

## Moral Education Perspective of K.H. Hasyim Asy'ari

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### ABSTRACT

Moral education plays a very important role in Islamic education, which is the foundation of the character of the younger generation. The thought of K.H. Hasyim Asy'ari as a central figure in the renewal of Islamic education in Indonesia provides a strong foundation in this concept. K.H. Hasyim Asy'ari emphasized that moral education is not only an additional lesson, but is the core of the educational process that must be integrated with all aspects of learning. This research uses the literature study method to analyze the works of K.H. Hasyim Asy'ari and various related literature. The results showed that K.H. Hasyim Asy'ari placed moral education as the core of the goals of Islamic education, where good morals become the benchmark for educational success. He proposed a holistic approach in teaching, where religious values are integrated with social practices in daily life, and emphasized the role of teachers as role models in moral behavior. K.H. Hasyim Asy'ari also criticized the education system that focuses too much on intellectual aspects without paying attention to character building. Through his works, he invited educators to instill moral values in every line of education, both in the classroom and in everyday life. This research confirms that the existence of moral education in the thought of K.H. Hasyim Asy'ari is very relevant to be applied in the modern Islamic education curriculum. This research is expected to provide new insights for the development of a more morals-based education curriculum, in order to create a generation with character and noble character. Because moral education is also the goal of national education as stated in Law No. 20 of 2003 article 1 paragraph 1.

**Keywords:** Moral Education; K.H. Hasyim Asy'ari.

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### 1. INTRODUCTION

Moral education until now cannot be separated from Islamic education. Especially nowadays, most people are more concerned about material and science than morals and morals. Education should be able to instill several aspects including physical, spiritual, moral, mental, psychological, and physical. In Islamic education, it is not only limited to the transformation of knowledge that leads to intellectualism, but also its internalization in religious values, morals, and morals. Talking about moral education is the same as talking about the progress of the Indonesian nation, because moral education is a very important thing, if talked about and heard today because people who have good morals are people who have good character, morals, and

character (Zahro' & Aminah, 2021). Especially at this time where the flow of globalization is very strong in every aspect of the life of the people of the nation and state. All joints of people's lives are hurt by the powerful influence of globalization. Because globalization also affects the character of the nation.

Moral education is currently an issue of discussion in the world of education. Moral education is currently the main key in national development. As revealed by Ir Soekarno, the first President of the Republic of Indonesia, he said that "there is no national development without moral or character education". Having good morals is the foundation for improving the welfare of humanity and overall development (Nurul Hidayah, Muqowim, 2020). Moral education is not only the task of educators and parents but the task of all levels of society who have knowledge about education. If moral education is only handled by educators and parents, moral education will not run well. Because a child not only lives in a school or home environment but also lives in a community environment.

The moral education in question is praiseworthy morals (morals mahmudah), which must exist in everyone. Moral education can be interpreted as an effort to form commendable morals in a person. In this case, a prominent figure such as KH. Hasyim Asy'ari, the founder of the Tebuireng Islamic boarding school in Jombang, East Java, on various occasions conveyed a lot of discussion about morals to Allah SWT. towards fellow humans and the nation. The discussion of morals that he conveyed was contained in his speeches, fatwas and his books in Arabic and translation. His book in question is "*Adabul Alim wal Muta'allim*" (the book of manners of educators and students in the education process). *Risalah Ahlussunnah wal Jama'ah* (a book on the conditions of the dead, signs of the apocalypse, and sunnah and bid'ah), *Ad-Durar al-Muntasirah* (a book on thoriqat, guardianship, and important matters for thoriqat experts), and so on. But what is interesting for the author is the book *Adabul 'Alim wal Muta'allim* because the author also happens to be an educator or teacher at school. KH. Hasyim Asy'ari (Nasucha et al., 2022) explains in his book above that a Muta'allim or learner must have sincere intentions, behave qana'ah, khushyuk, wara', zuhud, tawadu', patience, and be compassionate towards others.

What he conveyed in the book has contradicted a lot of moral education in this day and age, there is no sincere intention in learning, there is only compulsion, the loss of patience and tawadu' there is only a fold that opposes the teacher and there is no respect for the teacher, feeling greater and smarter than the teacher. Like many cases today, where a student who does not accept being sanctioned by his teacher for not doing homework or being late for school, the student even brings his parents to school to persecute the teacher. And cases like this are not just one but many have occurred due to the lack of moral education.

Narwanti in her book states that character building aims to form a nation that is tough, competitive, noble, moral, tolerant, cooperative, patriotic, dynamically developing, science and technology oriented, all of which are imbued with faith and piety to God Almighty based on Pancasila, (Qur, 2023). But in reality today many of the students are less moral and far from noble character, let alone teachers while their own parents are ignored and even opposed and challenged. We can see now that many are viral on social media, just because they want to buy a package to play online games asking parents, if they can't get it from parents, then parents are yelled at and do not hesitate to hurt.

According to Jamal Ma'mur Asmani, stated in a study conducted on 449 managers or manager-level people in Indonesia, showing that character factors have the greatest contribution to the perception of success or failure of a person in life, (Nasucha et al., 2022). Character building today, in general, is still at the level of memorizing or introducing values but has not yet reached the level of appreciating these values, let alone to the level of making these values a personal commitment in life. Many of the graduates of formal and informal education have good morals, and many are not good. Therefore, it is important that graduates from educational institutions are prepared to be good citizens, responsible, honest, sincere, tough, humble, broad-minded, and confident. It would be even better if they are prepared to be effective leaders with noble morals, and strong in facing the problems that occur in the country today. This research aims to see the extent of the existence of K.H. Hasyim Asy'ari's thoughts on Akhlak education, by taking the latest research and looking at variables as a literature study from published journals.

## 2. METHODS

This article uses a qualitative method with a library research approach, namely by collecting data through understanding and examining theories from various literature related to the research. Data sources are obtained from books written by K.H. Hasyim Asy'ari, books written by other authors related to the research, and journals related to the research.

## 3. FINDINGS AND DISCUSSION

### **Brief History of K.H. Hasyim Asy'ari**

K.H. Hasyim Asy'ari is a prominent figure and scholar in Indonesia. He was born on 24 Dhulqa'dah 1287 H or February 14, 1871 AD. The 3rd son of 11 siblings. His full name is Muhammad Hasyim Asy'ari bin Abdull Wahid bin Abdul Halim who has the title of Prince Bona, bin Abdul Rohman known as Jaka Tingkir Sultan Hadiwijoyo, bin Abdullah bin Abdul Aziz bin Abdul Fatih bin Maulana Ishaq, from Raden 'Ainul Yaqin who is called Sunan Giri. So, from his lineage he was a mixture of blue blood

and white blood. A mixture of nobility, priyai, palace and religious leaders, kiai, santri.

K.H. Hasyim Asy'ari is a santri who likes to recite the Koran, is thirsty for knowledge and feels insufficient, he learns from his father and grandfather Kiai Usman. At the age of 15, K.H. Hasyim Asy'ari as a teenager had traveled from one pesantren to another to study. Starting from Wonokoyo pesantren in Probolinggo, Langitan pesantren in Tuban, to Trenggilis pesantren in Semarang. Then continued to the Kademangan pesantren in Bangkalan, then to the Siwalan pesantren in Sidoarjo. It seems that it was in this last pesantren that K.H. Hasyim Asy'ari studied longer than his teacher Kiai Ya'qub, then he was made a son-in-law (Musfiroh, 2019).

### **Definition of Moral Education**

Akhlak is defined in the Big Indonesian Dictionary (KBBI) as character or behavior. Character is a disposition or character that resides in a person's soul and is the source of certain actions arising from him, easily and lightly, without the need to think or plan beforehand. According to Imam Al-Ghozali, moral education is a process of cultivating praiseworthy traits and trying to eliminate despicable traits in humans. Which aims to make a perfect human being or *Insan Kamil*, who seeks to get closer to Allah SWT, to achieve happiness in the world and the hereafter. The moral education that he put forward focuses more on the element of the soul, because the soul is something central in humans. Therefore, he used the method of *tazkiyatun nafs* (purify yourself), *mujahadah* (earnestly) and *riyadoh* (practice), (Rodiah & Al Hamdani, 2016).

Moral education according to Buya Hamka is based on the virtues of the mind that seeks to eliminate all kinds of bad behaviors in humans with the aim of producing better behavior so that later it will be beneficial to the community environment, while Ibn Miskawaih's concept of moral education is the middle way (*alwasath*) with the aim that humans can balance life so that they can obtain perfection and true happiness (Juarman et al., 2020).

### **K.H. Hasyim Asy'ari's Thoughts on Moral Education**

#### **a. Students' morals towards themselves**

The morals of students towards themselves are contained in chapter two which consists of ten kinds, (Uddin & Samsuri, 2022) namely:

1. A student before starting his education or learning should first purify his heart from various bad aspects such as *hasad*, *grudges*, *bad beliefs*. If the heart is clean, it will be easy to receive knowledge, memorize, and understand its meaning.
2. A student must first improve his intention in seeking knowledge, solely seeking the pleasure of Allah SWT, and aiming to practice it, revive and illuminate his heart with *sharia*, adorn the mind by declaring himself to Allah

SWT. Not for worldly purposes, such as wanting to have a position, property, compete with friends, to be praised and respected.

3. A student must utilize his youth to gain knowledge. Not to waste a lot of young time on useless things that make deceived by temporary pleasures, which makes the time just missed. A student must be able to overcome the various problems he faces independently. And continue to strive earnestly for knowledge to achieve success.
4. A student has the attitude of qana'ah (accepting what is) what is available to him in the form of food or clothing. Patience for life in simplicity during the process of seeking knowledge, and eliminating the unrest of the heart due to too much wishful thinking and desire, so as to flow the sources of wisdom into his heart.
5. A student must be able to manage his time and use it for every opportunity available. Using the right time in learning such as: memorizing at dawn, bermudzakarah in the morning, writing during the day. Repeating lessons at night. And good at using a good place to memorize, and stay away from places that make it easy to forget.
6. A student should avoid eating a lot of food that makes the stomach too full, which can reduce the spirit of worship or make worship lazy. That way it brings benefits, the body becomes healthy and avoids disease.
7. A student must be careful and be able to control himself from food or goods that are syubhat (unclear about their halalness), let alone haram. In this way, it becomes easy to receive knowledge, the benefits of knowledge and the light of knowledge.
8. A student should avoid the causes of dullness of the brain and weakness of the five senses by reducing the portion of food. As well as foods that make a lot of phlegm, dull the mind and gain weight, such as drinking too much milk.
9. A student must also be able to manage sleep time for rest so that the brain can be refreshed, as well as the other five senses. So must be able to maximize sleep time for rest for 8 hours in one day.
10. A student must be able to stay away from bad company. And prefer which ones can be used as friends, because it could be that choosing the wrong friends can plunge into ugliness. Moreover, associating with the opposite sex can lead to forgetting the obligation to study. Hang out with people who can remind you to do good and not waste your youth.

**b. Student's morals towards educators**

The morals of students towards educators are explained in chapter three, which are as follows (Asy'ari, 2017):

1. A student should first perform istikharah prayers before looking for an educator or teacher in order to get an educator who is right in terms of the quality of his religion, knowledge and morals.
2. A student must look for an educator whose knowledge experience is a lot from various sources of knowledge, not just knowledge from books without any sanad from a teacher.
3. A student must be able to follow and emulate the good character of the educator or teacher, and always tawadhu' towards the educator or teacher.
4. A student must be able to honor an educator both in terms of his thoughts, words, and actions.
5. A student must know the rights of a teacher and not forget his glory, always praying for his educator when he is alive or dead. Exemplify the educator or teacher and there is always ta'zim to the teacher. And always husnuzhon to the educator or teacher.
6. Ask permission first if you want to meet the educator or teacher, if allowed then meet, and say greetings first when entering his room. And one should not insist on seeing the teacher if the teacher does not wish to be seen.
7. Maintain manners when in the same room with the teacher, whether it is in the study place or elsewhere.
8. Continue to speak politely to the educator even if you do not agree with his opinion.
9. Continue to show a happy, enthusiastic, or enthusiastic attitude in receiving lessons from an educator even though the lesson has been mastered or already knows the lesson.
10. Have good manners in talking with educators, both in the learning place and elsewhere.
11. A student shows behaviors that reflect manners towards educators such as when an educator gives something to a student, the student should receive it with the right hand.

**c. The Student's Manners Toward His Study**

A student should observe the following manners (Asy'ari, 2017):

1. Prioritize the science of Tawheed (Aqidah), Fiqh and Sufism in learning.
2. Being able to read and study the Qur'an properly and correctly. As well as learning the interpretation of the Qur'an and Ulumul Qur'an, Hadith and Ulumul Hadith, Aqidah and Ushul Fiqh, Nahwu and Sharaf.
3. Avoiding debates or differences of opinion in a subject area at the beginning of learning.
4. Correcting the subject matter first before memorizing the subject matter.

5. When studying Hadith and Ulumul Hadith, students should research the sanad, matan, asbabul wurud, the status of the hadith and the content of the hadith.
6. Taking notes on important points in the learning material by making the best use of time with enthusiasm.
7. Attending knowledge assemblies and reviewing the material that has been taught and always being devoted to the teacher.
8. Being well-mannered during learning activities, both at the beginning and at the end of learning.
9. Not being shy to ask back the material taught if one does not understand.
10. Obey your turn (queue) and do not go ahead of others without permission.
11. Having manners to the book when reading and not putting the book on the floor.
12. Focusing on one area first or a particular place of study until it is completed.
13. Associating with friends who have good morals.

**d. Morals for an Educator**

In the world of education, it is not only a student who pays attention to morals, but an educator must also pay attention to morals such as the following:

1. Being muraqabah, which is feeling that he is watched by Allah SWT wherever and whenever he is.
2. Being khauf and khasyyah, namely feeling afraid of Allah SWT both in motion, silence, words and actions.
3. Always be calm and keep himself from things that are syubhad and haram.
4. Always be tawadhu' which is humble and submissive to Allah SWT.
5. Having an attitude of tawakkal, doing something only because of Allah SWT. and not making knowledge a goal for the world.
6. Glorifying a science and not insulting it and being zuhud and qanaah towards the world.
7. Avoiding actions that are despicable according to shari'a and customs, and actions that cause fitnah.
8. Practicing Islamic law and Islamic rulings, practicing the sunnahs of the Prophet, being punctual in reciting the Qur'an and fasting.
9. Being friendly or having good manners in socializing, purifying from disgraceful deeds and adorning with praiseworthy deeds.
10. Eager to develop knowledge and increase knowledge. Do not feel ashamed to ask for knowledge even to those who are lower in age and knowledge.
11. Get used to writing related to the field of study mastered.

Regarding this discussion, there is one interesting point, namely the last point as an educator must get used to writing diligently related to the field of study that has been mastered. Things like this are rarely found, this also makes one of the factors why it is still very difficult to find scientific works. Whereas with an educator who diligently writes, the knowledge possessed will be immortalized and can be of benefit to others who read it.

**e. Educator's morals in teaching**

An educator should first purify himself from hadas and impurities before starting the lesson, by wearing appropriate and clean clothes, rapid and fragrant. With the aim of always glorifying knowledge and respecting shar'ah. An educator also intends to taqarrub ila Allah (get closer to Allah Swt). namely by spreading noble knowledge as well as seeking additional knowledge to show the truth. In addition, the morals of an educator in teaching also include the following:

1. Greeting when arriving at the place of study and sitting facing the Qibla (if possible). And keep his body from crowding towards his seat.
2. Keeping his hands from playing and intertwining them. Keeping his gaze from looking elsewhere without any interest.
3. Avoiding joking or laughing so much that it can reduce his authority as a teacher.
4. Keeping himself from being hungry, thirsty, sad, angry, and sleepy.
5. Taking a strategic seat.
6. Trying to look friendly, firm, straightforward, and not arrogant.
7. When teaching, prioritize the more important material and adjust to the professionalism that has been owned.
8. Avoiding subhatic actions that lead to misguidance.
9. Paying attention to the abilities of each learner and creating peace in teaching and learning activities.
10. Gently reprimanding some students who do not pay attention or are negligent when learning.
11. Being open to the problems encountered and giving opportunities to learners who arrive late and repeating explanations so that they are easily understood.
12. At the end of the lesson, give students the opportunity to ask questions about some things that have not been understood and understood.

From the thoughts of K.H. Hasyim Asy'ari, it can be seen that his thoughts regarding morals as an educator in teaching are in accordance with what he and we have experienced so far. This shows that his thoughts are based on what has been experienced or experience. So this is what makes added value to his thinking.



**f. Educator's morals towards students**

Basically, an educator and a student have different responsibilities, but sometimes an educator and a student have the same responsibilities, including the morals of the educator as follows:

1. Fulfill the intention, namely the intention to teach, the intention to achieve the pleasure and sincerity of Allah SWT as well as avoiding insincere intentions and pursuing worldliness.
2. Get along with affection towards students and be patient with student behavior that is not good, while trying to correct it.
3. Using methods that can understand students and foster students' enthusiasm for learning by providing motivation.
4. Provide practice or test the learner's memorization or understanding.
5. Providing learning that is appropriate to the learner's ability so as to always pay attention to the ability of each learner.
6. Being open, that is, being equal to one learner to another without favoritism (discrimination) unless there is a special reason.
7. Monitoring student behavior. If there are some students who behave badly, then as an educator you need to correct them in a good way.
8. Maintaining good relationships between educators and students and providing assistance to students, so that students can focus on learning.
9. Pay attention to the attendance of students if there are absent, the educator tries to find out the news and shows a humble attitude (tawadhu') to the students.
10. When delivering the material, the educator should speak well.

**g. The morals of using textbooks that will be used in learning**

There are several things that a learner, whether it is an educator or a student, should do with the textbooks used, including;

1. Try to buy if you don't have a book, rent or borrow. If you can't afford it then copy it properly.
2. When borrowing a book, do not cross out the owner's book without permission.
3. Maintain and care for books so that they are not easily damaged, both when used and placed.
4. Before borrowing or buying a book, you should check it first.
5. When copying books prioritize with manners, for example, in a state of purity.

From the explanations and what K.H. Hasyim Asy'ari offered in his book *Adabul 'Alim wal Muta'allim*, according to the author, it is clear that moral education is very complex, concerning the relationship between *Habl min Allah*

and *Habl Min Al-Nas*. And very supportive in the current educational process, especially Islamic education. Likewise, there are values of moral education to support the progress and achievement of the goals of Islamic education.

The following moral education values will be explained:

**First**, the value of moral education towards Allah SWT. K.H. Hasyim Asy'ari said that intention is very important in learning, because intention is the soul of all one's behavior. Then what kind of intention should a student have? The intention of studying solely for the pleasure of Allah SWT. To obtain happiness in the world and the hereafter. And also trying to eliminate ignorance in themselves and others. To be grateful for all the blessings that Allah has given and to develop and preserve the teachings of Islam.

**Second**, the value of moral education towards oneself. Embedded *sipat wara'i*, namely keeping all clothing, food, and shelter from various kinds of things that are *syubhad* (of unclear origin), let alone *haram*. It is explained in the book *Adabul 'Alim wal Muta'allim* that: (Asy'ari, 2017) Students should increase fasting or *tirakat* because by minimizing eating and drinking is beneficial for the health of the body, avoiding various kinds of diseases. The existence of disease is caused by a lot of eating and drinking. Another benefit of eating and drinking less is the salvation of the heart from being vindictive, arrogant, angry, arbitrary, and so on.

**Third**, the value of moral education towards fellow creatures. One of the values of moral education towards fellow creatures in the book of *Adabul 'Alim wal Muta'allim* is to honor educators. For a student to look at the educator with full honor. Abu Yusuf said: "I heard the salaf scholars' comment: "Whoever does not believe in the glory of his educator, then he will not succeed". So high is the degree of an educator that the scholars of the salaf said so. Because it is thanks to the services of educators that we can open the windows of the world, no educator asks to be glorified, but what's wrong with us repaying his services by honoring him (Zakiah Darajat, 2000).

#### 4. CONCLUSION

The existence of moral education in Islamic education, according to the thought of K.H. Hasyim Asy'ari, is very important and becomes the main foundation in the formation of individual character. He emphasized that the purpose of education is not only limited to the achievement of cognitive aspects, but also includes the development of noble morals. K.H. Hasyim Asy'ari proposed a holistic learning method, where moral education is integrated with religious values and social practices, so that students not only understand the theory, but are also able to apply these values in everyday life.

The importance of the role of educators as role models in moral behavior is also emphasized, where teachers are expected to be able to reflect the values taught. By adapting moral education according to the social and cultural context, it is hoped that this education can be more accepted and effective in creating individuals with integrity.

Overall, K.H. Hasyim Asy'ari's thoughts on moral education provide a strong foundation for the development of today's Islamic education curriculum. The application of the principles of moral education that he taught will play an important role in forming a generation that is not only academically intelligent, but also ethical and able to make a positive contribution to society.

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