

The Relevance Of Kh Hasyim Asy'ari's Thought In The Formation Of The Moral Character Of The Younger Generation In The Digital Era

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ABSTRACT

Character education has become one of the main issues in addressing the challenges of contemporary times, especially in the digital era, which has led to widespread moral degradation, particularly among the younger generation. This study aims to explore the relevance of the ideas of KH. Hasyim Asy'ari, a prominent Islamic scholar who emphasized the importance of education based on ethics and moral values, in the context of modern education. In this context, KH. Hasyim Asy'ari stresses the importance of knowledge as a means of attaining honor, as well as the significance of ethics in the relationship between teachers and students. Despite the traditional nature of his educational approach, his ideas remain highly relevant for application in modern education, which demands a balance between knowledge and ethics. This study employs library research to delve into KH. Hasyim Asy'ari's thoughts and their application to the character development of the younger generation in the digital era. The results indicate that his ideas offer essential solutions to address the growing ethical issues in education. In summary, the three main topics are: the significance of knowledge, the duties and responsibilities of students, and the duties and responsibilities of teachers.

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Introduction

Education is a process undertaken by individuals to acquire knowledge that serves as a foundation for action and behavior. It constitutes a fundamental pillar in anticipating the future, as it is oriented toward preparing learners to meet the challenges and demands of the times ahead. (Sitorus, 2021). Therefore, education can be regarded as one of the primary instruments in the formation of an individual's character. It also functions as the most effective medium for shaping the essence and moral character of humanity. In a substantive sense, education enables individuals to discover and develop their identity. Through education, individuals acquire the capacity to distinguish between right and wrong. Fundamentally, education aims to guide the younger generation toward intellectual maturity accompanied by noble character and virtuous conduct. (Hakim, 2018).

Education serves as a source of enlightenment in social life through the knowledge imparted to individuals. It is a deliberate process aimed at developing both the potential and the character of the individual. By cultivating virtuous morals and fully developed capacities, individuals are able to attain a sense of peace and fulfillment within their social environment. As stated in a well-known prophetic tradition of Prophet Muhammad (peace be upon him), the best among people are those who are most beneficial to others. Within a society composed of educated individuals, a community is more likely to grow and develop constructively, thereby fostering a higher quality of collective life. (Kholifah et al., 2024).

One of the major challenges accompanying contemporary developments in the digital era is the increasingly widespread phenomenon of moral degradation. This issue has become a primary concern, as values of civility, religious norms, and social etiquette are progressively being eroded. Such moral decline permeates all levels of society. Of particular concern is the risk that these behaviors may become normalized and even imitated by others. If deviant conduct is perceived as commonplace, it may spread more extensively and pose a serious threat to the established moral order that has long been socially acknowledged and upheld. (Sofyana & Haryanto, 2023). This phenomenon is particularly evident among the younger generation, who are increasingly vulnerable to the negative impacts of technological advancement and globalization, both of which accelerate the erosion of values that should be upheld in social life. If this condition is not addressed promptly through appropriate and strategic approaches, it will not only result in the loss of moral direction among future generations but also exacerbate broader social and cultural deterioration within society as a whole. In this context, character education emerges as a highly relevant solution to be implemented within educational institutions, particularly in fostering individuals who possess strong personal integrity and well-grounded moral character.

Discussing character inevitably entails addressing the fundamental objectives of education as stipulated in the Indonesian National Education System Law (Law No. 20 of 2003), which states: "Education is a conscious and planned effort to create a learning environment and learning process in which learners actively develop their potential to possess religious spiritual strength, self-control, personality, intelligence, noble character, and the skills necessary for themselves, society, the nation, and the state." This legislation underscores that education is not merely intended to produce intellectually capable individuals, but also to cultivate persons of strong character, morality, and integrity. Through this framework, education is expected to give rise to generations whose development reflects the noble values of the nation and religious teachings. Conversely, when moral principles are neglected and ethical deterioration becomes widespread, the strength of a nation will inevitably decline and may ultimately lead to its disintegration. (Noor, 2015).

Character education, as a form of education oriented toward the cultivation of morality and ethical values, offers an approach capable of fostering social awareness and ethical responsibility among the younger generation. Through this approach, young people are expected to develop not only intellectual competence but also emotional and social maturity. Character refers to the quality of an individual's mental and moral strength, encompassing virtues and ethical conduct that constitute a distinctive personality, serving as both a motivating and driving force that differentiates one person from another (Nurbaedi, 2018). At present, character education has become an increasingly urgent national issue, in line with the growing indications of declining character quality among the younger generation. Character education is widely regarded as a viable solution to one of the major challenges confronting the nation (Rosidin, 2014). Therefore, character formation should be positioned as an integral component of the school curriculum, ensuring that moral and ethical development is systematically embedded within the educational process (Fachri, 2014).

This approach is fundamentally aligned with the thought of KH Hasyim Asy'ari, a prominent Islamic scholar who placed great emphasis on the importance of morality in education. KH Hasyim Asy'ari viewed the cultivation of good character, grounded in Islamic teachings, as essential for producing a generation that is not only educated but also morally virtuous. (Khuluq, 2009). His ideas, which emphasize moral and spiritual values in education, are highly relevant to contemporary efforts to strengthen character education in the modern era, where social challenges and globalization frequently erode the noble values that should be upheld. Thus, the thoughts and teachings of KH Hasyim Asy'ari regarding the importance of morality and ethical conduct in education hold significant relevance for contemporary character education. Amid the complexities of modern social dynamics and emerging challenges, the principles advocated by KH Hasyim Asy'ari can serve as a strong foundation for shaping a younger generation that is not only intellectually capable but also morally virtuous.

Research Methods

Library research constitutes a theoretical study that draws upon references and other scholarly literature related to the culture, values, and norms that develop within the social context under investigation. (Hermawan, 2019). This study also aims to examine the extent of KH Hasyim Asy'ari's role and contributions, as well as the relevance of his thought, in shaping the character of the younger generation in the digital era. (Riswana Mandar, 2023). After determining these themes, the subsequent step involves collecting relevant information from various sources, including books, scholarly articles, academic journals, theses, and primary sources. (Sugiyono, 2022). This method allows researchers to explore Al-Faruqi's ideas without conducting extensive field research.

Results and Discussion

Biography of KH. Hasyim Asy'ari

KH Hasyim Asy'ari was born on February 14, 1871, in Jombang, East Java. He was the son of Kiai Asy'ari and Nyai Halimah and the third of ten siblings, including Nafiah, Ahmad Shaleh, Radiah, Hassan, Anis, Fatanah, Maimunah, Maksum, Nahrawi, and Adnan. During the first six years of his life, KH Hasyim Asy'ari was raised and educated by his grandfather at Pesantren Gedang. However, in 1876, he had to leave his grandfather and return to live with his parents in the village of Keras, Jombang. (Khuluq, 2009).

Between the ages of 13 and 15, KH Hasyim Asy'ari received foundational Islamic teachings from his father, during which time he successfully memorized the book *Alfiyah Ibn Malik* and served as his father's teaching assistant. He then continued his education at various pesantrens across Java, including Pesantren Siwalan Panji in Buduran, Sidoarjo, which was led by Kiai Yaqub. After studying there for approximately three years, Kiai Yaqub proposed the marriage of his daughter to KH Hasyim Asy'ari in 1308 H / 1892 M, when he was 21 years old. (Salim & Hakim, 2019).

After being married for approximately one year, KH Hasyim Asy'ari continued his studies in Mecca with his wife. However, before they had been settled there for seven months, his wife gave birth to a son named Abdullah and tragically passed away a few days after childbirth. Less than 40 days later, his son also passed away, prompting KH Hasyim Asy'ari to return to Indonesia.

Despite these personal tragedies, his determination to pursue knowledge remained undiminished. In 1893, he embarked on a second journey to Mecca, this time accompanied by his younger brother. Unfortunately, his brother Anis also passed away during this period. Over the course of approximately seven years in Mecca, KH Hasyim Asy'ari studied various Islamic sciences. In 1899, he returned to his parents' home in Jombang with the goal of disseminating the knowledge he had acquired. It was from this point that his influential career began. On January 31, 1926, together with several of his peers, KH Hasyim Asy'ari responded to the initiative of a group of Islamic scholars to establish the Islamic organization Nahdlatul Ulama (NU). The organization was designed not only to engage in social and community affairs but also to address issues related to education.

KH Hasyim Asy'ari was a prolific writer, producing most of his works in Arabic. His writings cover a wide range of Islamic disciplines, including Sufism (*tasawuf*), jurisprudence (*fiqh*), and Hadith studies. Even today, his books continue to be studied in various pesantrens. Among his notable works are: *At-Tibyan fi Nahi'an Muqatha'atil Arham wal Aqarib wal Akhawan* – An explanation of the prohibition against severing ties of kinship and friendship. *Adabul 'Alim wal Muta'alim* – Discussing the ethics of teachers and students, the proper approach to learning, and the importance of knowledge. *Al-Risalah Al-Jami'ah* – A comprehensive book covering topics such as death, the Day of Resurrection, and the meaning of Sunnah and *bid'ah*. *Al-Qanun al-Asasi li Jam'iyah Nahdlatul Ulama* – Establishing the foundational principles of the Nahdlatul Ulama organization. *Al-Mawa'iz* – Advising Muslims

to unite and work collaboratively. *Hadits al-Mawt wa Ashrah al-Sa'ah* – Discussing Hadiths related to death and the Day of Judgment. *Al-Durar Al-Muntathirah fit Tis' 'Asyarah* – Reflections on nineteen topics in Sufism. *Al-Risalah At-Tauhidiyyah* – Notes on theology, particularly concerning Ahlussunah wal Jama'ah In addition to these works, KH Hasyim Asy'ari authored many other texts, and numerous speeches delivered by him were published in newspapers, reflecting his extensive contribution to Islamic scholarship and education. (Al Faruq, 2020).

The Education of KH Hasyim Asy'ari

During his time, indigenous Indonesians had access to two main education systems. The first was the traditional pesantren system for Muslims, and the second was the Western-style education provided by the Dutch colonial government, known as Holland Inlandsche Scholen. The latter aimed to train students for lower- and mid-level administrative positions within the Dutch colonial bureaucracy. Education in these schools was limited to a maximum of seven years, and those who wished to pursue further studies had to travel to the Netherlands, often referred to as the "land of tulips." (Nurbaedi, 2018).

As a result, only a limited segment of the indigenous population had access to such opportunities. In contrast, individuals of European, Chinese, Arab, or East Asian descent were afforded broader access to quality Western-style education. Consequently, the majority of the indigenous population, who were predominantly Muslim, did not gain experience with the Dutch education system. (Salim & Hakim, 2019). Even when indigenous people had the opportunity and access to education, many Muslims considered the Dutch school system to be haram due to its secular model. Consequently, combined with Dutch-imposed limitations and the religious convictions of the Muslim community, the majority of indigenous Muslims opted for religious schools (*sekolah agama*) as their preferred educational institution.

Within the pesantren environment, students (*santri*) are immersed in studying and practicing the teachings and values of Islam. This atmosphere significantly influenced KH Hasyim Asy'ari, shaping him into a humble individual with a strong desire for knowledge and learning. (Hakim, 2018). In 1876, when he was six years old, his father established Pesantren Keras in southern Jombang. This experience provided him with valuable insights that later enriched his own thinking when he went on to establish his own pesantren.

KH Hasyim Asy'ari received his early education under the guidance of his father until the age of 15. During this period, he was equipped with foundational knowledge in areas such as tauhid (monotheism), fiqh (Islamic jurisprudence), tafsir (Qur'anic exegesis), and Hadith studies. He then continued his education at various pesantrens across Java and Madura, including Pesantren Kademangan in Bangkalan, Madura; Pesantren Wonokoyo in the Probolinggo area; Pesantren Langitan in Tuban; Pesantren Trenggilis; and Pesantren Siwalan Panji in Sidoarjo. (Munandar & Khoirunnisfa, 2020). He eventually settled for five years at Pesantren Siwalan Panji, where he was asked to marry the daughter of the pesantren's founder. After their marriage in 1891, when he was 21 years old, he and his wife set out to perform the Hajj pilgrimage to Mecca, with financial support from his father-in-law.

They stayed in Mecca for seven months, but KH Hasyim Asy'ari returned to Indonesia alone after his wife passed away following the birth of their son, Abdullah, who also died at two months of age. In 1893, he traveled back to Mecca, this time accompanied by his brother Anis, who later passed away there. KH Hasyim Asy'ari remained in Mecca for seven years, during which he deepened his knowledge of various Islamic sciences and performed the Hajj pilgrimage. He also had the opportunity to teach while in Mecca, gaining valuable teaching experience that he would later continue upon his return to the archipelago in 1900. (Riswana Mandar, 2023). Upon returning to his homeland, he initially imparted his knowledge at the pesantren of his father and grandfather. Subsequently, between 1903 and 1906, he continued his teaching at his father-in-law's pesantren in Kemuring, Kediri.

KH Hasyim Asy'ari later departed for the Hijaz region to further deepen his Islamic studies. (Al Faruq, 2020). He was accompanied by Kiai Alwi, his brother-in-law, for three years; Kiai Alwi would later become his closest partner and most loyal companion in

establishing Pesantren Tebuireng. In Mecca, KH Hasyim Asy'ari studied under the guidance of Sheikh Mahfudz from Termas, the first scholar from the homeland to teach Sahih Bukhari in Mecca. He was recognized as the final heir in the chain of transmission (isnad) of this Hadith collection, tracing back through 25 generations of scholars.

Islamic Education According to KH Hasyim Asy'ari

Education plays a crucial role in shaping the character and vision of society. One figure who has had a profound influence on educational thought in Indonesia is KH Hasyim Asy'ari. As a respected scholar and the leader of Nahdlatul Ulama (NU) in its early years, KH Hasyim's deep and visionary thinking has made a significant contribution to the development of the Islamic education system in Indonesia. (Rosidin, 2014). In his career, he was recognized not only as a religious leader but also as a critical thinker regarding the role of education in shaping the character of the Muslim community. His educational philosophy reflects an effort to harmonize Islamic teachings with the demands of the times while simultaneously preserving the purity of Islamic values. (Noor, 2015). In the field of education, his efforts began with the establishment of a pesantren in the Tebuireng area.

KH Hasyim Asy'ari made numerous contributions, which can be seen in several of his key educational and philosophical thoughts, including:

1. Theology (Tauhid) – KH Hasyim Asy'ari outlined three levels of understanding God (tauhid). The first level, possessed by laypeople, involves praise of God's oneness. The second level, held by scholars (ulama), encompasses knowledge and comprehension of God's unity. The third level, experienced by Sufis, arises from a deep, inner awareness of the Supreme Judge.
2. Ahlussunnah wal Jama'ah – Hasyim Asy'ari embraced this doctrine as it aligned with the goals of Nahdlatul Ulama (NU), particularly in fostering unity among Indonesian ulama. It emphasizes following one of the Sunni schools of thought (madhhab) and maintaining pesantren curricula in accordance with the principles of Ahlussunnah wal Jama'ah, which means adhering to the teachings of the Prophet Muhammad and the guidance of Islamic scholars.
3. Sufism (Tasawwuf) – Broadly, his thoughts on Sufism aimed to improve the behavior of Muslims while remaining consistent with the principles and relevance of Islamic teachings. Much of his thinking was influenced by Al-Ghazali, emphasizing ethical refinement and spiritual development.
4. Islamic Jurisprudence (Fiqh) – KH Hasyim Asy'ari followed the four Sunni schools of thought: Hanafi, Maliki, Shafi'i, and Hanbali, promoting inclusivity and respect for diverse legal interpretations within Islam.
5. Political Thought – His political philosophy encouraged all Muslims to build and maintain unity. He believed that the foundation of Islamic governance rests on three objectives: ensuring equality among Muslims, serving the interests of the people through consultation (shura), and upholding justice. (Nurbaedi, 2018).

KH Hasyim Asy'ari was a prolific writer across all fields of Islamic knowledge. From an epistemological perspective, a key conclusion from his thought is that he possessed a distinctive and consistent approach: he always relied on authoritative sources, namely the Qur'an and Hadith, as the foundation for his reasoning and teachings.

The Relevance of KH Hasyim Asy'ari's Thought in Shaping the Moral Character of the Younger Generation in the Digital Era

The success of a nation in keeping pace with the times is largely determined by the quality of its education system. The digital era demands that all stakeholders think progressively, innovatively, and creatively, or risk falling behind. Today, with rapidly advancing technology and knowledge being readily accessible, both teachers and students are often compelled to adapt to conditions that differ greatly from traditional learning methods. While the learning process has become more practical and efficient, this convenience

frequently comes at the expense of aesthetic and ethical values, which should continue to be preserved and upheld.

A recent and striking example is the viral video of a student physically resisting a teacher simply for being reminded to perform congregational prayer, alongside other cases of students acting violently toward teachers or parents. Additionally, there have been numerous incidents in which teachers were reported to the authorities for merely correcting students' mistakes. Given the increasing frequency of ethical violations in teacher-student interactions in the digital era, there is a clear need for an approach that addresses these issues thoughtfully and constructively.

In this context, the thoughts and ideas of KH Hasyim Asy'ari offer highly relevant guidance. As a scholar deeply committed to ethical values in social life, his perspective on the importance of morality in education and interpersonal relationships provides a foundational framework for addressing these increasingly concerning issues. His emphasis on *adab* (proper conduct), mutual respect, and the importance of maintaining harmony between teachers and students is particularly pertinent for countering the ethical degradation currently observed in educational interactions.

KH Hasyim Asy'ari, as a prominent scholar and thinker, is recognized not only for the depth of his knowledge but also for the relevance of his ideas to social and educational contexts. He understood that the essence of education extends beyond the mere transfer of knowledge, encompassing the cultivation of character grounded in ethical and moral values. His emphasis on maintaining a balance between knowledge (*ilmu*) and proper conduct (*adab*) provides a vital reference for improving teacher-student relationships, which are often neglected in the dynamics of modern education. His philosophy, which stresses moral development in all aspects of life, including educational interactions, offers a meaningful framework for addressing the ethical challenges emerging in the digital era. (Al Faruq, 2020).

For example, KH Hasyim Asy'ari's thoughts on Islamic education are articulated in his widely acclaimed work *Adab al-'Alim wa al-Muta'alim*. This popular book presents his perspectives on Islamic education in Indonesia. In the text, KH Hasyim organizes his educational philosophy into several sections, which are ultimately distilled into three main components. (Asaddudin et al., 2022):

1. The Significance of Education
2. Duties and Responsibilities of Students
3. Duties and Responsibilities of Teachers

One of KH Hasyim Asy'ari's important ideas is the significance of knowledge, as he strongly emphasized its central role in the life of a Muslim. He viewed knowledge as a fundamental pillar in shaping a person of quality, both spiritually and socially. In this context, KH Hasyim Asy'ari highlighted that knowledge is the path to attaining honor in this world and the Hereafter, as Allah SWT states in the Qur'an, Surah Al-Mujadila (58:11): "Allah will raise those of you who believe and those who have been granted knowledge in degrees." Although his approach to education was more traditional, emphasizing direct and in-depth study through classical texts, his ideas remain highly relevant in the modern era. In today's fast-paced world, the importance of knowledge continues to serve as a foundation for the development of a civilized society, where individuals are expected not only to master information but also to uphold ethical conduct and moral integrity in its application.

In his reflections on the duties and responsibilities of students, KH Hasyim Asy'ari elaborated his ideas in detail, yet the core of his thought consistently emphasizes the importance of ethics (Kholifah et al., 2024). He asserted that a student must attentively observe and listen to every explanation provided by the teacher. Moreover, students are obliged to emulate the virtuous behavior modeled by their teachers and to maintain proper manners and decorum in all interactions with them.

Furthermore, in his ideas regarding the duties and responsibilities of teachers, KH Hasyim Asy'ari emphasized that a teacher must serve as a moral exemplar, particularly within the learning process. A teacher should demonstrate virtuous behavior and reflect the knowledge being imparted to students. Additionally, he stressed that a teacher must maintain

closeness to Allah, embody tawadhu (humility), and consistently exhibit a calm and composed demeanor while educating and guiding students.

As Allah SWT states in the Qur'an, Surah Al-Alaq (96:1-5): "Read in the name of your Lord who created. He created man from a clot. Read, and your Lord is the Most Generous, who taught by the pen, taught man that which he knew not." This verse reminds us of the importance of knowledge and the proper attitude in both teaching and acquiring it. Both students and teachers must embody high ethical values throughout the educational process to cultivate a generation that is not only intellectually capable but also morally virtuous.

KH Hasyim Asy'ari emphasized that Islamic education serves as a means for humans to realize their true humanity, enabling them to understand who their Creator is and the purpose of their creation. He argued that Islamic education focuses on guiding individuals to consistently strive for the welfare of others while maintaining taqwa (God-consciousness) toward Allah. To convey his ideas on Islamic education, KH Hasyim articulated his views in a written work entitled *Adab al-'Alim wa al-Muta'alim*. (Sofyana & Haryanto, 2023).

Knowledge holds a highly esteemed position in life. In Islam, both seeking and imparting knowledge are considered acts of worship (ibadah) that carry great reward. Knowledge serves as a pathway to honor in this world and the Hereafter, while also shaping character and advancing civilization. (Lbs, 2020). The teaching and learning process must be conducted with proper adab (etiquette) and ethics, including sincerity of intention, punctuality, patience, and a respectful atmosphere. Both teachers and students play a crucial role in maintaining the harmony and blessings of this process. Students are required to respect their teachers by behaving politely, listening attentively, and refraining from arguing or showing disregard. They must also approach every lesson seriously and responsibly. Teachers, in turn, are expected to be patient, fair, sincere, and exemplary in their conduct. They should teach with careful preparation and appropriate timing, demonstrating compassion and empathy in interactions with students. Learning tools, such as books and other educational media, must be treated with care and respect. Properly maintaining and using these resources reflects respect for knowledge itself. By upholding ethical conduct and proper adab in teaching and learning, knowledge is more easily received and can provide far-reaching benefits.

Conclusion

This study demonstrates that KH Hasyim Asy'ari's ideas on Islamic education, as articulated in *Adab al-'Alim wa al-Muta'alim*, hold significant relevance for addressing educational challenges in the modern era, particularly in shaping the character of the younger generation. He emphasized that education is not merely the transfer of knowledge but also the cultivation of character grounded in ethical and moral values. His concepts regarding the significance of knowledge, as well as the duties and responsibilities of both students and teachers, underscore the importance of maintaining harmonious and respectful relationships within the learning process. These principles provide a strong foundation for improving ethics in teacher-student interactions, which have become increasingly concerning in contemporary educational contexts.

On the other hand, although KH Hasyim Asy'ari adhered to a more traditional approach to education—emphasizing in-depth, direct study through classical texts—his ideas remain highly relevant for modern education. Knowledge continues to serve as a central pillar in shaping individuals who are not only intellectually capable but also morally virtuous. Therefore, applying the values he advocated in today's educational context can provide an effective solution to the widespread moral and ethical degradation, while fostering a younger generation with strong character and integrity amid the rapid development of technology and globalization.

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