

# The Concept of Islamic Education from the Perspective of K.H. Hasyim Asy'ari

Diana Livia

Sekolah Tinggi Ilmu Syari'ah wal Aqidah Ash-Shofa Tasikmalaya

## Abstract

*This study aims to discuss the concept of Islamic education from the perspective of K.H. Hasyim Asy'ari. His thoughts are rooted in classical Islamic treasures, especially the Shafi'iyyah and Sufism traditions, but remain relevant to the modern context. The focus of this study includes the objectives, curriculum, methods, evaluation, and contributions of his education to society. This study uses a qualitative approach with a library research method, namely reviewing the works of K.H. Hasyim Asy'ari such as Adab al-'Alim wa al-Muta'allim and relevant secondary literature, then analyzed descriptively and analytically. The results of the study indicate that the goal of education according to K.H. Hasyim Asy'ari is to form a perfect human being who is knowledgeable, moral, faithful, and beneficial to the community. The educational curriculum he initiated emphasizes the teaching of turats books and adab as the core, but remains open to general knowledge that supports the religious mission. The educational methods applied include sorogan, bandongan, halaqah, uswah hasanah, and riyadhah, which integrate cognitive, affective, and spiritual aspects. According to him, educational evaluation emphasizes the blessings of knowledge, morals, and practice, not merely academic achievement.*

**Keywords:** Islamic Education K.H. Hasyim Asy'ari Adab al-'Alim wa al-Muta'allim

## INTRODUCTION

Education is a fundamental aspect of human development and national civilization. It is not only a process of transferring knowledge, but also an effort to shape character, morals, and personality, fostering holistic well-rounded individuals. In the context of Islam in Indonesia, the role of Islamic scholars in formulating and implementing educational concepts is significant, particularly through Islamic boarding schools (pesantren) as traditional educational institutions.[1] Among the great Islamic scholars who made significant contributions to Islamic educational thought is Kiai Haji Hasyim Asy'ari, the founder of Nahdlatul Ulama (NU). His thoughts on education were not only grounded in classical Islamic scholarly traditions but also integrated moral, spiritual, and social values relevant to Indonesian life.

K.H. Hasyim Asy'ari is known as a charismatic cleric who founded the Tebuireng Jombang Islamic Boarding School in 1899.[2] This Islamic boarding school later became one of the leading centers of Islamic education in Indonesia. In his view, education was not merely about teaching religious knowledge, but also about developing the noble morals and character of the students. This is clearly evident in his monumental work, Adab al-'Alim wa al-Muta'allim, which

discusses teacher and student ethics as the main pillar of educational success. For K.H. Hasyim Asy'ari, educational success is measured not only by the breadth of knowledge mastered, but also by the extent to which that knowledge fosters morality and benefits society.

According to K.H. Hasyim Asy'ari, the concept of education emphasizes the importance of adab (noble morals) as the foundation of knowledge. In his view, a student who is uncivilized will lose the blessings of his knowledge. Therefore, education must be directed at uniting the mastery of knowledge and character development. K.H. Hasyim Asy'ari emphasized that knowledge and adab are inseparable; knowledge without adab only breeds arrogance, while adab without knowledge has the potential to lead to ignorance.[3]. Thus, the orientation of education must be integral, developing both intellectual and spiritual intelligence.

Furthermore, K.H. Hasyim Asy'ari emphasized the importance of teachers' roles in education. Teachers not only act as instructors who transfer knowledge, but also serve as moral and spiritual role models for their students. The relationship between teacher and student is described as one filled with respect, love, and sincerity. This emphasizes that, according to K.H. Hasyim Asy'ari, education

should not be transactional, but rather based on sincere intentions for the sake of Allah.[4] Teachers impart knowledge responsibly, while students pursue it with sincerity and respect. This relationship pattern remains a hallmark of Islamic boarding school education to this day.

Furthermore, the education initiated by K.H. Hasyim Asy'ari possessed a strong social vision. He believed that Islamic education must produce a generation that is not only devout but also capable of contributing to society, the nation, and religion. Education should not stop at the theoretical level but should produce tangible, beneficial deeds. Therefore, the Tebuireng Islamic boarding school under his tutelage is known as a center for the birth of Islamic scholars and movement leaders who care about the fate of the people and the nation.

Historically, K.H. Hasyim Asy'ari's educational ideas emerged during the Dutch colonial era, when the Indonesian nation was experiencing a crisis of identity, politics, and social issues. At that time, the Western education introduced by the colonial government emphasized cognitive and secular aspects, while Islamic boarding schools (pesantren) maintained Islamic and moral values. K.H. Hasyim Asy'ari recognized that Islamic education must be able to respond to the challenges of the times, yet remain rooted in the tradition of classical Islamic scholarship oriented toward moral formation. Thus, his educational concept represented both a form of cultural resistance and an effort to maintain the continuity of Islamic civilization in the archipelago.

K.H. Hasyim Asy'ari's concept of education also emphasizes the importance of intention and sincerity in pursuing knowledge. He emphasized that seeking knowledge is an act of worship, so its primary goal is not to seek position, wealth, or popularity, but rather to gain God's approval. This principle also serves as a critique of the often pragmatic and materialistic orientation of modern education.[5] For K.H. Hasyim Asy'ari, knowledge without sincerity will lose its spiritual value and ultimately will not bring blessings to its owner or to society.

Furthermore, K.H. Hasyim Asy'ari's educational concept can be viewed as an effort to build a civilization based on knowledge and morals. Within this framework, education is positioned as a path to producing *insan kamil* (perfect human beings) who are knowledgeable, faithful, and have noble morals. This view aligns with the Islamic vision that places knowledge as the light of life and a means of drawing closer to God. Therefore, K.H. Hasyim Asy'ari's educational thinking is relevant to study in the context of contemporary Islamic education, especially as the modern world faces a moral crisis and spiritual degradation.

The urgency of examining K.H. Hasyim Asy'ari's concept of education is also driven by the fact that the current national education system faces major challenges, ranging from moral crisis, character degradation, to disorientation of educational goals. Many students are intellectually intelligent, but weak in morals and integrity. This shows that education that emphasizes cognitive aspects alone is insufficient to develop a complete human being. In such a situation, K.H. Hasyim Asy'ari's educational ideas, which emphasize the balance between knowledge and manners, as well as between intellectual and spiritual intelligence, are highly relevant as inspiration.

Furthermore, the legacy of K.H. Hasyim Asy'ari's thought provides a philosophical and practical foundation for Islamic boarding school education, a distinctive feature of Islamic education in Indonesia. Islamic boarding schools have proven capable of producing prominent *ulama* (Islamic scholars), national leaders, and intellectuals who play significant roles in social and religious life. Therefore, examining the concept of education according to K.H. Hasyim Asy'ari is not merely a historical study but also has practical significance for the formulation of contemporary Islamic education policies.[6].

K.H. Hasyim Asy'ari's educational thinking possesses both philosophical depth and strong contextual relevance. According to him, education is not merely a means of acquiring knowledge, but also an effort to shape individuals with noble character, knowledge, and contributions to society.

Therefore, research and study of K.H. Hasyim Asy'ari's educational concepts are crucial, ensuring that the noble values he inherited can live on and serve as guidelines for the development of Islamic education in Indonesia.

## RESEARCH METHOD

This research uses a qualitative descriptive approach which aims to describe the phenomenon as it is without testing a particular hypothesis.[7]. The type of research chosen is library research (*library research*), namely research that utilizes literature in the form of books, notes, or previous research results[8]. The focus of this study is the thoughts of K.H. Hasyim Asy'ari on Islamic education, with the aim of systematically describing the results of a review of relevant literature.

The data collection technique used documentation, namely tracing written sources such as notes, transcripts, books, newspapers, magazines, and previous reports. The data obtained came from various literature related to the thoughts of K.H. Ahmad Dahlan and K.H. Hasyim Asy'ari.[7]. The data analysis techniques used are descriptive analysis and content analysis.

## RESULTS AND DISCUSSION

### K.H Hasyim Asy'ari's Concept of Islamic Education

K.H. Hasyim Asy'ari's educational thinking can be categorized within the Shafi'i school of thought. This is evident in his tendency to frequently cite the views of Shafi'i scholars, including Imam al-Syafi'i himself, rather than figures from other schools. According to Abd al-Muidz Khan, K.H. Hasyim Asy'ari's educational thinking was heavily influenced by his school of thought, as his ideas often reflected those of Shafi'i figures.[9].

The influence can be traced from the educational background of K.H. Hasyim Asy'ari since the beginning. Before pursuing his education in Mecca, he first studied with his father, Abd al-Wahid, as well as several kiai pesantren in Java, the majority of which were of the Shafi'i sect. [10]. This educational experience factor is what made K.H. Hasyim

Asy'ari grow in the Shafi'iyyah scientific tradition so it is natural that his thinking was greatly influenced by this school of thought.

In addition to adhering to the Shafi'i school of thought, K.H. Hasyim Asy'ari's thought also displayed a Sufi character imbued with spiritual aesthetic values. This is reflected in his view of the purpose of seeking knowledge, namely that the virtue of knowledge can only be achieved if the intention is sincere for the sake of God alone. According to him, the seeker of knowledge must purify the soul from despicable traits and worldly impulses. This line of thought is heavily influenced by the classical Sufi tradition, particularly through the monumental work of al-Ghazali. Ihya' 'Ulum al-Din [11].

In the field of classification of science, K.H. Hasyim Asy'ari emphasized the importance of science. fardhu 'ain He divided it into four categories. First, the science of divine essence, which affirms the existence of God, who is eternal and eternal. Second, healing science divinity, which explains the attributes of God such as qudrah, iradah, 'knowledge, life, same', bashar, And kalam. Third, the science of fiqh, which provides an understanding of the procedures for external worship. Fourth, the science of times And maqamat, namely knowledge about mental conditions that are closely related to Sufism[12].

Although this system of scientific classification has its own unique characteristics, K.H. Hasyim Asy'ari acknowledged that his rationale draws heavily on the concepts of Imam al-Ghazali. Therefore, it can be concluded that his division of knowledge was heavily influenced by al-Ghazali's framework.[12].

### The Goals of Islamic Education by K.H. Hasyim Asy'ari

Islamic education from the beginning aims to form a whole human being (*perfect human being*), namely, humans who are not only intellectually intelligent but also possess strong morals, faith, and piety. According to K.H. Hasyim Asy'ari, the primary goal of Islamic education is to lead humans to the pleasure of Allah SWT through mastery of knowledge and the practice of noble morals. In

his view, knowledge is worthless if not accompanied by good manners, while good manners without knowledge are also imperfect. Therefore, education must be directed towards producing individuals who are both knowledgeable and have good morals.[13] This view confirms that the goal of Islamic education according to K.H. Hasyim Asy'ari is not only worldly, but also hereafter, namely preparing humans to become obedient servants of Allah and caliphs on earth.

Furthermore, K.H. Hasyim Asy'ari viewed the pursuit of knowledge as a form of worship. Therefore, the goal of education should not be merely to seek position, title, or material gain, but rather to seek God's pleasure. Thus, education in Islam has a transcendental orientation, directing students to consistently base their learning activities on divine values. This principle is relevant to critique the reality of modern education, which is often trapped in a pragmatic and materialistic orientation.

In *Adab al-'Alim wa al-Muta'allim* K.H. Hasyim Asy'ari also emphasized that one of the goals of Islamic education is the development of noble morals. He emphasized that morals are the crown of knowledge. A student who possesses extensive knowledge but lacks morals, he argued, will not receive the blessings of knowledge.[5] Therefore, every educational activity must be directed towards the process of internalizing moral values, both in relationships with God, with teachers, with fellow students, and with society.

According to K.H. Hasyim Asy'ari, the goal of education is also related to fostering the relationship between students and teachers. He believes that ideal education can only be achieved if students respect their teachers, while teachers educate with sincerity.[14] This relationship is not only academic, but also spiritual, where the teacher serves as a role model and students emulate his or her attitudes and behavior. Thus, Islamic education is not merely a transfer of knowledge, but also a process of exemplary behavior (*uswah hasanah*) which is rooted in everyday life.

Besides developing civilized individuals, according to K.H. Hasyim Asy'ari, the goal of education is to produce a generation that

benefits society. The knowledge gained should not be limited to personal gain but should be applied for the benefit of the community. In this regard, he aligns with the principle The knowledge of the Prophet is like the knowledge of the Shajar of the Shajar (knowledge without practice is like a tree without fruit). Ideal education is education that can produce people who play an active role in advancing society, protecting religion, and defending the nation.[15] This is evident in the reality of the Tebuireng Islamic Boarding School, which has produced many ulama, intellectuals, and figures in the independence movement.

More specifically, the goals of Islamic education according to K.H. Hasyim Asy'ari in *Adab al-'Alim wa al-Muta'allim* can be summarized into several important points[16]:

- a. Getting closer to Allah SWT  
Education is a path of worship. All teaching and learning activities must be intended to gain God's approval, not merely for worldly purposes.
- b. Forming knowledgeable and moral individuals  
Knowledge and morality are inseparable. Education aims to produce individuals with both extensive knowledge and noble character.
- c. Giving birth to a generation that is useful for the community  
Knowledge must be applied for the benefit of society, the nation, and religion. Thus, education becomes a means of producing individuals who care about social problems.
- d. Maintaining the tradition of Islamic scholarship  
According to K.H. Hasyim Asy'ari, education also functions to preserve the heritage of classical Islamic knowledge, especially through Islamic boarding schools, so that it is not lost due to the currents of secular modernization.
- e. Printing a perfect person  
Islamic education is ultimately directed at forming a complete human being: knowledgeable, faithful, pious,



with noble morals, and having social responsibility.

From these goals, it is clear that education, according to K.H. Hasyim Asy'ari, has integrated spiritual, moral, intellectual, and social dimensions. This concept is highly relevant to contemporary Islamic education, especially amidst the moral crisis and value degradation facing the modern world.

Thus, *Adab al-'Alim wa al-Muta'allim* It not only serves as an ethical guideline for teachers and students, but also provides a solid philosophical framework for the goals of Islamic education. K.H. Hasyim Asy'ari's thinking emphasizes that education is worship, that knowledge must be accompanied by good manners, and that educational success is measured by the extent to which students are able to serve God and benefit others.

#### **Islamic Education Curriculum According to K.H. Hasyim Asy'ari**

The curriculum in the view of K.H. Hasyim Asy'ari was born from his long experience as a student at various Javanese Islamic boarding schools and a great scholar in Mecca.[17] He believed that education should not only emphasize mastery of texts, but should also shape character, morals, and a correct life orientation. Therefore, his curriculum placed a strong emphasis on the teaching of classical texts (*pole of al-turats*), which contains the knowledge of Sharia as well as moral values.

He rejected the sharp dichotomy between religious knowledge and general knowledge. He believed that general knowledge remained important, as long as it supported the religious mission. For example, arithmetic was useful for social interactions, history for understanding Islamic civilization, and foreign languages for broadening the students' horizons. Thus, his curriculum was integrative: it placed religious knowledge at the center, but remained open to other disciplines.

K.H. Hasyim Asy'ari also emphasized that manners are the core of the curriculum[18]. He quoted the saying of the Salaf scholars: "*Science is not good, the fire is not bad* (Knowledge without manners is like fire without firewood; it won't last long.) This means that education must not only produce

intelligent people, but also people with noble morals. This is what distinguishes the Islamic boarding school curriculum from the Dutch colonial school curriculum, which tended to lack spiritual values.

Furthermore, K.H. Hasyim Asy'ari's curriculum was flexible and tiring. Beginner students learned the basics (Quran reading, grammar, and Islamic jurisprudence), intermediate students studied more complex Islamic jurisprudence texts, and senior students were encouraged to delve deeper into tafsir, hadith, and ushul fiqh. This gradual pattern demonstrated his understanding of cognitive development theory: students cannot be immediately given advanced knowledge without a strong foundation.

When linked to modern curriculum theory, K.H. Hasyim Asy'ari's curriculum is in line with the integrated *curriculum* model (integrated curriculum), because it combines religious and general knowledge with a foundation of spiritual values. In fact, this curriculum could be called an early form of the character-based curriculum, which is now widely promoted in modern education.

#### **Islamic Education Methods According to K.H. Hasyim Asy'ari**

Hasyim Asy'ari's educational methods were born from the pesantren tradition, but he structured them with great systematicity. The three main methods (halaqah, sorogan, and bandongan) are not simply teaching methods, but also a means of fostering emotional closeness between teacher and student. This closeness is crucial for the transfer of knowledge and morals.[19].

The sorogan method, for example, requires students to face the teacher directly while reading a scripture. During this time, students are tested not only on their mastery of the text, but also on their politeness, humility, and discipline. This method builds a personal bond between students and teachers, fostering a deep spiritual connection.

While the bandongan method allows teachers to teach many students simultaneously, making it efficient, it also teaches students to diligently take notes, listen attentively, and appreciate knowledge. This

fosters a culture of literacy in Islamic boarding schools, a hallmark of the santri community in Java.

Furthermore, K.H. Hasyim Asy'ari placed great emphasis on exemplary conduct. According to him, a teacher with noble character is more effective than a thousand pieces of advice. *Adab al-'Alim wa al-Muta'allim* He wrote extensively about the teacher's obligation to maintain sincerity, avoid arrogance, and always practice knowledge. Thus, he concluded that the primary method of Islamic education is "education through example."

He also introduced the recourse method (spiritual exercises), such as night prayers, reading wirid, and sunnah fasting [20] The goal is for students to develop not only intellectual intelligence but also a pure heart. This kind of education is rarely found in Western educational systems, which emphasize cognitive aspects.

K.H. Hasyim Asy'ari's educational method essentially combines three dimensions: cognitive (mastery of knowledge), affective (moral formation), and spiritual (purification of the soul). Compared to Bloom's theory (cognitive, affective, and psychomotor domains), his method encompasses all domains, even adding a spiritual dimension not found in Western educational theory.

#### **Evaluation of Islamic Education According to K.H. Hasyim Asy'ari**

Educational evaluation according to K.H. Hasyim Asy'ari cannot be separated from the *blessing* concept of a student is considered successful not only because he has mastered many books, but because his knowledge is useful and blessed by Allah. [21] Therefore, the main benchmark is not grades or diplomas, but morals and the practice of knowledge.

He emphasized evaluation through observation of the students' daily lives. Teachers paid attention to the students' attitudes, their sincerity in pursuing knowledge, their manners toward their teachers, and their discipline in worship. [22]. In this way, education not only assesses "what students know," but also "how students live with their knowledge."

In addition, there is a form of evaluation in the form of an oral exam. Students are asked to read a book in front of a teacher, translate, explain, and even debate using the basics of Islamic jurisprudence. This type of exam trains communication, rhetoric, and analytical skills. The Bahtsul Masail forum also serves as a form of collective evaluation. Senior students are given a current problem and then asked to find a solution based on classical texts. In this way, they are trained to become... *mujtahid jama'i* (collective thinkers) who are able to answer the challenges of the times.

If it is associated with the concept of modern evaluation, Islamic boarding school style evaluation is more similar performance *assessment* or *authentic assessment*, because it assesses real skills, not just memorization. K.H. Hasyim Asy'ari's evaluation is even more comprehensive, encompassing moral and spiritual dimensions. This ensures that pesantren graduates are not only intelligent but also possess integrity.

#### **K.H. Hasyim Asy'ari's educational contribution to society**

K.H. Hasyim Asy'ari's educational contributions were extensive, spanning scientific, social, and national fields. In the field of scholarship, he founded the Tebuireng Islamic Boarding School, which became a center for the birth of great scholars. From Tebuireng, a network of alumni spread to various regions, establishing new Islamic boarding schools and teaching moderate Islam. Thus, the Islamic boarding school became a center for the spread of Ahlussunnah wal Jamaah Islam in the Indonesian archipelago. [2].

In the social field, his education created a religious, simple and independent student society. [23] Students are trained to live frugally, work hard, and contribute to society. These values then spread to the surrounding community, forming a distinctive social culture: mutual cooperation, respect for religious scholars, and upholding Islamic traditions.

In the realm of nationalism, K.H. Hasyim Asy'ari's education contributed to the development of national consciousness. His students participated in the struggle for

independence, both as armed fighters and community leaders. The jihad resolution on October 22, 1945, demonstrated that Islamic boarding school education not only produced religious scholars but also national fighters.[24] This fact is recognized by the state with the establishment of National Santri Day.

Compared to colonial education, which only produced low-level civil servants for the Dutch, K.H. Hasyim Asy'ari's education was far more progressive. He produced scholars, intellectuals, and patriots. Thus, his contribution was holistic, building individual morals, strengthening social networks, and strengthening the nation.

Thus, from the explanation above, Islamic education from the perspective of K.H. Hasyim Asy'ari is not only of historical value but also provides practical inspiration for addressing today's educational challenges. His transcendental orientation, balance of knowledge and ethics, and integration of spiritual, moral, intellectual, and social values make his thinking relevant for building an Islamic education system that is character-based, moral, and competitive in the modern era.

## CONCLUSIONS

K.H. Hasyim Asy'ari's educational thinking is rooted in classical Islamic tradition, yet possesses a vision highly relevant to the modern context. The core of his concept is the integration of knowledge and manners. Furthermore, in terms of objectives, education, according to K.H. Hasyim Asy'ari, is directed towards drawing closer to Allah SWT, forming perfect human beings, preserving the tradition of Islamic scholarship, and producing a generation that is both knowledgeable and contributes to the community and nation. In terms of curriculum, he emphasized the importance of mastering religious knowledge through traditional books, but remained open to beneficial general knowledge. In terms of methods, he used halaqah, sorogan, and bandongan, combined with exemplary behavior (*uswah hasanah*), *mudzakarah* (discussion), and *riyadhah* (spiritual practice). This method creates a balance between the cognitive, affective, and spiritual.

In terms of evaluation, K.H. Hasyim Asy'ari emphasized holistic assessment: not just exam results, but also observations of the morals, sincerity, and practice of students' knowledge. Evaluation was conducted through teacher observation, oral exams, and *bahtsul masail* forums. Meanwhile, in terms of social and national contributions, K.H. Hasyim Asy'ari's education produced ulama, intellectuals, and national fighters. Through the Tebuireng Islamic Boarding School, he strengthened the tradition of Islamic scholarship, formed a religious and independent society, and at the same time fostered national awareness through the resolution of jihad.

For future researchers, it is recommended to expand the study of Islamic education from the perspective of K.H. Hasyim Asy'ari with a more comparative approach, for example comparing it with other figures such as K.H. Ahmad Dahlan, Imam al-Ghazali, or contemporary educational thinkers, so that deeper points of similarity and differences can be found. In addition, further research can also focus on the practical implementation of K.H. Hasyim Asy'ari's thoughts in the context of modern Islamic education, both in Islamic boarding schools, schools, and universities, so that his legacy of thought is not only understood theoretically but also applied. Field research related to educational practices in Islamic boarding schools affiliated with NU can also be an important source of data to assess the relevance of his thoughts to the current educational reality.

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