

K.H. HASYIM ASY'ARI AND INDONESIAN FIQH: SOCIO-COMMUNITY ANALYSIS IN BOOK ARBA'IN HADITHAN IN RESPONSE TO CONTEMPORARY ISSUES

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Abstract

Purpose - This study aims to analyze the societal principles of K.H. Hasyim Asy'ari (1871-1947 CE) in his monumental work, *Arba'in Hadithan Tata'allaq bi Mabadi Nahdlat al-Ulama*. The main focus of this study is how the traditions collected in the book represent social principles and their relevance in contemporary Islamic law and fiqh of the archipelago. The study also explores the tradition of writing forty hadith in Islamic history and the contribution of K.H. Hasyim Asy'ari in enriching the intellectual treasures of Islam in Indonesia.

Methods - This research uses the content analysis method with a qualitative approach. The data were analyzed systematically to identify the social principles summarized in the *Book of Arba'in Hadithan*. This research also pays attention to the historical aspects of hadith codification and the development of Islamic thought in the archipelago.

Findings - The study results showed that the tradition of writing forty traditions has been going on since the beginning of the codification of hadith until the time of K.H. Hasyim Asy'ari. The *Book of Arba'in Hadithan* contains societal principles that emphasize the values of togetherness, justice, and welfare. The hadiths discussed in this book are relevant to contemporary Islamic law and Indonesian fiqh.

Contribution/Limitation - This research contributes to understanding the relevance of K.H. Hasyim Asy'ari's thoughts to contemporary Islamic law, especially in Nusantara fiqh. However, this research is still limited to analyzing the *Arba'in Hadithan* book and has not examined comparisons with other books.

Originality/Value - This research enriches the insight into the writing tradition of Nusantara scholars and their contributions to Islamic law. The findings can be a reference for academics and practitioners studying Indonesian fiqh.

Keywords: *Hadis; Kitab Arba'in; Arba'in Haditsan; Hasyim Asy'ari; Sosial*

Abstrak

Tujuan - Penelitian ini bertujuan untuk menganalisis prinsip sosial-kemasyarakatan yang dirumuskan oleh K.H. Hasyim Asy'ari (1871-1947 M) dalam karya monumental beliau, *Arba'in Haditsan Tata'allaq bi Mabadi Nahdlat al-Ulama*. Fokus utama penelitian ini adalah bagaimana hadis-hadis yang dikumpulkan dalam kitab tersebut merepresentasikan prinsip sosial serta relevansinya dalam hukum Islam kontemporer dan fikih Nusantara. Kajian ini juga menelusuri tradisi penulisan empat puluh hadis dalam sejarah Islam dan kontribusi K.H. Hasyim Asy'ari dalam memperkaya khazanah intelektual Islam di Indonesia.

Metode - Penelitian ini menggunakan metode analisis konten dengan pendekatan kualitatif. Data dianalisis secara sistematis untuk mengidentifikasi prinsip-prinsip sosial yang dirangkum dalam kitab *Arba'in Haditsan*. Penelitian ini juga memperhatikan aspek historis dalam kodifikasi hadis dan perkembangan pemikiran Islam di Nusantara.

Temuan - Hasil penelitian menunjukkan bahwa tradisi penulisan empat puluh hadis telah berlangsung sejak awal kodifikasi hadis hingga masa K.H. Hasyim Asy'ari. Kitab *Arba'in Haditsan* mengandung prinsip sosial-kemasyarakatan yang menekankan nilai-nilai kebersamaan, keadilan, dan kesejahteraan. Hadis-hadis yang dibahas dalam kitab ini memiliki relevansi dengan hukum Islam kontemporer dan fikih keindonesiaan.

Kontribusi/Keterbatasan - Penelitian ini berkontribusi dalam memahami relevansi pemikiran K.H. Hasyim Asy'ari terhadap hukum Islam kontemporer, khususnya dalam konteks fikih Nusantara. Namun, penelitian ini masih terbatas pada analisis kitab *Arba'in Haditsan* dan belum mengkaji perbandingan dengan kitab-kitab lain.

Keaslian/Nilai - Penelitian ini memperkaya wawasan mengenai tradisi penulisan ulama Nusantara serta kontribusi mereka dalam hukum Islam. Temuan ini dapat menjadi referensi bagi akademisi dan praktisi dalam mengkaji fikih keindonesiaan.

Kata kunci: Hadith; *Arba'in Book*; *Arba'in Haditsan*; Hasyim Asy'ari; Social

INTRODUCTION

Hadith is a fundamental source in Islam that includes all the words, actions, decrees, and approvals of the Prophet Muhammad (Idri & Baru, 2018). As the second source of law after the Qur'an, the hadith plays a vital role in explaining, interpreting, and implementing the teachings of the Qur'an in the lives of Muslims (Ibn Rushd, 2021). The importance of the hadith as one of the main pillars of the Islamic legal system lies in its position as a source of law and its function as a comprehensive clarifier and interpreter of the Qur'an (Yaqub, 2021).

From the early period of Islam to the contemporary era, the study of hadith has been a significant focus among scholars (Farida & Kasdi, 2018). The dedication and scientific depth of the scholars have produced thousands of works that reflect the complexity and breadth of hadith studies, from transmission and methodology to its

implementation in the daily lives of Muslims (Pulungan, 2023).

The transmission and codification of the hadith are a manifestation of the commitment of Muslims to maintaining the intellectual and spiritual heritage of the Prophet Muhammad. The codification of hadith in monumental books such as Sahih Bukhari and Sahih Muslim has become an authoritative reference in understanding Islamic teachings and a historical proof of the knowledge transmission system in the Islamic scholarly tradition (Mina, 2024). The rigorous methodology of hadith collection and verification seeks to ensure the authenticity and reliability of hadith as a source of guidance for Muslims worldwide (Ramle & Huda, 2022).

In the realm of hadith studies, the type of written work that summarizes forty traditions or *Kitab Arba'inat* is one of the popular study models. Some famous works of *kitab arba'inat* include a book of hadith *Arba'in* by al-Imam an-Nawawi and the Book of Hadith *Arba'in*,

which contains *ahkam hadith* or hadith about law by al-Imam al-Munziri (Istianah & Wahyuningsih, 2019). This type of *arba'inat* paper has a specific writing background and is also written according to a particular theme according to the author's will.

The Book of *Arba'inat* was written based on the recommendation of the Prophet to memorize forty of his traditions. The Prophet Muhammad promised in his saying that "Whoever among my people memorizes forty hadith related to his religious matters, Allah will raise him on the Day of Resurrection with or among the *fuqaha* and scholars" (an-Nawawi, 1997). The hadith, although with a *dhaif* assessment of it in terms of history, has been practised by scholars since then.

In the archipelago context, the development of hadith studies has unique and interesting dynamics (Farida, 2020). The scientific network formed between Nusantara scholars and Islamic study centres in the Middle East has produced intellectual figures who have contributed significantly to the development of hadith studies (Harisudin, 2017). Hadith studies in the archipelago have a long history that began in the 1600s AD. Regarding the study of hadith in the archipelago, the presence of the book "*Hidayah al-Habib fi al-Tarhib wa al-Tarhib*" written by Nur al-Din al-Raniri can be the initial embryo (Azra, 1995).

In later developments, the tradition of writing works in the field of hadith was

the annotation/syllabus of Imam an-Nawawi's *Arba'in*, written by Abdur Ra'uf as-Singkili. He produced a monumental work entitled *Syarh Lathif 'ala Arba'in Hadisan li al-Imam an-Nawawi*. The work is a comprehensive review of the book of *arba'inat* by Imam an-Nawawi. As-Singkili's contribution did not stop there, and there was another work in the form of *al-Mawa'idz al-Badi'ah*. The book contains a collection of *qudsi* hadith and their explanations and is claimed to be *as-Singkili's* book of *arba'in* even though it only includes thirty-two hadith (A. Hasyim, 2011).

K.H. Hasyim Asy'ari, later known as the founder of Nahdlatul Ulama, represents a scholarly tradition that connects classical Islamic treasures with the Indonesian context (Rosyidin et al., 2023). His intellectual productivity in various scientific disciplines and his involvement in community organizations nourished his existence as the nation's teacher (Solikhin, 2016). His work entitled "*Arba'in Hadithan Tata'allaq Bi Mabadi Nahdlat Al-Ulama Arba'in Hadithan Tata'allaq bi Mabadi Nahdlat al-Ulama*" is one of his works in the field of hadith, especially as a foundation or principle for the Nahdlatul Ulama organization that he founded (Putra, 2016).

Furthermore, K.H. Hasyim Asy'ari implied that his work could not only be used as the foundation or principle of the organization he founded. Instead, its benefits can be obtained for all Muslims (Ismail, 2011). He has successfully

summarized the main foundations or principles regarding societal matters in his work.

Two previous studies became the focus of researchers, and the first study is a study that focuses on the translation of hadith contained in the Book of *Arba'in Hadithan Tata'allaq bi Mabadi Nahdlat al-Ulama* by Zuhairi Misrawi (Misrawi, 2010). Then, research focused on the study of *takhrij* hadith in the Book of *Arba'in Hadithan Tata'allaq bi Mabadi Nahdlat al-Ulama* by Hasan Su'aidi (Su'aidi, 2014). This latest research aims to introduce the Islamic community in Indonesia, especially hadith studies activists, to the tradition of writing a book containing forty traditions (*arba'inat*) that previous scholars have carried out to this day.

This study also highlights the existence of the Book of *Arba'in Hadithan* by K.H. Hasyim Asy'ari. Then the researcher conducts a content analysis on the paper to identify the traditions chosen by K.H. Hasyim Asy'ari regarding social principles. Thus, this study is expected to make a new contribution to the study of hadith in Indonesia, especially in understanding the tradition of the writing of hadith summaries into forty by scholars, as well as the role of hadith books in the dissemination of social values and principles that are full of benefits for life in society.

METHOD

The research method used in this study is content analysis. Content analysis is a research technique used to produce an objective and systematic description of the content of the study object. (Zuchdi, 1993) This approach aims to explore the social principles proposed by K.H. Hasyim Asy'ari in his Book *Arba'in Hadithan Tata'allaq bi Mabadi Nahdlat al-Ulama*. This study raises several problem formulations, including the history of the tradition of writing forty hadiths carried out by scholars from ancient times to the present, then the historiography of the writing of the Book *Arba'in Hadithan* by K.H. Hasyim Asy'ari and the social principles put forward by K.H. Hasyim Asy'ari in his book which are sourced from the Prophet's hadith.

RESULTS AND DISCUSSION

Genealogy of the Tradition of Hadith *Arba'inat* Authorship in Islamic Traditions

The writing or codification of hadith began in the *Khulafa al-Rashidin* era. This is evidenced by al-Suyuthi's explanation in his *Alfiyah* that the first person to collect hadith was Ibn Shihab on the orders of *Amir al-Mukminin* Umar ibn al-Khattab (al-Suyuthi 1934). The period of hadith writing flourished until the reign of the Abbasid Caliph Harun al-Rashid, which was marked by the construction of the Baitul hikmah (Aizid, 2023). Then also appeared until the end of the third century Hijri, the famous hadith scholars

who had monumental works, such as Ahmad bin Hanbal with his Musnad, Muhammad bin Ismail al-Bukhari (Al-Bukhari, 2012) and Muslim bin al-Hajjaj (al-Qushairy, 2021) with his Sahih, as well as other hadith scholars.

Collecting and compiling traditions lasted until the end of the fifth century Hijri (Anam, Sulaeman, Mustakim, et al., 2024). After the traditions were codified and organized in the works of the scholars of that era, there followed an era called the era of hadith *sanad* review and criticism. In this era, the project of separating traditions connected to the Prophet Muhammad and traditions considered unconnected with specified parameters and conditions emerged (al-Mar'ashliy, 1986).

The tradition of *al-Jarh wa al-Ta'dil* was very vigorous during this period. Among the scholars who played a role at that time were Al-Hakim al-Naisaburiy with his work entitled *Al-Mustadrak 'ala al-Shahihayn*, Abu Bakr al-Bayhaqi with his work entitled *Al-Sunan al-Kubra*, and Ibn Abd al-Bar with his work entitled *Al-Istiy'ab fi Ma'rifat al-Ashab and others* (al-Mar'asyliy, 1986).

After the fifth century Hijri, the hadith research project shifted its focus to the activity of annotating the books on hadith. During this period, scholars were interested in studying the hadith *matan*. The study of the hadith *matan* focused on explaining the content of the Prophetic traditions in a global and detailed manner. The monumental works of scholars from this period

include Fath al-Bari by Al-Hafizh Ibn Hajar al-Asqolani (Al-Asqolani, 1970) and Al-Minhaj Sharh Sahih Muslim ibn al-Hajjaj by Yahya ibn Sharf al-Nawawi (An-Nawawi, 1972).

The tradition of compiling the Book of *Arba'in* historically dates back to the early period of hadith codification. The Book of *Arba'in* is a collection of traditions compiled by scholars on the pattern of 40 traditions. It has diverse historical backgrounds and motivations ranging from religious to academic. Some books of *Arba'in* do not always contain precisely 40 traditions but may contain more or less. The first person rumoured to have written a book of *Arba'in* traditions is 'Abd Allah b. al-Mubarak al-Marwazi (d. 181 AH). Al-Kattani reported the history of the writing of the Book of Hadith *Arba'in*, and he said that the first person who wrote the Book of Hadith *Arba'in* was Abdullah bin al-Mubarak al-Handali, followed by Muhammad bin Aslam al-Thusi, Hasan bin Sufyan al-Nasa'I, and Abu Bakr al-Ajurri. The Book of *Arba'in* is a collection of traditions summarized in several sheets and then put together in the form of *kararis* (al-Kattani, 2000).

The number 40 has a spiritual meaning in Islam, such as the age of the Prophet Muhammad when he received the first revelation, the number of days the Prophet Moses prayed on Mount Sinai, and the belief in Sufism about 40 *wali abdal* (Alavi, 1983). This gives the Book of *Arba'in* a substantial symbolic value. There is also a tradition of the

Prophet that recommends memorizing forty traditions, which reads:

"Whoever among my Ummah memorizes forty hadiths related to his religious matters, Allah will raise him on the Day of Resurrection with or among the fuqaha and scholars". Or in another wording: "Whoever among my Ummah memorizes forty traditions from my Sunnah, I will intercede for him and testify for him on the Day of Resurrection". Historically, the hadith is considered dhaif but can still be practised as *fadhail al-'mal* (an-Nawawi, 1997).

The tradition of writing the Book of *Arba'in* stems from the scholars' habit of collecting selected traditions considered necessary for Muslims. The compilation of this book aims to make it easier for Muslims to memorize and understand the main traditions related to the teachings of Islam, both in the aspects of faith, worship, and morals. One of the most famous and widely studied books of *Arba'in* in various parts of the world is *Al-Arba'in an-Nawawiyah* by Imam Nawawi (al-Haytami, 2008). The book consists of 42 traditions selected based on their relevance and urgency in the daily lives of Muslims.

The traditions in this book are sourced from one particular hadith book and various major hadith books such as Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, and others. Scholars from multiple generations then gave this book many *syarah* (explanations).

In the archipelago, the growing tradition of studying the Book of *Arba'in*

is divided into three objects of study (Lukens-Bull, 2010). Among others, the writing of *syarah*/annotations to the existing books of *Arba'in*, then the compilation of hadith into the Book of *Arba'in* by the archipelago's scholars, and finally, the translation of the Book of *Arba'in*. The writing of a commentary/annotation on the Book of *Arba'in* can be found in the work of Abdur Ra'uf al-Sinkili, who produced a paper entitled *Syarah Lathif 'ala Arba'in Hadith lil Imam an-Nawawi*.

Then, the writing of *syarah*/annotation was also carried out by Muhammad bin Umar al-Bantani, commonly known as Syaikh Nawawi al-Bantani. He wrote a work entitled *Tanqih al-Qaul al-Hatsits*, an annotation of al-Suyuthi's work entitled *Lubab al-Hadith*. Another Nusantara scholar who tried to annotate the Book of *Arba'in* was Kasyful Anwar from South Kalimantan. He wrote a *syarah*/annotation of Imam Nawawi's *Arba'in* book entitled *Tabyin al-Rawi Syarah 'ala Arba'in an-Nawawi*.

As for the project of compiling hadith into the Book of *Arba'in* by Nusantara scholars in Luthfi Fathullah's research, three figures can be identified. They are Shaykh Mahfuzh al-Tarmasi, K.H. Hasyim Asy'ari, and Shaykh Muhammad Yasin al-Fadani. Another scholar who contributed to the writing of the Book of *Arba'in* was Muhammad Anang Sya'rani in his work entitled *Hidayah al-Zaman min Ahadits Akhir Zaman*. At the end of the 20th and 21st centuries, there were more and more

books of *arba'in* written by Nusantara scholars. Their motivation in writing the book of *arba'in* tends to be motivated by contemporary issues so that the compilers of the book of *arba'in* seem to provide a basis or legitimacy to the people for how they behave in the face of all existing problems (Juandi & Yasid, 2016).

Among the works of contemporary scholars and intellectuals are 40 Sahih Hadiths: Guidelines for Building Tolerance by Khotimatul Husna, 40 Sahih Hadiths Guidelines for Building Neighborly Relations by Khoiro Ummatin, 40 Sahih Hadiths: The Prophet's Teachings on Jihad for Peace by Alaik S, Human Rights and Democracy Are the Prophet's Testament: 40 Sahih Hadiths by Saikhul Hadi, 40 Selected Qudsi Hadiths by M. Quraish Shihab, 40 Hadiths of Akhlaq by Ahmad Muadz Haqqi, 40 Hadiths of Heart Antidote by Abu Ali al-Banjari an-Nadwi, 40 Hadiths Easy to Memorize Sanad and Matan by Ahmad Lutfi Fathullah, and 40 Hadiths of the Virtues of Dhikr and Dhikr written by him as well.

Regarding the translation of the Book of *Arba'in* by Nusantara scholars, Ilma argued that the earliest translation of the Book of *Arba'in* into Indonesian was Zainuddin Hamidi's work entitled 40 Selected Hadiths and Their History (Ilma, 2018). Translating works from Arabic into Indonesian was rapidly carried out between 1980 and 1990. This phase can be considered as the revival

phase of translation in Indonesia. In the 1990s, translation activities experienced ups and downs, but within a decade, book translation returned to its former glory (Syamsuddin, 2007).

It can be concluded that the study and writing of the books of *arba'in* is something that Muslims have been interested in since the past, even until the contemporary era. The diverse backgrounds of writing and various motivations make the book of *arba'in* have its harmony. The selection of the number 40, considered sacred and a recommendation from the Prophet SAW, is also not separated from being the reason for the style of writing the book of *arba'in* to be popular. Therefore, we need to discuss and examine how the book of *arba'in* by K.H. Hasyim Asy'ari can become the axis and foundation of social principles for society and the institutional foundation for Nahdlatul Ulama.

Biography of K.H. Hasyim Asy'ari and Historiography of the Authorship of *Arba'in Hadithan*

KH. Hasyim Asy'ari was a prominent scholar in Indonesia. He was born on February 14, 1871, in the village of Gedang, Jombang, East Java (Khuluq, 1998). Born as the third son of eleven children, he grew up in a family environment thick with Islamic boarding school traditions (Pribadi, 2013). His father, *Kiyai* Asy'ari from Demak, was the caretaker of Pesantren Keras Jombang. While his mother, *Nyai*

Halimah, was the youngest daughter of Kiai Usman (Khuluq, 1998). A large, harmonious family with ten siblings became the initial foundation for forming his character and personality, who would later become an influential leader of the people (Misrawi, 2010).

K.H. Hasyim Asy'ari's educational journey began at a young age in the Pesantren environment. At the age of five, he was educated at the Gedang Islamic Boarding School under his grandfather's and his parents' direct care. An essential moment in his life occurred in 1876 when his father founded Pesantren Keras in the southern region of Jombang. This Pesantren environment shaped his straightforward personality and diligent study (Rifai, 2009).

The spirit of seeking knowledge encouraged the young K.H. Hasyim Asy'ari to travel scientifically to various renowned Pesantren. His scientific journey took him to Pesantren Trenggilis in Semarang, Pesantren Langitan in Tuban, and Pesantren Wonokoyo in Probolinggo. His quest for knowledge continued at the Kademangan Bangkalan Islamic Boarding School under the guidance of Syaikhona Kholil Bangkalan until he finally reached the Siwalan Sidoarjo Islamic Boarding School led by *Kyai* Ya'qub. At this Siwalan Islamic Boarding School, the maturity of K.H. Hasyim Asy'ari's knowledge and politeness earned him great trust, so he was chosen as a son-in-law and married *Nyai* Khadijah in 1892.

1892 also marked a new chapter in K.H. Hasyim Asy'ari's intellectual life when he performed the Hajj pilgrimage and deepened his knowledge at Masjid al-Haram, Makkah. During his seven years in the holy land, he studied with prominent scholars such as Sayyid Sulthan Hasyim al-Daghistani, Sayyid Abbas al-Maliki, and Shaykh. Abu Bakar Syatha al-Dimyati, and Shaykh Mahfud at-Tarmasi (Khuluq, 2018).

Upon his return to his homeland in 1899, K.H. Hasyim Asy'ari established the Tebuireng Islamic Boarding School, which later became an influential centre of Islamic education. In this Pesantren, he developed an innovative teaching system through the *sorogan* and *bandongan* methods, creating a structured and effective educational environment. The developed education system emphasized gradual learning according to the student's ability, which proved effective in producing quality ulama cadres (Khuluq, 2018).

The works of K.H. Hasyim Asy'ari are numerous and reflect the depth of thought of a scholar who understands the complexity of the challenges of his time (Amiruddin, 2020). Through his various works, he provides deep religious understanding and offers solutions to different social and educational problems society faces (Pohl, 2006). In the field of education, K.H. Hasyim Asy'ari's thoughts are summarized in the book "*Adab al-Alim wa al-Mutaallim*", which presents a comprehensive educational philosophy

by emphasizing the integration between character building based on morals and morals with the process of learning activities (Rosyidin et al., 2023).

In addition, K.H. Hasyim Asy'ari's theological and socio-religious thoughts are contained in "*Risalah ahl al-Sunnah wa al-Jamaah*" and "*Al-Muqaddimah Al-Qanun Al-Asasi*". These works show his ability to formulate *Ahlussunnah* theology that is adaptive to the Indonesian context (Ramdhan, 2018). His moderate approach is reflected in his attitude when addressing differences in religious understanding while maintaining the authenticity of Islamic teachings. This demonstrates his sensitivity to the socio-political conditions during the colonial period.

The intellectual legacy of K.H. Hasyim Asy'ari is reflected not only in his written works but also in his role as a figure of struggle and advisor to freedom fighters. The peak of K.H. Hasyim Asy'ari's struggle was reached with the establishment of the Nahdlatul Ulama (NU) organization on January 31 1926. Together with scholars such as KH Abdul Wahab Hasbullah and KH Bisri Syansuri, he built an organization that became a forum for the struggle of traditional scholars to maintain the teachings of *Ahlussunnah wal Jamaah* Islam (Sahal, 2015). His entire life journey shows the figure of a cleric who not only focuses on developing religious knowledge but also plays an active role in the struggle for Indonesian independence, combining Islamic values

with the spirit of nationalism, which is an inspiration to this day (M. Hasan, 2022).

The writing of *Kitab Arba'ina Hadithan Tata'allaqu bi Mabadi Nahdlati al-Ulama'* by KH. Hasyim Asy'ari is closely related to the socio-political context and social developments in the early 20th century as a response to changing global dynamics, especially the Second World War and the abolition of the Islamic caliphate by the Ottoman Turks in 1924 (Ilma, 2018). This work reflects the effort to contextualize hadith in facing the challenges of modernity and social change.

The background of writing this book considers social realities while still adhering to authoritative Islamic sources. K.H. Hasyim Asy'ari, through the selection of forty hadiths, demonstrates how religious texts can be used as a foundation in responding to complex socio-political problems (Misrawi, 2010). This is evident when he uses certain hadiths to provide strategic direction, where the principle of ordinary reasonableness and consideration of the social context becomes integral to the basis for decision-making.

Zuhri explained that Indonesian students living in Makkah could not return home during the Second World War. The students asked for help from MIAI and HBNO because they were

already very tormented. Through the *iftitah* sermon, K.H. Hasyim Asy'ari reminded the importance of strengthening the bond of unity and the sense of responsibility for leaders (based on the second hadith in the book of *arba'in*) (Zuhri, 2013). So, in the end, HBNO (PbNU) could help the return of Muslim students who were trapped in Makkah and could not return to Indonesia because of the Second World War.

Another example of the implementation of the hadith in the Book of *Arba'in* in the social context is when the HBNO faced a difficult choice, namely opposing or cooperating with the Japanese invaders. K.H. Hasyim Asy'ari answered the indecision through his son K.H. A. Wahid Hasyim. He said that cooperation with the Japanese, who were drunk with victory, was the best choice. Because if the Indonesian people at that time openly opposed Japan, then Japan would crush the Indonesian people with an iron fist. Cooperation here is a form of pretence, namely pretending to come out in favour of Nippon (Japan). Still, it is intended for national interests and also to strengthen the position of Muslims. This is based on the fifteenth hadith in the Book of *Arba'in* (Zuhri, 2013).

The role of the Book of *Arba'in* is also huge in forming the foundation for the Nahdlatul Ulama organization.

This shows how the Prophet's hadith can be practised in an institutional context (Muqoyyidin, 1970). This reflects the implementation process of religious traditions that can be carried out in institutional organizations. The form of implementation is trying to translate religious principles into practical guidance for organizational leadership and management (Anam, Sulaeman, & Ali, 2024). This work is evidence of how traditional scholars can integrate a deep understanding of religious texts with sensitivity to social reality and also produce relevant guidance in facing the challenges of modernity while maintaining essential traditional-religious values (Abidin et al., 2023).

Analysis of K.H. Hasyim Asy'ari's Social Principles in *Kitab Arba'in Hadithan* in Responding to Contemporary Issues

Hadith is a fundamental source in Islam that includes all the words, deeds, decrees, and approvals of the Prophet Muhammad. As the second source of law after the Qur'an, the hadith plays a vital role in explaining, interpreting, and implementing the teachings of the Qur'an in the lives of Muslims (Ibn Rushd, 2021). The importance of the hadith as one of the main pillars of the Islamic legal system lies in its position as a source of law and its function as a comprehensive clarifier and interpreter of the Qur'an (Ali Quds al-Makki, 2018). The position of the hadith as the second

pillar of the sources of Islamic law makes it the official guideline and foundation of how a servant should live his life (Fouda, 2014). The Book *Arba'in Hadithan Tata'allaq bi Mabadi Nahdlat al-Ulama*, written by K.H. Hasyim Asy'ari, proves that hadith as a tradition can be implemented as a societal principle as well as an institutional foundation.

The collection of 40 traditions in the Book *Arba'in Hadithan Tata'allaq bi Mabadi Nahdlat al-Ulama* by K.H. Hasyim Asy'ari was sourced from canonical hadith books (*kutub al-sittah*) and non-canonical hadith books (other than *kutub al-sittah*). Su'aidi conducted a Hadith *Takhrij* Study on the Book. He explained that 25 traditions in the book were sourced from the six books of hadith (*kutub al-sittah*). In contrast, the remaining 15 were sourced from other books of hadith, namely Musnad Imam Ahmad bin Hanbal, *al-Mu'jam al-Kabir and al-Awsath*, *Sahih Ibn Hibban*, *Sunan al-Bayhaqi*, *Sunan al-Darimi*, and *Kitab Mustadrak 'ala Shahihain* (Su'aidi, 2014).

The classification of hadith themes in the Book *Arba'in Hadithan Tata'allaq bi Mabadi Nahdlat al-Ulama* by K.H. Hasyim Asy'ari is divided into six major themes. They are themes related to da'wah, themes related to leadership, themes related to the obligation to follow the sunnah, themes of morals, and themes related to unity (Asy'ari, 1995). It can be concluded that from the themes contained in the Book, K.H. Hasyim Asy'ari guides in matters about the social and institutional realms (Ni'am,

2015). The moral theme that dominates the content of the book illustrates K.H. Hasyim Asy'ari's encouragement in educating people to be good to each other in the social sphere. As the initiator who led to the birth of Nahdlatul Ulama, K.H. Hasyim Asy'ari's thoughts focused a lot on motherhood, nationality, the *ahlusunnah wal jama'ah* creed, science, brotherhood, and tolerance towards others (F. Hasyim & Hasanuddin, 2023).

On this occasion, the author would like to analyze some of the traditions in the Book *Arba'in Hadithan Tata'allaq bi Mabadi Nahdlat al-Ulama* by K.H. Hasyim Asy'ari. The author compares the opinions of scholars on the meaning and interpretation of these traditions, considering that K.H. Hasyim Asy'ari did not annotate/syarah the traditions he collected in his work.

The first hadith that the researcher will examine is the second hadith in the Book of *Arba'in Hadithan Tata'allaq bi Mabadi Nahdlat al-Ulama*, which reads, "Do not weep for religion if it is led by a leader who is following his competence, but weep for religion if it is led by a leader who is not competent in his expertise" (H.R Tabrani) (al-Munawi, 1938). This hadith is very closely related to the principle of responsibility of a leader and the principle of obedience and trust that the people who are led must do to their leaders (Azaki Khoirudin et al., 2022).

Worrying about the state of religion is commendable because, in our concern

for religion, there is a value of caring. It is not uncommon for people to worry about their religion because the leaders of a country are considered less religious or less pious. As for Indonesia, religious affairs are well-regulated and managed by the agency responsible for them (Syukur et al., 2024). This hadith implies that the religion of a country depends on its leader. If the leader is responsible and supportive, then progress in religion will be realized. However, if the leader of a country erases religion or even trivializes it, then religion and its values will disappear from the government.

Al-Shan'ani in *Al-Tanwir Syarh al-Jami' al-Shagir* explains that the hadith encourages us to accept and believe in leaders who are competent in their fields and not to cry over the state of religion because the presence of leaders who are competent in their expertise, the state of religion will be fine (al-Shan'ani, 2011). From the above explanation, we can conclude that if we dream of religion in a country that will continue to grow, then the first step we can take is to choose a competent leader in his field. This also encourages a leader's sense of responsibility towards the people he leads to always care for and nurture with full responsibility (Hannan et al., 2024).

The principle of obeying and trusting competent leaders elected and appointed following constitutional provisions is a fundamental social principle (Fenelon & Danielsen, 2016). This is because opposing a legitimate

leader is terrible and can cause chaos and destruction in a country. Obedience to the leader can be categorized into two, namely obedience to him if his policy is not an act of disobedience and obeying him in the realm of rules/laws that are the obligation of all people for the sake of creating benefits for all together (al-Haqawi, 2020).

The following is the eighth hadith in the Book of *Arba'in* by K.H. Hasyim Asy'ari. From Abu Sa'id al-Khudri, he heard the Messenger of Allah SAW say: "Whoever among you sees an evil, then if you can change it with your hands. If you cannot use your hands, change it with your tongue. If you cannot do so, pray in your heart; indeed, that is the weakest of faith." (H.R. Muslim) (al-Qushairy, 2021).

The Hadith means *Amar Ma'ruf* and *Nahi Munkar*. In the hadith, there is an order to make changes for the better and an effort to eliminate ugliness. Al-Fayumi explains that evil is everything that is considered insufficient by the Sharia, and this behaviour is forbidden to do. The praiseworthy thing (*ma'ruf*) is the opposite, which is regarded as suitable by the Sharia and the behaviour is recommended to be done (Al-Fayumi, 2018). The parameters of Sharia are strongly emphasized by al-Fayumi's view of what is praiseworthy (*ma'ruf*) and bad (*munkar*). Al-Zamakhshari adds that in looking at what is commendable and imperfect, the intellect can also be used as a judgment parameter so that even in the layperson's view,

praiseworthy and bad things can be identified (al-Zamakhshari, 1998).

Amar Ma'ruf and *Nahi Munkar* are recommended and even required by Islam. An-Nawawi explains that *Amar Ma'ruf* and *Nahi Mukar* are part of the faith. (An-Nawawi, 1972) So it is clear that the purpose of K.H. Hasyim Asr'ari including this hadith in his *Kitab Arba'in* is to remind people that no matter what form it takes and how evil must be eliminated. This is closely related to the social theme of how a Muslim should act when he sees an evil happening in front of him.

The following hadith is the twenty-first hadith in the Book of *Arba'in Hadithan Tata'allaq bi Mabadi Nahdlat al-Ulama*, which comes from the Companion Abu Hurairah that the Prophet said:

"Whoever removes a difficulty from the difficulties of a believer in this world, Allah will remove from him a difficulty on the Day of Resurrection. Whoever lightens the burden of a believer in this world, Allah will lighten all his burdens in this world and the Hereafter. Whoever covers the shortcomings of his fellow believers in this world, Allah will cover all his shortcomings both in this world and in the Hereafter." (H.R. Muslim) (al-Qushairy, 2021).

There are several main points in the hadith that have been mentioned, including the suggestion to eliminate other people's difficulties, the idea to lighten the burden of other people, the suggestion to cover other people's

shortcomings, the idea to help each other, the suggestion to study, the recommendation to teach each other and share the benefits between each other, and the suggestion to hasten to do good deeds/behaviour. The points conveyed in the hadith are very close and have a social dimension. What the Prophet SAW said in his hadith can be interpreted according to the context of the times.

Helping, facilitating, and covering the shortcomings of others is a commendable behaviour that can be implemented in various forms. Likewise, activities teach each other and benefit one another (Baharun, 2017). Ahmad Hasan emphasized that the Prophet strongly emphasized providing opportunities for reason and general rules to be implemented (A. Hasan, 1970).

Some of the traditions that the author quotes from the Book *Arba'in Hadithan Tata'allaq bi Mabadi Nahdlat al-Ulama* represent other traditions that characterize the thoughts and social ideas of K.H. Hasyim Asy'ari. The religion of Islam is not only focused on divine affairs; more than that, Islam is a religion that upholds the benefit of its people (Qardhawi, 2003). No wonder al-Syathibi emphasized that the orientation of Islamic law boils down to human benefit (Al-Syathibi, 1997).

The social principles summarized by K.H. Hasyim Asy'ari in his book and sourced from the Prophet's traditions are the legacy and provision given to us as

the generation after him. The parameters of an action, if it is based on religious texts, are suitable because, with them, we have a view that has been determined and directed. It would be even better to contextualize these provisions and directions according to our current situation. Indeed, with such social sensitivity, all kinds of progress for civilization will be straightforward for us to get.

CONCLUSION

The Book of *Arba'in Hadithan* by K.H. Hasyim Asy'ari is one of the phenomenal works of hadith written by Indonesian scholars. This study also highlights the historical existence of the Book of *Arba'in Hadithan* by K.H. Hasyim Asy'ari. The book is a collection of principles from the institution the author founded, namely Nahdlatul Ulama. These principles are closely related to the societal context. Furthermore, the researcher conducted a content analysis on the paper to identify the hadiths that K.H. Hasyim Asy'ari chose regarding societal principles. In the example provided by the researcher, there is a hadith that discusses the principle of obedience to the leader, then a hadith about the recommendation to do amar ma'ruf nahi munkar, and a hadith that contains a recommendation to help each other among the community.

Thus, this study is expected to make a new contribution to the study of hadith in Indonesia, especially in

understanding the tradition of the writing of hadith summaries into forty by scholars from the past to the contemporary era, then the works of Nusantara scholars who participated in this tradition, as well as the role of hadith books in disseminating social values and principles that are full of benefits for life in society.

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