

# KITAB ADABUL ‘ALIM WAL MUT’ALLIM THE WORK OF K.H. HASYIM ASY’ARI IN THE DEVELOPMENT OF MODERN ISLAMIC EDUCATION

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**Abstract:** *The focus of research is how the values of moral education contained in the book Adabul’Alim wal Muta’allim fima Yahtaju ilaih al-Muta’allim in KH Hasyim Asy’ari’s thinking in the world of modern Islamic education and also how the role of the book Adabul’Alim wal Muta’allim fima Yahtaju ilaih al-Muta’allim in the development of modern Islamic education in Indonesia. This type of research is a literature study. Primary sources and data come from the book Adabul’Alim wal Muta’allim fima Yahtaju ilaih al-Muta’allim. The results of the first research on moral education in the book Adabul’Alim wal Muta’allim fima Yahtaju ilaih al-Muta’allim consist of 8 chapters which can be classified into 3 important parts, namely the significance of education, the responsibilities and duties of students, and the responsibilities and duties of the teacher. Two roles of the book Adabul’Alim wal Muta’allim fima Yahtaju ilaih al-Muta’allim in building the development of modern Islamic education civilization in Indonesia which focuses on intelligence and intellectuals with noble moral values.*

**Keywords:** *morality, education, educational values, thoughts KH. Hasyim Asy’ari*

## INTRODUCTION

In human life on this earth, education is one of the most important needs. Because education has become one of the cultures and civilizations that are used to educate individuals for the advancement of innovative solutions to human civilization to prepare for the problems that will continue to arise in this world..(Rulam Ahmadi, 2014) The multidimensional crisis is one of the challenges to be used as an extraordinary lesson proposal, learning from past problems is one of the keys to being able to provide solutions to anticipate similar problems from recurring, so that they can look at and build the future with a more optimistic spirit. (Media Amrullah & Abdul Malik, 2017).

From a cultural point of view, education is one of the factors that have the same function and purpose in life. Education is one of the efforts to improve the standard of living through intellectual intelligence, especially in the concept of transfer of knowledge and transfer of values in the world of education, which plays an important role in the success of educational goals to advance civilization. (Hanipudin, 2020a) From a cultural point of view, education is one of the factors that have the same function and purpose in life. Education is one of the efforts to improve the standard of living through intellectual intelligence, especially in the concept of transfer of knowledge and transfer of values in the world of education, which plays an important role in the success of educational goals to advance civilization. (Hasbullah, 2015)

The development of education is currently more concerned with issues regarding the discussion of material and science rather than the development of moral and moral education. (Ichsan et al., 2020) Whereas education should be able to instill several aspects that can trigger physical, spiritual, moral, psychological, and physical development. (Abdulloh, 2020) The development of Islamic education is not only limited to the transformation of knowledge that leads to intellectuals, but also its internalization of religious, moral, and moral values. (Hanipudin, 2020b)

The opinion of Abudin Nata who quoted the opinion of Maskawaih, building a concept of education is a place to rely on moral-based education. (Arifatul Maulida, 2016a) Islam itself has several aspects of education, namely faith, sharia, and morals. These three aspects are related to the rules governing one's belief in Allah SWT, namely aqidah. (Jalaludin, 2020) Then the ritual is a regulation of the relationship between humans and humans and humans with nature by beliefs and worship procedures, namely aqidah, shari'ah and morals. (Muslimin, 2014) Humans can be classified from their moral perfection so that humans can be seen as high and perfect creatures because they have reason and can use it. Islam is a religion of rahmatan lil 'alamin brought by the Prophet Muhammad. Islam has also paid great attention to every behavior carried out by humans, both in small and large aspects and those related to Allah and those related to fellow human beings. (Marzuki, 2015)

In the reality of today's life, people often ignore the moral aspects of their daily lives. Their belief in logical, rationalistic, and positivistic abilities is one of the reasons why this aspect of morality is often forgotten. (Utomo & Wijayanti, 2020) It is well recognized that in this modern era, humans are successful in terms of materials and are rich in knowledge and technology, but this is not enough to provide provisions in their daily lives. Humans have lost the function of control in the moral aspect and are trapped in the tyranny of purely material aims. (Haedar Nasir, 1997)

Seeing the current state of moral education in Indonesia from the news that appears on social media, there has been a significant decline in the morals of students using social media, such as reflecting someone who has never received education and is wild. (Supriatna et al., 2021) Even worse, the news that is currently busy is a teacher who is being punished for molesting his student. Instilling the concept of morals which is very lacking in education participants is one of the factors that can arise amid the current paradigm of Indonesian education. (Effendi, 2021) Of course, Indonesian education is expected to be successful in conveying knowledge and values to the next generation so that the quality of our civilization will increase and move forward to produce individuals with noble character. (Syamsul Kurniawan, 2011)

Responding to the importance of qualified moral education for all students of K.H. Hasyim Asy'ari made a work that is very popular in the world of education until now, namely his work entitled *Adabul'Alim wal Muta'allim* book. This book discusses the things that are needed by a student in educational activities as well as in matters related to teaching in learning activities. Educational thinking created by K.H. Hasyim Asy'ari in the book *Adabul'Alim wal Muta'allim* certainly adheres to the sources of Islamic law, namely the Qur'an and hadith, in addition to his tendency to think about mediating Sufistic values.

## METHODOLOGY

This article uses library research. The author conducts a literature study that aims to find the rationale or foundation to obtain and build a scientific narrative related to the theme that

the author raises in this article. Literature studies can be in the form of theoretical studies whose discussion is focused on research.(Sukardi, 2003)

The primary data source in this article is the work written by K.H. Hasyim Asy'ari the book of *Adabul'Alim wal Muta'allim*, while the secondary data in this article is in the form of books that support this research, both books in the form of translations, journals, and other scientific supports that can be used. (Asep Kurniawan, 2004) The data collection technique in this article is to find and use books that are the primary data source, namely the *Adabul'Alim wal Muta'allim* book, and secondary data sources, namely related books and journals. Meanwhile, the data analysis in this article uses a method of classifying primary and secondary data according to their respective sub-discussions.(Noeng Muhadjir, 1993) The author uses five thinking approaches to analyze the data, namely the inductive approach so that the ideas formulated by K.H. Hasyim Asy'ari can be conveyed clearly and comprehensively then it can be developed according to the times.

## RESULTS AND DISCUSSION

### Biografi KH. Hasyim Asy'ari

KH. Hasyim Asy'ari is one of the prominent scholars from Jombang who has the lineage of the King of Pajang. He is known as the founder of Nahdathul Ulama (NU) as well as the leader and caretaker of the Tebuireng Islamic boarding school.(Muhammad Al-Fitra Haqiqi, 2009) KH. Hasyim Asy'ari whose full name is Muhammad Hasyim Asy'ari ibn 'Abd al-Wahid ibn 'Abd Al-Halim.(Rizem Aizid, 2016a) Born in the village of Gedang, Jombang, East Java, on Tuesday Kliwon 24 Dzulqaidah 1287 H which also coincided with February 14, 1871. He died on July 25, 1947, to coincide with 7 Ramadan 1366 at 03.45 WIB, at that time he was 79 years old.(Azyumardi Azra, 2005a)

KH Hasyim Asy'ari 's father is a kiai figure who founded a pesantren hard in Jombang, while his grandfather named Kiai Uthman founded the Gedang Islamic boarding school. Seeing his ancestors, it is not surprising that a KH. Hasyim Asy'ari got his religious knowledge from his family's Islamic boarding school.(Azyumardi Azra, 2005b)

The thing that was very attached to the figure of KH Hasyim Asy'ari at that time was his willingness to continue learning. When he was 5 or 6 years old his father moved to Keras area which is still around Jombang. Then there his father built a house as a place to live. After building a house and then building a mosque and boarding school to study the students. KH. Hasyim Asy'ari grew up with his family and the students from his father. The life of the environment has a big influence on the personality of KH. Hasyim Asy'Ari. He became more and more enthusiastic about learning to gain knowledge, even more so as he grew older and his thoughts began to develop. It is not surprising that his intelligence is one of the most prominent among students of his age.(Supriyadi, 2001)

### The Works of KH Hasyim Asy'ari

The works of KH. Hasyim Asy'ari in the form of his ideas or ideas which include:

1. A book that contains about how to establish a relationship, the language, and the importance of social interaction. The book is called *At-Tibyan fi an-nahy'an Muqatha'ah al-Arham wa al-Aqarib wa al-Ikhwan*.
2. *Mukaddimah Al-Qanun Al-Asasy Li Jam'iyah Nahdhatul Ulama*
3. *Risalah fi Ta'kid al-akhdz bi Mazhab al-A'immah al-Arba'ah*
4. *Kitab Muwaidz*

5. *Arba'in Haditsan Tata'allaq bi Mabadi' Jamiyah Nahdhatul Ulama*
6. *An-Nur al-Mubin di Muhabbah Sayyid Al-Mursalin*
7. *At-Tanbuhat al-Wajibat Liman Yashna' al-Maulid bi al-Munkarat*
8. *Risalah Ahli Sunnah wal Jam'ah fi Hadits al-Mauta wa Syarat as-Sa'ah wa Bayan Mafhum al-Sunnah wal al-Bid'ah*
9. *Zidayat Ta'liqat a'la Mndzumah asy-Syekh 'Abdullah bin Yasin al-Fasuruani*
10. *Dhau'ul Misbah fi Bayan Ahkam al-Nikah*
11. *Ad-Durrah al-Muntasyirah di Masail Tis'a 'Asyarah*
12. *Ar-Risalah fi al'Aqaid*
13. *Al-Risalah fi at-tasawwuf*
14. *Adabul'Alim wal Muta'allim fima Yahtaju ilaih al-Muta'allim fi Ahwal Ta'limih wama Yatawaqqaf'alaih al-Muallim fi Mawat ta'limih.*

### **Moral Education Values KH. Hasyim Asy'ari**

The field of Islamic education is one aspect that is very much considered by KH. Hasyim Asy'ari. Because of his considerable attention to the world of Islamic education, he has also dubbed a figure of Indonesian Islamic education. KH. Hasyim Asy'Asri is called a figure in Islamic education because he wrote the book *Adabul'Alim wal Muta'allim fima Yahtaju ilaih al-Muta'allim fi Ahwal Ta'limih wama Yatawaqqaf'alaih al-Muallim fi Mawat ta'limih*. In general, the book contains educational issues that emphasize the development of moral teaching or etiquette. His work refers to various books that have been added from the experiences he underwent while studying as an intellectual moral improvement and the development of the archipelago's education system. (Rizem Aizid, 2016b)

Overall *Adabul'Alim wal Muta'allim fima Yahtaju ilaih al-Muta'allim fi Ahwal Ta'limih wama Yatawaqqaf'alaih al-Muallim fi Mawat ta'limih* consists of eight chapters, each chapter discussing the virtues of science and scientists in learning. Morals that must be understood in learning are the morals of students towards teachers, students' morals towards lessons, and being a guide with teachers. The morals that must be considered by the teacher are the teacher's morals in teaching, the teacher's morals to students, and the teacher's morals to the literature used when teaching. And the tools used in the learning process. From the eight chapters, the values of moral education can be classified into 2 main points, namely firstly morals for a student such as cleaning the heart when receiving lessons, clearing intentions, learning time management, not sleeping much, avoiding laziness, etc., second morals for a teacher such as morals. teachers when teaching, teacher morals when with students, and teacher morals towards textbooks and other scientific sources. (Aziz Masyhuri, 2017)

### **Moral Education Values KH. Hasyim Asy'ari in the Development of Islamic Education**

In the seventh century, Islam entered Indonesia and grew rapidly through the kingdoms of the archipelago. Islamic education also developed at that time along with the times and the dynamics of the development of Islam that entered Indonesia. The pattern of learning in the 16th century, the Dutch East Indies government entered and changed Indonesia. Pesantren is one of the places of education that shape the character of education which is not treated in line with the changes made by the Dutch. The education and development of Islamic boarding schools were very limited by the Dutch which resulted in the slow development of Islamic education during the colonial era. In 1825, the Dutch even instituted a revolution that limited the number of Indonesian pilgrims. In addition, strict restrictions were also carried out by the Dutch to cut off access to relations between Muslims in Indonesia and

other Muslim countries. This makes the development of the paradigm of Muslims in Indonesia very slow and running in place. (Arifatul Maulida, 2016b)

Judging from the brief history of Islamic education, it can be concluded that the orientation of moral education in the book *Adabul'Alim wal Muta'allim fima Yahtaju ilaih al-Muta'allim fi Ahwal Ta'limih wama Yatawaqqaf'alaih al-Muallim fi Mawat ta'limih* by KH. Hasyim Asy'ari was caused by education that followed the patent pattern at the time of the founding of the Islamic empire which was changed by the government by secularizing education without internalizing it with religion, and what was even worse was religious education which was not allowed to be taught in schools at that time.

### **Moral Education Values in the Book of *Adabul'Alim wal Muta'allim***

One of the works of KH. Hasyim Asy'ari is the book of *Adabul'Alim wal Muta'alli* which discusses the pattern of moral education in seeking knowledge. The book practically adhere to the Koran and hadith. The book of *Adabul'Alim wal Muta'allim fima Yahtaju ilaih al-Muta'allim* contains eight chapters, each chapter discussing the virtues of science and scientists and learning, morals that must be kept in mind in learning the morals of a student and the morals of a teacher. (Hasyim Asy'ari, 2017a)

Broadly speaking, we *Adabul'Alim wal Muta'allim fima Yahtaju ilaih al-Muta'allim* educates the morals of a student and a teacher. As a student, he should purify his heart from despicable traits such as envy and envy. If a student's heart is pure from reprehensible nature, it is easy to accept knowledge and then implement that knowledge in everyday life. Perfecting the intention in seeking knowledge, which is aimed solely at seeking the pleasure of Allah SWT, practicing knowledge, decorating conscience, reviving the Shari'a, and qana'ah. Not oriented only to the worldly who excels himself from his friends or aims other than Allah. And also a student is expected to maximize study time and not let his focus be diverted to something that is not useful that can damage the initial intention to study. (Hasyim Asy'ari, 2017b) That is the character of a student taught by KH. Hasyim Asya'ari can be used as a guide for the basic values of being a Muslim student towards himself.

KH. Hasyim Asy'ari also taught about the morals of students to teachers, such as before looking for an educator, one should *istikhara* first so that they get the right educators, especially educators who can instill good and right moral fundamentals, then look for an educator who is full of knowledge from various expert figures. knowledge, not just the experience of reading a lot of books, always think positively towards the teacher, and as a student should follow the good behavior exemplified by the educator and be humble '(humble). Those are the moral values of a student towards the teacher taught by KH. Hasyim Asy'ari. (Hasyim Asy'ari, 2017c)

The character of a student in his lessons is also one of the chapters taught by KH. Hasyim Asy'ari in the book *Adabul'Alim wal Muta'allim fima Yahtaju ilaih al-Muta'allim* explains about learning to prioritize learning the science of Tawheed (Aqidah), Fiqh and Sufism, then a student is expected to avoid disputes in differences of opinion in a field of study at the beginning of learning, and before memorizing the material it is expected that students correct the subject matter first. The moral values of a student towards the lessons above need to be considered so that in actually receiving lessons a student can understand conceptually and then apply the application process in everyday life. (Hasyim Asy'ari, 2017d)

Not only for students in the book *Adabul'Alim wal Muta'allim* by KH. Hasyim Asy'ari also explained how the morals of a teacher such as being *muraqabah*, namely feeling that

he is always being watched by Allah SWT, then being khauf and Khasyyah, namely feeling afraid of Allah SWT both in motion, silence, words and actions, and also a teacher as well. must have an attitude of tawakkal to do something with the intention of only because of Allah SWT. Those are the moral values that must also be owned by a teacher or teacher as a means of distributing knowledge so that the knowledge that is then conveyed and the behavior that can be exemplified can all be worth worshipping Allah SWT.

The character of educators in teaching is also important according to KH. Hasyim Asy'ari, an educator when attending a place of study should first purify himself from hadats and uncleanness, clean himself by wearing neat and appropriate clothes and are advised to wear fragrances, this has the aim of always glorifying knowledge and respecting the Shari'a. An educator when teaching should also say the intention of taqarrub to Allah SWT, namely by spreading noble knowledge and seeking additional knowledge to show the truth. (Hasyim Asy'ari, 2017e)

From the explanation above, it is clear that the values of moral education were initiated by KH. Hasyim Asy'ari in the book *Adabul'Alim wal Muta'allim fima Yahtaju ilaih al-Muta'allim* is so complex that it discusses how to relate vertically (*Habl min Allah*) and horizontally (*Habl min Al-Nas*).

### **Analysis of the Effect of the Book of *Adabul'Alim wal Muta'allim fima Yahtaju ilaih al-Muta'allim* with the Development of Modern Islamic Education**

Basically, the purpose of education is how to humanize humans, namely the Caliph in this world with various duties and responsibilities in prospering their lives and preserving the environment. (Kurniawan, 2017) In various aspects of life, globalization causes many differences, especially in the lives of Muslims. As a result of highly developed science and technology, changes cannot be controlled. (Muchlas Samani & Hariyanto, 2013) The world of modern Islamic education in its implementation is expected to be on the development of the times and technology, such as television, cellphones, computers, laptops, and so on. (Hamid Hamdani & Bani Ahmad Saebani, 2013) It aims to improve the quality of Islamic education so that it is of higher quality and has a positive impact on participants in Islamic education. The role of Islamic education is very important, in other words, it is absolute in everyday life, both in family life, personal, community, nation, and state. (Jauhari, 2020) If the Islamic education system functions properly, the desired progress will be achieved, on the contrary, if the Islamic education process does not run smoothly, there will be social deviations that can affect the pattern of people's lives in Indonesia.

In the world of education, the quality of education is a public consideration in determining a graduate product. Efforts to be able to produce a graduate product that has high quality are highly expected in modern times like this. Islamic education is a means for humans to carry out their duties as beings who have a reason as the Caliph of Allah on this earth. (Us & Sohiron, 2020) Humans as Caliphs are responsible for managing the natural surroundings as well as possible through observation and investigation. By doing this, humans have carried out scientific activities that can produce scientific theories and can give birth to technology that can be utilized for human welfare on this earth. (Zakiah Darajat, 2000)

The book *Adabul'Alim wal Muta'allim fima Yahtaju ilaih al-Muta'allim* explains the values of moral education to underlie the morals of modern Islamic students today. This is of course very important in the process of modern Islamic education in building a personality with good character. From the explanation that has been presented previously, it appears that the values of moral education in the book *Adabul'Alim wal Muta'allim fima Yahtaju*

ilaih al-Muta'allim can be related to the problems of modern Islamic education. The moral values contained in the book *Adabul 'Alim wal Muta'allim fima Yahtaju ilaih al-Muta'allim* can be used as advice both from the Koran and Hadith. Modern Islamic education will be better if these values are applied in the learning process. Then proceed to understand the influence of the values taught by KH. Hasyim Asy'ari in the book *Adabul 'Alim wal Muta'allim fima Yahtaju ilaih al-Muta'allim*. It seems clear when looking at the problems that arise in modern Islamic education. Where these problems are caused by modernization that is not based on noble character.

## CONCLUSION

Values of Perspective Moral Education KH. Hasyim Asy'ari in the book *Adabul 'Alim Wal Mut'allim* teaches morals that must be understood and practiced by all learning actors starting from the morals of students towards themselves, students' morals towards lessons, students' morals towards teachers, teachers' morals towards students, the teacher's morals towards their learning, and the teacher's morals towards the sources of knowledge used to teach.

The role of the book of *Adabul 'Alim Wal Mut'allim* in the development of modern Islamic education in Indonesia can be used as a reference in fixing the decline of general and Islamic education in Indonesia due to the flow of globalization that cannot be controlled. Because it only focuses on intelligence and intellectuality without being balanced with noble moral values. The conclusions answer the hypothesis and/or research/writing objectives or the findings obtained. The conclusion does not contain a repetition of the results and discussion, but rather a summary of the findings by the objectives or hypotheses. The conclusion is written in the form of a descriptive paragraph, not in the form of numbering.

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