

## The Education of Sufism from the Perspective of Hadratus Syaikh K.H. Muhammad Hasyim Asy'ari and Its Relation to Islamic Psychology

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### ABSTRACT

*The movement for renewal or modernization has led Muslims to gradually abandon the pure teachings of Islam, such as the science of Sufism. Classical Islamic teachings are perceived as outdated and obsolete. Hadratus Syaikh KH. Muhammad Hasyim Asy'ari is one of the scholars who opposed this modernization movement through the Sufi education he taught. Hadratus Syaikh outlined the basic concepts of Sufism in his works, such as Adāb al-‘Ālim wa al-Muta’alim, Ḥaḏīthi ar-Risālah Jāmi’at al-Maqāṣid, Risālah ad-Durar al-Muntaṣiroh fī al-Masāil at-Tis’a ‘Asyrah, Tamyīz al-Ḥaḡ min al-Bāṭil, and Risālah fī at-Taṣawuf. This research is a library study that examines five books authored by Hadratus Syaikh KH. Muhammad Hasyim Asy'ari. The findings reveal that the Sufi education of Hadratus Syaikh KH. Muhammad Hasyim Asyari represents Sunni or ethical Sufism, utilizing the teachings of Tazkiyatun Nafs (purification of the soul) and Tarbiyah Ruhaniyah (spiritual education). Thus, the outcome is a balance between spirituality and ritual practices. This concept of Sufi education needs to be taught in every educational institution to shape students' character, making it highly relevant to contemporary education that emphasizes character development. Sufism and Islamic psychology are two components that support and complement each other. Sufism aligns well with the approach of Islamic psychology, and Islamic psychology becomes stronger with the support of Sufi knowledge.*

**Keywords:** Sufism, Education, Hasyim Asy'ari, Islamic psychology

Submission	Review Process	Revised	Accepted	Published
08-07-2024	08-08-2024 s/d 09-09-2024	17-09-2024	17-10-2024	06-12-2024

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### INTRODUCTION

After the end of the New Order government, which was marked by the reform movement in 1998, religious activities in Indonesia saw the emergence of new religious streams, sects, and movements. (Syarif & Fakhruroji, 2017) According to the record of Pengurus Besar Nahdlatul Ulama (PBNU), from 2001 to 2007, around 250 deviant sects grew in the country. Of these, 50 sects emerged and developed in West Java alone. (Yogaswara & Jalid, 2012) The Center for Study of the Thoughts of K.H. Muhammad

Hasyim Asy'ari Tebuireng reports that new groups opposing Islam and nationalism (Indonesian identity) have reemerged in Indonesia's civilization. (The Study Center of K.H. Hasyim Asy'ari's Thoughts, Tebuireng, 2018)

One faction, inclined towards radical movements, seeks to push the nation towards a state that enforces religious laws as the fundamental law of life, often referred to as the Sharia Republic of Indonesia (NKRI bersyariah). On the other hand, another group, favoring individual freedom, aspires to transform the nation into a secular and communist state. In truth, the matters of religion and state are two things that should complement each other to create a prosperous nation and a sense of peace in practicing religious commands. (Kurdi, 2016)

The population of the 21st century faces a transition towards modernization in the fields of technology and knowledge. The breadth of this modernization has brought mankind to a state of downfall. This progress and technological renewal result from human knowledge and creativity, but some view this progress as a sign that they no longer need God, believing that they can create whatever they desire. This development extends not only to technology and knowledge but also to politics, law, economics, society, and culture. (Gani, 2019)

The modern era has given rise to a spiritual crisis due to the loss of humanity's ability to understand their own identity, leading to forgetfulness of who they are and a rebellion against their Creator. The concept of God has disappeared in this age, and modern humanity's ability to perceive their own ego has diminished, as has their belief in the reality of God. Despite the abundance of knowledge, modern humans are, in essence, in a state of distress, unable to answer the fundamental questions of life. They are now

searching for the spiritual truths that they have long ignored. (Gani, 2019)

The early 20th century witnessed the rise of a modernization movement by reformist groups that radically criticized the diversity of traditional society. This marked a significant paradigm shift in religious understanding between the two groups, both of which identified as Sunni. Similarly, the growing ideological differences between new movements, like the Neo-Salafi, have broadened the spectrum of Sunni religious thought. (Fakturmen & Arif, 2020)

Hadratus Syaikh had a remarkable ability to serve individuals socially through his contributions to society. Moreover, he was unique among most figures due to his proficiency in writing on various branches of knowledge. His scholarly output spanned fields such as theology, education, Sufism, jurisprudence, and hadith. (Khuluq, 2018) Hadratus Syaikh K.H. Muhammad Hasyim Asy'ari's thoughts are chosen for this research because of their relevance to the main topic of the study.

Hadratus Syaikh developed a framework for Sufism, which he elaborated in his works, including *Adāb al-‘Ālim wa al-Muta’alim*, *Haḏīhi ar-Risālah Jāmi’at al-Maqāṣid*, *Risālah ad-Durar al-Muntaṣiroh fī al-Masāil at-Tis’a ‘Asyrah*, *Tamyīz al-Ḥaq min al-Bāṭil*, and *Risālah fī at-Taṣawuf*. These writings contain critiques of those who deviate from the core principles of Sufism. The Sufi teachings of Hadratus Syaikh are intended to correct the behavior of Muslims, echoing the teachings of Imam al-Ghazali as outlined in *Ihya’ Ulumuddin*. (Ni’am, 2013)

According to Hadratus Syaikh, there are four essential prerequisites for someone to be considered a follower of the tarekat (an essential component of Sufism): first, avoiding leaders who fail to uphold justice; second, honoring individuals who strive diligently for eternal happiness in the

afterlife; third, assisting those in financial hardship; and finally, performing prayers in congregation. (Asy'ari, 1997c)

Fazlur Rahman explains that Islamic Sufism grew after the emergence of the Neo-Sufi movement, centered in Mecca and Medina at the end of the 19th century, which aimed to eliminate ascetic and metaphysical elements from Sufi teachings, replacing them with original Islamic perspectives. This is what Hadratus Syaikh absorbed during his studies in Hijaz. (Fadli & Sudrajat, 2020) He grounded his Sufi teachings in authentic Islamic Sufism, as practiced by al-Junaid al-Baghdadi and Imam al-Ghazali. (Rohman et al., 2022)

Given the foregoing, it is essential to focus on Hadratus Syaikh K.H. Muhammad Hasyim Asy'ari's approach to Sufi education, as little is known about it in public discourse, and research on this topic remains limited.

For example, Abdullah Hakam's (2014) study, "K.H. Hasyim Asy'ari and the Urgency of Riyadhoh in Ethical Sufism," reveals that Hadratus Syaikh's Sufism is ethical and that Kiai Hasyim practiced various forms of riyadhah (spiritual discipline) in ethical Sufism, such as visiting graves, maintaining group rituals, fasting, and reciting specific wirid (repetitions of prayers). (Hakam, 2014) Another study by Muhammad Latif Aziz (2018), entitled "Sufistic Values and Leadership (Hadratus Syaikh K.H. Hasyim Asy'ari)," examines the Sufi principles that Hadratus Syaikh integrated into leadership to create just and honest leaders. (Aziz, 2018)

Furthermore, Mayya Mushoffa's (2019) thesis, titled "The Concept of Sufism from the Perspective of K.H. Hasyim Asy'ari in the Book Jami'atul Maqasid Fi Bayani Mabadiit Tauhid Fiqh Wa Tasawuf Lil Murid," explores the Sufi concepts in one of Hadratus Syaikh's books, concluding that

there are stages for students of Sufism to undergo to know God. (Mushoffa, 2019)

This study aims to shed new light on the Sufism of Hadratus Syaikh as applied in the field of education and to analyze its relationship with Islamic psychology, both of which are crucial for the advancement of Islamic education, particularly in character development. Consequently, this research seeks to explore and analyze the Sufi education perspective of Hadratus Syaikh K.H. Muhammad Hasyim Asy'ari, as expressed in his works, and his efforts to guide the behavior of Muslims

## RESEARCH METHODOLOGY

This study is qualitative research using the library research method. The researcher limits the primary data sources to five books authored by Hadratus Syaikh KH. Muhammad Hasyim Asy'ari, namely *Adāb al-‘Ālim wa al-Muta’alim*, *Hazīhi ar-Risālah Jāmi’at al-Maqāsid*, *Risālah ad-Durar al-Muntaširoh fī al-Masāil at-Tis’a ‘Asyrah*, *Tamyīz al-Ḥaq min al-Bāṭil*, and *Risālah fī at-Taṣawuf*. The researcher also uses secondary sources, such as writings that study Hadratus Syaikh, unpublished manuscripts, and other books written by or containing forewords from the Kiai Tebuireng and Alumni.

The collected data is analyzed using content analysis and described to produce the research focus. The objective is to understand and interpret the education system of Sufism from the perspective of Hadratus Syaikh KH. Muhammad Hasyim Asy'ari and how it aims to correct the behavior of Muslims.

## RESULTS AND DISCUSSION

In this section, the researcher will present several principles of Sufi education from the perspective of Hadratus Syaikh K.H. Muhammad Hasyim Asy'ari. These principles will be summarized by the researcher into a concept of Sufi education from Hadratus

Syaikh's perspective, which can be applied to modern education today. The following are some of the principles in Hadratus Syaikh's Sufi education.

### Prerequisites Before Studying Sufism

First, some of Hadratus Syaikh's writings can be found in *Adāb al-‘Ālim wa al-Muta’alim*, where he states:

جميع ما ذكر من فضل العلم وأهله إنما هو في حق العلماء المتقين الذين قصدوا به وجه الله العاملين بعلمهم الإبرار الكريم والزلفى لديه بجنات النعيم، لا من قصد به أغراضا دنيوية من جاه او مال او مكاترة في الإتياع والتلاميذ

From the text of the mentioned book, it is evident that Hadratus Syaikh provides guidance that, in the study of Sufism, before one delves deeper into it, they should possess a solid knowledge base related to the proper principles of Sufism. Furthermore, the knowledge they acquire should be directed solely toward seeking the pleasure of Allah SWT, not for worldly purposes. This approach follows the example set by the scholars of the past. (Asy'ari, 1997a)

أن يظهر قلبه من كل غش وندس وغل وحسد وسوء عقيدة وسوء خلق، ليصلح بذلك لقبول العلم وحفظه والاطلاع على دقائق معانيه والفهم لغوامضه.

Hadratus Syaikh also outlines the next step in practicing Sufism, which is that an individual must purify their intentions. Since intentions reside in the heart, anyone who wishes to engage deeply in Sufism should have a pure heart, free from all maladies such as envy, incorrect beliefs, and bad character. This is aimed at ensuring that the heart is fully prepared to receive and absorb the knowledge being studied. (Asy'ari, 1997a)

أن يحسن النية في طلب العلم بأن يقصد وجه الله عز وجل والعمل به وإحياء الشريعة وتنوير قلبه وتحلية باطنه والتقرب من الله تعالى، ولا يقصد به الأغراض الدنيوية من تحصيل الرياسة والجاه والمال ومباهاة الأقران وتعظيم الناس له ونحو ذلك.

Once the heart is purified, it must then refine the intentions within it. All practices of Sufism should be undertaken purely for the sake of Allah. Additionally, there should be

an intention to fulfill religious obligations, which includes practicing knowledge and upholding Islamic law. These actions aim to illuminate and adorn one's inner self, assisting in drawing closer to Allah. (Asy'ari, 1997a)

أن يبادر بتحصيل العلم شبابه وأوقات عمره، ولا يتغير بخدح التسوييف والتأميل، فإن كل ساعة تمر من عمره لا بد لها ولا عوض عنها، وإن يقطع ما قدر عليه من العلائق الشاغلة والعوائق المانعة عن تمام الطلب وبذل الاجتهاد وقوه الجد في التخصيل، فإنها قواطع طريق التعلم.

Hadratus Syaikh also emphasizes that once someone has developed the enthusiasm for Sufism as previously described, they should be eager to increase their knowledge while they still have the opportunity. This enthusiasm also helps them practice the teachings of Sufism, leaving no time for engaging in useless negative activities. (Asy'ari, 1997a)

أن يقنع من القوت واللباس بما تيسر، فالصبر على أدنى العيش ينال سعة العلم وجمع شمل القلب من متفرقات الآمال ويتفجر فيه ينابيع الحكم.

According to Hadratus Syaikh, one of the characteristics of a Sufi is not being attached to worldly desires. A Sufi should accept and avoid excess in worldly matters. This does not mean abandoning the world entirely, but rather using it as needed and according to one's circumstances and position. (Asy'ari, 1997a)

أن يقسم أوقات ليلة ونهاره ويغتتم ما بقى من عمره، فإن بقيه العمر لا قيمة لها.

Hadratus Syaikh also notes that a good practitioner of Sufism should manage their time effectively, balancing periods for worship, study, and social interactions. A Sufi should maintain a balance, ensuring that none of these aspects are neglected or excessively prioritized. (Asy'ari, 1997a)

أن يقلل الأكل والشرب فإن الشبع يمنع من العبادة ويتقل البدن، ومن فوائد قلة الأكل صحة البدن ودفع الأمراض البدنية، فإن سببها كثرة الأكل وكثرة الشرب.

For someone studying Sufism, it is also important to engage in frequent voluntary fasting and avoid excess in eating and

drinking. This practice helps in worship and acquiring knowledge, as excessive consumption can lead to laziness, negatively impact physical health, and affect the health of the heart. (Asy'ari, 1997a)

أن يؤاخذ نفسه بالورع والإحتياط في جميع ما يحتاج إليه ليستتير قلبه ويصلح لقبول العلم ونوره والنفع به، وينبغي له أن يستعمل الرخص في مواضعها عند الحاجة إليها ووجود سببها، فإن الله يحب أن تؤتى رخصه كما يحب أن تؤتى عزائمه.

Someone who studies Sufism should possess a cautious nature and always maintain their dignity. They must be careful in all matters that are doubtful or unclear. They should not easily make even the slightest mistake. They should constantly guard themselves from actions that could undermine their honor as a Sufi, even if such actions are considered normal by most people. Therefore, the responsibility for upholding Sufism always rests on their shoulders, no matter where or when they are. (Asy'ari, 1997a)

### The Purpose of Sufi Education

Secondly, Hadratus Syaikh also expressed his views on the purpose of Sufi education in another of his books, namely the book *Hazīhi ar-Risālah Jāmi'at al-Maqāṣid*. Specifically, in the last chapter of the book, Hadratus Syaikh wrote the following,

المقصد السابع في أصول طريق التصوف، وهي خمسة: تقوى الله في السر والعلانية، وإتباع السنة في الأقوال والأفعال، والإعراض عن الخلق في الإقبال والإدبار، والرضى عن الله تعالى عن القليل والكثير، والرجوع إلى الله في السراء والضراء.

In this book, Hadratus Syaikh specifically mentions that, essentially, there are five key goals that practitioners of Sufism must fulfill. These are: to be pious to Allah SWT in both private and public; to follow the Sunnah of the Prophet Muhammad SAW, both in his actions and words; to turn away from fellow creatures, whether in their presence or absence; to always be content with all of Allah's provisions, whether large

or small; and to constantly return to Allah, both in times of joy and in times of difficulty. (Asy'ari, 1997b)

فتحقيق التقوى بالورع والإستقامة، وتحقيق اتباع السنة بالتحفظ وحسن الخلق، وتحقيق الإعراض عن الخلق بالصبر والتوكل، وتحقيق الرضا عن الله بالقناعة والتفويض، وتحقيق الرجوع إلى الله بالشكر له في السراء والإلتجاء إليه في الضراء.

Hadratus Syaikh states that the five main teachings of Sufism mentioned can be realized by practicing five supporting actions. To be pious to Allah, one must always maintain their dignity and have discipline in their heart. In following the Sunnah of the Prophet Muhammad SAW, one should have the desire to uphold these teachings and possess good character. Turning away from creatures can be achieved by always being patient and putting trust in Allah. Contentment with all of Allah's provisions can be expressed by accepting things as they are and surrendering everything to Allah. Returning to Allah can be expressed by being grateful for the ease provided and constantly seeking refuge in Allah during times of difficulty. (Asy'ari, 1997b)

وأصول ذلك كله خمسة، علو الهمة، وحفظ الحرمة، وحسن الخدمة، ونفوذ العزيمة، وتعظيم النعمة

Hadratus Syaikh also explains that all the fundamental teachings of Sufism and their expressions can only be practiced by those who possess these five qualities within themselves. They have high aspirations and strong willpower. They also have a deep sense of loyalty. They possess a very strong intention in their heart. And they have a great heart in being grateful for and recognizing the blessings they have. (Asy'ari, 1997b)

### The Urgency of Sufi Education

Thirdly, Hadratus Syaikh also wrote about the urgency of Sufism in another of his books, *Risālah ad-Durar al-Muntaṣiroh fī al-Masāil at-Tis'a 'Asyrah*. Hadratus Syaikh wrote this book in a question-and-answer

format, reasoning that it would be easier for laypeople to study. The writing of this book was also motivated by the social phenomenon of that time, where many Sufi leaders claimed to be saints and invited people to join their Sufi orders. This posed a threat to the faith and the correctness of Islamic teachings concerning the concepts of sainthood, Sufi orders, and Sufism. (Ni'am, 2013)

In this book, Hadratus Syaikh wrote in Javanese using Pegon script. He also cited texts from several other books as part of his arguments, with explanations provided below. The book contains nineteen questions and answers, with questions one through ten addressing general matters, questions eleven through thirteen discussing tawhid and Islamic law, questions fourteen through eighteen focusing on the regulations related to Sufi orders, and question nineteen covering the signs of the fortunate and the unfortunate. The author will focus on Hadratus Syaikh's statements regarding Sufi orders in points fourteen, fifteen, and eighteen, as follows, *Syarat nglampahi tarekat iku wolu, miturut keterangan saking kitab Futuhat al-Ilahiyah. Siji, penaja ingkang sah, yaitu nejo nglakoni sifat ubudiyah utawa ngawulo, nejo nekani hak rububiyah, ora keroni nejo ngasilake kramat. Loro, nduweni katemenan kang pertelo, murid kudu beneraken lan nekodaken kabeneran gurune. Telu, nduwe toto kromo kang diridhoni marang syara'. Papat, tingkah polahe lan ucapane bagus miturut ajarane kanjeng Nabi. Limo, njogo kemulyaan gurune, dulure Islam kabeh. Enem, kudu teman olehe ngladeni gurune, dulure Islam, lan Pengeran. Pitu, nduweni panejo ingkang luhur, mboten Cuma keroni dunyo akhirat, tapi keroni saget makrifat dateng Allah swt. Wolu, lestarine sejo kang wes dituturake mau.* (Asy'ari, 1997c)

Hadratus Syaikh states that there are eight conditions that must be met if someone wishes to enter the world of Sufism through a

Sufi order. These eight conditions are: pursuing Sufism solely to devote oneself to God; having strong faith in one's teacher; having good ethics towards the teacher, all Muslims, and Allah, as well as in accordance with Islamic law; adopting habits and behaviors that align with the Sunnah of the Prophet Muhammad SAW; continually maintaining the honor of the teacher, the Muslim community, and God; studying Sufism to achieve gnosis of Allah; and always preserving and upholding all the aforementioned conditions. Hadratus Syaikh also mentioned that if one is not able to meet these eight conditions, they should not delve deeply into a Sufi order but should rather study the basics and strengthen their knowledge with other sciences.

*Kang dimaksud ngalap tarekat iku sopo wong ingkang arep melbu tarekat kudu iso nglakoni toto kromne tarekat. Miturut Abul Hasan asy-Syadzili toto kormone wong tarekat iku ono papat, yaiku, ngedohi wong-wong kang tukang nganiyoyo. Mulyaake wong-wong kang ahli akhirot. Nulungi wong-wong kang kemlaratan. Lan netepi sholat limo waktu kanti jamaah kelawan wong akeh. Moko menawi wonten wong ngaku ahli tarekat kok ora nglakoni papat totot kromo wau, mongko sanes tiyang tarekat hakikinipun.* (Asy'ari, 1997c)

Hadratus Syaikh also mentions that before delving into and entering Sufism, there are several ethics that must be fulfilled, such as avoiding unjust behavior and staying away from unjust people. Additionally, one should honor those who are devoted in worship, consistently help those in difficulty, and always maintain the five daily prayers with congregation in the mosque. According to Hadratus Syaikh, these ethics are essential for those studying Sufism as a sign of their seriousness.

*Wonten zaman sakniki, menawi nemu guru tarekat ingkang sae, ingkang sampurna*

*syarat-yarate inggih puniko tiyang ingkang ngertos sifat-sifat wajib dateng Allah, iktiode guru mau cocok kelawan iktiode madzhab papat lan ahlu haq. Guru niku tiyang ingkang alim marang hukum-hukume Allah. Lamon nemu guru koyo ngunu luweh becik melok torekot. Tapi yen ora nemu guru kelawan koyo syarat-syarat mau, mongko luweh bagus ngalap cukup sinau sulam safinah lan bidayah.* (Asy'ari, 1997c)

Hadratus Syaikh also emphasizes the importance of being cautious when choosing a teacher for studying Sufism. The teacher should be someone with a mature understanding of faith and well-grounded knowledge in Fiqh. If such a Sufi teacher cannot be found, it is better for the individual to focus on studying Fiqh thoroughly and using basic Sufi texts as guidelines for life, without delving too deeply into Sufism. This is to avoid the risk of deviation and misguidance that could ultimately damage one's faith and Islam

### **The Practice of Sufi Education**

Fourthly, the concept of practicing Sufi education is also written by Hadratus Syaikh in his book *Tamyīz al-Ḥaq min al-Bāṭil*. This book is written in the same format as the previous one, using Javanese Pegon script. However, this book focuses more on the advice of Hadratus Syaikh to Muslims regarding the phenomenon of Tuan Guru Tarekat from Kandangan, Pare, Kediri. Specifically, on June 28, 1940, Kiai Hasyim, after hearing about the Tuan Guru, sent two of his students, named Muhammad Yusuf and Muhammad Maki, to visit a Kiai Sukowangi in Kandangan, Pare, Kediri. It is said that Kiai Sukowangi was a representative or successor of Tuan Guru Gembongan from Blitar. (Asy'ari, 1997e)

Hadratus Syaikh instructed his two students to listen to what Kiai Sukowangi actually taught as part of his observation and

research. The two students received twelve statements from Kiai Sukowangi that were indeed sourced from his Tuan Guru, as written by Hadratus Syaikh below. (Asy'ari, 1997e)

1. Faith is at the beginning.
2. In prayer, it is sufficient to only perform the Takbir, without other essential actions.
3. When performing an action, one should not mention the name of Allah, but only refer to it as 'for the sake of Allah.
4. The Tuan Guru has deified himself by claiming to receive a separate revelation from Allah SWT.
5. In prayer, one should not recite Surah Al-Fatihah aloud.
6. When performing Dhikr, one should look at the area below the chest from a distance of two fingers.
7. The phrase '*Lā*' is located at the navel.
8. The phrase '*Ilah*' is located at the right side of the chest.
9. The phrase '*Ilā*' is located at the right shoulder.
10. The phrase '*Allāh*' is located at the right side of the chest, at a distance of two fingers.
11. The essence of Allah is in the navel.
12. When seeing things prohibited by Islamic law, if one's heart remains mindful of Allah, then one will not be sinful.

Following these twelve points of teaching from Kiai Sukowangi and his Tuan Guru, Hadratus Syaikh criticized and corrected these teachings, stating that they are incorrect according to Islamic law. Teaching such things will only harm Islam and corrupt the faith of many people, especially the general public. Hadratus Syaikh also mentioned that he did not intend to defame anyone but aimed to provide good advice to protect the Muslim community from

erroneous practices of Sufi knowledge. He saw it as his responsibility, as a scholar, to address and correct deviations, in accordance with the Prophet Muhammad SAW's advice to uphold goodness and truth.

Regarding the first point, Hadratus Syaikh stated that Kiai Sukowangi was mistaken in saying that faith is at the beginning. Hadratus Syaikh argued that faith (Iman) is truly in the heart of every Muslim. He supported his argument with evidence from the Qur'an, specifically Surah al-Hujurat, verse 13, and a Hadith of the Prophet Muhammad SAW: "Indeed, faith wears out in one of you just as clothes wear out. So ask Allah to renew your faith." (Asy'ari, 1997e)

Regarding the second point, where Kiai Sukowangi claimed that prayer can be performed with only the Takbir, Hadratus Syaikh said this is incorrect according to Islamic law. It is clearly stated in the Qur'an and Hadith that prayer must include Takbir, bowing (ruku'), standing (i'tidal), prostration (sujud), and all fourteen other essential acts of prayer. Believing in such a teaching is erroneous and could lead a person to apostasy and leave Islam. (Asy'ari, 1997e)

For the third statement, which says that one should not mention the name of Allah while performing acts, Hadratus Syaikh rejected this claim and said that mentioning the name of Allah or the phrase 'Allah' while performing any act is good and permissible. There is no prohibition on this; in fact, there are examples and evidence in the Qur'an and Hadith of the Prophet Muhammad SAW. (Asy'ari, 1997e)

Hadratus Syaikh was very firm on the fourth point, which claimed that Kiai Sukowangi stated that his Tuan Guru received a special revelation from Allah SWT. Hadratus Syaikh strongly stated that such a claim would corrupt Islam and that those who believe in such teachings have apostatized or left the religion. He reinforced his opinion by

quoting Qadhi Iyadh and Sheikh al-Arzabil, who said that anyone who claims to receive revelation, even without claiming to be a Prophet, has apostatized from Islam. (Asy'ari, 1997e)

Regarding points five through ten, Hadratus Syaikh stated that these were merely expressions without basis in Islamic law. Therefore, it is inappropriate for someone with the capacity of a scholar to teach or assert such things. Such statements are only the utterances of those who are experts in innovation and misguidance. (Asy'ari, 1997e)

Finally, regarding points eleven and twelve, Kiai Hasyim emphasized that the statements from Kiai Sukowangi's Tuan Guru make one apostate and corrupt one's Islam. Kiai Hasyim said that such statements lead to misguidance among the people, which will damage their Islam. This also extends to those who endorse such statements, as they too would be considered apostate. Even those who doubt the disbelief or apostasy of someone who makes such claims would also be deemed apostate and have left Islam. (Asy'ari, 1997e)

Thus, Hadratus Syaikh provided this advice to Muslims in Indonesia regarding the deviations that occur. Hadratus Syaikh appears to be very strict in his approach to Sufism, emphasizing that Sufism must be accompanied by other Islamic sciences such as Fiqh, Aqidah, and others. If someone practices Sufism without ever studying and reinforcing it with other Islamic knowledge, it will only lead them astray and mislead others.

### **Levels and Influence of Sufism Education**

Fifth, Hadratus Syaikh also presented his concept of Sufism concerning its levels and influence in his book titled *\*Risālah fī at-Taşawuf\**. The title itself indicates that this book is a concise note by Hadratus Syaikh on Sufism. In this book, Hadratus Syaikh outlines the principles related to Ma'rifah,

Shari'ah, Tariqah, and Haqiqah in Islam. The book is indeed brief, consisting of only two pages and written in Javanese with Arabic script or Pegon Arabic. Its content is a citation from Hadratus Syaikh's notes on the *Risalah al-Qusyairiyah* by Zakariya al-Anshari.

Regarding the concept of Ma'rifah, Hadratus Syaikh explains that Ma'rifah refers to the firm belief in the existence of Allah, who possesses all attributes of perfection and is absolutely pure. The term "pure" signifies that Allah is free from all imperfections. This belief is derived from various evidences, both logical and from the Qur'an and Hadith of the Prophet Muhammad SAW. (Asy'ari, 1997d)

Next, the concept of Shari'ah according to Hadratus Syaikh involves understanding the laws within Islam, including obligatory (wajib), forbidden (haram), recommended (sunah), and disliked (makruh) actions. It also involves knowing what is permissible (mubah), and distinguishing between invalid (batil) and correct (sahih) matters. After acquiring this knowledge, one must practice these laws, which includes performing the five daily prayers and other obligations, as well as avoiding prohibited actions such as zina and others. (Asy'ari, 1997d)

The next concept is Tariqah. Kiai Hasyim explains that Tariqah is the subsequent level after Shari'ah. Therefore, Tariqah involves practicing all the previously mentioned Shari'ah actions and adding a layer of caution. This caution means willingly performing recommended or Sunnah actions and avoiding things that are advised to be avoided or Makruh. Additionally, it involves being careful not to fall into doubtful matters (shubhat), which are unclear in terms of permissibility or prohibition. (Asy'ari, 1997d)

In summary, according to Hadratus Syaikh K.H. Muhammad Hasyim Asy'ari, the concept of Haqiqah is an internal understanding of Allah's divine attributes.

This concept aligns with Ihsan, which is to worship Allah as though one can see Him. Therefore, when performing Shari'ah acts, one should feel in their heart that Allah is present and observing their actions. Hadratus Syaikh emphasizes that Haqiqah is an internal matter, while Shari'ah pertains to external practices. (Asy'ari, 1997d)

Both Haqiqah and Shari'ah must be balanced. Practicing Shari'ah without Haqiqah results in superficial observance of duties, while practicing Haqiqah without Shari'ah can lead to misguidance. They should complement each other and be balanced in daily life.

This balanced practice is illustrated by the fifth verse of Surah Al-Fatihah: *Iyyāka Na'budu wa Iyyāka Nasta'īnu*. The phrase "Iyyāka Na'budu" represents the practice of Shari'ah, emphasizing the obligation to worship Allah alone. *Wa Iyyāka Nasta'īnu* reflects the practice of Haqiqah, recognizing one's reliance on Allah's help and acknowledging one's own limitations. (Asy'ari, 1997d)

Thus, Hadratus Syaikh's exposition on Sufi concepts shows his deep engagement with various Islamic sciences. He integrates Sufism with other Islamic disciplines to prevent deviation and misguidance. His careful approach to Sufism, particularly for lay Muslims, is evident from his advice to avoid delving into Sufism without a qualified teacher.

### **Relationship between Tasawuf of Hadratus Syaikh KH. Muhammad Hasyim Asy'ari and Islamic Psychology**

In this section, the researcher will analyze the relationship between Tasawuf from the perspective of Hadratus Syaikh KH. Muhammad Hasyim Asy'ari and Islamic psychology. To do this, the researcher will explain that Islamic psychology is a science that studies humans and their interactions in

the world, with all rules and guidelines sourced from the Qur'an. The Qur'anic revelation provides perspectives and explanations regarding humans, including identity, traits, and secrets related to humans. (Mujib, 2002)

Islamic psychology provides information about mental conditions, inner aspects, and spiritual solutions based on Islamic norms. Islamic psychology plays a role in enhancing mental health and regulating faith and piety towards Allah, where both aspects influence each other. Therefore, Islamic psychology is important for maintaining balance and health of both aspects. (Wulandarivis, 2023)

It is well known that Tasawuf, according to Hadratus Syaikh, emphasizes the importance of Tazkiyatun Nafs (purification of the soul) and Tarbiyah Ruhaniyah (spiritual education). This can be carried out effectively through an approach by a teacher who understands psychology regarding their students. Or for someone who has good mental health and psychological factors.

In the purification of the soul, Tasawuf has affirmed that the main goal of Tasawuf is this. Hadratus Syaikh also affirms that a pure soul will facilitate the acquisition of knowledge, guidance, and divine instructions from Allah. Islamic psychology supports this process. With the approach of Islamic psychology, one will understand how emotions, behaviors, and mental health are related to spirituality. Thus, the purification of the soul can be done correctly and according to one's mental condition. (Mujib, 2005)

In the second point, Tarbiyah Ruhaniyah or spiritual education, Hadratus Syaikh emphasizes how one empowers oneself with Tasawuf to improve morals and ethics, then transform oneself to be better, and the main goal is to achieve self-happiness with adequate mental health. Islamic

psychology, of course, supports all these Tasawuf ideas.

Tasawuf always prioritizes how a person has good morals and ethics, especially towards Allah. This can be understood that before being good with Allah, one must be good to oneself and others. In the concept of Islamic psychology by Ibn Sina, human levels are divided into vegetative soul, animal soul, and rational soul. (Hafizallah & Husin, 2019)

Tasawuf plays a role when a person is at the vegetative soul level, by supporting their physical and spiritual growth. Then, at the animal soul level, Tasawuf also guides humans to not be overwhelmed by their animalistic desires, thus preventing moral degradation. And at the rational soul level, Tasawuf will also assist someone to use their intellect properly, not to destroy or deviate.

Hadratus Syaikh has also explained that the levels of humans in Tasawuf are divided into Shari'at, Thariqat, Hakikat, and Ma'rifat. A Tasawuf student should not place themselves at a level they have not mastered. Islamic psychology can certainly help a Tasawuf student to achieve the highest level in Tasawuf. Because Islamic psychology supports this process by providing insights on how to address internal conflicts and reach self-potential.

Therefore, Tasawuf and Islamic psychology are two components that support and complement each other. Tasawuf will be correct and in line with the approach of Islamic psychology, and Islamic psychology will be strengthened with the support of Tasawuf. Thus, there will no longer be, as found by Hadratus Syaikh, any deviations in the practice of Tasawuf by certain individuals.

## **CONCLUSION**

Based on the presentation of the results and discussion above, it can be concluded that the Tasawuf education of Hadratus Syaikh has a profound and integral

perspective. According to Hadratus Syaikh, Tasawuf education does not only focus on the spiritual aspect but also encompasses social, moral, ethical aspects, and the overall development of human character. Tasawuf in Islamic education taught by Hadratus Syaikh emphasizes the importance of Tazkiyatun Nafs (purification of the soul) and Tarbiyah Ruhaniyah (spiritual education). The aim is for Tasawuf to be practiced appropriately in conjunction with the sciences of Akidah (creed) and Fiqh (jurisprudence), so that no deviations occur. This Tasawuf education can also be implemented in modern life, both in social communities and in the field of education. Tasawuf and Islamic psychology are two components that support and align with each other. Tasawuf will be correct and consistent with the approach of Islamic psychology, and Islamic psychology will be strengthened with the support of Tasawuf. Thus, Tasawuf will help both students and teachers to be socially caring, practice the knowledge they possess, develop character, maintain professionalism in their duties, and build compassion among fellow humans.

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