

The Thoughts of *Kiai* Hasyim Asy'ari on the Concept of Women's Education

Dias Maulana^{1*}, Vita Nurwulan²

^{1,2} Universitas Islam Negeri Prof. KH. Saifuddin Zuhri, Purwokerto, Indonesia

¹maulanadias967@gmail.com, ²vitanurwulan3@gmail.com

Received: December 2025

Revised: April 2025

Accepted: April 2025

Published: May 2025

*) Corresponding Author

Copyright ©2025 Authors

Abstract

Education for women in Islam remains a relevant issue, especially considering ongoing discrimination and stereotyping in society. In this context, the thoughts of *Kiai* Hasyim Asy'ari regarding women's education are essential to examine in order to understand his perspective on the equal right to education for both men and women. This study aims to analyze *Kiai* Hasyim's concept of women's education. Using qualitative methods with a literature review approach, the research collects and analyzes data from various sources regarding *Kiai* Hasyim's thoughts. The findings indicate that *Kiai* Hasyim emphasizes the importance of education for women as a right equal to that of men and supports the implementation of inclusive education, where women play a role as educators and character developers in families and society. The contribution of this research is to highlight *Kiai* Hasyim's thoughts that are relevant to current efforts to enhance women's education in Indonesia.

Keywords: Women's Education, *Kiai* Hasyim Asy'ari, Islam, Inclusive Education, Right to Education

Abstrak

Pendidikan perempuan dalam Islam masih menjadi isu yang relevan, terutama mengingat adanya diskriminasi dan stereotip yang terus berlangsung di masyarakat. Dalam konteks ini, pemikiran *Kiai* Hasyim Asy'ari terkait pendidikan perempuan sangat penting untuk diteliti guna memahami perspektifnya mengenai hak pendidikan yang sama antara laki-laki dan perempuan. Penelitian ini bertujuan untuk menganalisis konsep pendidikan perempuan menurut *Kiai* Hasyim. Menggunakan metode kualitatif dengan pendekatan studi kepustakaan, penelitian ini mengumpulkan dan menganalisis data dari berbagai literatur tentang pemikiran *Kiai* Hasyim. Hasil penelitian menunjukkan bahwa *Kiai* Hasyim menekankan pentingnya pendidikan bagi perempuan sebagai hak yang setara dengan laki-laki dan mendukung pelaksanaan pendidikan yang inklusif, di mana perempuan berperan sebagai pendidik dan pengembang karakter di keluarga dan masyarakat. Kontribusi penelitian ini adalah menyoroti pemikiran *Kiai* Hasyim yang relevan dengan upaya meningkatkan pendidikan perempuan di Indonesia saat ini.

Kata Kunci: Pendidikan Perempuan, *Kiai* Hasyim Asy'ari, Islam, Pendidikan Inklusif, Hak Pendidikan

Introduction

Women in Islam are considered special creations of Allah SWT. Islam not only does not prohibit women from seeking education but also grants them complete freedoms and rights, including the right to obtain education. In Islam, all individuals, both men and women, have the freedom to seek knowledge without discrimination.¹ Islam arrived as a mercy for all, including women who lived during the Jahiliyah period. At that time, when a baby girl was born, she could be killed by being buried alive. However, after Islam came and the Prophet Muhammad was sent, all such cruel actions were prohibited. The dignity and position of a human being are determined by their obedience and devotion to God, not by their gender, whether male or female. When Islam emerged among the Arab people, Allah elevated the status of women, allowing them permission to learn and acquire knowledge. Consequently, many women arose as significant figures in the narration of hadith, such as Aisyah, Ummu Salamah, Asma binti Abu Bakar, and others.²

However, in reality, women still often face discrimination, segregation, exploitation, stereotypes, marginalization, and harassment. This is due to the belief of some that women are created to serve the interests and pleasures of men.³ Furthermore, there is still a view that women occupy a lower status compared to men.⁴ There is also the notion that women are only created to serve their husbands at home or to be submissive companions. According to Nurhayati, this condition arises from various factors: (1) sociopolitical conditions that place women below men; (2) lower motivation among women to achieve high accomplishments compared to men; (3) lack of equal opportunities and access to education compared to men; (4) many women remain isolated from educational opportunities; (5) women have yet to overcome social, political, and cultural barriers to access education at par with men.⁵

Figures such as Kartini, Poetri Mardika, KH. Ahmad Dahlan, Siti Walidah, and Syaikhah Fathimah al-Palimbani share a common vision and mission in educating the nation's youth and advocating for educational rights for both men and women. They reject the view that education is solely for men and assert that everyone has the right to receive an education equally. They believe that a woman with high knowledge and skills can act more wisely, maturely, and honorably. Therefore, women with knowledge and skills are expected to act according to their responsibilities, rights, and capabilities. The application of roles will be easier if women can master and utilize the knowledge and technology that is emerging. Thus, it is essential to ensure that women receive appropriate education.

The importance of education for women has drawn the attention of various figures, scholars, and Muslim thinkers in this country, many of whom have formulated ideas regarding the subject. However, there is still a revolutionary figure whose thoughts have not

¹ Tanwir Tanwir, "Kajian Tentang Eksistensi Gender Dalam Perspektif Islam," *AL-MAIYYAH: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan* 10, no. 2 (December 1, 2017): 234–62.

² Amri Muhammad Arif, "Pendidikan Perempuan Dalam Pandangan KH. Hasyim Asy'ari," *Anatesa: Kajian Pendidikan, Sosial Dan Keagamaan* 14, no. 2 (July 31, 2024): 71–85.

³ M. Ilham Zidal Haq and Rofiatul Hosna, "Konsep Pendidikan Perempuan Dari Perspektif KH. Hasyim Asy'ari," *Al-Hasanah: Jurnal Pendidikan Agama Islam* 9, no. 1 (June 29, 2024): 1–23, <https://doi.org/10.51729/91254>.

⁴ Pijar Maulid, "Analisis Feminisme Liberal Terhadap Konsep Pendidikan Perempuan (Studi Komparatif Antara Pemikiran Dewi Sartika Dan Rahmah El-Yunusiyah)," *Jurnal Riset Agama* 2, no. 2 (August 25, 2022): 602–31, <https://doi.org/10.15575/jra.v2i2.17534>.

⁵ Eti Nurhayati, *Psikologi Perempuan Dalam Berbagai Perspektif* (Yogyakarta: Pustaka Pelajar, 2018).

been extensively studied compared to others, namely KH. Hasyim Asy'ari (hereafter referred to as *Kiai Hasyim*). *Kiai Hasyim's* popularity and the influence of his thoughts and contributions have attracted many researchers to conduct studies from various perspectives.⁶ *Kiai Hasyim* is a prominent figure in the context of Islamic studies in Indonesia, as evidenced by the numerous studies and research conducted regarding him, such as those by Handayani et al.,⁷ Bagaskara,⁸ Sugari,⁹ Haq and Hosna,¹⁰ Lbs,¹¹ Azizah,¹² Rosyidin et al.,¹³ and Hasan.¹⁴ However, *Kiai Hasyim's* thoughts on women's education remain underexplored or inadequately analyzed. In fact, *Kiai Hasyim* has made significant contributions to the field of education with ideas manifesting through practical actions and writings.¹⁵

Based on the above explanation, it is important to give special attention to *Kiai Hasyim's* thoughts on developing education for women. This is still not well-known to the general public due to a lack of in-depth research on this topic. In fact, this thought is an important aspect for further research and development in the study of prominent figures in pesantren who care about women's education in Indonesia. Therefore, this research is extremely important to be conducted promptly. The researcher is interested in examining and analyzing the concept of women's education as envisioned by *Kiai Hasyim*, a scholar and freedom fighter. Additionally, he is well-known as an educator, founder of the Tebuireng pesantren, and leader of the Nahdlatul Ulama organization. Therefore, more in-depth research is needed on *Kiai Hasyim's* perspective on women's education in his efforts to advance education for women.

Research Method

In this study, the researcher employs a qualitative method with a literature study approach. This research is entirely based on library studies or literature reviews aimed at

⁶ Izza Safitri, "Analisis Relevansi Pemikiran KH. Hasyim Asy'ari Tentang Pendidikan Perempuan Di Era Modern," *Technical and Vocational Education International Journal (TAVEIJ)* 4, no. 2 (August 30, 2024): 412–19, <https://doi.org/10.55642/taveij.v4i2.869>.

⁷ Nuri Sri Handayani, Aam Abdussalam, and Udin Supriadi, "Akhlak Peserta Didik Dalam Menuntut Ilmu: Sebuah Pemikiran Reflektif KH. Hasyim Asy'ari Dalam Pendidikan Islam," *Jurnal Pendidikan Agama Islam Al-Thariqah* 6, no. 2 (December 17, 2021): 395–411, [https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).8105](https://doi.org/10.25299/al-thariqah.2021.vol6(2).8105).

⁸ Roy Bagaskara, "Reorientasi Pemikiran Pendidikan KH. M. Hasyim Asy'ari: Etika dalam Pendidikan Islam," *Islamuna: Jurnal Studi Islam* 6, no. 2 (December 10, 2019): 153–68, <https://doi.org/10.19105/islamuna.v6i2.2545>.

⁹ Dedi Sugari, "Pemikiran K.H. Hasyim Asy'ari Dalam Pendidikan Islam Indonesia," *Populer: Jurnal Penelitian Mahasiswa* 3, no. 3 (July 5, 2024): 29–35, <https://doi.org/10.58192/populer.v3i3.2332>.

¹⁰ Haq and Hosna, "Konsep Pendidikan Perempuan Dari Perspektif KH. Hasyim Asy'ari."

¹¹ Mukhlis Lbs, "Konsep Pendidikan Menurut Pemikiran Kh. Hasyim Asy'ari," *Jurnal As-Salam* 4, no. 1 (June 14, 2020): 79–94, <https://doi.org/10.37249/as-salam.v4i1.170>.

¹² Nurul Azizah, "Pemikiran KH Hasyim Asy'ari Tentang Konsep Pendidikan," *Ta Lim Jurnal Pendidikan Agama Islam Dan Manajemen Pendidikan Islam* 2, no. 1 (February 28, 2023): 25–32, <https://doi.org/10.59098/talim.v2i1.805>.

¹³ Muhammad Abror Rosyidin, Jasminto Jasminto, and Jumari Jumari, "The Absorption of Islamic Education Thought of KH. M. Hasyim Asy'ari through Teaching of Adab al-'Alim Wa al-Muta'Allim among the Santri at the Pesantren Tebuireng," *Millah: Journal of Religious Studies*, August 31, 2023, 611–40, <https://doi.org/10.20885/millah.vol22.iss2.art12>.

¹⁴ Mohammad Hasan, "Al-Wasatīyah al-Intiqāīyah al-Taqlīdīyah: Dirāsāt Haula Harakātī Wa Afkārī Kiāi Hāji Hāsyim Asy'arī Fī Fiqh al-Siyāsah al-Ijtīmā'īyah Bi Indūnīsiā," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 16, no. 2 (December 31, 2021): 595–623, <https://doi.org/10.19105/al-lhkam.v16i2.5309>.

¹⁵ Haq and Hosna, "Konsep Pendidikan Perempuan Dari Perspektif KH. Hasyim Asy'ari."

delving into *Kiai Hasyim Asy'ari's* thoughts on the concept of women's education. Therefore, this research is categorized as library research, focusing on the collection and analysis of data from various relevant literature sources.¹⁶ The data collection process involves searching, identifying, and gathering various references related to *Kiai Hasyim Asy'ari's* thoughts. The collected data include books, journal articles, magazines, and other documents that can provide in-depth information regarding his ideas and contributions to education, particularly concerning women. The researcher also includes primary sources, such as *Kiai Hasyim Asy'ari's* own works, as well as secondary sources that discuss the thoughts and interpretations others have regarding his works.

Data analysis is conducted systematically by reading and examining the gathered literature. The researcher categorizes information based on important themes that emerge from *Kiai Hasyim Asy'ari's* thoughts, including the values of education he advocated, the role of women in society, and the appropriate learning methods for women. The researcher also considers the social and cultural context during *Kiai Hasyim Asy'ari's* time in analyzing his ideas and views on women's education.¹⁷ In addition, to ensure the validity and credibility of the data, the researcher performs source triangulation by comparing information from various different literatures. This approach allows the researcher to confirm that the findings obtained are valid and accountable.

The entire methodology is designed to provide a comprehensive depiction of *Kiai Hasyim Asy'ari's* thoughts in the context of women's education, thereby contributing meaningfully to the study of Islamic education and gender. This research is expected to make his thoughts a reference in efforts to enhance education for women in various aspects, especially in the modern era today.

Results and Discussion

The Urgency of Educating Women According to *Kiai Hasyim*

The first revelation received by Prophet Muhammad contained commands to read (*iqra'*), write (*'allama bi al-qalam*), and learn (*'allam al-insan*). These three directives are keys to an advanced and prosperous world civilization. Allah also promises to elevate the status of those who possess knowledge and education. Therefore, Islam places great emphasis on the importance of education and upholds the value of knowledge. Those who are learned will attain superiority, dignity, greatness, and happiness in this world and the Hereafter. Conversely, Islam holds a strong aversion toward ignorance, which it deems a cause for the decline and deterioration of civilization.

Kiai Hasyim, a prominent figure in education in Indonesia, asserts that knowledgeable people are praised by Allah in the Qur'an and by the Prophet in his hadith. The Qur'an states that only educated individuals are elevated in rank, witness the Oneness of Allah, and are the most pious and fearful of Allah, making them the most honorable

¹⁶ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2022).

¹⁷ Hardani Hardani et al., *Buku Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: CV Pustaka Ilmu, 2020).

creatures among His creations.¹⁸ Many hadiths of the Prophet describe the honor granted to scholars and mention that only they who are educated will inherit the knowledge of the Prophets and be closest to the Prophet (kafadli 'ala adnakum).¹⁹ Furthermore, those whom Allah desires to be good will find it easy to enter Paradise, to have their lives blessed and prayed for by angels, to receive great rewards, and to be able to intercede for others. Allah and His Messenger highly value those who are educated and knowledgeable, granting them various rewards and honors as a sign of dignity in this world and the Hereafter.²⁰

Islam greatly respects the dignity, status, and honor of women. This respect is so high that Islam endows women with various roles, including that of a servant of Allah (*abdullah*), wife, mother, and member of society. In addition to the various roles assigned by Islam, women also possess several rights, including the right to education and teaching. Islam, as a religion that upholds knowledge, does not practice gender discrimination in education. Both males and females should receive high-quality education and knowledge. Moreover, Islam was the first religion to honor women's dignity, which had previously been demeaned and neglected, and continually strives to realize education for women. *Kiai* Hasyim advocates for equal rights in obtaining education, emphasizing that learning and education are obligations for every Muslim, including Muslim women.²¹ In Islam, all servants of Allah, both men and women, are viewed equally in the sight of Allah. There are no differences based on class, race, gender, nation, and so forth. The only factor differentiating them is their level of piety to Allah.

Kiai Hasyim lived in a patriarchal society, where men were seen as the primary controllers. Some believed that women were created to serve men's pleasures and only needed to cater to their husbands at home or act as "*konco wingking*" (subservient companions) without the need for education. In such circumstances, *Kiai* Hasyim sought to challenge these old traditions and offer new ideas that could bring benefit and progress to the nation. He explained that parents have specific obligations toward their children, or rights that must be fulfilled by both parents. These rights include providing a good and proper name, giving quality breastfeeding, instilling good morals and character, marrying them when they reach maturity, and providing education in reading and writing. These rights apply equally to both boys and girls.²² Teaching character and literacy should be imparted to both boys and girls from a young age. This education in character and literacy needs to be introduced early to emphasize its importance. *Kiai* Hasyim communicated this as a reminder

¹⁸ Wulida Rofiq, Muhammad Alamudin, and Fawaz Al-Badawi, "Analisis Keberhasilan KH. Hasyim Asy'ari Menyebarkan Jihad Dalam Bingkai Gerakan Sosial," *JISOS: JURNAL ILMU SOSIAL* 2, no. 3 (April 30, 2023): 1591–1606.

¹⁹ Syekh Muhammad Hasyim Asy'ari, *Dau'u Al-Misbah Fi Bayani Ahkami Al-Nikah* (Jombang: Maktabah al-Turats al-Islami, n.d.).

²⁰ Adinda Maula Auladina and Hasyim Asy'ari, "Model Kepemimpinan Transformasional Pada Pemimpin Perempuan: Studi Kasus Pemberdayaan Perempuan," *Innovative: Journal Of Social Science Research* 5, no. 1 (January 26, 2025): 4391–99, <https://doi.org/10.31004/innovative.v5i1.17258>.

²¹ Wikhdaton Khasanah, "Kewajiban Menuntut Ilmu Dalam Islam," *Jurnal Riset Agama* 1, no. 2 (October 17, 2021): 296–307, <https://doi.org/10.15575/jra.v1i2.14568>.

²² Ahmad Izzuddin and Abdul Malik Karim Amrullah, "Bullying Prevention with Strengthening Islamic Values in the Book of Adab 'Alim Wa Muta'Allim by Kyai Hasyim Asy'ari at MTs Ma'arif Pakis School Malang Regency," *ABDIMAS: Jurnal Pengabdian Masyarakat* 8, no. 1 (January 31, 2025): 426–37, <https://doi.org/10.35568/abdimas.v8i1.5789>.

for parents to pay attention to their children's education, so that, when they grow up, they become educated individuals living happily in this world and the Hereafter.

Knowledge of reading and writing serves as a bridge to deeper understanding and is crucial for the advancement of human civilization. However, the reality is that many people remain illiterate. Data from the Ministry of Education and Culture in 2022 indicates that 1.78% of Indonesia's population is still illiterate.²³ Unfortunately, there remains a notion that learning to read and write is haram (forbidden) for women. *Kiai* Hasyim strongly regrets this perspective, as the high illiteracy rate among women reflects poor education and the backwardness of a civilization. This situation makes it difficult for Muslims to advance and compete with Western civilization. *Kiai* Hasyim states that the ruling on writing for women is flexible, depending on intention and purpose. The ruling can be obligatory, recommended, disliked, or even forbidden.²⁴ *Kiai* Hasyim elaborated on this view in his book, *Ziyadah at-Ta'liqat*, providing strong arguments and refuting misunderstandings based on relevant evidence.

For *Kiai* Hasyim, a woman's ability to read and write brings numerous benefits, advancements, and broadens horizons. He considers the skill of writing as one of the precious adornments that a person can possess.²⁵ Therefore, *Kiai* Hasyim taught writing skills to all his daughters and granddaughters. As a result, all of *Kiai* Hasyim's daughters and granddaughters grew up to be remarkable female scholars. *Kiai* Hasyim stated that women, as potential mothers and the first teachers for their children, must possess good education and character. This is crucial for creating a superior generation and maintaining harmony within the household. *Kiai* Hasyim expressed that women are considered by the Prophet Muhammad as *imad al-bilad* (the pillars of the nation). Thus, education becomes the key to shaping the character and spirit of women. He emphasized the importance of choosing an educated wife to achieve these objectives.²⁶

Islam teaches that the process of education and learning is a lifelong endeavor, from birth until death. Every moment and place should be utilized to acquire knowledge and learn. This concept is known as life-long education. *Kiai* Hasyim stated that even just learning etiquette requires a lengthy time, even years. Therefore, the time available must be used as effectively as possible with a regular study schedule, as the remaining years of life are precious and irreplaceable.²⁷

Thus, even after marriage, women still have the obligation to continue improving themselves and enhancing their knowledge, especially religious knowledge. Religious education is essential to save the family from the torments of hellfire. Knowledge of fiqh laws such as purification, menstruation, prayer, and other necessary daily life knowledge

²³ Tunardi Tunardi, "Memaknai Peran Perpustakaan Dan Pustakawan Dalam Menumbuhkembangkan Budaya Literasi," *Media Pustakawan* 25, no. 3 (September 21, 2018): 65-end, <https://doi.org/10.37014/medpus.v25i3.221>.

²⁴ K.H Asy'ari, loc., cit.

²⁵ Alzaviana Putri, "Konsep Adab Menuntut Ilmu Menurut Kitab Tanbihul Muta'allim dan Relevansinya dengan Pendidikan Islam di Indonesia," *Al-Idarah : Jurnal Kependidikan Islam* 12, no. 1 (June 24, 2022): 87–103, <https://doi.org/10.24042/alidarah.v12i1.12254>.

²⁶ Nur Alya Mardatillah, "Prespektif Pemikiran K.H Hasyim Asy'ari tentang Pendidikan Akhlak" (Undergraduate Thesis, Makassar, Universitas Islam Negeri Alauddin, 2021), <https://repositori.uin-alauddin.ac.id/21432/>.

²⁷ Asy'ari, *Dau'u Al-Misbah Fi Bayani Ahkami Al-Nikah*.

must be known by women.²⁸ *Kiai* Hasyim even considered women's right to education as the greatest right that must be granted by their husbands. Therefore, it is inappropriate for a husband to forbid his wife from seeking knowledge. *Kiai* Hasyim also emphasized the consequences for husbands who do not provide educational rights to their families, stating that a husband who does not instruct his wife to perform prayers (execute religious duties) and does not provide religious education is deemed to have betrayed Allah and His Messenger. The Prophet Muhammad said, "*A husband will not meet Allah in the Hereafter due to the great sin of neglecting his family by not providing education.*"²⁹

Several steps taken by *Kiai* Hasyim to advocate for women's education include various efforts. First, he gave special attention to the education of his daughters, demonstrating to society that women can also become scholars and prominent figures. Second, he organized *majelis ta'lim* specifically for Muslim women, conveying the importance of knowledge and education in that forum. Furthermore, *Kiai* Hasyim established pesantren (Islamic boarding schools) specifically for women, founded by his students and children. Third, he campaigned for the establishment of madrasahs or schools specifically for women in various regions.

Through these initiatives, *Kiai* Hasyim not only championed women's education but also laid a foundation for future generations to appreciate and pursue their right to education, thereby contributing to the overall advancement of society. His commitment to women's education is a lasting legacy that continues to inspire efforts for gender equality and educational empowerment today.

Educational Orientation for Women in *Kiai* Hasyim's Perspective

In *Kiai* Hasyim's view, education has the primary purpose of applying knowledge in daily life. The implementation of this knowledge is likened to harvesting the fruits of what has been sown and acts as a provision for life after facing Allah in the Hereafter.³⁰ Furthermore, education aims to nurture a sense of fear (*khosyah*) of Allah by fulfilling His commands and avoiding His prohibitions. It is also hoped that education can establish balance and justice on earth, promote good deeds that are beneficial, ultimately leading to happiness in this world and the Hereafter, and elevate an individual to a noble status compared to other beings.³¹

A person who possesses true and comprehensive knowledge and understanding of Islamic teachings and is able to actualize and implement this knowledge in daily life will show harmony among cognitive, affective, and psychomotor aspects within themselves. All their words, actions, and behaviors are based on the knowledge they have acquired, which impacts their environment, including themselves, their families, friends, and the broader community, by exhibiting good manners (*akhlaqul karimah*) and strong character. This happens because sound reasoning is the best gift from God to humanity, while ignorance is the worst calamity one can face. Therefore, knowledge serves as a guide for the mind,

²⁸ Mardatillah, "Prespektif Pemikiran K.H Hasyim Asy'ari tentang Pendidikan Akhlak."

²⁹ Firdausy Aulia et al., "Relevansi Pemikiran KH. Hasyim Asy'ari Tentang Pendidikan Karakter Di Era Modern," *Bhinneka: Jurnal Bintang Pendidikan Dan Bahasa* 2, no. 1 (2024): 75–90, <https://doi.org/10.59024/bhinneka.v2i1.636>.

³⁰ Aulia et al.

³¹ Safitri, "Analisis Relevansi Pemikiran KH. Hasyim Asy'ari Tentang Pendidikan Perempuan Di Era Modern."

protection, and shield against the deception of Satan, as well as a fortress against the tricks of the envious.³²

Essentially, *Kiai* Hasyim emphasizes that education must focus on the heart (qolb). The goals of education can be achieved if a person has sincere intentions and purposes, solely hoping for the pleasure of Allah and constantly drawing closer (muraqabah) to Him. *Kiai* Hasyim also stresses that in education, the intention and main purpose of learning must be considered, starting with rectifying intentions without merely seeking material gains. Education should be free from elements of materialism and worldly pursuits, such as wealth, rank, position, and popularity, and should not demean or belittle others. Intentions are the central axis and foundation underlying all activities in life.³³

However, if the pursuit of knowledge deviates, then the intention becomes corrupted as well. This is due to the intention of seeking knowledge being used as a means to chase temporary worldly luxury and glory, such as accumulating wealth, seeking positions, or pursuing reputation and popularity. Consequently, the rewards for seeking knowledge can be completely lost, and one's deeds may become futile, ultimately leading to great misfortune. Indeed, they are threatened with hellfire.³⁴

Kiai Hasyim explains that to acquire beneficial knowledge in accordance with Islamic educational orientation, one must pay attention to the ethics of seeking knowledge. Suggested steps include purifying the heart from vices and despicable traits, not postponing learning opportunities, being patient and content in facing various blessings and trials, managing time wisely, eating and drinking moderately, avoiding foods and drinks that lead to laziness and ignorance, maintaining piety in all actions, reducing sleep time for study, and steering clear of activities that are unproductive.³⁵

According to *Kiai* Hasyim, the main objective of women's education is to shape individuals who possess good character, personalities, and manners, as well as women who are always pious towards Allah. This education helps women carry out their roles as servants of God, wives, mothers, and members of society effectively. Women with a strong commitment to religion are the ones expected by Prophet Muhammad to become prospective mothers. Therefore, in choosing a future mother, *Kiai* Hasyim emphasizes that religious quality should be prioritized since religion serves as the benchmark for the woman's character.³⁶

As religious and educated women, they are aware and capable of fulfilling their duties across various aspects of life. This enables them to become good mothers, wise educators, and household managers who understand their rights, responsibilities, and obligations. Without education, women would struggle to understand and fulfill their responsibilities and rights. Thus, education is the primary key to shaping a woman's character and spirit.

³² Safitri.

³³ Refi Fadhilah Oktavia, Hasyim Asy'ari, and Adi Wijaya, "Implementasi Kitab Akhlak Lil Banat Dalam Membentuk Adab Dan Budi Pakerti Santri Dikelas I Isti'dadiyyah Madrasah Islamiyyah Darul Falah," *AL-MANAR: Jurnal Komunikasi Dan Pendidikan Islam* 14, no. 1 (March 8, 2025): 110–29, <https://doi.org/10.36668/jal.v14i1.1260>.

³⁴ Haq and Hosna, "Konsep Pendidikan Perempuan Dari Perspektif KH. Hasyim Asy'ari."

³⁵ Haq and Hosna.

³⁶ Mardatillah, "Prespektif Pemikiran K.H Hasyim Asy'ari tentang Pendidikan Akhlak."

Kiai Hasyim views the principal aim of women's education as advancing the nation's life and paving the way for women's happiness while enabling them to be individuals of character. As the first teachers for their children, women have the obligation and primary role in guiding and nurturing their offspring. Every child should be given a good name, education, training, and proper nutrition, especially from their mothers. A mother has a primary influence on a child's development and character. Therefore, women who are to become mothers must be educated, as the fundamental task of educating children cannot be carried out well without the opportunity for them to learn and develop.³⁷

Kiai Hasyim asserts that choosing an educated wife is key to achieving harmony in the household. According to *Kiai Hasyim*, women are referred to by Prophet Muhammad as *imad al-bilad* (the pillars of the nation).³⁸ Therefore, educating the nation's children becomes a necessity, considering that intelligent and well-characterized children arise from a mother's nurturing. These children will eventually become the nation's successors. Women who play the role of mothers have a crucial task in educating their children, creating future leaders who will become the main pillars of the nation. *Kiai Hasyim* endeavors to raise awareness in society about the importance of women's status and their roles in various aspects of life.³⁹

Kiai Hasyim's commitment to women's education is evident in his efforts to break down barriers and challenge societal norms that limit women's opportunities for learning and growth. He believed that educated women could contribute significantly to their families and communities, helping to foster a more just and equitable society. In his teachings, *Kiai Hasyim* encouraged parents to prioritize the education of their daughters alongside their sons, emphasizing that both genders deserve equal access to knowledge and opportunities for development. He articulated that the advancement of society hinges on the education of women, as they are instrumental in shaping the next generation. Furthermore, *Kiai Hasyim's* vision for women's education extends beyond mere literacy; he advocated for a holistic educational approach that encompasses moral and ethical dimensions, ensuring that women not only acquire knowledge but also embody virtuous character traits. He championed the belief that educated women would not only fulfill their roles within the family but also become active contributors to society, capable of influencing positive change.

Kiai Hasyim's Role in Advancing Education for Women

Kiai Hasyim played a significant role in promoting education for women. In an era when society often viewed women as "*konco wingking*" (subservient companions), *Kiai Hasyim* championed women's rights. At that time, attention to women's education was minimal or nearly nonexistent. Women were frequently not allowed to leave the house and were expected to manage household chores and remain indoors. *Kiai Hasyim* sought to dismantle the feudal-patriarchal traditions that hindered national progress. He believed that education for women was essential for elevating their status, protecting them from oppression, and empowering them to be more knowledgeable, wise, active, and independent. Education would also enable women to contribute to the dignity of the Indonesian nation.

³⁷ Mardatillah.

³⁸ Arif, "Pedidikan Perempuan Dalam Pandangan KH. Hasyim Asy'ari."

³⁹ Maulid, "Analisis Feminisme Liberal Terhadap Konsep Pendidikan Perempuan (Studi Komparatif Antara Pemikiran Dewi Sartika Dan Rahmah El-Yunusiyah)."

Recognizing the social conditions that were highly discriminatory towards women, *Kiai* Hasyim was motivated to develop education for women progressively. Since the establishment of the Tebuireng Islamic boarding school (Pesantren Tebuireng) in 1899, *Kiai* Hasyim dedicated time and space (Musolla) at his home (ndalem kesepuhan) for Quranic study classes for Muslim women, which he led and taught personally.⁴⁰

Kiai Hasyim undertook various efforts to advance and develop education for women. He was optimistic about his mission, firmly believing that the world could not develop if women were confined to the kitchen. Thanks to *Kiai* Hasyim's perseverance in educating women, Pesantren Tebuireng successfully produced female activists who were committed to Islam and well-informed, such as his eldest daughter, Nyai Khoiriyyah. Alongside her father, Nyai Khoiriyyah worked to enhance education for women, becoming a role model and recognized as a "Srikandi" (female warrior) who tirelessly fought for women's advancement and elevation.

Kiai Hasyim's desire to establish education specifically for women was later realized by *Kiai* Bisri Syansuri, one of his students, and Nyai Khoiriyyah Hasyim, his eldest daughter. Both were keenly aware of the importance of education for women. In 1919, *Kiai* Bisri Syansuri made a groundbreaking move by establishing a classroom or pesantren specifically for female students at his pesantren. Meanwhile, in 1928, Nyai Khoiriyyah Hasyim, along with her husband *Kiai* Ma'shum Ali, was directed by *Kiai* Hasyim to establish a pesantren in Seblak. By 1937, the Seblak pesantren began offering education for girls by establishing the Madrasah Banat (a school for girls). With the blessing and support of *Kiai* Hasyim, Nyai Khoiriyyah founded a women's school called Madrasah Kuttatul Banaat in Makkah in 1942, in response to the low education levels among Arab women and the lack of educational institutions specifically for them.⁴¹

This innovative step in providing education for women through the pesantren and madrasah system was unprecedented in the pesantren environment. The concept may have seemed "strange" to many ulama at the time. However, *Kiai* Hasyim successfully convinced religious leaders about the importance of education for women. He argued that if women remain uneducated and ignorant, many of them would lack understanding and knowledge and a broad perspective. This would negatively impact the education and character of their children, as they would be unable to teach them Islamic principles and high values.

The necessity of establishing schools and madrasahs is to ensure that the younger generation, who will become the nation's successors, receive proper education and develop good character. The goal is to create a prosperous and advanced nation that achieves *baladatun thoyyibatun wa robbun ghofur* (a good land and a forgiving Lord). A nation cannot progress without educated human resources. Building quality human resources is accomplished through quality education and the establishment of schools and pesantren. *Kiai* Hasyim emphasized this in his perspective:

"To achieve happiness in life and eternal glory, the way is to provide adequate education for your children and establish schools. O, honorable and courageous

⁴⁰ Aulia et al., "Relevansi Pemikiran KH. Hasyim Asy'ari Tentang Pendidikan Karakter Di Era Modern."

⁴¹ Amirul Ulum, loc. cit.

scholars! Spend the wealth that Allah has granted you to educate your children, and prepare them to be able to open schools in their own homes."

Kiai Hasyim often encouraged the establishment of madrasahs, particularly for women. On one occasion, he even assisted in funding the construction of Madrasah Al-Banat, a school specifically for women. To this day, that school remains active, has many female students, and has graduated numerous alumni who are beneficial to the nation, community, and religion. *Kiai* Hasyim underscored the importance of education for women, stating:

*"Use these funds to build madrasahs so that you can educate your daughters to become exemplary women who are beneficial to the nation, community, and religion. Without knowledge, they will not be able to do anything useful. Knowledge is the only weapon."*⁴²

Kiai Hasyim held great hopes for the development of educational institutions that prioritize education for women. He believed that the advancement of the nation and its religion heavily depended on the quality of education received by women, as they would serve as the primary educators for their children. *Kiai* Hasyim did not only teach knowledge to his daughters but also to other women, establishing specific pesantren for women and promoting the development of female madrasahs.

Through his efforts, *Kiai* Hasyim helped shape a more inclusive educational landscape that recognized the importance of women's roles in both family and society. His advocacy for women's education was a pivotal contribution to countering longstanding societal norms that restricted women's opportunities. By empowering women through education, he aimed to enhance their capacity to contribute to the broader community and nation.

Analysis of the Relevance of *Kiai* Hasyim Asy'ari's Concept of Women's Education to Contemporary National Education

Kiai Hasyim Asy'ari held a significant vision for the development of educational institutions prioritizing women's education. He believed that the progress of a nation and its religion heavily depended on the quality of education received by women, as they would become the primary educators of their children. *Kiai* Hasyim not only imparted knowledge to his daughters but also to other women, establishing pesantren (Islamic boarding schools) specifically for women and advocating for the establishment of female madrasahs.

Women possess numerous roles and potential, yet many still face obstacles that pose significant challenges.⁴³ Issues facing women in the modern era span various aspects, including education and the choice to wear the niqab for Muslim women. To address these issues, *Kiai* Hasyim offered various solutions and concepts. One of them is that everyone, men and women alike, has the right to receive education; the purpose of women's education

⁴² Nurul Ulmi Mansur, "Tarjamah Ahmad Mustofa Bisri Al Indonesia Kitab Al Allamah Muhammad Hasyim Asy'ari Wadi'u Lubnah Istiqlal Indonesia Li Muhammad Asad Shihab (dirasah Fi Zahirat al hadhf wa al ziyadah)" (Undergraduate Thesis, Yogyakarta, Universitas Islam Negeri Sunan Kalijaga, 2019), <https://digilib.uin-suka.ac.id/id/eprint/36395/>.

⁴³ Mansur.

is to cultivate them into refined, characterized individuals, closer to Allah while understanding their responsibilities, rights, and obligations as women. *Kiai* Hasyim also supported the establishment of educational institutions for women and outlined essential educational materials for women, categorizing knowledge into *fardlu 'ain* (individually obligatory knowledge) and *fardlu kifayah* (collectively obligatory knowledge).

Based on the explanation above, *Kiai* Hasyim's thoughts on women's education reflect his deep appreciation for knowledge, viewing it as one of the greatest blessings granted by God. In his perspective, knowledge is a right for all individuals, free from gender discrimination. Both men and women are entitled to receive quality knowledge and education. This notion is in line with Islamic teachings that highly value knowledge, beginning with the first revelation commanding reading. Recognizing the importance of knowledge, the Prophet Muhammad instructed his followers to seek knowledge even to China. Islam, as a religion that respects women, does not restrict women from seeking knowledge. During the Prophet's time, Islam provided opportunities for women to learn from him.

Kiai Hasyim emphasized that the quality of education received by both women and men is indispensable. In his view, learning and being educated is an obligation for every Muslim, including Muslim women. This belief stems from the Islamic principle that all servants of Allah, regardless of gender, are viewed equally in the eyes of Allah, with no distinctions made based on class, race, gender, or nationality. The only factor that distinguishes them is their piety to Allah.

Kiai Hasyim's ideas regarding educational content align with contemporary Islamic education curricula. He contended that the first subject learned should focus on *aqidah* (faith) or *tauhid* (monotheism), the knowledge of Allah and His attributes, followed by *sharia* (jurisprudence) and the purification of oneself from distractions that lead away from God (Tasawuf). Furthermore, he stressed that the study of these subjects should be grounded in character education and morality, as these are the most critical aspects of education. According to him, faith and sharia hold little meaning without accompanying good character. This perspective aligns with the national education system as outlined in Indonesia's National Education System Law No. 20 of 2003, Article 3.⁴⁴

In the early 20th century, *Kiai* Hasyim recognized the importance of providing education on faith and character. These subjects are considered crucial for teaching, particularly to women. Today, concerns about the decline of national morals are increasingly prevalent. Daily reports of corruption, adultery, pornography, sexual harassment, murder, rioting, and other acts of violence pose serious threats to the country's future. The primary cause of this decline is the insufficient emphasis on instilling values of faith and character, which leads to moral degradation.⁴⁵

Kiai Hasyim argued that all knowledge should be learned without separating religious education from general knowledge, affirming that both types of knowledge complement one another. He implemented this idea by incorporating general education into

⁴⁴ Mansur.

⁴⁵ Muhtadi Abdul Mun'im and Masyhari Yanto, "Analisis Pemikiran K.H. Ahmad Dahlan Dan K.H. Hasyim Asy'ari Terhadap Reformasi Pendidikan Islam Di Indonesia," *Jurnal Multidisiplin Ibrahimi* 2, no. 2 (February 15, 2025): 255–75, <https://doi.org/10.35316/jummy.v2i2.6272>.

the curriculum of Pesantren Salafiyyah Syafi'iyah Tebuireng. Following that, he established the Nidzomiyah School with a curriculum composition of 70% general knowledge and 30% religious knowledge. *Kiai Hasyim's* thoughts resonate with the concept of knowledge integration in Islamic education, acknowledging that all knowledge comes from Allah and should be respected and treated equally. There should be no discrimination or dichotomy between religious and general knowledge. Therefore, women are not only required to learn religious knowledge but also general knowledge as preparation for life.

Kiai Hasyim's ideas maintain strong relevance to modern education, particularly in expanding access to education for girls. This is evident through the emergence of various educational institutions, such as pesantren and madrasah, which provide opportunities for both boys and girls. In several regions of Java, there are many pesantren or madrasah specifically established for female students. Today, nearly all pesantren offer education for women. Pesantren continues to be an educational institution capable of producing religious scholars with profound knowledge, high integrity, and significant social contributions and dedication to the nation. Over time, Islamic education has continued to evolve to adapt to the challenges of the era, especially amidst current moral crises and a shortage of religious scholars. This development highlights that pesantren are not just centers for religious education but also play a crucial role in shaping quality generations ready to face modern changes.

Kiai Hasyim's concept of education emphasizes that education should be inclusive, open to all groups without exception. Every individual, whether children or adults, male or female, has the same rights to learning and education. This idea aligns with the Indonesian National Law No. 20 of 2003 on the National Education System, Article 5, Paragraph 1, which states, *"Every citizen has the equal right to obtain quality education."* Furthermore, Article 4, Paragraph 1 strengthens this by asserting that *"Education is held democratically and justly and non-discriminatorily, upholding human rights, religious values, cultural values, and the diversity of the nation."* *Kiai Hasyim's* thoughts reflect principles of inclusivity and justice in education, which resonate with the spirit of national laws aimed at creating a fair and quality education system for all segments of society. This article underscores and clarifies the rights of every individual to access education, regardless of gender. It also emphasizes the importance of upholding justice and equality without discrimination while respecting cultural values and national diversity.

In Islamic teachings, women hold a high status and dignity. Islam's appreciation for women is manifested through various important roles assigned to them, such as being a servant of Allah, a wife, a mother, and a member of society. Therefore, there is no justification for discriminating against women's rights to receive adequate education. Providing education to women is not a futile effort but a profoundly meaningful step. Women have immense potential to contribute, participate, and take active roles in the advancement of the nation and country if given the opportunity to thrive, both within and outside the home.

In conclusion, *Kiai Hasyim's* educational vision offers a comprehensive framework that remains relevant to today's national education landscape. His advocacy for women's education highlights the importance of equal educational access and the cultivation of both

moral and intellectual capabilities. This perspective not only empowers women but also enriches society as a whole, as educated women contribute to raising informed, principled generations capable of navigating the complexities of the modern world. His insights into the integration of faith, character, and knowledge in education continue to serve as a guiding principle for advancing educational efforts.

Conclusion

Kiai Hasyim's views on the concept of education for women emphasize that everyone, regardless of gender, has equal rights to education. There should be no separation or distinction between men and women in this regard. This education is oriented towards the development of individuals who are pious to Allah, well-mannered, and of good character, enabling women to understand their obligations, responsibilities, and rights. *Kiai* Hasyim fully supports efforts to provide educational facilities for women through the establishment and development of madrasahs and pesantren specifically for female students. This initiative serves as a crucial means of achieving inclusive and meaningful education for women. By fostering an environment where women can access education, *Kiai* Hasyim's vision encourages the empowerment of women, allowing them to contribute actively to society while fulfilling their roles within the family and community. His commitment to building educational opportunities for women reflects a broader understanding of the importance of education in promoting gender equality and enhancing the overall quality of life for future generations.

References

- Arif, Amri Muhammad. "Pendidikan Perempuan Dalam Pandangan KH. Hasyim Asy'ari." *Anatesa : Kajian Pendidikan, Sosial Dan Keagamaan* 14, no. 2 (July 31, 2024): 71–85.
- Asy'ari, Syekh Muhammad Hasyim. *Dau'u Al-Misbah Fi Bayani Ahkami Al-Nikah*. Jombang: Maktabah al-Turats al-Islami, n.d.
- Auladina, Adinda Maula, and Hasyim Asy'ari. "Model Kepemimpinan Transformasional Pada Pemimpin Perempuan: Studi Kasus Pemberdayaan Perempuan." *Innovative: Journal Of Social Science Research* 5, no. 1 (January 26, 2025): 4391–99. <https://doi.org/10.31004/innovative.v5i1.17258>.
- Aulia, Firdausy, Arbai'ah Yusuf, Wanda Nur Hanifa, and Intan Cantika Arianti. "Relevansi Pemikiran KH. Hasyim Asy'ari Tentang Pendidikan Karakter Di Era Modern." *Bhinneka: Jurnal Bintang Pendidikan Dan Bahasa* 2, no. 1 (2024): 75–90. <https://doi.org/10.59024/bhinneka.v2i1.636>.
- Azizah, Nurul. "Pemikiran KH Hasyim Asy'ari Tentang Konsep Pendidikan." *Ta Lim Jurnal Pendidikan Agama Islam Dan Manajemen Pendidikan Islam* 2, no. 1 (February 28, 2023): 25–32. <https://doi.org/10.59098/talim.v2i1.805>.
- Bagaskara, Roy. "Reorientasi Pemikiran Pendidikan KH. M. Hasyim Asy'ari: Etika dalam Pendidikan Islam." *Islamuna: Jurnal Studi Islam* 6, no. 2 (December 10, 2019): 153–68. <https://doi.org/10.19105/islamuna.v6i2.2545>.
- Creswell, John W., and J. David Creswell. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications, 2022.
- Handayani, Nuri Sri, Aam Abdussalam, and Udin Supriadi. "Akhlak Peserta Didik Dalam Menuntut Ilmu: Sebuah Pemikiran Reflektif KH. Hasyim Asy'ari Dalam Pendidikan

- Islam.” *Jurnal Pendidikan Agama Islam Al-Thariqah* 6, no. 2 (December 17, 2021): 395–411. [https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).8105](https://doi.org/10.25299/al-thariqah.2021.vol6(2).8105).
- Haq, M. Ilham Zidal, and Rofiatul Hosna. “Konsep Pendidikan Perempuan Dari Perspektif KH. Hasyim Asy'ari.” *Al-Hasanah : Jurnal Pendidikan Agama Islam* 9, no. 1 (June 29, 2024): 1–23. <https://doi.org/10.51729/91254>.
- Hardani, Hardani, Jumari Ustiawaty, Helmina Andriani, ria istiqomah, Dhika Sukmana, Roushandy Fardani, nur auliya, and Evi Utami. *Buku Metode Penelitian Kualitatif & Kuantitatif*. Yogyakarta: CV Pustaka Ilmu, 2020.
- Hasan, Mohammad. “Al-Wasāṭiyah al-Intiqāṭiyah al-Taqlīdiyyah: Dirāsāt Haula Harakātī Wa Afkārī Kiāi Hājī Hāsyim Asy'arī Fī Fiqh al-Siyāsah al-Ijtimā'iyah Bi Indūnisiā.” *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 16, no. 2 (December 31, 2021): 595–623. <https://doi.org/10.19105/al-lhkam.v16i2.5309>.
- Izzuddin, Ahmad, and Abdul Malik Karim Amrullah. “Bullying Prevention with Strengthening Islamic Values in the Book of Adab ‘Alim Wa Muta’Allim by Kyai Hasyim Asy'ari at MTs Ma'arif Pakis School Malang Regency.” *ABDIMAS: Jurnal Pengabdian Masyarakat* 8, no. 1 (January 31, 2025): 426–37. <https://doi.org/10.35568/abdimas.v8i1.5789>.
- Khasanah, Wikhdatur. “Kewajiban Menuntut Ilmu Dalam Islam.” *Jurnal Riset Agama* 1, no. 2 (October 17, 2021): 296–307. <https://doi.org/10.15575/jra.v1i2.14568>.
- Lbs, Mukhlis. “Konsep Pendidikan Menurut Pemikiran Kh. Hasyim Asy'ari.” *Jurnal As-Salam* 4, no. 1 (June 14, 2020): 79–94. <https://doi.org/10.37249/as-salam.v4i1.170>.
- Mansur, Nurul Ulmi. “Tarjamah Ahmad Mustofa Bisri Al Indonesia Kitab Al Allamah Muhammad Hasyim Asy'ari Wadi'u Lubnah Istiqlal Indonesia Li Muhammad Asad Shihab (dirasah Fi Zahirat al hadhf wa al ziyadah).” Undergraduate Thesis, Universitas Islam Negeri Sunan Kalijaga, 2019. <https://digilib.uin-suka.ac.id/id/eprint/36395/>.
- Mardatillah, Nur Alya. “Prespektif Pemikiran K.H Hasyim Asy'ari tentang Pendidikan Akhlak.” Undergraduate Thesis, Universitas Islam Negeri Alauddin, 2021. <https://repositori.uin-alauddin.ac.id/21432/>.
- Maulid, Pijar. “Analisis Feminisme Liberal Terhadap Konsep Pendidikan Perempuan (Studi Komparatif Antara Pemikiran Dewi Sartika Dan Rahmah El-Yunusiyyah).” *Jurnal Riset Agama* 2, no. 2 (August 25, 2022): 602–31. <https://doi.org/10.15575/jra.v2i2.17534>.
- Mun'im, Muhtadi Abdul, and Masyhari Yanto. “Analisis Pemikiran K.H. Ahmad Dahlan Dan K.H. Hasyim Asy'ari Terhadap Reformasi Pendidikan Islam Di Indonesia.” *Jurnal Multidisiplin Ibrahimy* 2, no. 2 (February 15, 2025): 255–75. <https://doi.org/10.35316/jummy.v2i2.6272>.
- Nurhayati, Eti. *Psikologi Perempuan Dalam Berbagai Perspektif*. Yogyakarta: Pustaka Pelajar, 2018.
- Oktavia, Refi Fadhillah, Hasyim Asy'ari, and Adi Wijaya. “Implementasi Kitab Akhlak Lil Banat Dalam Membentuk Adab Dan Budi Pakerti Santri Dikelas I Isti'dadiyyah Madrasah Islamiyyah Darul Falah.” *AL-MANAR: Jurnal Komunikasi Dan Pendidikan Islam* 14, no. 1 (March 8, 2025): 110–29. <https://doi.org/10.36668/jal.v14i1.1260>.
- Putri, Alzaviana. “Konsep Adab Menuntut Ilmu Menurut Kitab Tanbihul Muta'allim dan Relevansinya dengan Pendidikan Islam di Indonesia.” *Al-Idarah: Jurnal Kependidikan Islam* 12, no. 1 (June 24, 2022): 87–103. <https://doi.org/10.24042/alidarrah.v12i1.12254>.

- Rofiq, Wulida, Muhammad Alamudin, and Fawaz Al-Badawi. "Analisis Keberhasilan KH. Hasyim Asy'ari Menyerukan Jihad Dalam Bingkai Gerakan Sosial." *JISOS: JURNAL ILMU SOSIAL* 2, no. 3 (April 30, 2023): 1591–1606.
- Rosyidin, Muhammad Abror, Jasminto Jasminto, and Jumari Jumari. "The Absorption of Islamic Education Thought of KH. M. Hasyim Asy'ari through Teaching of Adab al-'Alim Wa al-Muta'Allim among the Santri at the Pesantren Tebuireng." *Millah: Journal of Religious Studies*, August 31, 2023, 611–40. <https://doi.org/10.20885/millah.vol22.iss2.art12>.
- Safitri, Izza. "Analisis Relevansi Pemikiran KH. Hasyim Asy'ari Tentang Pendidikan Perempuan Di Era Modern." *Technical and Vocational Education International Journal (TAVEIJ)* 4, no. 2 (August 30, 2024): 412–19. <https://doi.org/10.55642/taveij.v4i2.869>.
- Sugari, Dedi. "Pemikiran K.H. Hasyim Asy'ari Dalam Pendidikan Islam Indonesia." *Populer: Jurnal Penelitian Mahasiswa* 3, no. 3 (July 5, 2024): 29–35. <https://doi.org/10.58192/populer.v3i3.2332>.
- Tanwir, Tanwir. "Kajian Tentang Eksistensi Gender Dalam Perspektif Islam." *AL-MAIYYAH: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan* 10, no. 2 (December 1, 2017): 234–62.
- Tunardi, Tunardi. "Memaknai Peran Perpustakaan Dan Pustakawan Dalam Menumbuhkembangkan Budaya Literasi." *Media Pustakawan* 25, no. 3 (September 21, 2018): 65-end. <https://doi.org/10.37014/medpus.v25i3.221>.