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Silaturahim Education in KH. M. Hasyim Asy'ari's Thought: An Adab-Based Framework for Social Cohesion and National Unity

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Abstract

This study examines the concept of silaturahim education in the thought of KH. M. Hasyim Asy'ari and its relevance to character formation, social cohesion, and national unity. Although previous studies have explored his educational philosophy, reconciliation values, and religious brotherhood, the pedagogical relationship between silaturahim and social responsibility remains insufficiently integrated. Employing a qualitative library research approach, this study analyzes two primary works, *Al-Tibyān fī al-Nahy ʻan Muqāṭaʻat al-Arḥām wa al-Aqārib wa al-Ikhwān* and *Adab al-ʻĀlim wa al-Mutaʻallim*, through textual, contextual, and conceptual analysis supported by relevant scholarly literature. The findings reveal that silaturahim extends beyond the preservation of kinship relationships to encompass ethical responsibilities associated with interpersonal respect, compassion, cooperation, and communal solidarity. The study reconstructs three interconnected pedagogical dimensions: normative internalization, which emphasizes religious consciousness and ethical obligations; ethical habituation, which cultivates humility, empathy, and responsible conduct; and social participation, which encourages cooperation, respect for differences, and collective responsibility. These dimensions constitute an analytical reconstruction rather than an educational model explicitly formulated by Hasyim Asy'ari. The study contributes an *adab*-based conceptual framework linking Islamic moral education with the development of socially responsible character and collective solidarity. While silaturahim education may support the social foundations of national unity and resilience, its practical effectiveness requires further empirical investigation.

Keywords: *Silaturahim Education, KH. M. Hasyim Asy'ari, Adab-Based Education, Social Cohesion, National Unity.*

Abstrak

Penelitian ini mengkaji konsep pendidikan silaturahim dalam pemikiran KH. M. Hasyim Asy'ari serta relevansinya terhadap pembentukan karakter, kohesi sosial, dan persatuan bangsa. Meskipun sejumlah penelitian terdahulu telah membahas pemikiran pendidikan, nilai-nilai rekonsiliasi, dan persaudaraan keagamaan dalam karya-karya KH. M. Hasyim Asy'ari, hubungan pedagogis antara silaturahim dan tanggung jawab sosial belum dikaji secara terintegrasi. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan menganalisis dua karya primer, yaitu *Al-Tibyān fī al-Nahy ʻan Muqāṭaʻat al-Arḥām wa al-Aqārib wa al-Ikhwān* dan *Adab al-ʻĀlim wa al-Muta'allim*,

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melalui analisis tekstual, kontekstual, dan konseptual yang didukung literatur akademik relevan. Hasil penelitian menunjukkan bahwa silaturahim tidak hanya berkaitan dengan pemeliharaan hubungan kekerabatan, tetapi juga memiliki dimensi etis yang mencakup penghormatan antarmanusia, kasih sayang, kerja sama, dan solidaritas sosial. Penelitian ini merekonstruksi tiga dimensi pedagogis yang saling berkaitan, yaitu internalisasi normatif (*normative internalization*) yang menekankan kesadaran keagamaan dan kewajiban etis; pembiasaan etis (*ethical habituation*) yang mengembangkan kerendahan hati, empati, dan perilaku bertanggung jawab; serta partisipasi sosial (*social participation*) yang mendorong kerja sama, penghormatan terhadap perbedaan, dan tanggung jawab kolektif. Ketiga dimensi tersebut merupakan hasil rekonstruksi analitis penelitian, bukan model pendidikan yang secara eksplisit dirumuskan oleh KH. M. Hasyim Asy'ari. Kontribusi penelitian ini terletak pada pengembangan kerangka konseptual pendidikan berbasis adab yang menghubungkan pendidikan moral Islam dengan pembentukan karakter sosial dan solidaritas kolektif. Pendidikan silaturahim berpotensi mendukung penguatan dimensi sosial persatuan dan ketangguhan bangsa, meskipun efektivitas penerapannya masih memerlukan pengujian empiris lebih lanjut.
Kata Kunci: *Pendidikan Silaturahim, KH. M. Hasyim Asy'ari, Pendidikan Berbasis Adab, Kohesi Sosial, Persatuan Bangsa.*

INTRODUCTION

Education in the Islamic intellectual tradition extends beyond the transmission of knowledge to include moral cultivation, spiritual awareness, and social responsibility. Knowledge acquires educational significance when it shapes conduct and enables individuals to contribute to communal well-being. This orientation is central to the thought of Hadratussyaikh KH. M. Hasyim Asy'ari, who regarded *adab* as inseparable from intellectual attainment. In *Adab al-ʻĀlim wa al-Mutaʻallim*, he emphasizes the ethical responsibilities of teachers and learners, including humility, respect, and the responsible use of knowledge.[1] Studies of his educational thought likewise highlight character formation and ethical learning as enduring concerns.[2] His perspective therefore invites inquiry into how moral education might also nurture relationships beyond the classroom.

Hasyim Asy'ari's educational ideas emerged within the social and religious milieu of Indonesian *pesantren*. As a leading scholar of Tebuireng and a founder of Nahdlatul Ulama, he worked in a context marked by scholarly networks, religious differences, and colonial pressures. Dhofier (1984)[3] describes the networks of learning and authority through which pesantren have sustained Islamic scholarship and community relationships. Khuluq (2008)[4] further situates Hasyim Asy'ari's intellectual leadership within the development of Indonesian Muslim collective consciousness. Read together, these works suggest that his educational project should be examined not only in relation

[1] Muhammad Hasyim Asy'ari, *Adab Al-ʻĀlim Wa al-Mutaʻallim Fī Mā Yaḥtāj Ilayh al-Mutaʻallim Fī Aḥwāl Taʻallumih Wa Mā Yatawaqqaf ʻAlayh al-Muʻallim Fī Maqāmāt Taʻlīmih* (Maktabah al-Turāts al-Islāmī, Ma'had Tebuireng, n.d.).

[2] Afifah Zahro' and Siti Aminah, "Konsep Pendidikan Karakter Dalam Perspektif K.H. Hasyim Asy'ari," *AL-ADABIYAH: Jurnal Pendidikan Agama Islam* 2, no. 2 (2021): 118–43, https://doi.org/10.35719/adabiyah.v2i2.70; Muhammad Abror Rosyidin et al., "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.

[3] Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (LP3ES, 1984).

[4] Lathiful Khuluq, *Fajar Kebangunan Ulama: Biografi K.H. Hasyim Asy'ari* (LKiS, 2008).

to individual piety but also in relation to communal obligations and solidarity.

An important dimension of this project concerns *silaturahim*, often understood in everyday Indonesian usage as visiting relatives or maintaining friendships. Such practices matter, yet they do not exhaust its ethical significance. In Islamic teachings, the preservation of kinship and the avoidance of estrangement involve obligations of compassion, respect, and responsibility. The Qur'an associates the maintenance of familial relationships with religious accountability (Qur'an 4:1) and condemns their severance (Qur'an 47:22–23). In *Al-Tibyān fī al-Nahy ʻan Muqāṭaʻat al-Arḥām wa al-Aqārib wa al-Ikhwān*, Hasyim Asy'ari (1416 AH)[5] draws upon scriptural and scholarly authorities to underline these obligations. His discussion offers a basis for exploring silaturahim as an ethical practice with implications for wider social relationships, while retaining the text's specific emphasis on kinship and brotherhood.

The educational implications become clearer when *Al-Tibyān* is read alongside *Adab al-ʻĀlim wa al-Mutaʻallim*. The former articulates duties concerning relationships, whereas the latter addresses the dispositions needed to practice ethical conduct. Respectful speech, humility, attentiveness to others, and responsibility for one's actions can thus be examined as educational conditions supporting the preservation of relationships. Research on the teaching of Hasyim Asy'ari's work at Tebuireng indicates the continuing place of *adab* in students' moral learning.[6] This connection does not mean that Hasyim Asy'ari explicitly proposed a named pedagogical model of silaturahim. Rather, it provides the textual basis for reconstructing such a model analytically from related dimensions of his thought.

The discussion also resonates with the institutional culture of pesantren, where students learn through shared routines and sustained relationships with teachers and peers. These environments may provide opportunities to practice care, cooperation, and respect alongside the study of religious texts. Thoyib et al. (2024)[7] identify a positive association between pesantren experience and religious tolerance among Indonesian Islamic university students. Athoillah et al. (2024)[8] examine institutional practices of religious moderation, while Al Ghifari et al. (2025)[9] discuss tolerance in a salafiyyah pesantren context. These studies do not directly evaluate silaturahim education, and their findings should not be treated as evidence of its effects. They nevertheless illuminate educational settings in which relational ethics can be investigated as part of character formation.

The relevance of these values extends to Indonesia's culturally and religiously diverse society. Difference does not inherently produce conflict, but mistrust, exclusion,

[5] Muhammad Hasyim Asy'ari, *Al-Tibyān Fī al-Nahy ʻan Muqāṭaʻat al-Arḥām Wa al-Aqārib Wa al-Ikhwān* (Maktabah al-Turāts al-Islāmī, Ma'had Tebuireng, n.d.).

[6] Rosyidin et al., "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."

[7] Muhammad Edy Thoyib et al., "Religious Tolerance among Indonesian Islamic University Students: The Pesantren Connection," *Journal of Al-Tamaddun* 19, no. 2 (2024): 239–50, https://doi.org/10.22452/JAT.vol19no2.16.

[8] Mohamad Athoillah et al., "Policies And Practices Religious Moderation In Pesantren," *Jurnal Pendidikan Islam* 10, no. 2 (2024): 387–96, https://doi.org/10.15575/jpi.v10i2.27543.

[9] Dzikri Al Ghifari et al., "The Application of Religious Tolerance Values in Salafiyyah Islamic Boarding Schools: A Case Study of Pesantren Al-Muthmainnah," *AL-WIJDÂN Journal of Islamic Education Studies* 10, no. 1 (2025): 162–78, https://doi.org/10.58788/alwijdn.v10i1.6091.

and unwillingness to engage across disagreements can weaken social relationships. From this perspective, silaturahim may encourage interpersonal recognition and a willingness to maintain communication despite differences. Scholarship on religious communities and social capital offers related ways of considering trust and cooperation.[10] Research on peacebuilding pesantren also demonstrates the importance of examining educational institutions within specific histories of communal conflict and recovery.[11] These perspectives are useful for framing silaturahim as a possible resource for social cohesion without assuming that ethical instruction alone determines national resilience.

Research directly addressing Hasyim Asy'ari's teachings has established important starting points for the present inquiry. Amin and Saddad (2024)[12] examine reconciliation values in *Al-Tibyān*, foregrounding brotherhood, unity, and peaceful relationships. Albukari and Suhari (2025)[13] focus more specifically on the message of silaturahim and its relevance to social life. Nursyahbani and Hanifudin (2024)[14] analyze *ukhuwah waṭaniyyah* in relation to education and national consciousness, while Friyadi (2023)[15] addresses national dimensions of Hasyim Asy'ari's religious thought. Together, these studies show that his ideas have been interpreted through moral, reconciliatory, and national lenses. They also provide points of comparison for distinguishing the present study from existing accounts.

Despite these contributions, the relationship between the injunction to preserve social ties and the educational processes through which such commitments might be cultivated remains insufficiently integrated in these selected studies. Discussions of *Al-Tibyān* generally emphasize its ethical message, whereas analyses of *adab* often center on educational relationships and individual character. Studies of pesantren and social cohesion, meanwhile, tend to address contemporary institutions rather than reconstructing the conceptual relation between these two primary texts. A focused reading across the works can therefore clarify how religious norms, moral dispositions, and responsibilities toward others may form a coherent educational orientation. Such an interpretation must distinguish Hasyim Asy'ari's explicit statements from concepts developed by the present researcher. It must also avoid presenting a proposed conceptual relationship as a

[10] Moch Muwaffiqillah, "Social Capital of The Religious Society of Kediri City: Inclusiveness of Multicultural Education Based on Local Wisdom," *Didaktika Religia* 9, no. 2 (2021): 207–26, https://doi.org/10.30762/didaktika.v9i2.3279; Syamsuri Syamsuri et al., "Five Principles of Pesantren as Social Capital to Overcome the Problems of Economic Business Development at Pesantren," *Society* 11, no. 1 (2023): 173–92, https://doi.org/10.33019/society.v11i1.467.

[11] Abdur Rozaki and Ahmad Izudin, "Peacebuilding Pesantren: The Study of Madurese Diaspora in Reinforcing Social Resilience in Post-Ethnic Conflicts West Kalimantan, Indonesia," *Ulumuna* 29, no. 1 (2025): 155–87, https://doi.org/10.20414/ujis.v29i1.1432.

[12] Ahmad Misbakhul Amin and Ahmad Saddad, "Aktualisasi Nilai Rekonsiliasi Perspektif Kitab Al-Tibyan Karya KH. Hasyim Asy'ari," *Jurnal Semiotika-Q: Kajian Ilmu al-Quran Dan Tafsir* 4, no. 1 (2024): 26–40, https://doi.org/10.19109/jsq.v4i1.21862.

[13] Robi Albukari and Suhari Suhari, "Pesan Silaturahmi Dalam Pemikiran Hadratussyaekh Muhammad Hasyim Asy'ari Pada Kitab At-Tibyan," *Journal Sains Student Research* 3, no. 5 (2025): 377–91, https://doi.org/10.61722/jssr.v3i5.5610.

[14] Iqbal Nursyahbani and Hanifudin Hanifudin, *Konsep Pendidikan Ukhuwah Wathaniyah Perspektif Hadratussyaikh KH. M. Hasyim Asy'ari*, 24, no. 1 (2024), https://tigajurnal.iainkerinci.ac.id/index.php/islamika/article/view/3988.

[15] Arif Friyadi, "Gugusan Pemikiran Dan Ideologi Hadratussyaikh Untuk Bangsa Dalam Kitab Hadis Arabain Kh. Hasyim Asy'ari," *Dirayah : Jurnal Ilmu Hadis* 3, no. 02 (2023): 207–21, https://doi.org/10.62359/dirayah.v3i02.131.

demonstrated causal effect on national unity.

This study accordingly examines the concept of silaturahim education in Hasyim Asy'ari's thought and its relevance to national unity and social cohesion. It asks how silaturahim is grounded in his religious reasoning, what educational values emerge when *Al-Tibyān* is read alongside *Adab al-ʻĀlim wa al-Mutaʻallim*, and how those values may inform discussions of social character. Using qualitative textual and conceptual analysis, the study engages these primary works alongside historical scholarship and recent research on Islamic education and communal life. Its contribution is a proposed *adab*-based interpretation of silaturahim education linking religious consciousness, interpersonal responsibility, and collective solidarity. Rather than claiming that silaturahim alone secures national resilience, the argument identifies the ethical and pedagogical conditions through which it may support cohesion in a plural society.

METHOD

This study employs a qualitative approach based on library research to examine the concept of silaturahim education in the thought of Hadratussyaikh KH. M. Hasyim Asy'ari and its relevance to national unity and social cohesion. This approach is appropriate because the research focuses on interpreting educational ideas, ethical principles, and socio-religious meanings embedded in scholarly texts rather than examining measurable relationships between variables. The study combines textual analysis with conceptual interpretation to explore how religious obligations concerning interpersonal relationships may be understood within Hasyim Asy'ari's broader educational philosophy. Particular attention is given to the relationship between *silaturahim*, *adab*, moral character, and collective responsibility. Accordingly, the research seeks to develop a textually grounded conceptual interpretation rather than establish a direct causal relationship between silaturahim education and national resilience.

The primary sources consist of two works by Hasyim Asy'ari, namely *Al-Tibyān fī al-Nahy ʻan Muqāṭaʻat al-Arḥām wa al-Aqārib wa al-Ikhwān* and *Adab al-ʻĀlim wa al-Mutaʻallim*. The former serves as the principal text because it explicitly addresses the preservation of kinship, brotherhood, and social relationships while emphasizing the religious prohibition against severing these ties. The latter provides a complementary educational perspective, particularly concerning ethical conduct, respect, humility, and the moral responsibilities associated with acquiring and transmitting knowledge. These works are examined comparatively to identify conceptual connections between the religious obligation to maintain relationships and the educational cultivation of responsible social behavior. Secondary sources include historical studies of Hasyim Asy'ari and pesantren traditions, together with scholarly publications addressing Islamic moral education, reconciliation, social solidarity, and national cohesion.

The selection of secondary literature follows a thematic relevance-based procedure rather than a systematic review protocol. Relevant publications are identified through academic databases and scholarly search platforms using Indonesian and English search terms, including *Hasyim Asy'ari*, *silaturahim*, *Islamic moral education*, *adab*, *character education*, *pesantren*, *social cohesion*, and *national unity*. Boolean operators

are employed to combine related terms, while alternative spellings and transliterations are considered to identify potentially relevant publications. Priority is given to studies published between 2021 and 2026 to establish the contemporary scholarly context, although earlier sources are retained when essential for historical interpretation or engagement with the primary texts. The selection emphasizes conceptual relevance, publication credibility, and the extent to which a source contributes to understanding the relationship between Islamic educational thought and collective social responsibility.

Data collection is conducted through documentary analysis and close reading of the selected primary and secondary sources. Relevant passages from *Al-Tibyān* are identified according to their treatment of kinship obligations, social estrangement, brotherhood, cooperation, and communal unity. Corresponding discussions in *Adab al-ʻĀlim wa al-Mutaʻallim* are examined to identify educational principles associated with moral discipline, interpersonal respect, humility, and responsible conduct. The identified passages are organized into thematic categories while preserving their immediate textual contexts to minimize interpretive distortion. Supporting literature is used to contextualize these categories and establish connections with contemporary scholarship on moral education and social cohesion.

The data are analyzed through qualitative content analysis supported by contextual and conceptual interpretation. The analysis proceeds through three interconnected stages: identifying recurring ethical and educational themes, examining conceptual relationships between the two primary texts, and interpreting their relevance to social character formation and collective solidarity. The first stage focuses on the normative foundations of silaturahim, including the obligation to preserve relationships and the prohibition against social estrangement. The second examines how these principles relate to educational values such as humility, mutual respect, compassion, and social responsibility. The final stage synthesizes these findings into a conceptual interpretation of silaturahim education, while distinguishing Hasyim Asy'ari's explicit teachings from pedagogical implications developed through the present analysis.

To strengthen the credibility of the interpretation, findings are examined through comparison between the primary texts and relevant secondary scholarship. The socio-historical context of Hasyim Asy'ari's thought is considered to clarify the relationship between his religious teachings, pesantren educational traditions, and concerns regarding Muslim solidarity. Interpretations are evaluated according to their consistency with the textual evidence and their coherence with the broader educational orientation reflected in his writings. Particular care is taken to avoid attributing contemporary concepts, such as social cohesion and national resilience, directly to Hasyim Asy'ari when these constitute analytical categories employed by the present study. Through these procedures, the research aims to produce a transparent and contextually grounded reconstruction of silaturahim education while recognizing the interpretive limitations inherent in qualitative library research.

RESULTS AND DISCUSSION

The Ontological and Theological Foundations of Silaturahim in Islamic and Indonesian Traditions

The concept of *silaturahim* occupies a significant position in Islamic ethical thought because it reflects the relationship between religious obligations and the preservation of human relationships. Etymologically, the term derives from the Arabic expressions *ṣilah*, referring to connection or the maintenance of relationships, and *raḥim*, which denotes the womb and, by extension, kinship relations. Within Islamic jurisprudential and ethical traditions, *ṣilat al-raḥim* primarily concerns the responsibility to preserve relationships among relatives, particularly those connected through family ties. Nevertheless, its ethical significance can be considered alongside broader Islamic teachings concerning compassion, brotherhood, and mutual responsibility. This distinction is important because the extension of silaturahim into wider social relationships should not obscure its original meaning or the specific religious obligations associated with kinship. Accordingly, an ontological examination of silaturahim must consider both its foundational meaning as a religiously prescribed relationship and its wider implications for communal life.

The theological foundations of silaturahim are established through Qur'anic teachings that associate the preservation of relationships with human accountability before God. Surah al-Nisā' (4:1) emphasizes reverence for Allah while commanding the preservation of kinship relationships, thereby placing familial obligations within the framework of religious consciousness. Similarly, Surah Muḥammad (47:22–23) condemns the severance of family ties alongside the spread of corruption on earth, indicating the serious moral implications attributed to relational neglect. Surah al-Ra‘d (13:25) further criticizes those who sever what Allah has commanded to be maintained, linking the disruption of prescribed relationships with violations of divine obligations. These verses collectively demonstrate that the preservation of human relationships is not merely a matter of social convention but an ethical responsibility grounded in revelation. In this framework, the maintenance of kinship becomes a manifestation of religious commitment through which faith acquires practical significance in everyday interactions.

Prophetic traditions reinforce this theological orientation by associating the maintenance of kinship with religious virtue and moral accountability. In a narration transmitted by al-Bukhārī, the Prophet Muhammad identifies the maintenance of kinship relationships alongside worship, prayer, and almsgiving when explaining actions associated with entering Paradise. Another narration, recorded by al-Bukhārī and Muslim, contains a severe warning against those who sever kinship ties. These traditions establish a normative relationship between individual religious devotion and the obligation to preserve interpersonal connections. Their educational significance lies in demonstrating that religious commitment cannot be understood exclusively through personal acts of worship while disregarding responsibilities toward others. The relationship between religious observance and social conduct therefore provides an important foundation for understanding silaturahim as a value that can be cultivated through moral education.

This normative orientation constitutes an important foundation of KH. M. Hasyim Asy'ari's discussion in *Al-Tibyān fī al-Nahy ‘an Muqāṭa‘at al-Arḥām wa al-Aqārib wa al-Ikhwān*. In the opening discussion of the treatise, Hasyim Asy'ari (1416 AH)[16] presents

[16] Asy’ari, *Al-Tibyān Fī al-Nahy ‘an Muqāṭa‘at al-Arḥām Wa al-Aqārib Wa al-Ikhwān*.

the maintenance of kinship as a highly valued religious practice and the deliberate severance of relationships as a morally reprehensible act. His argument draws upon Qur'anic injunctions, Prophetic traditions, and the interpretations of earlier Muslim scholars to establish the seriousness of preserving relationships. The discussion indicates that silaturahim is not simply an expression of individual benevolence but a religious obligation with consequences for the moral quality of communal life. By emphasizing both the virtue of maintaining relationships and the dangers of severing them, Hasyim Asy'ari establishes a connection between religious accountability and interpersonal responsibility. This connection provides a theological basis for interpreting silaturahim as an ethical principle capable of informing educational thought, although its specific pedagogical implications require further conceptual analysis.

An important characteristic of Hasyim Asy'ari's interpretation is his concern with the consequences of broken relationships for individuals and communities. His treatment of estrangement suggests that relational misconduct cannot be evaluated solely in terms of personal disagreement, because it may also produce hostility, resentment, and the weakening of social bonds. From this perspective, maintaining silaturahim requires more than occasional communication or formal acknowledgment of familial connections. It entails the cultivation of attitudes and practices through which relationships can be preserved despite differences in interests, circumstances, or personal dispositions. Such an interpretation establishes an ethical orientation toward relational responsibility without eliminating the distinctions between legally prescribed kinship duties and broader expectations of social conduct. The educational implications of this distinction are particularly important because moral instruction must address not only what individuals are obligated to do but also the dispositions that enable them to fulfill those obligations.

Within Indonesian society, silaturahim has developed cultural expressions that extend across family networks, religious communities, educational institutions, and neighborhood relationships. Practices such as visiting relatives during religious celebrations, maintaining relationships between teachers and former students, and organizing communal gatherings reflect the interaction between Islamic ethical teachings and local social traditions. These practices differ in their historical origins and social meanings, and they should not automatically be regarded as direct manifestations of identical religious obligations. Nevertheless, they provide opportunities for the cultivation of familiarity, interpersonal recognition, and mutual assistance. Fauzan et al. (2023),[17] in their study of the *nyabis* tradition within a pesantren setting, describe how visits to religious teachers and community figures function as practices of respect and relational maintenance. Such findings illustrate how the ethical significance of silaturahim may be expressed through culturally embedded interactions that sustain relationships within educational and religious communities.

The interaction between religious norms and local cultural practices also reveals an important distinction between the external performance of silaturahim and its underlying ethical substance. Communal visits, religious gatherings, and customary

[17] Fauzan Fauzan et al., "'Nyabis' Local Wisdom as A Values Transformation in Governance at Pondok Pesantren Salafiyah Raudlatul Ulum Sumberwringin Jember," *IJIBS* 1, no. 2 (2023): 67–80, https://doi.org/10.35719/ijibs.v1i2.22.

encounters may facilitate social relationships, but their educational significance depends upon the attitudes and responsibilities cultivated through these activities. A ceremonial encounter does not necessarily produce empathy, mutual respect, or meaningful solidarity if participants remain indifferent to the needs and circumstances of others. Conversely, the preservation of relationships may be expressed through communication, assistance, reconciliation, and sustained attention even when physical encounters are limited. Research concerning pesantren social life demonstrates the importance of examining religious traditions through their actual relational functions rather than their symbolic forms alone.[18] This distinction suggests that silaturahim should be approached as an ethical practice whose significance lies in the quality and continuity of human relationships, rather than merely in the frequency of ceremonial interaction.

The relationship between silaturahim and Indonesian communal traditions also provides an important context for understanding the broader social implications of Hasyim Asy'ari's thought. In pesantren communities, relationships among religious scholars, teachers, students, alumni, and surrounding populations often extend beyond formal instructional activities. These connections may support the circulation of knowledge, the preservation of scholarly authority, and the development of networks through which individuals participate in religious and communal affairs. Dhofier (1984)[19] demonstrates the importance of scholarly relationships within the historical formation and continuity of pesantren traditions. Contemporary studies likewise identify communal activities, mutual assistance, and teacher–student relationships as relevant dimensions of social solidarity within Islamic educational environments.[20] Such findings offer a contextual basis for examining how the ethical principles of silaturahim may operate within educational relationships, although the specific practices described in contemporary studies should not be attributed retrospectively to Hasyim Asy'ari without historical evidence.

These considerations suggest that silaturahim possesses interconnected theological, ethical, and socio-cultural dimensions. Its theological dimension concerns the religious obligation to maintain prescribed relationships, while its ethical dimension emphasizes compassion, respect, and responsibility in interpersonal conduct. Its socio-cultural dimension becomes visible through the diverse practices by which Indonesian communities preserve and renew their relationships. The conceptual relationship among these dimensions provides a basis for examining how religious teachings may be translated into educational values and patterns of social behavior. Nevertheless, the movement from kinship obligations toward broader interpretations of communal solidarity remains an analytical development that must be justified through close engagement with Hasyim Asy'ari's writings. Consequently, silaturahim can be

[18] Iwan Zunaih, "Fostering Social Cohesion Through Islamic Education: A Sociological Analysis Of Multicultural Values In Indonesian Pesantren," *Jurnal Konseling Pendidikan Islam* 7, no. 2 (2026), https://doi.org/10.32806/jkpi.v7i2.1653.

[19] Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*.

[20] Zunaih, "Fostering Social Cohesion Through Islamic Education"; Rahmadi Rahmadi and Hamdan Hamdan, "Religious Moderation In The Context Of Islamic Education: A Multidisciplinary Perspective And Its Application In Islamic Educational Institutions In Indonesia," *Khazanah: Jurnal Studi Islam Dan Humaniora* 21, no. 1 (2023): 59–82, https://doi.org/10.18592/khazanah.v21i1.8487.

approached as a foundational ethical resource for moral education, whose pedagogical significance emerges through the interaction between religious norms, character formation, and socially responsible conduct.

The Concept of Silaturahim Education in KH. Hasyim Asy'ari's Thought

The concept of silaturahim education in KH. M. Hasyim Asy'ari's thought emerges from the relationship between religious obligations, moral cultivation, and social responsibility. Although his writings do not explicitly formulate silaturahim education as an independent pedagogical system, they contain interconnected principles that provide a foundation for its conceptual reconstruction. In *Al-Tibyān fī al-Nahy ʻan Muqāṭaʻat al-Arḥām wa al-Aqārib wa al-Ikhwān*, Hasyim Asy'ari emphasizes the obligation to preserve interpersonal relationships and warns against attitudes that produce hostility and estrangement. Meanwhile, *Adab al-ʻĀlim wa al-Mutaʻallim* elaborates the ethical dispositions necessary for the proper acquisition, transmission, and application of knowledge. Reading these works together reveals that religious commitment and intellectual development require moral expression through relationships with others. Consequently, silaturahim education can be interpreted as a process through which religious values are internalized and translated into socially responsible conduct.

A distinctive characteristic of Hasyim Asy'ari's thought is his criticism of religious practices that emphasize personal devotion while neglecting responsibilities toward other people. This position is illustrated in an account presented in *Al-Tibyān*, in which he describes a religious figure associated with the Naqshbandiyyah Sufi order who devoted considerable attention to worship and spiritual seclusion. Despite his reputation for religious commitment, the figure reportedly displayed hostility toward members of the community and avoided social interaction, while showing hospitality toward an influential visitor who offered material assistance. Hasyim Asy'ari questioned the inconsistency between the figure's outward religious devotion and his conduct toward others, reminding him of the Prophetic teachings concerning the rights of guests and the obligation to treat them honorably.[21] The account concludes with the figure acknowledging the criticism and reconsidering his withdrawal from communal life. Although the narrative should not be treated as independent historical evidence without further corroboration, its inclusion in the treatise demonstrates the ethical significance Hasyim Asy'ari attributed to social engagement.

From an educational perspective, this narrative illustrates the limitations of religious learning when spiritual practices are disconnected from interpersonal ethics. Hasyim Asy'ari's criticism does not necessarily constitute a rejection of spiritual discipline or legitimate forms of seclusion; rather, it addresses the moral inconsistency of religious conduct that disregards the rights of others. The distinction is important because religious devotion and social responsibility are presented as complementary obligations rather than competing orientations. Through his intervention, Hasyim Asy'ari demonstrates an approach to moral correction that begins by identifying problematic behavior, questioning its justification, and recalling relevant religious principles. The narrative can therefore be interpreted as an example of ethical instruction through

[21] Asy'ari, *Al-Tibyān Fī al-Nahy ʻan Muqāṭaʻat al-Arḥām Wa al-Aqārib Wa al-Ikhwān*.

dialogue and practical admonition. Its pedagogical significance lies in the proposition that religious knowledge should generate observable improvements in conduct, particularly in the treatment of individuals and communities.

The relationship between moral knowledge and interpersonal conduct becomes more explicit when this narrative is examined alongside the educational principles articulated in *Adab al-ʻĀlim wa al-Mutaʻallim*. In this work, Hasyim Asy'ari gives particular attention to the responsibilities of teachers and students in maintaining ethical relationships throughout the educational process. Humility, sincerity, respect, self-discipline, and appropriate conduct are presented as essential qualities accompanying the pursuit of knowledge. These dispositions are relevant to silaturahim because meaningful relationships require individuals to regulate their behavior, acknowledge the dignity of others, and avoid attitudes that undermine mutual respect. Rosyidin et al. (2023),[22] through their investigation of the teaching of *Adab al-ʻĀlim wa al-Mutaʻallim* at Pesantren Tebuireng, demonstrate that its educational values continue to inform students' understanding and practice of moral conduct. Their findings provide a contemporary point of comparison for understanding how Hasyim Asy'ari's ethical teachings may be incorporated into educational experience, although they do not directly establish the effectiveness of a distinct silaturahim education model.

The educational relationship between teachers and students also offers an important context for understanding the cultivation of silaturahim within pesantren traditions. In Hasyim Asy'ari's educational philosophy, the authority of a teacher is accompanied by ethical responsibilities, while students are expected to develop respectful attitudes and disciplined conduct in acquiring knowledge. These obligations establish a relational framework in which education involves more than the transfer of intellectual content. Respectful interaction, moral example, and sustained communication become significant conditions for cultivating the dispositions required in communal life. Jasminto et al. (2025)[23] examine the continuing role of *Adab al-ʻĀlim wa al-Mutaʻallim* in the development of educational identity and curriculum at Pesantren Tebuireng, highlighting the importance of ethical values within institutional educational practices. Such scholarship supports the relevance of Hasyim Asy'ari's pedagogical legacy while leaving room for further examination of how its relational principles may inform the preservation of social bonds beyond formal educational settings.

Another significant dimension of silaturahim education concerns the relationship between religious scholarship and active participation in community life. In *Al-Tibyān*, Hasyim Asy'ari's discussion extends beyond individual kinship obligations to emphasize the importance of solidarity, cooperation, and the avoidance of hostility among members of the Muslim community. His reasoning reflects an understanding that individuals cannot independently fulfill all their needs and therefore depend upon relationships of mutual assistance. This social interdependence provides an ethical basis for cooperation

[22] Rosyidin et al., "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."
[23] Jasminto Jasminto et al., "Reclaiming Islamic Educational Identity through Curriculum: A Critical Analysis of Adabul 'Alim Wal Muta'Allim in Pesantren Tebuireng," *International Journal of Religion and Social Community* 3, no. 1 (2025): 33–54, https://doi.org/10.30762/ijoresco.v3i1.3585.

and the preservation of communal relationships.[24] From a pedagogical standpoint, these teachings suggest that education should cultivate an awareness of human interdependence and encourage individuals to recognize responsibilities extending beyond personal interests. Such an interpretation places social engagement within the wider purpose of moral education without reducing religious scholarship to a purely utilitarian function.

Hasyim Asy'ari's reflections on differences among earlier Muslim scholars provide another important foundation for reconstructing the educational values of silaturahim. In *Al-Tibyān*, he refers to disagreements among the Companions and prominent jurists to demonstrate that differences in subsidiary religious matters need not result in hostility or the destruction of relationships. His account emphasizes that scholarly disagreement could coexist with mutual respect, affection, and recognition of the intellectual contributions of others.[25] The significance of this argument extends beyond the recognition of jurisprudential plurality because it highlights the ethical responsibilities accompanying differences of opinion. Disagreement is not presented as an adequate justification for contempt, resentment, or the severance of communal bonds. Accordingly, the text provides a foundation for interpreting intellectual humility and respect for differences as important educational values within the broader framework of silaturahim.

The pedagogical implications of this position are particularly relevant to the relationship between knowledge, authority, and interpersonal ethics. Educational environments necessarily involve differences in understanding, interpretation, and intellectual judgment, especially when learners engage with diverse scholarly traditions. Without appropriate ethical guidance, such differences may encourage exclusionary attitudes or conflict between individuals and groups. Hasyim Asy'ari's discussion suggests that intellectual disagreement should be accompanied by moral restraint, respect, and a commitment to preserving relationships. This orientation can be interpreted as an educational principle in which the cultivation of critical understanding is balanced by responsibility toward others. Nevertheless, the distinction between disagreements in subsidiary religious matters and more fundamental doctrinal disputes must be maintained, rather than assuming that the text offers an identical solution for every form of religious or social conflict.

The preceding analysis allows silaturahim education to be reconstructed through three interconnected pedagogical dimensions. The first is normative internalization, through which learners develop an understanding of religious teachings concerning the preservation of relationships and the avoidance of harmful conduct. The second is ethical habituation, involving the cultivation of humility, respect, compassion, and responsibility

[24] Kurniawati Rahmah Nia and Mujahid Mujahid, "Academic Ethics of K.H. Hasyim Asy'ari and Its Relevance to Islamic Education in the 21st Century: A Systematic Literature Review," *Berkala Ilmiah Pendidikan* 6, no. 3 (2026): 150–66, https://doi.org/10.51214/bip.v6i3.2266; Glory Islamic et al., "Character Education through Philosophical Values in Traditional Islamic Boarding Schools," *Kasetsart Journal of Social Sciences* 45, no. 1 (2024): 31–42; Hamidah Hamidah et al., "The Urgency of Character Education from the Perspective of KH. Hasyim Asy'ari for Generation Z," *Edusoshum : Journal of Islamic Education and Social Humanities* 4, no. 3 (2024): 274–85, https://doi.org/10.52366/edusoshum.v4i3.119.

[25] Arief Hidayat Afendi et al., "Reviving the Legacy of KH Hasyim Asy'ari: Embracing Techno-Islamic Pedagogy for Contemporary Education," *At-Ta'dib* 19, no. 1 (2024): 1–16, https://doi.org/10.21111/at-tadib.v19i1.58.

through repeated interpersonal practices and educational relationships. The third is social participation, through which these dispositions are expressed in cooperation, constructive engagement with differences, and concern for communal well-being. These dimensions should be understood as analytical categories developed by the present study rather than as an explicitly formulated educational model attributed to Hasyim Asy'ari. Their conceptual relationship demonstrates how normative religious teachings may be connected to processes of moral formation and the development of socially responsible behavior.

This reconstruction also reveals the importance of distinguishing the educational values contained in Hasyim Asy'ari's writings from their possible contemporary applications. His teachings concerning kinship, scholarly disagreement, moral discipline, and communal solidarity were articulated within particular religious and historical circumstances. Contemporary interpretations may extend their educational significance to character education, interpersonal communication, and the cultivation of social cohesion, provided that such extensions remain consistent with the primary textual evidence. The value of the reconstruction therefore lies not in presenting silaturahim education as a previously established institutional program, but in identifying a coherent pedagogical orientation emerging from his ethical and educational thought. In this framework, maintaining relationships becomes both an expression of religious responsibility and an opportunity for cultivating moral character through social interaction. Silaturahim education can consequently be understood as an *adab*-based process connecting religious consciousness, ethical dispositions, and responsible participation in collective life.

Character Values in Silaturahim Education: From Moral Formation to Social Responsibility

Character formation constitutes a central dimension of silaturahim education in KH. M. Hasyim Asy'ari's thought, particularly when his teachings on interpersonal relationships are examined alongside his broader conception of *adab*. In *Al-Tibyān*, the obligation to preserve kinship and brotherhood is inseparable from the moral responsibility to avoid hostility, resentment, and conduct that undermines communal relationships. Meanwhile, *Adab al-ʻĀlim wa al-Mutaʻallim* emphasizes the cultivation of ethical dispositions that guide individuals in acquiring knowledge and interacting with others. These complementary perspectives indicate that character education cannot be restricted to the development of individual virtues without considering their expression in social life. Accordingly, silaturahim education can be interpreted as an approach to moral formation in which religious consciousness, humility, compassion, and interpersonal responsibility contribute to the development of socially responsible individuals.[26]

[26] Mohamad Zaenal Arifin et al., "Pendidikan Karakter Dalam Pemikiran K.H Hasyim Asy'ari," *Tarbawi: Jurnal Pendidikan Dan Pemikiran Islam* 5, no. 2 (2022): 111–29, https://doi.org/10.51476/tarbawi.v5i2.400; Rosyidin et al., "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."

Religious consciousness and piety represent the foundational values underlying this educational orientation. In Hasyim Asy'ari's interpretation, maintaining relationships is not merely a voluntary expression of kindness but a religious obligation grounded in divine injunctions. His discussion of Qur'anic teachings in *Al-Tibyān* establishes a close relationship between devotion to Allah and the ethical treatment of other people, suggesting that religious commitment must be manifested through responsible social conduct.[27] This relationship provides an important educational principle because students are encouraged to understand religious observance as involving both personal worship and obligations toward others. Zahro' and Aminah (2021)[28] and Hamidah (2024)[29] examine character education in Hasyim Asy'ari's thought, providing relevant scholarly contexts for understanding the relationship between religious values and moral development. From this perspective, silaturahim education cultivates an awareness that spiritual maturity should be reflected in the preservation of relationships and the avoidance of harmful interpersonal behavior.

Humility (*tawāḍu'*) constitutes another essential value that supports the maintenance of meaningful relationships. Within *Adab al-'Ālim wa al-Muta'allim*, humility is closely associated with the ethical responsibilities of learners and scholars, particularly their willingness to recognize the importance of others in the educational process. This disposition becomes relevant to silaturahim because arrogance, excessive self-importance, and unwillingness to acknowledge others may undermine respectful interaction. The account of the religious practitioner criticized by Hasyim Asy'ari in *Al-Tibyān* illustrates the tension between outward religious devotion and attitudes that disregard the dignity and rights of other people. Rohman and Dahlah (2025)[30] and Mahbubah (2025)[31] explore ethical dimensions of Hasyim Asy'ari's educational thought, offering contemporary perspectives on the importance of moral discipline in educational relationships. Humility can therefore be understood as a disposition that enables individuals to preserve relationships despite differences in knowledge, authority, and social position.

Closely connected to humility is the cultivation of compassion and sensitivity toward the circumstances of others. Although compassion is not exclusively associated with silaturahim, the obligation to preserve relationships requires individuals to recognize that interpersonal conduct has consequences for the well-being of others. Hasyim Asy'ari's criticism of hostility and estrangement indicates that social relationships should be maintained through ethically responsible behavior rather than merely through formal acknowledgment of kinship. From an educational perspective, this orientation may

[27] Asy'ari, *Adab Al-'Ālim Wa al-Muta'allim Fī Mā Yaḥtāj Ilayh al-Muta'allim Fī Aḥwāl Ta'allumih Wa Mā Yatawaqqaf 'Alayh al-Mu'allim Fī Maqāmāt Ta'līmih*.
[28] Zahro' and Aminah, "Konsep Pendidikan Karakter Dalam Perspektif K.H. Hasyim Asy'ari."
[29] Hamidah et al., "The Urgency of Character Education from the Perspective of KH. Hasyim Asy'ari for Generation Z."
[30] Fatkhur Rohman and Zaini Dahlan, "Students Ethics in the Kitab Adab Al-'Alim Wa Al-Muta'Allim By Hasyim Asy'ari in Contemporary Perspective," *Fitrah: Journal of Islamic Education* 6, no. 1 (2025): 140–59, https://doi.org/10.53802/fitrah.v6i1.1138.
[31] Royyanatul Mahbubah et al., "Relevansi Pendidikan Karakter Dengan Profesionalisme Pendidik Perspektif Hadratussyaikh Hasyim Asy'ari Dalam Kitab Adabul 'Alim Wal Muta'Allim," *eL Bidayah: Journal of Islamic Elementary Education* 7, no. 1 (2025): 48–58, https://doi.org/10.33367/jiee.v7i1.6936.

encourage learners to develop attentiveness, concern, and willingness to assist individuals experiencing difficulties. Studies addressing Islamic moral education and the cultivation of social character in pesantren provide relevant contexts for examining these dispositions.[32] However, compassion should be treated as an educational value inferred from the ethical orientation of the primary texts rather than as evidence that Hasyim Asy'ari explicitly established a separate instructional framework devoted to empathy.

Social responsibility represents a further dimension through which silaturahim education moves beyond individual moral development. In *Al-Tibyān*, Hasyim Asy'ari emphasizes that human beings depend upon one another and that collective well-being requires cooperation and the preservation of social relationships. His discussion of communal unity suggests that isolated individual efforts are insufficient for addressing responsibilities that require shared commitment and mutual assistance. These teachings provide a conceptual foundation for understanding social responsibility as the willingness to recognize communal needs and participate constructively in collective life. Research on pesantren social capital similarly examines how religious educational traditions may support cooperation and community-oriented practices.[33] Thus, silaturahim education can be interpreted as encouraging a movement from personal ethical awareness toward active concern for the interests and well-being of others.

Respect for differences also occupies an important position within the moral implications of silaturahim education. In *Al-Tibyān*, Hasyim Asy'ari refers to disagreements among early Muslim scholars and leading jurists to demonstrate that differences in subsidiary religious matters need not result in hostility or the breakdown of relationships. His discussion emphasizes the importance of maintaining mutual respect despite differences in legal interpretation, thereby connecting scholarly conduct with broader principles of communal harmony. Abidin (2020),[34] through an examination of Hasyim Asy'ari's views on adherence to Islamic legal schools and the rejection of excessive fanaticism, provides a relevant perspective on the ethical management of religious differences. Contemporary studies of tolerance and moderation within pesantren further demonstrate the importance of addressing religious diversity through educational practices.[35] These perspectives support the interpretation that silaturahim education may contribute to developing intellectual humility and respectful engagement across differences without requiring the elimination of legitimate disagreement.

The preservation of brotherhood constitutes another central value connecting personal conduct with collective responsibility. In Islamic ethical discourse, *ukhuwah*

[32] Livia Astuti and Agus Winarti, "Moral Education in Islamic Boarding Schools for Shaping the Social Character of Adolescents," *Al-Hayat: Journal of Islamic Education* 10, no. 1 (2026): 20–36, https://doi.org/10.35723/ajie.v10i1.220; Fajli Aijat Mau, "Integrating Character Education in Al-Syifa Islamic Boarding Schools: A Case Study Approach," *Edu Spectrum: Journal of Multidimensional Education* 1, no. 1 (2024): 01–14, https://doi.org/10.70063/eduspectrum.v1i1.30.

[33] Syamsuri et al., "Five Principles of Pesantren as Social Capital to Overcome the Problems of Economic Business Development at Pesantren."

[34] Mohamad Zaenal Abidin, "Pentingnya Bermadzhab Dan Larangan Fanatisme Menurut Pandangan KH. Hasyim Asyâ€™ari," *Permata : Jurnal Pendidikan Agama Islam* 1, no. 1 (2020): 58–71, https://doi.org/10.47453/permata.v1i1.51.

[35] Thoyib et al., "Religious Tolerance among Indonesian Islamic University Students"; Ghifari et al., "The Application of Religious Tolerance Values in Salafiyyah Islamic Boarding Schools."

emphasizes relationships of mutual recognition, solidarity, and commitment among members of a community. Hasyim Asy'ari's discussion of unity in *Al-Tibyān* reflects the importance of preserving communal relationships and avoiding attitudes that weaken collective bonds. Maulana (2025)[36] examines the revitalization of Islamic brotherhood within contemporary Islamic education through the perspective of Hasyim Asy'ari's thought, while Azhari (2025)[37] discusses the relationship between Islamic education and social integration. These studies offer conceptual perspectives for examining how religiously grounded brotherhood may contribute to educational discussions concerning collective responsibility. Nevertheless, the expansion of brotherhood into a framework encompassing wider national solidarity should be understood as an interpretive development requiring historical and conceptual justification.

The relationship between these character values and social responsibility becomes particularly significant when examined through the educational environment of pesantren. Within such institutions, moral development is shaped not only by formal instruction but also by everyday relationships, communal routines, and opportunities for mutual assistance. The internalization of humility, compassion, respect, and responsibility may therefore be supported by educational practices that encourage sustained interaction and ethical participation. Research on character education within Islamic boarding schools provides examples of institutional approaches to moral formation and the development of social conduct.[38] These studies offer contemporary contexts for discussing the possible educational application of silaturahim values, although their findings cannot be directly attributed to Hasyim Asy'ari's historical educational practices. Their relevance lies in demonstrating that character education involves relationships and institutional experiences as well as the transmission of normative teachings.

The foregoing analysis indicates that silaturahim education encompasses an interconnected set of character values rather than an isolated obligation to maintain interpersonal contact. Religious consciousness provides the normative foundation, while humility and compassion shape the moral dispositions through which individuals engage with others. Respect for differences enables the preservation of relationships amid disagreement, whereas brotherhood and social responsibility extend ethical commitments toward collective life. These dimensions correspond to the conceptual reconstruction developed in the preceding section, in which normative internalization, ethical habituation, and social participation constitute complementary educational processes.

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[36] Rizki Maulana et al., "Revitalisasi Nilai Ukhuwah Islamiyah Dalam Pendidikan Islam Di Era Modernisasi Indonesia: Perspektif Pemikiran Ulama Nusantara," *Advances In Education Journal* 2, no. 3 (2025): 1295–304.

[37] M. Rozi Azhari, "The Role of Islamic Education in Enhancing Social Integration of the Ummah: A Theoretical Review," *Indonesian Journal of Education and Science* 1, no. 2 (2025): 57–63, https://doi.org/10.67028/ijes.v1i2.84.

[38] Ipan Sopandi et al., "An Integrated Approach To Character Education In Islamic Boarding Schools: A Case Study At Hidayatul Faizien Islamic Boarding School, Garut," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 8, no. 01 (2025): 297–306, https://doi.org/10.30868/im.v8i01.8027; Beny Sintasari et al., "Implementation of the Khidmah Program in Strengthening the Social Character of Islamic Boarding School Students," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 22, no. 1 (2026): 44–55, https://doi.org/10.54069/attaqwa.v22i1.1107.

Importantly, the relationship among these values should not be interpreted as an empirically verified sequence of character development, but as a conceptual synthesis derived from Hasyim Asy'ari's writings and relevant educational scholarship. In this sense, silaturahim education offers an *adab*-based orientation through which personal moral formation can be connected to the cultivation of responsible social relationships.

Silaturahim, Social Cohesion, and National Unity in KH. Hasyim Asy'ari's Thought

The relationship between silaturahim and national unity constitutes an important dimension of KH. M. Hasyim Asy'ari's socio-religious thought. In *Al-Tibyān*, his concern for preserving interpersonal relationships extends to the wider responsibilities of Muslim communities in maintaining solidarity and avoiding destructive divisions. He argues that individuals cannot independently fulfill their needs and that communal well-being depends upon cooperation, mutual assistance, and a shared commitment to collective interests. This understanding suggests that unity is not merely an expression of emotional attachment but also a practical condition for sustaining communal life. From an educational perspective, silaturahim can therefore be interpreted as an ethical orientation through which individuals learn to recognize their interdependence and responsibilities toward the wider community. Its contribution to national unity lies primarily in the cultivation of relational values that may support cooperation across differences.

Hasyim Asy'ari's emphasis on collective responsibility must also be understood within the historical circumstances of Indonesian Muslim society during the colonial period. Religious communities encountered political domination, competing organizational interests, and differences in religious interpretation that sometimes complicated efforts toward collective action. Within this setting, the preservation of relationships among religious scholars and community leaders carried significance beyond individual piety. Khuluq (2008)[39] situates Hasyim Asy'ari's religious leadership within the development of Muslim organizational consciousness, while Dhofier (1984)[40] demonstrates the importance of pesantren networks in sustaining religious authority and scholarly relationships. These historical perspectives help explain why the maintenance of solidarity occupied an important position in his intellectual and organizational activities. However, the relationship between particular teachings and broader political developments requires careful historical interpretation rather than an assumption that religious ideas alone determined collective mobilization.

One significant expression of this concern appears in Hasyim Asy'ari's treatment of disagreement among Muslim scholars. In *Al-Tibyān*, he refers to differences among the Companions and prominent jurists to illustrate that disagreements concerning subsidiary religious matters should not necessarily result in hostility or the severance of relationships. The emphasis is not on eliminating intellectual differences but on maintaining ethical conduct despite their existence. His discussion recognizes that disagreement may coexist with respect, affection, and continued cooperation when individuals exercise appropriate moral restraint. Abidin (2020),[41] in examining Hasyim

[39] Khuluq, *Fajar Kebangunan Ulama: Biografi K.H. Hasyim Asy'ari*.
[40] Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*.
[41] Abidin, "Pentingnya Bermadzhab Dan Larangan Fanatisme Menurut Pandangan KH. Hasyim Asyâ€™ari."

Asy'ari's views concerning adherence to Islamic legal schools and excessive fanaticism, provides a related perspective on the ethical management of religious differences. Accordingly, silaturahim can be understood as a relational principle that encourages the preservation of communal bonds without demanding uniformity in every aspect of religious interpretation.

The significance of this principle becomes clearer when examined alongside Hasyim Asy'ari's discussions of cooperation and communal unity. In *Al-Tibyān*, he emphasizes that discord weakens collective strength, whereas cooperation enables communities to pursue shared interests and confront difficulties more effectively. His description of unity associates mutual affection and cooperation with communal prosperity and social well-being.[42] These arguments provide an ethical foundation for understanding why the preservation of relationships is important for collective life. Amin and Saddad (2024)[43] similarly identify reconciliation, brotherhood, and peaceful coexistence as significant values within *Al-Tibyān*, while Albukari and Suhari (2025)[44] emphasize the continuing social relevance of its teachings on silaturahim. Taken together, these perspectives suggest that reconciliation and cooperation are closely connected to Hasyim Asy'ari's understanding of religiously grounded social responsibility.

The relationship between these teachings and Indonesian national consciousness is particularly relevant when considering Hasyim Asy'ari's efforts to encourage cooperation among Muslim organizations. The original article highlights his appeal for unity during a period marked by differences among religious movements, including the historical discussions surrounding *Al-Mawā'iẓ* and the establishment of the Majelis Islam A'la Indonesia (MIAI). These developments provide a context for understanding the importance attributed to dialogue and cooperation among religious leaders with different organizational affiliations. Khuluq (2008)[45] discusses Hasyim Asy'ari's leadership within the wider development of Indonesian Muslim movements, while Friyadi (2023)[46] examines national and ideological dimensions of his religious thought. Nursyahbani and Hanifudin (2024)[47] likewise identify *ukhuwah waṭaniyyah* as an important concept connecting religious values with national consciousness. Nevertheless, the historical connection between particular speeches, organizational decisions, and the formation of MIAI should be distinguished from the broader ethical interpretation of silaturahim advanced in the present study.

Beyond formal organizational relationships, pesantren networks offer an important perspective on how interpersonal relationships may contribute to the development of collective identity. Relationships between religious scholars, teachers, students, and alumni frequently extend beyond the period of formal education and create

[42] Asy'ari, *Al-Tibyān Fī al-Nahy 'an Muqāṭa'at al-Arḥām Wa al-Aqārib Wa al-Ikhwān*.
[43] Amin and Saddad, "Aktualisasi Nilai Rekonsiliasi Perspektif Kitab Al-Tibyan Karya KH. Hasyim Asy'ari."
[44] Albukari and Suhari, "Pesan Silaturahmi Dalam Pemikiran Hadratussyaekh Muhammad Hasyim Asy'ari Pada Kitab At-Tibyan."
[45] Khuluq, *Fajar Kebangunan Ulama: Biografi K.H. Hasyim Asy'ari*.
[46] Friyadi, "Gugusan Pemikiran Dan Ideologi Hadratussyaikh Untuk Bangsa Dalam Kitab Hadis Arabain Kh. Hasyim Asy'ari."
[47] Nursyahbani and Hanifudin, *Konsep Pendidikan Ukhuwah Wathaniyah Perspektif Hadratussyaikh KH. M. Hasyim Asy'ari | Islamika*.

enduring patterns of communication and mutual recognition. Dhofier (1984)[48] identifies the significance of scholarly transmission and relationships among religious teachers in the continuity of pesantren traditions. Such networks may facilitate the circulation of religious knowledge, reinforce shared values, and create opportunities for cooperation among geographically dispersed communities. Syamsuri et al. (2023)[49] examine pesantren principles as forms of social capital, providing a contemporary perspective on how institutional values may support collective engagement. Although these findings do not establish that pesantren networks were the sole foundation of Indonesian national unity, they help clarify how sustained educational relationships may contribute to wider social connectedness.

The relationship between silaturahim and social cohesion can also be examined through the concept of social capital, particularly its emphasis on trust, cooperation, and relational networks. Within this analytical framework, interpersonal relationships become socially significant when they facilitate collective participation and the pursuit of shared objectives. Muwaffiqillah (2021)[50] investigates religious social capital and multicultural inclusiveness, while Khadavi (2025)[51] considers religiosity as a resource for strengthening social cohesion within Muslim communities. These studies provide contemporary conceptual perspectives that may illuminate the broader implications of Hasyim Asy'ari's teachings. Nevertheless, the terminology of social capital should be treated as an analytical category introduced by contemporary scholarship rather than a concept explicitly formulated in *Al-Tibyān*. The value of this comparison lies in identifying conceptual connections between religiously grounded interpersonal obligations and the social conditions that support cooperation.

The relationship between social cohesion and national resilience requires further analytical qualification. A cohesive society may possess relational resources that facilitate communication, mutual assistance, and cooperation during periods of uncertainty or conflict. However, national resilience also depends upon institutional capacity, political stability, economic resources, and other structural conditions that cannot be reduced to interpersonal morality. Rozaki and Izudin (2025),[52] in their study of peacebuilding pesantren among Madurese communities in West Kalimantan, demonstrate the relevance of religious educational institutions to social recovery in a specific post-conflict setting. Their findings provide a useful point of comparison for examining how religiously informed social relationships may contribute to community resilience. Accordingly, the relevance of silaturahim to national resilience should be interpreted as a potential contribution to its social dimensions rather than as evidence of a direct or sufficient causal relationship.

[48] Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*.
[49] Syamsuri et al., "Five Principles of Pesantren as Social Capital to Overcome the Problems of Economic Business Development at Pesantren."
[50] Muwaffiqillah, "Social Capital of The Religious Society of Kediri City."
[51] M. Jadid Khadavi and Muhammad Nabat Ardli, "Religiosity as Social Capital for Strengthening Social Cohesion among Muslim Communities in Pesisir," *Al-Hikmah: International Journal of Islamic Studies* 1, no. 1 (2025): 82–93, https://doi.org/10.64540/2gxmhx18.
[52] Rozaki and Izudin, "Peacebuilding Pesantren."

The foregoing analysis demonstrates that silaturahim in Hasyim Asy'ari's thought possesses implications extending from interpersonal ethics toward communal solidarity and collective responsibility. His emphasis on preserving relationships, respecting differences, and fostering cooperation provides a normative orientation relevant to discussions of social cohesion and national unity. Historical scholarship on his organizational leadership and pesantren networks further illustrates the importance of relationships within Indonesian Muslim intellectual and communal life. Nevertheless, the movement from religiously prescribed kinship obligations to broader national solidarity represents a conceptual interpretation that must remain grounded in the distinctions established by the primary texts. The present study therefore understands silaturahim not as an independent explanation for national unity but as an ethical resource that may strengthen the relational foundations of collective life. This interpretation provides the basis for considering how its educational values might be contextualized within contemporary Islamic educational institutions and plural societies.

Recontextualizing Silaturahim Education for Contemporary Islamic Education and National Resilience

The contemporary relevance of silaturahim education lies in its capacity to connect Islamic moral teachings with the cultivation of responsible social relationships. Although KH. M. Hasyim Asy'ari articulated his ideas within a particular historical and religious environment, the ethical concerns addressed in his writings remain relevant to discussions of character formation and communal responsibility. The preceding analysis identifies three interconnected pedagogical dimensions—normative internalization, ethical habituation, and social participation—through which silaturahim may be reconstructed as an educational orientation. These dimensions provide a conceptual basis for examining how religious values can move beyond theoretical instruction toward practices that encourage interpersonal respect, compassion, and cooperation. Contemporary applications, however, require careful adaptation to institutional circumstances and learners' social experiences rather than the direct reproduction of historical educational practices. In this sense, recontextualization involves interpreting the underlying educational values of Hasyim Asy'ari's thought while recognizing the changing conditions of modern society.

Within pesantren education, silaturahim values may be integrated into both formal instruction and everyday institutional relationships. Formal learning can introduce students to the theological foundations of kinship obligations, the ethics of disagreement, and the relationship between religious devotion and social responsibility. Outside the classroom, interactions among teachers, students, alumni, and surrounding communities provide opportunities for practicing these principles through respectful communication, mutual assistance, and collective activities. Rosyidin et al. (2023)[53] demonstrate the continuing relevance of *Adab al-'Ālim wa al-Muta'allim* in the moral learning of students at Pesantren Tebuireng, while Islamic (2024)[54] examines character education through

[53] Rosyidin et al., "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."
[54] Islamic et al., "Character Education through Philosophical Values in Traditional Islamic Boarding Schools."

philosophical values in traditional Islamic boarding schools. Sintasari (2026)[55] also addresses the role of *khidmah* in strengthening students' social character, offering a relevant perspective on the educational significance of service-oriented activities. These studies provide grounds for proposing that silaturahim education can be incorporated into institutional character development, although the effectiveness of a specific integration model requires subsequent empirical evaluation.

The relevance of this approach is not limited to traditional pesantren but extends to Islamic schools and other educational institutions concerned with character formation. Contemporary educational environments increasingly require students to engage with individuals whose experiences, beliefs, and social orientations differ from their own. In such settings, silaturahim education may provide an ethical framework for cultivating respectful communication, empathy, cooperation, and the ability to manage disagreement constructively. Thoyib et al. (2024)[56] examine the relationship between pesantren experiences and religious tolerance, while Athoillah et al. (2024)[57] discuss policies and practices of religious moderation in Islamic boarding schools. Huda et al. (2024)[58] further address the strengthening of religious moderation through the core values of pesantren education. These studies suggest relevant institutional contexts for developing educational practices that connect religious commitment with respect for social diversity, without implying that silaturahim and religious moderation are conceptually identical.

The increasing significance of digital communication introduces another context in which the ethical principles of silaturahim may be reconsidered. Digital platforms expand opportunities for maintaining relationships across geographical boundaries, but they also create conditions in which misunderstandings, hostility, and social polarization may occur. The obligation to preserve relationships can therefore be interpreted in relation to responsible communication, respect for differences, and the avoidance of conduct that unnecessarily damages interpersonal trust. Afendi (2024)[59] examines the contemporary educational relevance of Hasyim Asy'ari's legacy in relation to technological developments, while Adawiyah (2026)[60] discusses transformations in Indonesian Islamic education in response to digital polarization. These studies provide contemporary perspectives for considering how traditional Islamic ethical principles may inform educational responses to changing communication environments. Nevertheless, digital silaturahim should be understood as a proposed contemporary application of the underlying ethical values rather than a practice explicitly addressed in Hasyim Asy'ari's historical writings.[61]

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[55] Sintasari et al., "Implementation of the Khidmah Program in Strengthening the Social Character of Islamic Boarding School Students."
[56] Thoyib et al., "Religious Tolerance among Indonesian Islamic University Students."
[57] Athoillah et al., "Policies And Practices Religious Moderation In Pesantren."
[58] Miftahul Huda, "Strengthening Religious Moderation Through the Core Values of Islamic Boarding School Education," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (2024): 59–71, https://doi.org/10.35723/ajie.v8i1.458.
[59] Afendi et al., "Reviving the Legacy of KH Hasyim Asy'ari."
[60] St Robiatul Adawiyah et al., "Hybrid Resilience: The Transformation of Indonesian Islamic Education in Response to Digital Polarization and Global Challenges," *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan* 26, no. 1 (2026): 15–31, https://doi.org/10.21274/dinamika.2026.26.1.15-31.
[61] Erizka Nurianti et al., "Attitude Formation of Students According to Hadratus Shaykh K.H. Hasyim Asy'ari: An Examination of the Book of Adabul Alim Wa Muta'alim," *Al-Munawwarah: Journal of*

A further implication concerns the development of educational practices that encourage social participation beyond the immediate institutional environment. Silaturahim education should not be restricted to the cultivation of polite interpersonal behavior if its broader objective is to strengthen moral responsibility toward others. Activities involving community engagement, collaborative problem-solving, service learning, and constructive dialogue may provide opportunities for students to practice relational ethics within diverse social settings. Syamsuri et al. (2023)[62] identify the significance of pesantren principles as social capital, while Rozaki and Izudin (2025)[63] demonstrate the relevance of pesantren-based engagement to peacebuilding within a specific post-conflict community. Their findings offer useful perspectives on how educational institutions may participate in broader communal concerns. Accordingly, the proposed application of silaturahim education emphasizes the connection between personal character formation and responsible participation in collective life.

For national resilience, the principal contribution of silaturahim education is best understood in relation to the social foundations of collective stability. Values such as mutual trust, respect, compassion, and cooperation may support the capacity of communities to maintain relationships and address disagreements without destructive confrontation. These qualities are particularly important within plural societies, where national unity must accommodate legitimate differences rather than depend upon the elimination of diversity. Nursyahbani and Hanifudin (2024)[64] connect Hasyim Asy'ari's thought with *ukhuwah waṭaniyyah*, while Muwaffiqillah (2021)[65] and Zunaih (2026)[66] provide perspectives on religious education, multicultural inclusion, and social cohesion. However, the presence of these ethical values does not independently guarantee national resilience, which remains shaped by political, economic, institutional, and historical factors. The contribution of silaturahim education should therefore be positioned as a potential means of strengthening social responsibility and cohesion within a broader framework of national development.

The conceptual reconstruction developed in this study also has implications for curriculum design and educational evaluation. Rather than treating silaturahim solely as religious knowledge to be memorized, educators may interpret it as a set of ethical commitments that should become visible in interpersonal conduct and communal participation. Normative internalization can be addressed through engagement with scriptural teachings and classical Islamic texts, while ethical habituation may be encouraged through reflective learning, teacher example, and everyday institutional practices. Social participation can be developed through structured opportunities for cooperation, community service, and dialogue across differences. These applications represent proposed educational implications derived from the present textual analysis, not

Islamic Education 1, no. 2 (2025): 101–9, https://doi.org/10.38073/almunawwarah.v1i2.2731.

[62] Syamsuri et al., "Five Principles of Pesantren as Social Capital to Overcome the Problems of Economic Business Development at Pesantren."

[63] Rozaki and Izudin, "Peacebuilding Pesantren."

[64] Nursyahbani and Hanifudin, *Konsep Pendidikan Ukhuwah Wathaniyah Perspektif Hadratussyaikh KH. M. Hasyim Asy'ari | Islamika*.

[65] Muwaffiqillah, "Social Capital of The Religious Society of Kediri City."

[66] Zunaih, "Fostering Social Cohesion Through Islamic Education."

an empirically validated curriculum model attributed to Hasyim Asy'ari. Their implementation would require clear learning objectives, appropriate assessment indicators, and empirical investigation to establish whether the intended educational outcomes are achieved.[67]

Ultimately, recontextualizing silaturahim education provides an opportunity to connect Hasyim Asy'ari's intellectual legacy with contemporary concerns regarding moral education and social cohesion. The significance of his teachings lies not only in their emphasis on preserving relationships but also in the ethical dispositions that make such preservation meaningful. Through the interconnected processes of normative internalization, ethical habituation, and social participation, silaturahim may be reconstructed as an *adab*-based educational orientation linking individual religious consciousness with collective responsibility. Its relevance to national unity emerges through the potential contribution of these values to trust, solidarity, and constructive engagement across social differences. Nevertheless, this interpretation remains conceptual and requires further research in diverse educational contexts before conclusions can be drawn about its practical effectiveness. The proposed framework thus offers a foundation for future inquiry into how Islamic educational thought may inform character formation and the social dimensions of national resilience.

CONCLUSION

This study demonstrates that silaturahim in the thought of KH. M. Hasyim Asy'ari extends beyond the preservation of kinship relationships to encompass broader ethical responsibilities associated with moral character and communal solidarity. Through an interpretive examination of *Al-Tibyān fī al-Nahy ʻan Muqāṭaʻat al-Arḥām wa al-Aqārib wa al-Ikhwān* and *Adab al-ʻĀlim wa al-Mutaʻallim*, the findings reveal a conceptual relationship between religious obligations, ethical conduct, and socially responsible education. While *Al-Tibyān* establishes the theological and moral foundations for maintaining relationships and preventing estrangement, *Adab al-ʻĀlim wa al-Mutaʻallim* provides educational principles concerning humility, respect, self-discipline, and interpersonal responsibility. The integration of these perspectives suggests that silaturahim can be understood as an educational orientation through which religious consciousness is translated into ethical dispositions and constructive social behavior. Consequently, the significance of silaturahim education lies not merely in encouraging interpersonal contact but in cultivating the moral qualities necessary for sustaining meaningful relationships and collective well-being.

The principal contribution of this study is the conceptual reconstruction of silaturahim education through three interconnected pedagogical dimensions: normative

[67] Endah Winarti, "Digital Communication Practices in Public and Islamic Schools: A Comparative Content Analysis Across Elementary and Senior Secondary Levels in Malang," *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 4, no. 1 (2026): 150–66, https://doi.org/10.38073/pelita.v4i1.6087; Halwa Hasnia Noor, "The Dynamics of the Islamic Religious Education Curriculum in Responding to Social and Technological Changes," *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 4, no. 1 (2026): 53–71, https://doi.org/10.38073/pelita.v4i1.5652; Intan Humairah and Agus Salim Salabi, "Pengaruh Peminatan Santri, Dukungan Keluarga Melalui Budaya Pesantren Terhadap Pemilihan Perguruan Tinggi," *Afkaruna: International Journal of Islamic Studies (AIJIS)*, April 30, 2026, https://ejournal.uiidalwa.ac.id/index.php/aijis/article/view/4843.

internalization, ethical habituation, and social participation. Normative internalization emphasizes understanding religious teachings concerning interpersonal obligations, whereas ethical habituation concerns the cultivation of humility, compassion, respect for differences, and social responsibility. Social participation represents the expression of these values through cooperation, mutual assistance, and constructive engagement within communal life. Together, these dimensions offer an *adab*-based framework connecting individual moral formation with the development of social solidarity and collective responsibility. Within contemporary Islamic education, this framework provides a conceptual foundation for strengthening character education, encouraging respectful interaction across differences, and supporting the social dimensions of national unity and resilience.

Nevertheless, the findings should be interpreted within the limitations of qualitative textual and conceptual research. The proposed framework represents an analytical reconstruction of Hasyim Asy'ari's educational thought rather than an explicitly formulated pedagogical model established by the scholar himself. Moreover, the study does not provide empirical evidence demonstrating that the implementation of silaturahim education directly improves social cohesion or national resilience. Future research should therefore investigate how these educational principles can be translated into curriculum design, institutional practices, and measurable character-development outcomes within pesantren and other Islamic educational institutions. Comparative and empirical studies across diverse educational and socio-cultural settings would further clarify the applicability, limitations, and potential contribution of silaturahim education to the cultivation of socially responsible individuals and cohesive communities.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the author used ChatGPT (OpenAI) to assist with translating the original Indonesian manuscript into academic English, improving language clarity and coherence, refining the organization of arguments, and supporting the revision of selected manuscript sections. The tool was also used to assist with literature organization and the development of the manuscript's academic presentation. All AI-assisted content is subject to the author's critical review, verification of references, and necessary revisions. The author takes full responsibility for the accuracy, originality, integrity, and final content of the manuscript.

AUTHOR CONTRIBUTION STATEMENT

The author was responsible for the conceptualization, research methodology, investigation, collection and analysis of primary and secondary literature, data curation, interpretation of findings, writing of the original draft, critical review and editing, and project administration. The author also conducted the conceptual reconstruction of silaturahim education based on KH. M. Hasyim Asy'ari's intellectual works and approved the final version of the manuscript.

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DATA AVAILABILITY STATEMENT

This study is based on qualitative library research involving published Islamic classical texts, scholarly books, and peer-reviewed journal articles. All primary and secondary sources used in the analysis are identified in the reference list. No original empirical datasets were generated or collected during this research. Additional bibliographic information and analytical documentation may be obtained from the corresponding author upon reasonable request, where available.

DECLARATION OF INTERESTS

The author declares that there are no financial, personal, institutional, or professional competing interests that could have influenced the research process, interpretation of findings, or publication of this manuscript.

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