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## The Triadic Paradigm of Tawhid–Knowledge–Service in Hadratussyaikh KH. M. Hasyim Asy'ari's Thought: Theological Foundations and Institutional Implications at UNHASY

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### Abstract

**Objective:** The study aims to reconstruct this paradigm as an integrated framework for Islamic higher education that combines spiritual commitment, intellectual excellence, and social responsibility. **Theoretical framework:** The theoretical framework is grounded in Islamic theology, prophetic education, and the classical concepts of al-‘ālim al-rabbānī and insān kāmil, emphasizing the inseparable relationship between faith, knowledge, and service. **Literature review:** Previous studies have extensively discussed KH. Hasyim Asy’ari’s educational philosophy, nationalism, and religious leadership; however, few have systematically conceptualized these dimensions into a coherent triadic paradigm or examined their institutional relevance for contemporary Islamic universities. **Method:** This research employs a qualitative library research approach using historical, theological, and philosophical analyses of KH. Hasyim Asy’ari’s writings, historical documents, and relevant scholarly literature. **Results:** The findings reveal that tawhid functions as the ontological and ethical foundation of human existence, knowledge serves as the means of cultivating intellectual integrity and moral character, while service represents the practical manifestation of both through dedication to the ummah, the nation, and humanity. Historically, this paradigm was embodied in KH. Hasyim Asy’ari’s establishment of Tebuireng Pesantren, leadership in Nahdlatul Ulama and other Islamic organizations, and his contribution to the 1945 Jihad Resolution. **Implications:** The study further demonstrates that this framework provides a comprehensive foundation for strengthening curriculum development, institutional culture, and the implementation of the Tridharma of Higher Education at UNHASY across diverse academic disciplines. **Novelty:** The research contributes a new conceptual model that integrates theological, epistemological, and social dimensions into a unified paradigm, offering an innovative reference for pesantren-based universities seeking to cultivate graduates who embody insān kāmil and effectively address the challenges of radicalism, sectarianism, and practical secularism in contemporary Indonesia.

**Keywords:** triadic paradigm, tawhid–knowledge–service, kh. m. hasyim asy’ari, islamic higher education, insān kāmil.

## INTRODUCTION

Hadratussyaikh KH. M. Hasyim Asy'ari occupies a central position in the history of Islam and nationhood in Indonesia as the founder of Nahdlatul Ulama (NU), and is widely recognized as an 'alim who advanced pesantren education, a fighter for independence, and an influential *Ahl al-Sunnah wa al-Jama'ah* thinker. In his various works and socio-religious engagements, it is apparent that his life orientation consistently revolves around three main axes: tawhid, the pursuit and embodiment of knowledge, and service to the *ummah* and the nation [1]. These three terms are formulated in the manuscript or literature and the contributions or involvements of Kiai Hasyim, as a basic framework that integrates the spiritual, intellectual, and social dimensions of a Muslim's entire activity.

In recent decades, Indonesia has witnessed a complex constellation of crises that can be read as a weakening of the tawhid–knowledge–service nexus in public life. Episodes of religious intolerance, politicization of identity, and the spread of hate speech in digital spaces indicate that belief in the oneness of God is often reduced to symbolic affiliation rather than a unifying ethical horizon that nurtures humility, justice, and respect for diversity [2]. Such phenomena reveal a paradox: religious expressions are increasingly visible in the public sphere, yet their substantive values—sincerity, compassion, and responsibility—do not always translate into social behavior [3].

At the same time, the domain of knowledge is confronted with its own challenges. The expansion of higher education has not always been accompanied by a strong culture of integrity and critical inquiry; cases of academic dishonesty, diploma inflation, and instrumentalization of education merely as a means of economic mobility point to an erosion of the formative function of knowledge [4]. In many contexts, scientific and religious discourses are placed in opposition rather than in a dialogical relationship that could enrich both faith and rationality. This fragmentation undermines the classical Islamic vision in which knowledge is a path to deepen tawhid and to orient human creativity toward the common good [5].

The ethos of service (*khidmah*) likewise suffers from ambivalence. On the one hand, volunteerism and philanthropy are growing, but on the other, corruption, patronage politics, and the pursuit of narrow group interests continue to weaken public trust in institutions [6]. Service to the *ummah* and the nation is frequently subordinated to partisan agendas, while social apathy emerges among segments of society who feel alienated from decision-making processes. These trends suggest that devotion and expertise are not consistently embodied in sustained, selfless engagement with societal problems such as poverty, ecological degradation, and social inequality [7].

Within this broader context, pesantren-based universities such as Universitas Hasyim Asy'ari (Unhasy) face both a challenge and an opportunity: to re-articulate the integrative paradigm of tawhid–knowledge–service as a normative framework for institutional culture, curriculum design, and community engagement. By grounding academic life in the general thought of Hadratussyaikh KH. M. Hasyim Asy'ari, Unhasy is strategically positioned to respond to the crisis of faith, intellect, and social responsibility not only through discourse, but also through concrete educational and organizational practices [8].

A focused study of tawhid, knowledge, and service in KH. Hasyim Asy'ari's thought is crucial because it offers an integrative model between religiosity and nationhood, while simultaneously responding to the problems of religious formalism, educational disorientation, and the weakening ethos of social service in society. Previous studies have generally treated his theology, educational ideas, or nationalism separately—for example, his concept of tawhid, the ethics of seeking knowledge, or

his social-national theology. This article seeks to complement such studies by treating tawhid, knowledge, and service as a coherent whole, namely as a unified “general thought” that structures his religious and socio-political vision. This article also introduces a practical dimension into the academic realm through its implementation at Hasyim Asy'ari University (Unhasy), serving as a guide for academic conduct, attitudes, and behavior. Against this backdrop, the main research questions are: how are tawhid, knowledge, and service formulated in KH. Hasyim Asy'ari's thought, and how does the interrelation among these three shape an Islamic and national paradigm? The purpose of this article is to describe the meaning of each term, to explain the hierarchical-functional relationship between them, and to elaborate their relevance for the development of Islamic education and social praxis in contemporary Indonesia.

## METHODOLOGY

This study employs a qualitative approach in the form of library research. The primary sources consist of KH. Hasyim Asy'ari's own works, especially *Adab al-‘Alim wa al-Muta‘allim*, *Qanun Asasi li Jam'iyati Nahdlatil Ulama*, texts related to the establishment of Nahdlatul Ulama, and historical documents concerning his role in education and the struggle for *ummah* and national independence. The secondary sources include biographical books, journal articles, and contemporary writings that discuss KH. Hasyim Asy'ari's theological, educational, and socio-national thought.

Data were collected through close reading of the manuscript “General Pemikiran Hadratussyaikh KH. M. Hasyim Asy'ari,” which synthesizes the terms tawhid, knowledge, and service together with their historical bases, and then integrated with a systematic review of his original works and relevant academic studies. Data analysis was conducted using content analysis and a thematic approach, identifying categories of meaning related to tawhid, knowledge, and service, examining the relationships among them, and contextualizing the findings within contemporary educational and Indonesian realities. The validity of the data was maintained through source triangulation—comparing the summary manuscript, original texts, and academic interpretations—and through repeated readings to minimize reduction or distortion of meaning.

## RESULTS AND DISCUSSION

### Tawhid as an existential foundation

Tawhid is positioned as the ontological and spiritual basis that undergirds the entire spectrum of a Muslim's life activities. Tawhid is not understood merely as a verbal statement affirming the oneness of God; it constitutes an existential orientation whereby every dimension of life—from individual acts of worship and the pursuit of knowledge to social and national engagement—is in essence a form of total devotion to Allah alone (*lillāhi ta‘ālā*). Kiai Hasyim viewed tawhid as the affirmation of the oneness of Allah and the liberation of God from any partners, helpers, companions, or offspring. In other words, tawhid represents the theological dimension of Islam that asserts God's absolute unity by disassociating Him from all other entities [9].

Core to KH. Hasyim Asy'ari's concept of tawhid is the affirmation of the creed of *Ahl al-Sunnah wa al-Jama'ah*: Allah is the One and Only God, Necessary in His Existence (*Wajib al-Wujud*), without beginning and without end, independent of space, time, or any medium whatsoever, and utterly different from all of His creatures. This Oneness is not merely a memorized doctrine, but a comprehensive worldview that purifies Allah from any partner, spouse, child, corporeal attributes, direction, and spatial limitation, while at the same time affirming His perfect attributes such as knowledge (*‘ilm*), will (*iradah*), power (*qudrah*), hearing (*sama‘*), sight (*basar*), and

speech (*kalam*) which is eternal, without letters, sounds, or instruments. With a balanced application of the principles of *tanzih* (declaring Allah's transcendence) and *itsbat* (affirming His attributes), human reason is acknowledged as only capable of knowing that Allah exists, not comprehending His essence, so that every form of anthropomorphism and "creating a god in the image of the human mind" is decisively rejected.

Within this framework, the entire universe—motion and stillness, obedience and disobedience, gain and loss, life and death, poverty and wealth—unfolds within the scope of Allah's knowledge, will, and power; nothing occurs outside His knowledge and will, yet room remains for human effort as a servant under trial. *Qadha* and *qadar* are understood as a divine order full of wisdom, not a compulsion that cancels effort, nor a directionless "cosmic chaos"; human life proceeds within the orbit of Allah's decree, which He has known and willed long before anything was brought into existence. The relationship between human beings and Allah is framed by the awareness of His Lordship (*rububiyyah*) and His exclusive right to be worshipped (*uluhiyyah*): Allah is not to be questioned with "why" and "how," while human beings will be held accountable for their faith, deeds, and responses to destiny [9].

The tawhid of KH. Hasyim Asy'ari culminates in eschatological conviction: death, the life of the grave, the bliss and torment of the grave, resurrection, reckoning (*hisab*), the scale (*mizan*), the bridge (*shirath*), the Prophet's basin (*haudh*), Paradise and Hell, the division of people into the fortunate and the wretched, and the intercession (*shafa'ah*) of the prophets, angels, martyrs, and the righteous, all must be believed as inseparable components of creed. Thus, tawhid does not remain in the metaphysical realm, but becomes a moral foundation and life orientation: this world is only a temporary phase on the way to the hereafter, so all activities of learning, working, and engaging with technology must be understood as acts of worship and trust that will be accounted for before Allah. In the context of the digital–AI era, KH. Hasyim Asy'ari's model of tawhid functions as a spiritual anchor that rejects "new gods" in the form of technology, systems, or popularity, and restores every absolute dependence solely to Allah, the All-Perfect [10].

This tawhidic paradigm is closely intertwined with KH. Hasyim Asy'ari's emphasis on right intention, sincerity, and submission to the authority of the *sharī'a* in every deed. Kiai Hasyim formulated that the starting point of all activity—including scientific and social activity—is *tashīh al-niyyah*, the rectification of inner orientation so that it is free from motives of ostentation (*riyā'*), self-display (*sum'ah*), and egocentric interests. From the perspective of Sufi ethics, this orientation brings Hasyim Asy'ari's thought into proximity with the classical tradition of *tazkiyat al-nafs*, in which tawhid does not stop at the level of theological propositions but enters the realm of purifying inner motivation [11]. In other words, tawhid becomes the foundation for forming the "subject of piety," a subject whose entire conduct is organized in a vertical relationship with God and a horizontal relationship with fellow human beings.

The treatise *Adab al-‘Ālim wa al-Muta‘allim* provides a concrete picture of how tawhid functions as an existential foundation. In the preface and early chapters, KH. Hasyim Asy'ari insists that the pursuit of knowledge must be intended to enliven religion, safeguard the *sharī'a*, and seek God's pleasure, rather than to pursue worldly prestige, office, popularity, or material gain. In one section (summarized by later researchers), he explains that a seeker of knowledge who makes the world his ultimate goal has in fact turned the world into a "small god" that displaces Allah from the center of life's orientation; substantively, this is considered akin to a form of *shirk khafī* (hidden polytheism). This paraphrase shows that, for him, tawhid functions as a criterion for assessing the purity of one's scholarly and professional orientation [12].

On this basis, tawhid operates as a filter for motivation and behavior, particularly in the realms of education and scholarship. In Kiai Hasyim's thought, it is formulated that knowledge detached from tawhid easily slips into becoming an instrument for reproducing unjust power, a tool for legitimizing group interests, or merely a market commodity. Phenomena such as intellectual arrogance, absolutist truth claims, and sectarian or organizational fanaticism are understood as forms of "social shirk," namely when God's transcendent truth is reduced to narrow group claims. This term can be read as a theological critique of the tendency to turn group identity—whether madhhab, organization, or even nation—into the highest source of value that sidelines the principle of tawhid [13].

The practical implications of tawhid as an existential foundation are evident in the formation of the virtues of *tawādu'* (humility), trustworthiness, and social responsibility. In *Adab al-‘Ālim wa al-Muta‘allim*, KH. Hasyim Asy'ari details the ethics of a seeker of knowledge: among others, avoiding arrogance, not belittling teachers and fellow students, maintaining the dignity of the learning assembly, and shunning unnecessary debate. All these adab ultimately flow from tawhidic awareness that the true source of knowledge is Allah; hence, intellectual arrogance is a contradiction of the very essence of tawhid [12]. Scholars of Islamic education note that the structure of adab in this work effectively shapes a spiritual-intellectual habitus in which tawhid becomes the moral horizon for teaching and learning activities [14].

From a socio-national perspective, tawhid in KH. Hasyim Asy'ari's thought is also linked to commitment to the *Ahl al-Sunnah wa al-Jama'ah* tradition and to the unity of the *ummah* [15]. In a number of texts, such as opening statement of Rais Akbar on *Qanun Asasi* and his speeches prior to the founding of Nahdlatul Ulama [16], tawhid is not interpreted only as individual faith but also as the basis for rejecting any ideology that fractures the community and weakens the struggle against colonialism. The emphasis on *ittibā'* (following) the pious predecessors (*al-salaf al-ṣāliḥ*), alongside openness to the realities of citizenship, shows that tawhid is operationalized as a theological foundation for a dual loyalty: loyalty to religion and, at the same time, loyalty to the homeland [17].

Viewed from the angle of Western studies on monotheism, the position of tawhid as an "existential foundation" resonates with the idea that belief in one God shapes an individual's worldview. Contemporary scholarship often distinguishes between "monotheism" as a philosophical concept of a single deity and *tawhid* as a comprehensive life-orientation that demands the integration of faith with ethics and social praxis [18]. In this framework, KH. Hasyim Asy'ari's tawhid can be seen as a concrete example of a tawhidic worldview, in which the oneness of God generates a particular way of seeing the self, the community, and the world: human beings are positioned as servants and stewards, knowledge as a trust, and society as the arena of devotion [19].

Furthermore, a number of Western theologians and philosophers of religion argue that monotheistic belief tends to generate a theocentric ethic, that is, the view that moral standards derive from the will of the one God rather than from purely human conventions [20]. When this perspective is used as a lens, KH. Hasyim Asy'ari's emphasis on sincerity, obedience to the shari'a, and the danger of absolutizing worldly interests can be understood as an effort to ensure that socio-political ethics remain connected to the horizon of tawhid. Thus, although developed in the context of a traditional pesantren, his tawhidic thought offers an important contribution to public-ethics discourse: it links personal piety with social and national responsibility. From an epistemological standpoint, tawhid also has implications for how the relationship between revelation, reason, and social reality is understood. Kiai Hasyim have stated that the strengthening of faith (tawhid) must go hand in hand with the pursuit and practice of knowledge and with service to the community. This is

consistent with the intellectual history of Islam, in which *tawhid* is often understood as the principle of the unity of knowledge: there is no essential dichotomy between religious and worldly sciences as long as all are oriented toward Allah. Contemporary Muslim thinkers describe this as “tawhid as the foundation of the Islamic worldview,” which rejects the fragmentation of knowledge and demands the integration of science, ethics, and spirituality. In this context, KH. Hasyim Asy’ari’s conception of tawhid can be read as the basis for an integral educational paradigm that resists the secularization of values in learning processes. Accordingly, tawhid as an existential foundation in KH. Hasyim Asy’ari’s thought carries several layers of meaning: first, as an inner orientation that purifies intention and directs all actions to Allah; second, as an ethical criterion that rejects subtle forms of idolatry of the world, power, and group identity; third, as an epistemological basis for the integration of knowledge and action; and fourth, as a socio-national foundation that demands the unity of the *ummah* and active involvement in safeguarding the welfare of the state. These layers of meaning show that tawhid, for him, is not merely a dogmatic doctrine but a comprehensive life paradigm that binds the spiritual, intellectual, and social dimensions into a single, integrated whole.

### **Knowledge as an instrument for the maturation of reason and civilization**

The second key term in the Generale Thought of Kiai Hasyim is knowledge. For KH. Hasyim Asy’ari, knowledge occupies a highly central position as a means of maturing the intellect (*takamul al-‘aql*), shaping moral character, and building civilization. Knowledge is not understood merely as the accumulation of information, but as a light that illuminates the heart and mind so that human beings are able to distinguish truth from falsehood, benefit from harm, and direct their actions toward ends that are pleasing to Allah. This view is consistent with the classical Islamic scholarly tradition, which regards knowledge as a “trace” of the divine attribute *al-‘Alīm* in the human servant, and therefore as something that carries both epistemological and spiritual dimensions [12].

In *Adab al-‘Ālim wa al-Muta‘allim*, KH. Hasyim Asy’ari places great emphasis on the ethics of seeking knowledge, the teacher–student relationship, and the obligation to act upon what one has learned. In the early chapters he begins by explaining the virtues of knowledge and of the learned, citing many Qur’anic verses and hadiths that state that the rank of those who possess knowledge is raised several degrees above those who do not. A paraphrase of the work shows that he stresses the following point: sound knowledge will engender fear of and obedience to Allah, whereas knowledge that does not lead to obedience has not yet become truly beneficial knowledge [12]. Thus, the quality of knowledge is measured not only by its logical precision or breadth of content, but above all by its impact on the moral transformation of the subject who learns it.

With respect to the teacher–student relationship, *Adab al-‘Ālim wa al-Muta‘allim* sets out in detail the obligations of students to honor their teachers, observe proper manners in the learning assembly, and refrain from misusing the knowledge they obtain. For example, students are prohibited from looking for their teacher’s faults, from raising their voices excessively, and are encouraged to pray for their teachers and safeguard their good name. A paraphrased passage notes that diminishing one’s respect for the teacher diminishes the blessing of knowledge—a notion that locates knowledge within an ethical relationship rather than a merely pedagogical contract. On the teacher’s side, the book instructs educators to be sincere, compassionate, and patient; to deliver knowledge according to the students’ capacity; and not to use knowledge as an instrument to demean or exploit learners [21].

This structure of adab shows that, for KH. Hasyim Asy’ari, knowledge is an instrument for character formation. Contemporary studies of his educational thought

observe that the book essentially constructs a “scholarly ecosystem” that integrates cognitive, affective, and spiritual dimensions [22]. Knowledge is not only taught but transmitted through moral exemplarity and respectful interaction among educational actors. Within the framework of the Generale Thought of Kiai Hasyim, this means that the maturation of the intellect cannot be separated from the maturation of the heart; both move together toward the realization of a Muslim who is at once *‘ālim* (learned), *‘āqil* (rational), and *ṣāliḥ* (virtuous).

The link between knowledge and civilization is clearly evident in *Qanun Asasi* and in KH. Hasyim Asy’ari’s writings on Nahdlatul Ulama. In the preamble to *Qanun Asasi*, knowledge is portrayed as the path to uplifting the *ummah* and building collective strength in the face of colonialism. The organizations he initiated, such as Nahdlatul Wathan (“awakening of the homeland”) and Nahdlatut Tujjār (“awakening of the merchants”), rest on the awareness that the backwardness of Muslims is due not only to economic and political weakness but also to the weakness of scholarly and educational traditions [16]. Thus, the establishment of pesantren, madrasah, and religious organizations is positioned as a civilizational project: to produce a generation of *‘ulamā’-zu’amā’*—religious scholars who are simultaneously leaders—capable of uniting religious authority with social and national competence [23].

The notion of knowledge here is not confined to religious sciences. Kiai Hasyim affirms that every form of knowledge that brings about benefit—whether the religious sciences (*‘ulūm dīniyyah*) or the social, political, and civic sciences—is essentially part of the divine mandate of human stewardship on earth. This aligns with the views of many modernist and traditionalist scholars who state that the distinction between *‘ulūm dīniyyah* and *‘ulūm dunyāwiyyah* is not a division of value but a classification of function; both can be acts of worship so long as they are oriented toward Allah and the welfare of His creatures. For this reason, KH. Hasyim Asy’ari encourages santri and Muslims at large to master fields of knowledge relevant to managing social and national life—including economics, politics, and technology—provided that they do not contradict the principles of the shari’a [24]. Historically, his concern with knowledge as the engine of communal progress is inseparable from the context of colonialism. Researchers who examine KH. Hasyim Asy’ari’s theology of nationhood show that his call for Muslims to strengthen education and religious organization was part of a broader effort to build cultural resilience against Western hegemony. Here, knowledge serves a dual function: on the one hand as a tool of emancipation, freeing the *ummah* from ignorance and dependency; on the other as a medium for dialogue and negotiation with global power. Equipped with knowledge, Muslims are expected to engage modernity critically, benefiting from its advances without sacrificing their Islamic and Indonesian identity.

From the standpoint of Western epistemology, KH. Hasyim Asy’ari’s view of knowledge resonates with critiques of positivism that sharply separate facts from values. Within a positivist framework, knowledge is assumed to be morally neutral and concerned only with what “is,” while ethics is relegated to another realm. By contrast, in the Islamic scholarly tradition revitalized by Kiai Hasyim, knowledge is always value-laden because its ultimate source is Allah, the All-True and All-Wise. Knowledge that does not lead to moral goodness is subject to question regarding its “benefit” status. This perspective is in line with the ideas of contemporary philosophers of science who reject claims of complete value-neutrality and stress the need for a “virtue epistemology”—the view that knowledge requires a knower of sound character if it is not to be abused [25].

Moreover, the concept of knowledge in the Kiai Hasyim’s thought intersects with the idea of a tawhidic epistemology developed in contemporary Islamic thought. In this approach, tawhid becomes the unifying principle of all branches of knowledge: natural, social, and religious sciences are all seen as efforts to read God’s signs,

whether *qauliyyah* (revelatory) or *kauniyyah* (cosmic). Although KH. Hasyim Asy'ari does not employ this terminology, his emphasis on integrating religious knowledge with social and national sciences points in the same direction: rejecting the fragmentation of knowledge that sharply separates “pesantren sciences” from “general sciences.” In practical terms, conceiving knowledge as an instrument for the maturation of reason and civilization demands a holistic educational design. Pesantren and Islamic educational institutions inspired by KH. Hasyim Asy'ari's thought can develop curricula that integrate: (1) the strengthening of *ushūl al-dīn* (tawhid and *iman*) and *'ulūm al-dīn* (*fiqh*, *akhlaq*, and *tasawwuf*) as the value base; (2) mastery of languages, logic, and methodology as tools of thinking; and (3) the study of social sciences, civics, and practical skills as preparation for managing public life. In many NU pesantren this pattern is already visible in the integration of *diniyyah* curricula with formal madrasah and general schooling, where santri gain both strong religious grounding and modern academic competence [26].

Even at the level of Sufism, Kiai Hasyim was critical of mystical practices that collided with the sharia because they failed to integrate sound knowledge into their application. For him, a true Sufi is one who upholds knowledge and never violates Islamic law. Thus, in his own life, he did not affiliate himself in a formal way with any particular Sufi order, let alone act as a *murshid* of a *tariqa* [11]. He also once rebuked a Sufi who refused to teach his followers because he felt they were not on his level and considered himself superior to them [27]. Rather, he chose to live out Sufism by dissolving it into his attitudes, conduct, and ethics, as reflected in his vertical relationship with God (*ḥablun min Allāh*) and his horizontal relationship with fellow creatures (*ḥablun min al-nās*). A closer look at his lived practice shows that, in reality, he was implementing a “nameless *tariqa*” whose community (*jamā'ah*) consisted of his students, the students of his students, and subsequent generations who received a chain of scholarly transmission (*sanad*) from him. This is what later came to be described as the *tariqa* of teaching and learning (*ṭarīqat al-ta'lim wa al-ta'allum*).

Thus, knowledge in Kiai Hasyim's thought, never stands alone but is always related to tawhid and service. Knowledge severed from tawhid risks becoming “knowledge without benefit,” while knowledge that is not realized in service remains mere cognitive information without social transformative power. Conversely, when knowledge is placed as an instrument for the maturation of reason and civilization, it guides the *ummah* toward a mature form of religiosity: theologically grounded, intellectually sophisticated, and deeply concerned with the fate of the nation and humanity. It is within this framework that KH. Hasyim Asy'ari makes knowledge one of the principal pillars supporting the edifice of his scholarly and activist legacy.

### **Service (*Khidmah*) as socio-national actualization**

The third key term in the generale thought of Kiai Hasyim is service (*khidmah*). Service is understood as selfless dedication to the *ummah*, the nation, and humanity that springs from tawhidic awareness and is sustained by knowledge. Etymologically, *khidmah* refers to acts of serving, helping, and working for the benefit of others; yet within KH. Hasyim Asy'ari's intellectual framework, it acquires a theological status as a form of social worship that cannot be separated from individual ritual devotion. In this sense, service represents the practical dimension of tawhid and knowledge: it requires that faith and scholarship do not remain merely inner and cognitive states, but move outward into deeds whose benefits are tangibly felt by wider society. Based on lexical analysis, the term *khidmah* (خِدْمَة) fundamentally refers to service, assistance, or help rendered to meet the needs of others. Contemporary Arabic dictionaries define it as a form of aid, beneficence, gift, or attention and care. Its core meaning remains consistent: an act that brings benefit to another person [28]. Meanwhile, classical dictionaries such as *Lisān al-'Arab* by Ibn Manẓūr trace its meaning to the root م د خ, which revolves around the notion of work or devotion

(*al-mihnah*) [29]. It is explained that the phrase *khadama fulānan* means “he served someone, tending to his needs.” Morphologically, the word has the singular form خِدْمَة (*khidmah/khidma*), meaning service or assistance, with the plurals خِدْم ( *khidam*) and خِدْمَات ( *khadamāt*) used to denote various kinds of services [30]. From this range of definitions, it may be concluded that *khidmah*, in its lexical sense, refers to every form of service, work, or assistance given to fulfill the interests and welfare of others, and it inherently carries elements of attention, care, and devotion.

The third key term in Kiai Hasyim’s thought is *khidmah*. *Khidmah* is understood as selfless service to the ummah, the nation, and humanity, grounded in tawhidic awareness and sustained by knowledge. Etymologically, *khidmah* refers to acts of serving, assisting, and working for the benefit of others; yet in KH. Hasyim Asy’ari’s conceptual framework it acquires a theological status as a form of social worship inseparable from individual ritual devotion. Thus, *khidmah* constitutes the practical dimension of tawhid and knowledge: it requires that faith and learning do not remain merely inner and cognitive states, but move outward into concrete deeds whose benefits are tangibly felt by the wider community. The life history of KH. Hasyim Asy’ari shows that the spirit of *khidmah* colors almost his entire public career. His role in founding Nahdlatul Ulama (NU) is often read simply as an organizational maneuver, whereas behind it lies a theological conviction that the *ulama* must stand at the forefront in protecting the community religiously, educationally, and nationally. From its inception NU was designed as a vehicle for collective *khidmah*: preserving the *Ahl al-Sunnah wa al-Jama’ah* tradition, developing educational institutions, advocating for the interests of the marginalized, and responding to colonial domination. Within the Pesantren Tebuireng itself, KH. Hasyim Asy’ari organized the educational system, created space for interaction between *santri* and the surrounding society, and emphasized economic self-reliance—all of which are forms of institutional *khidmah* that reach beyond the individual level.

KH. M. Hasyim Asy’ari began his social service by founding Tebuireng Pesantren on 26 Rabi’ al-Awwal 1317 H / 3 August 1899 in the hamlet of Tebuireng, an area then surrounded by the industrialization of the Tjoekir Sugar Factory and social practices that were hedonistic and far removed from religion. He deliberately chose this “vulnerable” area as a field of *da’wa*, purchasing land from a renowned puppeteer, Sakiban, and erecting a 6 x 8 meter bamboo hut, half of which served as his family residence and the other half as a *mushalla* and dormitory for students. From the initial eight students, Tebuireng quickly grew into a community-building center, reclaiming farmers and laborers from cycles of gambling, drunkenness, and prostitution towards a more dignified religious life. When the pesantren and its students were terrorized—walls pierced with sharp objects, stones and wood thrown at the buildings—Kiai Hasyim brought in four martial arts masters from Cirebon to train the *santri* in *silat* and self-defense, formed night patrols, and turned martial skill into a door for *da’wa*; many opponents who lost in sparring later became his students and followers [31].

In daily life, Kiai Hasyim’s *khidmah* is evident in the discipline and orderliness that underpinned the pesantren’s social function. Each morning he organized his workers, allocating detailed tasks for managing rice fields and crops, fulfilling the rights of villagers and laborers through clearly documented revenue-sharing, and then spending almost the entire day teaching various levels of classical texts. At night he continued teaching until around 11 p.m., then rose again around 1 a.m. for *tahajjud* and Qur’an recitation, while personally waking students with a stick so they would join the night prayer. Tuesdays and Fridays were set aside as “external *khidmah* days”: inspecting his fields in Jombok, visiting former students who were establishing pesantren, and delivering a public *tafsir* lesson on *Tafsīr al-Jalālayn* after the Friday

prayer. This rhythm of life shows how economic management, education, and spirituality were integrated as comprehensive service to *santri* and society [32].

At the national level, Kiai Hasyim's *khidmah* continued through his involvement in Nahdlatul Wathan (1916), Taswirul Afkar (1918), and Nahdlatut Tujjar as movements for the awakening of the homeland, thought, and the people's economy. Its culmination was the founding of Nahdlatul Ulama on 31 January 1926 / 16 Rajab 1344 H in Surabaya, after he received spiritual indications through Kiai Kholil of Bangkalan. As the first *Rais Akbar*, Kiai Hasyim made NU a vehicle of collective *khidmah* to protect the *Ahl al-Sunnah wa al-Jama'ah tradition*, strengthen educational institutions, and defend freedom of madhhab at the international level through the Hijaz Committee, which opposed Saudi Arabia's plan to institutionalize Wahhabism as the state madhhab and demolish historical Islamic sites [33]. Here his social service clearly transcended local boundaries: he helped safeguard civilizational heritage and secured space for diverse schools of law in the Holy Land.

During the Dutch and Japanese colonial periods, his *khidmah* took the form of political and moral resistance. He repeatedly issued fatwas that undermined colonial interests—for example, forbidding Muslims from donating blood to support Dutch war efforts, or declaring that war under Dutch command did not constitute *jihād fī sabīlillāh*—leading to close surveillance of his students and pesantren, which was at one point burned down, and multiple interrogations of himself. In 1942 he was imprisoned by the Dutch and later the Japanese for refusing the idolatrous practice of *seikeirei* (bowing to the Emperor), and was only released after widespread protests by *kiai* and *santri*. Organizationally, he chaired MIAI (1937) and later Masyumi (1943) as platforms for Islamic unity; he also served as a key religious authority for the formation of Hizbullah and Sabilillah militias, as well as the official religious office (Shumubu) that would become the post-independence Ministry of Religious Affairs—each of these being institutional expressions of *khidmah* in defense of the ummah and stewardship of the public sphere [10].

The clearest climax of Kiai Hasyim's national *khidmah* appears in the post-Proclamation period after 17 August 1945. He issued the Jihad Fatwa (September 1945) and subsequently the Jihad Resolution (21–22 October 1945), which obligated Muslims to defend independence, triggered mass mobilization at the front lines, and became a key catalyst for the 10 November Battle of Surabaya. In critical moments, when national leaders such as General Soedirman and Bung Tomo came seeking guidance, he steadfastly refused to evacuate and chose to remain in Jombang, strengthening the resolve of Hizbullah and Sabilillah not to retreat [34]. From the founding of a pesantren amid the industrialization of Tjoekir, through meticulous economic and educational management, the establishment of NU and the Hijaz Committee, leadership in MIAI–Masyumi, and the Jihad Fatwa and Resolution, the entire trajectory of KH. M. Hasyim Asy'ari's life can be read as a multi-layered articulation of *khidmah*: spiritual, intellectual, social, and national service rooted in tawhid and sustained by knowledge.

The ethos of *khidmah* is most vividly embodied in the 1945 Jihad Resolution, when KH. Hasyim Asy'ari and NU scholars proclaimed the obligation to defend the homeland against the returning colonial forces. That fatwa was not merely a political decision but a manifestation of socio-national theology: maintaining independence was deemed a religious obligation because it concerns the protection of life, faith, and communal honor. Seen against the backdrop of his life, the Jihad Resolution is a concrete example of how tawhid (awareness of worshipping Allah) and knowledge (understanding of the jurisprudence of jihad and public interest) crystallize into national *khidmah*. At this point, the boundary between “religion” and “nationalism” becomes blurred; both meet in the principle of *ḥubb al-waṭan min al-dīn*—love and protection of the homeland as part of religion.

The *khidmah* undertaken by KH. Hasyim Asy'ari was never exclusive. Historical sources indicate that he was willing to work with various components of the nation, including leaders and groups outside NU, as long as the goals pursued remained within the bounds of the common good. This stance is consistent with the Qur'anic principle of *ta'āwun 'alā al-birri wa al-taqwā* (cooperation in goodness and God-consciousness) and underlines that *khidmah* prioritizes substantive benefit over group labels. In Indonesia's plural setting, such a paradigm of service enables *ulama* and *santri* to participate actively in shared national agendas without losing their religious identity. The concept of *khidmah* can also be traced in KH. Hasyim Asy'ari's works on adab and education. *Adab al-Ālim wa al-Muta'allim* explains that one of the aims of seeking knowledge is “to be beneficial to God's creatures” and “to remove various forms of corruption within society.” A paraphrase of this section shows that a true *ālim* is one who uses his knowledge as a means to help others, to offer solutions to social problems, and to resist injustice. Here, *khidmah* emerges as the logical consequence of blessed knowledge: knowledge that does not lead to social service is considered not yet to have attained the level of “beneficial knowledge” (*al-'ilm al-nāfi'*) [12].

The evidence shows that Kiai Hasyim's educational model was socially oriented and philanthropic in nature. Students studying at Tebuireng were not charged fixed tuition fees; whatever they could contribute to the pesantren could be brought as it was, such as agricultural produce, livestock, or nothing at all if they truly had nothing. Conversely, learning facilities—such as dormitories, the mosque, the library, and even food and basic sanitary needs—were provided by Kiai Hasyim, whose funding came largely from the businesses he himself managed [32]. In the scholarship on the theology of nationhood, this outlook is often described as KH. Hasyim Asy'ari's “socio-national theology.” Rooted in the conviction of tawhid, it extends into the realm of public policy: love of the homeland, preservation of unity, defense against colonialism, empowerment of the ummah, economic self-reliance, and participation in national development are all treated as integral components of servitude to Allah. This perspective rejects a sharp dichotomy between “ritual worship” and “social activism”; rather, the two are seen as two sides of the same coin. Prayer, remembrance, and fasting are understood as sources of spiritual energy, whereas socio-national *khidmah* becomes the channel through which that energy flows into the public arena. In the words of KH. Salahuddin Wahid, such social *khidmah* is the manifestation of social piety that complements spiritual and intellectual piety.

In contemporary Indonesia, the *khidmah* paradigm articulated by KH. Hasyim Asy'ari has strategic relevance in countering extremism, sectarianism, and social apathy. Religious extremism often arises from narrow textual readings that neglect the objective of public welfare and prioritize confrontation. The *khidmah* paradigm, by contrast, emphasizes constructive work: education, *da'wah* marked by wisdom, economic empowerment, policy advocacy, and inter-group dialogue. Likewise, sectarianism—whether based on madhhab, organization, or political identity—can be corrected by reasserting that the highest value is not the victory of one's own group, but the magnitude of real benefit delivered to the ummah and the nation. Social apathy, which leads some believers to withdraw from public life, can be addressed by affirming that neglecting social concerns is not a neutral stance but a failure to realize the *khidmah* dimension of faith.

Within the pesantren educational framework, *khidmah* is operationalized through the tradition of *khidmah pesantren*, whereby *santri* are trained to serve the *kyai*, maintain environmental cleanliness, assist in social activities, and participate in community-service programs. This practice is not merely an exercise in subordination but a method of internalizing the conviction that the dignity of a seeker of knowledge lies in his or her willingness to serve and act for others [35]. Kiai Hasyim affirms this

tradition by placing *khidmah* as the culmination of the *santri*'s spiritual-intellectual journey: beginning with tawhid (straightening orientation), passing through knowledge (strengthening capacity), and culminating in service (actualizing potential).

### **The hierarchical–functional relationship of Tawhid–Knowledge–Service**

The analysis of the Kiai Hasyim's perspectives indicates that tawhid, knowledge, and service are not three independent concepts, but form an interdependent hierarchical–functional unity. At the most fundamental level, tawhid functions as the ontological foundation and transcendental orientation that determines the direction of all life activities. Knowledge occupies an intermediate position as an instrument for the maturation of reason, the strengthening of capacities, and the structuring of one's outlook. Service, in turn, stands at the apex as the concrete realization of tawhid and knowledge in the socio-national sphere. Without this tiered construction, religious life easily falls into fragmentation: there may be piety without intellectual depth, intellect without faith, or social activism that has lost its moral compass.

This hierarchical relationship is implicitly reflected in the way KH. Hasyim Asy'ari orders priorities in *Adab al-‘Ālim wa al-Muta‘allim*. In the opening sections he begins with a discussion of the virtues of knowledge and the importance of purifying intention for Allah, before moving on to the detailed etiquette of teachers and students. A paraphrase of the work shows that a seeker of knowledge must first establish a proper relationship with God (tawhid), then maintain adab throughout the learning process (knowledge imbued with ethics), and finally apply knowledge for the benefit of the *ummah* (service). This sequence is not merely technical; it reflects the logic that action without knowledge leads astray, knowledge without tawhid becomes dry and prone to misuse, while tawhid without knowledge and action fails to bring about real transformation in the world.

Kiai Hasyim articulates this explicitly: the strengthening of faith (tawhid), the pursuit and practice of knowledge (knowledge), and selfless service to the community, the nation, and humanity (service) are three axes that together construct the moral, intellectual, and social framework of a Muslim. From the perspective of action theory, tawhid serves as the frame of meaning that confers religious significance upon every act; knowledge provides the knowledge base that enables one to act correctly and effectively; while service is the concrete action that indicates whether tawhid and knowledge are truly alive within the agent. The relationship among the three may thus be analogized to the roots (tawhid), trunk and branches (knowledge), and fruit (service) of a single tree of religious life. Without tawhid, knowledge and service risk losing direction and degenerating into instruments for legitimizing worldly interests. Modern history shows that not a few intellectuals or activists, despite their considerable expertise and social engagement, have ultimately been drawn into the orbit of power or narrow group interests because they lacked a strong transcendental orientation [36]. Within KH. Hasyim Asy'ari's framework, such a condition can be categorized as a form of "social shirk": elevating power, group, or material gain to the central object of orientation that, in practice, displaces Allah from being the ultimate goal. Conversely, tawhid that is not mediated by knowledge and not realized in service tends to become an individualistic piety sterile of social responsibility; it may produce ritualism but fails to address problems of injustice, poverty, and national disintegration.

The hierarchical–functional relationship of tawhid–knowledge–service also expresses KH. Hasyim Asy'ari's ideal Muslim typology: firmly believing, deeply learned, and broadly engaged in service. This typology corresponds to the classical notion of the *‘ālim rabbānī*—from al-Ghazali concept, the scholar who combines spiritual depth, breadth of knowledge, and social commitment [37]. This concept also

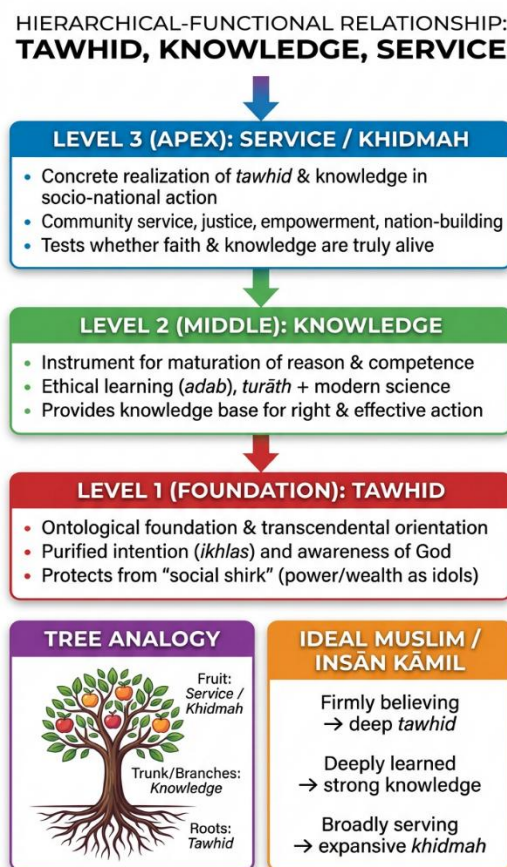
resonates with Ibn ‘Arabī’s thought on *insān kāmil* in *Fuṣūṣ al-Ḥikam*, where he develops the notion of the Perfect Human as the highest manifestation of Divine attributes within the human being. The *insān kāmil* is a figure who integrates spiritual, intellectual, and social dimensions, becoming a perfect reflection of God on earth [38]. This idea was further elaborated by ‘Abd al-Karīm al-Jīlī in *al-Insān al-Kāmil fī Ma‘rifat al-Awākhir wa al-Awā’il*. Al-Jīlī expanded Ibn ‘Arabī’s vision by emphasizing that the *insān kāmil* is a cosmic axis connecting the Creator and creation. He is a spiritual and social leader who perfects himself through knowledge, worship, and service [39]. It can thus be said that the triadic paradigm of tawhid–knowledge–service constitutes a concept equivalent to KH. Hasyim Asy’ari’s vision of the *insān kāmil* (the perfected human being).

In scholarly readings, many narratives of KH. Hasyim Asy’ari’s exemplary conduct—his personal asceticism, his persistence in teaching at the pesantren, and his courage in issuing the *resolusi jihad*—may be seen as concrete attempts to embody this typology in himself and his milieu. That ethos of exemplarity was then institutionalized through the founding of NU and the pesantren network as spaces for forming ideal Muslims who carry the mission of *rahmatan li-l-‘ālamīn* within the Indonesian national framework. Within Islamic education, tawhid–knowledge–service can serve as the basis for curricular design and institutional culture. At the level of tawhid, educational institutions need to emphasize the spiritual dimension through habituating sincere intention, strengthening practices of remembrance (*dhikr*), and teaching creed that balances textual (naqli) and rational (aqli) evidences. This aligns with KH. Hasyim Asy’ari’s message in *Adab al-‘Ālim wa al-Muta‘allim* that every learning activity must begin with an intention for Allah and the conviction that knowledge is a divine trust. At the level of knowledge, a critical and courteous scholarly tradition is developed through the study of classical texts (*turāth*), dialogue with modern sciences, and the internalization of academic ethics such as intellectual honesty, appreciation of differing opinions, and openness to renewed *ijtihad* [12].

At the level of service, institutions can design systematic programs of community and national engagement: from social activities in the surrounding neighborhood, to mentoring marginalized communities, to participation in public-issue advocacy such as education, health, and environmental protection. In many pesantren and Islamic universities inspired by KH. Hasyim Asy’ari’s thought, this pattern already appears in the form of community service programs, community-based madrasah, or “santri go to village” initiatives. Such programs become training grounds for santri and students to translate knowledge into service while testing the extent to which tawhid genuinely functions as their driving motive rather than merely a slogan.

The tawhid–knowledge–service relationship may also be interpreted through the lens of Islamic worldview theory, which posits tawhid as the integrative principle uniting all aspects of life. In this framework, knowledge is understood as the result of the interaction between reason, revelation, and empirical reality, whereas service is the logical consequence of the awareness that human beings are created as God’s vicegerents on earth. From this perspective, KH. Hasyim Asy’ari’s *General Pemikiran* presents a practically formulated model of a tawhidic worldview: tawhid as faith, knowledge as understanding, and service as socio-national action. It is not an exaggeration to say that these three terms constitute a concrete, contextually Indonesian articulation of the classical triad “faith, knowledge, and action” (*al-īmān, al-‘ilm, wa al-‘amal*). Another implication of this hierarchical–functional relationship is the need for balanced self-evaluation and institutional evaluation across the three domains. A moral crisis can be read as a weakening of operational tawhid (intention and awareness of divine oversight); a crisis in human resource quality reflects a frail scholarly tradition; and a socio-national crisis signals a deficit in collective service. By employing the tawhid–knowledge–service matrix, pesantren, madrasah, and

Islamic organizations can conduct self-assessment: whether their programs have strengthened all three pillars proportionally, or whether they have emphasized only one or two aspects.



**Figure 1. Hierarchical-Functional Relationship: Tawhid-Knowledge-Service**

Ultimately, the tawhid–knowledge–service relationship in KH. Hasyim Asy’ari’s thought offers an integrative and moderate Islamic paradigm. It is integrative in that it does not sharply separate the spiritual, intellectual, and social dimensions; it is moderate in that it rejects extremes—both spiritual escapism that flees from worldly responsibilities and hyper-activism that neglects depth of faith and knowledge. This paradigm is highly relevant for contemporary Indonesia, which faces the simultaneous challenges of radicalism, rigid conservatism, and practical secularism. By taking tawhid as foundation, knowledge as instrument, and service as the summit of actualization, Muslims are expected to emerge as a constructive moral-intellectual force for the nation’s civilization.

### **Breakdown of the Tawhid–Knowledge–Service Paradigm across the Academic Disciplines at Unhasy**

Hadratussyaikh KH. M. Hasyim Asy’ari positions tawhid as orientation, knowledge as instrument, and service (*khidmah*) as the concrete actualization of devotion to God through service to the community, the nation, and humanity. This triadic paradigm directly intersects with the threefold mission of higher education—education and teaching, research, and community service—which may be read as the university’s “three promises” to society: to cultivate intellect, to generate new knowledge, and to deliver tangible social benefit. In this sense, the Tridharma becomes the institutional arena in which tawhid (worshipful intention, integrity, and sincerity), knowledge (the development and dissemination of scholarship), and service (measurable, accountable

forms of public engagement) are embodied. This framework closely aligns with the vision of Universitas Hasyim Asy'ari (Unhasy) as a pesantren-based university whose identity is rooted in KH. Hasyim Asy'ari's legacy and whose ultimate goal is the formation of *insan kāmil*—the integrated, holistically developed human person.

At the institutional level, tawhid operates as an umbrella value guiding all policies and academic culture: the university's vision, mission, strategic planning, governance systems, and regulations for staff and students ought to be formulated with full awareness that the campus is both a trust (*amānah*) and a field of worship. This entails integrity (non-corrupt, transparent, and accountable administration), a work ethic of *ihsān* (professional performance as an expression of devotion to God), and a consistent orientation toward the common good in every managerial decision. Knowledge enters as the second pillar, regulating how education, research, and publication are conducted in a scientific, open, and responsible manner; service functions as the final benchmark: the extent to which all campus activities generate real impact for the surrounding community, the pesantren milieu, and the wider nation. In this way, tawhid–knowledge–service becomes not a mere slogan but a strategic evaluative framework for the rectorate, faculties, study programs, and supporting units in realizing the *insan kāmil* ideal at the institutional scale.

Within the education cluster (PAI, PGMI, MPI, and the Faculty of Education), tawhid guides curriculum design that views learners as a trust from God, rather than merely as objects of classroom management. This value can be operationalized through graduate profiles that foreground personal piety, social sensitivity, and national commitment, as well as through academic policies that encourage lecturers and students to uphold academic honesty, avoid plagiarism, and practice teacher–student ethics as articulated by KH. Hasyim Asy'ari in *Adab al-‘Ālim wa al-Muta‘allim* (honoring teachers, advising students with compassion, and treating knowledge as a divine trust). Knowledge in this cluster is developed through mastery of educational theory, pedagogy, assessment, and Islamic educational management, as well as research that addresses real problems in madrasah and pesantren. Service is realized through community-based teaching practicums and KKN, partner schools/madrasah, teacher training, and literacy programs targeting santri and the local community, so that Tebuireng and its environs become a “laboratory of education” embodying tawhid–knowledge–service and nurturing *insan kāmil* educators and learners.

In the legal cluster (Islamic Family Law and Islamic Economic Law), tawhid is articulated as moral integrity and the awareness that the pursuit of justice is itself an act of worship. This requires an anti-corruption, anti-bribery stance and a willingness to resist pressures that conflict with principles of justice, whether in academic contexts (thesis examination, grading, recruitment) or later professional practice. Knowledge is cultivated through deep engagement with *fiqh*, *uṣūl al-fiqh*, *qawā'id fiqhiyyah*, and positive law (the Compilation of Islamic Law, marriage law, Islamic banking regulations, consumer protection) alongside rigorous legal research methodology. Service takes shape in pesantren legal aid posts, family law clinics, advocacy for women's and children's rights, public education on Islamic economic law, and community mentoring in sharia-compliant financial transactions. By turning real cases from the surrounding environment into material for both research and legal aid, the Tridharma forms a single cycle: service generates data, data inform research and publications, and findings return to society as policy recommendations or models of legal service—thus contributing to the formation of *insan kāmil* legal professionals who are spiritually grounded, intellectually competent, and socially committed.

The engineering cluster (all programs in the Faculty of Engineering) places tawhid as the awareness that civil, mechanical, industrial, electrical, and other forms of engineering are part of the vicegerent's mandate to cultivate the earth and prevent

corruption (*fasād*). This awareness underpins an ethical commitment to developing technologies that are safe, environmentally friendly, and oriented toward public welfare, while rejecting practices such as specification manipulation, project mark-ups, or designs that endanger communities. Knowledge is embodied in mastery of mathematics, science, design, modelling, and cutting-edge engineering technologies, supported by laboratory research and collaboration with industry. Service is manifested in appropriate-technology projects: clean-water systems for nearby villages, alternative energy systems for the pesantren, innovative production tools for micro-enterprises, and the development of safe, efficient campus and pesantren infrastructure. At the Tridharma level, final projects and faculty research are directed toward concrete solutions to local problems (flooding, waste management, sanitation, accessibility), while faculty leadership builds partnerships with local government and industry without sacrificing scientific independence or ethics. Through this integration, engineering education contributes to producing *insan kāmīl* who combine technical expertise, ethical consciousness, and a spirit of service.

The Information and Communication Technology cluster—the Faculty of Information Technology and the Communication and Islamic Broadcasting program—bears a strategic responsibility in the era of digital disruption. Here tawhid takes the form of digital ethics: the conviction that every online activity is subject to God’s oversight, obliging all members of the academic community to avoid hoaxes, hate speech, cyberbullying, privacy violations, and morally corrupt content. Knowledge is developed through mastery of programming, data analytics, information systems, cybersecurity, journalism, content production, and media management. Service is realized through the development of Islamic and academic applications, transparent and accountable campus information systems, moderate da’wa portals that communicate Islam as *rahmatan lil ‘ālamīn*, and digital-literacy programs for santri, students, and village communities. By linking research and service—for example, mapping patterns of religious hoaxes and then designing digital literacy modules implemented through training or social media campaigns—this cluster participates in forming *insan kāmīl* who are digitally literate, ethically grounded, and socially engaged.

**Table 1. Theoretical and Practical Alignment of the Tawhid–Knowledge–Service Paradigm in Each Academic Cluster**

Yes	Unhasy Knowledge Group	Focus of tauhid (orientation)	Focus of knowledge (competence)	Focus khidmat (practice Tridharma)
1	Education (PAI, PGMI, MPI, FIP)	Making the teaching and learning process a worship; build awareness that students are God's mandate.	Mastery of educational theory and methodology, curriculum design, and learning evaluation.	Fostered schools/madrasas, educational KKN, teacher training, and literacy movements in the community.
2	Law (IPR, HES)	Integrity and justice as the mandate of monotheism; rejecting legal manipulation and corruption.	Deepening of fiqh, ushul fiqh, positive law, and legal research methodology.	Islamic boarding school posts, family law consultation, socialization of sharia economic law and consumer protection.
3	Engineering (all FT study programs)	Engineering as the duty of the caliphate to prosper the earth; avoid environmental damage.	Mastery of cutting-edge design, analysis, and engineering technology.	Appropriate technology projects, Islamic boarding school and village infrastructure, applied research for local needs.
4	ONLY & KPIs	Digital ethics and tawhid-based da'wah; rejecting hoaxes and hate speech.	Mastery of programming, SI/IT, journalism, content production, and Islamic broadcasting.	Development of Islamic applications, campus information systems, moderate da'wah content, and people's digital literacy.

5	Economics (FE and HES economics)	Business activities as worship; honesty and fairness in transactions.	Management science, accounting, Islamic economics, and ethical entrepreneurship.	Assistance for MSMEs, Islamic boarding school cooperatives, sharia microfinance models, financial governance training.
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The economics cluster (the Faculty of Economics and the non-legal aspect of Islamic Economic Law) interprets tawhid as the awareness that economic activity—production, distribution, consumption, and investment—is part of worship and trust. This requires honesty in financial reporting, fairness in pricing, and rejection of *riba*, *gharar*, and *maysir*. Knowledge comprises management, accounting, marketing, development economics, as well as Islamic economics and ethical entrepreneurship sensitive to social justice. Service is expressed through mentoring santri and community-based MSMEs, developing pesantren cooperatives, conducting research and modelling Islamic microfinance, and providing training on financial governance for families and religious institutions. Framed within the Tridharma, these initiatives can be designed as a “pesantren business laboratory”: students learn to prepare financial statements, assess business feasibility, and design marketing strategies while simultaneously enhancing community welfare—thereby realizing the economic dimension of *insan kāmīl* who are spiritually responsible and economically empowered.

For implementation, the tawhid–knowledge–service matrix for each disciplinary cluster can be used as an instrument for drafting faculty strategic plans, annual work programs, and course syllabi. The “tawhid focus” column translates into attitudinal outcomes and graduate profiles; the “knowledge focus” column into learning outcomes and course mapping; and the “service focus” column into designs for community-engagement activities and external partnerships. Performance evaluation of lecturers, students, and administrative staff can also refer to these three dimensions, measuring not only academic outputs (credits taught, publications, accreditations) but also the integrity of tawhid and the quality of service contributions. In this way, the breakdown of tawhid–knowledge–service becomes a grounded working framework for policy, curriculum, and academic culture at Unhasy, while at the same time sustaining the spiritual-intellectual continuity between pesantren and university and orienting all components of the institution toward the realization of *insan kāmīl* as its overarching vision.

### Relevance for contemporary Indonesia

In the context of a plural Indonesia currently facing the challenges of radicalism, intolerance, and moral disorientation, KH. Hasyim Asy’ari’s general paradigm of tawhid–knowledge–service offers a vision of Islam that is *rahmatan lil ‘alamin* and firmly grounded in national consciousness. Tawhid that is rooted in everyday life gives rise to a form of religiosity that is both robust and tolerant; cultivated knowledge encourages the emergence of a generation that is critical yet courteous; while service mobilizes the Muslim community to participate actively in building social justice and safeguarding the integrity of the state. This model resonates with the agenda of religious moderation promoted within Nahdlatul Ulama, Islamic higher education institutions, and other Islamic educational organizations. The internalization of tawhid–knowledge–service can strengthen society’s resilience against violent ideologies, enrich the ethos of scholarship, and consolidate a sense of nationhood without abandoning the foundations of religious tradition. In this way, KH. Hasyim Asy’ari’s thought is not only of historical significance but also of strategic importance as a source of inspiration for social engineering and educational development in Indonesia today.

## CONCLUSION

The article concludes that KH. M. Hasyim Asy'ari's general thought can be coherently captured in a triadic paradigm of tawhid, knowledge, and service that integrates the spiritual, intellectual, and social dimensions of Islam. Tawhid functions as the transcendental foundation that purifies intention and orients all aspects of life toward God; knowledge serves as the instrument for the maturation of reason, character, and civilization; and service (*khidmah*) constitutes the socio-national actualization of both tawhid and knowledge through selfless dedication to the *ummah*, the nation, and humanity. Together, these three elements form a hierarchical–functional unity and offer an Islamic paradigm that is at once integrative and moderate. The study also finds that this triadic paradigm converges with classical notions of the *'ālim rabbānī* and *insān kāmil*, in which the ideal Muslim is firmly believing, deeply learned, and broadly engaged in service. KH. Hasyim Asy'ari's own life—his founding of Tebuireng, leadership in NU, role in the Hijaz Committee, national struggle, and issuance of the Jihad Resolution—is read as an attempt to embody this ideal in concrete historical practice. In contemporary Indonesia, marked by radicalism, identity politics, and moral fragmentation, this tawhid–knowledge–service framework provides a theologically grounded alternative that resists both spiritual escapism and activist shallowness, positioning Muslims as constructive moral-intellectual agents within a plural nation-state. At an institutional level, the article argues that the triadic paradigm has direct implications for Universitas Hasyim Asy'ari (Unhasy) as a pesantren-based university. Tawhid is proposed as an umbrella value for governance, integrity, and campus culture; knowledge as the organizing principle for curriculum, research, and scholarly ethics; and service as the benchmark for community engagement and socio-national impact. By operationalizing this paradigm across different academic clusters—education, law, engineering, information technology, and economics—the Tridharma of higher education can be reinterpreted as a concrete arena for realizing *insān kāmil*. Thus, the tawhid–knowledge–service paradigm is not only a reconstruction of KH. Hasyim Asy'ari's theology, but also a practical framework for institutional design and evaluation at Unhasy in facing contemporary challenges.

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## Author Contribution

All authors jointly developed the core argument of the triadic tawhid–knowledge–service paradigm and its application to KH. M. Hasyim Asy'ari's thought. The first author led the conceptual framing, primary textual analysis of *Adab al-'Ālim wa al-Muta'allim* and related classical sources, and drafted the initial sections on theology and epistemology. The second author was primarily responsible for historical contextualization, data collection on Tebuireng, NU, and the socio-national struggle, and the writing of the sections on *khidmah* and nationhood. The third author focused on the educational and institutional implications, including the mapping of the paradigm onto Unhasy's academic clusters and the Tridharma

framework. All authors contributed to revising the manuscript critically for important intellectual content and approved the final version for submission.

## Conflicts of Interest

The authors declare that there is no conflict of interest regarding the research, authorship, and publication of this article.

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