Muhammad Ya'kub. Until the end of his life, this marriage with Masrurah survived.

Based on various sources, Hasyim Asy'ari died on July 27, 1947 due to high blood pressure or stroke after receiving information about the condition of the Republic of Indonesia at that time. Previously, on July 2, 1947, the envoys of Tomo and General Sudirman came to convey news about the aggression of the Dutch Military I. From them, Hasyim Asy'ari got news that the Dutch troops allied with the Allies under the leadership of General SH. Poor had succeeded in defeating the army of the Republic of Indonesia and controlling the Singosari (Malang) area. In addition, Dutch troops also sacrificed civilians, causing many of them to die.

Sanad Hadith and Scientific Writings of K.H. Hasyim Asy'ari

The sanad of the Book of Ṣaḥīḥ Bukhari from K.H. Hasyim Ash'ari through the path of Shaykh Maḥfuẓ Termas to the author of the hadith, namely Imam Abi Abdillah Muhammad bin Isma'il Al-Bukhari and Imām al-Hafiz Abil Husain Muslim bin Hajjaj bin Muslim al-Qusairi An-Naisaburi, who is the compiler of the book Ṣaḥīḥ Muslim. The sanad path of the hadith of Saheeh Bukhari is divided into two main paths, among them, *the first path*, K.H. Hasyim Ash'ari is a respected scholar, while Shaykh Maḥfuẓ comes from Termas. Shaykh Muḥammad Abu Bakr Shaṭa al-Makkī was an important figure in Mecca, and Sayyid Aḥmad Zaini Daḥlān was known as a prominent scholar. Shaykh Utsmān bin Ḥasan ad-Dimyathī and Shaykh Muḥammad bin 'Āli as-Syinwāni also made great contributions to the field of Islamic science. Shaykh 'Īsa bin Aḥmad al-Barāwī and Shaykh Muḥammad ad-Dafī are known as influential teachers. Shaykh Sālim bin 'Abdillah al-Baṣrī, who was the son of 'Abdillah bin Sālim al-Baṣri, was also included in the list of prominent scholars. Shaykh Muḥammad bin 'Ala'udīn Al-Bābilī and Shaykh Sālim bin Muḥammad as-Sanhūrī are important figures in the scholarly tradition. Najm Muḥammad bin Aḥmad al-Ghayṭā and Shaykh al-Islām Zakariyā bin Muḥammad al-Anṣārī also enriched the treasures of knowledge. Al-Hāfiz Aḥmad bin 'Alī bin Ḥajar al-'Asqalānī is widely known as a hadith expert, while Ibrahim bin Aḥmad At-Tanūkhī and Abil 'Abbas Aḥmad bin abī Ṭālib al-Ḥajār also had influence in the field of scholarship. Ḥusain bin Mubārak az-Zabīdī al-Hanbalī and Abil Waqat 'Abdil Awwal bin 'Īsa As-Sijzī were figures who played a role in teaching. Abil Ḥasan 'Abdul Raḥman bin Muẓaffar bin Dāwudī, Abī Muḥammad 'Abdullah bin Aḥmad As-Sarakhsī, and Abi 'Abdillah

Muhammad bin Yusuf bin Ma'ar al-Firabrī are also recognized figures. Finally, Al-Imām al-Hāfiẓ al-Hujjah 'Abi 'Abdillah Muhammad bin Ismā'īl bin Ibrāhīm al-Bukhārī, who is known as the compiler of the book *Ṣaḥīḥ Bukhārī*, had a great influence in the world of hadith.

The second line, K.H. Hasyim Ash'ari is known as a prominent scholar, while Shaykh Maḥfuẓ comes from Termas. Sayyid Ḥusain Muhammad al-Habsyī was an important figure, and Muhammad Ḥusain al-Ḥabsyi was the father of Sayyid Ḥusain. Furthermore, there are 'Umar bin 'Abdul Karīm al-Aṭār and Sayyid 'Ali bin 'Abdil Bar al-Winā'i. Abdil Qādir bin Aḥmad bin Muhammad al-Andalusī also contributed to Islamic thought, along with Muhammad bin 'Abdillah al-Idrīsī. Al-Quṭb Muhammad ibn 'Ala'uddīn an-Nahrūwalī was an influential figure, of which Alauddin an-Nahrūwalī was his father. Abil Futūḥ Aḥmad bin 'Abdillah at-Ṭawūsī, Bābā Yūsuf al-Hirawī, and Muhammad bin Syāzīkhat al-Fargānī are also noteworthy figures. In addition, Abi Luqmān Yaḥya bin Ammār al-Khuttalānī and Muhammad bin Yusuf al-Faraby also enriched the intellectual treasures of Islam. Lastly, Imām Muhammad bin 'Ismā'īl al-Bukhārī is known as the compiler of the book *Ṣaḥīḥ Bukhārī* which is the main reference in the hadith.

Furthermore, the following is the sanad of the hadith of the book *Ṣaḥīḥ Muslim* from K.H. Hasyim Ash'ari to the compiler of the book, among others. K.H. Hasyim Ash'ari was a prominent scholar, while Shaykh Maḥfuẓ was from Termas. Shaykh Muhammad Abu Bakr Shata al-Makkī is known as an important figure in Mecca, and Sayyid Aḥmad Zaini Daḥlan is a respected scholar. Shaykh Usmān bin Ḥasan ad-Dimyathī and Shaykh Muhammad bin 'Alī as-Syinwānī also had significant roles in the world of education. Shaykh Īsa bin Aḥmad al-Barāwī and Shaykh Aḥmad bin 'Abdul Fattāḥ al-Malawī are recognized as influential teachers. In addition, Shaykh Ibrāhīm bin Ḥasan al-Kurdī and Shaykh Aḥmad Muhammad al-Qasyāsyī also contributed to the development of knowledge. Shaykh as-Shams Muhammad bin Aḥmad ar-Ramlī and Shaykh Zain Zakariyyā bin Muhammad al-Anṣarī are also figures to be reckoned with. Shaykh 'Abdirrahīm bin al-Furāt, Shaykh Maḥmūd bin Khalīfah ad-Dimasyqī, and Al-Hafiz 'Abdil Mu'min bin Khalaf ad-Dimyātī are known as intellectual figures. Shaykh Abil Ḥasan al-Muayyad bin Muhammad at-Ṭūsī and Shaykh Abi 'Abdillah Muhammad bin Faḍil al-Farāwī also had a good reputation. Shaykh 'Abdil Gafar bin Muhammad al-Fārisī and Shaykh Abi Aḥmad Muhammad al-Julūdī also completed this list. Shaykh Ibrahim bin Muhammad bin Sufyān an-Naisābūrī is also known among scholars. Finally, Imām al-Hāfiẓ Abil Husain Muslim bin Hajāj bin Muslim al-Qusyairī Naisabūrī is known as the compiler of the book *Ṣaḥīḥ Muslim*, who was very influential in the world of hadith.

Although K.H. Hasyim Ash'ari has more than one sanad connection with Imam Bukhari, he did not write a book that specifically reviews *ulumul hadith* or *matan hadith* directly. Instead, he applied his understanding of hadith in other fields of science that were simpler so that it could be understood by the public. This is because at that time, the study of hadith was still very limited and was only beginning to be introduced to the public.

Written Works

One of the unique characteristics that distinguishes K.H. Hasyim from other scholars is his love of writing books. This tradition has actually existed for a long time among the previous scholars. Scholars are often seen as intelligent and knowledgeable individuals, who usually bequeath knowledge and charity. They channel charity through community service, while knowledge is passed down through the books they write.

K.H. Hasyim telah menunjukkan bahwa ia adalah seorang ulama yang berhasil mewariskan ilmu dan amal. Karya-karyanya telah membentuk karakter keberagaman yang unik di Indonesia, yang mampu beradaptasi dengan kebudayaan lokal serta tradisi-tradisi yang berkembang, terutama yang berasal dari Jawa.

Hasyim Asy'ari is a prolific writer. Most of his writings were written in Arabic in various fields of knowledge such as Sufism, fiqh and hadith. Until now, some of these books are still studied in various Islamic boarding schools. The works of Hasyim Asy'ari that are quite famous and related to this study include:

- 1) Adab al-'Alim wa al-Muta'allim, which is a book that contains the morals of teachers and students
- 2) Risalah ahl al-Sunnah wa al-Jama'ah fi Hadith al Mawta wa Ashrat al-Sa'ah wa Bayan Mafhum al-Sunnah wa al-Bid'ah, (Treatise on ahl sunnah wal jama'ah; on the hadiths about death and the signs of the Day of Resurrection as well as explanations of sunnah and bid'ah)
- 3) Ziyadah al-Ta'liqat 'ala Manzumat al-Shaikh 'Abd Allah ibn Yasin al-Fasuruani. An additional note on the poem of Shaykh 'Abdullah bin Yasin Pasuruan, containing Hasyim Asy'ari's objection to Shaykh 'Abdullah bin Yasin Pasuruan's criticism of Nahdlatul Ulama
- 4) Al-Tanbih}at al-Wajibah, an important piece of advice for people who celebrate the birth of the Prophet Muhammad by doing things that are forbidden by religion
- 5) Al-Risalah fi al-Aqa'id, (Treatise on faith)
- 6) Al-Hadith al-Mawt wa Ashrah al-Sa'ah. Hadith about death and the apocalypse. And many other works.

In addition, Hasyim Asy'ari's speeches were published in various newspapers such as Soeara Nahdhatul Ulama, Soeara MIAI; and Soeara Moeslimin Indonesia published by Masyumi. And there are many more of his works that are still being studied in various Islamic boarding schools in Indonesia.

The Book of Treatises Ahl Al-Sunnah Wal Al-Jama'ah: The Contribution of Hasyim Ash'ari to the Study of Indonesian Hadith

In the twentieth century, the study of hadith in the Malay-Nusantara region experienced a more rapid development. One of the most prominent hadith scholars in this century is Shaykh K.H. Hasyim Ash'ari. He studied in Makkah and studied with Shaykh Nawawi al-Bantani, Shaykh Mahfudzh al-Tirmasi and Shaykh Ahmad Khatib Minangkabau. Among the hadith books he wrote was the book *Risālah Ahl al-Sunnah wal al-Jamā'ah*.

After the death of K.H. Hasyim Asy'ari, scholars and in the field of hadith appeared, such as K.H. Idris Kamali who was the son-in-law of K.H. Hasyim Asy'ari and K.H. Syansuri Badawi, both of whom were students of K.H. Hasyim Asy'ari's direct education, especially in the study of hadith and received direct sanad of the book of Ṣaḥīḥ Bukhari from K.H. Hasyim Asy'ari to be re-graduated to the students. Until now, the tradition of recitation of the book of Ṣaḥīḥ Bukhārī and Muslim which is held every Ramadan at the Tebuireng Jombang Islamic boarding school is still ongoing, which was continued by K.H. Habib Ahmad who received a sanad diploma from his teacher K.H. Idris Kamali.

Hasyim Asy'ari's thinking could not be separated from the scientific field that he pursued while studying in Mecca, where during his stay in the Holy Land he studied with a very famous hadith expert at that time, Shaykh Mahfud Termas. His teacher became an inspirational figure and influenced his thought pattern. The works written by Hasyim

Asy'ari are quite a lot about hadith, Sufism and fiqh. His most famous hadith book is *Risalah ahl al-Sunnah wa al-Jama'ah*, this book was written between the 1920s – 1930s.

This book is the key book to study the hadith thought of Hasyim Ash'ari. In more detail, the author will discuss the thoughts of the hadith of Hasyim Ash'ari which revolves around sunnah and bid'ah.

Based on the author's search, Hasyim Asy'ari did not mention the specific reasons behind the writing of this book. However, if it is related to the context of the Indonesian nation at that time, it is clear that there is a relationship between the writing of this book and the religious condition of Indonesian Muslims. History records that in the early 20th century Muslims in Indonesia began to show a persistent struggle to gain independence from the Dutch colonizers. This is motivated by the ideas of reform that have begun to be echoed by Middle Eastern modernist figures such as Jamaluddin al-Afghani, Muhammad Abduh, Rashid Ridha and so on.

The reform ideas pioneered by the above figures certainly greatly influenced the thinking of Muslims in Indonesia. However, not all of the thoughts of these figures are in accordance with the conditions of society. One of the impacts that can be seen is that many of the traditional Muslim beliefs and practices are considered heretical. Practices that have taken root in the community such as *tahlilan*, *slametan*, *talqin*, and pilgrimage are considered to have deviated from the true teachings of Islam. Not only that, knowledge and the position of *kiyai* as a "reference" in religious practice are also criticized, because it is blind *taqlid*.

Based on such a religious context, Hasyim Asy'ari as one of the modernist figures from the "inner circle" feels responsible for providing enlightenment to the problems that are being faced by society. His capacity as a scholar of hadith prompted him to respond to the situation by writing the book *Risalah ahl al-Sunnah wa al-Jama'ah*.

Systematics and Writing Methods

In the preparation of hadith books, it is known that there are four types of systematics, namely: first, *sahih* and *sunan* systematics, which are hadith books that are compiled based on certain books, each book consists of several chapters, this systematics is also known as the term *fiqhiyah* systematics. For example, it is written in the books of *taharah*, prayer and so on, each of these books consists of several chapters. Second, the systematics of *musnad*, which is a book of hadith written based on the name of the first narrator who received it from the Prophet. Third, the systematics of the dictionary, which is a book of hadith written based on the letters of the *hijaiyah* alphabet. Fourth, the book of hadith is compiled based on five specific parts such as commandments, prohibitions, *khobar*, worship and *af'al* in general.

This book is written using the *syarh* approach, which is to quote a hadith and provide a thorough explanation afterwards. To be more specific, the author often follows the following steps when using this method: First, cite the hadith by mentioning the first *rawi* and his *mukharrij*. Second, cite the hadith by writing down the *mata*. Third, cite the hadith by mentioning only the first narrator.

The systematics used in the hadith book of the *Treatise Ahl al-Sunnah wa al-Jama'ah* follows the systematics of *sahih* and *sunan*. In this systematics, Hasyim Asy'ari divides it into several chapters and each chapter is given its own title. The first part is equipped with *muqaddimah*, after that the content part. This book is divided into ten chapters which begin with a chapter on the faith (*sunnah* and *bid'ah*) and close with a discussion of the discussion of the dead. The general description of the contents of this book is as follows:

Table 1. Bookkeeping Systematics

No	Bab	Number of Hadith
1	Explanation of sunnah and bid'ah	2
2	Javanese society and ahl sunnah wa al-jama'ah, the beginning of the emergence and spread of bid'ah in Java, various forms of bid'ah that exist today	1
3	Salaf scholars' explanation of al-asawad al-a'zam (the greatest group), as well as the importance of adhering to the four imams	1
4	Explanation of the ability of taqlid for people who are unable to perform ijihad	0
5	The urgency of caution in guiding religion and science	5
6	Explanation of the hadith about the signs of the Day of Resurrection and the loss of knowledge and the proliferation of ignorance	9
7	Reply to those who invite Error and bad examples	5
8	Explanation of the hadith about firqah	2
9	Explanation of the signs of the coming of the doomsday	33
10	Explanation of death and nature afterwards	4
Total Hadis		62

After doing the above steps, the author then refers to the books of sharh hadith such as the book of fath al-bari by Ibn Hajar al-Asqalani. Refers to the opinion of the scholars and finally refers to the four madhhabs (Hanafi, Maliki, Shafi'i and Hanbali).

Ahlus Sunnah wal Jama'ah and Bid'ah

Upon returning to the country, Hasyim Asy'ari saw that various religious thoughts and practices of Indonesian Muslims, especially the Javanese tribe, had shifted. In the past, Javanese Muslims were known as adherents of the Imam Shafi'i school in the field of fiqh. Meanwhile, in the field of theology, he follows the school of Imam Abu Hasan al-Ash'ari, as well as Imam Ghazali and Abu al-Hasan al-Shadhili in the field of Sufism. In addition, Hasyim Ash'ari also saw many social phenomena that deviated and were no longer in accordance with the teachings of Islam, such as the spread of the Shi'a school which was considered a heretical school, zindiq and even kufr, the emergence of heretical schools, zindiq, and even kufr. ideology of al-ibahiyun (liberalism and hedonism) and others.

Based on the reality of Muslims at that time, Hasyim Asy'ari felt the need to "straighten out" the understanding of Muslims who began to deviate from religion. Properly. The treatise book Ahl al-Sunnah wa al-Jama'ah that he wrote was an answer to the situation at that time. Hasyim Asy'ari needs to explain to Muslims about the importance of upholding the teachings of Islam that are sourced from the Qur'an and Hadith and staying away from acts that are not in accordance with the sources of Islamic teachings above.

Etymologically, the word al-ahl functions as a badal ratio, because it is associated with the word al-sunnah which means a person who adheres to the Sunni understanding (al-sunniyyun). In addition to having the meaning of al-hadith, the word alsunnah is also synonymous with the words al-sirah, al-tariqah, al-tab'i'ah and al-shari'ah. According to

Hasyim Ash'ari, sunnah in language means the way, even though the path is not prioritized. Meanwhile, according to the term, sunnah is a designation for the path that is prioritized and followed in religion as practiced by the Prophet Muhammad PBUH or the Companions. This understanding is based on the hadith of the Prophet PBUH which means: You must adhere to my tradition and the tradition of my successors.

According to custom, sunnah is something that is practiced continuously (continuously) by figures who are role models, be it the Prophet or the guardian. At first glance, Hasyim Ash'ari's view of Ahl al-Sunnah wa al-Jama'ah reflects a methodological style. conventional methods used by Islamic theologians (mutakallimin) in classical times. Using the identification carried out by Fazlurrahman, the methodological style in question has the following characteristics: (1) aims to uphold the belief of "peaceful flow" (al-firqah al-najiyah) against heretical sects; (2) explain the differences between different schools; (3) explain the opinions of Muslims and the differences of people who pray; (4) displaying the beliefs of various schools of Islam and polytheism; (5) consistently follow the rules of the Salaf group; prioritizing al-itba' (following its predecessor) without development (alibda'); and (6) collect the contents of the classic books that are scattered.

For Hasyim Ash'ari, it is important to propose the narrative formulation of Ahl al-Sunnah wa al-Jama'ah. In the book *Risalah ahl Sunnah wa al-Jama'ah*, Hasyim Ash'ari quotes a hadith narrated by Abu Dawud as the theological basis for his opinion: Abu Dawud al-Tirmidhi and Ibn Majah narrated from Abu Hurairah RA that the Prophet PBUH said: the Jews will be divided into 71 groups, the Christians will be divided into 73 groups, all groups will go to hell except one. Then the Companions asked who they were, O Messenger of Allah, the Messenger of Allah replied that they were my group and my companions who were in it. The text of the hadith above does not explicitly mention the word "ahl al-Sunnah wa al-Jama'ah". However, by referring to the opinion of Shihab al-Hafaji, Hasyim Ash'ari emphasized that the firqah al-najiyah referred to in the hadith text is, "ahl al-Sunnah wa al-Jama'ah". Another problem that Hasyim Asy'ari highlighted was bid'ah. Regarding this bid'ah is the opposite of the word sunnah, by referring to the opinion of Shaykh Zaruq in the book *Uddah al-Murid*, Hasyim Ash'ari explained that bid'ah is the emergence of new things in religion that are then similar to the part of religion, when in fact it is not, either formally or in essence.

According to KH Hasyim, bid'ah can be interpreted as: Bringing or creating a new thing in religion, and believing it as part of religious teachings, even though the matter is actually not part of the religious teachings, both in terms of form and essence.

كل محدثة بدعة

Every new thing is bid'ah

Whoever raises a new case in our affairs (religion) that is not part of that religion, then the case is rejected.

In contrast to those who think that all new things are bid 'ah and at the same time perverted without exception, for Hasyim Ash'ari not all muhadathat has the status of bid 'ah. In different languages, it can be stated that not all muhadathat are bid'ah, even though there is no clear evidence (sarih), but they may still rely on the shari'a. The basis in question can be used by using various existing methodological approaches, for example through the analogy mechanism (qiyas}). This means that the translation of authoritative texts (hadith) on bid'ah must use a more comprehensive approach or not just textual.

Quoting the views of Shaykh Zaruq, Hasyim Ash'ari explained that there are three types of bid'ah: First, bid'ah sarih (clear and light). That is, bid'ah is something that is determined without having a basis for shari'a, whether it is mandatory, sunnah or others. Second, the bid'ah iz}a>fiyyah (relational), that is, the bid'ah that is based on something if it can survive this dependence, then it is not considered valid to argue with it. Third, the bid'ah khilafiyyah (which is disputed), which is the debate of the point of view of different arguments (postulates). One side will say it as bid'ah, while the other will say it as sunnah.

Then quoting the view of Ibn Abd al-Salam dividing bid'ah into six laws. First, bid'ah, which is doing something that was unknown at the time of the Prophet. Second, it is mandatory, such as learning the knowledge of Nahwu and foreign words in the Quran and Sunnah. Third, haram, such as the Qadariyah, Jabariyah and Mujassimah schools. Fourth, mandub, such as building a school. Fifth, makruh, such as decorating mosques and mushaf. Sixth, mubah, such as shaking hands after the asar and dawn prayers.

If we look closely at the division of bid'ah, Hasyim Ash'ari interprets the meaning of bid'ah in general, namely everything new that is made up after the Prophet, both in matters of worship and customs. Furthermore, this general meaning of bid'ah is selected and classified at the legal level.

In determining whether a religious matter is bid'ah or not, Hasyim Ash'ari does not strike even, but gives certain rules or norms so that a matter is said to be bid'ah or not. The norms for judging whether a case is bid'ah or not are as follows: *first*, consider the new case. If the new case is mostly supported by strong sharia postulates, then the case cannot be considered heretical. But if the new matter is not supported at all by the evidence of syara', then the matter is considered heretical and void.

Second, consider the legality of the rules of the imams and salaf scholars who practice the sunnah. New things that are contrary to the rules will be rejected in all aspects. If there is a basis for such a case, there is no information stating the practice of salaf scholars. *Third*, the norm of difference (classification) based on legal evidence. This norm is divided into six, namely sunnah, haram, makruh, violating virtue (khilaf al-awla) and mubah. Every case related to the law of origin with a correct and clear basis, then the case is included in that law. If this is not the case, then it is said to be a bid'ah.

Examples of heresy cases in the community according to Hasyim Ash'ari are, stealing or robbing people's property through the seduction of consumerism, shopping tourism or courage such as night markets and performance parties and gambling such as agility balls and others are bad bid'ah. Whereas things such as the use of tasbih, reciting intentions, tahlilan or praying for the dead without anything obstructing, including pilgrimage to the grave, are not heresy.

CONCLUSION

Hasyim Asy'ari's thoughts in the field of hadith had a considerable influence at the time. There were not many hadith studies in Indonesia at that time, it can even be said that through the book *Risala ahl al-Sunnah wa al-Jama'ah fi Hadith al Mawta wa Ashrat al-Sa'ah wa Bayan Mafhum al-Sunnah wa al-Bid 'ah* he succeeded in laying the foundations of hadith studies and theological solutions to the problems faced by society today. This was motivated by the social conditions at that time that caused him to be worried, so that in his capacity as a hadith expert he felt that he had a responsibility to solve the problem. Through his book above, Hasyim Asy'ari also succeeded in introducing the study of hadith to Muslims in Indonesia which was taken directly from the main hadith books, although not all of them. Hasyim Ash'ari actually wrote a book on

hadith methodology that examines hadith from the aspects of its quality and quantity. The study of Hasyim Asy'ari's hadith as a scholar and expert in the field of hadith was only limited to trying to solve the problems that were being faced by the community at that time. The hadiths he wrote in his book are not explained in quality. This is very natural considering that at that time *ulumul hadith* had not yet developed in Indonesia. As an introduction to the study of hadith, the efforts made by Hasyim Asy'ari at that time were the best in his time.

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