DIALECTICAL ISSUES ON CHARACTER EDUCATION IN KITAB ADAB AL-’ALIM WA AL-MUTA’ALLIM AS A FORM OF SOCIAL PIETY

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Abstract

This paper discusses the character education in Kitab Adab al-’Alim wa al-Muta’allim, written by one of the founders of largest Muslim organization in Indonesia, Nahdlatul Ulama (1926), Kyai Hasyim Asy’ari as a form of social piety. This book has provided a comprehensive and constructive way of character education which integrates Islamic values with various religious texts. Character education which includes and complements a broad range of educational approaches such as social-emotional learning and civic education shares a commitment to help people become responsible and contributive citizens. Meanwhile, pesantren have taught and built strong characters of the santri in the forms of rabbaniyah (godness), insaniyah (humanity), wasathiyyah (moderateness) and waqi’yyah (reality) characters. Therefore, pesantren-based character education the book described is a key element to nurture Muslims’ good habits. This paper shows that the book can be an answer for Indonesia’s contemporary multi-dimensional crises, such as radicalism and terrorism.

[Artikel ini mendiskusikan tentang pendidikan karakter dalam Kitab Adab al-’Alim wa al-Muta’allim, karya salah satu pendiri Nahdhatul Ulama (NU), KH Hasyim Asy’arie sebagai bentuk kesalehan sosialnya. Kitab ini memiliki cara yang komprehensif dan konstruktif dalam pendidikan karakter dengan adanya integrasi nilai keislaman dengan berbagai macam teks agama dan budaya Indonesia. Pendidikan karakter yang mencakup]
Introduction

Talking about pesantren world and all elements within it is never outdated. Pesantren as a religiuos education institution has long lasted and as the place it is located. Such dialectics (means pesantren develop by dialogue and adjusting their place and time) has undergone ups and down, along with its potentials and challenges. Many pesantren are finally unable to survive because of their inability to adapt to their social environment. Today the mainstream pesantren states that possesses a good ‘immunity’ since it can build a harmony with its surroundings. The evidence from Indonesian Ministry of Religious Affairs (Kemenag RI) shows that there are at least more than 27,000 pesantren spreading through out Indonesian archipellago. As statistically mentioned that Indonesia has more than 27,218 units of pesantren through at the archipelago.¹ Such a great number has actively participated in all social lives, including social, economic, cultural, religious, political and educational sectors of the society. Qualitatively, pesantren has contributed a lot to the society by providing with prominent national figures who play important roles within the national development. They not only contribute themselves within their own pesantren community but also develop the civilization

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¹ Kemenag RI dalam Angka tahun 2011.
in Indonesia by their own special expertises.

Data from Human Development Index (HDI) in 2016 shows that Indonesia occupies 113th out of 169 nations in 2015, which is only one level above Palestine. Indonesia was ranked in the 110th in 2014 above Paraguay, which eventually outranks Indonesia in 2015.²

*Pesantren* indeed possesses their own characteristics compared to conventional education institution with respects to its system, management, leaders, as well as its students. This unique characteristics make this institution own various categories, as viewed from different perspectives. It can be categorized from the perspectives of the number of santri, management, knowledge-base, organization affiliates.³

Considering its possession of diverse traditions, religions, cultures and so on, Indonesia potentially becomes great country with all advancements of its civilization. Using such great a potential, human resources are able to manage the natural resources in such a way that these archipello will get more powerful and progressive. On the contrary, if such a great potential is not well managed, it will be counterproductive for the country. Diversity might be of blessing on one side but a calamity on another one. Today, the occurrences of anarchism, radicalism, and other violences in Indonesia indicates that the Indonesian people are not fully aware of the importance of diversity in the country. This phenomena are inseparable from the current global condition. The nation ‘s character building is influenced by globalization, technology advancement, democracy and political reformation as well.

*Pesantren* becomes one of education institutions which offer more than the mere religious subject. It retains education system based on religious value which is enriched by some missions that develop qualified

²<https://www.kompasiana.com/ronaldhutasuhut/58d20be4519773ed0964b01c/laporan-peringkat-hdi-indonesia-terbaru-2016 diakses tanggal 11 agustus 2018

³Muhammad Muntahibun Nafis, *Pesantren Pluralis; Peran Pesantren Ngalah dalam Mengembangkan Nilai-Nilai Pluralisme di Tengah Masyarakat yang Multikultural* (Yogyakarta: Insan Madani, 2017).
output who are aware of politic, economis, socio-cultural aspects of lives. Here are the contributions of pesantren today, which always attempts to present itself as the reference for the society to make a betterment for life.

Yielding various works and islamic knowledge, pesantren proves that it can lay better foundations for lives. The parameter of betterment here is perceived from the physical aspects emerging within the society. The outputs of pesantren are able to envisage themselves as the contributive figures in or society with all kinds of capacities and competence they own. Modesty, patience, determination, volunteerism are of the characters of pesantren’s outputs. Such a character readiness is indeed able to bring positive impact in managing social atmosphere well. Therefore, it subsequently yields good human civilization as well.

Those positive personality traits and values are indeed the forms of social piety; mean how to how to live together with good communication and respect for each other’s rights and obligations, which needs to be systematically internalized on the character development of santri. Such values are needed to build in education system so that the education can avoid and stop multidimensional crisis toward the building of good personality. Individual as well as social piety can be partly realised by means of character education of an individual.

What we need to focus on is that there are few attempts carried out to study and reveal the insights of the pages within Kitab Kuning, (the books whose paper is yellow) which is assumed to be culturally compatible with Indonesian culture and lives. This work is still ignored and still scattered in some museums overseas. Hence, this present study is conducted in efforts to reveal the meanings and values within the books of ‘al Kutub al Mu’tabarab (the main references) pesantren, one of them is the book of Adab Alim wa al Muta’allim written by KH. Hasyim Asy’ari

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4 Zamakhshyari Dhofer, Tradisi Pesantren: Studi tentang Pandangan Kyai (Jakarta: LP3ES, 1994), p. 44.
5 Ali Mudhofir, Pendidikan Karakter: Konsep dan Aktualisasinya dalam Sistem Pendidikan Islam, Nadwa: Jurnal Pendidikan Islam, Vol. 7, No. 2, October, 2013.
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(Mbah Hasýim) from Jombang, east Java.

The recent valid information about the existence of the book written by Mbah Hasýim coming from one of internasional ulama, Habib Umar bin Hafídž from Yemen who eager to study it via online. This proves that the worh of Mbah Hasýim is an extraordinary one and indeed containing value and doctrine of interpretation relevant to be taught and practiced in Indonesia as well as other countries.

Transformation of Pesantren

Pesantren as an educational institution can be considered as a massive movement which aims to develop pious and good personality. Such a movement is well structured because it has a body and management system. Moreover it is structurally affiliated to and suprvised under the Kemenag RI which guarantee the existence of pesantren (both traditional and modern type) and its development. Indeed, such concern indicates that pesantren is deemed to participate in laying strong foundation for national character building.

On the other hand, pesantren is of interesting subject to study by orientalist, showing that its existence is indespensable in the Indonesian societal system. Hence, pesantren subject to transform itself, adapting the progress of dynamic life of the society. It adapt itself in such a way that its existence in the society gets more significant and moderate.

Historically, pesantren is famous of being an Islamic institution, aiming at spreading out the Islamic teaching and learning Islam in depth. There are movements of Islamic preaching, life understanding, and integrated social movements from community around pesantren within throughout the activities of pesantren. It can not only foster moslem personality but also make social changes in community. It is able to generate a great influence on the santri and its alumni as well as the community around. At the beginning, the social function of pesantren is more prominent that its education function. It can generally traced
through the movement of pesantren in the age of Walisongo, javanese Islam, fighting against colonialism, and revolution for national freedom.\(^6\)

KH. Abdurrahman Wahid explained that pesantren is a culture with a unique living pattern, being able to survive through centuries in preserving its own life values.\(^7\) Thus, in the long run, pesantren will exist with its stronger culture than the surrounding community. This position can be traced via the ability of pesantren in totally transforming the life attitudes of the surrounding society without losing its own identity.\(^8\) Hence, such a position can be used as the foundation to make pesantren become an agent of change for the society around. Pesantren is expected to be able to support and accelerate the betterment of the society.\(^9\)

The contemporary pesantren add its orientation to the change of organizing system of its education by offering science knowledge as to shift the traditional doctrine as teaching the religion per-se. This shift of orientation has not changed the spirit and nature of pesantren in such a way that its original culture is still preserved. Sociologically, the change is based on the assertive demand of social change from the society and eventually acceptable in the society. It grows well along with the main mission of carrying religious values and norms in the community. Therefore, the existence of pesantren aims at dynamic process occurring in the society. As the educational and social institution, pesantren was born and managed by society and thus the social processes taking place within the pesantren and society are mutually interactive.\(^10\)

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\(^6\) HM. Nurdin Syafi’i, “Kontribusi Pesantren dalam Mencetak Generasi Mandiri,” Thesis, Postgraduate of UIN Sunan Kalijaga Yogyakarta, 2008, p. 47-48.

\(^7\) Azyumardi Azra, Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru, (Jakarta: Logos Wacana Ilmu, 1999), p. 95.

\(^8\) Abdurrahman Wahid, “Pesantren sebagai Kultur,” Dawam Raharjo (ed.), Pesantren dan Pembaharuan (Jakarta: LP3ES, 1995), p. 43.

\(^9\) Hermansyah Putra, “Pondok Pesantren dan Tantangan Globalisasi,” Thesis, Postgraduate UIN Sunan Kalijaga Yogyakarta, 2010, p. 46.

\(^10\) Ibid., p. 47.
Pesantren with its curriculum is not merely the centre of spiritualism and hereafter-oriented. Basically. The religious material representing fikih, taubid, etc., has much described the social and worldly problems of the society attempted to be realized in daily lives. Therefore, religious knowledge, which gives metaphysical impressions, has basically represented the worldly affairs as well, not yet recognized in the modern education method. This value and form is important to be applied to provide a balance in the direction of the modernization of the pesantren.

The innovation occurring in the pesantren has been observable since the very beginning, in which pesantren was still in forms of mosques or surau as the central activities of prayer and dakwah, which is then changed into an educational institution with the broader roles. Even pesantren is credited as to be able to participate in positive social transformation of the society around. For example, many slum areas colored by crimes and prostitution become well-being community after a pesantren was setup within it. Hence, pesantren grows along with sociological experience of its environment. This community transformation its the evidence if pesantren have many ways to develop his self.

The development of pesantren is indeed not free from hindrances and challenges. But they are tranformative parts which provide tough process of creative leadership, education system, and pesantren values, subsequently becoming unique subcultures open to dynamic changes of the community. Hence, the forms of today’s pesantrens have undergone ongoing transformative process for their more settled existences. For example, there are many characters kiai in the pesantren according for the education background. Pesantren system has modern, traditional or mixed modern and traditional.

\[^11\]Ibid., p. 48.
Interpreting The Book of *Adab al-'Alim wa al-Muta'allim*

The author of the book is Muhammad Hasyim bin Asy’arie bin Abdul Wahid bin Abdul Halim, which is also called as Prince Benowo bin Abdurrahman (the third king of Pajang and ruled in 1586-1587), known as Jaka Tingkir Sultan Hadiwijaya (the first king of the Pajang Kingdom who ruled in 1549-1582) bin Abdullah bin Abdul Aziz bin Abdul Fattah bin Maulana Ishaq, the child of Raden Ainul Yaqin, which wellknown as Sunan Giri. He was born in Desa Gedang Jombang, on Tuesday 24 Dzulqo’dah, 1287 Hijriyah or 14 February 1871 M.\(^\text{12}\)

When he was a child, he lived and grew with his father, learning al-qur’an and different kinds of religious books. And then he learned in various pesantren in east Java like pesantren Shona dan Siwalan Sidoarjo, Pesantren Langitan Tuban, Pesantren Bangkalan Madura, and finally continued his study and lived in Mecca. Overseas, he obtained his derived religious knowledge from the great ulama like Syaikh Nawawi al-bantani (from Banten Indonesia), Syaikh Khatib Minangkabau (from Agam, Wset Sumatra Indonesia), Syaikh Syuaib bin Abdurrahman, Sayyid Abbas al Maliki al Hasani (was born in Mecca), and Syaikh Mahfudz Altermasi (from Termas Pacitan East Java Indonesia). After completing his study on different religious disciplines such as *fiqh*, *tasawuf*, *Qur’an* and *hadits*, he came back to Indonesia. Mbah Hasyim passed away on 7th, Ramadhan, 1366 H or 24 July 1947 M, and burried in the area of his founded pesantren ‘Tebu Ireng’.

Several works of Mbah Hasyim can listed as follow:\(^\text{13}\)

*First*, *Adab al-‘Alim wa al-muta’allim fima yahtaju ilaihi al-muta’llim fi ahwal ta’limhi wa ma yatawaqqafu ‘alaihi fi maqomat ta’limhi* (Discuss about ethical issues for educators and students).

*Second*, *Ziyadah Ta’liqat, radd fiba mandzumah al-syaikh ‘abdullah bin Yasin al-fasurwani allati tahju biha ‘ala abl jam’iyyah nabhdhatul ‘ulama* (Notes \(^\text{12}\) Syaikh Hasyim Asy’arie, *Adab al-‘Alim wa al-Muta’allim* (Jombang: Maktabah Turats al Islami, 1415 H), p. 2. \(^\text{13}\) Ibid., p. 6-7.)
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about nazam Sheikh Abdullah bin Yasin Pasuruan. Contains a polemic between Kiai Hasyim and Sheikh Abdullah bin Yasir).

Third, Al-Tanbihat al-Wajibat liman Yashna’u almaulid bi al-munkirat (Mandatory warnings for organizers of maulid activities mixed with kemungkaran, year 1355 H).

Fourth, Al-Nur al-Mubin fi Mahabbah sayyid al-mursalin (explain about loving prophet Muhammad)

Fifth, Al-tibyanh fi al-nabyi ‘an muqatho’ah al-ikhwan (Contains procedures for establishing friendship, danger and the importance of social interaction).

Sixth, Al-Risalah al-jami’ah (contains a description of the condition of the dead and signs of the Day of Judgment and an explanation of the sunnah and bid’ah)

Seventh, Al-risalah al-tauhidyyah (a description of the explanation of aqeedah for the Ahl-Sunnah wa-al-jama’ah)

Eight, Al-qalaid fi bayan ma yahtaju min al-aqaid (poems which explain the obligation in faith).

The book Adab al-ʿAlim covers on 8 chapters, a biografi, and forewords. Chapter I discusses primacy of Ilmu (religious knowledge) and ulama, the importance of teaching and learning them. Chapter II explains ethics of muta’allaim (learners) consisting 10 items. Chapter III contains the ethics of learner toward his teacher elaborated into 12 items. Chapter IV focuses on the discussion of ethics of the learners in relation to the subject and the teacher, covering 13 items. Chapter V describes the ethics of teacher and his rights, consisting 20 items. Chapter VI explains the ethics of teacher within the subject he is teaching. Chapter VII contains the ethics of teacher and the his students, consisting by considering the formulized 14 ethics. Chapter VIII provides the comprehension on the ethics of the book as the tool of transforming knowledge, how to obtain, put, and write it by considering 5 ethical items.\(^{14}\)

\(^{14}\textit{Ibid.}, \text{p. 109-110.}\)
For the sake of ease in analyzing and interpreting the themes in this paper, the writer will direct his focus on several important values discussed in the book as to make an effort in interpreting the social piety being taught. The very important value is quoted from the work of Abad Badruzaman, underlining that Islam is the religion of fitrah owning six features, i.e. rabbaniyyah (devinity), insaniyyah (humanity), syumul (comprehensiveness), wasatiyyah (moderateness), waqi’iyyah (objectivity), dan wudhubh (vividness).\textsuperscript{15} I do not take all six formulated values but those of rabbaniyyah (devinity), insaniyyah (humanity), wasatiyyah (moderateness), and waqi’iyyah (objectivity).

Simply put, each term has the following meaning. Rabbaniiyyah refers to the concept that Islam includes the source of origin and destination namely from and to Allah. Insaniyyah refers to the concept that the existence of human occupy the high place in the view of religion by a mission of making human happy in the world and in hereafter. Wasathiyyah refers to the concept that Islam the religion of moderateness, not extreme, just, and not crossing the limit. Waqi’iyyah refers to the concept that human with his any daily activity is a serious subject of concern for religion aiming harmony according to his nature (fitrah).\textsuperscript{16}

Pesantren as the “translation” of Islam teaching is indeed inseparable from those values and principles. As the institution born from the community, pesantren is in charge of practicing Islamic values in the society. This mission is explicated in the chapters of Kitab Kuning that have been studied up to now. The books cover the discussion on various aspects of human life, from intellectual knowledge, logic, through spiritualism.

Revitalization of Character in the Social Life

Zakiyah Darajat views that religion is descended to the world for the purpose of benefiting all creatures, not only part of them.

\textsuperscript{15} Abad Badruzaman, Membangun Kesalehan Sosial (Yogyakarta: Teras, 2010), p. 41.
\textsuperscript{16} Ibid, p. 41-50.
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Furthermore, it has several functions as follow: first, the presence of religion guides human beings in regulating stimuli within themselves physically or mentally. Second, religion becomes mental problem therapy in lives such as disappointment, triggering psychological restlessness and preventing despair. This is in fact devinity life ‘rub ilahiyah’ that must be well fostered. Third, when moral leads to bad, the religion then directs it to kindness socially, which so far occurs in our community.

From those explanation, it can concluded that religion brings a mission for the life success for each human, both physically and mentally. Hence, the important thing is how to internalize the religious message operationally so that it is easily practiced by human beings. The religious texts are indeed not only for heavenly ‘creatures’ but also for primary earthly ones. This is in accordance with the work of Quraish Shihab.

There are at least three important things influencing one’s personality. First, Qobla al wiladah (before birth), there is a concept of parents and family who later educate someone. The factor of a family is inseparable from the education of our kid’s personality. In this case, basic values need to be planted in. Second, Ma’a al ghair (with the others), meaning that others or environment can foster one’s character toward a better state or vice-versa. Hence, the important role of school, organization, friends or community get involved in constructing one’s personality. Third, bi al nafsih (with yourself), that is a concept of self which can make one have good or bad personality. Self learning, contemplation, and tadabbur (contemplation), will have their share in developing one’s positive selfness.

Every religion indeed teaches its followers to be good person. It is also true that Islamic education and each Muslim aims to make good and pious personality. In fact, this piety is the goal of those three mentioned factors of personality above. All are synergized to make one possess

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17 Zakiyah Darajat, Membina Nilai-nilai Moral di Indonesia (Jakarta: Bulan Bintang, 1976), p. 32.
18 Quraish Shihab, Membumikan Al-Qur’an; Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat (Bandung: Mizan, 2007).

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individual as well as social or social piety.

Character education in Islamic education can be implemented in several respects, among other things are:  

Designing character education by systematizing the contents applied in each subject studied by the students. Someone who has been cultivated with various ethics in his life when looking for knowledge will later be expected to become a character of his own. The cultivation of values that become characters is one of the objectives of this book.

Exploring the values potentially developed in each subject in such a way that they will become the parts of character education. The concept offered by this book is a concern for students in achieving planned educational goals. This is where the concept of blessing has an important role in the lives of students, because with blessing is able to make themselves useful for the environment and society.

Developing the habit and tradition for each value focused on each subject. Basically good culture and values can be developed through subjects. Educators not only deliver material but also moral education inserted through classroom learning. Integrating the whole moral and religious values in social lives through daily practices in the school environment. Education institutions should also create systems and environments that contribute to the planting of students’ moral values. Schools not only make students smart intellectually, but also provide them with capital in good socialization through daily ethics.

Continuously evaluating and controlling from education manager for the improvement of character education based on islamic values. after making efforts to increase intellectual property and planting moral values of students, the institution conducts continuous evaluation and control of all elements of the institution. So that the efforts that have been carried out can run well with good results too.

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19 Muhsinin, “Model Pendidikan Karakter Berbasis Nilai-nilai Islam untuk Membentuk Karakter Siswa yang Toleran,” *Edukasia: Jurnal Penelitian Pendidikan Islam*, Vol. 8, No. 2, August 2013, pp. 224.
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Basically, those implementations emphasize on practicing islamic values for the children in daily routines so that self-internalization by a person can be successful. Thus, such a character will be long lasting since it has become their routines. In fact, the character may not always be included as the part of learning activities in the class but naturally integrated into the learning material and activities of the students. Hence, social and individual piety can be developed on the personality of the children.

The piety developed by pesantren is characteristically different from those of other Islamic education institutions. Recently, Wasito Raharjo Jati discovered that there is a new phenomenon of social piety in our society that differs from pesantren. He concluded that the social piety occurring within the middle-class in Indonesia show ambivalence lying in the orientation of pursuing piety that is materialistically developed. Furthermore, the recognition of that social piety is not directly revealed to the God but to human. Such a condition is paradoxical to the nature of piety itself, that is promoting the degree of spirituality personally as well as socially. 20

Piety formed by pesantren epecially focused on developing islamic character or Islamic morality. This morality has been the main mission of the pesantren so far. Morality and good personality derived from Islamic values is not directly applicable, but it needs a long process. Muhsinin viewed that the panting of morality growing to character needs commitment, routinity, and eventually it becomes culture subscribed by each individual or society. 21

The book of Mbah Hasyim provides the basis of strong character and morality, among others related to devinity, humanity, moderateness, and objectivity.

20 Wasisto Raharjo Jati, “Kesalehan Sosial Sebagai Ritual Kelas Menengah Muslim, “Ibda: Jurnal Kebudayaan Islam, Vol. 13, No. 2, July-December 2015.
21 Muhsinin, “Model Pendidikan Karakter..., pp. 205.
1. *Rabbaniyyah* (Divinity)

This trait is of the obligatory element of the work of Mbah Hasyim. His book is innitiated by praising God in the very first sentence, which is written:

الحمد لله رب العالمين

In addition to this sentence, Mbah Hasyim generally innitited his book by dimension of Godness. In chapter I starts with a verse in al-quran, which is mentioned four times.

Page 22 of the book contains new heading also innitiated by an explanation of the need of seeking Allah’s blessing by words of

الذين قصدوا به وجه الله الكريم والزلفى لديه بجنات النعيم

(Namely those who pursue Allah’s blessing and approach Him for the sake of His paradise containing full joys).

It is also true with chapter II innitiated with a remark on true *akidah*, and indeed referring to the precepts of Allah. Chapter III obviously starts with

بنيغي للطالب أن يقدم النظر و يستخير الله تعال

(It is better for a scholar prioritizes his view and choice to Allah), and this gives meanings and values of *rabbaniyyah*. The similar writing style of Mbah Hasyim also found in chapters IV, V, VI, etc., which is commonly placed in the beginnings of his explication.

There are a lot of evidences I found in this ethic book from example from the use sentences in the kitab, revealing that Mbah Hasyim is very concerned with the dimension of *rabbaniyyah* as the basis of all activities of the students physically and psychologically so that all of their thoughts

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22 Syaikh Hasyim Asy’arie, *Adab....*, p. 9.
23 *Ibid.*, p. 12-13.
24 *Ibid.*, p. 22.
25 *Ibid.*, p. 24.
26 *Ibid.*, p. 29.
27 *Ibid.*, p. 42, 55, 71, 81.
and attitudes in their routines are inseparable from such values of devinity. As such, human in this case the student is drilled to consistently hold his religious teachings and God so that he would not deviate himself from them.

2. * Insaniyyah (humanity)  

The present secular education merely focuses more on the aspect of reasoning and intelectual development or cognitive, by ignoring spiritual dimension. Therefore, the outputs are of intelectual individual but of less spiritual and moral content. Education should be geared to humanization, not viceversa. Hence, it is necessary to plan moral and spiritual education approach which enables to reach the mission of education, i.e. humanizing human. Humanizing human beings means that the process and form of education that is developed is much considering the side and value of humanity of students. Therefore, basically religious education focuses more on developing spiritual and moral dimension since it is of one the primary pillars of the religion itself.  

The benchmark of good and bad morality if religion, meaning that good and bad morality is those which are in line with the religion, and the bad is what is considered bad by religion. A moslem has not yet percieved as good individual as he does not show good morality, or vice versa.

The trait of *insaniyyah* seems to be the primary concern of Mbah Hasyim in his book. The evidence that can be revealed here is that all religious conducts are not perfect and give no benefit if it is not accompanied by good ethics. From this explanation it can be underlined that being ethical to others is vividly hold up by Mbah Hasyim in his book. Humanizing human becomes an attempt prioritized in the book. In page 13, Mbah Hasyim underlines that the objective if knowledge is to practice it because practice is the core of knowledge, benefits our

28 Mansur, *Pendidikan Anak Usia Dini dalam Islam* (Yogyakarta: Pustaka Pelajar, 2009), p. 278.  
29 Syaikh Hasyim Asy’arie, *Adab....*, p. 11
lives, and assurance in hereafter. Chapter II discusses that students’ first ethic practiced is avoiding himself from envy and bad morality in order to obtain knowledge. This suggests that paying respects to others as human trait becomes on prerequisite of gaining knowledge.\textsuperscript{30}

More elaboration is given in chapter V, which explains that the teacher’s ethic is, among others, an obligation to get along with others with good attitudes like warm expression, greeting, sharing meals, patient, unoffensive, and prioritizing others.\textsuperscript{31} It is also underlined that a teacher should care his students as he does to himself and on other hand, something he dislikes must be felt by his students too. A teacher should try to improve his students, get along with them as if they were their own children, tolerate their misconducts, apologetic, polite, and so on.\textsuperscript{32}

How clear Mbah Hasyim’s attitude is toward humanity in his book, emphasizing that one condition in obataining knowledge depends on how a student treat others like human. This is of the brief description of humanism of Mbah Hasyim in his book. Its means is Mbah Hasyim is concerned about how the knowledge possessed can be carried out for others so that it can benefit the wider community.

3. \textit{Wasathiyyah} (moderateness)

Moderate is able to take attitudes and thoughts that do not make it difficult for students. Moderateness is implicitly suggested in the book of \textit{Adab al-'Alim}. Among others, it is stated that a teacher should assist his students gradually, learning the most difficult learning material to the least one in accordance with their abilities.\textsuperscript{33}

Moderateness means ‘not over’ or unfair. As such, Mbah Hasyim has met that standard by expalining that a teacher should always widen his tolerance and apology in such a way that whatever happen to the students, they indeed expect goodness, politeness, no violence, and no torture.

\textsuperscript{30} Ibid., p. 24.
\textsuperscript{31} Ibid., p. 63.
\textsuperscript{32} Ibid., p. 83-84.
\textsuperscript{33} Syaikh Hasyim Asy’arie, \textit{Adab}..., p. 83-94.
The teacher had better do their best efforts to make their students understand the learning material, avoiding obscurity by giving too much unnecessary elaboration.

Furthermore it is explained that teacher should recognize their students’ capacity level patiently, give their students’s moderate task and burden. The students are not saddled by difficulties irrelevant to their ages and levels of capacity until their understanding has been developed. Students may not be busy learning two unlimited things or more, yet prioritizing which one is more important.  

Besides, Mbah Hasyim also gives a concept that a teacher should treat one student different from another, in terms of age, religion, or strength, except there is a particular consideration that make a particular student need to be given more attention.

Viewed from its moderateness, such a religious interpretation is not clearly distinctive since this book is not indeed aimed at discussing the aspect of its religious teachings but more on the aspect of educational system, especially about the ethic of teacher and student. The issue discussed in this book is about how a person can act and behave toward something such as treating students in the learning process or treating them as a person. Treating students proportionally is one proof of how one can treat others in society. This treatment of others is one of the principles in developing moderate values. The teacher’s attitude towards students is one of the characters that must be internalized to students, so that they can apply it later in society.

4. *Waqi’yyah* (objectivity)

From the aspect of objectivity, this book tries to formulate that a student needs to prepare himself to seek and enrich his knowledge in his youth and the rest of his life by being realistic (able to accept the reality of life experienced at that time), not living in a pure dream (hoping for

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34 *Ibid.*, p. 91.
35 *Ibid.*
conditions that are more than reality at that time even though it is difficult to achieve. Each hour he passed in his life would not be able to set back then.\textsuperscript{36} It means that one should check himself, his own condition and situation wherever he is by saving his time and age. A man should not rely much on his pure dreams, but he needs to realistically think of the time being he is spending in.

Even in relation to ethic on his own, Mbah Hasyim vividly explain that a student should readily accept his belongings of outfit, meals, and housing during completing a study because such a patience will take him to the broadness of knowledge, and be able to collect inferred meanings from heart of dreams, and discharging sources of various lessons into his life.\textsuperscript{37}

An extraordinary concept, in which mans are given a simple ethic of life, realistic with what they have without having to “ngoyo lan kemrusung” (force themselves) to have what he envisioned even though it is heavy and can neglect the focus in seeking knowledge.

An extraordinary concept, by which human is given a simple yet realistic life ethic, by accepting what he simply possesses without ‘pushing him out’ of his limit to pursue his unrealistic dreams which may deviate himself from seriously seeking knowledge. A man should lead whaterver he faces or being realistic in life and unnecessarily burdening his lives with unreachable dreams and illusions. Being persistent with reality will grow much lesson and happiness in life. Such a trait is rarely owned by those who, in themselves, dream popularity among people.

From popularity side, Mbah Hasyim seems very careful, even avoiding it because such a trait will hinder a teacher as well as student from gaining a virtue of the knowledge he obatained. The intention of being popular must be eliminated from the ego of each teacher or student. The evidence revealing such a trait in Mbah Hasyim’s book is

\textsuperscript{36} Syaikh Hasyim Asy’arie, \textit{Adab...,} p. 25.
\textsuperscript{37}\textit{Ibid.}

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that: knowledge becomes noble instead of the disgrace of its master, becomes noble glorious even though its master is insulted, becomes close instead of the distance of its master, becomes rich instead of the poverty of its master, and becomes high instead of the modesty of its master.\footnote{\textit{Ibid.}, p. 18.}

In this book, social piety can be traced from the advice that a student should pray for his teacher, parents, educator, himself, and all Muslims in the world. This suggests that Mbah Hasyim teaches all human for not being selfish in their lives, even in terms of praying. It is recommended that we include others during our praying.\footnote{\textit{Ibid.}, p. 53.}

Another evidence reveals that a student must be committed to keep his friendship and brotherhood in the name of religion. In addition, it is explained that a scholar should not make his obtained knowledge as a stairway to achieve worldly affairs like professional occupation, wealth, fame, (writer: fond of getting more followers in his social media).\footnote{\textit{Ibid.}, p. 56.}

In another sentence, Mbah Hasyim clearly explains the importance of shunning away from popularity. He said that a student should mingle with others with high morality, including “\textit{tarku al-istikstar}” (avoiding popularity).\footnote{\textit{Ibid.}, p. 63.}

It seems that several popular \textit{mazhab} (to refer to people who have a purpose in life for practical political interests) recently developed and massively influenced people are not in line with the content of this book, ‘\textit{adab al'alim}’. Both students and teacher are expected to avoid the motivation of being followed by many people including in the recent trend in social media. The gain of \textit{like} or \textit{comment}, and \textit{viewer status} should not become the intended goal and pride for a student or a teacher. It might make them deviate from the main focus of their learning and teaching activities which should be mainly geared to obtain reward from Allah and happiness in the world and hereafter.
Popularity as the expected goal for artist, celebrities, figure, even *ustaq* have been long opposed by Mbah Hasyim in his book. This is such a wonderful idea of Mbah Hasyim who participated in creating civilized society, fulfilled by high character and ethics. The advancement of technology and information has drowned them into pride, gaining more social status through wishing more income. Furthermore, the present popularity often makes its owner behaves the way he likes and lacks of the existence to others. Santri are taught ethics so that later when they already have popularity do not use it for personal matters. The santri ethics starts from their intention when seeking knowledge not only to seek popularity.

Along with the progress of technology and abundant information, populism has got its momentum, flourishing within our society. Using social media as an effective instrument of spreading information in the society, the populism activist spreading out various issues, provocation, and hate speech for the purpose of gaining sympathy and supports from people. Such an uncontrolled situations is assumed as the abused tools for a group of people to achieve power. Populism is indeed different from popularity. But the nature and character that are brought by both have closeness, namely both of them greatly emphasize the recognition of others for themselves by using improper means because of personal interests and pleasures This has been suggested by Mbah Hasyim as the avoided trait through his teachings on character education in his book. Do not let the popularity finally make someone just trapped in the momentary interests, worldly and practical political power.

Nyarwi Muhammad underlines that there are two forms of populism. *First*, populism as an ideology which not only places values, principles, and people interest as priority but also assume those values, principles, and folks’ interest have been cheated by the ruling political

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42 Fathorrahman, “Tirani Populisme pada Era Demokrasi”, *Suara Pembaharuan*, July 28-29 2018, p. 16-17.
organizations. Second, it manifests itself as method, strategy, and tactics in political communication. That is a campaign strategy and political communication exploiting political issues of identity based on vulgar, rude, emotional rhetoric of politics shown to any of whom seen as the opponents.43

It seems that populism bring about negative effects in our society since it generates individual’s inhuman and extreme attitudes and traits. Being unethical and immoral are the traits that are shunned by pesantren and it is indeed beyond the teaching material of pesantren. Santri might learn politics but being a corrupt politician who achieve the goal by illegal ways are against the teachings of ulama and religious books in pesantren, including this Adab al-‘Alim book. Populism and popularity are indeed two different concepts. Yet, populism has recently taught some attitudes that are out of community ethics. Reacting these two different concepts, the concept of Mbah Hasyim might be of vital ethical prescription to be studied and practiced in today’s context.

From the previous entire discussion about building ethics in this book and character education, there are some points needs to highlight:

The book of Adab al-‘Alim emphasizes the significance of ethic for human, especially in the process of study. Ethics is the main foundation for man to live their lives in accordance with God’s rules. Because life runs according to God’s rules, so human happiness can be realized. The difference in human nature requires the existence of ethics that must be carried out by all parties.

This book provides many formulated ethics as the prerequisites of obtaining benefits and usefulness of knowledge. Science becomes capital for man in realizing happiness. But science is not only for itself, religion teaches to be able to benefit others. This book provides guidance that in order to obtain knowledge that can provide benefits it is required to

43 Nyarwi Muhammad, “Ketika Populisme Menghantui Demokrasi”, Media Indonesia, May 23, 2018.
fulfill various ethics that have been united in human beings.

The usefulness of knowledge is important for each man because it takes a man to gain happiness in the world as well as in hereafter. This book accepts that there must be a long and uninstant process for each man in growing good character. If positive character has been developed through ethics, social piety as well as individual will be easily formed. Mbah Hasyim in this book opposes against the trait of wanting to be praised by others since it can shun a man from his God and success of gaining the goodness of knowledge. This book has put fundamentals of devinity, humanity, moderateness, and objectivity, through some sentences in the eight available chapters. This book is suitable to today's context to be studied and practiced, not only in educational field but also in community. The author recommended that this book need to be the compulsory learnt subject in all levels of education, of course it must be adapted according to the predertermined strata and competences.

Ethics is the life foundation of community across time and places. Hence, pesantren is strongly concerned with the character of santri through ethic education. The book of Mbah Hasyim indeed focuses on ethic codes to educational activists, namely teacher and the students. The teacher is expected to produce an output whose individual as well as social piety. Teacher is the figure who brings prophetic mission. Thus, they must inherit the personality traits of our prophet and direct his or her behaviour complyg with a set of rules and ethics in order to realize the vision and missions as well as aspiration of prophetic education. Hence, the development of social piety of the pesantren output is successful.

The book of Mbah Hasyim strongly internalizes character values of human by daily routines. This book attempts to integrate religious values and human character in such a way that they can be practiced in today’s learning activities. The regular and daily practicings of the values

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44 Muhammad Kholid, “Kode Etik Guru dalam Pemikiran KH. M. Hasyim Asy’ari: Studi Kitab ‘Adab al-‘Alim wa al-Muta’allimi’, Risalah: Jurnal Pendidikan dan Studi Islam, Vol. 1 No. 1, 2015.

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are very essential since character development is strongly related to one’s habit. For instance, as we read or write a book, we are recommended to take *wudhu* and starts with reciting *basmalah*. Such a habit was well practiced and it is still relevant to be practiced today, such as reciting *do'a*, short *shurah* and *asmaulhusna* prior to teaching learning process. These activities were prescribed in Mbah Hasyim’s book as the efforts of developing one’s character.

**Conclusion**

As far as the *pesantren* is concerned, some conclusions can be drawn that religious piety individually as well as socially can be of an effective solution in overcoming various problems in lives due to its very personal attitude deriving from personal dimension of human. In order to realize this religious piety, *pesantren* as an agent of change in Indonesia, emphasizes on basic interpretation and values through various character nurturings on its santri’s personality. There is an interesting prescription in the moral book of *Adab Alim wa al Muta'allim*, written by the great *ulama*, continuously studied in the *pesantren* and other educational institutions.

Such a book provides foundation on the importance of *santri*’s character building, namely *rabbaniyyah* (divinity), *insaniyyah* (humanity), *wasathiyyah* (moderateness), and *waqi'iyyah* (objectivity). Such characters have been integrated into the subject discussed in the book implicitly. Popularity in the view of of Mbah Hasyim could hinder the goodness of the obtained religious knowledge so that it must be avoided by *santri*. Such a teaching is paradoxical to today’s general scholar’s attitude. They want to be famous. Even, the radicalism and terrorism might be effectively eradicated as the santri’s personality is contended with religious morality, in which divinity and humanity dimensions are sucessfully developed.

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45. Fitriyanti Wahyuni, “Pendidikan Karakter dalam Kitab “Adabul ‘Alim Wal Muta’alim” KH. Hasyim Asy’ari”, *Thesis*, Postgraduate Program of IAIN Salatiga 2017, p. xi.
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