

## STUDENT ETHICS IN THE KITAB ADAB AL-'ALIM WA AL-MUTA'ALLIM BY HASYIM ASY'ARI IN CONTEMPORARY PERSPECTIVE

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### ABSTRACT

The rapid pace of societal change demands that educators understand the foundation of true values. *Kitab Adab Al-'Alim Wa Al-Muta'allim* by KH. Hasyim Asy'ari is one such foundation that remains relevant to this day. This study aims to analyze the various ethical principles for students contained within *Kitab Adab Al-'Alim Wa Al-Muta'allim* and explore the implications of these concepts in the practice of contemporary Islamic education. As a monumental work, this book presents broad concepts with the potential to be applied across various levels of formal education, from primary school to higher education. This research employs a qualitative method with a library research approach, relying on content analysis of the primary text and supported by secondary literature. The findings reveal that *Kitab Adab Al-'Alim Wa Al-Muta'allim* emphasizes the importance of ethics in the pursuit of knowledge, the relationship between students and teachers, as well as ethics in learning, such as sincerity, respect for teachers, dedication to learning, and courtesy. *Kitab Adab Al-'Alim Wa Al-Muta'allim* can serve as a valuable reference for addressing contemporary issues in Islamic education, such as the tendency of education practitioners to become trapped in academic routines while neglecting the moral and character development of students.

### KATA KUNCI:

Etika Siswa, Pendidikan Islam, Era Kontemporer

### ABSTRAK

Perkembangan zaman dan perubahan sosial yang pesat menuntut para pendidik untuk memahami landasan nilai yang benar. *Kitab Adab Al-'Alim Wa Al-Muta'allim* karangan KH. Hasyim Asy'ari merupakan salah satu landasan tersebut yang tetap relevan hingga kini. Penelitian ini bertujuan untuk menganalisis ragam etika peserta didik yang terkandung dalam *Kitab Adab Al-'Alim Wa Al-Muta'allim* dan implikasi konsep tersebut dengan praktik pendidikan Islam era kontemporer. Sebagai karya monumental, kitab ini memiliki konsep yang luas dan berpotensi diterapkan di berbagai jenjang pendidikan formal, mulai dari pendidikan dasar hingga perguruan tinggi. Penelitian ini menggunakan metode kualitatif dengan pendekatan kepustakaan (library research), yang mengandalkan analisis isi teks utama dan didukung oleh literatur sekunder. Hasil penelitian menunjukkan bahwa *Kitab Adab Al-'Alim Wa Al-Muta'allim* menekankan pentingnya adab dalam menuntut ilmu, etika peserta didik terhadap guru, serta adab dalam belajar, seperti keikhlasan, penghormatan kepada guru, kesungguhan dalam belajar, dan sopan santun. *Kitab Adab Al-'Alim Wa Al-Muta'allim* dapat menjadi rujukan untuk mengatasi problematika pendidikan Islam kontemporer, seperti kecenderungan para pelaku pendidikan terjebak dalam rutinitas akademis tanpa memperhatikan aspek moral dan karakter.

## INTRODUCTION

The world of education is currently faced with a variety of serious problems, especially those concerning students. These problems include things that were previously considered commonplace to those classified as extreme, which occur at all levels of education, ranging from primary, secondary, to higher education. Phenomena such as inappropriate behavior of students towards peers, teachers, and even parents, are often seen through television media, social media, and in everyday life (Taufiqurrahman & Damanik, 2018). One example is the case of persecution of a teacher until his death that occurred in a school in Sampang Regency on February 1, 2018, which was triggered by the teacher's reprimand to students who disturbed his friends (kompas.com). A similar case occurred in Central Tapanuli, North Sumatra, when a student stabbed his teacher just because he was often advised (Kurniawan, 2018). In fact, incidents such as student rebellion against teachers when asked to hand over their gadgets during learning (Gloria, 2022), as well as bullying cases in Cilacap in 2023, confirm that student behavioral deviations are increasingly worrying and need serious attention (Rachmawati, 2023).

These phenomena are clear evidence that the ethical and moral crisis among students has reached an alarming level. Ethical values that should be the main foundation in student behavior seem to be eroded by negative environmental influences and the lack of

internalization of moral values in the education system (Idris, 2018; Lickona, 2014). In fact, ethics in the Big Indonesian Dictionary is defined as the science of what is good and bad, and about moral rights and obligations; or as a collection of values and norms that guide behavior. In Arabic, ethics is closely related to the term *adab*, which means the cultivation of good qualities in daily life. Adab leads to the maintenance of personal perfection, especially in practicing knowledge through behavior in accordance with norms, rules, and manners (Asari, 2008; Fitri, 2020).

Currently, one of the major challenges in the implementation of education is the decline of students' ethical values in schools. Real phenomena such as insults to teachers, fights between students, drug addiction, social indifference, to criminal acts such as theft and murder show that students' ethical deviations are no longer a minor issue, but have become a national crisis. This is a strong indicator that education has not been fully successful in forming educated people who are not only academically superior, but also moral. A true student is one who is able to maintain their dignity through good ethics and morals (Miswanto & Halim, 2023).

In an effort to improve these conditions, the role of teachers becomes very vital. Teachers are not only as teachers, but also as role models in applying character values to students. Teachers who are committed to instilling social and moral ethics have been proven to have a

positive impact on the development of student behavior (Kamaruddin et al., 2023). In addition, the group guidance approach used by counselors is also an effective method in fostering students' manners and ethics, especially among the Alpha generation. Through this process, students are taught how to respect others, interact politely, and foster social empathy (Virera et al., 2023). Teachers as educators need to prioritize ethical communication, and use approaches that are in accordance with the conditions of students, which are in line with the values in Islamic teachings (Rahman, 2018).

Similarly, students as an educated group are also expected to be not only intellectually intelligent, but also ethically strong. Intelligence without ethics is just a void that can cause damage. Therefore, comprehensive ethical and moral guidelines are needed for students. These guidelines include encouragement to continue studying, the obligation to have good morals, stay away from negative practices such as shamanism, and instill an attitude of humility, the ability to choose the right teacher and type of knowledge, and build a culture of mutual advice between students (Imanniar et al., 2021; Saihu, 2020).

The current educational emergency in Indonesia is characterized by a moral crisis among students. This problem is not solely caused by the absence of religious values in the concept of education, but rather the weak implementation of these values by the implementers of education. Many educators

have not been able to fully practice the concept of Ki Hajar Dewantara's education nor understand true Islamic education (Marwah et al., 2018). For this reason, an innovative approach is needed in the Islamic education curriculum as a strategic effort in shaping student character and ethics. Innovation in learning and curriculum is very important to shape the personalities of students who are noble, virtuous, and ready to face the challenges of life with high moral awareness (Hayatunnisa et al., 2024).

In line with this urgency, researchers consider it important to examine the thoughts of KH. Hasyim Asy'ari contained in the book of *Adab al-'Alim wa al-Muta'allim*, as a conceptual basis in the formation of student ethics in formal educational institutions. KH. Hasyim Asy'ari, besides being known as a great scholar and hadith expert, is also a reformist figure who is very concerned about education, especially in fostering morals and ethics. The book *Adab al-'Alim wa al-Muta'allim* systematically describes the manners and ethics that should be owned by teachers and students in the teaching-learning process. In the midst of rampant behavioral deviations and lack of understanding of ethics among students, this work becomes very relevant and necessary to be integrated into educational practices. The moral values contained in the book not only lead to improved behavior, but also shape the paradigm of thinking of students to have a broad ethical awareness. Therefore, the integration of KH.

Hasyim Asy'ari's thoughts in the education system is considered important as an alternative solution in dealing with the ethical crisis of students in Indonesia.

The focus of this research is on exploring the concept of *adab* as contained in the *Kitab Adab al-'Alim wa al-Muta'allim* by KH. Hasyim Asy'ari, and its relevance in the context of contemporary education. This research seeks to identify the core values of the concept of *adab*, which include respect for teachers, sincerity in studying, ethics in interaction, and students' moral responsibility for the learning process. These values will be analyzed for their relevance to the moral challenges faced by today's students, such as low manners, weak sense of responsibility, and lack of social awareness. Thus, this research is expected to contribute to modern Islamic educational thought, especially in the effort to revitalize learning that emphasizes the importance of fostering students' morals and character holistically.

This research has a clear distinction compared to a number of previous studies that also raised the theme of learner ethics in KH. Hasyim Asy'ari's perspective. For example, research by Amalia Afifah et al. (2024) focuses more on the implementation of the concept of learner ethics according to KH. Hasyim Asy'ari in the context of learning, focusing on the application of values in normative educational practices. The study is descriptive-implimentative and has not deeply examined the

relevance and challenges of these *adab* values in the contemporary social and educational context. Meanwhile, Imanniar et al.'s research, (2021) conducted a theoretical study of *Kitab Adab al-'Alim wa al-Muta'allim*, especially regarding the ethical relationship of students to teachers, but has not expanded the scope of its study to the context of contemporary education, such as the ethical challenges of the digital generation, moral degradation in the era of social media, and the need for character education in the midst of changing times. This research is more textual in nature and focuses on the interpersonal relationship between students and teachers.

Other studies written by Asari (2008) and Fitri (2020) are also relevant, but both focus on academic ethics in Islam through the perspective of scholars such as Ibn Jama'ah and Nukman Sulaiman, not specifically discussing KH. Hasyim Asy'ari. These works explore academic norms in general and moral values in classical Islamic education, not their application to the ethical crisis of today's students. In addition, Hayatunnisa et al. (2024) discussed the integration of ethical and moral materials in the Islamic Religious Education curriculum. Although closely related to moral values, the research focuses more on the construction of teaching materials in the education system and has not linked directly to the book by KH. Hasyim Asy'ari.

Departing from this void, this research offers a major distinction by conceptually and

contextually examining the values of adab in *Kitab Adab al-'Alim wa al-Muta'allim*, then linking it to the reality of student ethics in contemporary education. This research not only examines the classical text descriptively, but also proposes the integration of adab values into the current education system to answer the moral crisis among students. With an analytical-critical approach to the values of adab and an emphasis on the urgency of actualizing traditional ethics in a modern context, this research is expected to make theoretical and practical contributions to the development of character education based on the scientific heritage of Nusantara scholars.

One of the novelty aspects of this research lies in the understanding and application of the concept of adab in *Kitab Adab al-'Alim wa al-Muta'allim* which is rarely raised in contemporary educational studies. This research not only examines the values of adab in the historical context, but also explores its relevance in resolving the ethical crisis among students today. By integrating KH Hasyim Asy'ari's thoughts in formal education practices, this study offers an innovative solution to restore the focus of education on character and moral formation, which is now often neglected by the orientation on academic results alone. This makes this study important and different from previous studies.

### **THEORY DESCRIPTION**

The book of *Adab al-'Alim wa al-Muta'allim* by KH. Hasyim Asy'ari is very worthy to be used as the main reference in the

discussion of student adab, especially because this book was written by a great Indonesian scholar who deeply understood the social, cultural and spiritual character of Indonesian society. As part of the Islamic intellectual treasures of the archipelago, this book is relevant to be used in the local context, because the adab values it contains are compiled by considering the conditions of Muslims in Indonesia, both in terms of culture and the developing education system (Setyawan, 2022). Unlike the classic Middle Eastern texts that sometimes have different social contexts, this book is more applicable and easy to apply in educational spaces in Indonesia, both formal and non-formal. In addition, the relevance of this book to the contemporary context is also very strong. In the midst of globalization and modernity that has caused a shift in values, KH. Hasyim Asy'ari offers a framework of manners that balances reason, heart, and action. This book is not only a normative moral guideline, but also an actual inspiration in answering the ethical challenges of today's students. Values such as respect for teachers, sincerity, and seriousness in learning are very important in this era of disruption (Asy'ari, 2016; Hadi, 2018).

The concept of adab in this book can be understood as correct and commendable attitudes and behavior, which must be shown by students in all aspects of their lives, especially in the context of learning. In *Adab al-'Alim wa al-Muta'allim*, KH. Hasyim Asy'ari describes the importance of adab as the main pillar in the

process of seeking knowledge. The ethics of learners in his perspective are not limited to the intellectual dimension alone, but also include spiritual, moral and social aspects. These values are embedded in various teachings that emphasize purity of intention, cleanliness of heart, sincerity in pursuing knowledge, and respect for teachers and knowledge itself. In this context, adab functions as a binder between knowledge and morals, so that the knowledge gained can bring blessings and benefits not only for oneself but also for society (Asy'ari, 2016).

The book contains a number of principles that implicitly or explicitly show the relationship between the learner, knowledge, and Allah as the ultimate goal of seeking knowledge. Students are directed to make the learning process an act of worship based on sincerity, intellectual honesty, and humility. In addition, KH. Hasyim Asy'ari pays great attention to the ethical relationship between students and teachers, which reflects the value of politeness and respect as part of successful learning. His tendency to prioritize adab as a fundamental element in education makes this book relevant to be studied more deeply, especially in answering the challenges of ethical degradation of today's students (Amalia Afifah et al., 2024; Ferry Firmansyah et al., 2024).

As a classic text that contains ethical guidelines in the world of Islamic education, *Adab al-'Alim wa al-Muta'allim* presents a moral framework that is not only normative, but also educative. The values contained in this book

have the flexibility to be studied in various contexts of the times, including in contemporary realities characterized by digital disruption, character crisis, and shifting social norms. Therefore, the ideas of KH. Hasyim Asy'ari contained in this book are very important to be used as a conceptual basis in understanding and reformulating student ethics in accordance with the needs and challenges of modern education.

The foundation of KH. Hasyim Asy'ari's thinking shows that learning in Islam cannot be separated from character building. Adab is not an additional aspect, but the core of the educational process itself. So, in the context of contemporary education, these values become very relevant to be raised again, given the rampant ethical crisis and moral degradation among modern students. Problems such as individualism, identity crisis, instant culture, and lack of respect for teachers' authority are challenges that can be approached through the values of adab in this book.

By taking the *Kitab Adab al-'Alim wa al-Muta'allim* as a conceptual foundation, this research is directed to examine how the concepts of learner ethics taught by KH. Hasyim Asy'ari can be contextualized and actualized in today's educational reality. This includes the relevance of these values in a modern educational environment that is full of digital dynamics, changing social relations, and shifting moral values among the younger generation. Therefore, this conceptual understanding becomes an important starting point for formulating a reinterpretation of classical treasury-based student ethics, in order to answer

the challenges of 21st century education (Syahminan, 2014).

In supporting the direction of the focus of the study of adab values in the book of *Adab al-'Alim wa al-Muta'allim*, the most relevant learning theory to be used as a foundation is the humanistic learning theory (Solichin, 2018). This theory emphasizes the importance of developing human potential as a whole, which includes cognitive, affective, and psychomotor aspects. In the humanistic approach, the educational process is directed not only at academic achievement, but also at the formation of learners' personality, character, and moral values. This is in line with the concept of adab emphasized by KH. Hasyim Asy'ari, where learning is not only a transfer of knowledge, but also a process of forming civilization and noble morals. This theory emphasizes the role of the teacher as a facilitator and model, and recognizes the importance of students' freedom, responsibility, and moral awareness in learning. Therefore, the integration between the values of adab in the book and the principles of humanistic learning provides ample room for the formation of a generation of learners who are not only intellectually intelligent, but also emotionally and spiritually mature. This makes the book very suitable as a reference in answering ethical and character challenges in the modern education era.

## METHOD

This research is a qualitative study with a library research approach that uses text analysis

and an interpretive approach (Ferry Firmansyah et al., 2024). This approach is used because the object of study is a classic Islamic text that requires in-depth reading, contextual understanding, and critical interpretation of the content and values contained in the text. The main focus of this research is to examine the concept of adab for students in the *Kitab Adab al-'Alim wa al-Muta'allim* by KH. Hasyim Asy'ari and explore its relevance to contemporary educational challenges, especially in shaping student ethics in Islamic educational institutions.

The data sources in this study consist of primary and secondary sources (Mazhar et al., 2021). The primary source is the *Kitab Adab al-'Alim wa al-Muta'allim*, both the original Arabic version and the translated version published by credible institutions such as Tebuireng Press. Secondary sources consist of various scientific references such as accredited national journals and international journals that discuss learner ethics, Islamic education, the thought of KH. Hasyim Asy'ari, and ethical theory in education; academic reference books relevant to the study of adab, Islamic education philosophy, and modern learning theories such as humanistic and constructivistic theories; articles and previous research documents that have reviewed similar themes,

Data collection techniques were carried out through documentation studies, namely searching, critical reading, and grouping information from relevant primary and secondary literature. The data collected was then analyzed

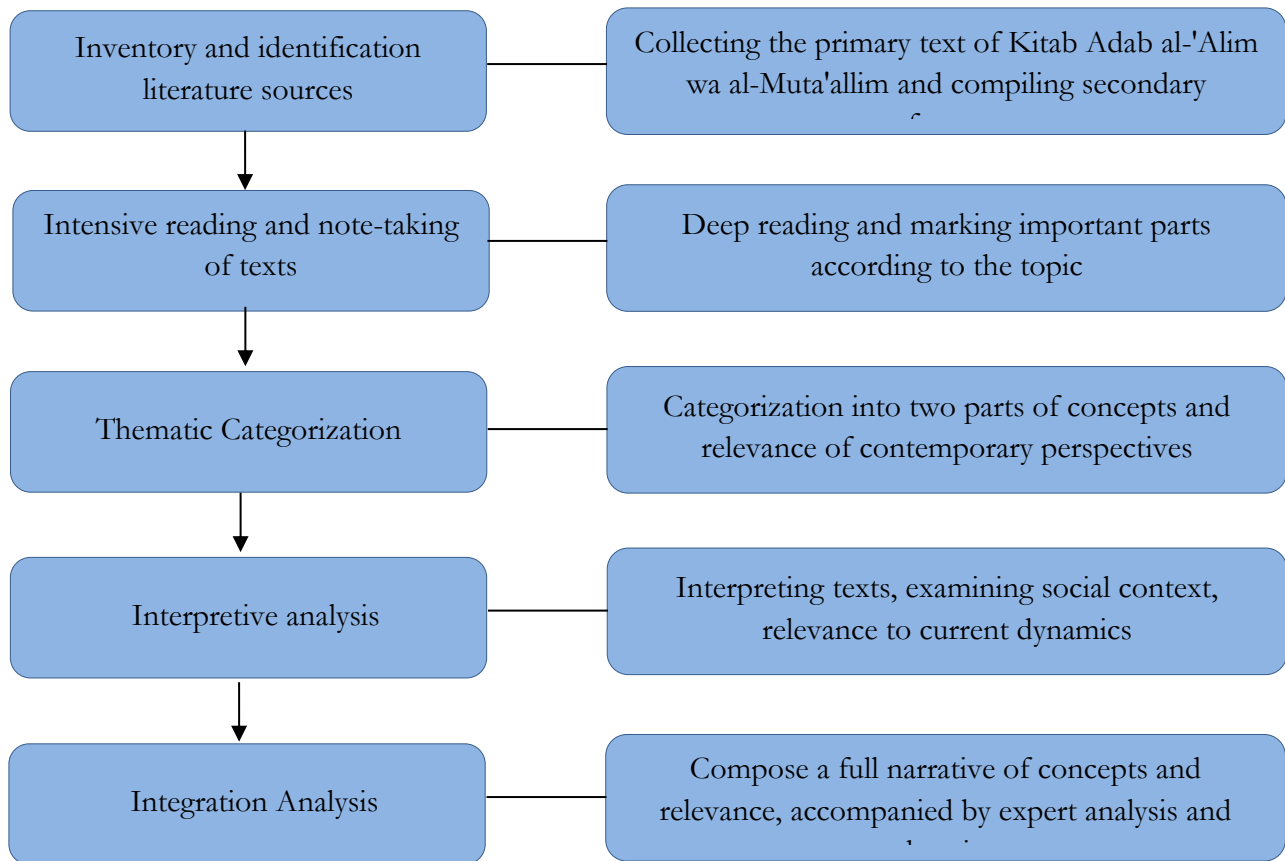
using the content analysis method as proposed by Finfgeld-Connett (2014). The stages of analysis included: data reduction, identification of adab themes, categorization of students' ethical values, and interpretation of the text's meaning in the contemporary context.

To maintain the validity of the data, validation is carried out using source triangulation techniques, namely comparing the interpretation of the contents of the book with the interpretations of experts or previous researchers who wrote similar themes, as well as paying attention to the historical and sociocultural context of KH. Hasyim Asy'ari as an Nusantara scholar. The researcher also applied a hermeneutic approach, which is an interpretation that considers the relationship between text, context, and current reality.

Through this procedure, the research was carried out systematically with practical stages including: (1) Inventory and identification of sources: the researcher first collected the main manuscript of *Kitab Adab al-'Alim wa al-Muta'allim* in printed and digital form, both Arabic editions and translations, and compiled a list of relevant secondary references, including journal articles, books, and previous research that supported the study of student manners; (2) Intensive reading and text recording: The researcher reads in depth the contents of the book, then marks important parts that contain ethical values or principles of learner adab, such as sincerity, politeness, respect for teachers, seriousness in learning, and purification of the

heart; (3) Thematic categorization: the parts of the text that have been recorded are then grouped into thematic categories according to the dimensions of adab (spiritual, intellectual, social, and moral). At this stage, the researcher also links the findings with the context of contemporary problems faced by the world of education, such as moral degradation, lack of respect for teacher authority, and student character crisis; (4) Interpretive analysis: after being categorized, each theme is studied in depth using an interpretive approach, namely interpreting the text by considering the historical background of KH. Hasyim Asy'ari, the social context of Islamic education in the archipelago, and the dynamics of education today. The researcher not only narrates the content of the text, but also explains the relevance of these values to the needs of ethical development in the modern era. (5) Integrating the results of the analysis: the results of the interpretation are then compiled in the form of a complete narrative that describes the contribution of KH. Hasyim Asy'ari's thoughts in answering the ethical challenges of students today. This narrative is combined with findings from other references, in order to show the continuity between classical intellectual heritage and contemporary educational needs.

This procedure allows for a systematic approach with practical stages, beginning with the inventory and identification of sources, followed by intensive reading, thematic categorization, interpretive analysis, and integrating the results into a comprehensive narrative.



**Figure 1.** The flow of literature research on the book of Adab al-'Alim wa al-Muta'allim

## RESULTS AND DISCUSSION

### A Short Biography and Intellectual Analysis of KH. Hasyim Asy'ari

KH Muhammad Hasyim Asy'ari was born on 24 Dhulqa'dah 1287 AH/14 February 1871 in Gedang Village, Jombang, to a family of respected scholars. His father, KH Asy'ari, was the founder of an influential pesantren in Jombang, and his grandfather, KH Usman, the founder of Pesantren Gedang, was a major figure in the development of Islam in Java. The family is part of a network of traditional scholars who laid the foundations of Islamic education based on pesantren (Khuluq, 2013). In this environment, KH Hasyim Asy'ari grew and

absorbed strong scientific values, spirituality, and Islamic manners.

As a student of great scholars such as Sheikh Mahfudz at-Tarmasi and Sheikh Nawawi al-Bantani, KH. Hasyim Asy'ari not only mastered traditional scholarly treasures, but also presented a synthesis between classical Middle Eastern Islamic thought and the socio-religious reality of the archipelago. This is reflected in his work in establishing Nahdlatul Ulama in 1926 as a response to the currents of modernism that risked abandoning the values of Islamic scholarship and tradition.

KH. Hasyim Asy'ari wrote more than 21 books covering disciplines such as tafsir, fiqh, hadith, tasawuf, creed, to social affairs. The 21

books in question are Mukaddimah al-Qanun al-Asasy Li Jam'iyah Nahdlatul Ulama; 2) Adab al-'Alim wa al-Muta'alim; 3) Risalah fi Ta'kid al-Akhdz bi Madzhab; 4) Al-Tibyan fi al-Nahy 'an Muqatha'ah; 5) Arba'in Hadisan Tata'allaq bi Mabadi Jamiyah Nahdlatul Ulama; 6) Al-Nur al-Mubin fi Mahabbah Sayyid al-Mursalin; 7) At-Tanbihat al-Wajibat Liman Yasyna' al-Maulid bi al-Munkarat; 8) Risalah Ahli Sunnah wal Jamaah Hadis al-Mauta; 9) Mawaidz; 10) Ziyadat Ta'liqat A'la Mandzumah as-Sheikh 'Abdullah bin Yasin al-Fasuruani; 11) Dhau'ul Misbah fi Bayan Ahkam al-Nikah; 12) Ad-Darrah al Muntasyiroh fi Masail Tis'a 'Asyarah; 13) Al-Risalah fi al-'Aqid; 14) Al-Risalah fi at-Tasawuf; 15) Ar-Risalah at-Tauhid; 16) Ar-Risalah al-Jama'ah; 17) Al-Qala'id fi Bayan ma Yajib min al-Aqa'id; 18) Tamyiz al-Haqq min al-Bathil; 19) Al-Jasus fi Ahkam al-Nuqus; 20) Hasyiyah 'Ala fath ar-Rahman bi Syarh Risalah al-Wali Ruslan li Shaykh al-Islam Zakariya al-Anshari; and 21) Makasih Shughra.

One of his monumental works that is very well known and continues to be studied today is the Book of Adab al-'Alim wa al-Muta'allim. This book has become the main reference in the discourse of student ethics and morals, both in pesantren and Islamic universities. Many academics, researchers, and educators use this book as a normative and pedagogical source in answering the problem of moral degradation in the world of education.

The book of Adab al-'Alim wa al-Muta'allim emphasizes that true learning is not

only the transmission of knowledge, but also the transformation of character through adab. This is what makes the work so relevant and contextual today. When the ethical crisis of students is increasingly becoming a serious concern in the midst of digitalization and value shifts, the concept of adab in this book becomes a strong alternative offer. Therefore, KH Hasyim Asy'ari's position is not only as a scholar, but also as a visionary and transformative architect of Islamic education.

### **Student Ethics in Seeking Knowledge**

Personal ethics or student morals according to KH. Hasyim Asy'ari in the Book of Adab al-'Alim wa al-Muta'allim is a very important foundation in the process of seeking knowledge. In the book, he conveyed ten main principles that serve as guidelines for knowledge seekers in order to obtain knowledge with blessings and extensive benefits (Asy'ari, 2016). These principles not only emphasize the outward aspects, but also organize the inner aspects, making the learning process an act of worship that integrates spiritual, moral, and intellectual dimensions.

First, a learner is required to purify his heart from all despicable traits such as *riya'*, *ujub*, *spite*, and *takabbur*. In the tradition of Islamic education, purification of the heart or *tazkiyatun nafs* is considered a spiritual foundation before one receives knowledge. A clean heart becomes a proper place for knowledge, as Imam Al-Ghazali said that knowledge is light and light will not enter a dirty heart (Al-Ghazali, 2020). Students who are

still filled with heart disease will find it difficult to understand the truth because their intellect is hindered by lust. Therefore, purification of the heart is a non-negotiable first step in the process of adab-based education (Asari, 2012).

Second, students must have sincere intentions in studying. Sincere intentions for the sake of Allah become a measure of the blessing and usefulness of the knowledge gained. KH. Hasyim Asy'ari emphasized that studying is not for worldly ambitions, such as seeking popularity, position, or social recognition. This view is in line with the theory of intentional learning according to David Ausubel (2000), which states that an effective learning process must be based on conscious intentions and clear goals. In the Islamic context, sincere intentions not only increase internal motivation, but also make learning activities worth worship and get closer to God.

Third, the importance of utilizing youth to study is highlighted in KH. Hasyim Asy'ari's teachings. Youth is a time full of energy, strength, and high learning capacity. Students are not encouraged to procrastinate on the pretext of waiting for ideal conditions. Instead, every time must be maximized. This concept coincides with the self-directed learning approach, which demands personal responsibility for the learning process. Students are required to have an awareness of time as a major asset. Delaying learning means wasting one's potential and missing golden opportunities in intellectual life that will not be repeated (Barrows, 1983).

Fourth and fifth, KH. Hasyim Asy'ari emphasizes the importance of living simply and managing time effectively. Simple does not mean resignation, but trains the soul not to depend on the excessive comfort of the world. While time management is a basic ability to create discipline in learning. This view is reinforced by Stephen Covey (2020), that time management and a simple lifestyle are among the characters of successful and influential people. In the context of Islamic education, living simply is part of the *zuhud* character, while time management reflects awareness of the time mandate given by Allah to be utilized as well as possible.

Sixth to tenth, KH. Hasyim Asy'ari emphasizes eating and drinking little, being *wara'*, minimizing the use of food, minimizing sleep as long as it has no effect, leaving useless associations. The sixth to tenth principles pay great attention to the aspect of self-control. Students should avoid overeating, sleeping too much, and foods that weaken the mind and spirit of learning. The attitude of *wara'* and staying away from useless associations - especially free interaction with the opposite sex - is also emphasized. This reflects the spiritual discipline approach in Islamic education, which is to organize the body and mind to maintain clarity of heart and intelligence (Willard, 1998). In character education, Thomas Lickona (2014) mentions self-control as one of the six main pillars of excellent character. Without self-control, the learning process will be easily distracted by external and internal temptations that undermine focus and intention.

Moreover, these ethical principles demonstrate a holistic approach to education, that is, the development of the whole person - physical, spiritual, intellectual and social. Ethics is not merely an outward attitude, but a reflection of a deep inner readiness. Therefore, the ethics of the learner in this book is very relevant to the integrated education approach developed in Islamic education philosophy (Azra, 2003).

Imanniar et al. (2021) stated that KH. Hasyim Asy'ari's ten student ethics are a reflection of structured character education, touching personal and social aspects. In a modern context, these values can be a solution to student problems such as individualism, instant culture, and identity and moral crises. This is because these values form self-awareness that the learning process is a spiritual responsibility that must be carried out with discipline, adab, and respect for knowledge.

Thus, the ten learner ethics in *Kitab Adab al-'Alim wa al-Muta'allim* are not only normative, but also a grounded and transformative Islamic pedagogical framework. These values provide a strong moral direction in higher education, as well as offer a way of shaping student character in the midst of an era of disruption and ethical degradation. Therefore, re-actualizing the student ethics of KH. Hasyim Asy'ari becomes very relevant and urgent in the renewal of today's education system.

### **Ethics of Learners towards Teachers**

The book *Adab al-'Alim wa al-Muta'allim* by KH. Hasyim Asy'ari presents a solid foundation of adab in the learning process,

especially in shaping the relationship between students and teachers. KH Hasyim Asy'ari formulated twelve main ethics of students towards teachers, which indirectly form the spiritual, moral, and social foundations of the Islamic education system. These principles not only emphasize outward obedience, but also the formation of inner awareness and deep respect for the teacher's position as the heir to the knowledge of the prophets (*waratsatul anbiya*).

Firstly, a student is advised to make *istikharah* and consider carefully before choosing a teacher. This is not just an academic choice, but a spiritual decision. In the view of al-Ghazali (2012), the teacher is the spiritual father who will shape the spiritual and moral qualities of the student, so choosing a teacher must be accompanied by inner sincerity. Second, a student should look for a teacher who has scientific authority and a commendable personality. This is in line with the concept of reputational excellence in education theory, where the quality of teachers is judged by their knowledge and integrity (Grunig et al., 2006).

Third to fifth, KH. Hasyim Asy'ari emphasizes the importance of obedience, respect, and recognition of the teacher's privilege. Students not only learn from the knowledge taught, but also absorb ethical values, attitudes, and spirituality that emanate from the teacher. In Albert Bandura's social learning theory (2023), students imitate the teacher's behavior through observation and interaction, so a respected teacher will be more influential in

shaping student character. Obedience does not mean losing criticism, but rather an expression of adab and trust in the teacher's scientific authority.

Sixth, KH. Hasyim Asy'ari advises students to be patient with the teacher's attitude, even if it seems harsh. This shows that adab includes determination in dealing with the learning process, including receiving reprimands. In classical education, the *ta'dib* method often places character building through discipline and harsh correction, which actually aims to mature the student's soul. In line with this, John Dewey (2013) emphasized that true education should train moral resilience in learners.

Seventh through ninth, adab towards teachers extends to aspects of communication and social interaction. Students must maintain meeting etiquette, not interrupt the teacher's private time without permission, and maintain polite body gestures and speech. In the context of educational communication, this principle is in line with ethical pedagogy, which is a teacher-student relationship based on ethics and empathy. When students show respect, the learning process becomes more harmonious and meaningful.

The tenth through twelfth highlight the importance of the student's attention in receiving knowledge. The student must listen to the teacher even if he knows the material, because listening with reverence reflects a thirst for knowledge and sincerity in learning. Students should also not interrupt or precede the teacher

in answering questions. In constructivism theory, learning is not just the accumulation of information, but the result of active engagement and respect for authoritative sources. This kind of ethics fosters awareness that knowledge is a mandate, not just data (Clark, 2018).

Taken together, these twelve principles of KH. Hasyim Asy'ari reflect the view that the blessing of knowledge is closely related to adab. In an increasingly digitalized world, where interactions between teachers and students are more open but also prone to ethical violations, these values become even more relevant. Modern education often gets caught up in the cognitive dimension, forgetting the importance of character building. Therefore, the principle of adab towards teachers is not just a classical heritage, but a practical solution to fix the moral and spiritual crisis in today's academic relations.

By making the book *Adab al-'Alim wa al-Muta'allim* the main reference, modern Islamic education can reaffirm the importance of ethical relations between students and teachers. Not only in the form of symbolic respect, but in daily praxis that shows politeness, obedience, and submission-values that are increasingly rare in the era of academic individualism and instant culture.

### **Ethics in learning**

Ethics in learning is an integral part in the formation of student character, which not only includes mastery of knowledge but also the formation of good morals and manners. KH. Hasyim Asy'ari in the Book of *Adab al-'Alim wa*

al-Muta'allim describes in detail the manners that students must have in the learning process. The thirteen ethics he teaches in learning, which cover all aspects ranging from the priority order of knowledge, how to interact with teachers, to methods of sharing knowledge, provide very valuable guidelines in education. In the context of contemporary education, these etiquettes remain relevant and can serve as a foundation to overcome various problems that occur, especially those related to the moral and ethical crisis among students.

The first ethic emphasized by KH Hasyim Asy'ari is that students should learn the science of fardhu 'ain first. This science includes knowledge that every Muslim must master to live a righteous life, such as basic religious knowledge, worship, and morals. This priority is very important so that students have a strong foundation in living life in accordance with religious and moral values. In the context of modern education, this is very relevant, especially in the midst of rapidly evolving value challenges. A solid religious education can lead students to good character, prevent them from negative behavior and strengthen their sense of social responsibility.

Furthermore, Asy'ari emphasized the importance of studying the Qur'an to strengthen the fardhu 'ain sciences that have been studied. The Qur'an is the main source of all Islamic teachings, and studying it will provide a deeper understanding of life. In contemporary education, learning the Qur'an is one of the

main foundations in building student character. Research by Yuniarti & Harahap (2023) shows that a strong integration of religious learning, such as Qur'anic teaching, can improve students' emotional intelligence, which is crucial in the development of social and personal skills.

KH Hasyim Asy'ari also taught that students should not be too preoccupied with learning the differences between scholars at the beginning of learning, whether in matters of 'aqliyyat (reason) or sam'iyat (revelation). In the modern world of education, the wide variety of views and schools of thought in science can confuse students. Therefore, it is very important to instill in students an attitude of openness to differences of opinion, while still focusing on the essence and basis of the science being studied. This is in line with Grunig's view (2006) in his theory of effective communication in education, which emphasizes the importance of honest and open communication to maintain harmony in the context of differences.

In addition, KH Hasyim Asy'ari emphasizes ethics in interacting with teachers, such as listening attentively and respecting teachers as a source of knowledge. This can be seen in the sixteenth ethic about the importance of respecting teachers by listening attentively to teaching and maintaining good manners. In Vygotsky's educational theory (2015), effective learning occurs through deep social interaction and mutual respect between teachers and students. Vygotsky emphasizes the important role of social in cognitive development, which is

in line with the concept of adab towards teachers taught by KH. Hasyim Asy'ari.

KH. Hasyim Asy'ari also taught about the importance of collaborative learning. Students should motivate their friends to learn, eliminate things that distract them, and share knowledge with each other in a way that is easy to understand. This concept is very relevant in modern education, where collaborative learning is one of the approaches that can improve students' understanding and social skills. Johnson and Johnson in their cooperative learning theory, emphasize that collaboration in learning can improve critical thinking skills, communication skills, and strengthen interpersonal relationships between students.

In the context of contemporary education, which often focuses on academic achievement and puts less emphasis on character building, the ethics of learning taught by KH. Hasyim Asy'ari provides a very relevant alternative. . In the midst of the challenges of globalization, the rapid development of information technology, and the increasingly low attention to morality, teaching about learning ethics can provide a solution to forming a generation that is not only academically intelligent, but also has noble character.

For example, the rise of disrespectful behavior, lack of respect for teachers, or the high rate of plagiarism among students are challenges that can be overcome by applying the manners contained in the book. Education that instills moral and ethical values from an early

age will form students who not only have knowledge but also have integrity and strong character. Thus, the ethics of students in learning taught by KH. Hasyim Asy'ari are very relevant and can be applied in the current educational context. The integration of these values will not only improve the quality of education, but also help overcome various social problems faced by today's young generation.

### **Relevance to Contemporary Education and 21st Century Challenges**

In the context of contemporary Indonesian education, the book *Adab al-'Alim wa al-Muta'allim* by KH. Hasyim Asy'ari has a very strategic position, especially in shaping the academic ethics and character of students. Although this book was originally intended for santri in the pesantren environment, the values it contains are universal and transformative, so it is very relevant to be applied in all levels and types of Islamic educational institutions, and can even be considered as a moral reference in the national education system at large. This book offers a spiritual and ethical dimension to education that is now being eroded by a culture of pragmatism and commercialization of education.

In the modern world of education that is loaded with the pressure of academic achievement and results orientation (output-based education), *Adab al-'Alim wa al-Muta'allim* returns the focus of education to the fundamental aspects: the formation of morals and adab as the foundation of achieving

knowledge. KH. Hasyim Asy'ari reminds us that learning is not just a process of transferring information, but rather a process of forming a whole person - one that unites intellectual, spiritual, emotional, and social dimensions. This view is in line with the concept of holistic education developed by many 21st century education experts, such as Howard Gardner (2000) with the theory of multiple intelligences, and Thomas Lickona with value-based character education.

In the context of the 21st century, students are required to have 4C skills: critical thinking, creativity, collaboration, and communication (Lubis & Rusadi, 2019). However, these abilities will lose their way if they are not supported by a strong framework of values and character. Herein lies the contribution of KH. Hasyim Asy'ari's thoughts. For example, his teachings on purification of the heart, sincerity, obedience to teachers, earnestness in learning, and self-control, are important foundations in building self-awareness and spiritual discipline-two things that are the main foundations of character education in the digital era (Bagaskara, 2019).

The reality of contemporary education also faces major challenges in the form of degradation of academic ethics, increasing consumptive behavior towards information, and lack of perseverance in learning due to exposure to digital media. Instant culture, for example, causes many students to focus more on results than processes. In this case, KH. Hasyim

Asy'ari's learning ethics comes as a correction and counterweight. He emphasized the importance of the right intention, patience, and respect for the teacher as the main elements of successful learning. This reinforces the idea that character education is not just an addition to the curriculum, but the essence of education itself.

In addition, the Book of Adab al-'Alim wa al-Muta'allim also provides deep reflection for educators. In KH. Hasyim Asy'ari's view, teaching is not just a profession, but a form of worship and devotion. Teachers are not only material conveyors, but also moral guides and character builders of students. In this context, strengthening the integrity and spirituality of educators becomes absolutely necessary in an era that requires teachers to play more than just a facilitator.

Applying the values of this book in a digital education environment is not impossible. Online education that relies on technology-based interactions can still absorb the spirit of the learning manners taught by KH. Hasyim Asy'ari. For example, although teachers and students do not always meet physically, respect can still be shown through communication manners, consistency in following learning, and maintaining digital ethics (digital citizenship). In fact, in the era of artificial intelligence and automation, adab values such as intellectual honesty, self-control, and a sense of responsibility are more important than just technical skills (Fingfeld-Connett, 2014; Siregar, 2022).

Integrating the teachings of KH. Hasyim Asy'ari in the contemporary Islamic education system is also in line with Merdeka Belajar's vision which emphasizes learning that is liberating, meaningful, and in accordance with the nation's character. This book offers a solid moral framework for the younger generation so that they do not lose their identity in the face of globalization and digital disruption (Alfarisi et al., 2022).

Thus, Adab al-'Alim wa al-Muta'allim is a classic text that has not lost its relevance in dealing with modern issues. It becomes an

ethical reference that fortifies students from character crisis and moral degradation. Instilling the values of manners taught by KH. Hasyim Asy'ari not only revives the Islamic scientific tradition, but also answers the fundamental challenge of the 21st century education world: how to produce a generation that is not only intellectually intelligent, but also morally noble (Amalia Afifah et al., 2024). Based on the entire description above, there are several new findings in this study, and to make it easier it will be presented in the form of a table.

Table 1. Relevance of Ethics in the Book of Adab al-'Alim wa al-Muta'allim in Contemporary Education

No.	Education Aspect	Values and Principles from the Book	Relevance to Contemporary Education
1	Philosophy and Orientation of Education	Learning as worship, seeking knowledge for the pleasure of Allah and the benefit of the people	Shifting the educational paradigm from academic achievement to the formation of a spiritually and morally whole person (holistic education).
2	Ethics of Learners in Learning	Purification of the heart ( <i>tazkiyatun nafs</i> ), sincerity of intention, earnestness of study, discipline and self-control	Building self-awareness and internal motivation, which is the basis for character building and social literacy in the digital era.
3	Student-teacher relationship	Respect and obedience to the teacher, not arguing emotionally, patience with the teacher's attitude	Revive academic ethics and a culture of respect for scholarly authority, which is fading in the midst of flat relations due to digital media.
4	Ideal Student Character	'Tawadhu' and wara', living simply and not being consumptive, Avoiding vain associations	Relevant for shaping responsible digital citizenship and not being trapped in an instant or consumptive lifestyle on social media.
5	Teacher's Role in Education	Teachers as spiritual and moral figures, educating by example, teaching as worship	Supporting the Guru Penggerak and Merdeka Belajar movements that encourage teachers as agents of character building, not just facilitators.
6	Context and Curriculum of Islamic Education	Instilling adab as the basis for achieving knowledge, emphasizing the importance of fardhu 'ain and syar'i knowledge.	It can be a conceptual framework for a modern Islamic education curriculum that is relevant to the spiritual and moral needs of today's young generation.

The novelty of this research lies in the relevance of KH. Hasyim Asy'ari's thoughts, especially in the Book of Adab al-'Alim wa al-

Muta'allim, to overcome the challenges of contemporary education. This research integrates the ethical values contained in the

book with the needs of 21st century education, such as character building and emotional intelligence. By emphasizing the spiritual, moral, and behavioral dimensions, KH. Hasyim Asy'ari's thought offers a holistic approach that can balance academic achievement and character building. This is relevant to forming a generation that is not only intellectually intelligent, but also has noble morals, in accordance with the demands of the digital age and globalization.

## CONCLUSION

This study concludes that the book *Adab Al-'Alim Wa Al-Muta'allim* by KH. Hasyim Asy'ari contains principles of student ethics that are very relevant to shaping the character and personality of santri. The values taught in this book, such as seriousness in learning, respect for teachers, sincerity in seeking knowledge, and good manners towards fellow students, are the main pillars of education that not only apply in the pesantren environment, but can also be applied at all levels of formal education. The ethics contained in this book teach that education is not only about the transfer of knowledge, but also the process of character building and morals that must be well maintained by every student. Teachings about sincere intentions in learning and respect for teachers become an important basis in a deeper educational process. This research also confirms that the teachings of student ethics in the book are very relevant to the challenges of education today, especially in forming a generation that is

not only intellectually intelligent, but also has good morals and morals. Integrating these values in the current Islamic education system, both in pesantren and formal education, will strengthen character education and help create a generation with noble character. Therefore, this book can be used as a foundation in strengthening students' character education in the future.

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