

THE LEARNING AND TEACHING OBJECTIVES IN ISLAMIC EDUCATION ACCORDING TO K.H. HASYIM ASH'ARI: Analysis Study of *Âdâb al-'Âlim wa al-Muta'allim* Book

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Abstract: This study describes learning and teaching objectives according to K.H. Hasyim Asy'ari in the *Âdâb al-'Âlim wa al-Muta'allim* book. It was observed from the literature review, the descriptive method, content analysis, and reflective analysis employed that the learning and teaching objectives of K.H. Hasyim Asy'ari are theo-and humanistic-centric oriented. The learning objectives of K.H. Hasyim Asy'ari from one side need to be maintained, recommended, and adopted in Islamic education development because it is still very relevant to the context of contemporary Islamic education. But from the other side, the learning objectives of the ulama (scholar) need to be improved so that it does not ignore happiness in this world and the afterlife (*ukhrawi*). Teaching objectives of K.H. Hasyim Asy'ari from one side need to be adopted in the context of formulating and making policies because it is still very relevant to the context of contemporary in Indonesia. On the other hand, it also need to be improved so that the teaching objectives can be directed towards the interests of happiness in this world and the afterlife (*ukhrawi*).

Keywords: Learning Objectives, Teaching Objectives, K.H. Hasyim Asy'ari, *Âdâb al-'Âlim wa al-Muta'allim* Book.

Introduction

Learning¹ and teaching² are two academic activities that have been occurring “since the existence of human beings on this earth”³, and therefore need to be considered because they play a very important role in mankind’s success in mastering science. Furthermore, the two activities are also intertwined, meaning that they are inseparable as “learning always follows teaching process.”⁴ Otherwise, it results in inequality and imperfection, implying that an individual who only learns without the desire to teach is considered to be imperfect and imbalanced.

Learning and teaching need to have a purpose due to their importance. This study of teaching and learning objectives is important because both are factors that determine the success of students in learning and teachers in teaching (the success factors of educational goals). This is the reason the theory of objective was propounded by Western and Islamic education leaders living in the classical, middle, and modern eras, as well as in Indonesia.

An example of the leaders of Islamic education from this country who discussed the theory of learning and teaching objectives was K.H. Hasyim Asy’ari in the work of *Âdâb al-‘Âlim wa al-Muta‘allim fî Mâ Yahtâju ilaihi al-Muta‘allim fî Ahwâl Ta‘allumihi wa Mâ Yatawaqqafu ‘alaihi al-Mu‘allim fî Maqâmâti Ta‘lîmihi*. It was observed that no further investigation has been conducted on this theory by K.H. Hasyim Asy’ari as there are no scientific discussions on this aspect. Meanwhile, the majority of the studies found were Islamic education performed by K.H. Hasyim Asy’ari about the code of ethics for educators and students, as well as thoughts in other science fields. Based on this problem, this study want to answer the question what is the purpose of learning and teaching according to K.H. Hasyim Asy’ari and its relevance to the current context? Based

on the study questions, this paper aims to describe and analyze critically the things considered relevant to be retained in reconstructing the goal of the Islamic education, and those that are incomplete, for them to be added and refined.

Method

This paper uses a type of literature review and a historical approach. Through literature review, library information will be extracted and obtained in the form of texts, books, scientific journals, and other documents related to this study. Meanwhile, through a historical approach, various information about the biography of K.H. Hasyim Asy'ari and his life background related to educational thought at that time.

This study uses the book *Âdâb al-Âlim wa al-Muta'allim fî Mâ Yahtâju ilaihi al-Muta'allim fî Ahwâl Ta'allumihi wa Mâ Yatawaqqafu 'alaihi al-Mu'allim fî Maqâmâti Ta'lîmihi* as the primary source and all books and other research results related to the educational thinking of K.H. Hasyim Asy'ari as a secondary source. Data were collected through the documentary method, namely collecting data through written documents or relics, and others related to research problems. This is done by tracing, obtaining, and collecting data regarding the literature review that examines the educational thinking of K.H. Hasyim Asy'ari. After the materials have been collected, they are read, marked and understood, the content required is analyzed, and interpreted

A literature review with descriptive methods, content analysis, and reflective analysis was employed in this study. The descriptive method was used to describe K.H. Hasyim Asy'ari's profile and was strengthened with the content analysis of the *Âdâb al-Âlim wa al-Muta'allim fî Mâ Yahtâju ilaihi al-Muta'allim fî Ahwâl Ta'allumihi wa Mâ Yatawaqqafu 'alaihi al-Mu'allim fî*

Maqâmâti Ta'îlimihi book in order to determine the learning and teaching objective version of K.H. Hasyim Asy'ari. Furthermore, reflective analysis was used to identify the aspects of K.H. Hasyim Asy'ari that need to be maintained and perfected, for it to be adopted to formulate learning and teaching objectives in Islamic educational institutions in the contemporary context.

Results and Discussion

Biography of K.H. Hasyim Asy'ari

This scholar was named Muhammad Hasyim by the parents with the full name Muhammad Hasyim Asy'ari ibn Abd al-Wahid ibn Abd al-Halim, and was nicknamed Prince Bona ibn Abd al-Rahman, known as Jaka Tingkir Sultan Hadiwijoyo ibn Abdullah ibn Abd al-Aziz ibn Abd al-Fatih ibn Maulana Ishak, father of Raden Ain al-Yaqin, or famously as Sunan Giri, al-Tebuirenjjiy al-Jambaniy.⁵ Furthermore, this man was born on Tuesday, 24 Dhul Qa'dah 1287 H/February 14, 1871 AD to an elite family of Javanese clerics in the Gedang Village, about 2 km east of Jombang, East Java.⁶ The father and mother's respective names were Asy'ari and Halimah, who was the daughter of Kiai Usman. It is important to note that K.H. Hasyim Asy'ari's father was the founder of the Islamic Boarding School in Jombang, while his grandfather, Kiai Usman, was the famous founder of the Islamic Boarding School in Gedang, and his ancestor named Kiai Sihah was the founder of the Islamic Boarding School in Tambakberas, Jombang. K.H. Hasyim Asy'ari is the third of 10 children, namely Nafi'ah, Ahmad Sholeh, Radiah, Hassan, Anis, Fatanah, Maimunah, Maksun, Nahrawi, and Adnan.⁷

The first teacher was the father, Asy'ari, who specialized in the fields of the Qur'anic sciences and other Islamic books, and performed scientific studies at several Islamic boarding

schools, specifically in Java, such as Shona, Siwalan Buduran, Langitan Tuban, Demangan, Bangkalan, Madura Island, Sidoarjo.⁸ During the study at the Sidoarjo Islamic boarding school, Kiyai Ya'qub being the head of the school saw his sincerity and good morals, and therefore permitted Muhammad Hasyim to marry his daughter, Khadijah in 1892 AD.⁹

Afterward, K.H. Hasyim Asy'ari and the wife immediately made *rihlah dîniyah* to Mecca at the expense of their in-laws,¹⁰ and lived there for 7 months but eventually returned to his homeland because the wife died after giving birth to a child named Abdullah, who also died at the age of 2 months.¹¹ In 1893, K.H. Hasyim Asy'ari returned to Mecca with his brother, Anis, who likewise died there, yet he lived in Mecca for 7 years, did *rihlah dîniyyah* as well as *'ilmiyah*, and even stayed in Hira Cave.¹²

After the death of his first wife, K.H. Hasyim Asy'ari has been married several times. For example, he married Nafisah, the daughter of Kiai Ramli from Kemuring. The next marriage was with Nafiqah, the daughter of Kiai Ilyas from Sewulan, followed by Masrurah, daughter of Kiai Ilyas' brother, who was the caretaker of the Kapurejo Islamic boarding school (Kediri).¹³

In the course of doing *rihlah 'ilmiyah* in Mecca, K.H. Hasyim Asy'ari studied hadith with Shaykh Mahfudz from Termas, who was the first Indonesian scholar to teach Shahîh Bukhâri in Mecca. K.H. Hasyim Asy'ari also obtained a diploma to teach Shâhîh Bukhâri from Shaykh Mahfudz which was why he established an Islamic boarding school famous for hadith teaching.¹⁴ The Fiqh of the Shafi'i school was learned from Ahmad Khatib who came from Minangkabau and other teachers such as Shaykh Nawawi from Banten who was famous at that time.¹⁵ Meanwhile, the teachers who came from the Middle East include Shaykh al-'Allâmah 'Abd al-Hâmid al-Darustâni,

Shaykh Muḥammad Syu'aib al-Maghribi, Shaykh Aḥmad Amîn al-'Athâr, Sayyid Sulthan Ibn Hâsyim, Sayyid Aḥmad ibn Ḥasan al-'Athtar, Shaykh Sayid Yamani, Sayyid 'Alawi ibn Aḥmad al-Saqqaf, Sayyid 'Abbas Mâliki, Sayyid 'Abd Allâh al-Zawawy, Shaykh Shâleh Bafadhal, and Shaykh Sulthan Hâsyim Dagastani.¹⁶

After completing the various disciplines possessed and mastered from Mecca, K.H. Hasyim Asy'ari returned to Indonesia in 1900 and taught at his father's Islamic Boarding School for several months before establishing his own at Tebuireng, which is about 2 Km from that of his father. The Tebuireng Islamic Boarding School was established on 26 Rabi'ul Awwal 120 H / 6 February 1906 AD, thereby enabling K.H. Hasyim Asy'ari to perform scientific and social activities. Several alumni have succeeded in becoming scholars, founders of other Islamic Boarding Schools, community leaders, politicians, etc. Examples include K.H. Wahab Hasbullah, who is one of the founders of NU, Kiai Abbas, who was the founder of the Islamic Boarding School in Buntet, Kiai As'ad Syamsul Arifin, who was the founder of the Sukorejo Islamic boarding school, Kiai Bisri Syansuri, the founder of the Denanyar pesantren, Kiai Manaf Abdul Karim, being the founder of the Lirboyo Islamic boarding school, etc.¹⁷

K.H. Hasyim Asy'ari is also a prolific writer aside from being an ulema, community activist, and founder of the NU organization. These intellectual works become a very valuable contribution to the development and progress of the people and also a reference in overcoming various community problems. The written works of K.H. Hasyim Asy'ari are as follows:¹⁸

1. *Âdâb al-'Âlim wa al-Muta'allim fî Mâ Yaḥtâju ilaihi al-Muta'allim fî Aḥwâl Ta'allumihi wa Mâ Yatawaqqafu 'alaihi al-Mu'allim fî Maqâmâti Ta'lîmihi.* (An explanation of the ethics of teachers and students in the learning process).

2. *Al-Tibyân fî al-Nahyi ‘an Muqâtha‘at al-Arhâm wa al-Aqârîb wa al-Ikhawân.* (Explanation about the prohibition of severing kinship and friendship).
3. *Al-Tanbîhât al-Wâjibât li man Yashna‘ al-Maulid al-Munkarât.* (Important advice for people who celebrate the birthday of the prophet Muhammad SAW, by doing things the religion prohibited)
4. *Al-Risâlah al-Jâmi‘ah.* (A complete book that talks about death, the day of resurrection, the meaning of sunnah and bid’ah).
5. *Ziyâdah Ta’lîqât, Radd fîha Mandhûmah al-Syaikh ‘Abd Allâh bin Yasin al-Fasuruwanî allatî Hajamu bihâ ‘alâ Ahli al-Jam‘iyyah Nahdhah al-‘Ulamâ’.* (Additional notes regarding the poetry of Shaykh Abd Allah bin Yasin Pasuruan). It contains the rebuttal of K.H. Ash’ari against Shaykh Abd Allah bin Yasin Pasuruan’s criticism of NU.
6. *Al-Qânûn al-Asâsi li Jam‘iyyat Nahdhat al-‘Ulamâ’.* (Explanation of the basic rules of the NU association)
7. *Al-Mawâ‘iz* (Advice invites Muslims to unite and cooperate)
8. *Hadîts al-Maut wa Asyrath al-Sâ’ah* (Hadith about death and the apocalypse)
9. *Al-Nûr al-Mubîn fî Mahabbah Sayyid al-Mursalîn* (The light of love for the Prophet Muhammad SAW)
10. *Hâsiyyah ‘alâ Fath al-Rahmân* (Comments on *al-Risâlah al-Wali Ruslan* oleh Syaikh al-Islâm al-Zariyat al-Anshâri)
11. *Al-Durar al-Muntathirah fî al-Masâil al-Tis‘ ‘Asyarah* (Pearls or wisdom about 19 problems)
12. *Al-Risâlah al-Tauhîdiyyah* (Notes on the theology of *ahlu sunnah wa al-jamâ’ah*)

13. *Al-Qalâid fî Bayâni mâ Yajibu min al-‘Aqâid.* (The poems explain the obligations of aqidah)

According to Abuddin Nata “however, it is quite unfortunate that not all of his works can be freely found by the general public. Some of his works have not been published yet due to the unorganized archiving system that existed at that time.”¹⁹ The works of K.H. Hasyim Asy’ari above consist of several disciplines written in Arabic, indicating a multidisciplinary scholar capable of mastering the disciplines of Islamic education, social, monotheism, hadith, the history of the Prophet, and Sufism. It is therefore safe to conclude that K.H. Hasyim Asy’ari is a figure in Islamic education, social and political expert, *mutakallim* also known as an expert of *kalam* science, *muḥaddits*, historian, and Sufi. This figure is both recognized at the national and international levels, based on several indicators highlighted by Syahrin Harahap, which include integrity, monumental intellectual works, and contributions or influences on the wider community.²⁰ In addition to being an Islamic education figure, K.H. Hasyim Asy’ari is also one of the great scholars who played an important role and contributed to the fight against Dutch colonialism²¹, and established Nahdhatul Ulama which exists to this day with great influence in Indonesia.

K.H. Hasyim Asy’ari died at his house in Tebuireng, Jombang at 03:45 am on 25th July, 1947 M/7 Ramadan in 1366 H at the age of 79 years, and was buried at the Islamic High School campus.²² According to a report, he died of hypertension after hearing news from General Sudirman and Bung Tomo that the Dutch troops commanded by General Spoor had returned to Indonesia and had won the war at Singosari (Malang), making many people casualties.²³

Description of *Adab al-'Alim wa al-Muta'allim* Book

The full title of this book is *Âdâb al-'Âlim wa al-Muta'allim fî Mâ Yahtâju ilaihi al-Muta'allim fî Ahwâl Ta'allumihi wa Mâ Yatawaqqafu 'alaihi al-Mu'allim fî Maqâmâti Ta'lîmihi*. The title of the book is possibly translated as *The Code of Ethics for Teachers and Students Regarding Things that Students Need in the Learning Process and Matters that depend on Teachers in the Teaching Process*. Summarily, the translation of the book's title is *Teacher's Code of Ethics in Teaching and Student's Code of Ethics in Learning*.

It is therefore understood from the title that this book explains the code of ethics that have to be applied by teachers in teaching and by the students while learning. This implies that both teachers and students need to act in accordance with their respective positions and duties or functions under the code of ethics. K.H. Hasyim Asy'ari was motivated to write this book based on 1) "the consideration that academic ethics are already very high, without any reference book and 2) the students' need for ethics and their difficulty to learn it without a reference book."²⁴ Furthermore, this book was importantly written because the author realized that the transfer of knowledge and learning are inseparable from ethics since both belong to noble deeds and religious orders. This means an individual has to pay attention and treat ethics nobly.

This book with 110 pages, starting from the cover page to the table of contents in the last section, was completed on Sunday, 22 Jumadi al-Tsani in 1343 H. Systematically, the order of the book includes the title, contained in a single page, the author's biography, containing 5 pages, starting from 3 to 7, the introduction, occupying 4 pages, starting from 9 to 10, Chapter I, which contains 13 pages, from 12 to 24, Chapter II, with 5 pages, starting from 24 to 28, Chapter III, containing 15

pages, from 29 to 43, Chapter IV, which consists of 13 pages from 43 to 55, Chapter V containing 16 pages, from 55 to 77, Chapter VI occupied 10 pages, between 71 and 80, Chapter VII consisting 15 pages, between 80 and 95, Chapter VIII, occupying 7 pages, from 95 to 101, testimonials, which consists of 7 pages, from 102 to 108, and the table of contents occupying 2 pages, starting from 109 to 110.

The details of the book contents are further described as follows:

Title page. On the title page contain the full title, *Ādāb al-‘Ālim wa al-Muta‘allim fī Mâ Yahtâju ilaihi al-Muta‘allim fī Ahwâl Ta‘allumihi wa Mâ Yatawaqqafu ‘alaihi al-Mu‘allim fī Maqâmâti Ta‘lîmihi*, Ta’lîf al-‘Ālim al-‘Allâmah al-Syaikh Muhammad Hasyim Asy’ari al-Jambaniy, Ghafara Allâhu lahu wa Liwâlidaihi wa li Masyâyikhihi, Âmîn. Tubi‘a tahta Isyrâf wa Tashîh Sabthi al-Mu‘allif Muḥammad ‘Isham Ḥadziq, Khuwaidim al-‘Ilmi bi Ma‘had Tebuireng Jombang, Maktabah al-Turâts al-Islâmi bi Ma‘had Tebuireng Jombang, No. Phone 83210.

Writer biography. This section contains the name, lineage, place of birth, scientific experience, activities in organizations and social movements, intellectual work, and the death of K.H. Hasyim Asy’ari.

Preface. This section contains praise to Allah SWT and blessings to the Prophet SAW. Then the author cites the hadith about children’s rights over their parents and the hadith about learning. Then quote the words of al-Ḥasan al-Bashri, Sufyan bin ‘Uyainah, Ḥabib bin al-Shahid, Ruwaim, Ibn al-Mubâarak, and Imâm Syâfi’i about science and etiquette. Furthermore, an explanation of the urgency of *adab* and the background of writing as well as the reason for naming this book.

Chapter I. The virtue of science, teacher, teaching, and

learning. In explaining the contents of this chapter, the author (K.H. Hasyim Asy'ari) quotes verses from the Qur'an, the hadiths of the Prophet SAW, the words of companions, poetry, and the words of the Salaf scholars to strengthen opinions. This chapter also contains an article on the virtues of science and scientists. What is meant in the description above are scientists who practice knowledge, have noble character, and are pious, as well as only hoping for the pleasure of Allah SWT, not scientists who aim to seek the world.

Chapter II. Students' code of ethics towards themselves. The contents of this chapter contain an explanation of 10 kinds of student code of ethics towards themselves, namely; 1) Purify the heart from despicable morals, 2) Positive learning objectives are not negative, 3) Maximizing and utilizing time for learning, 4) *Qanâ'ah* in terms of food and clothing, 5) Managing time and selecting the right place to study, 6) Less eating and drinking, 7) Be *wara'* and keep yourself from everything that is *syubhat* and haram, 8). Avoid food and activities that cause forgetfulness, 9) Management of sleep, rest, and psychological and physical refreshing, 10) Limiting useless associations.

Chapter III. Code of ethics for students and teachers. This chapter contains an explanation of 12 kinds of code of ethics for students and teachers, namely; 1) *Istikhârah* in electing the right teacher, 2) Selecting the best quality teachers, 3) Follow the teacher and have a noble character to him, 4) Respect the thoughts, words, and actions of the teacher, 5) Fulfilling the rights of teachers, 6) Positive thinking to the teacher, 7) Maintain manners when wanting to meet the teacher, 8) Maintain etiquette when in the same room with the teacher, 9) Still respecting the teacher even if having a different opinion, 10) Be happy and enthusiastic about learning to the teacher, 11) Maintain ethics in communicating with teachers, 12) Good etiquette with teachers

in all circumstances.

Chapter IV. Students' code of ethics towards lessons, and things that must be followed by teachers, and their friends. Regarding the title of the chapter above, 13 kinds of code of ethics must be owned by students, namely; 1) First learn the science of monotheism, *fiqh*, and Sufism than other sciences, 2) Learning the Qur'an/hadith and their interpretations, '*aqidah*, *ushûl fiqh*, and Arabic linguistics ranging from easy to difficult books, 3) At the initial level of learning should avoid differences of opinion of the scholars, 4) Correcting the subject matter before being memorized, 5) Learn the hadith and knowledge in full, 6) Take notes on important things in textbooks, 7) Many are involved in scientific conferences, 8) Ethics in the assembly of knowledge, 9) Do not be shy about asking about things that do not understand, 10) Following queuing rules, 11) Ethical when tasked with reading books, 12) Focus on one particular field of study or place of study to completion, 13) Interact with friends with noble character.

Chapter V. The teacher's code of ethics towards self-rights. This chapter contains an explanation of 20 kinds of teachers' code of ethics regarding their own rights, namely; 1) Feeling supervised by Allah SWT, 2) *Khauf* and *Khayyah* to Allah SWT, 3) Be calm, 4) Protect yourself from things that are forbidden and doubtful, 5) Be humble, 6) Submit to Allah SWT, 7) Put your trust in Allah SWT, 8) Do not make the knowledge a means to achieve worldly objectives, 9) Glorifying knowledge and prohibiting insulting it, 10) Be as *zuhud* and *qanâ'ah*, 11) Select a noble profession according to the *Syarî'ah*, 12) Avoid behavior that can cause negative effects, 13) Implement Islamic *Sharî'ah* and its laws, 14) Uphold the *sunnah* and eliminate heretical *bid'ah*, 15) Maintaining the *sunnah syar'iyah*, 16) Interact with the community with noble character, 17) Clean

yourself from despicable morals and practice noble character, 18) Always have the spirit of adding knowledge and charity, 19) Should not be ashamed to learn from anyone, 20) Diligent in producing scientific work.

Chapter VI. Teacher code of ethics in the teaching and learning process. This chapter discusses the teacher's code of ethics before and is in the process of teaching as well as after ending teaching. Before teaching, the teacher must pay attention to \pm 15 codes of ethics. In the teaching process, teachers must follow \pm 20 codes of ethics. After ending teaching, the teacher must practice \pm 7 codes of ethics.

Chapter VII. Teacher's code of ethics towards students. This chapter contains an explanation of 14 kinds of teachers' codes of ethics toward students, namely; 1) Setting teaching intentions in a positive direction, 2) Totally helping students, 3) Associating with students with compassion and patience, 4) Ease students in understanding of science, 5) Teaching with passion and professionalism, 6) Diligently testing students' memorization and understanding, 7). Selecting the field of study according to the student's competence, 8) Acting democratically towards all students, 9) Supervising student behavior and correct it if it is wrong, 10) Maintaining good relations between teachers and students, 11) Giving help to students, 12) Paying attention to student attendance, 13) Being humble to students, 14) Communicating well and be commendable to students.

Chapter VIII. Code of ethics related to textbooks. This chapter contains a description of 5 codes of ethics related to textbooks, namely; 1) Having textbooks by buying, renting, borrowing, or copying, 2) Lending textbooks to borrowers on condition that they take good care of the books, 3) Keeping and caring for textbooks properly, 4) Checking textbooks when wanting to borrow or buy, 5) Maintaining etiquette when copying

textbooks.

Testimonials and Table of Contents

The book by K.H. Hasyim Asy'ari is a resume from *Âdâb al-Mu'allimîn* by Ibnu Sahnûn (Muhammad bin Sahnûn), *Ta'lim al-Muta'allim Tharîq al-Ta'allum* karya al-Zarnûji (Burhân al-Dîn al-Zarnûji), and *Tadzkirot al-Sâmi' wa al-Mutakallim fî Âdâb al-Âlim wa al-Muta'allim* by Ibnu Jamâ'ah (Badr al-Dîn Muhammad bin Ibrâhîm bin Sa'd Allâh bin Jamâ'ah al-Kinâniy).²⁵ It is possible to classify the 8 chapters into 3 groups, which include the significance of education, the student's duties and responsibilities, as well as the teacher's duties and responsibilities.²⁶

Islamic education thought by K.H. Hasyim Asy'ari has different characteristics from others, such as (1) a distinct Islamic education thinking, (2) Practical instructions on the academic ethics for teachers and students in the learning process, (3) Similarities with *Tadzkirot al-Sâmi'* from Ibn Jamâ'ah, (4) Syafi'i school of thought, (5) *Bayâni* mindset, (6) Ethical-Sufistic thinking in Islamic education, and (7) Islamic education with a conservative pattern also known as *al-muhâfizh*.²⁷

This book is familiar among Islamic boarding schools in Java, particularly East Java, because it has been used as one of the references for the important subjects for studying, both theoretically and practically. The content of the book that refers to the Qur'an and hadith needs to be adopted in the contemporary Islamic education process as it is still very important to improve the moral values of the Indonesians.²⁸ In accordance with the statement of Azizah Hanum OK et al, Tobroni, et al further explained that "teacher ethics conveyed by K.H. Hasyim Asy'ari is very relevant to be applied because it enhances the concepts that are more real in responding to the challenges and demands of this ever-changing era."²⁹

Consequently, the book has been printed and published in large numbers and is considered one of the treasures of knowledge, especially in the field of Islamic education. The first edition was printed in 1415 H by *maktabah al-turâts al-Islâmiy* of the Tebuireng Islamic Boarding School, Jombang, East Java, accompanied by the author's understanding and interpretation of this opinion.³⁰ It has also been translated into Indonesian by some scholars, such as Rosidin with the title *Islamic Boarding School Character Education (Âdâbul 'Âlim wal Muta'allim)* and M. Tholut Mughni with the title *Achieving Success in Learning and Teaching*.³¹

Descriptions, Recommendations and Criticisms on Learning and Teaching Objectives According to K.H. Hasyim Asy'ari

1. Descriptions, Recommendations and Criticisms on Learning

The formulation of learning objectives of K.H. Hasyim Asy'ari version as stated in his work can be quoted as follows: “...*Students must improve their intention in learning, which aims to only expect the pleasure of Allah SWT, apply knowledge, live the Shari'ah, illuminate the heart, decorate the conscience, draw closer to Allah SWT, and not have worldly goals, such as getting leadership, position, wealth, superiority over friends, respect for society, and the like.*”³²

K.H. Hasyim Asy'ari formulated several good learning objectives, which include (1) hoping alone for the pleasure of Allah SWT, (2) applying knowledge, (3) living the Shari'ah, (4) enlightening the heart, (5) decorating the conscience, and (6) drawing closer to Allah SWT. Furthermore, K.H. Hasyim Asy'ari also prohibits different bad learning objectives, such as (1) becoming a leader, (2) obtaining a position, (3) obtaining property, (4) becoming a superior person among friends, and (5) gaining

community respect.

It was observed that K.H. Hasyim Asy'ari seems to deviate from the verses of the Qur'an and the hadith of the Prophet Muhammad in the learning objectives formulated above. The verse of the Qur'an used for reference is the word of Allah SWT: "*And they were not commanded except to worship Allah, [being] sincere to Him in religion...*". (Q.S. al-Bayyinah: 5)

The above learning objectives as directed by K.H. Hasyim Asy'ari were to devote oneself or be *'ubûdiah* to Allah SWT with full sincerity. This also implies that to be *'ubûdiah* to Allah SWT is the ultimate or primary goal. It is important to note that *'ubûdiah* to Allah SWT is not intended in a narrow sense but in a broad sense, indicating that it is the same as the purpose of human life, in line with the word of Allah SWT which denotes "*I did not create jinn and humans except to worship Me*" (Q.S. al-Zâriyat: 56). The referenced hadith is: "*All deeds depend only on intentions and everyone gets something based on intentions.*" (H.R. Muttafaq 'alaihi)

The above hadith shows that all actions that are taken, including learning, has different objectives. This is the reason K.H. Hasyim Asy'ari formulated that learning is based on one or many objectives, and the one formulated by K.H. Hasyim Asy'ari is positive only. It is safe to conclude that learning intended for positive or good objectives gets positive results in this world as well as the afterlife, and vice versa.

Considering the six learning objectives of K.H. Hasyim Asy'ari above, it was observed that the formulation in points (1), (3), and (6) has a theocentric pattern. This indicates that the learning objectives are directly related to the divine dimension being the highest goal in the learning process. Meanwhile, the learning objectives at points (2), (4), and (5) are humanistic-

centric because they are directly related to human efforts in applying knowledge, enlightening the heart, and decorating the conscience in order to become a religious humanist. It is therefore safe to conclude that the six learning objectives above are theo and humanistic-centric oriented.

Furthermore, these objectives are formulated and prioritized between *habl min Allâh* and *habl min al-nâs* in a balanced way. The reason for this is that learning is both associated with Allah SWT as the owner of knowledge and with humans as seekers, practitioners, and disseminators of knowledge, hence knowledge is beneficial to all humans.

In the author's opinion, these six learning objectives have to be maintained in the Islamic education system at all levels, from low to high, in formal, non-formal, and informal educational institutions. This is because they are still very relevant in building Muslim individuals who are oriented toward God and humanity. Therefore, every activity performed by Muslims, such as studying, need to be related to Allah SWT, including seeking His pleasure and getting closer to Him, and to humans in the aspect of applying knowledge, enlightening the heart, and decorating the conscience.

It was observed that these six learning objectives are part of the foundation that strengthened individual Muslims to face various kinds of complex and challenging life problems affecting the pattern of human life towards materialistic, individualistic, hedonistic, and moral decadence occurring in almost all levels of society in this modern era. Hence Islamic education helps to overcome these problems by formulating the objectives in a theo and humanistic-centric manner.

Additionally, the learning objectives contained the same elements as the national education goals formulated in Article

3 of the Law on the National Education System Number 20 of 2003, which include “The development of students to believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, as well as become a democratic and responsible citizen.” The similarity of these elements indicated that the learning objectives according to K.H. Hasyim Asy’ari are still relevant to be recommended as a reference for the development of current and future goals of Islamic education at all levels in Indonesia.

Even though the learning objectives need to be maintained and recommended for development, it was observed that the author did not channel them towards seeking or obtaining happiness in this world and afterlife. Therefore, these learning objectives need to be emphasized because humans are inseparable from happiness in the two realms of life.

When studied further, there are many verses of the Qur’an and hadith that serve as the basis for explaining the urgency of obtaining happiness in this temporary world, and the eternity hereafter through the learning objectives. One of the verses is the following words of Allah SWT: “*And seek the Abode of the Hereafter which Allah has given you, and do not forget your portion of this world also. Bestow i.e give without expecting anything in return as Allah has bestowed on you and do not seek or cause mischief on the earth. Surely Allah does not love mischief-makers.*” (Q.S. al-Qashash: 77).

In another verse, Allah also says that: “*Our Lord! Grant us the good of this world and the Hereafter, and protect us from the torment of the Fire.*” (Q.S. al-Baqarah: 201). In one hadith, the Prophet Muhammad said: “*Whoever desires happiness in this world needs to seek knowledge. Whoever wants happiness in the afterlife has to seek knowledge. Whoever desires happiness in both realms of life need to seek knowledge*”. (H.R. Bukhari).

2. Descriptions, Recommendations and Criticisms on Teaching Objectives

The formulation of the teaching objectives of K.H. Hasyim Asy'ari version as stated in his work can be quoted as follows: *“Educators should teach and educate students with the aim of hoping for the pleasure of Allah SWT, spreading knowledge, reviving the Shari’ah, upholding the truth continuously and eliminating falsehood, perpetuating the goodness of the people with many scholars, getting a share of the reward from students and generations The next one who learns from these students, gets the blessings of prayer and the affection of the students on him, enters the chain of knowledge that bridges between the Prophet Muhammad and the students, and is judged as part of the group that conveys revelation and the laws of Allah. Allah SWT to his creatures.”*³³

Several good teaching objectives formulated by K.H. Hasyim Asy'ari include (1) gaining the pleasure of Allah SWT, (2) spreading knowledge, (3) reviving the shari’ah, (4) upholding the truth continuously and eliminating falsehood, (5) perpetuating the goodness of the ummah with many ulemas, (6) getting a share of the reward from students and the next generation learning from these people, (7) getting the blessings of prayer and affection for the students, (8) entering the knowledge chain that bridges Prophet Muhammad and the students, and (9) being assessed as part of the group conveying revelation and the laws of Allah SWT to His creatures.

It was observed that K.H. Hasyim Asy'ari only cites the hadith of the Prophet SAW as a reference in the above-formulated teaching objectives, which include: *“Verily, Allah SWT, the angels, the inhabitants of the heavens and the earth, as well as the ants in the pits ask for mercy and forgiveness and also pray for those teaching people to be good.”*

When considering the nine teaching objectives according to K.H. Hasyim Asy'ari above, it was observed that the formulation in points (1), (3), and (6) has a theocentric pattern. This means that the teaching objectives are directly related to the divine dimension being the highest goal in the education and teaching process. Meanwhile, the teaching objectives at points (2), (4), (5), (7), (8), and (9) are humanistic-centric because they are directly related to the efforts that people make for the benefit of other individuals. It is therefore safe to conclude that these nine teaching objectives are theo-and humanistic-centric oriented.

According to the author, these nine teaching objectives need to be maintained in the Islamic education system at all levels because they are still relevant in developing Muslim individuals who are oriented to God and humanity. This means that all activities performed by Muslims, such as education and teaching, need to be directed towards Allah SWT and also associated with humans.

Furthermore, these teaching objectives are very ideal and have to be used as a basis for every teacher in the classroom. This means that when teaching is not oriented in line with these objectives, then the knowledge or subject matter being taught does not contain blessings and is not worthy of worship. In Islam, all positive activities performed need to esteem worship value, for it to be in line with the reason Allah SWT created humans, as explained in the Qur'an, which includes "I created jinn and human beings only to worship Me" (Q.S. al-Zâriyat: 56), "I have been commanded only to worship Allah, associating none with Him" (Q.S. al-Ra'du: 36), "I have been commanded only to worship the Lord of this city (Mecca), who has sanctified it and to whom [belongs] everything. And I am commanded to be from among the Muslims" (Q.S. al-Namlu: 91), "Verily, I am commanded to serve Allah with sincere devotion, and to be the

first among those bowing to Allah in Islam” (Q.S. al-Zumar: 11-12), “Surely my Prayer, all my acts of worship, 143 and my living and my dying are for Allah alone, the Lord of the whole universe. He has no associate, hence I have been bidden, and I am the foremost among those submitting themselves to Allah” (Q.S. al-An’âm: 162-163). It is therefore important to reiterate that these teaching objectives need to be maintained and adopted in order to formulate Islamic education and teaching goals as they are relevant to the purpose of human creation, which is devotion to Allah SWT. Islamic education experts, such as ‘Abd al-Rahmân Uthmân Hijâziy,³⁴ ‘Abd al-Ghaniy ‘Ubud,³⁵ Sa’îd Ismâ’îl al-Qâdhi,³⁶ and Muḥammad ‘Abd al-Salâm al-‘Ajami³⁷ also considers that the ultimate goal of Islamic education and teaching is related to the objectives of Muslim life as already mentioned.

Even though several teaching objectives according to K.H. Hasyim Asy’ari need to be sustained and recommended, some are still incomplete, indicating that they have to be perfected. For example, the teaching objectives were not formulated for seeking or obtaining happiness in this world and hereafter. Moreover, they need to be channeled in order to obtain happiness in the two realms in a balanced way without exaggerating or reducing one of them. It is important to note that the hereafter is a place people return to and the world is a place to prepare for the afterlife (*al-dunyâ mazra‘ah al-âkhirat*). This signifies that the world is like a field where people cultivate various practices to be harvested in the afterlife. When the practices planted are good seeds, then humans have to be prepared, willing, and happy to receive good harvests in the hereafter and vice versa. Allah SWT says: “*Whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it, accordingly.*” (Q.S. al-Zalzalah: 7-8).

Conclusion

It is therefore concluded from the above description that the sixth learning objectives according to K.H. Hasyim Asy'ari in the *Ādāb al-Ālim wa al-Muta'allim fī Mâ Yahtâju ilaihi al-Muta'allim fī Ahwâl Ta'allumihi wa Mâ Yatawaqqafu 'alaihi al-Mu'allim fī Maqâmâti Ta'lîmihi* book are theo and humanistic-centric oriented. Thus, the learning objectives of K.H. Hasyim Asy'ari from one side need to be maintained and recommended in development of Islamic education because they are still very relevant in contemporary Islamic education. However, it also needs to be improved by focusing on the happiness of this world and the afterlife.

The nine teaching objectives according to K.H. Hasyim Asy'ari in his work is also theo and humanistic-centric oriented. Thus, the purpose of teaching K.H. Hasyim Asy'ari from one side need to be maintained, recommended, and adopted in the context of the development, formulation, and implementation of policies regarding the education and teaching goals of Islamic educational institutions because they are still very relevant in contemporary Islamic education. However, it also needs to be improved by focusing on the happiness of this world and the afterlife.

This study is only limited to the objectives of learning and teaching according to K.H. Hasyim Asy'ari. Therefore, other researchers should examine more deeply the thoughts of Islamic education of K.H. Hasyim Asy'ari from other primary sources with different research approaches and analytical methods so that new ideas will be found to be applied in Islamic educational institutions today and in the future.

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Endnotes:

¹Etymologically, learning means trying, and practicing to gain knowledge. See Muhammad Ali, *Kamus Lengkap Bahasa Indonesia Modern*, (Jakarta: Pustaka Amani, t.t.), 31. Meanwhile, terminologically, learning can be defined according to the explanations of the opinions of experts, including Morgan, et al as quoted by Baharuddin and Esa Nur Wahyuni stating that learning is “a change in behavior that is relatively permanent and occurs as a result of practice or experience.” See Baharuddin and Esa Nur Wahyuni, *Teori Belajar dan Pembelajaran*, Edition I, (Jogjakarta: Ar-Ruzz Media Group, 2007), 14.

²Teaching is giving as much knowledge and information as possible to children. Oemar Hamalik as quoted by Darwyn Syah, et al classifies the opinions of experts about teaching into six groups, namely: 1). groups that define teaching as the delivery of knowledge to students/students at school, 2). teaching is to offer culture to the younger generation through schools, 3). teaching is an effort to organize the environment, therefore creating learning conditions for students, 4). teaching/educating is providing tutoring to students, 5). Teaching is an activity to prepare students to become good citizens according to the demands of society, and 6). Teaching is a process of helping students deal with everyday life in society. See Darwyn Shah, et al, *Perencanaan Sistem Pengajaran Pendidikan Agama Islam*, Edition 2, (Jakarta: Gaung Persada Press, 2007), 17. In a broad sense, teaching is an activity to organize or manage the environment as well as possible and connect with children, therefore there is a learning process. See also Sardiman A.M., *Interaksi dan Motivasi Belajar Mengajar*, Cetakan ke-22, (Jakarta: Rajagrafindo Persada, 2014), 48.

³Yunus Namsa, *Metodologi Pengajaran Agama Islam*, Cetakan pertama, (Jakarta: Pustaka Firdaus, 2000), 103.

⁴Namsa, *Metodologi Pengajaran Agama Islam*, 19.

⁵Muhammad Hasyim Asy'ari, *Ādāb al-Ālim wa al-Muta'alim fī Mā Yahtāju ilaihi al-Muta'allim fī Ahwāl Ta'allumihī wa Mā Yatawaqqafu 'alaihi al-Mu'allim fī Maqāmati Ta'līmihī*, (Jombang: Maktabah al-Turāts al-Islāmiy Ma'had Tebu Ireng, 1415 H), 3.

⁶Abu Bakar Atjeh et al., *Sedjarah Hidup K.H.A. Wahid Hasyim dan Karangan Tersiar*, (Jakarta: Panitia Buku Peringatan Almarhum K.H.A. Wahid Hasyim, 1957), 61.

⁷Ikhwan Azis Q dan Niarotul Anzumi, “Teacher and Student Ethic Concept: A Study Toward the Thought of K.H. Hasyim Asy'ari,” *Journal of Research in Islamic Education*, vol. 1, no. 1 (June 2019): 6, <https://doi.org/10.25217>.

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⁹Ridjalul Fadjar Nugraha, “Peranan K.H. Hasyim Asy'ari dalam Kebangkitan Islam di Indonesia.” (Skripsi, Jakarta: IAIN Syarif Hidayatullah, 1983), 16-17.

¹⁰Basit Adnan, *Kemelut di NU, antara Kiai dan Politisi*, (Solo: CV Mayasari, 1982), 31.

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- ¹⁶Atjeh, et.al, *Sedjarah Hidup*, 35.
- ¹⁷Zamakhsari Dhofier, "Kinship and Marriage Among the Javanese Kyai,' Indonesia 29, 54.
- ¹⁸Muhammad Hasyim Asy'ari, *Ādāb al-Ālim wa al-Muta'allim*, 5. See also *Irsyād al-Sariy fī Jam'ī Mushannafāt al-Syaikh Hasyim Asy'ari*, Taḥqīq wa Ikhtiyār Sabthi al-Muallif Kiyai Haji 'Isham al-Din Hadziq, (Tebuireng: Maktabah al-Turāts al-Islāmiy, Duna Sanah).
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- ²⁰Syahrin Harahap, *Metodologi Studi Penelitian Ilmu-ilmu Ushuluddin* (Jakarta: Raja Grafindo Persada, 2000), 9-0. See also Syahrin Harahap, *Metodologi Studi Tokoh Pemikiran Islam*, Cetakan Pertama, (Jakarta: Istiqamah Mulya Press, 2006), 9, Arief Furchan dan Agus Maimun, *Studi Tokoh; Metode Penelitian Mengenai Tokoh*, Cetakan I, (Yogyakarta: Pustaka Pelajar, 2005), 12-3.
- ²¹See Ismail dalam Marzuki Nyamat, Wardo dan Djono, "Implementation of Nationalism Values of KH. Hasyim Asy'ari Struggle in Indonesian History Learning at Maarif I Kebumen Vocational High School," *International Journal of Education and Social Science Research*, Vol. 3, No. 02 (2020), 49, <http://dx.doi.org/10.37500>.
- ²²Asy'ari, *Ādāb al-Ālim wa al-Muta'allim*, 7. See also Muhammad Asad Syihab, *Hadhratussyaikh Muhammad Hasyim Asy'ari*, (Yogyakarta: Titian Ilahi Press, 1994), 73.
- ²³Khuluq, *Fajar Kebangunan Ulama*, 25.
- ²⁴Asy'ari, *Ādāb al-Ālim wa al-Muta'allim*, 11-2.
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³²Asy'ari, *Ādāb al-Ālim wa al-Muta'alim*, 25.

³³Asy'ari, *Ādāb al-Ālim wa al-Muta'alim*, 81.

³⁴Abd al-Rahmān Utsmān Hijāzi, *al-Tarbiyah al-Islāmiyah baina al-Ashālah wa al-Hadātsah*, al-Tab'ah al-Ūlā, (Shaïda-Bairut: al-Maktabah al-'Ashriyyah, 2008 M/1429 H), 76-77.

³⁵Abd al-Ghaniy 'Ubud, *Falsafah al-Tarbiyah al-Islāmiyah fī al-Qur'ān al-Karīm* (al-Qāhirah: al-Jāmi'ah 'Ain Syams, 1980), 103.

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³⁷Muḥammad 'Abd al-Salām al-'Ajami, *al-Tarbiyah al-Islāmiyah; al-Ushūl wa al-Tathbīqât*, al-Tab'ah al-Ūlā, (al-Riyādh: Dār al-Nasyr al-Dauli, 2006), 30.