

Integrating Hadratussyaikh Hasyim Asy'ari's Moral Values in Contemporary Education: Addressing the Challenges of the Digital Age

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Abstract

This study examines the relevance of Hadratussyaikh KH. M. Hasyim Asy'ari's philosophy of moral education, as presented in his book *Adab al-'Alim wa al-Muta'alim*, in addressing the moral challenges faced by today's youth amid globalization and digitalization, such as increasing disrespect, substance abuse, and unethical online behavior. These issues highlight the need for educational systems to emphasize moral values alongside academic achievement. Using qualitative document analysis, this study explores how Hasyim Asy'ari's teachings balance cognitive development with ethical behavior. The findings reveal that his philosophy promotes character development through real-world practice, suggesting that educators integrate moral education into curricula and school culture. The study also includes data on the successful application of his principles in contemporary settings, such as digital literacy curricula and character training programs. This research contributes to character education by providing a framework for applying his teachings in modern educational contexts, offering strategies for integrating traditional moral values into both religious and secular education systems. By doing so, it helps shape ethically responsible individuals prepared to face the social and digital challenges of today's world.

Keywords: *Moral education, character development, Hadratussyaikh KH. M. Hasyim Asy'ari, globalisation, digitalisation, educational philosophy*

Introduction

Indonesia is currently facing a significant moral crisis, as evidenced by the alarming rise in youth misconduct, including bullying, substance abuse, academic dishonesty, and a growing disregard for authority.¹ Recent data from the Indonesian Child Protection Commission (KPAI)

¹ Muhammad Rafi Athallah Mewar, "Krisis Moralitas Pada Remaja di Tengah Pandemi Covid-19," *Perspektif*, 2021, <https://doi.org/10.53947/perspekt.v1i2.47>; Abdah Munfaridatus Sholihah dan Windy Zakiya Maulida, "Pendidikan Islam sebagai Fondasi Pendidikan Karakter," *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama*, 2020, <https://doi.org/10.37680/qalamuna.v12i01.214>; Calli Tzani-Pepelasi dkk., "Comparing factors related to school-

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and the Federation of Indonesian Teachers' Unions (PGRI) reveal a concerning surge in bullying incidents, which have more than quadrupled, rising from 53 incidents in 2021 to 226 in 2022. Additionally, the National Narcotics Agency (BNN) has reported escalating rates of substance abuse among school-age youth, reflecting a deeper moral and ethical crisis within the younger generation.² While Indonesia has a strong foundation in character education, globalization and digitalization present new challenges that traditional education systems struggle to address.³ Issues like cyberbullying, exposure to foreign values via social media, and evolving social norms make moral education more complex, signaling the need for an educational framework capable of addressing these emerging pressures.⁴

Challenges of the Digital Age have significantly impacted the moral landscape of youth. The misuse of social media has contributed to a rise in moral decline and radical understandings, as traditional education systems often fail to impart strong moral values amidst the digital chaos.⁵ The rapid digitalization of education, while offering numerous benefits, also necessitates a focus on digital ethics, emphasizing duty, self-discipline, mutual responsibility, and respect in online interactions.⁶ The physical absence of teachers in e-learning platforms further complicates the situation, as teachers traditionally played a crucial role in character development, an aspect that is often sidelined in the virtual classroom.⁷ These challenges underscore the urgent need for a holistic and integrated approach to moral education that addresses the complexities of the modern, digitized world.

In response to these challenges, this study explores the integration of moral education within contemporary educational frameworks. By adopting a comprehensive model that blends Islamic moral teachings (*akhlak*), universal ethics, and personal character development, the study

bullying and cyber-bullying,” *Reviewing Crime Psychology*, 2020, 267–91; S E Wieringa, “Nationalism and Two Sexual Moral Panics in Indonesia,” dalam *Local Responses to Global Challenges in Southeast Asia: A Transregional Studies Reader*, 2022, 137–58, https://doi.org/10.1142/9789811256462_0009; AB Musyafa Fathoni dkk., “The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency,” *Jurnal Pendidikan Agama Islam* 21, no. 1 (30 Juni 2024): 22–39, <https://doi.org/10.14421/jpai.v21i1.7759>.

² Bulan Saima, “Indonesia Krisis Moral: Meningkatnya Kasus Perundungan di Lingkungan Sekolah | kumparan.com,” 2023, <https://kumparan.com/bulan-salma/indonesia-krisis-moral-meningkatnya-kasus-perundungan-di-lingkungan-sekolah-21llFLxpmR3>.

³ Zulkipli Lessy, “Moral Degradation in an Educational Milieu: Roles of Guardian in Fixing Morality of Students,” *Al-Ishlah Jurnal Pendidikan* 16, no. 1 (2024): 273–83, <https://doi.org/10.35445/alishlah.v16i1.4418>.

⁴ Tabea Bork-Hüffer, Belinda Mählknecht, dan Katja Kaufmann, “(Cyber) Bullying in schools—when bullying stretches across cON/FFlating spaces,” *Children’s Geographies* 19, no. 2 (2021): 241–53; Triantoro Safaria dan Hadi Suyono, “The Role of Parent-Child Relationship, School Climate, Happiness, and Empathy to Predict Cyberbullying Behavior,” *International Journal of Evaluation and Research in Education (Ijere)* 9, no. 3 (2020): 548, <https://doi.org/10.11591/ijere.v9i3.20299>.

⁵ A Subakir, “Integrating Islamic Education Based Value: Response to Global Challenges and Socio-Environment,” dalam *IOP Conference Series: Earth and Environmental Science*, vol. 469, 2020, <https://doi.org/10.1088/1755-1315/469/1/012106>.

⁶ V V Mineev, E N Viktoruk, dan S I Artemyeva, “Ethical Considerations of Digitalization in Education: The Coming Together of Social, Cultural, and Philosophical Dimensions,” *Journal of Siberian Federal University - Humanities and Social Sciences* 16, no. 1 (2023): 72–79; Ekaterina Zvereva, “Digital ethics in higher education: Modernizing moral values for effective communication in cyberspace,” *Online Journal of Communication and Media Technologies*, 2023, <https://doi.org/10.30935/ojcmr/13033>.

⁷ M AbdulHafeez dkk., “Inculcating ethical values in the students through e-Learning platform,” dalam *2013 5th International Conference on Information and Communication Technology for the Muslim World, ICT4M 2013*, 2013, <https://doi.org/10.1109/ICT4M.2013.6518891>; S Seff dan M Syarif Hidayatullah, “Urgency Of The Application Of Sharia Guarantee In Islamic Banking In Indonesia,” *Syariah: Jurnal Hukum Dan Pemikiran* 20, no. 2 (2020): 201–15, <https://doi.org/10.18592/sjhp.v20i2.6838>.

aims to build ethical resilience among students.⁸ This integrated approach is essential for addressing modern issues such as digital influence, peer pressure, and the erosion of traditional cultural values. The philosophy of Hadratussyaikh KH. M. Hasyim Asy'ari, a renowned Islamic scholar and founder of Nahdlatul Ulama, offers a balanced model of moral education that combines *akhlak* with *ilm* (intellectual development), emphasizing the holistic development of students.⁹ His approach advocates for a well-rounded education that fosters both intellectual skills and moral integrity, preparing students to face the ethical challenges of today's globalized world.¹⁰

Asy'ari's model, deeply rooted in Indonesia's cultural and religious heritage, offers a strategic response to the moral degradation observed in youth. By emphasizing the development of intellectual depth alongside ethical resilience, his philosophy directly addresses the moral crisis facing the younger generation.¹¹ This study aims to explore how Asy'ari's teachings, traditionally applied in Islamic boarding schools (*pesantren*), can be adapted for public and secular educational settings. While *pesantren* have long emphasized moral and ethical values, applying these principles in public schools remains underexplored. Students in these settings face unique challenges, such as exposure to unethical digital content, peer pressure, and the influence of foreign cultural norms. Although much research has focused on moral education in religious contexts, Asy'ari's principles have broader applicability, bridging the gap between religious and secular education. This study seeks to develop a moral education model that integrates Indonesian cultural values with practical tools for navigating the digital and global age, ultimately empowering students to cultivate ethical resilience in an increasingly complex world.

Strategies for Integration of moral education in the digital age involve a multifaceted approach. Firstly, it is essential to incorporate moral education into digital curricula, developing programs that emphasize ethical behavior and digital literacy.¹² ICT-based models can be used to support character development in e-learning platforms, ensuring that moral education is not sidelined in the digital transition.¹³ Additionally, holistic education models that combine intellectual, spiritual, emotional, and physical development can help create balanced individuals with high moral

⁸ G Islamic, M Ishaq, dan U Dayati, "Character education through philosophical values in traditional Islamic boarding schools," *Kasetsart Journal of Social Sciences* 45, no. 1 (2024): 31–42, <https://doi.org/10.34044/j.kjss.2024.45.1.04>; Hakin Najili dkk., "Landasan Teori Pendidikan Karakter," *JlIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 7 (2022): 2099–2107, <https://doi.org/10.54371/jlIP.v5i7.675>; S Sumin, H Retnawati, dan W Sayadi, "Development and Validation of the Islamic Work Exemplary Scale in Indonesia," *Islamic Guidance and Counseling Journal* 6, no. 2 (2023), <https://doi.org/10.25217/0020236392000>.

⁹ M Y A Bakar dan A Ikhwan, "Religious Moderation Phenomenon In Indonesia: The Role Of Kh. M. Hasyim As'ari Principles Of Thought," *Cogito* 15, no. 1 (2023): 80–104; Muhammad Abror Rosyidin, Jasminto, dan Jumari, "The Absorption of Islamic Education Thought of KH. M. Hasyim Asy'ari through Teaching of Adab al-'Alim wa al-Muta'allim among the Santri at the Pesantren Tebuireng," *Millah: Journal of Religious Studies*, 2023, <https://doi.org/10.20885/millah.vol22.iss2.art12>.

¹⁰ Muhammad Nasir dan Muhammad Khairul Rijal, "Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia," *Indonesian Journal of Islam and Muslim Societies*, 2021, <https://doi.org/10.18326/ijims.v11i2.213-241>.

¹¹ Muhammad Anas Ma'arif, "Analisis Konsep Kompetensi Kepribadian Guru PAI menurut Az-Zarnuji," *Istawa: Jurnal Pendidikan Islam*, 2017, <https://doi.org/10.24269/ijpi.v2i2.624>; Septian Ramdani, Ahmad Tafsir, dan Ahmad Sukandar, "Ethics of Perspective Learning KH. Hasyim Asy'ari in The Book of Adabul 'Alim wal Muta'allim and Their Relevance to Generation-Z," *Edukasi: The Journal of Educational Research*, 2021; Muhammad Abror Rosyidin, "Akhlak dan adab guru pendidikan agama islam dalam perspektif kh. M. Hasyim asy'ari," *Journal of Research and Thought on Islamic Education (JRTIE)*, 2021, <https://doi.org/10.24260/jrtie.v4i1.2009>.

¹² Mineev, Viktoruk, dan Artemyeva, "Ethical Considerations of Digitalization in Education: The Coming Together of Social, Cultural, and Philosophical Dimensions"; Zvereva, "Digital ethics in higher education: Modernizing moral values for effective communication in cyberspace."

¹³ AbdulHafeez dkk., "Inculcating ethical values in the students through e-Learning platform."

standards.¹⁴ These models can be integrated into existing subjects rather than creating separate ones, ensuring that moral values are consistently reinforced across the curriculum.¹⁵ Furthermore, integrating religious and cultural values into character education can help students develop a sense of community and cultural identity, enhancing the effectiveness of moral education.¹⁶ Finally, teacher and community involvement are critical, with teachers playing an active role in delivering moral education and the broader community reinforcing moral values outside the classroom.¹⁷

This research contributes both theoretically and practically to the field of character education. Theoretically, it expands Asy'ari's philosophy beyond its traditional Islamic context, exploring its relevance in secular public schools—a gap in the existing literature on integrating moral education across diverse educational settings.¹⁸ Practically, this study provides strategies for embedding moral education into curriculum design, teacher-student interactions, and school culture. For example, Asy'ari's principles can be incorporated through character-focused modules, ethical discussions led by teachers, and moral education integrated into digital literacy programs, providing students with a clear framework for ethical decision-making.¹⁹ These strategies allow students to engage with moral education practically and tangibly, ensuring that values are an integral part of their academic and personal growth.²⁰ By proposing a model that aligns traditional values with the demands of contemporary education, this study aims to bridge the gap in moral education in Indonesia, offering a foundation in core ethical principles for future generations. This will equip students with the intellectual competence and moral integrity necessary to navigate the complexities of contemporary society.

¹⁴ M Muchtarom, D Budimansyah, dan A Suryadi, "The implementation of integrated education to develop the intact personality of students," *New Educational Review* 43, no. 1 (2016): 147–56, <https://doi.org/10.15804/ner.2016.43.1.12>; Ab.H. Tamuri, "Islamic Education teachers' perceptions of the teaching of akhlāq in Malaysian secondary schools," *Journal of Moral Education* 36, no. 3 (2007): 371–86, <https://doi.org/10.1080/03057240701553347>.

¹⁵ L H Nasution, "Character education integration in the learning of basic concept of social studies in Rokania college of teachers' training and education," *Test Engineering and Management* 81, no. 11–12 (2019): 1757–63.

¹⁶ A Sarbini, Y Rahtikawati, dan Q Y Zaqiah, "A Religious based Education Concept for Good Personality Development in a Crisis: The Case of Improving Indonesian Students Morals and Character," *Review of International Geographical Education Online* 11, no. 5 (2021): 2685–93, <https://doi.org/10.48047/rigeo.11.05.165>; E Purwaningsih dan R Ridha, "The Role of Traditional Cultural Values in Character Education," *Pakistan Journal of Life and Social Sciences* 22, no. 2 (2024): 5305–14, <https://doi.org/10.57239/PJLSS-2024-22.2.00396>.

¹⁷ A Dzo'ul Milal dkk., "Integrating character education in the english teaching at islamic junior high schools in Indonesia," *Teflin Journal* 31, no. 1 (2020): 88–107, <https://doi.org/10.15639/teflinjournal.v31i1/88-107>; A Lesková dkk., "Challenges and Current Issues of Education in the Era of Digital and Technological Changes," *Journal of Education Culture and Society* 14, no. 2 (2023): 319–27, <https://doi.org/10.15503/jecs2023.2.319.327>; E Martišauskienė dan S Vaičekauskienė, "Values in general education school: Teachers' approach," *Pedagogika* 118, no. 2 (2015): 127–44, <https://doi.org/10.15823/p.2015.010>.

¹⁸ Mukani Mukani, "Pemikiran Pendidikan Islam Perspektif KH. M. Hasyim Asy'ari," *J-PAI: Jurnal Pendidikan Agama Islam*, 2014, <https://doi.org/10.18860/jpai.v1i1.3363>; Zetty Azizatul Nī'mah, "pemikiran pendidikan islam perspektif kh. Ahmad dahlān (1869-1923 m) dan kh. Hasyim asy'arī (1871-1947 M): Study Komparatif dalam Konsep Pembaruan Pendidikan Islam di Indonesia," *Didaktika Religia* 2, no. 1 (2014).

¹⁹ Nurul Musyafaah, Muhammad A U Nuha, dan Tika Mardiyah, "Implications of Moral Education in Bahrul Ulum Tambakberas Jombang Islamic Boarding School Environment on Santri Individual Behaviour," *Al Ulya Jurnal Pendidikan Islam* 8, no. 1 (2023): 1–17, <https://doi.org/10.32665/alulya.v8i1.1381>.

²⁰ Santoso Santoso, Tomi Hidayat, dan Pariyanto Pariyanto, "Assessment of the Implementation of the Religious Character Strengthening Programe," *Jurnal Penelitian Pendidikan Ipa* 9, no. 4 (2023): 1954–59, <https://doi.org/10.29303/jppipa.v9i4.3404>.

Method

This study employs a qualitative research approach with a descriptive-analytic design to examine the relevance and application of Hadratussyaikh KH. M. Hasyim Asy'ari's philosophy of moral education in the modern era.²¹ The primary focus is on understanding how the foundational principles of his moral teachings can be integrated into contemporary formal and non-formal educational curricula, particularly in response to the moral challenges younger generations face in an era of globalisation and digitalisation. Data will be collected primarily through document analysis, focusing on both primary and secondary sources. Primary sources will include Hadratussyaikh KH. M. Hasyim Asy'ari's writings, especially his seminal work *Adab al-Alim wa al-Muta'alim*, and other relevant historical texts and educational philosophies.²² Secondary sources will consist of scholarly articles, books, and prior research studies on moral education. These will primarily focus on educational models that integrate religious and ethical standards, such as those implemented in Tatarstan and the Southern Cone of America.²³ These secondary sources will provide essential insights into the operational principles of moral education and their adaptation to modern curricula.

The documents selected for analysis will be chosen using specific criteria to ensure they represent a comprehensive view of Hadratussyaikh KH. M. Hasyim Asy'ari's teachings, as well as their relevance to contemporary educational challenges. These criteria include the historical importance of the texts, their direct connection to the core principles of moral education, and their applicability to modern educational contexts. By contextualising these teachings in relation to current moral and ethical issues, the analysis will explore the breadth of their applicability to contemporary curricula. The data collected will consist of qualitative textual data, including theoretical perspectives on moral education, cultural and religious integration, and the practical application of these teachings in contemporary educational systems.²⁴ Data analysis will follow a thematic analysis approach, focusing on identifying and interpreting key themes from the analysed documents.²⁵ These themes will be centred around: Integrating religious and ethical standards into modern educational curricula. A holistic approach to character development. The practical application of moral virtues in education to address contemporary ethical and moral challenges.

This methodology allows for a comprehensive understanding of how Hadratussyaikh KH. M. Hasyim Asy'ari's moral education philosophy can be adapted to modern educational systems. By including both philosophical analysis and empirical data, this study offers insights into the importance of incorporating religious and ethical standards into character development programs to address the moral crises faced by today's younger generations. Furthermore, the integration of mixed methods ensures that the findings are grounded in both theoretical perspectives and practical applications in real-world educational contexts.

²¹ John W. Creswell dkk., "Qualitative Research Designs: Selection and Implementation," *The Counseling Psychologist* 35, no. 2 (1 Maret 2007): 236–64, <https://doi.org/10.1177/0011000006287390>.

²² Amrulloh F Astuti, Zulfikar Ismail, dan Tita Hasanah, "Konsep Akhlak Menurut KH Hasyim Asy'ari Dalam Kitab Adab Al-Alim Wa Al-Muta'alim," *At-Tadris Journal of Islamic Education* 1, no. 1 (2022): 45–57, <https://doi.org/10.56672/attadris.v1i1.19>.

²³ R R Nasibullov, I F Yarullin, dan I R Fatkullov, "Theory and practice of moral education in the history of Tatarstan pedagogical school," *Mathematics Education* 11, no. 4 (2016): 715–24.

²⁴ Patrick Ngulube, "Mapping mixed methods research in library and information science journals in Sub-Saharan Africa 2004–2008," *The International Information & Library Review* 42, no. 4 (1 Desember 2010): 252–61, <https://doi.org/10.1016/j.iilr.2010.10.005>.

²⁵ Lynn Silipigni Connaway dan Marie L. Radford, *Research Methods in Library and Information Science* (Bloomsbury Publishing USA, 2021).

Result and Discussion

Result

Through a rigorous qualitative document analysis of *Adab al-'Alim wa al-Muta'alim*, this study distils five key themes central to Hadratussyaikh KH. M. Hasyim Asy'ari's philosophy of moral education. These themes—integrating religious and ethical values, promoting holistic character development, and applying moral principles in practical contexts—illustrate the adaptability of his teachings to address contemporary educational challenges such as digitalisation, globalisation, and cultural shifts.

1. Core Principles of Moral Education in Hadratussyaikh's Writings

Hadratussyaikh KH. M. Hasyim Asy'ari's philosophy, as presented in *Adab al-'Alim wa al-Muta'alim*, advocates for an educational balance where cognitive growth is inseparable from moral development, stating that "education must extend beyond cognitive development, focusing equally on moral development to produce individuals with solid character and intellectual capacity".²⁶ This principle aligns with modern calls for integrating ethical frameworks within academia to combat issues like academic dishonesty and the ethical erosion often exacerbated by digital media. In practice, Hadratussyaikh's philosophy calls for educators to balance the intellectual and moral aspects of student development, addressing modern challenges by fostering both academic and ethical resilience in diverse environments.

2. Religious and Ethical Standards as Pillars of Moral Education

Hadratussyaikh's philosophy emphasises integrating religious values to guide students' moral and ethical choices, positioning religious teachings as a compass for responsible behaviour. Comparative analysis with educational models in Tatarstan and the Southern Cone of America.²⁷ supports the role of religious values in moral development but reveals important differences. While both Tatarstan's and South America's approaches incorporate ethical standards into their education systems, they often lack the flexibility that Hadratussyaikh promotes. His philosophy emphasises an adaptable ethical foundation that can align with secular and pluralistic settings, showing that moral values can be universal and culturally adaptable. This adaptability is crucial for application across Indonesia's secular and religious schools, allowing for a more inclusive moral education model.

3. Holistic and Culturally Sensitive Approaches to Moral Education

A key theme in *Adab al-'Alim wa al-Muta'alim* is Hadratussyaikh's emphasis on a holistic approach that nurtures students' intellectual, ethical, emotional, and cultural well-being. His teachings align closely with modern theories of holistic education,²⁸ which call for educational

²⁶ Astuti, Ismail, dan Hasanah, "Konsep Akhlak Menurut KH Hasyim Asy'ari Dalam Kitab Adab Al-Alim Wa Al-Muta'alim"; M A Rosyidin dan I Arifin, "Integration of Islamic and Indonesian Education in the Perspective of KH. Salahuddin Wahid," *Jurnal Pendidikan Agama Islam* 18, no. 2 (2021): 227–56, <https://doi.org/10.14421/jpai.2021.182-02>.

²⁷ M A A Cristi dan X M García, "Moral Education In South American: A Pedagogical System Of Transversality," *Revista Brasileira de Educacao* 23 (2018): 1–19, <https://doi.org/10.1590/S1413-24782018230029>; Nasibullov, Yarullin, dan Fatkullov, "Theory and practice of moral education in the history of Tatarstan pedagogical school."

²⁸ Y V Ganicheva dkk., "Spiritual and moral education of the rising generation by means of arts and humanities education," *Espacios* 38, no. 40 (2017); D Carr, "On the contribution of literature and the arts to the educational cultivation of moral virtue, feeling and emotion," *Journal of Moral Education* 34, no. 2 (2005): 137–51,

frameworks that respect cultural identity while fostering emotional and intellectual growth. This approach, particularly relevant in Indonesia's multicultural society, emphasizes the importance of integrating cultural sensitivity into education. Hadratussyaikh advocates for an education that nurtures students' cultural pride while promoting ethical values that transcend cultural boundaries, equipping them for both national and globalised environments.

4. Practical Application of Moral Virtues

A distinctive aspect of Hadratussyaikh's educational philosophy is its focus on the practical application of moral values, insisting that "moral teachings must be translated into daily practice to be internalised effectively".²⁹ This mirrors Confucian and Aristotelian ethics, which stress that ethical behaviour must be a lived experience rather than a theoretical concept. His philosophy encourages educators to model ethical behaviour and create opportunities for students to apply moral values in real-world scenarios. Practical applications of these teachings in modern contexts might include integrating character-based lessons into digital literacy programs, using teacher-led ethical discussions to address issues like cyberbullying, or incorporating service learning and community involvement to make moral education a concrete and experiential part of student life.³⁰

5. Relevance of Hadratussyaikh's Teachings in Modern Educational Systems

The analysis highlights the enduring relevance of Hadratussyaikh's teachings in addressing the moral challenges posed by globalisation and digitalisation. His framework, which integrates ethical and academic development, aligns with contemporary efforts to foster intellectual competence and moral responsibility. With the rise of social media and cyberbullying, along with the pervasive influence of external cultural values, new ethical challenges emerge that require a balanced moral foundation. Hadratussyaikh's philosophy offers an adaptable approach that promotes digital ethics and respectful engagement within digital environments. This could be directly integrated into character education and digital literacy curricula in today's schools.³¹ His teachings provide a framework that addresses the ethical complexities of the modern era, preparing students for the intellectual and moral challenges of a globalised digital world.

The themes identified in Hadratussyaikh's educational philosophy are not isolated principles but interdependent components of a cohesive moral education model. Religious and ethical standards are foundational for developing personal integrity, reinforced through holistic and culturally sensitive educational practices. Practical applications of these virtues ensure that moral education becomes an experiential, lived process, embedding moral values into students' daily lives and encouraging their ethical development in real-world contexts. This interdependency illustrates

<https://doi.org/10.1080/03057240500127053>; F Wang, "Confucian thinking in traditional moral education: Key ideas and fundamental features," *Journal of Moral Education* 33, no. 4 (2004): 429–47, <https://doi.org/10.1080/0305724042000327984>.

²⁹ Ganicheva dkk., "Spiritual and moral education of the rising generation by means of arts and humanities education."

³⁰ Mutik N Fadhilah dkk., "Collaboration of Teachers and Parents in the Formation of Students' Virtuous Morality," *Mudarrisa Jurnal Kajian Pendidikan Islam* 14, no. 1 (2022): 66–85, <https://doi.org/10.18326/mdr.v14i1.66-85>.

³¹ Qurotul Aini, "Implementation of KH. Hasyim Asy'ari's Educational Thought," *Fadlan* 1, no. 2 (2023): 73–80, <https://doi.org/10.61166/fadlan.v1i2.34>; Ali Ridho, "Nahdlatul Ulama as the Main Actor Managing and Resetting Civilization in the Digital Era," *Ath Thariq Jurnal Dakwah Dan Komunikasi* 7, no. 2 (2023): 187, <https://doi.org/10.32332/ath-thariq.v7i2.7702>; Muhammad Rizal, Muhammad Iqbal, dan Najmuddin Ma, "Model Pendidikan Akhlaq Santri Di Pesantren Dalam Meningkatkan Akhlaq Siswa Di Kabupaten Bireuen," *Nadwa Jurnal Pendidikan Islam* 12, no. 1 (2018): 89–116, <https://doi.org/10.21580/nw.2018.12.1.2232>.

Hadratussyaikh's understanding of moral education as an integrative system that fosters intellectual and ethical resilience and a sense of cultural identity and adaptability in pluralistic and secular settings.

Implementing Hadratussyaikh's philosophy in secular education systems presents certain challenges. While his teachings offer flexibility, integrating religious-based moral frameworks in secular contexts can face resistance due to ideological and cultural differences. Furthermore, logistical constraints in public schools—such as limited resources and time—may hinder the depth of character programs, affecting the effectiveness of his comprehensive model. To bridge this gap, further research is needed to explore ways to adapt his teachings in secular settings, possibly by focusing on universally accepted ethical principles and values that align with Hadratussyaikh's broader ethical intentions. This adaptation could enable his philosophy to resonate within diverse cultural frameworks.

Table 1: The key themes, descriptions, and supporting studies

| Themes | Description | Supporting Studies |
|--|--|---|
| Core Principles of Moral Education | Integrating moral values and cognitive knowledge to emphasise intellectual and ethical growth. | Hadratussyaikh's works ³² |
| Religious and Ethical Standards | Incorporating religious and ethical standards into education systems, ensuring moral development. | Cristi & García; ³³ Nasibullov et al. ³⁴ |
| Holistic and Culturally Sensitive Approaches | A holistic approach combining emotional, cultural, and ethical dimensions to promote balanced development. | Carr (2005); Ganicheva et al. (2017); Wang (2004) |
| Practical Application of Moral Virtues | Emphasis on practical application of moral virtues in daily life, ensuring internalisation of values. | Ganicheva et al. (2017); Wang (2004) |
| Relevance to Modern Education | Application of moral teachings in modern education, addressing global and digital challenges. | Aini (2023); Rizal et al. (2018); Ridho (2023) |

³² Astuti, Ismail, dan Hasanah, "Konsep Akhlak Menurut KH Hasyim Asy'ari Dalam Kitab Adab Al-Alim Wa Al-Muta'alim"; Muhammad A Rosyidin, "Akhlak Dan Adab Guru Pendidikan Agama Islam Dalam Perspektif Kh. M. Hasyim Asy'ari," *Journal of Research and Thought on Islamic Education (Jrtie)* 4, no. 1 (2021): 35–65, <https://doi.org/10.24260/jrtie.v4i1.2009>.

³³ Cristi dan García, "Moral Education In South American: A Pedagogical System Of Transversality."

³⁴ Nasibullov, Yarullin, dan Fatkullov, "Theory and practice of moral education in the history of Tatarstan pedagogical school."

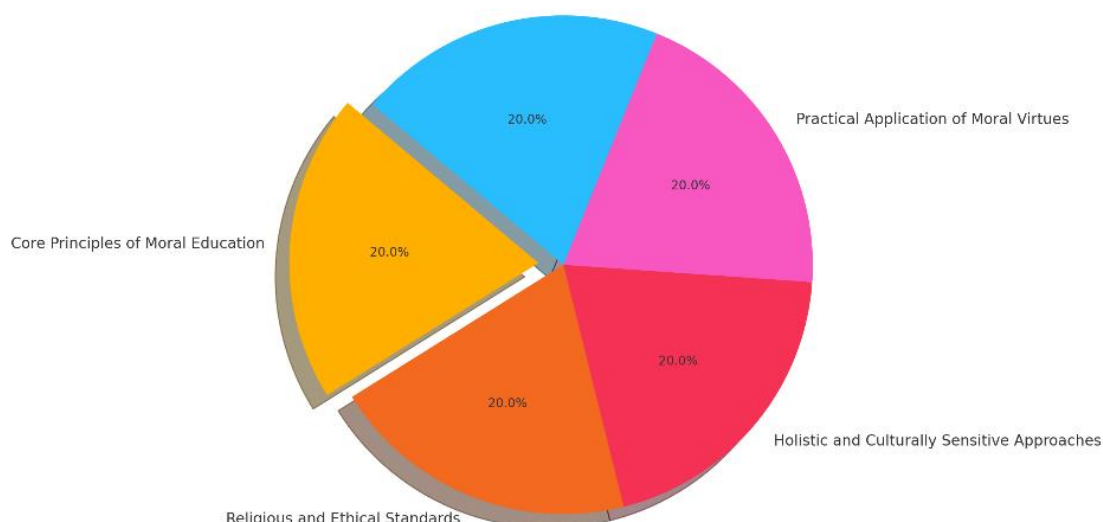


Figure 1: Distribution of Focus Areas

Figure 1 illustrates the distribution of focus areas within Hadratussyaikh's moral education philosophy, with equal emphasis on the five key themes outlined above. This balanced approach reflects the comprehensive nature of his teachings, which apply to both formal and non-formal education systems.

The findings indicate that Hadratussyaikh's philosophy, as articulated in *Adab al-'Alim wa al-Muta'alim*, offers a comprehensive approach to addressing contemporary moral challenges by promoting a balanced development of intellectual, ethical, and practical capacities. This approach is adaptable across various educational environments, equipping students with the ethical resilience required for modern societal challenges, from traditional Islamic settings to secular public schools.

Discussion

The findings of this study provide substantial insights into the practical applicability and limitations of Hadratussyaikh KH. M. Hasyim Asy'ari's philosophy of moral education, as outlined in *Adab al-'Alim wa al-Muta'alim*. This research highlights both the enduring relevance of his teachings and the necessary adaptations for effectively implementing his philosophy in diverse, contemporary educational settings. By focusing on the integration of intellectual and moral development, this study explores how Hadratussyaikh's ideas can address today's moral and ethical challenges in a globalized, secular world.

1. Core Principles of Moral Education

This study reaffirms that Hadratussyaikh's philosophy emphasizes a balanced integration of intellectual and moral development. His assertion that "education should not be limited to acquiring knowledge but must also instil moral values" aligns closely with contemporary educational demands, as supported by previous research.³⁵ However, implementing this principle in secular educational systems can pose challenges due to conflicting priorities. In non-Islamic contexts, where there may be resistance to explicit religious values, it is essential to adapt his

³⁵ Deri Saputra dan Andarweni Astuti, "Moderasi Beragama Dalam Pandangan Abdulrahman Wahid (Gus Dur) Dan Muhammad Jusuf Kalla Dalam Perspektif Kebhinekaan," *Prosiding Seminar Nasional Pendidikan Dan Agama* 3, no. 2 (2022): 1–12, <https://doi.org/10.55606/semnaspa.v3i2.134>; Astuti, Ismail, dan Hasanah, "Konsep Akhlak Menurut KH Hasyim Asy'ari Dalam Kitab Adab Al-Alim Wa Al-Muta'alim."

framework by focusing on universal ethical values such as integrity, empathy, and respect. These values can bridge the gap between religious and secular perspectives, allowing his philosophy to remain relevant in diverse educational systems. Addressing ideological differences and focusing on these shared values will be crucial for applying his framework effectively.

2. Religious and Ethical Standards

Integrating religious and ethical standards is central to shaping students' moral development. Studies from Tatarstan and the Southern Cone of America show that embedding religious principles can enhance ethical consciousness in educational settings.³⁶ Unlike these models, which often remain within specific religious contexts, Hadratussyaikh's approach is more inclusive, incorporating broader, universally applicable ethical values. This makes his framework adaptable across different cultures. However, in secular or multicultural settings, integrating religious values may encounter legal or social constraints. Therefore, Hadratussyaikh's philosophy could focus on virtues such as justice, honesty, and compassion, which are universally recognized, thus ensuring compatibility with various cultural and legal frameworks without compromising the integrity of the teachings.

3. Holistic and Culturally Sensitive Approaches

Hadratussyaikh advocates for a holistic approach that integrates intellectual, emotional, and ethical dimensions, aligning closely with modern holistic education theories.³⁷ His emphasis on cultural sensitivity is particularly relevant in multicultural societies, where respecting diverse identities is essential. However, the practical application of cultural sensitivity may require adjustments in secular societies with less emphasis on religious identity. Here, the focus could shift toward developing cultural competencies—fostering respect for diverse cultural backgrounds without prioritizing any single cultural identity. This nuanced approach allows students to navigate globalized environments while appreciating both ethical and cultural pluralism, which is critical in today's interconnected world.

4. Practical Application of Moral Virtues

A key contribution of Hadratussyaikh's philosophy is his emphasis on the practical application of moral virtues. Drawing from Confucian and Aristotelian ethics, his approach stresses that moral education should be embodied in daily life, ensuring that moral learning is not merely theoretical but practical and lived.³⁸ This approach is especially valuable in teaching students to apply ethical principles in real-world contexts. However, adapting this principle in secular educational settings may require changes in teacher training programs, where educators are equipped to model ethical behaviors. Additionally, curricula should incorporate case studies and

³⁶ Cristi dan García, "Moral Education In South American: A Pedagogical System Of Transversality"; Nasibullov, Yarullin, dan Fatkullov, "Theory and practice of moral education in the history of Tatarstan pedagogical school."

³⁷ Ganicheva dkk., "Spiritual and moral education of the rising generation by means of arts and humanities education."

³⁸ Bukola Oyinloye, "Towards an *Qmqluàbí* code of research ethics: Applying a situated, participant-centred virtue ethics framework to fieldwork with disadvantaged populations in diverse cultural settings," *Research Ethics*, 2021, <https://doi.org/10.1177/17470161211010863>; Andrew J.T. George, "Ethics, virtues and xenotransplantation," *Perfusion (United Kingdom)*, 2024, <https://doi.org/10.1177/02676591221140767>; Ahmad Yusuf Abdurrohman dan Mukh Nursikin, "Perkembangan Madrasah dan Perannya dalam Pendidikan Akhlak," *SALIHA: Jurnal Pendidikan & Agama Islam*, 2023, <https://doi.org/10.54396/saliha.v6i2.771>.

role-playing exercises to help students internalize and apply moral values. Addressing contemporary ethical issues, such as cyberbullying and digital ethics, within this framework would help students develop moral guidelines for navigating ethical dilemmas in the digital space.³⁹

5. Relevance to Modern Educational Systems and Global Challenges

This study confirms that Hadratussyaikh's teachings remain highly relevant in addressing modern educational challenges, particularly those posed by globalization and digitalization. By extending prior research,⁴⁰ this study demonstrates how his philosophy can address emerging issues such as social media influence, digital ethics, and the preservation of cultural identity amidst foreign influences. For instance, incorporating his teachings into digital literacy programs could guide students in developing responsible online behaviors, enhancing their capacity to handle ethical dilemmas in virtual spaces. Furthermore, his balanced approach to intellectual and moral development offers a comprehensive response to challenges such as academic dishonesty and the ethical implications of digital technology use.

While the study underscores the cross-cultural applicability of Hadratussyaikh's philosophy, a comparative evaluation with other global models of character education could strengthen this analysis. Models from Tatarstan, the Southern Cone, Confucianism, and Aristotelian ethics emphasize different religious or philosophical underpinnings. Unlike these models, Hadratussyaikh's framework transcends religious doctrine, focusing on universally applicable ethical principles. This universality could enhance its relevance across cultures. However, further research is necessary to assess how effectively his philosophy can be integrated into educational systems that prioritize secularism over religious or moral education. A deeper comparison of his philosophy with other global models would offer insights into his approach's unique strengths and potential limitations.

Although Hadratussyaikh's teachings provide valuable contributions to moral education, their implementation in secular settings may face ideological resistance or logistical challenges. For example, the integration of religious-based moral frameworks in multicultural or legally secular environments might be met with resistance from policymakers or educators who prefer religious neutrality. Furthermore, resource constraints in public schools could hinder the full application of his framework. To overcome these barriers, it is essential to focus on universally accepted ethical values that can be applied across various contexts. Future research should explore empirical studies that assess the practical challenges and effectiveness of implementing his philosophy in secular contexts, thus contributing to a balanced understanding of its real-world applicability.

The findings of this study underscore the relevance of Hadratussyaikh KH. M. Hasyim Asy'ari's philosophy for addressing modern educational challenges. His focus on integrating intellectual and moral growth, promoting cultural sensitivity, and emphasizing practical ethics aligns well with contemporary educational needs. However, effective application in secular and

³⁹ Novita Nur Inayha Novita, "Penguatan Etika Digital Melalui Materi 'Adab Menggunakan Media Sosial' Pada Mata Pelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Menghadapi Era Society 5.0," *Journal of Education and Learning Sciences*, 2023, <https://doi.org/10.56404/jels.v3i1.45>; Matthew Dennis dan Tom Harrison, "Unique ethical challenges for the 21st century: Online technology and virtue education," *Journal of Moral Education*, 2020, <https://doi.org/10.1080/03057240.2020.1781071>; Joe Cruz dan Patrick Lee Plaisance, "Virtue Ethics and a Technomoral Framework for Online Activism," *International Journal of Communication*, 2021.

⁴⁰ Rizal Fahmi, Dadang Sundawa, dan Hilal Ramdhani, "Integrasi Nilai-Nilai Budaya Dan Karakter Bangsa Dalam Kurikulum Pendidikan Pancasila Dan Kewarganegaraan," *Bhineka Tunggal Ika: Kajian Teori dan Praktik Pendidikan PKn* 9, no. 2 (2022): 218–31, <https://doi.org/10.36706/jbti.v9i2.19413>.

multicultural contexts requires careful adaptation and a focus on universal values to ensure compatibility with diverse legal and ideological frameworks. By bridging traditional moral values with modern educational demands, Hadratussyaikh's philosophy offers a balanced approach that equips students with the intellectual and ethical tools to navigate today's complex, globalized, and digital world.

Conclusion

This study highlights the enduring relevance of Hadratussyaikh KH. M. Hasyim Asy'ari's philosophy for modern educational challenges, emphasizing the integration of intellectual and moral growth, cultural sensitivity, and practical ethics. While his approach offers valuable insights, the practical application of his teachings in diverse educational contexts, especially secular and multicultural settings, poses significant challenges. The adoption of his philosophy in globalized environments may face ideological resistance, especially in countries that prioritize secularism or religious neutrality in education. Furthermore, logistical constraints such as resource limitations, particularly in public school systems, could hinder the comprehensive implementation of his framework.

Additionally, the study does not fully address the potential risks associated with applying his moral education philosophy in countries with different legal or cultural frameworks. The lack of religious homogeneity in many educational systems may also limit the applicability of his religiously-rooted ethical values. While Hadratussyaikh's teachings are adaptable, it is crucial to explore how his principles can be translated into universally accepted ethical values, ensuring their relevance across diverse cultures and educational systems.

Future research should focus on empirical studies assessing the practical challenges of applying his philosophy in secular and multicultural contexts. Comparative studies with other global character education models would also provide a deeper understanding of how his framework aligns with, or diverges from, contemporary approaches. This will not only offer insight into the strengths of his philosophy but also identify areas where adaptations may be needed to address global educational needs effectively.

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