

THE ACTUALIZATION AND RECONCILIATION OF ISLAMIC-BASED DEMOCRACY: A PERSPECTIVE FROM THE BOOK *AL-TIBYĀN FĪ AL-NAHY'ĀN MUQATĀ'AH AL-ARHAM WA AL-AQĀRIB WA AL-IKHWĀN* BY HADRATUSSYAIKH KH. M. HASYIM ASY'ARI

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ARTICLE HISTORY

Received : 20-05-2026

Revised : 07-06-2026

Accepted : 30-06-2026

KEYWORDS

Actualization;
Reconciliation;
Democracy;
Islamic Religion;

ABSTRACT

This study examines how the concepts of actualization and reconciliation of democracy are articulated in the thought of Hadratussyaikh KH. M. Hasyim Asy'ari, particularly in *Al-Tibyan fi al-Nahy'an Muqatha'ah al-Arham wa al-Aqarib wa al-Ikhwān*. In this research, actualization refers to the operationalization of Islamic ethical values into concrete socio-political practices, while reconciliation denotes efforts to restore social cohesion amid polarization in Indonesian society. Using a library research approach with descriptive-analytical and content analysis methods, this study analyzes key teachings in *Al-Tibyan* related to social relations and conflict resolution. The findings show that Islam-based democratic reconciliation is grounded in *silaturahmi*, which functions as a practical mechanism for reducing social conflict, strengthening trust, and fostering inclusive communication. These values transform democracy from a merely procedural system into an ethical-social order rooted in empathy and mutual responsibility. The study implies that strengthening democracy in Indonesia requires not only institutional development but also the internalization of relational ethics that sustain social unity. The article contributes by clarifying the conceptual meaning of actualization and reconciliation within Hasyim Asy'ari's thought and by mapping the ethical principles in *Al-Tibyan* as a foundation for socio-political reconciliation in contemporary democratic contexts.

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INTRODUCTION

Hadratussyaikh KH. M. Hasyim Asy'ari occupies a central position in the intellectual and socio-political history of Indonesia. Through Presidential Decree No. 294 of 1964, the Government of Indonesia formally recognized his contribution by granting him the title of National Hero. His role extended beyond religious scholarship, as he actively engaged in addressing the social and political challenges faced by Indonesian society during the Dutch colonial period. This period was characterized by structural conflict, social fragmentation, and the systematic

implementation of divide et impera policies that weakened solidarity among indigenous communities (Asy'ari, 1941; Saipullah, 2020).

Within this context of socio-political instability, KH. M. Hasyim Asy'ari composed *Al-Tibyan fi Nahyi Muqata'at al-Arham wa al-Aqarib wa al-Ikhwan*. The text explicitly emphasizes the prohibition of severing social relations and highlights the ethical obligation to maintain bonds of kinship and brotherhood. While the work is often classified as a religious-ethical treatise grounded in Qur'anic and Hadith-based arguments, a closer reading suggests that it also contains a broader social vision aimed at restoring cohesion in a fragmented society. In other words, *Al-Tibyan* does not merely function as a prescriptive moral text, but also reflects a structured response to conditions of conflict, making it relevant to discussions of reconciliation.

Despite this potential, existing scholarship has not sufficiently explored *Al-Tibyan* within a socio-political analytical framework. Previous studies on KH. M. Hasyim Asy'ari tend to concentrate on three dominant themes. First, his contribution to Islamic education and pedagogical reform, particularly in shaping pesantren-based learning systems (Wajdi et al., 2022). Second, his involvement in political movements and his strategic role in mobilizing resistance during the struggle for independence (Wardianto & Hafidz, 2021). Third, his intellectual influence in promoting religious moderation, particularly within the framework of Ahlussunnah wal Jamaah and the concept of wasathiyah (Juwono, 2022; Lubis & Ritonga, 2023). Although these studies provide valuable insights, they largely approach his works from normative or historical perspectives and do not specifically address *Al-Tibyan* as a conceptual foundation for social and political reconciliation.

This gap becomes increasingly significant when viewed in light of contemporary Indonesian conditions. In recent years, Indonesian society has experienced recurring patterns of polarization, particularly in relation to electoral politics and the circulation of divisive narratives in the public sphere. The post-election context of 2024, for instance, illustrates how democratic processes can coincide with intensified social fragmentation. Existing discourses on democracy, tolerance, and national unity often remain abstract and lack grounding in locally rooted intellectual traditions that historically addressed similar crises. Consequently, there is a need to revisit classical texts that offer context-sensitive approaches to managing conflict and maintaining social cohesion.

In this regard, *Al-Tibyan* presents a relevant yet underutilized source of analysis. The text integrates ethical injunctions, legal considerations, and social awareness in addressing the problem of fractured relationships within the community. Its emphasis on maintaining ties (silat al-arham) and preventing social rupture can be interpreted as a normative framework for reconciliation. More importantly, the text was produced in a historical context that parallels contemporary challenges, namely the presence of external political pressures and internal divisions within society. This parallel strengthens the argument that *Al-Tibyan* can be examined not only as a historical document but also as a living intellectual resource.

Therefore, this study aims to fill the existing gap by analyzing *Al-Tibyan* as a text of social and political reconciliation. This research focuses on three main objectives. First, it identifies the key principles of reconciliation embedded within the text. Second, it situates these principles within the socio-political context of the colonial period to understand their original function and intent. Third, it evaluates the relevance of these principles in addressing contemporary forms of social fragmentation in Indonesia. By doing so, this study seeks to bridge the divide between classical Islamic scholarship and modern socio-political discourse, while also contributing to the development of a more grounded and contextually relevant framework for reconciliation.

METHOD

This study employs a historical-interpretive qualitative design to examine *Al-Tibyan fi Nahyi Muqata'at al-Arham wa al-Aqarib wa al-Ikhwan* as a text of social reconciliation. The historical dimension is used to situate the text within the socio-political context of the Dutch colonial period, while the interpretive approach is applied to analyze the meanings, arguments, and normative structures embedded in the text.

This research is classified as library-based research with a focused textual analysis. The primary unit of analysis consists of selected passages from *Al-Tibyan* that explicitly address themes of social relations, conflict, unity, and prohibition of social rupture. The selection of data follows two criteria: (1) textual relevance, namely passages that

directly discuss interpersonal or communal relations (e.g., kinship, brotherhood, and social obligations), and (2) conceptual significance, namely passages that contain normative arguments or prescriptive statements related to conflict resolution and reconciliation. These passages are identified through a close reading process and systematically coded based on recurring themes.

The primary data sources consist of authoritative editions of KH. M. Hasyim Asy'ari's works, particularly *Al-Tibyan* (Jombang: Maktabah al-Turats al-Islamy, 1998), supported by related texts such as *Ziyadah al-Ta'liqat* (1995) and *At-Tanbihat al-Wajibat* (2023 edition). Secondary data sources include scholarly books, peer-reviewed journal articles, and historical records that discuss KH. M. Hasyim Asy'ari's thought, Islamic social ethics, and theories of social reconciliation. Secondary sources are selected based on relevance to the research focus and their contribution to contextualizing the primary text.

Data collection is conducted through systematic documentation. The researcher compiles relevant textual excerpts, organizes them into thematic categories, and records bibliographic information for traceability. The process includes three stages: identification of relevant texts, extraction of key passages, and classification into analytical categories such as "social cohesion," "prohibition of rupture," and "normative reconciliation principles."

Data analysis is carried out using qualitative content analysis combined with contextual interpretation (Sugiyono, 2016). First, the researcher conducts open coding to identify key concepts and recurring patterns within the text. Second, axial coding is applied to establish relationships between concepts, particularly in relation to how the text constructs the idea of reconciliation. Third, the findings are interpreted by situating them within the broader socio-political context of the colonial period and by comparing them with contemporary discussions on social and political reconciliation. This analytical procedure allows the study to move beyond descriptive reading toward a structured conceptual interpretation.

To ensure the validity and reliability of interpretation, this study applies three strategies. First, source triangulation is conducted by comparing interpretations of *Al-Tibyan* with other works by KH. M. Hasyim Asy'ari and relevant secondary literature. Second, interpretive consistency is maintained by applying a clear coding framework and re-examining key passages to avoid selective bias. Third, contextual validation is used to align textual interpretation with historical conditions, ensuring that the analysis remains grounded in the original socio-political setting of the text.

Through these procedures, this study aims to produce a rigorous and systematic interpretation of *Al-Tibyan* as a conceptual framework for social reconciliation, while maintaining transparency in data selection, analytical steps, and validation processes.

RESULT AND DISCUSSION

The Actualization and Reconciliation of Democracy from the Perspective of Hadratussyaikh KH. M. Hasyim Asy'ari

Actualization, in this context, does not merely refer to the presence of contemporary issues, but rather to the dynamic process of translating normative religious values into concrete socio-political practices. Meanwhile, reconciliation signifies not only conflict resolution, but also the reconstruction of social cohesion within a pluralistic democratic framework. In Indonesia, these two processes become increasingly urgent in light of the persistent polarization between religious and national identities.

The recent resurgence of ideological tensions—particularly the dichotomy between Islam and nationalism—reflects a deeper epistemological crisis within Indonesian democracy. On one side, movements advocating for the formalization of Islamic law in the state, as reflected in the discourse of "NKRI bersyariah," tend to reduce Islam into a rigid legalistic framework. On the other side, liberal-secular tendencies, as highlighted by (Fadli & Sudrajat, 2020), risk detaching democratic values from their ethical and spiritual foundations. In this polarized landscape, the thought of Hadratussyaikh KH. M. Hasyim Asy'ari offers a mediating paradigm that transcends binary oppositions through what may be termed "ethical-religious democracy."

From the perspective of *fiqh al-siyasah*, Hasyim Asy'ari's political thought aligns with the Sunni tradition as articulated by Al-Mawardi and Al-Ghazali. However, rather than interpreting this alignment as passive

accommodation toward authority, it should be understood as a strategic adaptation aimed at preserving social stability (Lubis et al., 2026; Lukman, 2018; Pangestu & Zulkarnain, 2026). In the Indonesian context, this accommodative stance does not imply unconditional submission, but rather a pragmatic recognition of political authority as a necessary instrument for maintaining public order (masalah ‘ammah). Thus, democracy is not rejected, but reinterpreted within an ethical framework that prioritizes unity over conflict.

Nurcholish Madjid (1992) further emphasizes that Hasyim Asy’ari’s thought reflects a profound awareness of pluralism. His concept of religious democracy is not procedural, but substantive—it demands justice (‘adl), mutual respect (ihtiram), and peaceful coexistence (silm). This perspective positions Hasyim Asy’ari alongside major Islamic thinkers such as Ibn Taymiyyah, not in terms of doctrinal rigidity, but in his concern for maintaining social order while upholding moral accountability. Therefore, democracy, in his view, is not merely a political system, but an اخلاق (akhlaq)-based social contract (Fadli & Sudrajat, 2020; Solehudin et al., 2025; Wardianto & Hafidz, 2021).

The principle of tasamuh (tolerance) becomes the central pillar of democratic reconciliation in Hasyim Asy’ari’s framework. Amir & Rahman (2025) interprets this tolerance not as passive acceptance, but as an active engagement in building harmonious relationships across differences. In the context of Nahdlatul Ulama (NU), this principle has been institutionalized into a socio-religious movement that consistently integrates Islamic values with Indonesian nationalism. The continued commitment of NU to Pancasila and the 1945 Constitution demonstrates that religious identity and national identity are not contradictory, but mutually reinforcing (Hendrianto et al., 2025; Murtado et al., 2023).

Importantly, the thought of Hasyim Asy’ari is not confined to theoretical discourse. His life practices provide empirical evidence of his democratic ethics. The well-known story of his interaction with a Dutch Christian family illustrates that interreligious relations, in his view, must be grounded in compassion and الإنسانية (insaniyyah). This example reflects a form of lived theology, where tolerance is enacted through concrete social engagement rather than abstract rhetoric.

Similarly, his involvement in economic activities—such as trading in traditional markets despite his status as a prominent ulama—demonstrates an egalitarian ethos. This practice challenges hierarchical social structures and reinforces the democratic principle of equality (musawah). In this sense, democracy is not only institutional, but also cultural, embedded in everyday interactions.

The intellectual formation of Hasyim Asy’ari, particularly under the guidance of Kiai Saleh Darat (Mas’ud, 2013) (Mas’ud, 2013), further explains the inclusive character of his thought. His interaction with Ahmad Dahlan (founder of Muhammadiyah) during his formative years indicates that diversity of thought within Islam is not inherently divisive. Instead, it can become a source of intellectual richness when managed through tolerance and mutual respect (Asaddudin et al., 2022; Jamil et al., 2025; Lubis, 2024; Lubis et al., 2026).

In contemporary Indonesia, where identity politics often exacerbates social fragmentation, the relevance of Hasyim Asy’ari’s thought becomes increasingly evident. His concept of tasamuh offers a normative foundation for countering intolerance, radicalism, and excessive liberalism. Rather than importing foreign democratic models, his framework encourages the development of an indigenous form of democracy rooted in Islamic ethics and Indonesian cultural values.

Furthermore, the role of Islamic education is crucial in actualizing these values. Education, in this context, must move beyond cognitive transmission toward value internalization. By embedding tasamuh into educational curricula, future generations can develop a democratic ethos that is both religiously grounded and socially inclusive. Thus, the reconciliation of democracy in Indonesia requires not only political reform, but also cultural and educational transformation.

The Actualization and Reconciliation of Islam-Based Democracy: A Perspective from the Book *Al-Tibyan fi al-Nahy’an Muqatha’ah al-Arham wa al-Aqarib wa al-Ikhwan*

The discourse on Islam-based democracy in Hasyim Asy’ari’s *Al-Tibyan* must be understood as an ethical framework for managing social relations rather than a formal political theory. The concept of silaturahmi (maintaining

social bonds) functions as a foundational principle for democratic reconciliation, particularly in societies characterized by diversity and conflict.

Safrizal, (2025) argues that social bonding serves as an effective mechanism for conflict resolution. From an analytical perspective, silaturahmi is not merely a social practice, but a moral obligation that shapes collective behavior. In the context of democracy, it fosters dialogue, reduces polarization, and promotes participatory engagement. This is particularly relevant in Indonesia, where political contestation often leads to social fragmentation (Srimulyani et al., 2025; Winingsih et al., 2022).

The traditions associated with silaturahmi, such as mutual forgiveness during Eid al-Fitr, should not be seen as ritualistic formalities. Instead, they represent symbolic acts of reconciliation that restore social trust. In democratic terms, trust (*amanah*) is a crucial element for sustaining political legitimacy. Without trust, democratic institutions risk becoming hollow structures devoid of moral substance (Elviana & Lubis, 2023; Lubis et al., 2026; Ritonga et al., 2022).

The hadiths cited in *Al-Tibyan* further reinforce this ethical dimension. The emphasis on gentleness (*rifq*), maintaining relationships, and avoiding hostility highlights that social harmony is a prerequisite for both spiritual and worldly success. These teachings can be interpreted as a normative framework for democratic ethics, where citizens are encouraged to engage constructively rather than destructively (Amin & Saddam, 2024; Asy'ari, 1941).

The prohibition of *hujrah* (social exclusion), *tadabur* (turning away), and *tasyahun* (harboring negative assumptions) is particularly significant in the context of contemporary political polarization. These behaviors, as explained by Ibn Hajar al-Asqalani, lead to social disintegration and moral decay. When applied to modern democratic life, such attitudes manifest in practices like political boycotts, hate speech, and social media hostility. Therefore, Hasyim Asy'ari's critique of these behaviors remains highly relevant (Muzaiyana & Alin, 2025).

Moreover, his observation that social estrangement often lacks legitimate religious justification reveals a critical insight: many conflicts are driven not by principled differences, but by ego, prejudice, and misinformation. This aligns with contemporary analyses of political polarization, which emphasize the role of emotional and psychological factors in shaping public discourse.

The debate among scholars regarding whether *hujrah* constitutes a major or minor sin also has important implications. It suggests that the severity of social division depends on its persistence and impact. In democratic societies, prolonged polarization can undermine social cohesion and weaken institutional stability. Therefore, preventing such divisions becomes not only a religious duty, but also a civic responsibility.

From a broader perspective, silaturahmi can be seen as a form of social capital that strengthens democratic resilience. Through regular interaction and communication, individuals develop mutual understanding and empathy, which are essential for managing differences. In the digital age, while social media facilitates connectivity, it also risks superficiality and miscommunication. Thus, face-to-face interaction remains indispensable for deep and meaningful engagement.

Ultimately, the integration of silaturahmi into democratic practice offers a unique contribution of Islamic thought to modern political theory. It shifts the focus from procedural mechanisms to ethical relationships, emphasizing that a strong democracy depends not only on institutions, but also on the moral character of its citizens.

In conclusion, the thought of Hasyim Asy'ari, as reflected in *Al-Tibyan*, provides a comprehensive framework for reconciling democracy and Islam. By prioritizing social bonds, ethical conduct, and spiritual values, it offers a holistic approach to addressing contemporary challenges. For Indonesia, this framework is particularly relevant as it aligns with the nation's pluralistic identity and cultural traditions. Therefore, the actualization of Islam-based democracy requires not only institutional reform, but also the cultivation of ethical and relational values within society.

CONCLUSION

This study demonstrates that the actualization and reconciliation of democracy from the perspective of Hadratussyaiikh KH. M. Hasyim Asy'ari are not limited to normative religious ideals, but function as an ethical framework for managing socio-political plurality in contemporary Indonesia. Through the concept of *tasamuh*, democracy is reinterpreted as a value-based system that prioritizes social harmony, mutual respect, and collective

stability over ideological domination. In this regard, *tasamuh* operates as a mediating principle that bridges the tension between religious identity and national commitment, thereby offering a contextual model of Islamic democracy that is compatible with Indonesia's pluralistic structure.

Furthermore, the analysis of *Al-Tibyan fi al-Nahy'an Muqatha'ah al-Arham wa al-Aqarib wa al-Ikhwan* reveals that the reconciliation of Islam-based democracy is grounded in the ethical imperative of *silaturahmi*. Rather than merely functioning as a social practice, *silaturahmi* serves as a mechanism for conflict resolution, the restoration of social trust, and the strengthening of civic engagement. In democratic life, this principle encourages dialogical interaction, reduces polarization, and fosters a sense of collective responsibility among citizens. Thus, a robust democracy is not solely determined by institutional strength, but by the quality of social relations and communication patterns that sustain it.

In the Indonesian context, these findings indicate that the challenges of polarization, identity politics, and social fragmentation can be addressed through the integration of ethical-religious values into democratic practice. The concepts of *tasamuh* and *silaturahmi* provide a culturally rooted and theologically grounded framework that enables democracy to function not only as a political system, but also as a moral order. Therefore, the actualization of democracy requires a shift from procedural formalism toward substantive ethics that emphasize inclusivity, dialogue, and social cohesion.

The scientific contribution of this article lies in its systematic mapping of reconciliation values in *Al-Tibyan* as a foundation for socio-political ethics, thereby offering a conceptual bridge between classical Islamic thought and contemporary democratic discourse.

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