

MORAL EDUCATION AS THE FOUNDATION OF ISLAMIC VALUES AND NATIONALISM ACCORDING TO KH. HASYIM ASY'ARI

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Abstract

Akhlak serves as the foundation for exploring the rich educational philosophies promoted by KH. Hasyim Asy'ari, with a focus on his insights regarding moral education and the development of character within both Islamic and national identities. Employing a comprehensive library research methodology, this study synthesizes historical narratives and theological foundations that inform Asy'ari's teachings. The necessity of integrating moral education into contemporary curricula is highlighted, establishing his principles as vital for cultivating responsible and well-rounded citizens in today's multifaceted society. Findings indicate that Asy'ari's emphasis on faith, ethical values, and communal responsibility is crucial not only for individual development but also for fostering social cohesion amidst modern challenges. This investigation offers significant contributions to understanding the relationship between religious values and national consciousness in the context of education.

Keyword: Moral Education, Foundation of Islamic Values, Nationalism, KH. Hasyim Asy'ari

Abstrak

Akhlak menjadi landasan dalam mengkaji filosofi pendidikan yang kaya yang dipromosikan oleh KH. Hasyim Asy'ari, dengan fokus pada pandangannya tentang pendidikan akhlak dan pengembangan karakter dalam identitas keislaman dan kebangsaan. Dengan menggunakan metodologi penelitian pustaka yang komprehensif, studi ini menyintesis narasi historis dan landasan teologis yang mendasari ajaran Asy'ari. Pentingnya integrasi pendidikan moral ke dalam kurikulum modern ditekankan, menjadikan prinsip-prinsip beliau esensial dalam membentuk warga negara yang bertanggung jawab dan seimbang di tengah masyarakat yang kompleks saat ini. Temuan menunjukkan bahwa penekanan Asy'ari terhadap iman, nilai-nilai etika, dan tanggung jawab sosial sangat krusial, tidak hanya untuk pertumbuhan individu tetapi juga untuk memperkuat kohesi sosial di tengah tantangan kontemporer. Penelitian ini memberikan kontribusi signifikan untuk memahami hubungan antara nilai-nilai religius dan kesadaran kebangsaan dalam konteks pendidikan.

Kata Kunci: Pendidikan Akhlak, Landasan Nilai-Nilai Islam, Nasionalisme, KH. Hasyim Asy'ari

Introduction

Education is often regarded as the most fundamental human need. Knowledge can inspire humans to understand their purpose in life on earth, namely as civilized, dignified, and noble beings (Firdaus, 2020). Education is a process carried out by humans to enhance their physical and mental potential in order to uphold the values of their society and culture (Nadya Wahyu Pramita, 2024). Several previous studies have explored the relationship between manners, religious values, and social care. For example, Afifah Zahro (2021) emphasized the importance of fostering religious morals, social concern, and national spirit as part of Islamic education. Muhammad Resky (2023) discussed the importance of morality as the main foundation in the Islamic education process. KH. Hasyim Asy'ari emphasized morality towards Allah, teachers, and others as the key to successful learning. Dedi Sugari (2024) stressed the importance of morals and Islamic values in education, integrating the teachings of the Qur'an and Hadith into the curriculum and prioritizing the ethics of students and teachers.

Izza Safitri (2024) asserted that education is the right of all Muslims, including women, without discrimination. She views women as pillars of the nation and the first teachers of children, and therefore, they deserve proper education. According to Law No. 20 of 2003 Article 3 on the National Education System, the purpose of national education is to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy,

knowledgeable, capable, creative, independent, and become democratic and responsible citizens. On the other hand, education is an activity carried out to develop the potential of students with the hope of becoming people who are faithful, knowledgeable, and of noble character (Amrulloh Fuji Astuti, 2021).

Muhaimin also defines education by referring to the above-mentioned Law of the Republic of Indonesia No. 20 of 2003, stating that education is essentially a process of mentoring, learning, and/or training for children and young people so that they can live their lives by fulfilling their roles and responsibilities to the best of their abilities (Saifuddin Amin, 2021). According to KH. Hasyim Asy'ari, education means making humans fully human, enabling them to fear Allah SWT by sincerely practicing all His commands, uphold justice on earth, do good deeds, and be beneficial, worthy of being called the noblest creature and attaining the highest rank among all of God's creations (Ike Rosidah, 2021).

In KH. Hasyim Asy'ari's thought, the main purpose of knowledge is to practice it, so that it bears fruit and provides benefits as a provision for the afterlife (Ike Rosidah, 2021). Morality is a stable state of the soul that encourages a person to act and behave spontaneously without the need for prior thought or consideration. Morality can be formed from two sources: one's innate character and habitual actions that are repeated. Initially, an action may involve a process of thought and consideration, but when continuously practiced, it becomes a habit. Once a habit is formed, the action no longer requires consideration and eventually becomes part of a person's morality (A. Munir, Munzir Hitami, 2022).

Morality is something very important and fundamental in human life. It is also a measure of the nobility of one's mental attitude, personality, and behavior, and it becomes a distinctive characteristic that differentiates humans from other creatures (Alislamiyah, 2021). An interesting aspect of KH. Hasyim Asy'ari's educational concept is his strong emphasis on knowledge and teaching, especially regarding the morals of educators and students. He stated that in seeking knowledge, two things must be considered: first, students must have the pure intention to seek knowledge. The formation of students' character and morality is a shared responsibility between parents and educators.

Parents shape children's character from the womb to adulthood in the family environment, while educators play a role in instilling moral values in educational settings and society. An educator must be able to teach morality effectively, not only transferring knowledge but also instilling important moral values for life. Therefore,

educators need to have good character as well as emotional and spiritual intelligence to guide students to become moral individuals who are ready to face social life (Juli Amaliya Nasucha, 2022a, p. 15).

This paper aims to examine KH. Hasyim Asy'ari's thoughts on the importance of moral education as the foundation of Islamic values and nationalism. This study uses a systematic literature review approach by examining various literatures and previous studies that discuss the relationship between education, religious values, and character formation in the context of Islamic education. The focus of this study is directed at how moral values in KH. Hasyim Asy'ari's thoughts can be integrated into the national education system to produce a generation that is not only intellectually intelligent but also spiritually and morally superior. The writing aims to explore how far moral values can be comprehensively implemented in both formal and non-formal education systems, as well as how they contribute to building an Indonesian society that is religious, civilized, and of noble character.

This article discusses KH. Hasyim Asy'ari's thoughts on moral education and how this concept is relevant in building Islamic and national character in the modern era. By examining his thoughts, we can understand how moral education can serve as a foundation for developing individuals who are not only religiously devout but also have a strong sense of nationalism. This article contributes to the development of an educational paradigm that not only emphasizes academic aspects but also strengthens the moral and Islamic values in national life. This contribution is expected to enrich the national educational discourse with a more humanistic approach, relevant to the needs of contemporary Indonesian society.

Method

This study employs a systematic literature review (SLR) approach. A systematic literature review is a method of conducting a comprehensive search and review of the literature by reading various books, journals, and other library publications related to the research topic, aiming to produce a written work on a specific topic or issue. Data collection for the literature review is carried out through an in-depth review of relevant sources, including books and journals, which are then analyzed and classified (Marinu Waruwu, 2023).

The systematic literature review in this study follows several stages. These stages include article collection, article reduction (eliminating articles that do not

match the research variables), article display (organizing and arranging selected articles), data organization and discussion, and drawing conclusions (Asbar, R. F., & Witarsa, 2020).

Based on these stages, the researcher establishes the research process as follows: (1) selecting the focus of the study, (2) searching for relevant information, (3) reviewing related theories, (4) identifying theoretical foundations from experts and previous research findings, (5) analyzing theories and relevant research results, and (6) drawing conclusions. The reference sources for this research include books, national journals, and international journals that are relevant to the research focus.

This study applies a qualitative descriptive analysis technique. The analysis is directed at identifying knowledge or theories from previous studies obtained through books, national journals, and international journals. The data are analyzed by classifying them, identifying similarities and differences, providing insights, and integrating them to develop a comprehensive understanding (Marinu Waruwu, 2023).

Findings and Discussion

A Brief Biography of KH. Hasyim Asy'ari

KH. Hasyim Asy'ari, whose full name is Muhammad Hasyim bin Asy'ari bin Abdul Wahid bin Abdul Halim (Prince Benowo) bin Abdur Rahman (Jaka Tingkir, Sultan Hadiwijaya) bin Abdullah bin Abdul Aziz bin Abdul Fattah bin Maulana Ishaq, is a prominent Islamic scholar in Indonesia. He was born on 24 Dhu al-Qi'dah 1287 AH or February 14, 1871 CE, in Gedang Village, located about two kilometers east of Jombang Regency, East Java (Nur Rahma Bt Amran, 2024). This birth date coincided with Tuesday Kliwon, an important day in the Javanese calendar. He passed away on July 25, 1947, which coincided with 7 Ramadan 1366 AH, at his residence in Tebuireng, Jombang. His final resting place is in the Tebuireng Islamic Boarding School, an institution he founded, which has since become a significant center of Islamic education (Lukmanul Hakim, 2019).

KH. Hasyim Asy'ari was born into a respected family of Islamic scholars. His father, KH. Muh. Asy'ari, was a descendant of a noble lineage, tracing back to KH. Abdul Wahid, KH. Abdul Halim, Raden Benowo, Jaka Tingkir (Sultan Hadiwijaya, King of Pajang), Ki Ageng Pengging (Boyolali), Maulana Abdul Fatih, Maulana 'Ainul Yaqin (Sunan Giri), Maulana Ishaq, and Maulana Malik Ibrahim (Sunan Gresik). His mother, Halimah, was the daughter of KH. Utsman, the owner of Gedang Islamic

Boarding School. Halimah was the eldest of five siblings, with her brothers and sisters being Muhammad, Leler, Fadhil, and Nyai Arif. From the marriage of KH. Asy'ari and Nyai Halimah, KH. Hasyim Asy'ari was born as the third of eleven siblings, among whom were Nafi'ah, Ahmad Saleh, Radiah, Hassan, Anis, Fatanah, Maimunah, Ma'sum, Nahrawi, and Adnan (Mohamad Zaenal Arifin, 2022).

KH. Hasyim Asy'ari's educational journey began within his own family environment. From an early age, he received religious education from his father and grandfather, Kiai Usman. His intelligence and aptitude for learning were evident from his childhood. At the age of 13, under his father's guidance, he had already mastered the basics of Islamic knowledge, including Tawhid (Islamic theology), Fiqh (Islamic jurisprudence), Tafsir (Quranic interpretation), and Hadith (Prophetic traditions). His quest for knowledge continued as he reached the age of 15, leading him to travel and study at various Islamic boarding schools, such as Pesantren Wonokoyo in Probolinggo, Pesantren Langitan in Tuban, Pesantren Trenggilis in Semarang, Pesantren Kademangan in Bangkalan, and Pesantren Siwalan in Sidoarjo (Hamidah Olfah, 2023). Driven by his strong desire to deepen his understanding, he later crossed to Madura Island, where he met his influential teacher, Syekh Kholil Bangkalan.

In addition to his role as an educator and reformer, KH. Hasyim Asy'ari was also known for his resilience in the struggle for Indonesia's independence. He was a fervent advocate for Indonesian freedom from Dutch colonial rule, demonstrating an unwavering spirit of resistance. As Nur Rahma Bt Amran (2024) stated, "KH. Hasyim Asy'ari's dedication to his nation and religion made him recognized as a National Independence Hero." His outstanding contributions to the nation, especially in the field of education, left a lasting legacy.

The Concept of Morality According to KH. Hasyim Asy'ari

KH. Hasyim Asy'ari's concept of morality is deeply rooted in classical Islamic teachings, which he articulated in his book *Adabul 'Alim wal Muta'allim*. He emphasized that moral education begins with the intention (niyah) that should be pure and directed towards seeking Allah's pleasure. As he stated,

"فَتَحْضُ نَحْضُ إِخْوَانِنَا عَوَامِ الْمُسْلِمِينَ أَنْ يَتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَأَنْ لَا يَمُوتُوا إِلَّا وَهُمْ مُسْلِمُونَ...، وَأَنْ يَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا، وَأَنْ لَا يَنْفَرُوا، وَأَنْ يَتَّبِعُوا الْكِتَابَ وَ السُّنَّةَ وَمَا كَانَ عَلَيْهِ عُلَمَاءُ الْأُمَّةِ كَالْإِمَامِ أَبِي حَنِيفَةَ وَمَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَأَحْمَدَ بْنِ حَنْبَلٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ أَجْمَعِينَ، فَهُمْ الَّذِينَ قَدْ انْعَقَدَ الْإِجْمَاعُ عَلَى امْتِنَاعِ الْخُرُوجِ عَنْ مَذَاهِبِهِمْ وَأَنْ يُعْرَضُوا عَمَّا أَحَدَتْ مِنَ الْجَمْعِيَّةِ الْمُخَالَفَةِ لِمَا عَلَيْهِ الْأَسْلَافُ الصَّالِحُونَ"

"...We advise all Muslims to fear Allah SWT with true piety. Let them not die except as true Muslims. They should hold fast to Allah's religion, avoid division, and follow Al-Kitab (the Quran), As-Sunnah (Hadith), and the path followed by the scholars of this ummah, such as Imam Abu Hanifah, Imam Malik, Imam Shafi'i, and Imam Ahmad bin Hanbal. May Allah SWT be pleased with them all. They are the ones whose doctrines have been agreed upon by the consensus of the Muslim ummah, and we must not deviate from their schools of thought, rejecting the views of groups opposing the beliefs of the righteous predecessors (Afifah Zahro, 2021a)."

Furthermore, KH. Hasyim Asy'ari emphasized other core values such as wara' (caution), which means being careful in all actions to avoid what is doubtful. He also taught the value of qana'ah (contentment), where individuals are encouraged to feel satisfied with what they have, avoiding greed and excessive desires. Time management is another key principle in his teachings, where students are encouraged to use their time wisely, balancing religious and worldly pursuits. Sincerity (ikhlas) is a critical virtue in his moral teachings, where individuals are guided to purify their hearts in worship or good deeds, seeking only Allah's approval. He also advocated for zuhud, a form of asceticism, where one leaves behind material excess for the sake of higher spiritual benefits (Amrullah Fuji Astuti, 2021; Dian Febrianingsih et al., 2024).

These values serve as the foundation for character education, emphasizing the formation of a strong moral personality among students and teachers. KH. Hasyim Asy'ari believed that a well-educated individual is not only knowledgeable but also possesses noble character, which is reflected in their behavior and interactions with others.

Ethical Guidelines for Teachers According to KH. Hasyim Asy'ari

In the context of education, KH. Hasyim Asy'ari also outlined a clear set of ethical guidelines for teachers, as described in Adabul 'Alim wa Al-Muta'allim. He emphasized that the primary purpose of teaching should be to seek the pleasure of

Allah. As he explained, "The purpose of teaching is to attain the pleasure of Allah SWT." Teachers are advised to be patient with students, even those whose intentions may not be sincere. They should guide students towards commendable actions and use simple language to ensure that lessons are easily understood.

Teachers are encouraged to maintain enthusiasm in teaching, constantly motivating students to review and repeat their lessons (*mudzakarah* and *takrar*). They should also be mindful of their students' abilities, avoiding overly strict teaching methods. Fairness is another critical value, where teachers should not show favoritism among their students. Compassion, humility, and attention to student welfare are highlighted as essential qualities for effective teaching.

KH. Hasyim Asy'ari's educational philosophy is distinguished by its strong emphasis on moral and spiritual guidance, where teachers are seen as role models who not only impart knowledge but also shape students' character. As he emphasized, "A teacher must be humble (*tawadhu*), just, and attentive to all students." Through patience, sincerity, and humility, teachers can create a positive and nurturing learning environment, reflecting the true spirit of Islamic education.

The Works and Struggles of KH. Hasyim Asy'ari

KH. Hasyim Asy'ari was one of the most productive Islamic scholars. This is proven by the many works that can still be found today. His writings were edited by M. Ishom Hadzik, one of KH. Hasyim Asy'ari's grandsons. At present, several works of KH. Hasyim Asy'ari have been compiled into a single large volume, making it easier to study the thoughts of KH. Hasyim Asy'ari. Previously, KH. Hasyim Asy'ari's works were scattered across several book titles. Now, by having one large volume, it is possible to learn all of KH. Hasyim Asy'ari's writings. This large volume is titled *Irsyad al-Sari fi Jam' al-Mushannafat Hasyim Asy'ari* (Nurul Hidayah, 2020).

The works of KH. Hasyim Asy'ari include: (1) *Adab al-'Alim wa al-Muta'allim fi ma Yahtaju Ilaih al-Muta'allim* (a book on the ethics of teachers and students, and the needs of students in learning, and the teacher's dependence on the stages of learning); (2) *Ziyadat Ta'liqat*, which contains additional notes on the poetry of Shaykh Abd Allah bin Yasin from Pasuruan. This book presents KH. Hasyim Asy'ari's rebuttals to Shaykh Abdullah's criticisms of the NU organization, which serves as a platform for Muslim scholars (*ulama*) to respond to various religious issues (Ana Citra Anisa, Muhammad Ismail, 2022); (3) *At-Tanbihat al-Wajibat*, which contains his stern warnings regarding the celebration practices of the Prophet Muhammad's birthday (*Maulid*); (4) *Ar-Risalah al-Jami'ah*, which discusses several issues related to death,

signs of the coming of the Day of Judgment, and explanations regarding the concepts of sunnah and bid'ah; (5) *An-Nur al-Mubin fi Mahabbati Sayyidi al-Mursalin*, which explains the meaning and essence of loving the Prophet Muhammad and several matters related to *ittiba'* (following) and *ihya'* (preserving) the Prophet's sunnah; (6) *Hasyiyah 'ala Fath ar-Rahman bi Sharh Risalat al-Waliy Ruslan li Shaykh al-Islam Zakariya al-Ansari*, which consists of explanations and brief notes on the book *Risalat al-Waliy Ruslan* by Shaykh Zakariya al-Ansari; (7) *Ad-Durar al-Muntatsirah fi al-Masa'il at-Tis'ah 'Asharah*, which discusses Sufi orders (tariqah) and several important matters regarding Sufi practitioners; (8) *At-Tibyan fi an-Nahy 'an Muqata'at al-Arham wa al-Aqarib wa al-Ikhwan*, which discusses the importance of maintaining kinship ties (*silaturahmi*) and the dangers of severing them; and (9) *Al-Qaladi fi Bayan ma Yajib min al-'Aqid*, which explains the essential creeds in Islam (Rihatul Jannah, 2020). These are among KH. Hasyim Asy'ari's written works, which show that he was a very productive scholar in the field of Islamic writing.

Moral Education as the Foundation of Islam

According to Al-Abrasyi, moral education is the core of Islamic education. It is a maximum effort to make perfect morals the true goal of Islamic education (Juli Amaliya Nasucha, 2022b). Therefore, moral education holds a very important position in Islamic education, so that every aspect of the Islamic education process is always connected to the development of noble character.

Morals are divided into two categories: praiseworthy morals (*akhlaq mahmudah*) and blameworthy morals (*akhlaq mazmumah*). People may be influenced by both because both types of morality exist in the human heart. More precisely, morality is based on human conscience, not on reason, experience, custom, or other factors.

Islamic education aims to form a Muslim personality who manifests their faith through righteous deeds, which are reflected in noble character in daily life. Islamic education is guided by the values of *tawhid* (monotheism) and promotes the behavior of the Prophet Muhammad (peace be upon him) as a role model for students through education based on the Qur'an and Sunnah, without neglecting the development of science and modern technology (Reksiana, 2018:09).

From the explanation above, it can be concluded that morality carries very broad and deep meaning. Good and bad actions, in the science of morals, are based on the teachings of Islam, namely the Qur'an and Hadith, and not from philosophical theories or logic.

Relevance of KH. Hasyim Asy'ari's Thoughts on Moral Education in Islamic Education

An important concept from KH. Muhammad Hasyim Asy'ari's thought is prioritizing piety to Allah SWT, accompanied by good intentions in behavior and daily life. KH. Muhammad Hasyim Asy'ari's thoughts on moral education, as written in the book *Adab al-'Alim wa al-Muta'allim*, remain very relevant for improving the quality of education in Indonesia. Many students are still unable to read the Qur'an properly in schools. Some students also lack respect for their teachers, or even dare to violate Islamic values (Syarif Maulidin, 2025).

Character in Islam refers to the qualities exemplified by Prophet Muhammad SAW, manifested through his actions, speech, and behavior. These three aspects contain noble and great moral values. Morals are related to ethics. Ethics refers to behavior or morals applied to humans as individuals and as social beings.

From an Islamic perspective, moral education is a process where physical, spiritual, and psychological elements are stimulated and guided towards good and righteous actions. Islamic moral teachings aim to build Islamic character. There is no significant difference between character and morality in this context. Both are defined as actions that occur instinctively because they are already rooted in the mind (Ainna Khairun Nawali, 2018).

Thus, it can be concluded that KH. Hasyim Asy'ari clearly illustrated the position of every person in the process of education and the search for knowledge. In his teachings, if a person cannot become a scholar (*'alim*), then at the very least, they should become a learner or seeker of knowledge.

KH. Hasyim Asy'ari's Morality in Modern Life

In this modern era, a major challenge in the world of education is the decline in understanding of character values. Many people claim to be knowledgeable, yet they do not pay attention to character development. This occurs as more individuals access information without guidance from teachers or scholars who have deep understanding, which can lead to deviations from the consensus of the scholars (Ahmad Dwi Nur Khalim, 2020).

KH. M. Hasyim Asy'ari had a special concern for the spread of education, especially in Islamic boarding schools (*pesantren*), because he believed that education is an important means to promote virtue and purify the mind (soul), leading to the pleasure of Allah SWT.

The ethics of Islamic education applied by KH. M. Hasyim Asy'ari involved instilling good manners for both students and teachers so they could quickly obtain beneficial knowledge. The ethics taught by KH. M. Hasyim Asy'ari include student and teacher ethics, based on verses from the Qur'an that emphasize the virtue of learning and teaching, as explained in Surah At-Tawbah (9:122), which reminds us of the importance of teaching and giving guidance (Muhamad Faiz Amiruddin, 2018).

The task of Islamic education is not only the main responsibility of the scholars but also of all levels of society, especially parents and educators, in both formal and informal educational settings. Educators in Islamic educational institutions, both official and non-official, and parents as trustees of their children, must understand that God has bestowed every child with innate potential.

One of the greatest and priceless gifts from God is the human brain. Therefore, in the early stages of child development, parents need to educate their children by: (1) Guiding children in reading the Qur'an; (2) Teaching the basics of *'Ulumul Shari'ah* (Islamic legal knowledge), which includes *aqidah* (faith), *ibadah* (worship), and *sirah* (Prophetic biography); (3) Teaching manners and morals in daily life—toward parents and family, in dealing with the community, in seeking knowledge, and in dealing with the Qur'an (Muhammad Azmi, 2024).

Conclusion

Morality, as a fundamental dimension of education, plays a crucial role in shaping both individual character and national identity, particularly within the framework of KH. Hasyim Asy'ari's teachings. His thought emphasizes that moral education is not merely the transmission of theory, but rather a formative process that must begin early in life and be integrated into all aspects of both formal and informal education. In today's modern era, which is marked by a decline in moral values and a rise in individualism, Asy'ari's approach, highlighting the importance of faith, social responsibility, and ethics, has become increasingly relevant.

Through moral education grounded in the Qur'an and Sunnah, individuals are taught not only to respect and adhere to religious norms but also to care for and contribute to their communities. This produces citizens who are not only knowledgeable but also possess noble character, qualities essential for building a just and harmonious society. Applying the moral principles of KH. Hasyim Asy'ari in contemporary education is a crucial step to ensure that the younger generation grows to be not only academically competent but also morally grounded, socially conscious,

and capable of navigating the complexities of modern life. Therefore, moral education must be prioritized in the effort to cultivate individuals who are balanced, possess integrity, and can make meaningful contributions to the nation and society.

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