

THE ROLE OF NAHDLATUL ULAMA FOR INDONESIA: JIHAD RESOLUTION TO PRESERVE THE NATION AND RELIGIOUS MODERATION

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ABSTRAK

Perjuangan umat Islam Indonesia dalam memperjuangkan kemerdekaan salah satunya adalah dalam pertempuran 10 November 1945 di Surabaya diawali Resolusi Jihad KH. Hasyim Asy'ari yang berhasil membangun nasionalisme religious bangsa Indonesia. Beliau memegang ajaran moderat dan toleran demi memperkuat kesatuan bangsa. Salah satu tokoh ulama yang komitmen kebangsaannya tidak perlu diragukan lagi adalah K.H. Hasyim Asy'ari. Beliau merupakan sosok Ulama dengan nama besar yang tersohor pada jamannya. K.H. Hasyim Asy'ari merupakan representasi karakter Ulama khas Indonesia yang moderat dan menjaga kearifan lokal. Selain mempunyai kecerdasan intelektual, ia juga seorang organisator, pendidik, bahkan warga masyarakat yang mempunyai asketisisme yang tinggi, jenis penelitian yang digunakan adalah studi literatur. Metode pengumpulan data dengan cara memahami dan mempelajari teori-teori dari berbagai literatur yang berkaitan. Sumber data primer diambil dari buku dan fatwa KH. Hasyim Asy'ari seputar Islam dan masyarakat. Metode analisis menggunakan analisis konten dan analisis deskriptif. Hasil penelitian menunjukkan konsep pemikiran KH. Hasyim Asy'ari (Resolusi Jihad) yang moderat melandasi lahirnya resolusi jihad melawan penjajah untuk mempertahankan Negara Kesatuan Republik Indonesia (NKRI). Kontekstualisasi Resolusi Jihad yang diprakarsai KH. Hasyim Asy'ari memiliki dimensi dan pengaruh yang sangat luas yaitu bagian dari upaya menjaga NKRI dan moderasi beragama.

Kata Kunci: Resolusi Jihad, Moderasi, NKRI

ABSTRACT

The long struggle of the Indonesian people in breaking away from the shackles of imperialism cannot be separated from the role of Islamic figures. One of the struggles of Indonesian Muslims in fighting for independence

was in the battle of November 10, 1945 in Surabaya, beginning with the Jihad Resolution KH. Hasyim Asy'ari who succeeded in building religious nationalism of the Indonesian nation. He holds moderate and tolerant teachings in order to strengthen the unity of the nation. One of the scholars figures whose national commitment is unquestionable is K.H. Hasyim Asy'ari. He is a scholars with a big name who was famous in his time. K.H. Hasyim Asy'ari is a representation of the character of a typical Indonesian scholars who is moderate and maintains local wisdom. In addition to having intellectual intelligence, he is also an organizer, educator, and even citizens who have high asceticism. This research included library research. This method collects data by understanding and studying theories from various related kinds of literature. The method of analysis uses content analysis and descriptive analysis. The results showed that the concept of moderate thinking KH Hasyim Asy'ari (Jihad Resolution) underlies the birth of the jihad resolution against the invaders to defend the Unitary Republic of Indonesia. Contextualization of Jihad Resolution initiated by K.H. Hasyim Asy'ari has a very broad dimension and influence, namely part of efforts to preserve the Unitary State of the Republic of Indonesia and moderation in religion.

Keywords: Jihad Resolution, Moderation, NKRI.

INTRODUCTION

Islam and Nationalism have recently been discussed again and strengthened along with the opening of the faucet of democracy with all the dynamics of its freedom among citizens. The term Transnational Muslim emerged with the concept that the Nation does not need to be united, no longer wants to be limited by regional and state barriers. They find that absolute unity is built on the basis of a common belief. They are a group of Muslims who consistently put religion above the nation and are loyal to campaigning for the idea of a universal Khilafah across national borders. For them, nationalism is unimportant and even despicable, because it is a western product and will only divide Muslims (Mugiyono, 2016).

Islam is an important factor in the building of Indonesian nationality. The cultural, social and political and economic resources of this country are potentially located and embedded in the body of its citizens who are predominantly Muslim. The collaboration of Islam and local culture for centuries to the sweat, tears and blood of the martyrs has strengthened the building of Indonesia. Indonesian history also records the rejection and opposition of Muslims to the oppression of colonialism (Khuluq, 2014). The economic, political, social, educational and religious components driven by Civil Society such as SI, Muhammadiyah and NU have proven to carry the

noble ideals of fighting for the realization of independence and independent government by the Indonesian people.

The long struggle of the Indonesian people in breaking away from the shackles of imperialism cannot be separated from the role of Islamic figures. Their important role and movement in encouraging and spurring the spirit of resistance against the invaders in seizing independence was enormous. Religious figures such as KH. Hasyim Asy'ari, Mohammad Natsir, KH. Wahab Hasbullah, Wahid Hasyim, KH. Ahmad Dahlan, as well as pesantren kiai and other Islamic figures who also participated in mobilizing the santri and civil society who at that time were more obedient to the scholars than the government as a resistance militia.

One of the scholars figures whose national commitment is unquestionable is K.H. Hasyim Asy'ari. He is a scholars with a big name who was famous in his time. K.H. Hasyim Asy'ari is a representation of the character of a typical Indonesian scholars who is moderate and maintains local wisdom. In addition to having intellectual intelligence, he is also an organizer, educator, and even citizens who have high asceticism (Misrawi, 2010). K.H. Hasyim Asy'ari is one of the great scholars who had a role in the struggle against the invaders. Hasyim Asy'ari's influence grew stronger when he founded a pesantren in Jombang and founded the Nahdlatul Ulama (NU) organization. The thoughts of K.H. Hasyim Asy'ari became the foundation of the struggle of the Indonesian people. One of them is the spirit of jihad which is always ignited to free Indonesia from the confines of the colonialists (S. Zuhri, 1980). Hasyim Asy'ari. The struggle is based on the word of God in the Qur'an, surah al-Baqarah verse 218.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Indeed, those who have believed and those who have emigrated and fought in the cause of Allah – those expect the mercy of Allah. And Allah is Forgiving and Merciful.

In the verse it is explained how those who believe, those who emigrated and strive in the way of Allah are included in the category of people who always expect the mercy of Allah which is very broad. Jihad in the way of Allah means devoting all abilities, both wealth and body to fight for the religion of Allah with sincere intentions because of Allah SWT. According to K.H. Hasyim Asy'ari with jihad, means that he has spread virtue and at the same time hopes for mercy from Allah for the good of the



beloved Indonesian nation. In this context we can see how the struggle of K.H. Hasyim Asy'ari was very open about the oppression of the invaders. K.H. Hasyim Asy'ari did not want to witness the rampant tyranny on the land of Nusantara. So every effort is taken to quell all forms of rage that will destroy the order of life and make the future bleak.

The struggle of K.H. Hasyim Asy'ari in liberating this country from the clutches of the invaders was through the call for jihad in the Way of Allah which was later known as the Fatwa of the NU jihad resolution. The statement that was decided at the meeting of NU consuls throughout Java and Madura contained an invitation to unite to defend the independence of the Republic of Indonesia which was proclaimed on August 17, 1945 by Soekarno. For Muslims, especially NU citizens, they are obliged to carry out jihad to take up arms against the Dutch and their allies who want to colonize this country again (El-Guyanie, 2010)

The Jihad Resolution initiated by K.H. Hasyim Asy'ari, who is a reflection of scholars with moderate religious thought, can be seen from his understanding of how Islam should be implemented in the Indonesian Islamic context. K.H. Hasyim Asy'ari argues that the implementation of Islamic law does not need to be formalized into an Islamic State. However, Islam can develop within the framework of the Unitary State of the Republic of Indonesia (A. M. Zuhri, 2010).

Based on the reasons above, the writer would like to unravel and focus on the role of nationality and the people of K.H. Hasyim Asy'ari, especially with regard to the contextualization of the NU Jihad Resolution, which was able to mobilize scholars, santri and the Indonesian people to expel the invaders so that they were able to maintain and maintain religious moderation within the framework of the Unitary State of the Republic of Indonesia.

METHODS

The method of analysis used content analysis and descriptive analysis. This method collects data by understanding and studying theories from various related kinds of literature. Primary data sources are taken from books and fatwas of KH. Hasyim Asy'ari about Islam and society. Secondary data sources are taken from various related writings. The method of analysis uses content analysis and descriptive analysis.

RESULT DAN DISCUSSION

The low level of education of the Indonesian people has made the imperialists able to rule for a long time in Indonesia. The colonizers managed to profit from the low level education of the Indonesian people and the fierce competition between kingdoms in the archipelago, so they implemented the no-sheep policy (*devide et impera*).

The West (Portuguese and Dutch) have been doing colonialism for a very long time, since the days of the kingdoms in Indonesia, the colonials succeeded in carrying out the politics of fighting each other so that many kingdoms in the archipelago were scattered and easily controlled. The colonizers exploited a lot of agricultural products, especially spices, even more so that the natives were also the target of colonialism as hard workers and slaves, and were labeled as inlanders and placed as the lowest group after white (European) and yellow (yellow) skinned groups. China).

In facing the Dutch colonialism, a charismatic scholars who became the leader of the Tebuireng Jombang Islamic Boarding School, K.H. Hasyim Asy'ari took an active, progressive and non-cooperative resistance. Through his education, the students not only learn Islamic religious knowledge but are taught Dutch, arithmetic, speeches and martial arts. All these lessons were intended as a form of preparing a cadre of santri with a high nationalism spirit who had to be prepared to welcome the call of jihad to liberate Indonesia from the grip of Dutch colonialism. They are soldiers who dare to die who are always ready to give all their best potential for the nation and state. In addition, K.H. Hasyim Asy'ari also issued a fatwa prohibiting Muslims in Indonesia from joining the Dutch army. His tough attitude made him influential among the Indonesian people, respected by friends and foes alike. But his non-cooperative political attitude had angered the Dutch so that they burned down their pesantren in 1913 (Bizawe, 2014).

Short Biography of K.H. Hasyim Asy'ari (Hadratus Sheikh)

KH. Hasyim Asy'ari has a full name that given by his father and mother that is Muhammad Hasyim Asy'ari. He was born among Javanese Kyai on 24 Dzulqa'dah 1287 or 14 February 1871 in Gedang village for about two kilometers east of Jombang district (Khuluq, 2010). He died in Jombang on 7 Ramadhan 1366 H/25 July 1947 M because of high blood strain (Margono, 2011). His father's name become Asy'ari, he turned into the founding father of Keras Islamic boarding school in Jombang, meanwhile his grandfather Kyai Usman become the well-known Kyai and the founding



father of Gedang Islamic boarding school which was built at the end of the 19th century (Fadli & Sudrajat, 2020). Hasyim Asyári's great-grandparent named Kyai Sihah was the founder of Tambak Beras Pesantren Jombang (Mohammad, 2020).

KH. Hasyim Asyári was the third son of 11 children. His father was Kyai Asyári from Demak. His mother, Nyai Halimah was the daughter of Kyai Usman. The mother was the primary child from 3 boys and 2 girls. Asyári was born from the marriage of Kyai Asyári and Nyai Halimah. He has ten brothers, specifically Nafi'ah, Ahmad Saleh, Radjah, Hasan, Anis, Fathanah, Maimunah, Maksum, Nahrawi, and Adnan.

Geneologically, KH. Muhammad Hasyim Asyári bin Asyári bin Abdul Wahid bin Abdul Halim who has the name of Prince Bona, bin Abdul Rohman Rahman, referred to as Jaka Tingkir Sultan Hadiwijoyo, bin Abdullah bin Abdul Aziz bin Abdul Fatih bin Maulana Ishaq, and Raden Áin Al Yaqin known as Sunan Giri. As a result, it's far believed that his own family descended from the Javanese Muslim King, Jaka Tingkir, and Majapahit Hindu King, Brawijaya VI, so it could be said that the descendants of KH, Hasyim Asyári comes from a noble own family (Muhammad Rifai, 2009).

Academic records of Hadratus Sheikh is acquired from Islamic boarding school's environment. Hadratus Sheikh obtained his education at once from his father and grandfather, Kyai Usman. His outstanding preference to study encourage him to study tougher and extra diligent. He is an infant who was easy to absorb and easy to memorize the knowledge given to him. His bigness in soaking up and memorizing information has made him given the possibility through his father while he turned into youngster, thirteen to fourteen years old, to educate at the Islamic boarding school (Margono, 2011). Then, on the age of fifteen years old, Hadratus Sheikh started to wander to all of the Islamic boarding school in Javanese island to deepen spiritual understanding, like at the Wonocolo Islamic boarding school, the Islamic boarding school in Purbolinggo, the Langitan Islamic boarding school, the Tranggilis Islamic boarding school and he studied with Kyai Kholil ib Bangkalan, Madura.

Thereafter gaining the stock of knowledge form pesantren environment, Hadratus Sheikh continued his education in Mecca and did Hajj. After finishing Hajj Hadratus Sheikh did not come back to Indonesia immediately. However he stayed for some months to deepen the spiritual knowledge specifically the science of hadith that is considered one of his preferred field area of expertise. It could be seen from his creation during his life that is about hadiths (Misrawi, 2010). Hadratus Sheikh studied in Mecca to deepen his religious knowledge. He studied with great worldwide scholar

and one them from Indonesia, together with Syaikh Syatha, Syaikh Dagistany, Syaikh Al-Allamah Abdul Hamid Al-Darustany, dan Syaikh Muhammad Syuaib Al-Maghriby, meanwhile from Indonesia there are Syaikh Mahfudz Termas, Syaikh Mahmud Khatib Al-Minangkabawy, Imam Nawawi Al-Bantany and other great scholars (A'dlom, 2014). Therefore, his teachers have coloured the sample of expertise or considering about Islam in each taking actions and giving opinions on a hassle faced by him.

During his life, Hadratus Sheikh was in Islamic schooling environment, each while inside the fatherland in addition to in Mecca. This environment has encouraged the scientific culture applied in Islamic boarding school and become the part of the thoughts in Islamic education. Hadratus Sheikh took classical Islamic education which focuses on normative factors, teaching-learning traditions, and ethics in mastering in order to lead Muslims to the advanced years.

K.H. Hasyim Asy'ari, the founder of Jam'iyyah Nahdlatul Ulama (NU), is a figure of ulama and kiai who has a spirit of struggle and a high responsibility towards his homeland. Not only property but also lives are willing to be sacrificed for the sake of upholding the independence of the nation and state. According to K.H. Hasyim Asy'ari, independence is an absolute requirement for grounding welfare and social justice (social justice). As long as independence has not been achieved, the bright spot of enlightenment will never come. K.H. Hasyim Asy'ari is known as a very anti-Dutch figure. At that time, K.H. Hasyim Asy'ari once refused an award to be given by the Dutch colonial government. At that time, through Governor Van der Plas, specifically came to Jombang to convey the wishes of the Dutch government which intended to give a sign of honor to K.H. Hasyim Asy'ari.

In the context of the struggle against the invaders, K.H. Hasyim Asy'ari used the word of God as the basis for never compromising or cooperating with the invaders. K.H. Hasyim Asy'ari believes that cooperating with the invaders is part of a sinful act. The meaning that life is a struggle, namely the struggle against arbitrariness, was instilled by K.H. Hasyim Asy'ari to the nation's generation. This awareness became a momentum in building and strengthening the spirit of the Indonesian people's struggle at that time. Thus, the awareness and hope to be free from the invaders made the people willing to sacrifice their whole soul, body, and property to achieve an ideal of independence.

In facing the invaders, K.H. Hasyim Asy'ari formed several armies which can be grouped into three parts. First, the Hezbollah army for youth who carry the motto

"Ala Inna Hizballahi Hum al Ghalibun" (O verily Allah's group is the victorious group). Second, the Sabilillah army, generally for the kyai, men and women, carrying the motto "Waman yujâhid fî sabîlillah, (Those who struggle in the way of Allah). Third, the Mujahideen army which resembles the army of death, which is not afraid of death and this army carries the motto "Walladzîna jâhadu fînâ lanahdiyannahum subulanâ" (they fight in My way, I will show them My ways) (Muhammad Rifai, 2009).

According to K.H. Hasyim Asy'ari, an anti-Dutch political attitude is part of the struggle to defend the homeland. The fire of the spirit of nationalism is a powerful way to instill a spirit of concern for the students that the Indonesian nation is experiencing deep misery due to colonialism.

Fatwa Jihad issued by K.H. Hasyim Asy'ari is a form of national commitment. The fatwa turned out to be quite effective in attracting public awareness to refuse to cooperate or to fight against the invaders. Hasyim Asy'ari's resistance to the Dutch colonial government is evidence of his persistent fighting spirit. Nationalism for K.H. Hasyim Asy'ari is not a term, but a concrete manifestation of one's love for his homeland which must be proven by bloody sacrifices. From there we can see how the contribution of K.H. Hasyim Asy'ari in realizing his noble ideals. K.H. Hasyim Asy'ari was born in Jombang, but he devoted his whole life to the nation and state of Indonesia.

Recently, various problems that have occurred to the Indonesian people are an accumulation of the historical journey of the founding of the Unitary State Republic of Indonesia. The figure of a unifying the nation, namely K.H. Hasyim Asy'ari who was named the founding figure of the nation. The role and thoughts of K.H. Hasyim Asy'ari cannot simply be ruled out, because K.H. Hasyim Asy'ari in the course of Indonesian history is here to unite all components of Indonesian society. Starting from establishing the Nahdlatul Ulama (NU) organization, uniting all Islamic groups in MIAI, Islamic parties in Masyumi and producing a jihad fatwa or known as jihad resolution in fighting for Indonesian independence (Hadi, 2018).

K.H. Hasyim Asy'ari is also known as a par-excellence figure who is able to pass down the typical Indonesian-style Islamic treasures. Through his works, K.H. Hasyim Asy'ari succeeded in constructing the thoughts and behavior of the Indonesian people with the concept of a distinctively Indonesian religion which on the one hand cannot be separated from the roots of traditions that developed in Indonesia, and on the other hand K.H. Hasyim Asy'ari still clings to the treasures of the Sunni

Salafusshalih. This is what makes it unique and different from other religious figures (Ni'am, 2011).

K.H. Hasyim Asy'ari can be called a great scholar who is charismatic and has great thoughts in the field of religion and nationality (Fata & Najib, 2014). He has become *uswatun hasanah* both in thought, attitude, behavior, and speech, so that he can be used as a role model for the community, both in the past and for the present. He has a very big role in empowering the people since the Dutch colonial era, Japan and when fighting for Indonesian independence. According to the chairman of PBNU KH. Said Aqil Siradj (MN, Muhammad, & Ariri, 2012). KH. Hasyim Asy'ari really deserves to be used as a reference from Islamic boarding school scholars who fight for the nation and state, both in the realm of religion and nationality.

According to the Center for the Study of Thought KH. Hasyim Asy'ari Tebuireng Jombang, recently there has been a phenomenon that has happened to the life of the Indonesian people, with the re-emergence of groups that contradict Islam and nationality (KH. Hasyim Asy'ari Tebuireng Thought Study Center Team, 2018: ix). There is one side that leads to a radical movement trying to bring this nation to the state scripturally with the emergence of the term NKRI with sharia. Meanwhile, the other party is from the liberal and leftist groups who are trying to turn this nation into a secular and communist nation.

Religious and national issues are inseparable, both must complement each other for the welfare of the nation and comfort in carrying out religious orders (Fadli & Sudrajat, 2020). K.H. Hasyim Asy'ari himself has proven that Islam and Indonesia should not be contradicted, because both are in the same concept of struggle (Nurhadi, 2017). Islam is noble values that are universal, while Indonesianness is a social reality that must be filled with these values without having to deny them. Islamic values must be present in the culture and diversity that are deeply rooted in the identity and collective memory of the Indonesian nation. As Islam came to the archipelago through preachers who are tolerant and peaceful.

National Thought of KH. Hasyim Asy'ari

National thought of K.H. Hasyim Asy'ari actually leads to political ideas (fiqh Siyasah). In general, K.H. Hasyim Asy'ari is in line with the Sunni political doctrine as developed by Al-Mawardi and Al-Ghazali (Fadli & Sudrajat, 2020). Basically this doctrine is very accommodating to the rulers, this is because at that time this doctrine



was formulated when the Islamic political world experienced a setback which in turn gave rise to the assumption that the position of the people was very weak and they had to submit to the rulers. This means that it is in line with the attitude of K.H. Hasyim Asy'ari and other Nahdlatul Ulama figures showed accommodativeness to the rulers, both Muslim and non-Muslim.

In the early days of his life, KH. Hasyim Asy'ari is neither a political activist nor an enemy of the invaders. At that time K.H. Hasyim Asy'ari did not care about spreading political doctrinal ideas and generally did not object to the colonial policies, as long as it did not endanger the sustainability of Islamic teachings. Khuluq said in this regard, K.H. Hasyim Asy'ari is not like the Nationalist-Secular figures, Soekarno as the founder of the Indonesian National Party (PNI) and the President, Cokroaminto and Agus Salim the leader of Syarekat Islam who focused on political issues and moved openly for several years for Indonesian independence. However, K.H. Hasyim Asy'ari can be considered a spiritual leader for some political figures. Political activity itself is low profile until the end (Khuluq, 2014). K.H. Hasyim Asy'ari also never openly confronted the invaders. Thus, to understand more deeply the national thought of K.H. Hasyim Asy'ari in political developments and their influence on Muslim leaders at that time must be considered.

Efforts to Preserve the Unitary State Republic of Indonesia and Religious Moderation

K.H. Hasyim Asy'ari with his student K.H. Abdul Wahab Hasbullah founded a traditionalist organization namely Nahdlatul Ulama (NU). Before K.H. Hasyim Asy'ari founded the NU organization, he first asked permission from one of his teachers, K.H. Kholil Bangkalan. After receiving the blessing of his teacher K.H. Hasyim Asy'ari was given a prayer beads and a stick as a symbol of duty and leadership for the founding of NU (Solikhin, 2016).

The purpose of the establishment of NU is trying to maintain traditional Islamic values which have been followed and began to be eroded by the existence of modern thoughts (Abidin, 2018). Traditional values which are seen by a number of circles as teachings and methods that have been successfully carried out by Walisongo have begun to be disturbed by their establishment.

The birth of NU, apart from being an effort to maintain the principles and treasures of traditional Islam and the penetration of modernist Islam, also carries a

social motive in defending the interests of traditional Islamic groups. NU was also established as a forum for the struggle to oppose all forms of colonialism and seize the independence of the Republic of Indonesia from the Dutch and Japanese invaders, as well as actively carry out its da'wah to always maintain the unity of the Republic of Indonesia within the framework of the Unitary State Republic of Indonesia. The motive of nationalism arose because NU was born with a strong intention to unite the ulama and religious figures in fighting against colonialism while at the same time maintaining the Unitary State Republic of Indonesia and a moderate attitude in religion.

CONCLUSION

Contextualization of Jihad Resolution initiated by K.H. Hasyim Asy'ari has a very broad dimension and influence, namely part of efforts to preserve the Unitary State of the Republic of Indonesia and moderation in religion. K.H. Hasyim Asy'ari plunged into politics in an emergency situation that threatened the safety of the nation and the freedom of the people to practice their religion. The call for a jihad resolution emerged as a response to an urgent situation so that a strategic policy was needed that was able to increase the spirit of jihad for all Indonesians to free themselves from the shackles of the invaders.

Islamic thought and nationality K.H. Hasyim Asy'ari should be practiced and imitated for today's life. Because today there are certain groups that want to separate between Islam and nationality, which they fear can trigger the fracture of the unity of the people. Even though the issue of Islam and nationality is not automatically contradicted, the two must complement each other for the welfare of the nation and comfort in carrying out religious orders in the Unitary State of the Republic of Indonesia (NKRI).

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