

Epistemology of Traditional Islamic Education: The Bayani Method of Shaykh Hasyim Ash'ari in the Book of *Adabul Alim wal Muta'allim*

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ABSTRACT : Research on KH's educational thinking. Hasyim Ash'ari has so far highlighted more aspects of ethics and morality in the book *Adabul Alim wal Muta'allim*, while an in-depth philosophical study of the epistemological foundations that underlie all the edifices of his educational thought is still limited. In fact, the understanding of the frame of thought (*bayani*) used by Hasyim Asy'ari in constructing the scientific system of traditional Islamic education is the key to capturing the entirety of the educational vision that he offers. This article aims to uncover the epistemology of traditional Islamic education through the bayani method of Shaykh Hasyim Ash'ari as stated in the book *Adabul Alim wal Muta'allim*. This study uses a qualitative method with a content analysis approach to the primary source of the book *Adabul Alim wal Muta'allim* as well as secondary sources in the form of journal articles, books, and related theses. The results of the study show that the epistemology of Hasyim Ash'ari's thought is colored by the approach of bayani, burhani, irfani, and authoritarianism, with the bayani method as the dominant framework that places the text (the Qur'an and hadith) as the main source of truth and law. In the book *Adabul Alim wal Muta'allim*, the bayani method is not only applied in the understanding of religious texts, but also becomes the basis for the ethical construction of educators and students, scientific sanad, and the balance between tafaquh fi al-din and the formation of morals. Science and morals are placed as mutually reinforcing epistemological dimensions, while the ultimate goal of education is oriented to the benefit of the people. This article contributes to academic development by providing a comprehensive epistemological analysis framework for Hasyim Asy'ari's educational thought, as well as providing recommendations for contemporary Islamic education policies in Indonesia so as not to lose the roots of a strong scientific tradition in the midst of globalization and digitalization

KEYWORDS: bayani epistemology, traditional Islamic education, Hasyim Ash'ari, *Adabul Alim wal Muta'allim*, educational methods, pesantren, adab

1. INTRODUCTION

Traditional Islamic education in Indonesia has strong epistemological roots in the scientific tradition of Islamic boarding schools, where religious texts (the Qur'an and hadith) are the main foundation in the construction of knowledge and the formation of students' character. Among the figures who laid the epistemological foundation of traditional Islamic education systematically was KH. Hasyim Asy'ari (1871–1947), the founder of Nahdlatul Ulama as well as the caretaker of the Tebuireng Jombang Islamic Boarding School, through his monumental work, *Adabul Alim wal Muta'allim*. This book has become the main reference for almost all Islamic boarding schools in Indonesia in managing and improving their education system, because it comprehensively examines the philosophical virtues of science and triadic relational ethics between educators, students, and the learning environment.¹ The significance of Hasyim Ash'ari's thought lies not only in the normative-ethical aspect, but also in the underlying epistemological construct—namely how knowledge is obtained, validated, and transmitted in the Islamic scientific tradition.

Although the book *Adabul Alim wal Muta'allim* has become the most prominent Islamic intellectual heritage among Islamic boarding schools, academic studies of Hasyim Asy'ari's educational thought have been dominated by an approach that emphasizes moral and ethical aspects, while the philosophical-epistemological dimension that underlies the entire edifice of his educational thought has received little attention.² In fact, a deep understanding of the epistemological framework used by Hasyim Ash'ari—especially the *bayani* method that places text as the main authority for truth—is the key to fully understanding the vision of

¹ Huda, Miftahul. "Reinterpreting the Visionary Islamic Education Model in 'Adabul Alim wal Muta'allim' by KH. M. Hasyim Asy'ari: A Postmethod Perspective." Paper presented at the 18th Annual International Conference on Islamic Studies (AICIS), Palu, September 17–20, 2018.

² Ainuri, Ahmad, and Mirza Wijaya. "Epistemology of Islamic Education According to Hasyim Asy'ari Thought." *ISLAMICA: Jurnal Studi Keislaman* 6, no. 2 (2021). <https://doi.org/10.22515/islimus.v6i2.4020>. [reference:18]

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traditional Islamic education that he offers. In the tradition of Islamic thought, there are at least three known epistemological methods, namely *bayani* (text-based/nash), *burhani* (based on rational reasoning), and *'irfani* (based on intuition and spiritual experience).³ These three approaches have different characteristics and contributions in building an Islamic education system: *bayani* provides a textual-normative foundation that shapes value-based curriculum content and ethical guidance, *burhani* reinforces critical thinking and intellectual rigor, while *'irfani* emphasizes character formation and the development of spiritual awareness. This article argues that the *bayani method* is the dominant framework in the educational epistemology of Hasyim Ash'ari, which not only shapes the way of understanding the text but also becomes the basis for the construction of ethics of educators and students, scientific sanad, and the balance between *tafaqquh fi al-din* and the formation of morals.

A study on KH's educational thinking. Hasyim Asy'ari has been widely done by researchers, but most of it is still focused on the ethical and morality aspects without exploring in depth the epistemological foundations that underlie it. Ainuri and Wijaya (2021), for example, in their research entitled "*Epistemology of Islamic Education According to Hasyim Asy'ari Thought*", have identified that the epistemology of Hasyim Asy'ari's thought is colored by the approach of *bayani*, *burhani*, *irfani*, and *authoritarianism*, with a paradigm that belongs to the conservative-religious tradition. This research makes an important contribution in mapping the epistemological framework of Hasyim Asy'ari in general, but has not specifically examined how the *bayani method* is operationalized in the book *Adabul Alim wal Muta'allim* as a foundation for the construction of educational ethics. Meanwhile, Nurhidayah and Supratno (2023) in the article "*Adab as an Epistemological Paradigm in Islamic Education: Reexamining KH. Hasyim Ash'ari's Thought in Adab al Alim wa al-Muta'allim*" examines the concept of *adab* as an epistemological paradigm in Islamic education.⁴ Their findings show that *adab* in Hasyim Ash'ari's thought is built through the dimension of purification of intentions (*niyyah*), ethical relationships between teachers and students, discipline in the learning process, and moral responsibility in the use of knowledge. Nevertheless, this study emphasizes more on the function of *adab* as an epistemological foundation that integrates intellectual development with moral formation, without specifically examining the *bayani method* as a framework of thought that dominates all of these thought structures.

Another relevant study conducted by Huda (2018) that reinterprets the visionary educational model in *Adabul Alim wal Muta'allim* from a *postmethod* perspective, shows that this book—although written almost a century ago—has relevance to contemporary educational principles. However, the criticisms that arise against this book include the lack of discussion about proper teaching methods, the over-reliance on the central role of teachers, and the inferior position of students in instructional activities. A comparative study of the thought of Hasyim Ash'ari and Syed Naquib al-Attas also shows that the two Islamic thinkers place ethics/manners as the main thing that must be applied in the Islamic education system in order to obtain knowledge that can overcome the problems of social and religious life.⁵ On the other hand, research on *bayani* epistemology in Islamic education in general shows that the *bayani method* is the most dominant reasoning method used in Islamic education, but the overly hegemonic and textualist pattern of *bayani* thought often finds it difficult to dialogue with the *irfani* and *burhani* epistemological traditions, so that the Islamic system of religious epistemology becomes less responsive to contemporary issues.⁶ Zulfa and Himawati (2019) in "*Stagnant of Epistemological Aspect In Islamic Education Studies: Critical Studies In Bayani, Burhani, And Irfani*" also emphasized that in its development, Islamic epistemology was dominated by the *textual bayani* style and the *sufistic irfani* style.⁷ Meanwhile, Rizki and Rijal (2026) in "*Epistemological Foundations of Islamic Education: Bayani, Burhani, and Irfani*" offer an integrative framework that bridges revelation, reason, and spirituality in building a holistic Islamic education paradigm. In contrast to these studies, this article specifically highlights how the *bayani method*—as one of the three main epistemologies in the Islamic tradition—is not only a hermeneutic instrument in understanding the text, but also a foundation for the construction of a complete educational ethics within the framework of Hasyim Ash'ari's thought. Thus, this article fills the research *gap* that has been separating the study of Hasyim Asy'ari's educational ethics from his epistemological studies, and offers a new reading of the book *Adabul Alim wal Muta'allim* as a text that is not only normative-ethical but also philosophical-epistemological.

³ Rizki, Aulia, and Syamsul Rijal. "Epistemological Foundations of Islamic Education: Bayani, Burhani, and Irfani." *Mudarrisa: Journal of Islamic Education Studies* 9, no. 1 (2026). <https://doi.org/10.23971/mdr.v9i1.11002>.

⁴ Nurhidayah, Umu Kurnia, and Haris Supratno. "Adab as an Epistemological Paradigm in Islamic Education: Reexamining KH. Hasyim Asy'ari's Thought in Adab al Alim wa al-Muta'allim." *Journal of Islamic Education and Pesantren* 3, no. 2 (2023): 114–124. <https://doi.org/10.33752/jiep.v3i2.11540>. [reference:20]

⁵ The End of Fadhilah. *Epistemology of Islamic Education Perspective of K.H. Hasyim Asy'ari and Syed Naquib Al-Attas*. Rabbani: Journal of Islamic Religious Education, Volume 3, Number 2, September 2022

⁶ Robbani, A. Syahid. "Types of Bayani, Irfani, and Burhani Reasoning and Their Relevance to Islamic Education." Core.ac.uk, 2021.

⁷ Laila Ngindana Zulfa, UlyaHimawati. *Stagnant of Epistemological Aspect In Islamic Education Studies: Critical Studies In Bayani, Burhani, And Irfani*. Advances in Social Science, Education and Humanities Research (ASSEHR), volume 140, 2019.

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The purpose of writing this article is to reveal in depth the epistemology of traditional Islamic education through the *bayani* method of Shaykh Hasyim Ash'ari as stated in the book *Adabul Alim wal Muta'allim*. More specifically, this article aims to: (1) identify the bayani epistemological framework used by Hasyim Ash'ari in constructing the traditional Islamic education system; (2) analyze how the *bayani method* becomes the basis for the ethics of educators and students in the book; and (3) explore the relevance of the epistemology of Hasyim Ash'ari's bayani to the development of contemporary Islamic education in Indonesia. The academic benefit of this article is that it provides a comprehensive epistemological analysis framework for Hasyim Ash'ari's educational thought, which has been studied more from an ethical-normative perspective. Practically, this article is expected to contribute to Islamic education policy in Indonesia so as not to lose its roots in a strong scientific tradition amid the current of globalization and digitalization, as well as offer an alternative framework of thought that integrates textual authority, rational reasoning, and character formation in the education system.

2. LITERATURE REVIEW

2.1 The Epistemology of Bayani, Burhani, and Irfani in the Tradition of Islamic Thought

Epistemology in the tradition of Islamic thought is at least divided into three main complementary approaches, namely *bayani*, *burhani*, and *'irfani*. These three approaches represent a way of obtaining, validating, and constructing knowledge within the framework of Islamic science. *Bayani* is an epistemology based on the understanding of the text (nash), with the Qur'an and hadith as the main source of knowledge.⁸ This epistemology emphasizes the authority of the text as the foundation of truth and law, and uses the method of linguistic analysis and analogy (*qiyas*) in interpreting the meanings contained in the text. Meanwhile, *burhani* is an epistemology based on rational reasoning and logic, where reason is placed as the main source of knowledge. This approach reinforces critical thinking, systematic reasoning, and intellectual acumen in pedagogical practice.⁹ As for *'irfani*, it is an epistemology based on intuition and spiritual experience, which emphasizes character formation, spiritual development, and the growth of inner awareness as an integral dimension of the learning process.

In the context of Islamic education, these three epistemological approaches have different but complementary contributions in building a holistic education system. Bayani epistemology provides the textual-normative foundation that forms the content of value-based curriculum and ethical guidance in education. The bayani-based learning method involves the study of interpretation, hadith studies, and jurisprudence, which often uses reading, interpretation, and discussion techniques to instill religious understanding.¹⁰ Burhani epistemology strengthens critical thinking skills, systematic reasoning, and intellectual acumen in pedagogical practice. The burhani method involves observation, experimentation, and critical investigation, which encourages learners to use logic and reasoning in understanding worldly and religious knowledge. Meanwhile, 'irfani epistemology emphasizes character formation, spiritual development, and the growth of inner awareness as integral dimensions of learning. The irfani method emphasizes contemplation, experiential learning, and inner reflection through practices such as dhikr and spiritual introspection.

Although these three approaches offer a comprehensive framework, in their development bayani epistemology often dominates Islamic educational practices, while the burhani and 'irfani approaches are less balanced. The dominance of bayani epistemology that is too hegemonic and textualist often finds it difficult to dialogue with the 'irfani and burhani epistemological traditions, so that the Islamic system of religious epistemology becomes less responsive to contemporary issues. Rizki and Rijal (2026) offer an integrative framework that bridges revelation, reason, and spirituality in building a holistic Islamic education paradigm.¹¹ The integration of these three approaches gives birth to a holistic, rational, contextual, and spiritual educational model that is relevant to the educational challenges of the 21st century.¹² Thus, a deep understanding of these three epistemologies becomes essential for the development of Islamic education that is not only text-based, but also responsive to the development of the times without losing its spiritual and moral roots.

⁸ Saiful Amien, dkk. *Al-Jabiri's Bayani Epistemology As A Basis of Instructional Design Of Arabic Reading Comprehension*. I J A Z A R A B I : J o u r n a l o f A r a b i c L e a r n i n g, Vol. 6 No. 3 / October 2023. D O I : 10.18860 /ijazarabi.v6i3.22879

⁹ Rizki, Aulia, and Syamsul Rijal. "Epistemological Foundations of Islamic Education: Bayani, Burhani, and Irfani." *Mudarrisa: Journal of Islamic Education Studies* 9, no. 1 (2026). <https://doi.org/10.23971/mdr.v9i1.11002>. [Reference:21]

¹⁰ Basri Asyibli, dkk. *Epistemological Dimensions in Islamic Educational Philosophy: A Critical Analysis*. Journal of Islamic Education Research | Vol. 6 No. 01 (2025)

¹¹ Rizki, Aulia, and Syamsul Rijal. "Epistemological Foundations of Islamic Education: Bayani, Burhani, and Irfani." *Mudarrisa: Journal of Islamic Education Studies* 9, no. 1 (2026). <https://doi.org/10.23971/mdr.v9i1.11002>. [Reference:21]

¹² Raditiya, Rahaja. "The Contribution of Muhammad Abid Al-Jabir's Thought to Education in the 21st Century." Master's thesis, S2 Islamic Religious Education, 2025.

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2.2. Epistemological Thought of KH. Hasyim Asy'ari in Kitab *Adabul Alim wal Muta'allim*

KH. Hasyim Asy'ari (1871–1947) was one of the most influential figures of Islamic education in Indonesia, whose thoughts are systematically expressed in the book *Adabul Alim wal Muta'allim*. This book is the main reference for almost all Islamic boarding schools in Indonesia in managing their education system, because it comprehensively examines the philosophical virtues of science and relational ethics between educators, students, and the learning environment. In this book, Hasyim Ash'ari not only discusses normative-ethical aspects, but also establishes a strong epistemological foundation on how knowledge is acquired, validated, and transmitted in the Islamic scientific tradition. Research by Ainuri and Wijaya (2021) identified that the epistemology of Hasyim Asy'ari's thought is colored by *bayani*, *burhani*, *irfani*, and *authoritarianism* approaches, with a paradigm that belongs to the conservative-religious tradition. This shows that Hasyim Ash'ari's thought was not solely textualist, but also accommodated rational reasoning and spiritual experience in his scientific construction.¹³

One of the important findings in the epistemological study of Hasyim Asy'ari is the concept of *adab* as an epistemological foundation that integrates intellectual development with moral formation. Nurhidayah and Supratno (2023) in their research show that the *adab* paradigm in Hasyim Asy'ari's educational thinking is built through several interrelated dimensions: the purification of intentions (*niyyah*) in the pursuit of knowledge, the ethical relationship between teachers and students, discipline in the learning process, and moral responsibility in the use of knowledge.¹⁴ These dimensions show that knowledge in Islamic education is inseparable from the formation of ethics and spiritual awareness. Thus, manners in Hasyim Ash'ari's thought are not just moral guidelines that govern the behavior of teachers and students, but are fundamental principles that shape the process of knowledge acquisition and the ethical orientation of learning. This concept is in line with the thinking of Syed Naquib al-Attas who places ethics/*adab* as the main thing that must be applied in the Islamic education system in order to obtain knowledge that can overcome the problems of social and religious life.¹⁵

Further research on Hasyim Asy'ari's thought shows that his concept of education is based on three main dimensions: divinity (*tauhid*) as an ontological basis, science and morality as an epistemological dimension, and the benefit of the ummah that is beneficial to society (*khair al-nas*) as an axiological orientation. The epistemological dimension in Hasyim Asy'ari's thought places science and morals as two entities that reinforce each other, where the ultimate goal of education is oriented to the benefit of the people. Huda (2018) in his reinterpretation of the visionary educational model in *Adabul Alim wal Muta'allim* from a *postmethod* perspective shows that this book—even though it was written almost a century ago—has relevance to the principles of contemporary education.¹⁶ However, criticisms that arise against this book include the lack of discussion about proper teaching methods, excessive reliance on the central role of teachers, and the inferior position of students in instructional activities. Despite these criticisms, Hasyim Asy'ari's epistemological thought still offers a solid framework for the development of Islamic education rooted in the scientific tradition of Islamic boarding schools, as well as providing a foundation for educational reform efforts that do not lose their Islamic identity.

2.3. Bayani Epistemology as a Framework for Traditional Islamic Education in Islamic Boarding Schools

Traditional Islamic education in Islamic boarding schools has distinctive epistemological characteristics, where the *bayani* method occupies a central position in the learning process and transmission of knowledge. Pesantren as the oldest Islamic educational institution in Indonesia has developed a scientific system rooted in textual tradition, with the yellow book (*turāt*) as the main source of learning materials.¹⁷ Research on the epistemology of pesantren shows that this institution has a strong epistemological potential to be developed as an integrative knowledge system, capable of bridging the scientific traditions of Islam, modern science, and

¹³ Ainuri, Ahmad, and Mirza Wijaya. "Epistemology of Islamic Education According to Hasyim Asy'ari Thought." *ISLAMICA: Jurnal Studi Keislaman* 6, no. 2 (2021). <https://doi.org/10.22515/islam.v6i2.4020>. [reference:18]

¹⁴ Nurhidayah, Umu Kurnia, and Haris Supratno. "Adab as an Epistemological Paradigm in Islamic Education: Reexamining KH. Hasyim Asy'ari's Thought in *Adab al Alim wa al-Muta'allim*." *Journal of Islamic Education and Pesantren* 3, no. 2 (2023): 114–124. <https://doi.org/10.33752/jiep.v3i2.11540>. [reference:40][reference:41]

¹⁵ The End of Fadhilah. *Epistemology of Islamic Education Perspective of K.H. Hasyim Asy'ari and Syed Naquib Al-Attas*. Rabbani: Journal of Islamic Religious Education, Volume 3, Number 2, September 2022

¹⁶ Huda, Miftahul. "Reinterpreting the Visionary Islamic Education Model in '*Adabul Alim wal Muta'allim*' by KH. M. Hasyim Asy'ari: A Postmethod Perspective." Paper presented at the 18th Annual International Conference on Islamic Studies (AICIS), Palu, September 17–20, 2018.

¹⁷ Luthfi Nurul Huda, dkk. *Al-Jabiri's Epistemology of Bayani, Irfani, Burhani on the Critique of Arabic Reason and Its Correlation with Islamic Education*. PAKAR Pendidikan. Vol. 22, No. 2, July 2024

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spirituality in a holistic and coherent manner.¹⁸ In this context, *the bayani approach*—which is characterized by strict textual reasoning—is the main method in the learning process in Islamic boarding schools.¹⁹ This method is not only applied in the understanding of religious texts, but also becomes the basis for the formation of ethics of educators and students, scientific sanad, as well as a balance between *tafaquh fi al-din* and the formation of morals.

Bayani epistemology in pesantren education has several key characteristics that distinguish it from other epistemological approaches. First, *bayani* places the text (the Qur'an and hadith) as the primary authority of truth and the source of law, where the understanding of the text is done through linguistic analysis and analogy.²⁰ Second, the *bayani method* emphasizes the importance of sanad or a chain of scientific transmission that is connected to authoritative sources, which ensures the authenticity and validity of the transmitted knowledge.²¹ Third, the epistemology of *bayani* in pesantren is not only limited to cognitive aspects, but also includes ethical and spiritual dimensions, where the learning process is seen as worship and a form of self-approach to God.²² This is in line with the finding that Islamic education conceptualizes knowledge to include both divine revelation and human discovery, divided into three epistemological approaches: *bayani*, *'irfani*, and *burhani*.²³

Although bayani epistemology has been a solid foundation for pesantren education for centuries, contemporary challenges demand recontextualization and integration with other epistemological approaches. Therefore, efforts are needed to integrate these three epistemological approaches bayani, *'irfani*, and *burhani* in the pesantren education system, as offered by Rizki and Rijal (2026) through an integrative framework that bridges revelation, reason, and spirituality.²⁴ This integration is important to build an educational paradigm that is not only rooted in tradition, but also responsive to the challenges of the times, without losing a strong Islamic identity. It is in this context that KH's epistemological thought. Hasyim Ash'ari in *Adabul Alim wal Muta'allim* offers a relevant model, in which *the bayani* method is not placed exclusively, but rather integrated with the ethical and spiritual dimensions that characterize traditional Islamic education.

3. METHODS

This research focuses on the disclosure of the epistemology of traditional Islamic education through *the bayani* method of Shaykh Hasyim Ash'ari as stated in the book *Adabul Alim wal Muta'allim*. The main focus of the research is to analyze how *the bayani* method—as one of the dominant epistemologies in the tradition of Islamic thought—is not only a hermeneutic instrument in understanding religious texts, but also a foundation for the ethical construction of educators and students, scientific sanad, and the balance between *tafaquh fi al-din* and the formation of morals.²⁵ More specifically, this study highlights three main aspects: first, the identification of *the bayani* epistemological framework used by Hasyim Ash'ari in constructing the traditional Islamic education system; second, the analysis of how *the bayani* method becomes the basis for the ethics of educators and students in the book; and third, the exploration of the relevance of *bayani* epistemology Hasyim Asy'ari for the development of contemporary Islamic education in Indonesia.

The data sources in this study consist of primary data and secondary data. Primary data in the form of the book *Adabul Alim wal Muta'allim* by KH. Hasyim Asy'ari is the main object of the study, where the text of the book is analyzed in depth to capture the epistemological edifice that underlies his educational thinking. Secondary data sources include various articles from Scopus indexed scientific journals and reputable international journals, academic books, theses, and dissertations relevant to the epistemological

¹⁸ Filma Alia Sari, et al. The Philosophy of Education and Thought of K.H. Hasyim Asy'ari in the Context of Islamic Boarding Schools and Its Influence on Indonesian Education. *Didactics: Journal of Education*, 14 (4 November), 2025. <https://doi.org/10.58230/27454312.3100>

¹⁹ Rahmad Alkhadafi. *Epistemology of Islamic Philosophy*. JMPI: Journal of Management, Education and Islamic Thought, 2024; 2 (1) : 34-41

²⁰ Saiful Amien, dkk. *Al-Jabiri's Bayani Epistemology As A Basis of Instructional Design Of Arabic Reading Comprehension*. I J A Z A R A B I : J o u r n a l o f A r a b i c L e a r n i n g , Vol. 6 No. 3 / October 2023. D O I : 10.18860 /ijazarabi.v6i3.22879

²¹ Mutakallim. *Exploring the Building of Classical Islamic Epistemology (Epistemology of Bayani, Burhani and Irfani)*. JPK: Journal of Creative Education, Vol. 1 No. 1 (2020): June

²² Ahmad Ubaidillah Ma'sum Al Anwari & Safri Nur Jannah. *The Validity of Hadith in the Paradigm of Bayani, Burhani, and 'Irfani: A Study on the Epistemology of al-Ghazali*. Al-Qudwah (Vol. 3, no. 2, 2025)

²³ Rangga Sa'Adillah, et al. *A Philosophical Study of the Concept of Epistemology and Axiology of Islamic Education*. Journal of Islamic Civilization. Volume 3, No. 1, April 2021, p. 34-47

²⁴ Rizki, Aulia, and Syamsul Rijal. "Epistemological Foundations of Islamic Education: Bayani, Burhani, and Irfani." *Mudarrisa: Journal of Islamic Education Studies* 9, no. 1 (2026). <https://doi.org/10.23971/mdr.v9i1.11002>. [Reference:21]

²⁵ Maemonah et al., "The Shift in the Authority of Islamic Religious Education: A Qualitative Content Analysis on Online Religious Teaching," *Qualitative Report* 27, no. 9 (2022): 1830–1846, <https://doi.org/10.46743/2160-3715/2022.5325>.

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themes of Islamic education, Hasyim Ash'ari thought, and *bayani methods* in the Islamic scientific tradition.²⁶ The search for secondary sources is focused on publications published in the period 2000 to 2026 to ensure the up-to-date references, while still paying attention to classical works that are fundamental references in the study of Islamic epistemology.²⁷

This research uses a qualitative approach with a research design in the form of *library research*. The qualitative approach was chosen because it is in accordance with the characteristics of the textual and philosophical object of study, where the researcher seeks to understand the deep meaning of the text and interpret the epistemological concepts contained in it.²⁸ The design of the literature study allows researchers to conduct a comprehensive exploration of various relevant written sources, both in the form of primary and secondary texts, in order to gain a holistic understanding of the epistemology of traditional Islamic education in the thought of Hasyim Ash'ari.²⁹ This approach is in line with research in the field of Islamic educational epistemology which generally uses literature-based qualitative methods to examine philosophical concepts that cannot be quantitatively measured.³⁰

The data analysis process is carried out through the content *analysis method* with a qualitative approach. Content analysis was chosen because this method allows researchers to carry out systematic interpretation of the text by paying attention to the context, meaning, and message contained in it.³¹ The analysis stage follows the procedure developed by Hsieh and Shannon (2005), which includes three main approaches in qualitative content analysis: *conventional content analysis*, *directed content analysis*, and *summative content analysis*.³² In this study, the approach used is conventional content analysis, where categories of analysis arise inductively from the text data of the book *Adabul Alim wal Muta'allim* without first being determined by rigid theories. Primary and secondary data are analyzed through the stages of data reduction, data presentation, and conclusion drawing simultaneously.³³ The findings of the content analysis were then synthesized thematically to identify the dominant epistemological patterns in Hasyim Ash'ari's thought, especially those related to the *bayani* method as a framework for thinking in traditional Islamic education.³⁴ The validity of the data is maintained through triangulation of sources, namely by comparing information from primary books with various relevant secondary sources, as well as through *member checking* on the interpretations carried out.³⁵

4. RESULTS

4.1 Epistemological Framework *Heroas* the Main Foundation of Hasyim Asy'ari's Educational Thought

An analysis of the book *Adabul Alim wal Muta'allim* shows that *bayani epistemology* occupies a central position as the main foundation in the entire edifice of KH's educational thought. Hasyim Asy'ari. This finding is in line with the research of Ainuri and Wijaya (2021) who identified that the epistemology of Hasyim Asy'ari's thought is colored by four main approaches—*bayani*, *burhani*, *irfani*, and *authoritarianism*—with a paradigm that belongs to the conservative-religious tradition.³⁶ However, of the four approaches, the *bayani* method emerged as the most dominant framework and became the basis for other approaches. This can be

²⁶ Anwar and Husni, "The Epistemology of Islamic Boarding Schools and the Integration of Knowledge in Contemporary Islam: A Review of the Literature," *An-Nahdloh: Journal of Education and Islamic Studies* 1, no. 3 (2026): 1270–1285, <https://doi.org/10.58788/jeis.v1i3.140>.

²⁷ Fawaid and Handayani, "Visualizing Inequality: Uncovering Gender Bias in Islamic Textbooks of Indonesia," *Cogent Education* 12, no. 1 (2025): 2593342, <https://doi.org/10.1080/2331186X.2025.2593342>.

²⁸ Creswell and Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2018), 45–47.

²⁹ Anwar and Husni, "The Epistemology of Islamic Boarding Schools and the Integration of Knowledge in Contemporary Islam: A Review of the Literature," *An-Nahdloh: Journal of Education and Islamic Studies* 1, no. 3 (2026): 1270–1285, <https://doi.org/10.58788/jeis.v1i3.140>.

³⁰ Fawaid and Handayani, "Visualizing Inequality: Uncovering Gender Bias in Islamic Textbooks of Indonesia," *Cogent Education* 12, no. 1 (2025): 2593342, <https://doi.org/10.1080/2331186X.2025.2593342>.

³¹ Schilling, "On the Pragmatics of Qualitative Assessment Designing the Process for Content Analysis," *European Journal of Psychological Assessment* 22, no. 1 (2006): 28–37, <https://doi.org/10.1027/1015-5759.22.1.28>.

³² Hsieh and Shannon, "Three Approaches to Qualitative Content Analysis," *Qualitative Health Research* 15, no. 9 (2005): 1277–1288, <https://doi.org/10.1177/1049732305276687>.

³³ Miles, Huberman, and Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2020), 31–33.

³⁴ Anwar and Husni, "The Epistemology of Islamic Boarding Schools and the Integration of Knowledge in Contemporary Islam: A Review of the Literature," *An-Nahdloh: Journal of Education and Islamic Studies* 1, no. 3 (2026): 1270–1285, <https://doi.org/10.58788/jeis.v1i3.140>.

³⁵ Creswell and Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2018), 45–47.

³⁶ Ainuri, Ahmad, and Mirza Wijaya, "Epistemology of Islamic Education According to Hasyim Asy'ari Thought," *ISLAMICA: Jurnal Studi Keislaman* 6, no. 2 (2021). <https://doi.org/10.22515/islam.v6i2.4020>. [reference:18]

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seen from the way Hasyim Ash'ari constructs his entire educational argument by consistently referring to the Qur'an and hadith as the supreme authority, where these sacred texts are not only a source of inspiration but also a binding normative basis for all educational concepts that he offers.

The characteristics of *heroic* epistemology in Hasyim Ash'ari's thought are reflected in several fundamental aspects. First, Hasyim Ash'ari places the Qur'an and hadith as the main sources of knowledge and truth, where the understanding of the text is done through careful linguistic analysis and analogy (*qiyas*).³⁷ Second, he emphasized the importance of sanad or a chain of scientific transmission that is connected to authoritative sources, which guarantees the authenticity and validity of the transmitted knowledge.³⁸ Third, *the epistemology of bayani* in Hasyim Ash'ari's thought is not only limited to the cognitive-textual aspect, but also includes ethical and spiritual dimensions, where the learning process is seen as worship and a form of self-approach to God.³⁹ These findings strengthen the argument that *the bayani method* in the Hasyim Ash'ari tradition of thought is not just a hermeneutic instrument for understanding the text, but a comprehensive epistemological framework that shapes the way of view, method of thinking, and educational practice in an integral way.

Furthermore, the dominance of *bayani* epistemology in Hasyim Ash'ari's thought shows that he belongs to the scholarly tradition that places the text as the main authority of truth and law.⁴⁰ This is not to say that *the burhani* and *irfani* approaches are not present in his thinking; rather, they are subtly present and integrated within the broader *framework of bayani*. The *burhani* approach is seen in the use of analogous reasoning and systematic rational argumentation in explaining educational concepts, while *the irfani approach* is reflected in the emphasis on purifying intentions, purity of heart, and the spiritual dimension in the process of seeking knowledge. Nevertheless, both approaches remain within the *frame of the bayani* that places the text as the primary source and supreme authority. These findings indicate that Hasyim Ash'ari's educational epistemology is not exclusive or reductionist, but rather accommodates a variety of epistemological approaches within a framework that remains centered on textual authority—a distinctive feature that distinguishes his thought from other epistemological approaches in the Islamic educational tradition.

4.2 MethodHeroas the Foundation for the Construction of Ethics of Educators and Students

One of the most significant findings of this study is that *the bayani method* in the book *Adabul Alim wal Muta'allim* not only serves as a hermeneutic instrument in understanding religious texts, but also serves as a fundamental foundation for the ethical construction of educators and students. Hasyim Ash'ari builds all educational ethics—from the duties of teachers, the rights and obligations of students, to manners in the learning process—by systematically referring to the verses of the Qur'an and the hadiths of the Prophet. This finding is in line with the research of Nurhidayah and Supratno (2023) who show that the adab paradigm in Hasyim Ash'ari's educational thinking is built through several interrelated dimensions: the purification of intentions (*niyyah*) in seeking knowledge, the ethical relationship between teachers and students, discipline in the learning process, and moral responsibility in the use of knowledge.⁴¹ These dimensions show that knowledge in Islamic education is inseparable from the formation of ethics and spiritual consciousness, where adab serves as an epistemological foundation that integrates intellectual development with moral formation. The construction of educator ethics in the book *Adabul Alim wal Muta'allim* clearly shows the use of *the bayani method* as an argumentative basis. Hasyim Ash'ari details the duties of a teacher—such as sincere intentions, tawadhu' (humility), patience in teaching, and exemplary behavior—by basing them on textual postulates from the Qur'an and hadith.⁴² Similarly, the ethics of students—such as respecting teachers, maintaining seriousness in learning, and glorifying knowledge as a form of devotion to God—

³⁷ Muhtarom, M. Idris, Sa'adi Sa'adi, and Muhammad Aji Nugroho. "The Legacy of Hasyim Asy'ari at the Tebuireng Jombang Islamic Boarding School: A Perspective on the Philosophy of Education." *Journal of Tambusai Education* 9, no. 3 (2025): 39834–39848. <https://doi.org/10.31004/jptam.v9i3.35114>. [Reference:21]

³⁸ Nurhidayah, Umu Kurnia, and Haris Supratno. "Adab as an Epistemological Paradigm in Islamic Education: Reexamining KH. Hasyim Asy'ari's Thought in Adab al Alim wa al-Muta'allim." *Journal of Islamic Education and Pesantren* 3, no. 2 (2023): 114–124. <https://doi.org/10.33752/jiep.v3i2.11540>. [reference:22]

³⁹ Ainuri, Ahmad, and Mirza Wijaya. "Epistemology of Islamic Education According to Hasyim Asy'ari Thought." *ISLAMICA: Jurnal Studi Keislaman* 6, no. 2 (2021). <https://doi.org/10.22515/islimus.v6i2.4020>. [reference:18]

⁴⁰ Rizki, Aulia, and Syamsul Rijal. "Epistemological Foundations of Islamic Education: Bayani, Burhani, and Irfani." *Mudarrisa: Journal of Islamic Education Studies* 9, no. 1 (2026). <https://doi.org/10.23971/mdr.v9i1.11002>. [Reference:21]

⁴¹ Nurhidayah, Umu Kurnia, and Haris Supratno. "Adab as an Epistemological Paradigm in Islamic Education: Reexamining KH. Hasyim Asy'ari's Thought in Adab al Alim wa al-Muta'allim." *Journal of Islamic Education and Pesantren* 3, no. 2 (2023): 114–124. <https://doi.org/10.33752/jiep.v3i2.11540>. [reference:40][reference:41]

⁴² Filma Alia Sari, et al. The Philosophy of Education and Thought of K.H. Hasyim Asy'ari in the Context of Islamic Boarding Schools and Its Influence on Indonesian Education. *Didactics: Journal of Education*, 14 (4 November), 2025. <https://doi.org/10.58230/27454312.3100>

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are constructed through a *bayani* framework that makes the text the primary authority.⁴³ These findings indicate that for Hasyim Ash'ari, educational ethics is not a product of rational thinking or the result of subjective spiritual experience, but rather comes from the authority of the text interpreted through a strict *bayani* method. Thus, the *bayani method* in Hasyim Ash'ari's thought serves a dual function: on the one hand as a method of understanding the text, and on the other hand as a method of constructing an ethical system that regulates all aspects of education.

Furthermore, this study found that the construction of *bayani-based* ethics in Hasyim Ash'ari's thought has profound implications for the educational relationship between teachers and students. In the framework of *bayani*, the teacher-student relationship is not just a pedagogical relationship that is technical-instructional, but a relationship that is loaded with spiritual and moral values that are sourced from the text.⁴⁴ Teachers are positioned as the inheritors of knowledge that has legitimate scientific authority (*authoritarianism*) because the chain of transmission of knowledge is connected to authoritative sources (the Prophet and the Companions).⁴⁵ Students are positioned as seekers of knowledge who are obliged to respect the teacher because the teacher is an intermediary in obtaining knowledge that comes from revelation. These findings show that *bayani* epistemology not only shapes the way knowledge is acquired and validated, but also shapes social relations and scientific hierarchies within traditional Islamic educational communities. Thus, the book *Adabul Alim wal Muta'allim* does not only contain normative moral guidance, but is a comprehensive epistemological system that regulates all aspects of education—from the source of knowledge, the method of obtaining it, to the ethics that govern educational actors.

4.3 The Relevance of Bayani Hasyim Ash'ari's Epistemology for Contemporary Islamic Education

This study also found that the epistemology of the *bayani* Hasyim Ash'ari as stated in *Adabul Alim wal Muta'allim* has significant relevance for the development of contemporary Islamic education in Indonesia. The findings of Muhtarom, Sa'adi, and Nugroho (2025) show that the concept of Hasyim Ash'ari's education is based on three main dimensions: divinity (*tauhid*) as an ontological basis, science and morals as an epistemological dimension, and the benefit of the ummah that is beneficial to society (*khair al-nas anfa'uhum li al-nas*) as an axiological orientation.⁴⁶ The implementation of these values at the Tebuireng Islamic Boarding School shows that Islamic education can be dynamic and relevant throughout time, as long as it adheres to the basic values of revelation and Islamic scientific traditions. In this context, the *heroic* epistemology offered by Hasyim Ash'ari is not rigid and static, but rather provides a flexible framework to respond to the challenges of the times without losing a strong Islamic identity.

The relevance of Hasyim Ash'ari's *bayani* epistemology to contemporary Islamic education can be seen in several aspects. First, in the face of the currents of globalization and digitalization that bring various foreign cultural influences and thoughts, *bayani* epistemology offers a solid foundation for Islamic education to adhere to fundamental values without having to close itself off from the development of the times.⁴⁷ Second, in the context of strengthening religious moderation, *bayani epistemology* that emphasizes the authority of scientific texts and sanad can be the foundation for Islamic education that is not easily plunged into extreme understanding, because the *bayani* method teaches a disciplined understanding of texts and is bound by strict rules of interpretation.⁴⁸ Third, in the midst of the challenges of technological disruption and changes in educational paradigms, *bayani epistemology* offers a framework that integrates the mastery of knowledge with the formation of character and spiritual awareness, so that education is not only the transfer of knowledge but also the formation of a complete personality.

However, this study also identifies that the epistemology of Hasyim Ash'ari's *bayani* requires recontextualization to remain relevant to contemporary challenges. As stated by Rizki and Rijal (2026), an integrative framework is needed that bridges revelation, reason,

⁴³ Huda, Miftahul. "Reinterpreting the Visionary Islamic Education Model in 'Adabul Alim wal Muta'allim' by KH. M. Hasyim Ash'ari: A Postmethod Perspective." Paper presented at the 18th Annual International Conference on Islamic Studies (AICIS), Palu, September 17–20, 2018.

⁴⁴ Nurhidayah, Umu Kurnia, and Haris Supratno. "Adab as an Epistemological Paradigm in Islamic Education: Reexamining KH. Hasyim Ash'ari's Thought in Adab al Alim wa al-Muta'allim." *Journal of Islamic Education and Pesantren* 3, no. 2 (2023): 114–124. <https://doi.org/10.33752/jiep.v3i2.11540>. [reference:40][reference:41]

⁴⁵ Ainuri, Ahmad, and Mirza Wijaya. "Epistemology of Islamic Education According to Hasyim Ash'ari Thought." *ISLAMICA: Jurnal Studi Keislaman* 6, no. 2 (2021). <https://doi.org/10.22515/islam.v6i2.4020>. [reference:18]

⁴⁶ Muhtarom, M. Idris, Sa'adi Sa'adi, and Muhammad Aji Nugroho. "The Legacy of Hasyim Ash'ari at the Tebuireng Jombang Islamic Boarding School: A Perspective on the Philosophy of Education." *Journal of Tambusai Education* 9, no. 3 (2025): 39834–39848. <https://doi.org/10.31004/jptam.v9i3.35114>. [Reference:21]

⁴⁷ Filma Alia Sari, et al. The Philosophy of Education and Thought of K.H. Hasyim Ash'ari in the Context of Islamic Boarding Schools and Its Influence on Indonesian Education. *Didactics: Journal of Education*, 14 (4 November), 2025. <https://doi.org/10.58230/27454312.3100>

⁴⁸ Muhammad Alfirusdani Syaifuddin, et al. *The Concept of Islamic Character Education in the Book of Adabul 'Alim wal Muta'allim by KH Hasyim Ash'ari and Its Relevance in the Present*. National Conference of Students of the History of Islamic Civilization, Vol. 2 (2025)

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and spirituality in building a holistic Islamic education paradigm.⁴⁹ The integration of the three epistemological approaches—*bayani*, *burhani*, and *'irfani*—gives birth to a holistic, rational, contextual, and spiritual educational model that is relevant to the challenges of 21st-century education. It is in this context that the epistemological thought of Hasyim Ash'ari in *Adabul Alim wal Muta'allim* offers a relevant model, in which the *bayani* method is not placed exclusively, but rather integrated with the ethical and spiritual dimensions that characterize traditional Islamic education.⁵⁰ Thus, the epistemology of Hasyim Ash'ari's *bayani* is not only a legacy of the intellectual past, but also a source of inspiration for the development of Islamic education that is rooted in tradition as well as responsive to the challenges of the times.

5. DISCUSSION

The findings of this study are regarding the dominance of *bayani* epistemology in the educational thought of KH. Hasyim Ash'ari shows harmony as well as differences with the epistemological framework developed by Muhammad Abid al-Jabiri. Al-Jabiri divides Islamic epistemology into three broad categories—*bayani*, *irfani*, and *burhani*—where *bayani* emphasizes textual authority (revelation and *turats*), *irfani* emphasizes spiritual and mental experience, while *burhani* emphasizes rationality and empirical approaches.⁵¹ The findings of this study strengthen Al-Jabiri's thesis that *bayani* epistemology does dominate the tradition of Islamic thought, including in the realm of education.⁵² However, in contrast to Al-Jabiri's criticism which assesses that the dominance of *bayani* causes rigidity and closeness to the development of the times, the findings of this study show that in Hasyim Ash'ari's thought, the *bayani* method is actually a flexible framework and open to integration with the *burhani* and *irfani* approaches. This can be seen from how Hasyim Ash'ari uses analogous reasoning and rational argumentation (*burhani*) and an emphasis on purification of intentions and purity of heart (*irfani*) within the broader frame of *bayani*—a finding that suggests that *bayani* dominance does not necessarily mean epistemological exclusivity.

A comparison with the research of Rizki and Rijal (2026) also reveals another important dimension. Rizki and Rijal found that *bayani* epistemology provides the textual-normative foundation that shapes value-based curriculum content and ethical guidance in education, while *burhani* reinforces critical thinking and intellectual rigor, and *'irfani* emphasizes character formation as well as the development of spiritual awareness.⁵³ The findings of this study are in line with this framework, but add specific findings that in Hasyim Ash'ari's thought, these three epistemological approaches do not function separately but are hierarchically integrated under the dominance of *bayani*.⁵⁴ In contrast to Rizki and Rijal who offer an equal integrative model between the three epistemologies, this study finds that Hasyim Ash'ari places *bayani* as the main foundation that binds and gives direction to the *burhani* and *irfani* approaches. This distinction is important because it shows that in the tradition of traditional Islamic education, epistemological integration does not mean equalization of positions, but rather the recognition of a hierarchy of authority in which the text remains the primary source and determinant of truth.

The logical impact of the dominance of *bayani* epistemology in Hasyim Ash'ari's thought is the formation of an educational system that strongly emphasizes the authority of scientific texts and *sanad* as a mechanism for validating knowledge. Research on the epistemology of *pesantren* shows that *sanad* functions as an epistemological mechanism that ensures the authority and validity of knowledge, where revelation becomes the normative foundation, reason as an instrument of analysis, and tradition maintains intellectual continuity.⁵⁵ The implication of these findings is that education within the framework of Hasyim Ash'ari's *bayani* does not simply transfer knowledge, but also forms the subject of knowledge through Islamic boarding school *habitus* such as *ta'dzim* (respect), *tirakat* (spiritual asceticism), *khidmah* (devotion), and *adab*—which are not just moral ethics but epistemological

⁴⁹ Rizki, Aulia, and Syamsul Rijal. "Epistemological Foundations of Islamic Education: Bayani, Burhani, and Irfani." *Mudarrisa: Journal of Islamic Education Studies* 9, no. 1 (2026). <https://doi.org/10.23971/mdr.v9i1.11002>. [Reference:21]

⁵⁰ Laila Ngindana Zulfa, dkk. *Stagnant of Epistemological Aspect In Islamic Education Studies: Critical Studies In Bayani, Burhani, And Irfani*. Proceedings of the 3rd Annual International Seminar and Conference on Global Issues (ISCoGI 2017)

⁵¹ Al-Jabiri, M. A. (2009). *Bunyah al-Aql al-Arabi: Dirasah Tahliliyah Naqdiyyah li Nazm al-Ma'rifah fi al-Tsaqafah al-Arabiyyah* (2nd ed.). Markaz al-Dirasat al-Wahdah al-Arabiyyah

⁵² Robbani, A. Syahid. "Types of Bayani, Irfani, and Burhani Reasoning and Their Relevance to Islamic Education." *Core.ac.uk*, 2021.

⁵³ Rizki, Aulia, and Syamsul Rijal. "Epistemological Foundations of Islamic Education: Bayani, Burhani, and Irfani." *Mudarrisa: Journal of Islamic Education Studies* 9, no. 1 (2026). <https://doi.org/10.23971/mdr.v9i1.11002>. [Reference:21]

⁵⁴ Filma Alia Sari, et al. The Philosophy of Education and Thought of K.H. Hasyim Ash'ari in the Context of Islamic Boarding Schools and Its Influence on Indonesian Education. *Didactics: Journal of Education*, 14 (4 November), 2025. <https://doi.org/10.58230/27454312.3100>

⁵⁵ Anwar and Husni, "The Epistemology of Islamic Boarding Schools and the Integration of Knowledge in Contemporary Islam: A Review of the Literature," *An-Nahdloh: Journal of Education and Islamic Studies* 1, no. 3 (2026): 1270–1285, <https://doi.org/10.58788/jeis.v1i3.140>.

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mechanisms that shape the way a person knows, becomes, and acts simultaneously. A further consequence is the formation of a strict scientific hierarchy, in which the teacher (*kiai*) has legitimate epistemic authority because the chain of transmission of knowledge is connected to authoritative sources, while students are positioned as recipients of knowledge who are obliged to respect and submit to the authority of the teacher—a structure that Huda (2018) criticizes for placing students in an inferior position in instructional activities.⁵⁶

Another impact that is no less important is how *bayani epistemology* forms the axiological orientation of Hasyim Ash'ari's education for the benefit of the ummah (*khair al-nas anfa'uhum li al-nas*).⁵⁷ In the *framework of bayani*, the benefits of the ummah are not defined rationally or empirically alone, but are sourced from the understanding of the text about what is good and beneficial to society. This has implications for the educational curriculum that not only teaches religious sciences (*tafaqquh fi al-din*) but also shapes the morals and social awareness of students. However, the negative impact of the *overly* hegemonic bayani dominance also needs to be acknowledged. As stated by Robbani, the *bayani thought pattern* that is too dominant and hegemonic in the tradition and teaching of Islamic science makes it difficult to dialogue with the epistemological traditions of *irfani* and *burhani*, let alone *tajribi* (empirical), so that the Islamic system of religious epistemology becomes less appreciative and attentive to contemporary issues experienced by Muslims because of the difficulty of breaking away from it. shadow of text domination.⁵⁸

The background of the dominance of *bayani epistemology* in Hasyim Ash'ari's thought cannot be separated from the socio-scientific context in which he lived and worked. As a product of the highly textual scientific tradition of Islamic boarding schools, Hasyim Ash'ari inherited an education system rooted in the yellow book (*turāt*) as the main epistemic medium.⁵⁹ Pesantren as the oldest Islamic educational institution in Indonesia has developed a scientific system that makes classical texts the main source of learning, where the *bayani* method is the main instrument in understanding and transmitting knowledge. Research on the epistemology of pesantren shows that this institution integrates three pillars of Islamic knowledge—*bayani* (textual-normative), *burhani* (rational-empirical), and *'irfani* (intuitive-spiritual)—that work simultaneously without dichotomy. However, in practice, *bayani* remains the most dominant pillar because of the central position of the yellow book in the pesantren curriculum. This explains why Hasyim Ash'ari, as a product and at the same time the architect of the pesantren education system, places *bayani* as the dominant epistemological framework in all his thought buildings.

In addition to institutional factors, Hasyim Ash'ari's theological background as a figure who belongs to the conservative-religious tradition is also an important reason why *bayani epistemology* dominates his thinking. Ainuri and Wijaya (2021) identify that the Hasyim Ash'ari paradigm belongs to the conservative-religious tradition,⁶⁰ which epistemologically means a strong emphasis on the authority of texts and traditions as sources of truth. In this tradition, the Qur'an and hadith are not only a source of inspiration but also the supreme authority that binds all aspects of life, including education. This is in contrast to the rationalist-philosophical tradition which gives more room for reason and independent reasoning, or the Sufistic tradition which emphasizes more spiritual experience as a source of knowledge. Thus, the *dominance of bayani* in Hasyim Ash'ari's thought is a reflection of a deep theological and institutional commitment, in which texts and traditions are placed as the main non-negotiable foundation. Nevertheless, as found in this study, commitment to *bayani* does not mean a rejection of *burhani* and *irfani*; rather, both approaches are accommodated and integrated within a broader *framework of bayani*—an epistemological synthesis that reflects the rich Islamic scholarly tradition inherited and developed by Hasyim Ash'ari.

6. CONCLUSION

This study concludes that the epistemology of traditional Islamic education KH. Hasyim Ash'ari as stated in the book *Adabul Alim wal Muta'allim* is dominated by the *bayani* method which places the Qur'an and hadith as the main source of truth and supreme authority in the entire edifice of educational thought. The *bayani method* in Hasyim Ash'ari's thought not only serves as a hermeneutic instrument in understanding religious texts, but also becomes a fundamental foundation for the construction of ethics

⁵⁶ Huda, Miftahul. "Reinterpreting the Visionary Islamic Education Model in 'Adabul Alim wal Muta'allim' by KH. M. Hasyim Asyari: A Postmethod Perspective." Paper presented at the 18th Annual International Conference on Islamic Studies (AICIS), Palu, September 17–20, 2018.

⁵⁷ Syabuddin Gade, 2002086803 (2020) *Turnitin Min Malamih Al-Fikr At-Islami 'Inda Kiyahai Al-Haj Hasyim Asy'Ari Fi Kitabih Adab Al-Alim Wa Al-Muta'Allimi*. Journal of Religious Literature and Heritage, 6 (1). pp. 123-14

⁵⁸ Robbani A. Syahid dan Haqqy Ahmad Muzayyan, (2021). "Types of Bayani, Irfani, and Burhani Reasoning and Their Relevance to Islamic Education"

⁵⁹ Anwar and Husni, "The Epistemology of Islamic Boarding Schools and the Integration of Knowledge in Contemporary Islam: A Review of the Literature," *An-Nahdloh: Journal of Education and Islamic Studies* 1, no. 3 (2026): 1270–1285, <https://doi.org/10.58788/jeis.v1i3.140>.

⁶⁰ Ainuri, Ahmad, and Mirza Wijaya. "Epistemology of Islamic Education According to Hasyim Asy'ari Thought." *ISLAMICA: Jurnal Studi Keislaman* 6, no. 2 (2021). <https://doi.org/10.22515/islimus.v6i2.4020>. [reference:18]

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of educators and students, scientific sanad, and the balance between *tafaqquh fi al-din* and the formation of morals. Although the *burhani* and *irfani* approaches are subtle and integrated in their thinking, they remain within a *hierarchical frame of bayani*, where the text is placed as the primary source that binds and gives direction to the entire concept of education—a finding that suggests that in the tradition of traditional Islamic education, epistemological integration does not mean equalization but rather Recognition of a revelation-centered hierarchy of authority.

The academic contribution of this article lies in the provision of a comprehensive epistemological analysis framework for Hasyim Asy'ari's educational thought, which has been studied more from an ethical-normative perspective without exploring in depth the epistemological foundations that underlie it. This article fills the *research gap* that separates the study of Hasyim Asy'ari's educational ethics from his epistemological studies, and offers a new reading of the book *Adabul Alim wal Muta'allim* as a text that is not only normative-ethical but also philosophical-epistemological. In practical terms, this study provides recommendations for contemporary Islamic education policies in Indonesia so as not to lose the roots of a strong scientific tradition in the midst of globalization and digitalization, and offers an alternative framework of thinking that integrates textual authority, rational reasoning, and character formation in the education system—a model that is relevant for strengthening religious moderation and character education in the era of technological disruption.

This research has limitations because it only relies on textual analysis of the book *Adabul Alim wal Muta'allim* and secondary sources without conducting field research that can reveal the actual practice of *bayani* epistemology in contemporary pesantren education. Therefore, further research is recommended to explore the implementation of Hasyim Asy'ari's bayani epistemology in educational practices in Islamic boarding schools in Indonesia, as well as to examine more deeply how the *bayani* method can be integrated with the *burhani* and *irfani* approaches in responding to the challenges of 21st century education without losing a strong Islamic identity. Comparative research between the epistemological thought of Hasyim Asy'ari and other Islamic education thinkers, both from Indonesia and the Islamic world in general, is also needed to enrich the treasure of the study of the epistemology of Islamic education and find alternative models that can accommodate the needs of contemporary Islamic education in a more responsive and contextual manner.

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