

## The Contribution of KH. Hasyim Asy'ari's Islamic Educational Thought and Its Relevance in the Contemporary Era.

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### Abstract:

Islamic education in Indonesia continues to face challenges related to moral decline, rapid social change, and the influence of modern values on traditional educational institutions. These conditions have encouraged Muslim scholars to reaffirm the role of Islamic education in shaping moral and spiritual character alongside intellectual development. One of the most influential figures in this context is KH. Hasyim Asy'ari. This study aims to examine KH. Hasyim Asy'ari's Islamic educational thought, with particular attention to the concept of *adab*, the roles of teachers and students, and the objectives of Islamic education. This research employs a qualitative method through library research. The data are derived from primary sources, especially KH. Hasyim Asy'ari's works such as *Adab al-'Alim wa al-Muta'allim*, as well as secondary sources including books and scholarly journal articles. The data are analyzed using a descriptive-analytical approach. The findings reveal that KH. Hasyim Asy'ari emphasized *adab* as the fundamental basis of education, which should precede the pursuit of knowledge. Education is viewed as a holistic process integrating intellectual, moral, and spiritual dimensions. The implications of this study indicate that KH. Hasyim Asy'ari's educational ideas remain relevant for contemporary Islamic education, particularly in strengthening character education amid modern challenges.

**Keywords:** *Hasyim Asy'ari, Islamic education, adab.*

### Abstrak:

Pendidikan Islam di Indonesia menghadapi berbagai tantangan, seperti melemahnya pembentukan karakter, perubahan sosial yang cepat, serta pengaruh modernitas terhadap sistem pendidikan tradisional. Kondisi tersebut mendorong para ulama untuk memperkuat pendidikan Islam yang tidak hanya berorientasi pada penguasaan ilmu, tetapi juga pembinaan akhlak dan spiritualitas. Salah satu tokoh yang memiliki kontribusi besar dalam bidang ini adalah KH. Hasyim Asy'ari. Penelitian ini bertujuan untuk mengkaji pemikiran pendidikan Islam KH. Hasyim Asy'ari dengan menitikberatkan pada konsep *adab*, peran guru dan murid, serta tujuan pendidikan Islam. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan. Data dikumpulkan dari sumber primer berupa karya-karya KH. Hasyim Asy'ari, khususnya *Adab al-'Alim wa al-Muta'allim*, serta sumber sekunder berupa buku dan artikel jurnal yang relevan. Analisis data dilakukan secara deskriptif-analitis. Hasil penelitian menunjukkan bahwa KH. Hasyim Asy'ari menempatkan *adab* sebagai fondasi utama dalam proses pendidikan, yang harus mendahului penguasaan ilmu pengetahuan. Pendidikan dipandang sebagai sarana pembentukan kepribadian yang berakhlak dan bertanggung jawab. Implikasi penelitian ini menegaskan bahwa

pemikiran pendidikan KH. Hasyim Asy'ari tetap relevan sebagai dasar pengembangan pendidikan Islam yang berorientasi pada integrasi ilmu, moral, dan spiritualitas di era kontemporer.

**Kata Kunci:** *Hasyim Asy'ari, pendidikan Islam, adab*

## INTRODUCTION

The renowned scholar KH. Hasyim Asy'ari played an important role in the history of Islamic progress in Indonesia. Known as the founder of Nahdlatul Ulama (NU) and the Tebuireng Islamic boarding school, his thinking combined classical Islamic scholarship with the socio-cultural realities of the archipelago. His ideas influenced Islamic education and the formation of an inclusive and moderate religious identity in a society composed of various ethnic groups (Amin Nasrullah Sri Rahayu, 2024). Hasyim Asy'ari's commitment to comprehensive religious education, morals, and social integrity shows how deeply rooted his thinking was in the Muslim community's need to face the challenges of the times while maintaining noble moral values and local traditions (Mukminin, 2022).

In Islamic education, Hasyim Asy'ari emphasized a balance between religious knowledge, general knowledge, and the moral character development of students (Sugari, 2024). Academic studies show that his educational approach is holistic, combining morality, spirituality, and rational thinking relevant to modern needs (Wijaya, 2023). This strategy positions Islamic boarding schools as educational institutions that not only transfer knowledge but also guide students in their lives (Arif, 2020).

In addition to contributing to the field of education, Hasyim Asy'ari also contributed to the development of Islamic awareness in line with the spirit of nationalism. He saw Islam and Indonesian nationalism as a unity that supported each other, as shown by academic research (Sudrajat, 2020). This method then developed into one of the conceptual foundations of Islam Nusantara, which states that religious and national identities can coexist without interfering with one another. He even provided strong guidance and fatwas to maintain national unity and oppose colonial rule in a morally and religiously moderate manner during the colonial period and the transition to independence (Arif, 2020).

When Muslims are confronted with the phenomena of globalization, rapid social change, and questions about religious pluralism and radicalism, the importance of KH. Hasyim Asy'ari's thinking in the modern era becomes increasingly apparent (Hafidz, 2021). Thus, research on Hasyim Asy'ari's thought has not only historical value but also practical value because the universal values he emphasized, such as honesty, simplicity, and social responsibility, are important for dealing with the complexities of the modern world (Aulia, 2023). Contemporary research shows that the moral foundation and character education he left behind have a major influence on efforts to build a tolerant, productive, and harmonious society.

## RESEARCH METHOD

This study employs a qualitative research method using a library research

approach. The research aims to examine KH. Hasyim Asy'ari's educational thought and analyze its relevance in the contemporary era, particularly within the context of Islamic education. A descriptive-analytical approach is used to systematically interpret his ideas related to character education, ethics of teachers and learners, and the objectives of Islamic education.

The data sources consist of primary and secondary literature. Primary sources include KH. Hasyim Asy'ari's original works, especially *Adab al-'Ālim wa al-Muta'allim* and *Muqaddimah al-Qānūn al-Asāsī li Jam'iyyah Nahdlatul Ulama*. Secondary sources comprise scholarly books, journal articles, and academic studies that discuss his educational thought and its relevance in modern educational contexts.

Data were collected through documentation techniques and analyzed using content analysis, focusing on identifying key educational concepts and evaluating their applicability to contemporary challenges such as globalization, moral decline, and the development of modern education. To ensure the credibility of the findings, data triangulation was applied by comparing various academic sources.

## RESULTS AND DISCUSSION

### Biography Of K.H Hasyim Asy'ari

K.H. Hasyim Asy'ari was born in Gedang Village, Jombang, East Java, on Tuesday, 24 Zulqadāh 1287 H, which coincided with February 14, 1871 AD. He was born in the Gedang Islamic boarding school environment, which was founded and supervised by Kiai Usman. His father, Kiai Asy'ari, was a cleric from Demak, while his mother's name was Halimah. K.H. Hasyim Asy'ari died on 7 Ramadan 1366 H or July 25, 1947 AD due to complications from high blood pressure (Amin Nasrullah Sri Rahayu, 2024).

From a genealogical perspective, K.H. Hasyim Asy'ari had strong ties to the religious elite and Islamic rulers of Java. He was said to be the eighth descendant of Jaka Tingkir (Mas Karebet), the Sultan of Pajang who ascended the throne in 1568 AD and was still connected to the line of the Majapahit King, Brawijaya. Another version states that this genealogical connection comes from his mother's line, Halimah (Winih), who was the seventh descendant of Jaka Tingkir. In addition, on his father's side, K.H. Hasyim Asy'ari's genealogy can also be traced back to the Syaiban family, the descendants of Imam Ja'far al-Shadiq bin Imam Muhammad al-Baqir, who came from Arab Muslim preachers who played a role in the spread of Islam and the establishment of Islamic education centers in the archipelago since the 4th century AH. Other sources even link K.H. Hasyim Asy'ari's lineage to Sunan Giri, one of the influential figures of the Walisongo in the Islamization of Java in the 16th century (M Ainun Najib, 2022).

KH. M. Hasyim Asy'ari (1871–1947) was known as a great scholar who possessed great charisma and was awarded the honorary title of *Qudwatul Ulama* as an example for scholars, as well as *Hadlratul Syaikh*, which means great teacher. He lived during the transition period from the late 19th century to the early 20th century, a period when Indonesia was still under colonial rule. Therefore, the social, cultural, and educational dynamics during his lifetime

cannot be separated from the spirit of struggle and resistance of the Indonesian people in facing colonialism (Mohamad Kholil S.S, 2015).

One of KH. Hasyim Asy'ari's important contributions to Nahdlatul Ulama in the form of written works was the compilation of the book *Al-Muqaddimah al-Qānūn al-Asāsī li Jam'iyah Nahdlatul Ulama'*, which to this day serves as the ideological and organizational foundation of NU. When viewed from its historical context, the emergence of this work cannot be separated from the situation of the Indonesian nation and Muslims, who at that time were still in the final phase of Dutch colonialism. Nahdlatul Ulama itself was founded in 1926, and in the same year KH. Hasyim Asy'ari wrote a book which was later used as an introduction to the NU organization's Constitution. The book *Al-Muqaddimah al-Qānūn al-Asāsī li Jam'iyah Nahdlatul Ulama'* contains a number of KH. Hasyim Asy'ari's ideas that were born in response to the social realities that developed at that time. Thus, it can be understood that the social conditions that led to the establishment of Nahdlatul Ulama also became the main background for the formulation of KH. Hasyim Asy'ari's thoughts as outlined in the book. 13

The educational history of KH. Hasyim Asy'ari shows him to be a scholar who had a strong passion for pursuing Islamic knowledge. His strong desire to deepen his religious knowledge drove him to embark on an intellectual journey, studying at various renowned Islamic boarding schools in East Java. In addition, he also spent a considerable amount of time deepening his Islamic studies in Mecca and Medina. In this context, KH. Hasyim Asy'ari can be said to be one of the students who truly practiced the Javanese philosophy of "luru ilmu kanthi lelaku" or *sambi kelana*, which means seeking knowledge through travel and direct experience. Under his father's guidance, KH. Hasyim Asy'ari studied various Islamic disciplines, such as tauhid, tafsir, hadith, Arabic, and other branches of Islamic science. From the basic education he received, his intelligence and intellectual capacity began to stand out. Even before reaching the age of 13, KH. Hasyim Asy'ari had mastered a number of Islamic sciences and was trusted to assist his father in teaching older students (Mukminin, 2022).

K.H. Hasyim Asy'ari began researching several Islamic boarding schools because he was dissatisfied with what he had learned from his father. K.H. Hasyim Asy'ari first stayed at the Wonokoyo Islamic boarding school in Probolinggo, then moved to the Langitan Islamic boarding school in Tuban. Still dissatisfied, K.H. Hasyim Asy'ari then moved to the Tenggilis Islamic boarding school in Surabaya, and then moved to the Kademangan Islamic boarding school in Bangkalan, which was then led by K.H. Kholil. After leaving K.H. Kholil's boarding school, K.H. Hasyim Asy'ari went to the Siwalan Panji Islamic boarding school (Sidoarjo) which was led by K.H. Ya'kub. Under the guidance of K.H. Ya'kub, K.H. Hasyim Asy'ari studied various fields of Islamic studies, especially Arabic grammar, literature, fiqh, and Sufism, for approximately 3 years, under the guidance of K.H. Kholil (Mukminin, 2022).

After studying for approximately two years at the Siwalan Islamic boarding school in Surabaya, KH. Hasyim Asy'ari was married by the head of the boarding school, Kiai Ya'qub, and taken as a son-in-law. After his marriage, he was sent to Mecca to deepen his knowledge of Islam. KH. Hasyim Asy'ari settled in Mecca for

about seven years and only returned home in the first year of his son's birth, who later died, followed by the death of his wife. Throughout his life, KH. Hasyim Asy'ari was recorded to have been married seven times, and all of his wives came from kiai families. These marriages helped strengthen the network of relationships between Islamic boarding schools. His first wife was Khadijah, the daughter of Kiai Ya'qub from the Siwalan Panji Islamic Boarding School in Sidoarjo. After the death of his first wife, he married Nafisah, the daughter of Kiai Romli from Kemuring, Kediri. He then married Nafiqah, the daughter of Kiai Ilyas from Sewulan, Madiun, and Masrurah, the daughter of Kiai Ilyas's brother who led the Kapurejo Islamic boarding school in Kediri (Dr Syamsu Nahar M.A, 2020).

In Mecca, he studied under renowned scholars such as Sheikh Ail al-Athor, Sayyid Ibnu Sultan Ibnu KH. Hasyim, Sayyid Ahmad Zawawi, Sheikh Mahfuzd al-Tirmasi, and Sheikh Khotib Minangkabau. Upon his return to Indonesia, KH. Hasyim Asy'ari taught at the Nggedang Islamic boarding school, which was founded by his grandfather, KH. Utsman. Several of the students he taught at this boarding school later became the "founding fathers" of the boarding school established by KH Hasyim Asy'ari in Tebuireng, Jombang (Hanani, 2019).

In addition to actively teaching and preaching, KH. Hasyim Asy'ari was a prolific writer. His works were written in response to various religious and social issues faced by Muslims, especially in the fields of creed, jurisprudence, Sufism, and unity among Muslims. In the field of creed and religious understanding, he wrote, among others, *Risalah Ahl al-Sunnah wa al-Jama'ah*, *Al-Qalaid fi Bayan ma Yajib min al-'Aqid*, and *Al-Risalah al-Tauhidiah*. In the field of fiqh and socio-religious matters, KH. Hasyim Asy'ari produced works such as *Al-Tibyan fi al-Nahy 'an Muqata'at al-Arham*, *Dhaw' al-Misbah fi Bayan Ahkam al-Nikah*, and *Risalah fi Ta'kid al-Akhdzi bi Madhhab al-A'immah al-Arba'ah*. In the context of organization and education, his important works include *Muqaddimah al-Qanun al-Asasi li Jam'iyyah Nahdlatul Ulama*, *Arba'ina Haditsan Tata'allaqu bi Mabadi' Jam'iyyat NU*, and *Adab al-'Alim wa al-Muta'allim*, which are still the main references in Islamic boarding schools today. Overall, the works of KH. Hasyim Asy'ari reflect his role as a scholar who used knowledge as a means of guiding the people, preserving Islamic scholarly traditions, and strengthening religious and national life (Dr Syamsu Nahar M.A, 2020).

### **The Educational Thought of KH. Hasyim Asy'ari in Islamic Education**

Education is one of the essential components of human life, and it is regarded as a fundamental element in enabling individuals to develop within society. Education is a process carried out by human beings to enhance their physical and mental potential in order to preserve and sustain the values of their society and culture (Khair, 2021). In line with this, UNESCO has formulated the ideal criteria for teachers from the perspective of modern learners, which include being friendly, having affection for students and the teaching profession, being fair, flexible, serving as a role model, possessing strong academic competence, and being capable of guiding students' holistic development. These criteria emphasize that modern education does not focus solely on cognitive aspects, but also highlights ethical and humanistic relationships between teachers and learners

(Hanipudin, 2020).

Amid the currents of globalization and modernization, the world of education faces major challenges in the form of structural and cultural transformations. Education is required to be adaptive to the development of technology and contemporary knowledge, while remaining firmly rooted in noble values that shape national identity and the moral character of learners (A. Nuryani, 2023). These challenges make educational thought particularly that which emphasizes the integration of moral, cultural, and intellectual dimensions highly relevant in responding to the demands of the modern era.

Based on his life story, KH. Hasyim Asy'ari is also known as a prolific author of books and classical Islamic texts. In the field of education, he authored a treatise entitled *Adab al-'Ālim wa al-Muta'allim*, in which he articulated his educational thought concerning the ethics of teachers and seekers of knowledge. Furthermore, this work discusses two fundamental ethical principles that must be observed: for students, the purification of intention by setting aside worldly interests, and for educators, the rectification of intention in guiding and educating others (Ulumudin, 2020). This demonstrates that KH. Hasyim Asy'ari prioritizes religious values and views education as a means to cultivate individuals of *akhlaq al-karimah* (noble character), who understand Islamic teachings correctly and comprehensively and are able to actualize them in their daily lives. To achieve this educational objective, students must first strive to draw closer to Allah SWT.

Throughout the educational process, learners are required to avoid all forms of materialism, excessive concern for wealth, social status, and worldly interests. Several previous studies align with KH. Hasyim Asy'ari's educational objectives, one of which is the study by Akmal. According to Akmal, the influence of KH. Hasyim Asy'ari's traditionalist thought places a strong emphasis on ethical aspects in education, sometimes at the expense of other educational dimensions (Hawi, 2016).

KH. Hasyim Asy'ari was a religious scholar who bore significant moral responsibilities. As an Islamic scholar, he developed and implemented educational concepts of profound importance. The Indonesian Muslim community has greatly benefited from KH. Hasyim Asy'ari's educational thought and *da'wah* concerning Islamic education. His significance in the development of Islamic education in Indonesia reflects his substantial contribution to nation-building. The establishment of the Tebuireng Islamic boarding school in Jombang, East Java, stands as historical evidence of Indonesian society's commitment to the advancement of Islamic education (Mupawi, 2018).

In KH. Hasyim Asy'ari's view, the primary objective of Islamic education is that the knowledge acquired should be practiced so that it provides benefit as provision for the hereafter and is regarded as an act of worship in attaining the pleasure (*ridha*) of Allah SWT. Therefore, the pursuit of knowledge must be grounded in sincere intention, namely seeking only the pleasure of Allah, committing to the practice of knowledge, upholding Islamic law, purifying the heart, and drawing closer to Him. Learners should not treat the educational process as a means to pursue worldly interests such as position, wealth, influence, or popularity, as such orientations may diminish the spiritual value of seeking

knowledge (Ondeng, 2022).

KH. Hasyim Asy'ari emphasizes that the objective of Islamic education is not merely limited to the acquisition and understanding of knowledge, but also the formation of *insān Islām kāmīl*, namely a complete Muslim personality who understands Islamic teachings correctly and is able to practice them consistently in daily life. This objective can be realized when learners continuously draw closer to Allah SWT and distance the educational process from materialistic orientations. By placing divine values as its foundation, Islamic education is expected to produce well-rounded individuals who attain happiness in both this world and the hereafter (Arif, 2020). Moreover, Islamic education positions moral and ethical cultivation as its core, without neglecting the development of physical, intellectual, and scientific aspects.

For Kiai Hasyim, the focus of education must be directed toward the heart (*qolb*), such that educational goals can only be achieved when they are grounded in sincere intention to attain the pleasure (*ridha*) of Allah. A proper intention in seeking knowledge must be free from materialistic motivations or worldly ambitions such as wealth and popularity. When intention is misguided, the purpose of learning becomes meaningless and may even lead to loss in both worldly life and the hereafter. Furthermore, Kiai Hasyim explains that in order to obtain the benefits of knowledge in accordance with the objectives of Islamic education, individuals must uphold ethical conduct. This includes purifying the heart from reprehensible traits, making the best use of time, maintaining an attitude of *qana'ah* (contentment) in facing both blessings and trials, observing simplicity in dietary habits, avoiding behaviors that lead to laziness, and distancing oneself from matters that are unbeneficial (Safitri, 2024).

KH. Hasyim Asy'ari demonstrated deep concern for Islamic education during his lifetime and for the future of the Indonesian nation. Among his educational thoughts, one of the fundamental aspects is theology. He explained that there are several levels of human understanding in interpreting the concept of God. The first level is that of ordinary people (*'awām*), whose praise of God is centered on acknowledging His oneness. The second level consists of those who possess knowledge of divine oneness (*tawhīd*), a level attained by individuals known as the *'ulama*. The third level comprises those whose understanding emerges from an experiential awareness of the Divine's exalted nature, a level attained only by a group of Sufi practitioners (H Asnan, 2023).

KH. Hasyim Asy'ari is widely recognized as a productive and creative Islamic scholar, particularly in the development of Islamic educational thought. The distinctiveness of his ideas lies in his consistency in preserving the traditional values of the *pesantren* while simultaneously upholding national consciousness, with the Qur'an and Hadith serving as the primary authoritative sources. According to him, education signifies the holistic humanization of individuals, enabling them to attain *taqwa* (God-consciousness) through the practice of divine commands, the avoidance of prohibitions, the establishment of justice, and the performance of righteous deeds. Consequently, the ultimate goal of Islamic education is the formation of individuals oriented toward closeness to Allah SWT and the attainment of happiness in both worldly life and the hereafter (Bakar,

2024).

In KH. Hasyim Asy'ari's view, teachers must possess strong moral and spiritual integrity, broad intellectual insight, professionalism, and consistently practice Islamic teachings, while also embodying attitudes of *tawadhu'* (humility), *zuhud* (asceticism), and compassion. Students are required to uphold learning ethics, ethics toward teachers, and ethics toward knowledge itself, such as maintaining sincere intentions, observing discipline in time management, showing respect, and being diligent and *istiqamah* (steadfast) in seeking knowledge. The educational system he proposed is grounded in a revelatory paradigm, encompassing cognitive, affective, and psychomotor dimensions, with a curriculum based on the Qur'an, Hadith, and classical Islamic texts. Traditional *pesantren* methods such as *sorogan*, *bandongan*, and *wetonan* are regarded as effective in character formation, in which the teacher serves not only as the center of learning but also as an ethical role model for learners (Bakar, 2024).

Finally, evaluation occupies an important position in KH. Hasyim Asy'ari's educational thought. According to him, evaluation in the educational process is not merely intended to measure the extent of students' mastery of subject matter, but also to assess the degree to which values have been internalized and manifested in learners' daily lives. In measuring a teacher's success in cultivating moral character among students, greater emphasis is placed on observing the everyday conduct of *santri*. Thus, evaluation is not limited to standardized assessments or numerical scores; rather, students are considered successful when they are able to practice the knowledge they have acquired in their daily behavior (Ulfah, 2023).

Character education constitutes the essential core of KH. Hasyim Asy'ari's educational thought. This approach is grounded in the belief that education aims to realize human potential by recognizing the Creator, understanding the purpose of creation, obeying divine commands, avoiding prohibitions, and conducting oneself ethically in the world while upholding the principle of justice (Rifa'i, 2009). Divine values (theology) constitute a central focus, wherein all human actions are grounded in an awareness of the essence of each individual as created by God, with the ultimate aim being consciousness of human rights and responsibilities toward their Creator (nizar, 2002). The character education advocated by KH. Hasyim Asy'ari begins with the introduction of spiritual dimensions at the initial stage of a child's development, which serves as a foundational basis for understanding family, environment, and society. Subsequently, it involves moral ethics between teachers and students as models and practical demonstrations of good character. Curriculum, role models, and character-based educational methods are integral components of this concept (Hanani, 2019).

KH. Hasyim Asy'ari developed a concept of character education through one of his works, *Adab al-'Ālim wa al-Muta'allim*, which was inspired by the book *Tadzkiratu al-Sāmi' wa al-Mutakallim* authored by Ibn Jamā'ah al-Kilānī. This work elaborates on concepts related to morality, educational approaches, and teaching methods in accordance with Islamic ethics, ensuring that acquired knowledge is both beneficial and imbued with blessings. Furthermore, students are expected to internalize Islamic moral values within their personalities. He

begins the treatise with explanations grounded in the Qur'an and Hadith, which are then elaborated upon comprehensively and systematically (Aulia, 2023). The fundamental concept of learning according to KH. Hasyim Asy'ari can be traced from his views on the ethics of seeking knowledge, the ethics of learners, and the ethics concerning learning sources such as books and classical texts. These three ethical aspects provide a clear depiction of the principles and learning orientation he emphasized, namely that education should not only focus on the acquisition of knowledge but also on the development of moral attitudes and character (al, 2022).

In his book *Adab al-'Ālim wa al-Muta'allim* KH. Hasyim Asy'ari elaborates on the ethics of learners in seeking knowledge. One of the main principles he emphasizes is the obligation to purify the heart from various spiritual ailments, such as lying, negative assumptions, envy, and reprehensible traits, before commencing the learning process. This purification of the heart is considered essential so that learners can absorb, retain, and comprehend knowledge deeply. Furthermore, he underscores the ethical conduct of santri (students) during the learning process, as well as ethics concerning learning sources, particularly books and classical texts. Unlike common perceptions that regard ethics toward books as trivial or unwritten, KH. Hasyim Asy'ari considers it a critical aspect that must be taken seriously in education.

Through these three ethical concepts, it becomes evident that KH. Hasyim Asy'ari's approach to learning is not merely theoretical but also practical. His educational concept aims to develop the full potential of human beings, both physically and spiritually, with a primary orientation toward Allah SWT and the goal of forming ethical individuals. Learning is understood as a process of developing inner potential through the purification of the heart and sincere intention for Allah, while also cultivating external potential in a manner that maintains social ethics in communal life. In addition to discussing the ethics of learners, KH. Hasyim Asy'ari also articulates the ethics of teachers, concerning both their personal character and the teaching process. In *Adab al-'Ālim wa al-Muta'allim*, he outlines various moral qualities that a teacher must possess, such as constantly drawing closer to Allah, embodying humility (*tawadhu*), piety (*wara'*), devotion (*khusyu'*), avoiding worldly orientations, maintaining personal honor, adhering firmly to Islamic law, promoting social goodness, and diligently advancing one's own knowledge.

Moreover, KH. Hasyim Asy'ari emphasizes teacher ethics before and during teaching. Teachers are encouraged to maintain personal cleanliness and neatness, begin activities with prayer, exhibit calmness and humility, avoid distractions that may impede teaching concentration, and create a conducive and respectful learning environment. The teaching process should commence with remembrance of Allah, balanced time management, wise correction of students, and constant reminders to maintain sincere intentions for the sake of Allah alone. These ethical guidelines illustrate that, according to KH. Hasyim Asy'ari, learning is a process imbued with spiritual, moral, and professional values. Overall, KH. Hasyim Asy'ari's educational concept appears highly applicable and is grounded in his life experiences dedicated to both knowledge and religion. This makes his educational ideas not merely normative but also contextual and relevant to

educational practices that emphasize the integration of knowledge, morality, and devotion to Allah SWT.

In KH. Hasyim Asy'ari's thought, the theological aspect is understood through three levels of tawhid (divine unity): the acknowledgment of God's oneness by ordinary people, rational and profound comprehension of divine oneness by the ulama, and spiritual realization emerging from the innermost awareness possessed by Sufi practitioners (M.A, 2002). In the domain of creed (aqidah), he adheres to the doctrine of Ahlussunnah wal Jama'ah, which aligns with the mission of Nahdlatul Ulama, particularly in preserving pesantren scholarly traditions and following the teachings of Prophet Muhammad SAW as well as the perspectives of classical scholars.

KH. Hasyim Asy'ari's Sufi-oriented thought aims at improving the behavior of Muslims in accordance with Islamic principles, with a strong influence from Al-Ghazali. In jurisprudence (fiqh), he follows the four Sunni schools Hanafi, Maliki, Shafi'i, and Hanbali as an expression of religious moderation. In the political sphere, he emphasizes the importance of Muslim unity, with justice, consultation (musyawarah), and equality as the fundamental principles in national life. KH. Hasyim Asy'ari is recognized as a highly productive figure in writing across various disciplines of Islamic knowledge. From an epistemological perspective, his thought demonstrates a distinctive and consistent pattern, particularly in making authoritative sources the primary foundation. In all his ideas, he consistently refers to the Qur'an and Hadith as the principal basis for developing and advancing his Islamic thought.

KH. Hasyim Asy'ari's educational thought is grounded in the view that education is an effort to fully humanize individuals, enabling them to attain taqwa (God-consciousness) through the practice of divine commands, the establishment of justice, and the performance of righteous deeds that promote communal welfare. Accordingly, education is directed toward shaping individuals worthy of being considered the most noble of creations. The ultimate goal of education, according to him, is to draw closer to Allah SWT while achieving happiness in both worldly life and the hereafter.

In the context of teachers and learners, KH. Hasyim Asy'ari emphasizes that teachers must possess moral integrity and professionalism, such as maintaining personal honor, mastering knowledge, practicing the teachings of the Qur'an and Hadith, embodying compassion, authority, humility (tawadhu), asceticism (zuhud), and devotion (khusyu') to Allah. Meanwhile, students are expected to uphold ethical conduct, including the purification of intention, discipline in time management, simplicity in lifestyle, diligence in learning, and respect and obedience toward teachers. Ethics in relation to knowledge are also emphasized, such as prioritizing obligatory individual knowledge (fardhu 'ain), exercising caution in addressing differences of opinion among scholars, and fostering a sustained spirit of learning.

The educational system formulated by KH. Hasyim Asy'ari is based on the Qur'an as the primary paradigm, encompassing balanced development of cognitive, affective, and psychomotor aspects. The curriculum emphasizes the Qur'an, Hadith, jurisprudence (fiqh), principles of jurisprudence (ushul fiqh),

Arabic grammar (nahwu), morphology (sharaf), and classical Islamic texts. Learning methods are adapted to the educational objectives and environment, particularly in pesantren through the sorogan, bandongan, and wetonan systems. In the teaching and learning process, teachers are positioned as central figures who not only transmit knowledge but also shape the ethics and behavior of students. Educational evaluation is therefore not measured solely by mastery of material but also by the successful internalization of moral values as reflected in the daily lives of learners.

### **The Relevance of KH. Hasyim Asy'ari's Educational Thought in the Contemporary Era**

KH. Hasyim Asy'ari's thought, which emphasizes the importance of unity, justice, and character education, remains relevant and applicable in the present era. He encourages efforts to build and maintain social cohesion while highlighting the need for justice in governance within an Islamic framework. Moreover, in his concept of Islamic education, KH. Hasyim (Dhevin, 2019). Values such as sincerity, honesty, responsibility, diligence, and tolerance, which KH. Hasyim Asy'ari emphasized, can serve as a foundation for character development in the present era. Thus, his thought remains relevant and exerts a significant influence in contemporary social, political, and educational contexts.

KH. Hasyim Asy'ari's perspective on education is highly applicable today, particularly in fostering character and morality within the educational process. He underscores the necessity of purifying intention in teaching and learning, alongside instilling values such as diligence, honesty, responsibility, hard work, and tolerance. The educational concepts prioritized by KH. Hasyim Asy'ari including character development, moral value cultivation, and the primacy of sincere intention in learning illustrate, from an Islamic education perspective, how these values can be implemented effectively in modern educational settings (Hudaidah, 2020). Moreover, the writings and works of KH. Hasyim Asy'ari, such as sermons, treatises, and fatwas, serve as primary references for understanding his educational thought. The emphasis on honesty, diligence, and integrity in the educational process remains highly relevant and applicable today. Contemporary Islamic researchers and scholars often use KH. Hasyim Asy'ari's ideas as a foundation for developing educational concepts that meet the needs of the modern era. Numerous books and scholarly articles discuss the relevance of his thought in the context of contemporary education.

According to KH. Hasyim Asy'ari, character education underscores the importance of education in shaping individuals into better persons with noble character. Key points in his approach to character education include:

1. **Definition and Purpose of Character Education:** Character education aims to develop the human dimension comprehensively, encouraging individuals to increase taqwa (God-consciousness) and achieve happiness in both worldly life and the hereafter.
2. **Criteria for Educators:** It is crucial to maintain moral integrity throughout the educational process, while learners must exhibit excellent manners and character. This includes purifying intentions, showing humility, respecting

teachers, exercising patience, appreciating what one possesses, refraining from unethical actions, and avoiding reprehensible behavior.

3. Role of Teachers: Teachers play a significant role in shaping the character of students. This involves understanding students' behavior, demonstrating fairness that avoids injustice, and exemplifying sincerity as a key to success. Teachers must also serve as role models who are respected by both colleagues and students (Dhiyauhaq, 2021).

In the modern era, KH. Hasyim Asy'ari's concept of character education remains relevant and applicable. However, it is important to adapt character education to diverse contexts and environments in contemporary times. For example, the integration of character education should involve technology and communication tools that are relevant to future generations, while maintaining the teacher-student relationship through effective and inclusive communication (Nurbaedi, 2018). Overall, KH. Hasyim Asy'ari's concept of character education can be applied in the modern era by adapting both the concepts and educational methods to align with contemporary developments as well as social and economic changes.

Although rooted in traditionalism, KH. Hasyim Asy'ari's educational thought remains relevant in a modern context (Pramita, 2024). First, education must be grounded in ethics and religious values as the moral foundation for learners. Second, education functions not only as a means of knowledge transfer but also as a vehicle for shaping morality and character. Third, emphasis on closeness to God and a critical stance toward materialism is essential amid the worldly orientation of modern society. Fourth, teachers are positioned as role models who guide students both intellectually and morally. Fifth, attention to Islamic literacy and scholarly traditions plays a role in preserving religious values in the era of globalization. Sixth, openness to worldly knowledge highlights the importance of integrating religious and general knowledge. Therefore, KH. Hasyim Asy'ari's educational thought remains highly relevant in shaping a balanced and character-driven generation.

KH. Hasyim Asy'ari asserted that Islamic education serves as a means for human beings to realize their humanity, enabling them to understand who their Creator is and the purpose of their creation. He believed that Islamic education emphasizes the ultimate goal of humans striving for collective benefit for others while maintaining taqwa (God-consciousness). Within this concept, Islamic education, which aims to develop the functional capacities of humans, is highly complex, especially in relation to modern challenges such as the industrial revolution. Humans are required to continuously seek knowledge, create, or study all things that will be useful for life. At the same time, they must not neglect their devotion and taqwa toward Allah (Ibnu Asanuddin, 2022).

Kyai Hasyim still offers important guidance for all of us to strive diligently in seeking knowledge so that we can adapt to the developments of the times. He also emphasizes the importance of teachers being diligent in writing, composing, and summarizing. Moreover, Kyai Hasyim elaborates in detail on several characteristics that a teacher must possess, including being competent and professional, compassionate, authoritative, maintaining dignity, productive,

skilled in teaching, broad-minded, and practicing the teachings of the Qur'an and Hadith (Pilo, 2019).

## CONCLUSION

KH. Hasyim Asy'ari's educational thought demonstrates a holistic approach to Islamic education, integrating religious knowledge, moral character development, and intellectual growth. His perspective emphasizes that education is not solely the acquisition of knowledge but also a means of cultivating noble character, developing God-consciousness (taqwa), and promoting social welfare. Central to his approach are ethical principles for both teachers and students, including sincerity of intention, humility, diligence, respect, and integrity. The system he proposed, grounded in the Qur'an, Hadith, and classical Islamic texts, employs traditional pesantren methods while emphasizing the teacher's role as a moral and intellectual role model. Evaluation in his framework extends beyond academic mastery to the practical internalization of moral values in daily life.

In the contemporary era, KH. Hasyim Asy'ari's thought remains highly relevant. His emphasis on character education, ethical conduct, social cohesion, and moderation provides a valuable framework for addressing modern challenges, such as globalization, rapid technological advancement, and moral dilemmas in society. By adapting his principles to current educational contexts, including the integration of technology and inclusive communication, his educational philosophy continues to inspire the formation of well-rounded, morally upright, and knowledgeable individuals. Overall, KH. Hasyim Asy'ari's legacy in Islamic education reflects a timeless vision: nurturing complete human beings who are spiritually aware, morally responsible, intellectually capable, and socially beneficial, thereby contributing to both personal fulfillment and the collective good of society.

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