

## **The Concept of *Syafaat* (Intercession) in Education: A Study of the Book *Nurul Mubin***

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### **Abstract**

Incorporating spiritual values into Islamic education is considered essential for creating a more humane, just, and character-building system. This research aims to examine the concept of *Syafaat* (Intercession) from an Islamic educational perspective by analyzing the kitab *Nurul Mubin*. The book is a classical work that elaborates on the meaning and forms of intercession within religious and social contexts. A qualitative approach with a literature review method is used to explore the ideas contained in the text, especially those related to the values of intercession as expressions of compassion, help, and second chances. The findings indicate that intercession is not only relevant in eschatological (*akhirat*) contexts but also has significant implications in the world of education, such as the important role of teachers as academic intercessors, the application of empathy in student development, and providing opportunities for correction for students who experience learning setbacks. Therefore, the concept of *Syafaat* (Intercession) can be used as a humanistic approach within the Islamic education system, emphasizing justice, compassion, and character development. This research is expected to inspire the development of an Islamic educational system that incorporates spiritual values and justice.

**Keywords:** *Syafaat, Islamic Education, Nurul Mubin, Literature Review, Humanist Approach.*

### **Abstrak**

Memasukkan nilai-nilai spiritual dalam pendidikan Islam dianggap penting untuk menciptakan sistem yang lebih humanis, adil, dan berorientasi pada pembentukan karakter. Penelitian ini bertujuan untuk mengkaji konsep *Syafaat* dalam perspektif pendidikan Islam dengan menelaah kitab *Nurul Mubin*. Kitab tersebut merupakan salah satu karya klasik yang memuat penjelasan tentang makna dan bentuk *Syafaat* dalam konteks keagamaan dan sosial. Pendekatan kualitatif dengan metode studi kepustakaan digunakan untuk menggali pemikiran yang terkandung dalam teks kitab, khususnya yang berkaitan dengan nilai-nilai *Syafaat* sebagai representasi kasih sayang, pertolongan, dan pemberian kesempatan kedua. Hasil kajian menunjukkan bahwa *Syafaat* tidak hanya relevan dalam konteks eskatologis (*akhirat*), tetapi juga memiliki implikasi penting dalam dunia pendidikan, seperti pentingnya peran guru sebagai pemberi *Syafaat* akademik, penerapan nilai empati dalam pembinaan peserta didik, serta pemberian ruang perbaikan bagi siswa yang mengalami kegagalan belajar. Dengan demikian, konsep *Syafaat* dapat dijadikan sebagai pendekatan humanis dalam sistem pendidikan Islam yang menekankan keadilan, kasih sayang, dan pembinaan karakter. Penelitian ini diharapkan bisa menjadi inspirasi untuk mengembangkan sistem pendidikan Islam yang lebih berisi nilai-nilai spiritual dan keadilan.

**Kata Kunci:** *Syafaat, Pendidikan Islam, Nurul Mubin, Studi Kepustakaan, Pendekatan Humanis.*

## INTRODUCTION

Education in Islam is not only understood as a process of transferring knowledge (*ta'lim*) but also as character building and spiritual purification (*tarbiyah* and *tazkiyah*).<sup>1</sup> In this framework, spiritual and moral values hold a very important position in determining the direction and purpose of education. One of the concepts that reflects deep spiritual values in Islamic teachings is *Syafaat* (Intercession).<sup>2</sup> Generally, *Syafaat* is understood as a form of help or mediation provided by a servant who holds a noble position before Allah SWT to assist others, especially on the Day of Judgment.<sup>3</sup> However, the understanding of *Syafaat* is not limited to the eschatological dimension but can also be drawn into worldly life, particularly in building an education system that is nuanced with compassion, mutual help, and respect for moral authority.<sup>4</sup>

Amid the development of the modern educational paradigm, which tends to emphasize cognitive and competitive aspects, spiritual values such as *Syafaat* are often marginalized.<sup>5</sup> In fact, education based on Islamic values can actually create a more humanist, ethical, and just learning system.<sup>6</sup> Therefore, it is important to revisit the treasury of thought of classical scholars who have integrated faith, morals, and education in their works.<sup>7</sup>

One of the important figures in the Nusantara Islamic world whose thoughts are worthy of study is Hadratussyaikh KH. Hasyim Asy'ari.<sup>8</sup> He is known not only as the founder of Nahdlatul Ulama but also as a prolific scholar who has contributed greatly to shaping the character of Indonesian Muslims through pesantren education.<sup>9</sup> One of his works that contains profound ideas about faith and Islamic values is the book *Nurul Mubin fi Mahabbati Sayyidil Mursalin*. In this book, KH. Hasyim Asy'ari discusses many things related to love for the Prophet Muhammad SAW, including the concept of *Syafaat*, which, if examined more deeply, has important implications in the world of education.<sup>10</sup> The concept of *Syafaat*, as explained in *Nurul Mubin*, is not only related to the afterlife but also reflects the spirit of solidarity, sincerity, and barakah (blessing) in seeking

<sup>1</sup> Peri Gunawan, "Educational Terminology in the Al-Quran Perspective," *Edukasi: Jurnal Pendidikan Islam* 10, no. 1 (2022): 87–106.

<sup>2</sup> Mohammad Eisa Ruhullah and Thameem Ushama, "Leadership in Islam: A Spiritual and Theological Doctrine," *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 18, no. 1 (2025): 54–74.

<sup>3</sup> Luca Patrizi, *In the Presence of the King: Intermediation and Intercession in Islam*, vol. 1 (Walter de Gruyter GmbH & Co KG, 2025).

<sup>4</sup> Gwang Hun Han, "The Concept of Movement in Missional Hermeneutics: An Analysis of Motus Dei as a Theological Framework for Understanding God's Mission in All Nations" (Regent University, 2024).

<sup>5</sup> Heesung Hwang, *Reframing Christian Education for a Global Generation* (Wipf and Stock Publishers, 2024).

<sup>6</sup> Mutia Ake Prasong, "Integrating Humanist Values in Religious-Based Education: A Strategic Approach in Madrasahs," *Journal of Indonesian Progressive Education* 2, no. 2 (2025): 80–91.

<sup>7</sup> Ali Syahputra, "Fiqh Education in Pesantren as a Model for Fiqh Education in the World," *Santri: Journal of Pesantren and Fiqh Sosial* 4, no. 2 (2023): 213–28.

<sup>8</sup> Ali Mursyid Azisi Ali Mursyid Azisi and Agoes Moh Moefad, "Nu And Nationalism: A Study of Kh. Achmad Shiddiq's Trilogy of Ukhuwah as an Effort to Nurture Nationalism Spirit of Indonesian Muslims," *Islamuna: Jurnal Studi Islam* 9, no. 2 (2022): 122–42.

<sup>9</sup> Tsabit Azinar Ahmad, "The Social and Intellectual History of Santri in Indonesia," *Journal of Islamic Studies and Civilization* 1, no. 02 (2023): 255–86.

<sup>10</sup> Mhd Safuan and Sabiruddin Juli, "Religiosity Expression of Nahdlatul Ulama Community in Maintaining Local Cultural Tradition," 2023.

knowledge. *Syafaat* in this context can be interpreted as a moral role that can have a significant influence on students.<sup>11</sup> Likewise, students, with their manners and love for teachers and knowledge, become part of the chain of *Syafaat* that lives within the Islamic education system.

This study aims to reveal and analyze the concept of *Syafaat* in the Book *Nurul Mubin*, as well as explore its relevance in the contemporary education world. Using a qualitative approach through library research, this paper seeks to illustrate that KH. Hasyim Asy'ari's thoughts on *Syafaat* can serve as an inspiration in shaping spiritual values within the educational process. These ideas have broad implications for the relationship between teachers and students, the learning system, and the overall direction and purpose of Islamic education. Through this research, the author hopes to raise awareness of the importance of the spiritual dimension in education and to encourage educators and students to return to the intellectual heritage of Salaf scholars as guidance in building a holistic education—one that not only enlightens the mind but also purifies the heart and cultivates noble morals.

## RESEARCH METHOD

This study adopts a qualitative approach with a library research method.<sup>12</sup> This approach was chosen because the main object of the study is a classical text (*kalaam*), specifically *Nurul Mubin fi Mahabbati Sayyidil Mursalin* by Hadrotus Syaikh KH. Hasyim Asy'ari, which requires in-depth examination of its content, context, and interpretation.<sup>13</sup> The qualitative research is descriptive-analytical, aiming to describe and analyze the concept of *Syafaat* as understood and explained in the text and to connect it with its relevance in contemporary Islamic education.<sup>14</sup> The reason for choosing a descriptive-analytical qualitative approach is that it allows for a detailed and comprehensive exploration of the text's teachings, descriptions, and nuances, providing a rich understanding of the conceptual and contextual aspects of *Syafaat* in Islamic thought and education.<sup>15</sup> Data analysis was conducted through several techniques: (1) the method of content analysis to systematically interpret and understand the teachings and ideas about *Syafaat* presented in the kitab, (2) thematic analysis to identify recurring themes related to spiritual values, moral roles, and educational implications within the texts, and (3) cross-referencing with relevant literature and previous studies to strengthen the interpretation and contextualization of the findings. This combined approach enables a thorough understanding of the conceptual framework of *Syafaat* and its application in modern educational practices.

<sup>11</sup> KH. M. Hasyim Asy'ari, *Mahakarya Hadlaratus Syaikh KH. M. Hasyim Asy'ari (Terjemah Kitab Adabul Alim Wal Muta'alim; Risalah Fi Ahkam al-Masajid; Risalah Ahlissunnah Wal Jama'ah; Nurul Mubin; Dhau' al-Misbah; At-Tibyan & Al-Mawa'iz)* (Jombang: Pustaka Tebuireng, 2021).

<sup>12</sup> Juriko Abdussamad et al., *Research Methods: Quantitative, Qualitative, and Mixed Methods (Metode Penelitian: Kuantitatif, Kualitatif, Dan Mixed Methode)*, 2024.

<sup>13</sup> Harnilawati et al., *Metodologi Penelitian* (Makasar: Cendekia Publisher, 2024).

<sup>14</sup> Hernawaty Manalu, Fahrudin Ramly, and Imam Sopingi, *Metode Penelitian Ekonomi: Konsep, Metode, Dan Implementasi* (Medan: PT. Mifandi Mandiri Digital, 2024).

<sup>15</sup> Purba Elidawaty et al., *Metode Penelitian Ekonomi, Paper Knowledge . Toward a Media History of Documents*, 2021.

## RESULTS AND DISCUSSION

### Biography of Hadratussyaikh KH. Hasyim Asy'ari

KH. Muhammad Hasyim Asy'ari (1871–1947) was a prominent scholar, educator, and independence fighter of Indonesia who is known as the founder of Nahdlatul Ulama (NU), the largest Islamic organization in Indonesia.<sup>16</sup> Born in Gedang Village, Jombang, East Java, he grew up in a strong *pesantren* environment. His religious education was pursued at various *pesantren* in Java and later continued in Mecca, where he studied under great scholars such as Syekh Ahmad Khatib al-Minangkabawi. After returning from Mecca, he established *Pesantren* Tebuireng in 1899, which later became one of the most influential centers of Islamic education in Indonesia. Throughout his career, KH. Hasyim Asy'ari emphasized the importance of morals, manners, and sincerity in seeking knowledge, as reflected in his famous work *Adabul 'Alim wal Muta'allim*. He was also a pioneer in integrating Islamic values with the spirit of nationalism.<sup>17</sup>

In 1926, he initiated the founding of Nahdlatul Ulama (NU) as a response to the sociopolitical and religious dynamics developing at the time.<sup>18</sup> NU was positioned as a vehicle for the struggle of scholars of *Ahlussunnah wal Jama'ah* in maintaining the intellectual tradition of Islam in the Nusantara region. KH. Hasyim Asy'ari served as the first Rais Akbar (Supreme Leader) of NU and became a central figure in issuing fatwas, including the jihad fatwa that inspired the heroic resistance of the People of Surabaya on November 10, 1945. He passed away on July 25, 1947, and was buried in Tebuireng, Jombang. For his services, the Indonesian government awarded him the title of National Hero in 1964.<sup>19</sup> His intellectual and spiritual legacy continues to live through *pesantren*, the NU organization, and millions of students across Indonesia.

### A Brief Overview of Book *Nurul Mubin*

*Nurul Mubin fi Mahabbati Sayyidil Mursalin* is one of the important works by Hadratus Syaikh KH. Hasyim Asy'ari, which discusses love (*mahabbah*) towards the Prophet Muhammad.<sup>20</sup> This book is crafted as a spiritual guide for Muslims to make love for the Prophet a fundamental foundation in religious life and societal interactions.

In this book, KH. Hasyim Asy'ari emphasizes that *mahabbah* (love) for the Prophet is a necessary condition to attain *Syafaat* (Intercession) and the key to cultivating noble morals.<sup>21</sup> Love for the Prophet should be realized through emulating his Sunnah, increasing *salawat* (blessings upon the Prophet), honoring knowledge, and respecting

<sup>16</sup> Mohammad Adnan Badrah Uyuni, "Tracing the Traces of Khairiyyah Hasyim: Education, Life and Stories of Indonesian Women Ulama (1906-1983 AD)," *Education* 1, no. 1 (2023).

<sup>17</sup> Syamsu Nahar, *The Re-Actualization of the Islamic Education Thoughts of JK Hasyim Asy'ari* (LAP Lambert Academic Publishing, 2020).

<sup>18</sup> Muhammad R Damm, "The (Trans) Formation of Religious Capital in Indonesian Politics during New Order Era: A Case Study of Nahdlatul Ulama," *Journal of Indonesian Social Sciences and Humanities* 8, no. 2 (2018): 145–57.

<sup>19</sup> Medi Juniansyah, Idi Warsah, and Syamsul Rizal, "Studi Pemikiran Pendidikan Islam Kh. Hasyim Asy'ari Tentang Akhlak Guru Dalam Kitab Adabul 'Alim Wal Muta'Alim" (IAIN CURUP, 2018).

<sup>20</sup> Muhammad Yazid Arrizqi, "Mahabbah Kepada Rasulullah Perspektif Hadis: Analisis Hadis Dalam Kitab *Nurul Mubin Fi Mahabbati Sayyidil Mursalin* Karya KH Hasyim Asy'ari," *Jurnal Riset Agama* 3, no. 2 (2022).

<sup>21</sup> Muhammad Alfreda Daib Insan Labib and M Arif Rahman Setiadin, "Analysis of Hadith Quality in Hasyim Asy'ari's Works: Study of al-Nūr al-Mubīn Fī Maḥabbah Sayyid al-Mursalīn Book," in *Proceeding of International Conference of Religion, Health, Education, Science and Technology*, vol. 1, 2024, 230–35.

scholars and teachers.

KH. Hasyim Asy'ari states that true education is not only about teaching knowledge but also about instilling manners and love for the Prophet as sources of moral inspiration.<sup>22</sup> The contents of Nurul Mubin are mystical and profound, yet remain relevant within the context of character and moral education.<sup>23</sup> This book reflects KH. Hasyim Asy'ari's thoughts, which combine knowledge, morals, and spirituality.<sup>24</sup> Its relevance is particularly strong in the context of Islamic education, especially in *pesantren* environments, where manners and *mahabbah* are vital foundations in shaping the personality of students.

### **The Concept of *Syafaat* (Intercession) According to Hadratussyaikh KH. Hasyim Asy'ari**

Hadratussyaikh KH. Hasyim Asy'ari viewed *Syafaat* (Intercession) as a concept closely related to love for the Prophet Muhammad and a beneficial relationship with Allah.<sup>25</sup> *Syafaat* is not just about the afterlife; it's also a part of Muslims' spiritual lives that must be earned through effort and good behavior.<sup>26</sup> KH. Hasyim Asy'ari taught that the *Syafaat* (Intercession) of the Prophet can be obtained through sincere love for him.<sup>27</sup> This love must be manifested through tangible actions such as emulating the Sunnah, increasing *salawat* (sending blessings upon the Prophet), and respecting scholars.

Therefore, *Syafaat* is not something to be merely awaited, but something to be fought for through practicing the teachings of the Prophet in everyday life. KH. Hasyim Asy'ari also emphasized that the knowledge taught in *pesantren* or within the Muslim community must be accompanied by exemplary manners.<sup>28</sup> Pursuing knowledge with the right ethics and respecting teachers and peers is one way to attain intercession. Knowledge received with positive manners is believed to bring blessing and *Syafaat* (Intercession) for its holder, both in this world and the hereafter.

Furthermore, *Syafaat* is also connected to the principles of *tasamuh* (tolerance) and *tawassuth* (moderation) in social life. KH. Hasyim Asy'ari taught that Muslims who implement these principles in social interactions will receive *Syafaat* (Intercession) from the Prophet, because *Syafaat* (Intercession) also encompasses goodness received in the world through harmonious relationships with others. The concept of *Syafaat*, according

<sup>22</sup> Rahma Alisa Septiana, Imam Sopingi, and Athi' Hidayati, "Adab Penggunaan Artificial Intelligence (AI) Dalam Keilmuan: Tinjauan Kitab Adabul Alim Wal Muta'allim," *Revorma: Jurnal Pendidikan Dan Pemikiran* 5, no. 1 (May 5, 2025): 71–82, <https://doi.org/10.62825/revorma.v5i1.134>.

<sup>23</sup> Diva Fibrianti Dwi Nur Laily, Imam Sopingi, and Athi' Hidayati, "Tawasul Dalam Pendidikan Islam Perspektif Hadrotus Syaikh KH Muhammad Hasyim Asy'ari: Telaah Kitab Nurul Mubin," *Revorma: Jurnal Pendidikan Dan Pemikiran* 5, no. 1 (May 5, 2025): 128–38, <https://doi.org/10.62825/revorma.v5i1.136>.

<sup>24</sup> Laily, Sopingi, and Hidayati.

<sup>25</sup> Diki Mulyana, "Menhistorisasikan Kemukjizatan Nabi Muhammad Melalui Kitab Nurul Mubin: Warisan Intelektual Islam KH. Hasyim Asy'ari" (UIN Sunan Gunung Djati Bandung, 2020).

<sup>26</sup> Asy'ari, *Mahakarya Hadlaratus Syaikh KH. M. Hasyim Asy'ari (Terjemah Kitab Adabul Alim Wal Muta'alim; Risalah Fi Ahkam al-Masajid; Risalah Ahlissunnah Wal Jama'ah; Nurul Mubin; Dhau' al-Misbah; At-Tibyan & Al-Mawa'iz)*.

<sup>27</sup> Ani Cahyadi and K H Hasyim Asy'ari, "KH Hasyim Asy'ari Dan Pemikirannya Tentang Pendidikan," n.d.

<sup>28</sup> Mohamad Zaenal Arifin, Abdul Ghofur, and A Latif, "Pendidikan Karakter Dalam Pemikiran KH Hasyim Asy'ari," *Tarbawi: Jurnal Pemikiran Dan Pendidikan Islam* 5, no. 2 (2022): 111–29.

to KH. Hasyim Asy'ari, goes beyond mere intermediaries of goodness in the afterlife.<sup>29</sup> *Syafaat* (Intercession) is the result of love for the Prophet, emulating his Sunnah, and maintaining manners in seeking knowledge and interacting with others. Thus, *Syafaat* is not only related to individual worship but also to beneficial social life.<sup>30</sup>

### ***Syafaat* (Intercession) in Education and Its Relevance in Indonesia**

Education is a multidimensional process that not only includes cognitive and skill aspects but also affective and spiritual elements.<sup>31</sup> In the Indonesian context, where the majority of the population is Muslim, religious values have a significant potential to influence the national education paradigm.<sup>32</sup> One of the important concepts in Islamic teachings is *Syafaat*, which refers to the *Syafaat* (Intercession) or support provided by one person to another to attain goodness, especially from a spiritual perspective.<sup>33</sup> Islamic tradition often mentions *Syafaat* in relation to the Day of Judgment, particularly the role of Prophet Muhammad SAW as the intercessor for his followers. However, *Syafaat* can be interpreted more broadly as a form of solidarity, spirituality, and social support in daily life, including within the realm of education.<sup>34</sup>

### ***Syafaat* as a Value in Education**

*Syafaat* (Intercession), generally in Islamic teachings, is understood as a form of help or mediation provided by someone who holds a noble position before Allah SWT to others, especially in the context of the afterlife.<sup>35</sup> However, this understanding is not narrow. *Syafaat* can also be interpreted as acts of compassion, moral support, and giving second chances in worldly life.<sup>36</sup> This forms an important foundation in KH. Hasyim Asy'ari's thought found in the kitab Nurul Mubin, which states that love for Prophet Muhammad SAW is the main entry point to obtaining *Syafaat*, and that love must be manifested in real life.<sup>37</sup>

In Nurul Mubin fi Mahabbati Sayyidil Mursalin, KH. Hasyim Asy'ari emphasizes that *mahabbah* (affection) for Prophet Muhammad SAW is the foundation for achieving *Syafaat*. This love is not sufficient only emotionally but must be embodied through actions and deeds: emulating the Sunnah, increasing *salawat* (blessings upon the Prophet), honoring knowledge, and respecting ulama and teachers.<sup>38</sup> In his view, *Syafaat*

<sup>29</sup> Nikmatul Farikah, Kurniawan Kurniawan, and Siswanto Siswanto, "Pemikiran Pendidikan Islam KH Hasyim Asy'ari Dan Relevansinya Terhadap Pendidikan Pesantren" (IAIN Curup, 2021).

<sup>30</sup> Zainul Holil, "Kajian Nilai-Nilai Pendidikan Agama Islam Dalam Kitab Nurul-Mubin Dan Bagaimana Metode Penanamannya," n.d.

<sup>31</sup> Mohammad Haidar Ali, Rohmad Prio Santoso, and Imam Sopingi, "Peningkatan Keterampilan Wirausaha Siswa Kelas XI SMK Plus Khoiriyah Hasyim Tebuireng," *Dinamis: Jurnal Pengabdian Kepada Masyarakat* 4, no. 1 (June 17, 2024): 20–27, <https://doi.org/10.33752/dinamis.v4i1.6287>; Marian de Souza, "The Spiritual Dimension of Education-Addressing Issues of Identity and Belonging," *Discourse and Communication for Sustainable Education* 7, no. 1 (2016): 125.

<sup>32</sup> Karta Jayadi, Amirullah Abduh, and Muhammad Basri, "A Meta-Analysis of Multicultural Education Paradigm in Indonesia," *Heliyon* 8, no. 1 (2022).

<sup>33</sup> Patrizi, *In the Presence of the King: Intermediation and Intercession in Islam*.

<sup>34</sup> K H Irfan Hielmy, *Pesan Moral Dari Pesantren* (Marja, 2024).

<sup>35</sup> Imam Sopingi, "Etika Bisnis Menurut Al-Ghazali: Telaah Kitab Ihya' 'Ulum Al-Din," *Iqtishoduna* 10, no. 2 (2016): 142–48, <https://doi.org/10.18860/iq.v10i2.3223>.

<sup>36</sup> Siti Maulidyatul Rohmah, Imam Sopingi, and Anita Musfiroh, "Pembelajaran Moral Dari Amsal Al-Qur'an : Sebuah Analisa Kritis," *AT-TAHBIR: Jurnal Studi Al-Qur'an Dan Tafsir* 2, no. 1 (2025): 47–62.

<sup>37</sup> Nashiruddin Pilo, "Pemikiran Pendidikan KH Muhammad Hasyim Asy'ari," *Jurnal Ilmiah Islamic Resources* 16, no. 2 (2019): 205–21.

<sup>38</sup> Diana Febrianti, Imam Sopingi, and Anita Musfiroh, "Peran Ulama Dalam Proses Kodifikasi Al-Qur'an

is the result of sincere spiritual and moral practice, not just empty hopes.<sup>39</sup>

KH. Hasyim Asy'ari does not limit the meaning of *Syafaat* to the afterlife but also sees it as a value that can be implemented in the world of education. In this context, teachers are viewed as providers of academic *Syafaat* who have moral and spiritual responsibilities toward their students. Teachers become mediators of knowledge, wisdom, and blessings that flow to students through the learning process accompanied by good manners and love.<sup>40</sup>

The relationship between teachers and students in the Islamic education system, especially in *pesantren*, is seen as a spiritual bond that contains elements of *Syafaat*. Students who sincerely respect their teachers, seek knowledge with good manners, and uphold ethics during the learning process are believed to receive blessings and help through those teachers. KH. Hasyim Asy'ari teaches that student success is not only due to intelligence but also because of blessings from good manners and spiritual relationships.<sup>41</sup>

The values of *Syafaat* in education also reflect a humanist approach, where empathy and compassion become the main principles in nurturing students. Teachers who understand their students, provide space for mistakes and failures to be corrected, and are not quick to punish, have in fact given real acts of *Syafaat*. This indicates that education is not only evaluated from the results but also appreciates the process, intentions, and efforts of students.<sup>42</sup>

KH. Hasyim Asy'ari emphasizes the importance of the *sanad keilmuan*, the continuity of knowledge from generation to generation that is pure and trustworthy. Sanad is not just an academic pathway but also a chain of blessings and spiritual *Syafaat* that connects students to past ulama. In this context, education becomes a means to connect, preserve, and pass on the spiritual values of Islam that contain blessings.<sup>43</sup>

In the Indonesian context, where most of the population is Muslim, *Syafaat* holds significant social and spiritual values. Besides serving as a religious motivation, *Syafaat* becomes a moral force that encourages the creation of harmonious and just social relationships. In the sphere of education, this value can serve as a foundation to create an inclusive, respectful learning environment and emphasize character development.

Practically implementing the values of *Syafaat* in education can be done through several approaches: first, instilling love for the Prophet through lessons in morals and *sirah*; second, building teacher-student relations based on love and mutual prayer; third, providing second chances to students who fail without harsh judgment; and fourth,

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Dan Hadist: Sebuah Pendekatan Library Research,” *At-Tahbir: Jurnal Studi Al-Qur'an Dan Tafsir* 1, no. 2 (2025): 83–104.

<sup>39</sup> Junaidi Ahmad, *The Miracle Of Shalawat Rahasia Keajaiban Shalawat Untuk Keselamatan, Kesuksesan, Dan Kebahagiaan Dunia Akhirat*, vol. 110 (Araska Publisher, 2020).

<sup>40</sup> Farikah, Kurniawan, and Siswanto, “Pemikiran Pendidikan Islam KH Hasyim Asy'ari Dan Relevansinya Terhadap Pendidikan Pesantren.”

<sup>41</sup> Muhammad Wildan Hadziq, “Komparasi Konsep Pendidikan Akhlak Menurut Muhammad Syakir Al-Iskandari Dengan Hasyim Asy'ari” (Jakarta: FITK UIN Syarif Hidayatullah Jakarta, 2023).

<sup>42</sup> Adit Eka Prasetya and Niken Aulia Putri, “Pentingnya Etika Siswa Terhadap Guru Dalam Perspektif Hadits Untuk Membangun Karakter Mulia,” *ISME: Journal of Islamic Studies and Multidisciplinary Research* 2, no. 2 (2024): 28–33.

<sup>43</sup> Al Arifurrahman, “Konsep Etika Guru Dan Murid Menurut Buya Hamka Dan Kh. Hasyim Asy'ari Studi Komparatif” (Jakarta: FITK UIN Syarif Hidayatullah Jakarta, n.d.).

designing curricula that balance cognitive and spiritual aspects. All this aims to produce an education system that not only develops intellectual intelligence but also shapes morally upright individuals aware of divine values.

By integrating the concept of *Syafaat* into the world of education, the learning process becomes more meaningful because it is not only transactional but also transformational. Teachers are not just instructors, but also mediators of *Syafaat* who help guide students toward goodness in this world and the hereafter. Meanwhile, students are not only receivers of knowledge but also actors of manners and seekers of blessings. This concept revitalizes spiritual values in education, which tend to lose their direction due to secularization and the commercialization of education.

The value of *Syafaat* as taught in the Kitab Nurul Mubin reflects a deep spiritual relationship between teacher and student. In education, these values are highly relevant because they embody the spirit of giving hope, opening opportunities for improvement, and building an educational system that is not oppressively rigid. When a student fails an exam but is given a chance to improve, that is a form of *Syafaat*. When a teacher prays for his students, even after they graduate, that is *Syafaat*. When an educational institution facilitates struggling students to catch up, that is also an act of *Syafaat* in action. Therefore, true education is one that nurtures love, instills good manners, and paves the way toward blessings, as outlined by KH. Hasyim Asy'ari.<sup>44</sup> Thus, the value of *Syafaat* becomes a bridge between knowledge and action, between teacher and student, as well as between this world and the hereafter.

### **Relevance of the Concept of *Syafaat* in the Indonesian Context**

The concept of *Syafaat* in the Indonesian context holds significant relevance, especially in the religious life of the Muslim majority in this country.<sup>45</sup> *Syafaat*, which means help or intermediary provided by someone who has a special status before Allah to assist others, becomes an important part of understanding the afterlife and Muslims' hope for Allah's mercy and forgiveness through the *Syafaat* (Intercession) of Prophet Muhammad SAW and righteous people.<sup>46</sup> In Indonesia, *Syafaat* is not only understood as an abstract theological concept but also as a moral and social motivation that encourages Muslims to fulfill their religious duties well, do good deeds, and strengthen social bonds through prayer and mutual assistance. *Syafaat* also serves as a reminder that believers should not solely depend on *Syafaat* (Intercession) but must also strive to be obedient and repent, because *Syafaat* (Intercession) is only granted with Allah's permission and to those who believe and do good deeds.<sup>47</sup> Thus, the concept of *Syafaat* in Indonesia functions as a reinforcement of faith and religious ethics that integrate beliefs about the afterlife with everyday social and religious practices.

## **CONCLUSION**

<sup>44</sup> Asy'ari, *Mahakarya Hadlaratus Syaikh KH. M. Hasyim Asy'ari (Terjemah Kitab Adabul Alim Wal Muta'alim; Risalah Fi Ahkam al-Masajid; Risalah Ahlissunnah Wal Jama'ah; Nurul Mubin; Dhau' al-Misbah; At-Tibyan & Al-Mawa'iz)*.

<sup>45</sup> Dudung Abdul Rohman, *Moderasi Beragama Dalam Bingkai Keislaman Di Indonesia* (Lekkas, 2021).

<sup>46</sup> Muhammad Furqan and T R Keumangan, "Pendidikan Islam Menurut KH. Hasyim Asy'ari," n.d.

<sup>47</sup> Muhammad Aqsa, "Implementasi Nilai-Nilai Pendidikan Moral Dalam Budaya Siri'Masyarakat Bugis Dan Relevansinya Dengan Pendidikan Agama Islam," *Akrab Juara*, 2020.



The concept of *Syafaat* in Islam actually has broad meanings and relevance in worldly life, especially in the field of education, despite traditionally being understood within an eschatological (*akhirat*) context. KH. Hasyim Asy'ari's analysis of the kitab Nurul Mubin reveals that *Syafaat* serves not only as assistance in the afterlife but also as a manifestation of love, empathy, and moral support in social life, which encompasses the educational process. KH. Hasyim Asy'ari emphasizes the importance of love for the Prophet Muhammad SAW as the pathway to *Syafaat*, which is realized through emulating moral character, respecting knowledge, and showing proper manners towards teachers.

In the context of education, *Syafaat* manifests in the role of teachers as spiritual guides, providing support to students who experience failure, and implementing spiritual and ethical values in learning. The relevance of *Syafaat* in Indonesian education becomes especially crucial amidst the current ethical crisis, unequal access to education, and the loss of spiritual dimensions in the learning system. By integrating the concept of *Syafaat*, Islamic education can adopt a humanist approach that emphasizes love, justice, and character-building, thus fostering a generation that not only possesses intellectual intelligence but is also morally and spiritually strong.

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