

**STUDENT CHARACTERS ACCORDING TO  
HADRATU AS-SYAIKH HASYIM ASY'ARI  
(ANALYSIS OF ADABUL 'ALIM WAL MUTA'ALLIM)**

**THESIS**

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ISLAMIC RELIGIOUS EDUCATION DEPARTMENT  
TARBIYAH AND TEACHER TRAINING FACULTY  
MAULANA MALIK IBRAHIM STATE ISLAMIC  
UNIVERSITY OF MALANG

December, 2020

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Presented to Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim State  
Islamic University of Malang

Written by:

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**(ANALYSIS OF ADABUL 'ALIM WAL MUTA'ALLIM)**

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**STUDENT CHARACTERS ACCORDING TO  
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**THESIS**

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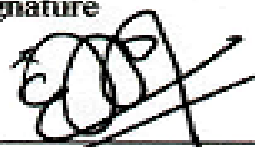
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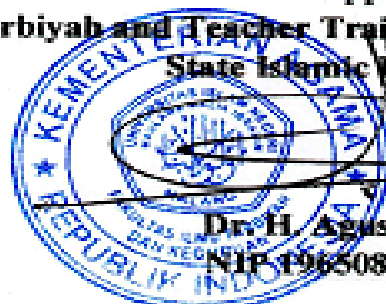
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## DEDICATION

*bismillahirrahmaanirrahiim*

I presented this scientific report for:

**My beloved parent**, *bapak* Misman Haryanto and *ibuk* Nur Imamah. Thanks a lot for always by my side, teaches me to be brave having such a big dream. They give me a complete package of parenting methods. Dear.. My loves.. I owe you happiness.

**My not so little brothers**, Muhammad Ilham Syarahil (Bachelor Student in Jember State University) and Nurman Fahmi Azizi (First Grade High School Student) who always support me no matter what.

**All my family members**, especially for my grandpas up there, hopefully..your kindness for me could deliver you both to His *Firdaus*.

**All of my Teachers** in **Dewi Sartika Pre-Elementary School** (Especially *Ibu Siti* who always pray for me till now), **Klatakan Elementary School 1**, **Bustanul Ulum Junior High School** (Mrs Onik who has accompanied me for so many competitions, *Pak Suji*, *Pak Haidar* and *Pak Arif* who always smiling, patient.), dan **MAN 1 JEMBER** (Sensei Lilik, Mrs Dewi, *Pak Agus*, *Pak Martius* and *Bu Fitri*), who's inspired and supported me, and for all my lecturers in **UIN Maulana Malik Ibrahim Malang**, thank you so much for guiding me. Thanks a lot for my favourite lecture, Mom Ulfa who lives in Australia now, thanks for giving me such a memorable moment helping her workshop, she inspired me to be braver and more outspoken.

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For all my mates in **venus dormitory** (*Ustadzah Fatim, Ustadzah Habib, Miss Ula*), **Bulletin el-Fikri Team, Media Tabilla Squad, ABA 29 Roommates, International Class Prgram16 Member andKonco SinauCourse Malang.**

And all people out there who already knew me and gave such encouragement to be someone better. Hope our friendship could last forever.

With Love



## MOTTO

Wear gratitude like a cloak and it will feed every corner of your life.

-Jalaludin Rumi-

Selain syukur, manusia harus bisa bersabar. Karena dengan sabar manusia bisa mengerti bahwa syukur tidak selalu atas pemberian namun juga atas apa yang masih dimiliki, terlebih jika mampu memberi.

-My love ones, *Bapak&Ibu*-





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To Whom it May Concern,

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Malang

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Title of Skripsi: Student Characters According to Hadrat As-Syaikh Hasyim  
+Asy'ari (Analysis of Adabul 'Alim Wal Muta'allim)

is considered acceptable to be defended after being intensively read and regularly  
consulted in the area of research content, language and writing composition.

*Wassalamualaikum Wr. Wb.*

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I hereby declare that this *skripsi* is originally compelle by me, bachelor student of Islamic Religious Education Department as the requirement for degree of *Sarjana Pendidikan* (S.Pd), Faculty of Tarbiyah and Teacher Training at Maulana Malik Ibrahim State Islamic University, Malang. This Research writing does not previously published to any other occasions except those which are indicated in the notes, quotation, and bibliography.

Malang, December 1<sup>st</sup>, 2020



## PREFACE

*Assalamu 'alaikum Wr. Wb.*

*Alhamdulillah*, Praise to our God, Allah SWT on His mercy and author can be able to complete this undergraduate thesis by the title: Student Characters according to Hadratu As-Syaikh Hasyim Asy'ari (Analysis of Adabul 'Alim wal Muta'allim). *Sholawat* and *salam* always be given to our Prophet, Muhammad SAW who has guided us from *jahiliyah* era to the Islamic era.

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May Allah SWT grants the best for all kindness and prayers that we have. Hopefully, this thesis could be useful and gives much benefit for us, especially for the author. *Aamiin Ya Rabbal Alamiin.*

*Wassalamu 'alaikum Wr. Wb.*

Malang, December 2<sup>nd</sup>2020

Author

Mafruhatus Nadifah

## GUIDELINES OF ARAB-LATIN transliteration

The writing of Arab-Latin transliteration in this thesis uses transliteration guidance based on the joint decision of The Minister of Religious Affairs and The Minister of Education and Culture Republic Indonesia no. 158 of 1987 and no. 0543 b/U/1987 which generally can be described as follows:

### A. Alphabet

ا = a	ز = z	ق = q
ب = b	س = s	ك = k
ت = t	ش = sy	ل = l
ث = ts	ص = sh	م = m
ج = j	ض = dl	ن = n
ح = h	ط = th	و = w
خ = kh	ظ = zh	ه = h
د = d	ء = ' (glottal stop)	ع = ' (glottal stop)
ذ = dz	غ = gh	ي = y
ر = r	ف = f	

### B. Long Vocal

Vokal (a) long = â

Vokal (i) long = î

Vokal (u) long = û

### C. Diftong Vocal

أو = aw

أي = ay

أو = u

اي = ^i

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## ABSTRAK

**Nadifah, Mafruhatus, 2020.** Karakter Pelajar Menurut Hadratu As-Syaikh Hasyim Asy'ari (Analisis Kitab Adabul 'Alim wal Muta'allim). Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Skripsi Dr. Hj. Sulalah, M.Ag.

**Kata Kunci:** Karakter Pelajar, Kitab Adabul 'Alim wal Muta'allim, Hadratu As-Syaikh Hasyim Asy'ari.

Beberapa tahun kebelakang, kondisi karakter bangsa mengalami pergeseran dan menimbulkan kecemasan bagi kehidupan bermasyarakat. Teknologi yang semakin canggih menjadikan situasi dunia semakin transparan. Sehingga sekat-sekat budaya antar bangsa mulai memudar secara perlahan dan saling memberikan dampak satu sama lain. Kemajuan Ilmu Pengetahuan dan Teknologi yang tidak selaras dengan kualitas moral individu merupakan salah satu contoh dampak dari orientasi pembelajaran yang terlalu menekankan pentingnya nilai akademik dari segi kecerdasan otak tanpa diimbangi dengan kecerdasan spiritual dan kecerdasan emosional. Oleh karena itu dibutuhkan kajian ulang dan analisis lebih dalam tentang konsep-konsep pendidikan karakter. Berangkat melalui permasalahan tersebut, penelitian ini dilakukan dengan melakukan pertama, analisis karakter pelajar dalam kitab klasik dan kedua mencari relevansi dengan konsep pendidikan karakter yang diterapkan di Indonesia saat ini.

Untuk menganalisis karakter pelajar berdasar Kitab Adabul 'Alim wal Muta'allim karya Hadratu As-Syaikh Hasyim Asy'ari peneliti melakukan penelitian studi kepustakaan. Penelitian ini dilakukan dengan cara mengumpulkan data melalui sumber data primer seperti Kitab Adabul 'Alim wal Muta'allim dan sumber data sekunder yang berasal dari publikasi ilmiah dan hasil wawancara dengan akademisi yang terlibat langsung dalam dunia pendidikan. Selain itu, data penelitian ini juga mengambil referensi dari penelitian-penelitian terdahulu tentang konsep pendidikan karakter. Kemudian peneliti menggunakan teknik analisis konten dalam menganalisis hasil penelitian yang dilakukan.

Hasil dari penelitian ini menunjukkan bahwa karakter pelajar menurut Hadratu as-Syaikh Hasyim Asy'ari pada dasarnya lebih menekankan pada pemberdayaan hati. Sehingga, jika dilakukan kajian mendalam akan ditemukan relevansi terhadap pendidikan karakter saat ini karena memiliki keterkaitan yang signifikan dengan tujuan dan nilai-nilai yang selaras konsep pendidikan karakter yang berlaku di Indonesia saat ini, diantaranya: karakter religius, disiplin, kreatif, mandiri, tanggung jawab dan kerja keras.

## ABSTRACT

**Nadifah, Mafruhatus, 2020.** Student Characters according to Hadratu As-Syaikh Hasyim Asy'ari (Analysis of Adabul 'Alim wal Muta'allim). Thesis, Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State Islamic University of Malang. Advisor, Dr. Hj. Sulalah, M.Ag.

**Keywords:** Student Character, Adabul 'Alim wal Muta'allim, Hadratu As-Syaikh Hasyim Asy'ari.

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Years back then, the condition of the people's character has shifted and has created anxiety for social life. Advanced technology makes situation of the whole world more transparent. So that, the cultural barriers among all of nations began to slowly fade and had an impact on each other. The developing of science and technology that is not equal with the moral quality of an individual is an example of the impact of a learning orientation that emphasizes the importance of academic value in terms of brain intelligence without being balanced with spiritual intelligence and emotional intelligence. Therefore, intensive review and analysis of the character education concepts are needed. Based on these problems, this research was conducted by: First, analyzing student characters in classical books (*turats*) and second, looking for relevance to character education concept that applied in Indonesia today.

To analyze the character of students based on Adabul 'Alim wal Muta'allim by Hadratu As-Syaikh Hasyim Asy'ari, researcher conducted a research of literature and qualitative method. This research was conducted by collecting data through primary data sources such as the Adabul 'Alim wal Muta'allim and secondary data sources from scientific publications and interviews with academics who are directly involved in educational learning process. In addition, this research data also takes references from previous researchs on the concept of character education. Then, researcher uses content analysis to analyze the research finding.

The results indicate that student characters according to Hadratu As-Syaikh Hasyim Asy'ari basically emphasizes heart empowering. So, if advanced research is carried out, it will be found the relevance of character education because it has a significant relation with the aims and values with character education concept in Indonesia today, such as: religious, discipline, creative, independent, responsible and hardwork.

## المستخلص

نظيفة، مفروحة. 2020. شخصية الطلبة عند حضرة الشيخ هاشم الأشعري (تحليل الكتاب أدب العالم والمتعلم). قسم التربية الإسلامية كليات علوم التربية والتعليم، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالنج. المشرفة: الدكتورة الحاجة سلاله الماجستير الكلمات الرئيسية: شخصية الطلبة، أدب العالم والمتعلم، حضرة الشيخ هاشم الأشعري

في السنوات القليلة الماضية ، تغيرت حالة شخصية الأمة وتسببت في قلق الحياة الاجتماعية. تجعل التكنولوجيا المتطورة بشكل متزايد الوضع العالمي أكثر شفافية. بحيث بدأت الحواجز الثقافية بين الدول تتلاشى ببطء وكان لها تأثير على بعضها البعض. يتوافق المتوالي في العلوم والتكنولوجيا مع الجودة الأخلاقية للشخص واحد من الأمثلة على تأثير التوجيه التعليمي الذي يؤكد على أهمية القيمة الأكاديمية من حيث ذكاء العقل دون الذكاء الروحي والذكاء العاطفي متوازناً. ولذلك، الأول يحتاج إلى مراجعة وتحليل معمق لمفهوم تعليم الشخصية. من هذه المشكلة، والثاني إجراء هذا البحث من خلال تحليل شخصية الطلاب في الكتب الكلاسيكية والبحث عن الصلة بمفهوم تعليم الشخصية المطبق في إندونيسيا الآن.

لتحليل شخصية الطلاب على كتاب أدب العالم والمتعلم لحضرة الشيخ هاشم الأشعري، أجرى الباحث دراسة أدبية. إجراء هذا البحث من خلال جمع البيانات من خلال مصادر البيانات الأولية مثل كتاب أدب العالم والمتعلم ومصادر البيانات الثانوية من المنشورات العلمية والمقابلات مع المعلمين الذين يشاركون بشكل مباشر في التعليم. وغير ذلك، تأخذ بيانات البحث هذه أيضًا مراجع من دراسات سابقة حول مفهوم تعليم الشخصية. ثم استخدم الباحثون تحليلًا لمحتوى تحليل نتائج أبحاثهم.

تشير نتائج هذه الدراسة أن شخصية الطلاب حسب حضرتي الشيخ هاشم الأشعري تؤكد بشكل أساسي على تقوية القلب. ولذلك، إذا إجراء دراسة متعمقة، فسيتم العثور على أهمية تعليم الشخصية الحالية لأنها ترتبط ارتباطًا وثيقًا بالأهداف والقيم التي تتماشى مع المفهوم الحالي لتعليم الشخصية في إندونيسيا بما في ذلك: الشخصية الدينية، والانضباط، والإبداع، والاستقلال، والمسؤولية، والعمل الجاد.



## **CHAPTER I INTRODUCTION**

### **A. Background**

National development that has been carried out so far has shown some progresses in various fields, such as in the fields of science and technology and the management of natural resources and environment. However, it turns out there are still many problems and challenges that have not been completely resolved, including the condition of the nation's character that has fluctuated recently and cause insecurity in social life such as the emergence of juvenile delinquency and crime.

In Indonesia, which is famous of its eastern traditions, it is usual if a brawl is one fatal thing. Fighting between students is not new but in terms of mode and practice has led to moral discipline that makes the heart of every parent sad. In the education review, this is the impact of learning orientation which seems to emphasize the importance of academic values; cognitive or brain intelligence (IQ) only. Therefore educational institutions should prioritize good moral education compared to academic achievement.

The advances of science and technology have made the world situation more transparent, the cultural barriers of the nation have gradually begun to disappear and cultures are more easily influenced one another. Of course it will have both positive and negative impact. To reduce the negative impact, serious attention is needed to character development. Many people are knowledgeable but are plagued by such actions as corruption and other

harmful acts. It's all due to a lack of understanding, coaching and character reinforcement. Some scholars say: “Obligations require faith, and whoever does not have faith, does not have an affinity. Faith requires *Shari'ah*, whoever does not perform *Shari'ah*, has no faith and deity. *Shari'a* requires character, so anyone who has no character has no *shari'ah*, faith or deity (*tauhid*)”.<sup>1</sup>

Character is a specific feature of a person or group of people that contains values, self-competence, moral capacity, and rigidity in dealing with all the problems and tests that they face.<sup>2</sup> The purpose of character education itself varies from one country to another, which is influenced by the culture and ideology of the nation in each country. Character education in an Islamic perspective has a very clear goal, namely to form students of noble character. Because Prophet Muhammad SAW was sent on earth not only to make people educated but also have noble morals.

Rasulullah SAW said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Tranlation:

“I was sent only to perfect the moral glory.” (HR Al-Baihaqi from Abu Hurairah Radhiyallahu ‘Anhu).<sup>3</sup>

<sup>1</sup>Muhammad Hasyim Asy’ari, *Adabul Alim wal Mutaallim*, (Jombang: Maktabah Turats al Islami), p. 11.

<sup>2</sup> Anggi Fitri, *Implementasi Pendidikan Karakter Melalui Peran Serta Orang Tua Dan Guru Berbasis Nilai-Nilai Kehidupan Di Sekolah Dasar*, Pascasarjana Magister PGMI UIN SUSKA RIAU, 2017.

<sup>3</sup>HR. Ahmad no. 8952 dan Al-Bukhari dalam Adaabul Mufrad no. 273.

There are two opinions about the character of a person. First, the opinion which states that morality is an instinct brought by humans from they born.<sup>4</sup> By this point of view, then morals will grow by themselves, even without being formed or cultivated. Then another opinion states that a person's character can be formed. The formation of morals is based on the assumption that morals are the result of efforts in education, training, hard work and coaching (*muktasabah*), not happen by themselves. To create good character as the example exemplified by the Prophet Muhammad, it is necessary to have an educational process so that children can get used to doing good so that good character will be formed. In short, the formation of morals is the same as moral education, so the goals are the same. The purpose of moral education in Islam is that people are on the truth and always on the straight path, the path that has been set by Allah SWT.<sup>5</sup>

Basically, character education seeks to correct one's instincts and natural tendencies that endanger the community, and form a deep affection that will make a person feel bound to do good deeds and stay away from bad deeds.<sup>6</sup> Character education is one alternative to overcome moral decadence in society. Because no matter how good a person's behavior if you do not have noble character it will not be of good value. Conversely, if someone has good morals then that person will be worth and more valuable.

<sup>4</sup> Deswita, *Akhlak Tasawuf*, (Batusangkar : STAIN Batusangkar Press, 2010), p. 92.

<sup>5</sup> Aboebakar Aceh, *Pendidikan Sufi Sebuah Karya Mendidik Akhlak Manusia Karya Filosof Islam di Indonesia*, (Solo: CV. Ramadhani, 1991, cet. 3), p. 12

<sup>6</sup> Basuki dan Miftahul Ulum, *Pengantar Ilmu Pendidikan Islam* (Ponorogo: Stain Po Press, 2007), p. 40-41.



Based on *syiir* who read by Wahab ibn Munabbih:

العلم بلغ قوما ذروة الشرف # وصاحب العلم محفوظ من التلف<sup>7</sup>

Translation:

*Science delivers people into the height of its glory; and the owner of knowledge is kept from damage.*<sup>8</sup>

Through President's Regulation Number 87 of 2017, President Joko Widodo realized about Strengthening Character Education with the consideration that in order to realize a civilized nation through the strengthening of religious values, honesty, tolerance, discipline, hard working, creative, independent, democratic, a sense of want know, the spirit of nationalism, love of the mother country, respect for achievement, communicative, love for peace, love to read, care for the environment, care for the social, and responsible, the government sees the need to strengthen character education.<sup>9</sup> Accordance withthat regulation, Minister of Education and Culture, Muhadjir Effendi also launched character education as the foundation and the main spirit of education.

In its implementation, several educational institutions also helped to reform the curriculum with the main focus on improving character. Starting from the habituation to recitation to the addition of Islamic activities in the school curriculum in order to support the success of government programs, namely character education.

<sup>7</sup>Muhammad Hasyim Asy'ari, *Adabul Alim wal Mutaallim*, ibid. 18.

<sup>8</sup>Muhammad Hasyim Asy'ari, *Pendidikan Karakter Khas Pesantren*, terj. *Adabul Alim Mutaalim*, (Tangerang: Tira smart), p. 15.

<sup>9</sup>Peraturan Presiden Republik Indonesia No. 87 Tahun 2017 tentang *Penguatan Pendidikan Karakter*. Jakarta: Depdiknas.

This *turats* has been used in learning process for a long time, because Adabul ‘Alim wal Muta’allim is a book that guides the behavior of the whole process of knowledge, from intention to the practice of science.

The problem of character education turns out to have been the subject of Muslim intellectuals hundreds years ago. Hadratu As-Syaikh Hasyim Asy’ari has explained the problem of character in one of his works which is named "Adabul ‘Alim wal Muta’allim". Broadly speaking, the systematic discussion of this book covers two aspects, namely: The virtue of knowledge, scholars and teaching and learning; and characters in scientific subjects and objects.

In this research, researcher is interested in furthering how the character of the students according Hadratu As-Syaikh Hasyim Asy'ari in Adabul ‘Alim wal Muta’allim because it is very complex in terms of the procedure for conducting the course of teaching early learning to uphold the dignity of *Muslims* so that it is appropriate to be considered civilized in the area of learning and society. In addition, there are many tips that can change the personality of the despicable *muta'allim*.

Another reason for choosing this *kitab* is figure of the author, such as Hadratu As-Syaikh Hasyim Asy'ari. He is a criterion of scholars which is highly recommended to be used as a role model. *Ulama* who is virtuous, calm, wise, completed by scientific qualities that are proven to be the main choice. So that researcher does not have doubts to make his *kitab* as research material to answer scientific curiosity about the increasing of immoral acts and moral degradation of the nation. The other hand, researcher curious why do many

people keep researching this topic, researcher want to know what the unique side of this *turats* and to proof that this *turats* is a good references of Islamic values, credible and worthy. So that, this *turats* would not be disappeared and forgetable.

To make this research comprehensive and more focus, researcher set research boundaries or limit of the research. Researcher only elects a chapter discussing about student characters towardshimself. By this limitation setting, hopefully the research report could be insightful and has deep and serious discussion. Thus, it makes this research different from previous research. Because the others research just state the whole characters inside the book without limitation in several chapters only.

This research report different from the previous research which also compares to Indonesian Character Concept because: first, this research doesn't use Indonesian scholar concept like Ki Hajar Dewantara but directly took from constitution and regulation of ministry of education. Second, this research did not only take relevancies into the aim of education but also the 18 characters values based on ministry of national education. Researcher tries to define deeper in order to get a clear description and worth result of scientific research. Then, the research result could be credible, accountable and worthy. So it will be a reference to education fields.

**B. Focus of the Research**

1. How are student characters according to Hadratu As-Syaikh Hasyim Asy'ari in Adabul 'Alim wal Muta'allim?
2. How is the relevance of student characters according to Hadratu As-Syaikh Hasyim Asy'ari to Character Education Concept in Indonesia?

**C. Objective of the Research**

1. Describe student characters according to Hadratu As-Syaikh Hasyim Asy'ari in Adabul 'Alim wal Muta'allim.
2. Describe the relevance of student characters according to Hadratu As-Syaikh Hasyim Asy'ari to Character Education Concept in Indonesia.

**D. Advantage of the Research**

1. Theoretically
  - a. Theoretically, student characters according to Hadratu As-Syaikh Hasyim Asy'ari useful for educator still relevant to be implemented in this era.
2. Practically
  - a. For Education Institution
 

Could widen the treasury (*khazanah*) of science in Islamic studies for writers and for the academic civility of the Faculty of Tarbiyah and Teacher Training Department of Islamic Education in general.

b. For Science

Could widen our insight into the character of students according to Hadratu As-Syaikh Hasyim Asy'ari. So that through these insights can provide innovation for the advancement of education.

c. For the next Researcher

This research is expected to stimulate further research. So that an in-depth assessment process will continue and obtain maximum results.

### **E. Research originality**

There some similarities and difference among this research to others relevant researches, such as:

First, Abdul Qodir, a student majoring in Islamic Religious Education in UIN Sunan Kalijaga Yogyakarta held a research entitled *Pendidikan Akhlak bagi Peserta Didik menurut Perspektif Kitab Adab Al'Alim Wa-Almuta'allim Karya K.H. Hasyim Asy'ari dan Relevansinya terhadap Pembelajaran PAI*. His research similar in the primary data namely Hadratu As-Syaikh Hasyim Asy'ari's book. But Abdul directly compare to Islamic religious education learning while researcher tries to find out its relevance to the goal of education nowadays. In his research conclude that, there are six characters that relate to Islamic religious education learning concept from student's *akhlak* before learning process until how they value science and scholars (*ulama'*).

Second, Fatimatuz Zuhro', student of Tarbiya and Teaching Science Faculty in Islamic Religious Education Department held a research by the



title *Pemikiran Pendidikan Islam K.H. Hasyim Asy'ari* for his undergraduate thesis. The research has the same Islamic scholar as the object of primary data but also quite different because Fatimatuz Zuhro only discussed about Hadratu As-Syaikh Hasyim Asy'ari educational thought and his educational approach. Her research result showed that Hasyim Asy'ari's educational approach more about collaboration between theory and practice.

Third, Fitriyanti Wahyuni, a student majoring in Islamic Education at the Salatiga State Institute of Islamic Religion from faculty of tarbiyah and teacher training, she hold a research entitled *Pendidikan Karakter dalam Kitab "Adabul 'Alim Wal Muta'allim" Karya K.H. Hasyim Asy'ari* on July 24<sup>th</sup>, 2017. Fitriyanti has no specific discussion because her report discussed all content of the Islamic classic book and it's different from research topic which only discuss about character of student. Her result of research indicates that there are 7 types of characters based on Adabul 'Alim Wal Muta'allim and it's relevance to education system on that time because has the same values.

Fourth, Evi Khusnul Khuluq, a student majoring in Islamic Education at the Salatiga State Institute of Islamic Religion graduates in 2017, her research entitled *Etika Peserta Didik Dalam Perspektif Imam Al Ghazali (Telaah Kitab Ihya' Uhumuddin)*. This research has similarities about studying the behavior of a student based on the classic book written by Islamic thinkers. The difference lies in the characters and primary books studied. The conclusion of the research is the students 'ethics contained in the book *Ihya'*

*Ulumuddin* very influential on the world of contemporary education. One of them is the ethical values in it are very relevant to the modern world, so armed with these tasks, can be used as a shield or handle by students in the face of increasingly strong globalization and the students' guesses are very appropriate and support success in the learning process when applied in learning.

Fifth, Moh. Anang Abidin, a graduate student majoring in Ibtidaiyah Madrasah Teacher Education at Maulana Malik Ibrahim State Islamic University of Malang in 2019 conducted a research entitled *Studi Komparasi Konsep Pendidikan Karakter menurut KH Hasyim Asy'aridan Ki Hajar Dewantara*. This research has similarities about character education and use adabul 'alim wal Muta'allim as the primary data resource. The difference is that his research examines character education in general and makes comparisons of theories from other figures named Ki Hajar Dewantara. And it was concluded that the concept of education according to KH Hasyim Asy'ari and Ki Hajar Dewantara is very relevant for education at this time because several components of education such as meaning, educational goals, philosophical foundation of character and character education paradigm have significant links. For example the conception of our people who must hold fast to monotheism and morals.

Sixth, Ahmad Alfi Ridlo, student majoring in Islamic religious education at the Salatiga State Islamic Institute of Islam, conducted a research entitled *Konsep Etika Pelajar (Studi Komparasi Pemikiran KH. Hasyim Asy'ari dan*



'Umar bin Ahmad Baraja'). This research has a similarity in researching the character of students according to Hadratus As-Syaikh Hasyim Asy'ari. The difference is that he makes comparisons of the thoughts of two Islamic figures on student ethics. The results of his research stated that the two figures' thoughts about the ethics of students towards learning equipment did not find any similarity because their explanations about student ethics on learning equipment differed overall. The difference is in KH. Hasyim Asy'ari places more emphasis on ethics of books as a means of knowledge and matters relating to the preparation and writing of books. While the thought of 'Umar bin Ahmad Bārājā' emphasizes the ethics of a student of his personal learning equipment and equipment at school.

Seventh, Sri Wahyuni Hasibuan whose undergraduate thesis by the title *Konsep etika Peserta Didik Menurut KH Hasyim Asy'ari dalam Kitab Adabul 'Alim Wal Muta'allim from Sumatera Utara State Islamic University of Medan*. This research is almost similar but has one different focus. Sri wahyuni took implementation focus in Islamic education. Her result of the research showed that there are 10 characters that should be has and the strategy of implementing ethics concept is to make integration between those values into school's lesson plan.

Eight, Muhammad Arafat Arroisi, Islamic Religious Student of UIN Maulana Malik Ibrahim Malang had completed research on 2020 by the title *Konsep Guru Teladan Perspektif Hadratu As-Syaikh Hasyim Asy'ari (Analisis Kitab Adabul 'Alim Wal Muta'allim)*. The research has different

variable because he study about teacher characters. The resukt showed that there are 4 model teacher characters and Hasyim Asy'ari's thought relevances to millennial teacher concept.

*Table1Previous Research*

No.	Researcher, Tittle, Category (Thesis/Journal/etc.), Publisher and year of rezeach.	Similarity	Difference	Research Originality
1.	Abdul Qodir/Pendidikan Akhlak bagi Peserta Didik menurut Perspektif Kitab Adab Al'Alim Wa-Almuta'allim Karya K.H. Hasyim Asy'ari dan Relevansinya terhadap Pembelajaran PAI/Skripsi/2014.	Similar in object of the research such as Islamic Clasic book by Hadratu As-Syaikh Hasyim Asy'ari.	The previous researcher focus on PAI learning while researcher focus on character educational concept today.	Research conducted by researchers now is more focused on the student characters towards themselves, shortly researcher just analysis chapter II only.
2.	Fatimatuz Zuhro'/Pemikiran Pendidikan Islam K.H. Hasyim Asy'ari/Skripsi/2014.	The similarities are the first is about education concept and second is the scholar object of the research.	This research is strongly different because previous researcher only talk about Hadratu As-Syaikh Hasyim Asy'ari	

			educational thought and his educational approach.	
3.	Fitriyanti Wahyuni/Pendidikan Karakter dalam Kitab “Adabul ‘Alim Wal Muta’allim” Karya K.H. Hasyim Asy’ari/Skripsi/2017.	In holding research, both has the same object such as Adabul ‘Alim wal Muta’allim and talked about character education topic.	The different is previous researcher discussed all content of that <i>turats</i> .	
4.	Evi Khusnul Khuluq/Etika Peserta Didik dalam Perspektif Imam Al Ghazali (Telaah Kitab Ihya’ Ulumuddin)Skripsi/ Institut Agama Islam Negeri Salatiga/2017.	Equally focused on the character of students based on <i>turats</i>	Previous researchers used the perspective of Imam Al-Ghazali while researchers now use the perspective of Hadratu As-Syaikh Hasyim Asy’ari	
5.	Moh. Anang Abidin/Studi Komparasi Konsep	Equally research about	Previous researchers	

	Pendidikan Karakter menurut KH Hasyim Asy'ari dan Ki Hajar Dewantara/Thesis/ Maulana Malik Ibrahim State Islamic of Malang/2019.	character education and using the book adabul 'alim wal Muta'allim as the primary data.	focused their research on character education in general while now, researchers focused their research only on the character of students as contained in chapter II.
6.	Ahmad Alfi Ridlo/Konsep Etika Pelajar (Studi Komparasi Pemikiran KH. Hasyim Asy'ari dan 'Umar bin Aḥmad Baraja')/Skripsi/ Institut Agama Islam Negeri Salatiga /2019.	Equally research about the character of students according to Hadratus As-Syaikh Hasyim Asy'ari.	Previous researchers compared the thoughts of two Islamic figures on student ethics while researchers now look for the relevance of Hadratu As-Syaikh Hasyim Asy'ari's thought with character education in Indonesia.

7.	Sri Wahyuni Hasibuan/Konsep etika Peserta Didik Menurut KH Hasyim Asy'ari dalam Kitab Adabul 'Alim Wal Muta'allim/Skripsi/2019.	The topic is similar; both try to find out student character concept and Adabul 'Alim Wal Muta'allim as the primary data.	The previous researcher focuses on the implementation in Islamic education while the researcher today focus on find out the relevancies into character education concept today.
8.	Muhammad Arafat Arroisi/Konsep Guru Teladan Perspektif Hadratu As-Syaikh Hasyim Asy'ari (Analisis Kitab Adabul 'Alim Wal Muta'allim)/Skripsi/2020.	Also studied about Adabul 'Alim wal Muta'allim and about educational character concept.	Different in its variable because the previous researcher took the characters of teacher.



## **F. Definition of Key Term**

### **1. Character**

Character is a distinctive or specific values, whether the character, character or personality of a person that is formed and engraved from the results of internalizing various policies that are believed and used as a way of looking, thinking, behaving, saying and behaving in everyday life.

### **2. Student**

Students are divided in various levels, ranging from the lowest level (Early Childhood Education/PAUD) to the highest level which is referred to a college student. Students are one component of the curriculum that is in the input, which is one of the determinants of the success of educational goals. Students are individuals who are in a stage of growth and development that need to be monitored, guided and consistently educated to be able to optimize the best version of them.

### **3. Student character**

Based on the understanding of both words above, the meaning of the student character can be concluded as a basic value that builds a student's personality, is formed both because of the influence of heredity and environmental influences, which distinguishes it from other individuals, and is manifested in attitudes and behaviour in daily life.

## **G. Composition of the Research**

Composition of the research is the part that contains the main ideas of the discussion in each chapter of the research described in narrative form. The systematic discussion provides an initial overview of the stages to be discussed. Broadly speaking the systematic discussion in this research is as follows:

### **Chapter I Foreword**

This chapter contains answers to what questions, for what and why this research was conducted. Therefore, this chapter contains the background, research focus, research objectives, and advantages of the research, research originality, and definitions of the key terms to systematic discussion.

### **Chapter II Theoretical Basis**

Theoretical basis contains a theoretical description of the object or problem under research as well as a framework of thought in the form of a scheme or chart that explains the flow of thought used by researchers in research.

### **Chapter III Research Method**

This chapter covers a series of ways in which the researcher conducted the research process. The research method includes elements in qualitative research methods, including: the approach and type of research, the presence of researchers, research locations, data and data sources, data collection techniques, data analysis and research procedures.



#### **Chapter IV Finding**

This chapter presents the results of the data obtained in the study. The results of the research contain a description consisting of a general description of the research setting, exposure to research data and research findings.

#### **Chapter V Discussion**

The discussion in this chapter aims to answer the research problem or show how the research objectives will be achieved, integrate research findings into established knowledge collections and explain other implications of the research results including the limitations of research findings.

#### **Chapter VI Closing**

This chapter is the last chapter of the thesis which contains two main points, namely the first conclusion that contains conclusions related to the focus and purpose of research. Then the second main point is advice. Suggestions submitted are based on research findings, discussions and conclusions of research results and are not out of the scope of the research scope and the implications of the research conducted.

## CHAPTER II

### REVIEW OF LITERATURE

#### A. Theoretical Basis

##### 1. Character Concept

###### a. Definition of Character

In *KBBI*, character means psychiatric traits, morals, ethics that distinguishes a person from the others because character is unique values embedded in oneself and manifested behaviour. According to Ibnu Miskawaih, in *Tahzibul Akhlak* defines that character means the condition of human soul or stability that encourage doing something without thinking and considering.<sup>10</sup> While Thomas Lickona said that character is the operative value in action. Character is obtained through the process as a value becomes good. In addition, character can also be understood as an inner disposition that can be relied upon to respond to a situation that is morally good.<sup>11</sup>

According to Pedjawijatna the character or character of all of me who turns out in his actions (insane, so by choice) is involved in the situation, so it is under the influence of the talent, temperament, state of the body and so forth.<sup>12</sup> Statements about behaviour such as: nature, attitude, temperament included in the components of character, all of which are personality traits. This is why character

<sup>10</sup>Ibnu Miskawaih, *Tahzib Al-Akhlaq Ibn Miskawaih*, (Beirut: Darr Al-Kutub Al-Alamiyah, 1985), p 25

<sup>11</sup> Thomas Lickona, *Education for Character Education: How Our School Can Teach Respect and Responsibility* (New York: Bantam, 1991), p. 82.

<sup>12</sup>Ngalim Purwanto, *Psikologi Pendidikan* (Jakarta:1990), p. 145

and personality are almost indistinguishable, because they both have the same meaning which is the special trait that is owned by the individual. Sigmund Freud, stated that personality consists of three elements, namely id, ego and super-ego. Whereas behaviour is the result of conflict and reconciliation between the three elements of personality.<sup>13</sup>

So, based on Ibnu Miskawaih and the others scholar, character could be defined as a condition of soul affected by some elements (intern or ekstern) that encourage doing something without any further consideration.

#### b. Elements of Character

There are eight elements of character, such as:<sup>14</sup>

##### a) Drives

These impulses are brought from birth to meet certain needs. These impulses are divided into two forms, namely individual encouragement and social impulse. Individual impulses such as the urge to eat and improve while social impulses such as the encouragement of sociality or friendship.

<sup>13</sup>Koeswara, *Teori-teori Kepribadian Psikoanalisis, behaviorisme, Humanistik*, (Bandung: Eresco, 2006) p. 17.

<sup>14</sup>Nurul Zuriah, *Pendidikan Moral dan Budi Pekerti dalam Perspektif Perubahan*, (Jakarta: Bumi aksara, 2011), p. 64.

b) Instinct

Instinct is the ability to do complex things without training but the behaviour is directed towards a meaningful goal.

c) Reflexes

Reflexes are unconscious reactions to certain stimuli, acting outside the individual's consciousness and will.

d) Character's traits

The traits of characters consist of two they are habits and tendencies. Habits are conditioned expressions of individual behavior while tendencies are desires aimed at specific goals and always arise repeatedly.

e) Emotion and sentiment

Feelings or emotional plans are also called soul vibrations. The feelings that a person lives in depend on his consciousness and personality. Sentiment is a kind of feeling that has a central position and becomes the main character.

f) Interest

Interest is the passion or tendency of the heart to something high.

g) Kindness and Sin

Kindness and sin are the main sentiments that contain positive and negative values. Kindness that is suspected of

conscience will bring human happiness, serenity and self transcendence. While sins bring man to pain, misery and destruction. These sins include: arrogant, greedy, jealous and so forth.

#### h) Will

The will is the will directed towards certain goals and controlled by reason considerations and the will is the organizer of character.

#### c. Factors of characters building

Character is a moral and mental quality of a person whose formation is influenced by innate factors (fitrah, nature) and environment (education socialization, murture). Potential good character possessed by humans before birth, but these potentials must be fostered through socialization and education from an early age.<sup>15</sup> Character is not formed just like that, but formed through several influencing factors, namely:

##### 1) Biological Factor

Biological factors are factors that originate from within the person himself. This factor is derived from heredity or innate brought from day they born and hereditary influence from one of the traits possessed by his parents.

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<sup>15</sup>Mansur Muslich, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional*, (Jakarta: PT Bumi Aksara, 2011), p. 96



## 2) Environmental Factor

In addition to heredity (biological / endogenous) factors, milieu consisting of the environment, education, living conditions and conditions and conditions of society (all exogenous factors) all have a major influence on character formation<sup>16</sup>

### d. Character Values

Character values that must be possessed and displayed in everyday life in Muchlas Samani and Hariyanto, namely:<sup>17</sup>

- 1) Attitude and behavior in his relationship with God, for example disciplined, believing, righteous, thinking ahead, grateful, honest, self-aware, forgiving, generous, devout.
- 2) Attitudes and behaviors in relation to oneself, such as hard work, discipline, empathy, mature thinking, self-esteem, self-esteem, creativity and so on, for example hard working, visions, wise, open minded.
- 3) Attitudes and behavior in relation to family, for example: work hard, think far ahead, wise, clever, careful, honest, orderly, friendly, affectionate, compassionate, willing to sacrifice, open and others.

<sup>16</sup>Kartini Kartono, *Teori Kepribadian*, (Bandung: CV Mandar Maju, 2005), p. 16

<sup>17</sup>Muchlas Samani, Hariyanto, *Konsep dan Model Pendidikan Karakter*, (Bandung: Remaja Rosdakarya, 2012), p. 46-47.

4) Attitudes and behavior in relation to the community and nation, for example: working hard, being considerate, wise, clever, careful, strong-willed, sporting, trustworthy and so forth.

5) Attitudes and behavior in relation to the natural environment, for example working hard, thinking far ahead, respecting health, dedication.

e. Difference of Character, *Akhlak*, Morals and Ethics

Words and meanings of character, *akhlak*, morals and ethics are often equated. At first glance these four terms have the same meaning or meaning. However, if examined from the roots (origin), barometer, philosophical, and application of the four terms can be distinguished. Yoke Suryadarma and Ahmad Hifdzil Haq mentioned the difference in the four terminology lies in the barometer and practice. The arguments of these two figures refer to the opinion of Imam Al-Ghazali, who stated that morals are not merely deeds, nor are they merely the ability to do, nor are they knowledge. However, morals is an effort to integrate morality itself with the situation of the soul that is ready to bring up good and bad deeds not only for a moment but forever.<sup>18</sup>

<sup>18</sup> Yoke Suryadarma dan Ahmad Hifdzil Haq, *Pendidikan Akhlak Menurut Imam AlGhazali*, Jurnal At-Ta'dib Vol. 10, no.2 2015, p. 262-380.

In *KBBI*, Ministry of education and culture the 5<sup>th</sup> edition, each of the meanings or meanings of the four terminologies are different. The following is each understanding; First, the character has the understanding "Traits of the psyche, morals or character. Second, morals have the meaning of "*Budi Pekerti*/behavior. Then, the moral understanding is "The teachings about good and bad that are generally accepted about deeds". And finally, the meaning of ethics is "Knowledge of what is good and what is bad and about rights and obligations".<sup>19</sup> The term character in terms of character and character is also difficult to distinguish because in character there are attitudes, characteristics and temperament which are components of character. Then turning to the word morals, Ibn Miskawaih and Imam Al-Ghazali define morals as a trait that is embedded in the soul that drives him to do deeds without the need for thought and consideration.<sup>20</sup>

Furthermore, the moral sense, the word moral comes from the Latin *mores*, the plural word from *mos* which means custom or habit.<sup>21</sup> Morals can also be understood to impose limits on human activities with good and bad values, as well as right and wrong. If it is related in daily life it is said that the person is

<sup>19</sup>Kamus Bahasa Besar Indonesia Edisi V (Kelima) Kemdikbud 2016, *Makna Karakter*.

<sup>20</sup> Al-Ghazali, *Ihya' 'Ulum al-Din* (Beirut: Dar al-Fikr), p. 56.

<sup>21</sup> Rosihin Anwar, *Akhlak Tasawuf* (Bandung: Pustaka Setia, 2010), p. 17.

moral, then that person is behaving well.<sup>22</sup> While ethics comes from the Greek "Ethos" in the singular which means habit. Ethics is a world of philosophy, values, and morals in which ethics are abstract and deal with good and bad issues.<sup>23</sup>

So the four terminology proficiency has different origins such as *akhlak* derived from Islam. Then morals and ethics come from the philosophy of philosophy which eventually gave birth to the flow or understanding of philosophy itself. While the character has a more comprehensive meaning where the meaning of the character itself is not only limited to good and bad, but is more oriented towards national education. In studying the similarities and moral differences, Rosihin Anwar explains the similarities and differences from the origin of words, foundation and position. According to him, there are some similarities between the four terminologies, namely first, *akhlak*, ethics and morals referring to the teachings or descriptions of good deeds, behavior, character and character. Second, morals, ethics and morals are principles or rules of human life to measure the dignity of human dignity funds. The higher the quality of *akhlak*, ethics, morals and immorality of a person or group of people, the higher the quality of humanity.

<sup>22</sup> Abuddin Nata, *Akhlak Tasawuf dan Karakter Mulia*, (Jakarta: Rajawali Pers, 2014), p. 78-79

<sup>23</sup> Haryo Kunto Wibisono, Linda Novi Trianita, Sri Widagdo, *Dimension of Pancasila Ethics in Bureaucracy: Discourse Of Governance*, Jurnal Fokus Vol. 12, No. 7 2015

Conversely the lower the quality of the three terminology in a group of people, the lower the quality of humanity.<sup>24</sup> While in terms of differences, Rosihin Anwar explained the aspect of differences that became the characteristic of each. First, *akhlak* is a term that comes from the Qur'an and al-Sunnah. Determine good and bad, proper or not an act, nature and temperament in universal character and barometer or the size of the teachings from Allah SWT and His Apostles. While moral and ethics are philosophical values, knowledge of good and bad values and morality.<sup>25</sup>

## 2. Student Concept

### a. Definition of Student

Students according to the general provisions of the Republic of Indonesia Law No.20 of 2003 concerning the National education system, namely: "Students are members of the community who are trying to develop their potential through the learning process available at certain paths, levels and types of education".<sup>26</sup> In a pedagogical point of view, students are interpreted as "*Homo educandum*" meaning individuals who need education. Whereas in psychological science, students mean individuals who are in the process of growth and development both in terms of physical and psychological, so that they need consistent guidance and direction

<sup>24</sup> Rosihin Anwar, *Akhlak Tasawuf* (Bandung: Pustaka Setia, 2010), p. 19.

<sup>25</sup> Rosihin Anwar, *Akhlak Tasawuf*, ibid, p. 20

<sup>26</sup> Undang-undang RI No.20 tahun 2003 *tentang Sistem Pendidikan Nasional*



towards the optimal point of their *fitrah* ability.<sup>27</sup> A way of guidance and direction is through the process of education and learning.

b. Assignment and Obligatory of Student

Assignments that keep students motivated in learning. Tasks in school include:

- 1) Study/Learn
- 2) Strict to the rules
- 3) Obey and respect to the teacher
- 4) Discipline
- 5) Keep a good image of school<sup>28</sup>

While the obligation of a student is that students must be able to use good behavior, avoiding degraded behavior. Must be able to embroider the deficiencies and maintain all virtues. Motivated in the pursuit of knowledge is to know that worship prescribes God, but worship alone would not be possible without their knowledge. Therefore, the student realizes that he is obliged to have knowledge, for full devotion to God, and to realize that believers must not be foolish, uneducated.<sup>29</sup>

<sup>27</sup>Desmita, *Psikologi Perkembangan Peserta Didik*, (Bandung: remaja Rosdakarya, 2012), p. 39.

<sup>28</sup>Ferlani Ahmad Ridwan, *Tugas Peserta Didik di Sekolah: Jurnal Pendidikan*, Jilid I No. 1, Yogyakarta: UNY Press, 2012

<sup>29</sup>Mudjab Mahali, *Pembinaan Moral di Mata Al-Ghazali*, (Yogyakarta: FBFE, 1984), p. 281

### 3. Types of Student Characters

The national character and culture values come from educational theories, educational psychology, socio-cultural values, religious norms, Indonesian Ideology (Pancasila) and the Constitution (UUD 1945), and Law no. 20 of 2003 concerning the National Education System, as well as the best experiences and real practices in everyday life.<sup>30</sup>

The Ministry of National Education identified 18 values for cultural education and national character. Hopefully, it could be internalized into student and integrated at school learning process. as follows:

- a. Religious: obedient attitudes and behavior in implementing the religious norms they adhere to, tolerant of other religions, and living in harmony with adherents of other religions.
- b. Honest: behavior based on trying to make himself as a person who can always be trusted in words, actions and work.
- c. Tolerance: attitudes and actions that respect differences in religion, ethnicity, opinions, attitudes, and actions of others who are different from themselves
- d. Discipline: actions that show orderly behavior and obey to various rules and regulations.

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<sup>30</sup>Zubaedi. Desain Pendidikan Karakter: Konsep dan Aplikasinya dalam Lembaga Pendidikan. (Jakarta: Kencana. 2011), hlm.12

- e. Hard Work: behavior that shows a greatest effort to overcome various obstacles to learning and assignments, and to complete tasks as well as possible.
- f. Creative: think and do something to produce new ways or results from what is already owned.
- g. Independent: attitudes and behaviors that are not easily dependent on others to complete tasks.
- h. Democratic: a way of thinking, behaving and acting that judging equally the rights and obligations of one and others.
- i. Curiosity: attitudes and actions that always seek to know more from what they have learned, seen, and heard
- j. Nationalism: a way of thinking, acting, and insight that place the interests of the nation and the state above the interests or needs of themselves and their groups.
- k. Patriotic: a way of thinking, behaving, and acting that shows loyalty, concern and high respect for the language, physical, social, cultural, economic and political environment of the nation.
- l. Rewarding Achievements: attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others.
- m. Friendly and Communicative: actions that show a pleasure to talk, socialize, and cooperate with others.

- n. Peaceful Love or love of peace: attitudes, words, and actions that cause others to feel happy and secure in his presence
- o. Love to Read: the habit of taking time to read various texts that are good for him.
- p. Environmental Care: attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair environmental damage that has occurred.
- q. Social Care: attitudes and actions that always want to help other people and communities in need.
- r. Responsibility: attitudes and behaviors of a person to carry out his duties and obligations that he should do, towards himself, society, the natural, social, and cultural environment), the country and his God.<sup>31</sup>

In addition, a student as a Muslim must has 10 attitudes, Imam Hasan Al-Banna explained these ten attitudes, including:

a. *Salimul Aqidah*

*Aqidah* is to tie the heart to something and attach to it. In the hadith it is stated, *al-khailu ma'qudun fi nawashihal khairu*; to the cantle (*ubun-ubun*) of the horse is bound by kindness.<sup>32</sup> The word *ma'qudun* in the above hadith means it is attached to it as if it is bound to it. Believing in something

<sup>31</sup>Agus Wibowo, *Pendidikan Karakter: Strategi Membangun Karakter Bangsa Berperadaban*, (Yogyakarta: Pustaka Pelajar. 2012),p. 43-44

<sup>32</sup> Muhammad Husain Isa Ali Manshur, *Syarah 10 Muwashafat* (Solo: Era Intermedia, 2017), p. 1

means making it strong, firm and steady. Everything that a person makes to gain stability and a handle for himself is called belief. So the meaning of *aqidah* is stability, constancy, and solidity against the pillars of Islam built on it. *Salimul Aqidah* literally means clean *aqidah*. With straight *aqidah*, a Muslim will have a strong bonding with ALLAH SWT, and will not deviate from the path and His provisions. With the straightness and stability of *aqidah*, a Muslim will surrender all his actions to Allah as His word:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ  
الْعَالَمِينَ

Translation:

“Surely my prayer, my worship, my life, and my death are all for Allah”. (QS. al-An’aam [6]:162).

Because a straight/safe *aqidah* is the basis of tauhid teachings, in the beginning of Prophet’s preaching to his friends in Makkah, Rasulullah SAW prioritized the development of *aqidah*, faith, and tauhid.

b. *Shahihul Ibadah*

*Shahihul ibadah* or worship properly is one of the important commands of the Prophet Muhammad. In one hadith, he said: "Pray for you as you see me praying". So it can be concluded



that in carrying out every worship one must refer / follow (*ittiba'*) to the *sunnah* of the Prophet SAW which means that it cannot be added or subtracted (diminished).

c. *Matinul Khuluq*

*Matin* means tough in all things again strong. While *khuluq* means character. Ibn Manzhur wrote in *LisanAl-Arab* that the essence of *akhlak* is the inner character of man, the substance and special characteristics of being outwardly visible from the outside. So, the meaning of *matinul khuluq* is the nature and temperament of both a tough and strong human who will not be swayed by any incident. It is further emphasized that *Matinul khuluq* is an attitude and behavior that every Muslim must have, both in relation to Allah and with His other creatures. By having noble morals, humans will be happy in their lives, both in this world and in the hereafter. Because noble morals are so important to mankind, one of the tasks sent by Rasulullah SAW is to improve *akhlak's* of human, where he himself immediately exemplifies to us how the greatness of his morals is so enshrined by ALLAH SWT in the Qur'an according to His word:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Translation:

“And indeed, you are of a great moral character.” (QS. al-Qalam [68]:4).<sup>33</sup>

d. *Qawiyyul Jismi*

*Qawiyyul jismi* or strong mentality (soul). A Muslim must have endurance so that he can carry out Islamic norms and teachings optimally with a strong physique. Prayers, fasting, and zakat are worship in Islam that must be carried out in a healthy and strong physical condition. Moreover, jihad in the way of Allah and other forms of struggle. Therefore, physical health must receive the attention of a Muslim and prevention from disease is far more important than treatment. Even so, we still take pain as something normal when it happens occasionally. But don't let a Muslim get sick. Even Rasulullah SAW emphasized the importance of the physical strength of a Muslim like his words which means: "A strong believer (*mukmin*) I love more than a weak believer (*mukmin*)". (HR. Muslim).

Physical strength is not only a strong body and muscles, but a Muslim must train himself to show up all the hidden potential within himself as a mandate from Allah, to carry out

<sup>33</sup> Muhammad Husain Isa Ali Manshur, Syarah 10 Muwashafat (Solo: Era Intermedia, 2017), p. 175.

obedience which is blessed by Allah, and most importantly jihad, and carry out all obedience is in the way of Allah alone.

e. *Mutsaqqol Fikri*

*Tsa-qa-fa* in Arabic means *al-hadzqu*, means skills in all jobs, where someone is said to be intelligent if they have achieved these skills. *Rajulun tsaqfun* or *tsiqfun* means someone who is intelligent in understanding, and someone is said to have an intelligent understanding if he is careful of what is understood and also implements it. Intelligence is the speed of learning, and a smart child is a child who correctly understands his needs.<sup>34</sup> Whereas *fikru* is thinking, so *mutsaqqol fikri* is a person's skill so that he is able to use reason or think, gain knowledge and practice it.

f. *Mujahadatul Linafsihi*

*Mujahadatul linafsihi*, also called fighting against lust (*hawa nafsu*), is one of the personalities that Muslims must have, because every human being has a tendency towards good and bad. Carrying out the inclination for good and avoiding bad demands a lot of sincerity and that sincerity will exist whenever one struggles with lust. Therefore, the lust that exists in every human being must be endeavoured (handled) to obey the norms and teachings of Islam.

<sup>34</sup> Muhammad Husain Isa Ali Manshur, Syarah 10 Muwashafat (Solo: Era Intermedia, 2017), p. 235.

g. *Harishun 'ala Waqtihi*

*Al-hirshu* is a strong will and greed for what is sought. It is said that *al-hirshu* also means greed. While *al-waqtu* is a measure of the times. The plural form is *awqatun*. If it is said *waqtun mawqutun* means the time that has been scheduled for something, and *at-tawqit* means to provide a special time for something.<sup>35</sup> *Harishun ala waqtih* also means being good at keeping time. Time is something that quickly passes and will never come back again. Therefore every Muslim is highly required to manage his time properly, so that time can pass with effective use, nothing is in vain (useless).

h. *Munazhamun fi Syu'unihi*

*Munazzamun fi syu'unihi* means to be regular (orderly) in an affair, in other words, an affair is done professionally, so that whatever he does, professionalism always gets his attention.

i. *Qadirun "alal Kasbi*

*Qadirun alal kasbi* is having his own business ability or what is also called independent.

j. *Naafi'un Lighairihi*

*Naafi'un lighairihi* or be a thing (useful) for others is a requirement for every Muslim. Useful means of course good

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<sup>35</sup>Ibid, p. 279

benefits so that wherever he is, people around him feel his existence because it is of great benefit.

The other hand, Ibnu Miskawaih, an Islamic thinker in internalizing Islamic educational character values reflected on his thought, there are:<sup>36</sup>

a. Wisdom (*Al-Hikmah*)

*Al-Hikmah*'s position located on golden mean between *al safah* and *al-balah*. Wisdom will be implicating in good attitudes. As like: fair or just.

b. Brave (*al-syaja'at*)

Brave is the priority of soul (*al-ghadabiyah/al-sabuiyyat*). This character appears on human self when his desire (*nafsu*) guided by *al-Naathiqat* soul. Brave means unafraid to do kindness and this is noble character.

c. Keep the purity (*Iffat*)

Based on Ibnu Maskawaih, *Iffat* means character which comes from *al-syahwatiyah bahimiyyah*. It appears when someone could control himself.

d. Justice (*Al-'Adalat*)

Someone labelled as justice people if he could balancing all activities, action, and his self condition until there is no one whose superiority. Justice is collaboration from 3 major

<sup>36</sup>Suwito, *Filsafat Pendidikan Akhlak Ibnu Miskawaih*, (Yogyakarta: Belukar, 2004), p. 100-104.



characters as mentioned above. So *Al-Adalat* character will be created when someone able to harmony *al-hikmah*, *al-syaja'at*, and *al-iffat* together.

e. Love and Friendship

Human is social creature whose need others power (help). Just from his friends and environment he could get his perfection and existence. And in emergence condition they should help each others.

## **B. The Development of Character education in Indonesia**

Character education is actually not a new thing for Indonesian people. Even since the beginning of independence, the *Orde Baru* era, and now the Reformation *Orde*, many steps have been taken within the framework of character education with different names and forms. Since the pre-independence era, character education has been carried out by the community in the form of religious or moral education, both in schools and in Islamic boarding houses. This continued until the early 2000s. Until then on May 2<sup>nd</sup>, 2010, at the commemoration of the National Education Day, the Minister of National Education of the Republic of Indonesia officially declared the implementation of character education in Indonesia.<sup>37</sup>

As mentioned above, character education has existed since the pre-independence era, as evidenced by the establishment of the Kayutanam

<sup>37</sup>Sultoni, Achmad, *Pendidikan Karakter Dan Kemajuan Negara: Studi Perbandingan Lintas Negara*, ( Joies Journal, Volume 1, Nomor 1, 2016), p. 3.

Education Institute (INS Kayutanam) in West Sumatra, which was built by Mohammad Syafei (1897-1969). Syafei rejects western education which only emphasizes the cognitive aspects. Syafei wants his students to become someone who is ideal, that is, the love of truth is internalized in his heart, in his intellectual cognitive, and in his daily behavior.<sup>38</sup> Post-Independence, such as in 1946, character education was present through the *Taman Siswa* institution that was initiated by Ki Hadjar Dewantara, which had *Panca Dharma*, namely independence, natural nature, culture, nationality, and humanity. Therefore, Ki Hadjar Dewantara defines education as a process of cultivating the natural nature of each individual with the ability to sustain life, which is aimed at achieving inner and outer independence so as to obtain safety, security, comfort and inner and outer happiness. In addition, it is also argued that education includes both personal and social goals. Personal goals are related to the solid pillars of freedom that color life in each individual. Meanwhile, the social goal is the creation of togetherness to build a cultured society and a distinctive nationality based on humanity, so that a life that is most pristine, peaceful, safe, comfortable and prosperous. In the principle of *Taman Siswa* institution, Ki Hadjar Dewantara wants to educate Indonesian people as a completed person (*kaffah*), who can live independently, effectively, productively, and accountably. For this purpose, the community, especially students,

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<sup>38</sup>Mulyasa dan Dewi Ispurwanti, *Manajemen Pendidikan Karakter*, (Jakarta: Bumi Aksara, 2011), p. 7.

needs to be trained in the basics of life so that they have high awareness, understanding, concern, and commitment towards a safe, orderly and peaceful society.<sup>39</sup>

The history of character education that occurs in school institutions is triggered by various problems that occur, for example, character education was only applied to religious subjects, civic education, meaning that character education is only applied to certain subjects so that it does not produce optimal character, that's why the government applies character education also must be integrated in other subjects. Continuing in the millennium era, character education is increasingly being needed because of the emergence of problems that occur in all aspects of life in the country. Starting from corruption cases, to the number of juvenile delinquency findings that are increasingly prevalent. Many parties consider that education is the root of all the problems that are currently happening. Various kinds of educational concepts have been tried in the education curriculum in Indonesia and the concept of character education is one of the concepts that is being promoted intensively.

The basis of Indonesian philosophy is Pancasila. Soedarsono said that Pancasila was agreed to be (1) the basis of the state, (2) the ideology of the nation (3) the personality of the nation, (4) the soul of the nation, (5) the goals to be achieved, (5) the noble agreement of the nation, (6)

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<sup>39</sup>Ibid, p. 7

the principle of social life, nation, and state, (7) principles of community life, (8) experience of national development, and (9) national identity. Character based on the Pancasila philosophy means that each character must be animated by the five Pancasila principles in a complete and comprehensive manner as follows.<sup>40</sup>

1. A nation with the one and only God, is a form of awareness and behavior and piety (obey) and noble morals as personal characteristics of Indonesians.
2. A nation that leads to a just and civilized humanity, manifested in a respectful, respectful attitude among citizens in society so that an atmosphere of citizenship that is mutually accountable, mutual respect among citizens of the nation, results in confidence and behavior as good, just and civilized citizens and in turn the character or behavior as a good citizen.
3. A nation that prioritizes national unity and integrity has a commitment and behavior that always prioritizes the unity and integrity of Indonesia above personal, group and group interests.
4. A nation that is democratic and upholds law and human rights.
5. A nation that prioritizes justice and prosperity.

Meanwhile, in the national policy, it is emphasized, that the development of national character is a basic requirement in the process of nation and state life. Since the beginning of Independence Day,

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<sup>40</sup>Saman dan Harianto, *Pendidikan Karakter Konsep dan Model*, (Bandung: Rosda Karya, 2016), p. 21

Indonesian people has been determined to make national character building an important ingredient and inseparable from national development. Furthermore, it must be remembered that explicitly character education is the mandate of Law no. 23 of 2003 concerning the national education system in article 3 emphasizing that "National Education functions to develop capabilities and shape the character and dignity of the nation in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God the Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." In the direction policies and priorities of character education, it is emphasized that character education has become an inseparable part of the efforts to achieve the national development vision as stated in the Long-Term Development Plan year 2005-2025. Whereas character education is suitable with national education priorities, it can be observed from the Competency standard. Graduates (*SKL*) at every level of education. As known to monitor the implementation of education and measure the achievement of competencies to be achieved at each level of education has been published by Ministry of National education Policy Number 23 of 2006 concerning the Standard Competency of Graduates.

If we look forward, actually almost every *SKL* in elementary school, junior high school and senior high school makes a substance of



value/character. So we can conclude that character education in Indonesia occurred before pre-independence, this was marked by the spreading of religious norms and teachings in various religions in Indonesia, especially Islam, as we already knew Islam is a religion that adopts good character values, then marked also the diversity of cultures and so on. However, after independence it became increasingly clear that character education in Indonesia was marked by the five principles of Pancasila. In general, the 5 principles of Pancasila represent the implementation of character education in Indonesia. However, along with the development of thought, Indonesia included the application of character education in educational institutions as proclaimed in the 2003 Constitution and 2010 and its application in 2013 so that a character-based curriculum called *K-13* was born.

### C. Thinking Framework

Thinking frameworks are conceptual models of how theories relate to various factors that have been identified.<sup>41</sup> A good thinking framework will theoretically explain the interrelation between variables to be studied. So theoretically it is necessary to explain the relationship between independent and dependent variables. If there is a moderator and intervening variable in the study, it also needs to be explained, why that variable was included in the study. The correlation between these variables are then formulated into the form of a research paradigm.

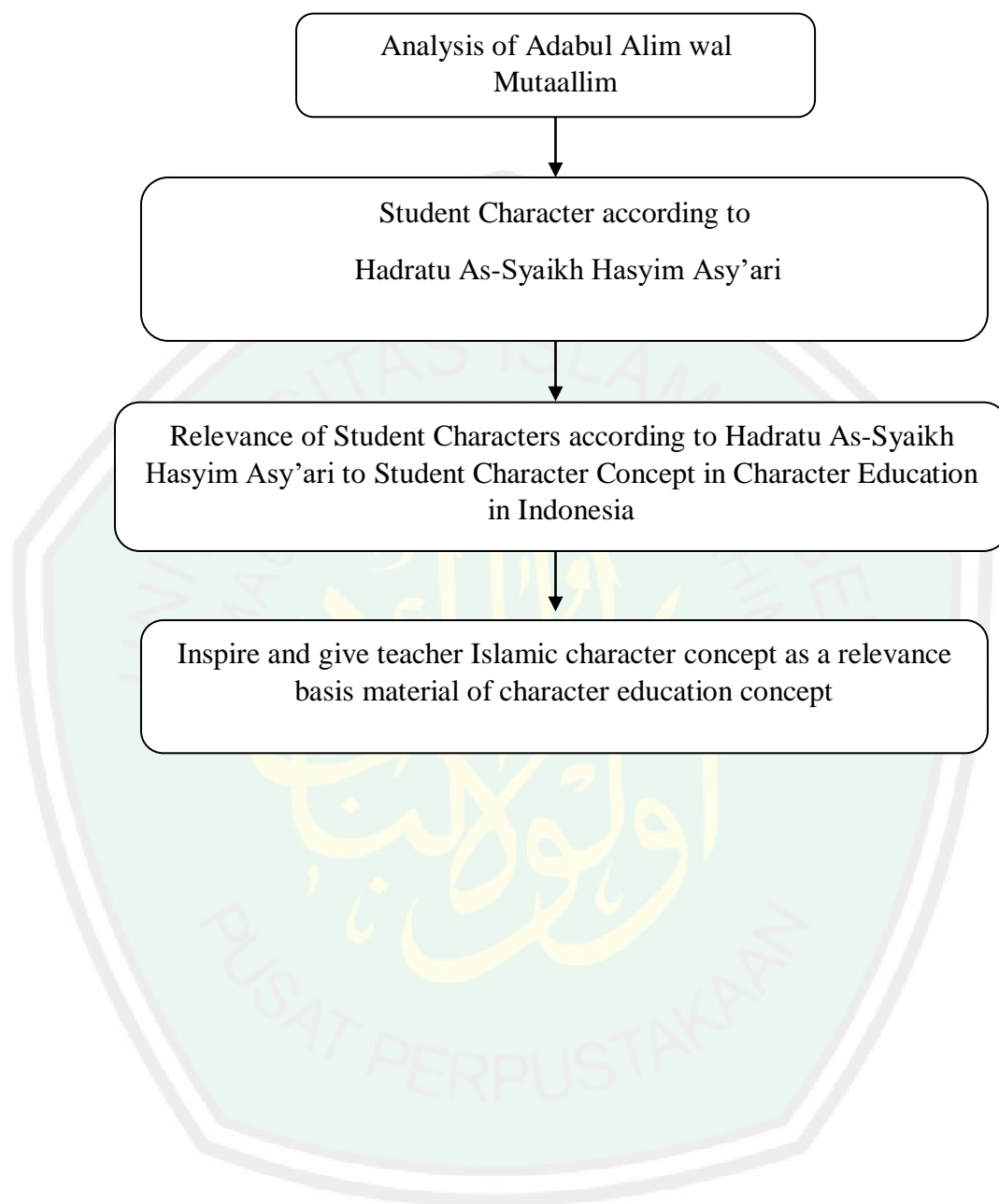
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<sup>41</sup>Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif dan R&D*, (Bandung: Alfabeta, 2012), p. 60

The character of the last few years began to become a special concern in maximizing the world of education. This is marked by the emergence of character education by the government. But far before, a number of well-known Islamic figures had examined matters of character in his writings. As what Hadratu As-Syaikh Hasyim Asy'ari did in the book *Adabul Alim wal Mutaalim*. In the book, a presentation was given about students, instructors, learning objects and the learning process.

The main focus of research is the thought of Hadratu Syaikh Hasyim Asy'ari regarding student character. This research used is descriptive analysis. Descriptive analysis method is used to find out what are the characters of students according to Hadratu As-Syaikh Hasyim Asy'ari and their relevance to the concept of character education in Indonesia. So, after conducting the research based on scientific procedures, it will give accountable results that could be a learning material in internalized character values.

Figure 1 Thingking Framework



### BAB III

#### RESEARCH METHOD

##### A. Approach and type of research

This research is classified as library research, because the data collection techniques are based on library texts. Library research is a research that is directed and focused to discuss and examine library materials, both in the form of books, journals and other scientific works that have relevance to the research discussion.<sup>42</sup> While based on the type of data, this research is a qualitative research. Qualitative research is a process of inquiry to understand problems based on the creation of holistic images formed by words and trying to understand and interpret the meaning of a text in a scientific setting.<sup>43</sup>

##### B. Data Source

Data and data sources are materials used by researchers in completing the research they do. So that the research can become a scientific work in accordance with research procedures and can be labeled as scientific work because the data obtained can be justified. This research uses two types of data, namely:

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<sup>42</sup> Winarno Surakhmat, *Pengantar Penelitian Ilmiah: Dasar, Metode dan Teknik* (Bandung: Tarsito, 1998), p. 140.

<sup>43</sup> Husaini Usman & Purnomo S. Akbar, *Metodologi Penelitian Sosial* (Jakarta: Bumi Aksara, 2001), p. 81

## 1. Types of Data

### a) Primary Data

The primary data used by the researchers in this research is Adabul Alim wal Mutaalim's book Hadratu As-Syaikh Hasyim Ash'ari, both classical (*turats*) and translation versions.

### b) Secondary Data

Secondary data in this research are supporting books that can complement the data and comparison of primary data. Some secondary data used include Imam Nawawi's book entitled Adab Guru and Student, and other books that discuss the character of students that are relevant to the theory of Hadratu As-Syaikh Hasyim Asy'ari both printed and non-printed books.

## 2. Source of Data

The source of this research data was obtained from books, documents, manuscripts and so on which were the main sources of research objects.



### C. Data Collection

#### 1. Procedure of collecting data

This research is a literature research that collects a lot of data from various literatures found in library research to explore the contents of books and find information about problems.<sup>44</sup>

Steps that researcher does:

- a) Understanding *Adabul 'Alim Wal Muta'allim* written by K.H. Hasyim Asy'ari about student character as a primary book.
- b) Understanding translation of *Adabul 'Alim Wal Muta'allim* written by K.H. Hasyim Asy'ari.
- c) Studying and understanding things that contains econdary books such Imam Nawawi's book entitled *Adab Guru dan Murid*.

### D. Data Analysis

In analyzing data, the writer uses descriptive analysis method. Descriptive analysis is the presentation of data or problems as they are accompanied by documentation. Furthermore, the authors describe the composition of the discussion to a significant part. After it is analyzed then the elements are combined again to form a conclusion. The data analysis approach used in this research used content analysis. Content analysis is a technique used to draw conclusions through an attempt to find the characteristics of messages that are carried out objectively and

<sup>44</sup>Hasan Bakti, *Metodologi Studi Pemikiran Islam Kalam Filsafat Islam, Tasawuf, Tareqat*, (Medan: Perdana Publishing, 2006), p. 19.

systematically. In addition, content analysis is also used to compare the contents of a book with other books that still have the same field of research either based on time differences or on the ability or superiority of the book.<sup>45</sup>

The data analysis steps in this research include: First, data procurement which consists of determining the main source of information from the character's work, determining samples, and recording the required data. Second, data reduction. That is, the researcher makes choices about the data to be coded, discarded, and summarized so that it makes it easier for researchers to make verifiable conclusions. Third, data inference. This means that researchers do not reduce the meaning of analysis that describes the context of the data. Fourth, analysis. In this final stage, the researcher identifies and displays important data which is then displayed in the form of a research report.

#### **E. Data Validity**

What is meant by data validity is that each circumstance must be able to demonstrate true value, be able to provide a basis for it to be applied, and obtain external decisions that can be made about the consistency of the procedure and the neutrality of the findings and decisions.<sup>46</sup>

Checking the validity of the data is considered important in a research, because it is a requirement in a study. As it is known that a scientific

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<sup>45</sup>Burhan Bungin, *Metode Penelitian Kualitatif*, (Jakarta: Raja Grafindo Persada, 2001), p. 172-173

<sup>46</sup>Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2002) cet. Ke-16, p. 310-311.

research data must be valid and accurate. So we need things that can confirm that the data is really valid and accurate.

Qualitative research is declared valid if it has certain criteria. The data validity criteria as stated below:

1. Criteria for the degree of trust (credibility), which is a measure of the truth of the data collected, which illustrates the suitability of the concept of the researcher with the results of the study. Data credibility can be checked through the completeness of data obtained from various sources, trust in qualitative research lies in the credibility of the researcher. Data is the most important element in a study, and therefore the data must be really valid. Validity measures are found in how researchers look for and collect data, while the methods used by researchers in finding qualitative research data in the form of interviews, observations and research documents.
2. Criteria of deviation (external validity), which is concerned with the degree of accuracy whether the results of the research can be applied to populations where the sample is taken or to different social settings with similar characteristics. External validity depends on the user, namely to what extent the results of the research they can use in certain contexts and situations. Research with high external validity will always be sought after by people to be referred, copied, studied and applied. Therefore, researchers

need to make reports that are complete, clear, systematic and reliable.

3. Dependency criteria, which relates to the degree of consistency and stability of data or findings. A research that is a representation of a series of data search activities that can be traced. If two or several times a research is repeated in the same condition and the results are essentially the same, then credibility is said to be achieved.
4. Certainty criteria, namely the data obtained can be traced clearly, the existence of the data can be traced with certainty and the results of research have been agreed by many people.<sup>47</sup>

Then researcher uses some techniques, there are:

1. Precise (Prudent) Analyzing

Precise technique in analyzing is used to re-correct data which already gotten that gonna be verify then. This technique use by reading and understanding the data.

2. Resource Triangulation

Resource triangulation is technique use in all kind of resources examination (check up) by verify and compare to other data which get from any other sources, so researcher gets valid and strong information.

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<sup>47</sup> Djam'an Satori, *Moetodologi Penelitian Kualitatif* (Bandung: Alfabeta, 2010), hlm.164-167

### 3. Resources Utilizing

Resources utilization is substances in form of data which is needed in research supporting primary data until giving the credible result of the research.

## **F. Research Procedure**

### a. Pre-Research Stage

In this stage, the first thing to do is to find a problem that is in accordance with the scientific field of researchers. Then design the title, formulation of the problem to the research method to be conducted before submitting the title to the advisor. Then start collecting research sources and data.

### b. Research

At this stage, the researcher reads books or materials that are relevant to the study. Then record the data obtained and map it to make it easier for writers to unify the data as an answer to focus of the research.

### c. Analysis

At the analysis stage, the researcher organizes the data and then checks the validity of the data that has been obtained. Next interpret the data.



d. Report compiling

This stage is the last stage in the research. Researchers compile research data systematically with the guidance and guidance of the advisor.



## CHAPTER IV

### DATA EXPLANATION AND RESULT

#### A. Profile of Adabul 'Alim wal Muta'allim Author

##### 1. Hadratu As-Syaikh Hasyim Asy'ari Biography

Hadratu As-Syaikh Hasyim Asy'ari has the full name is Muhammad Hasyim bin Asy'ari bin Abdul Wahid bin Abdurrahman who is also known by the nickname *Jaka Tingkir* (Sultan Hadi Wijaya) bin Abdullah Bin Abdul Aziz bin Abdul Fatah bin Maulana Ishak bin Ainul Yakin who is popular as *Sunan Giri*.<sup>48</sup> While from the maternal lineage is Hasyim Asy'ari daughter of Halimah bint Layyinah bint Sihah bin Abdul Jabar bin Ahmad bin Pangeran Sambo bin Pangeran Benowo bin Joko Tingkir bin Prabu Brawijawa V (*LembuPeteng*). He was born in Gedang Village, on Tuesday Kliwon, February 14<sup>th</sup>, 1871 M or to coincide with 12 *Dzulqa'dah* in 1287 H. *Gedang* itself is one of the hamlets (small part of village: *Dusun*) which is the administrative area of Tambakrejo Village, Jombang District.<sup>49</sup>

Hadratu As-Syaikh Hasyim Asy'ari was the third of ten siblings, namely Nafi'ah, Ahmad Saleh, Raidah, Hassan, Anis, Fatanah, Maimunah, Maksum, Nahrawi, and Adnan who were born to *Kyai* Asy'ari and Halimah. During his lifetime, Hadratu As-Syaikh Hasyim Asy'ari married seven times<sup>50</sup> and blessed with 15 children, eight of them are girls and seven boys. At the age of 21<sup>st</sup>, Hadratu As-Syaikh Hasyim Asy'ari married to Nafisah, the daughter

<sup>48</sup> Ahcmad Muhibbin Zuhri, *Pemikiran KH. M. Hasyim Asy'ari Tentang Ahl Al- Sunnah Wa alJama'ah*, (Surabaya: Khalista, 2010), p. 67-68

<sup>49</sup> Lhatiful Khuluq, *Fajar Kebangunan Ulama' Biografi KH. Hasyim Asy'ari*, (Yogyakarta: LKiS Printing Cemerlang, 2013), p. 16

<sup>50</sup> Karel A. Steenbrink, *Pesantren, Madrasah, Sekolah*, (Jakarta: LP3ES, 1994), p. 126.

of a *Kyai* named *PakKyai Ya'qub*. The marriage held in 1891 M. However, not long after that marriage ceremony, his wife died after giving birth to a son named Abdullah. Forty days later Abdullah followed his mother to the realm of *barzah*. Then he remarried in 1899 to Khadijah, daughter of *KyaiRomli*. But two years later, Khadijah died.

For the third time, he remarried a daughter of *Kyai Ilyas* named Nafiqah, and had ten children. Like his previous marriage, Nafiqah died in 1920. After Nafiqah's death, he decided to marry Masrurah, daughter of *Kyai Hasan* and was blessed with four children. One of his sons, Wahid Hasyim, was one of the formators of the "Jakarta Charter" who later served as minister of religion, while his grandson, Abdurrahman Wahid, became President of the Republic of Indonesia.

## **2. Educational Background of Hadratu As-Syaikh Hasyim Asy'ari**

Hasyim Asy'ari's childhood, just like other children grew up, what distinguishes him is the environment where he grew up, namely the *Gedang* Islamic boarding house which was raised by his grandfather (*KyaiUsman*), until he was five years old. In that Islamic boarding house, students practice the norms and teachings of Islam and learn various branches of Islamic religious insight. This atmosphere undoubtedly influenced the character of Hadratu As-Syaikh Hasyim Asy'ari who was simple and studious.

In 1876 M, at the age of 6 years, he followed his father (*Kyai Asy'ari*) moved to Keras (the south area of Jombang), and built an Islamic boarding

house in that place. Therefore, it is clear that his childhood life in the Islamic environment played a major role in shaping his character, knowledge and care for the proper implementation of norms and religious teachings.<sup>51</sup>

Even when he was 13 years old, Hadratu As-Syaikh Hasyim Asy'ari had the courage to become a teacher and teach students who were rarely older than him. What he was accustomed to in his childhood carried over to his adolescence, namely, he liked to research the Islamic religion. Hadratu As-Syaikh Hasyim Asy'ari's education was divided into two periods, namely the Indonesian period (Islamic boarding house) and the Makkah period. By knowing his educational background, hopefully that he will be able to provide insight related to his thoughts on teacher personality. At the age of 15<sup>th</sup>, he started a new adventure in pursuing knowledge, namely studying religion in Islamic boarding houses, at least five Islamic boarding housewere visited in Java and Madura.<sup>52</sup>

His education process started from being a *santri* (student in Islamic boarding house) at the Wonokoryo Islamic boarding house in Probolinggo, continued to the Langitan Tuban Islamic boarding house and the Trenggilis Islamic boarding house in Surabaya. Hadratu As-Syaikh Hasyim Asy'ari's journey in seeking knowledge did not stop there, he continued to the Kademangan Islamic boarding house, Bangkalan, Madura under the care of *Kyai* Khalil who was known to be very pious, he studied in Madura for five

<sup>51</sup> Lhatiful Khuluq, *Fajar Kebangunan Ulama' Biografi KH. Hasyim Asy'ari*, op.cit, p. 18

<sup>52</sup> Lhatiful Khuluq, *Fajar Kebangunan Ulama' Biografi KH. Hasyim Asy'ari*, op.cit, p. 16

years with the discipline of Arabic literature, fiqh, and sufism.<sup>53</sup> The transfer of Hadratu As-Syaikh Hasyim Asy'ari from one Islamic boarding house to another was motivated by the many different disciplines that are characteristic of certain Islamic boarding house, each Islamic boarding house has its own specialist knowledge. Termas Islamic boarding house in Pacitan is famous for its 'film al' alah (Arabic structure and grammar as well as Arabic literary and logic), Bangkalan Madura Islamic boarding house is famous for the science of Sufism, Islamic boarding house Jampes (Kediri) is widely known as Islamic boarding house of tasawuf.<sup>54</sup>

After studying for five years at Bangkalan Madura, Hadratu As-Syaikh Hasyim Asyari returned to East Java and continued his studies at the Siwalan Panji Islamic boarding house, Sidoarjo under the guidance of *Kyai* Ya'qub, to research fiqh for two years. In this Islamic boarding house, Hadratu As-Syaikh Hasyim Asy'ari was asked to marry his son, *PakKyai* Ya'qub, named Khadijah. The marriage was arguably still early, when he was 21 years old or in 1891 M. Then he continued to research in the source country of Islamic knowledge, namely Makkah. Makkah is the dream of every Muslim student. The reasons are: First, Makkah is the birthplace of Islam and the meeting of Muslims during *Hajj* season. Second, in Makkah there are many international scholars, some of whom are from Indonesia and have a scientific genology that is tied with the some *Kyai* of Islamic boarding houses in Indonesia. Third, in the community point of view, that

<sup>53</sup> Syamsul Kurniawan dan Erwin Mahrus, *Jejak Pemikiran Tokoh Pendidikan Islam*, (Yogyakarta: Ar-Ruzz Media, 2011), p. 205

<sup>54</sup> Abdurrahman Mas'ud, *Dari Haramain ke Nusantara*, (Jakarta: Kencana, 2006), p. 230.



someone who has experience learning science in Makkah, they will get recognition and a respectable position in society.<sup>55</sup>

He learned a lot about Shahih Bukhari's hadith from Syaikh Mahfudz al Tirmizi. Besides studying hadith, Hadratu As-Syaikh Hasyim Asy'ari also learned Tariqot Qodiriyyahwa Naqsabandiyyah to Sheikh Mahfudz. He also studied Syafi'i mahdzab under the guidance of Syaikh Ahmad Khati, who is also an expert in astronomy, mathematics and al jabar. Hadratu As-Syaikh Hasyim Asy'ari studied with several prominent scholars in Makkah, such as syaikh AbdulHamdi al Durustani, syaikh Muhammad Syuaib alMagribi, Syaikh Ahmad Amin Al-Athor, sayyid Sultanbin Hasyim, sayyid Ahmad ibn Hasan al-Atthar, Sayyid Yamani, sayyid Alawi ibn Ahmad al-Saqqaf, sayyid Abbas Maliki, sayyid Abdullah Az-Zawawy, syaikh Saleh Hafadhal and syaikh Sultan HasyimDagastani.<sup>56</sup> After studying for about seven years in Makkah he returned to Indonesia in 1899 to practice his knowledge of fiqh, hadith, tasawuf, and thariqatqadiriyyah and naqsabandiyyah.

On August 3<sup>rd</sup>, 1899 M (26 *Rabiul Awal* 1317 H), Hadratu As-Syaikh Hasyim Asy'ari erected a small building made of bamboo. The simple building is divided into two parts. The back is used as a place with his wife, *Nyai Khadijah*. While the front is used as a place for prayer. At that time, his santri numbered 8 people and three months later increased to 28 people.

His presence was not immediately accepted in society. Many disturbances

<sup>55</sup> Abuddin Nata, *Tokoh-Tokoh Pembaruan Pendidikan Islam di Indonesia*, (Jakarta: Raja Grafindo Persada, 2005), p. 114-115

<sup>56</sup> Abuddin Nata, *Tokoh-Tokoh Pembaruan Pendidikan Islam di Indonesia*, ibid, p. 116

come and it is getting more and more dangerous. Many students' activities are disrupted due to increasingly dangerous conditions. Therefore, he brought in a *pencak silat* and *kanuragan* trainer as a provision for self-protection. Until in the end, many learned from him. He was also known not only as a teacher but also as a father and leader for the community.

Many talented Muslim youths became students of Hadratu As-Syaikh Hasyim Asy'ari in Tebuireng. Thanks to his expertise, guidance and karama, these talented students later succeeded in becoming the founders of various Islamic boarding houses as well as becoming great *Kyai* in Java and outside Java. They are:

1. *Kyai* Jazuli Usman who build Islamic boarding house Ploso, Kediri
2. *Kyai* Abdul Manaf who build Islamic boarding house Lirboyo, Kediri
3. *Kyai* Bisri Syansuri who build Islamic boarding house Denanyar, Jombang
4. *Kyai* Chudlori who build Islamic boarding house Tegalrejo, Magelang
5. *Kyai* Syafaat who build Islamic boarding house Blokagung, Banyuwangi
6. *Kyai* Wahab Chasbulloh from Islamic boarding house Tambakberas Jombang
7. *Kyai* Adlan Ali
8. *Kyai* Idris Kamali
9. *Kyai* Ahmad Siddiq
10. *Kyai* Muchith Muzadi
11. *Kyai* Saleh
12. *Kyai* Dahlan

Hadratu As-Syaikh Hasyim Asy'ari was very totality in teaching Islam, until his last breath was exhaled. He died on July 25<sup>th</sup>, 1947 and was buried in Tebuireng.

### 3. Thinking Framework of Hadratu As-Syaikh Hasyim Asy'ari

He called as a scholar who is an expert in the field of hadith. This is shown by his educational thought pattern in the book *Adabul 'Alim wal Muta'allim*. In the book, he started his explanation directly by quoting the verses of the al-quran and hadith. Then a brief and clear explanation is given.<sup>57</sup>In addition, the title *Hadratu As-Syaikh* is given for him can be an evidence because to get this kind of title he must have high knowledge, especially hadith knowledge, at least be able to memorize the *kutubus sittah* (Shohih Bukhori, Shohih Muslim, Sunan Abu Dawud, Sunan Tirmidhi, Sunan Nasa'i and Sunan Ibn Majah) both in terms of *matan* and *sanad*. He even obtained this title while he was living and teaching at *Makkahal-Mukarramah*. Hadratu As-Syaikh which means "Supreme Master" is a title that is given specifically to people who really deserve it. This title means one level above the title of the Syaikh.

### 4. Hadratu As-Syaikh Hasyim Asy'ari's Masterpiece

One of the characteristics that distinguish him from the scholars in general is his penchant for writing books. Zuhairi in his book wrote the

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<sup>57</sup>Samsul Nizar, *filsafat Pendidikan Islam Pendekatan Historis, Teoritis, dan Praktis*, (Jakarta: Ciputat Press, 2002), p. 156

works of Hadratu As-Syaikh Hasyim Asy'ari which were documented, especially by his grandson, *Alm. Isham Hadziq*, as follows:<sup>58</sup>

1. **At-Tibyan fi al-Nahy 'an Muqatha'at al-Arham wa al-Aqarib wa al-Ikhwan.** This book was completed on Monday, 20 Shawwal 1260 H, and published by Maktabah al-Turats al-Islami, Tebui reng Islamic Boarding house. In general, this book contains the importance of building brotherhood amidst differences and the dangers of breaking the ties of brotherhood.
2. **Muqaddimah al-Qanun al-Asasi li Jam'iyat Nahdlatul Ulama.** It contains the basic thoughts of *NU*, consisting of verses from the Al-Qur'an, Hadith and important messages that underlie the founding of the largest Muslim organization in the world. This book is important because it contains the fundamentals of religious ideas which will be used as the main foothold.
3. **Risalah fi Ta'kid al-Akhdzi bi Mazhab al-A'immah al-Arba'ah.** This work contains the importance of being guided by the four imams of the school, namely Imam Syafi'i, Imam Maliki, Imam Hanafi, and Imam Hanbali.
4. **Mawa'idz.** This book contains advice on how to solve problems that arise in the community due to the loss of togetherness in building empowerment. This was broadcast in the XI Nahdlatul Ulama congress in 1935 which was held in Bandung. This work

<sup>58</sup> Zuhairi Misraw, *Hadratussyaikh Hasyim Asy'ari: Moderasi, Keumatan dan Kebangsaan*, (Jakarta: Kompas, 2010), p. 96-99

was also translated by Prof. Buya Hamka in *Panji Masyarakat* magazine number 5 on August 15<sup>th</sup>, 1959.

5. **Arba'ina Haditsan Tata'allaqu bi Mabadi' Jam'iyyat Nahdlatul Ulama.** This work contains 40 hadiths that must be guided by the *Nahdlatul Ulama*. These hadiths contain messages to increase piety (obey) and togetherness in life, which must be a strong foundation for every people in a life that is so challenging.
6. **Al-Nur al-Mubin fi Mahabbati Sayyid al-Mursalin.** This book contains a call for every Muslim to love Rasulullah SAW by sending *sholawat* at any time and following all his teachings. In addition, this book also contains the biography of the Prophet Muhammad and his noble morals.
7. **Al-Tanbihat al-Wajibat liman Yushna' al-Maulid bi alMunkarat.** This book contains things that must be considered when celebrating the Prophet's birthday, so that the celebration goes well as the main purpose behind the celebration. This book was completed on the 14th of Rabiul Tsani in 1355 H, which was first published by Maktabah Al-Turats Al-Islami, Tebuireng.
8. **Risalah Ahl al-Sunnah wa al-Jamaah fi Hadits al-Mauta wa Syuruth al-Sa'ah wa Bayani Mafhum al-Sunnah wa al-Bid'ah.** This book is an important book because it contains a paradigmatic distinction between *sunnah* and *bid'ah*. The most important thing in this book, Hadratu As-Syaikh Hasyim



Asy'ari explains the essence of Ahlusunnah wal Jama'ah. This book also describes the signs of the end times.

9. **Ziayat Ta'liqat ala Mandzumah Syaikh Abdullah bin Yasin alFasuruani.** This book contains a debate between Hadratu As-Syaikh Hasyim Asy'ari and Syaikh Abdullah bin Yasin.
10. **Dhaw'il Misbah fi Bayan Ahkam Al-Nikah.** This book contains matters relating to marriage, starting from legal aspects, conditions, harmony, to rights in marriage.
11. **Al-Dzurrah al-Muntasyirah fi Masail Tis'a Ayarah..** This book contains 19 problems regarding studies of *wali* and *thariqah*. There are 19 problems examined in this book.
12. **Al-Risalah fi al-Aqaid.** This book is written in Javanese, containing issues related to tawhid.
13. **Al-Risalah fi al-Tasawwuf.** This book is also written in Javanese, containing about tasawwuf. This book is printed in one book with **ar-Risalah fi al-Aqaid.**
14. **Adab al-'Alim wa al-Muta'allim fi ma Yanhaju Ilaih alMuta'allim fi Maqamati Ta'limihi.** This book contains things that must be guided by a student and teacher so that the teaching and learning process goes well and achieves the desired goals in the world of education. This book is a resume of **Adab al-Muallim** by Syaikh Muhammad bin Sahnun (871 M), **Ta'lim al-Muta'allim fi Thariqoti At-ta'allum** by Syaikh Burhanudin Al-

**Zarnuji, and Tadzkirat Al-Syaml wa al- Mutakallimin fi adab al-'Alim wa alMuta'allim by Syaikh Ibn Jama'ah.**

Beside the 14 works above, there are a number of works that are still in manuscript form and have yet to be published. There are: Hasyiyat ala Fath al-Rahman bi Syarhi Risalat al-Wali Ruslan li Syaikh al-Islam Zakariyya al-Anshari, al-Risalat al-Tauhidiyyah, Al-Qalaid fi bayan ma Yajib min al-Aqaid, alRisalat al-Jama'ah, Tamyuz al-Haqq min al-Bathil, Al-Jasus fi ahkam Al-nusus, and Manasik Sughra.

**B. Profile of Adabul 'Alim wal Muta'allim**

Adab al-'Alim wa al-Muta'allim is a great book that contains a number of doctrines and studies that are very useful for students to learn about ethics or morals. This book was completed compiled on Sunday, 22 *Jumadi al-Tsani* in 1343H.<sup>59</sup> Although not all islamicboarding schools use this book, it is quite popular among the boarding schools. The background of compelling this book are:

First, the educational situation at that time experienced rapid changes and developments, from old habits (traditional) which were already established to new forms (modern) as a result of the influence of the western education system applied in Indonesia. Second, awareness of the importance of moral values in the world of education and it becomes an urgent need. This is because the general portrait of education in this country, both formal and non-formal, is increasingly

<sup>59</sup>Abdul Hadi, KH. Hasyim Asy'ari: *Sehimpun Cerita, Cinta dan Karya Maha Guru Ulama Nusantara*, (Yogyakarta: Diva Press, 2018), p. 31.

tragic because seeing the behavior of education actors (educators and students) deviating from the behavior they should use as a guide as educated people. Third, based on the need for literature that discusses manners or ethics in seeking knowledge. Demanding knowledge is a very noble religious work, so when looking for it, you must pay attention to noble ethics as well.

He taught his students and the community about the character and character he had learned since he was young, as a student in several Islamic boarding schools. He taught his students to be independent not only in economic and political matters but also in culture and knowledge.

#### **1. Writing Sytematization of Adabul 'Alim wal Muta'allim**

Adabul 'Alim wal Muta'allim as a whole contains eight chapters, including:<sup>60</sup>

- a. The virtues of science, scholars and teaching and learning
- b. Student's character towards himself
- c. Student character towards educator
- d. Student character towards lessons
- e. Educator character towards himself
- f. Educator character in teaching and learning
- g. Character of educators towards students
- h. Character related to textbooks (*turats*)

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<sup>60</sup> Muhammad Hasyim Asy'ari, *Adabul Alim wal Mutaallim*, loc.cit. p. 6.

## 2. Content of Adabul 'Alim wal Muta'allim

Adabul 'Alim wal Muta'allim is one of Hadratu As-Syaikh Hasyim Asy'ari's works in the field of education. This book describes several characters related to the learning process. The book of Adabul 'Alim wal Muta'allim is the only book of his that contains ethical rules for educators and students in their studies.

## 3. Student Characters in Adabul 'Alim wal Muta'allim

Adabul 'Alim wal Muta'allim has the full title Adabul 'Alim wal Muta'allim fī ma Yaḥtaju Ilaiḥ al-Muta'allim fī Ahwal Ta'limihi wa ma Yatawaqqafu' alaihi al-Mu'allim fī Maqamati Ta'limihi, contains about the things that must be had by a student and teacher so that the teaching and learning process goes well and achieves the desired goals in the world of education. This book is a resume of Adab al-Muallim by Syaikh Muhammad bin Sahnun (871 M), Ta'lim al-Muta'allim fī Tariqati al-Ta'allum by Syaikh Burhanudin al-Zarnuji, and Tazkirat al-Syaml wal-Mutakallimin. fī Adab al-Alim wa al-Muta'allim by Syaikh Ibn Jama'ah.<sup>61</sup>

Adab al-'Alim wa al-Muta'allim was completed at dawn, Sunday, 21<sup>st</sup> Jumadal Tsaniyah in 1343 H.<sup>62</sup> Although the original book was in Arabic but now many are translated into Indonesian. In his work contains eight chapters. Starting from the chapter on the virtue of

<sup>61</sup>Wibowo, Susatyo Budi, *Dahlan Asy'ari*. (Yogyakarta: DIVA Press, 2011), p. 231

<sup>62</sup>M. Hasyim Asy'ari, *Cahaya Penerang Jiwa*, terjemah dari kitab *Risālah ahlissunnah wal jamā'ah fī ḥadīṣil mautā wa asyrāthis sā'ah wa bayāni maḥmūmis sunnah wal bid'ah*. Terjemahan oleh Ridwan. 2018. Tebui reng. Pustaka Tebui reng. Hlm.113

science and experts of science (*ulama*) and the virtue of teaching and studying science to the chapter on the character of the book (*turats*).

This book contains complete and organized points. For a discussion of student character, it is explained in three chapters, namely the student character towards himself, the student character towards the teacher, the student character towards the lesson.<sup>63</sup>

a) Students Character towards Himself

This chapter includes 10 types of characters:

- 1) Heart purifying of despicable morals
- 2) Make a better intention
- 3) Maximize study time planning
- 4) Be qana'ah in clothing, food and shelter
- 5) Management of time and place of learning
- 6) Less in eating and drinking
- 7) Be wira'i
- 8) Avoid foods and activities that cause forgetfulness
- 9) Management of sleep, rest and refreshing
- 10) Reduce useless association or friendship

b) Student Characters towards Educators

This chapter discusses 12 types of characters, namely:

- 1) Make an effort and *istikarah* to find the right educator
- 2) Look for educators who have a lot of experience from experts

<sup>63</sup> Muhammad Hasyim Asy'ari, *Adabul Alim wal Mutaallim*, loc.cit., p. 24-55.



- 3) Obey and manners praised to educators
  - 4) Enabling educators in terms of thoughts, words and deeds
  - 5) Fulfill the rights of educators which are the obligations of students
  - 6) Positive thinking towards educators even though they are rude
  - 7) Pay attention to karma when going to meet educators
  - 8) Pay attention to karma when sharing with educators
  - 9) If do not agree with the educators, students will still be in manners
  - 10) Shows a happy attitude and enthusiasm for learning to educators
  - 11) Pay attention to manners in communicating with educators
  - 12) Be inmanners for educators in all situations and conditions
- c) StudentCharacters towards Lessons

The discussion of this third chapter includes 13 characters, including:

- 1) Learn the science of tauhid, fiqh and tashawwuf
- 2) Learn al-Qur'an, hadith, aqidah, sharaf, etc.
- 3) Avoide differences of opinion of the scholars
- 4) Correct the subject matter before memorizing it
- 5) Research the hadith and ulumul hadith completely
- 6) Give notes about things that are considered important
- 7) Attend and be involved in learning assemblies as much as possible
- 8) Join*majlis* from the beginning to the end of learning

- 9) Not ashamed to ask questions or ask for explanations
- 10) Obey the order of learning turns
- 11) Arranging karma while on duty to read books
- 12) Focusing on one field of research or place of study
- 13) Hanging out with colleagues with commendable morals

However, the focus of this research is only on one chapter, namely the character of students towards themselves. Furthermore, for more details, the following will be explained:<sup>64</sup>

- a) Heart purifying of despicable morals

الاول ان يطهر قلبه من كل غش ودنس وغلّ و حسد وسوء  
عقيدة وسوء خلق, ليصلح بذلك لقبول العلم وحفظه و  
الاطلاع على دقائق معانيه والفهم لغوامضه.<sup>65</sup>

Translation:

First, he must purify his heart from anything that has the elements of deceit, is dirty, full of revenge, *hasud*, bad beliefs, and bad characters, these should be done in process of receiving knowledge, memorizing it, reviewing the depth of its meaning and understanding hidden meaning.<sup>66</sup>

<sup>64</sup>Muhammad Hasyim Asy'ari, *Pendidikan Karakter Khas Pesantren terj. Adabul 'Alim wal Muta'allim*, (Tangerang: Tira Smart, 2017), p. 23

<sup>65</sup> Muhammad Hasyim Asy'ari, *Adabul Alim wal Mutaallim*, loc. cit., p. 24.

<sup>66</sup> Muhammad Hasyim Asy'ari, *Pendidikan Karakter Khas Pesantren terj. Adabul 'Alim wal Muta'allim*, op. cit. p 24.

b) Make a better intention

الثانى ان يحسن النية فى طلب العلم بان يقصده وجه الله عزوجل والعمل به وإحياء الشريعة و تنوير قلبه وتحلية باطنه والتقرب من الله تعالى, ولا يقصد به الإغراض الدنيوية من تحصيل الرياسة والجاه والمال ومباهاة الأقران وتعظيم الناس له ونحو ذلك<sup>67</sup>.

Translation:

Second, we must improve our intention to seek knowledge, with the aim of seeking the pleasure (*ridha*) of Allah SWT, and being able to practice it, to live up to the *syari'at*, to enlighten the heart, decorate the mind and get closer to Allah SWT. Does not aim to achieve *dunyawi* goals, for example to become a leader, position, property, defeat friends, to be respected by society and so on.<sup>68</sup>

c) Maximize study time planning

الثالث ان يبادر بتحصيل العلم شبابه و اوقات عمره, ولا يغتر بخدع التسويف والتأجيل, فإن كل ساعة تمر من عمره لا بدل لها ولا عوض عنها, وان يقطع ما قدر عليه من العلائق الشاغلة والعوائق المانعة عن تمام الطلب وبذل الاجتهاد وقوة الجد فى التفصيل, فإنها قواطع طريق التعلم.<sup>69</sup>

<sup>67</sup> Muhammad Hasyim Asy'ari, *Adabul Alim wal Mutaallim*, op.cit., p. 25.

<sup>68</sup> Muhammad Hasyim Asy'ari, *Pendidikan Karakter Khas Pesantren terj. Adabul 'Alim wal Muta'allim*, op. cit. p 24.

<sup>69</sup> Muhammad Hasyim Asy'ari, *Adabul Alim wal Mutaallim*, op.cit., p. 25.

Translation:

Third, we must try to achieve lesson as soon as possible and use the rest of life for something useful. Do not be fooled by procrastinating studying and dreaming too much, because every hour he will pass his age which cannot be replaced or exchanged". A student must decide on troublesome matters that he is able to do, as well as matters that can hinder the perfection of seeking knowledge, and exert all his abilities and be serious in achieving success. Then in fact it will break the path of the learning process.<sup>70</sup>

d) Be qana'ah in clothing, food and shelter

الرابع ان يقنع من القوت واللباس بما تيسر, فبا لصبر على  
ادنى العيش ينال سعة العلم وجمع شمل القلب من متفرقات  
الآمال ويتفجر فيه ينابيع الحكم.  
قال امامنا الشافعي رضى الله عنه لا يفلح من طلب العلم  
بعزة النفس وسعة المعيشة, ولكن من طلبه بذلة النفس  
وضيق العيش وخدمة العلماء افلح.<sup>71</sup>

Translation:

Fourth, must accept what it is (*qana'ah*) in the form of everything that is easy for him to get, be it in the form of food or clothing and be patient with a life that is below the poverty line that he experiences while in the process of seeking knowledge, and collects

<sup>70</sup> Muhammad Hasyim Asy'ari, *Pendidikan Karakter Khas Pesantren terj. Adabul 'Alim wal Muta'allim*, op. cit. p 24.

<sup>71</sup> Muhammad Hasyim Asy'ari, *Adabul Alim wal Muta'allim*, op. cit, p. 25-26.

the consequences of dreams and desires, so that the sources of wisdom will flow into the heart.<sup>72</sup>

e) Management of time and place of learning

والخامس ان يقسم اوقات ليله ونهاره ويغتتم مابقى من عمره, فان بقيّة العمر لاقيمة لها, واجود الاوقات للحفد الاسحار, وللبحث البكار, وللكتابة وسط النهار. وللمطالعة والمذاكرة الليل, واجود اماكن الحفظ الغرف وكل موضع بعيد عن الملهيات, ولايحسن الحفظ بحضرة النبات والخضرة والانهار وضجيج الاصوات.<sup>73</sup>

Translation:

Fifth, must be able to manage all his time and use it in every opportunity of his age, because the rest of it is has no value. The most ideal and good time used by students. Sahur time is used for memorizing. The morning time is used for discussing the lesson. Noon is used for writing. Night time is used to review and remember lessons. Whereas the best place to memorize is in the room and in any place that is far from things that can make you forget. It is not good to memorize lessons in front of plants, greenery, rivers and other crowded places.<sup>74</sup>

<sup>72</sup> Muhammad Hasyim Asy'ari, *Pendidikan Karakter Khas Pesantren terj. Adabul 'Alim wal Muta'allim*, op. cit. p 25.

<sup>73</sup> Muhammad Hasyim Asy'ari, *Adabul Alim wal Mutaallim*, op. cit. p. 26-27.

<sup>74</sup> Muhammad Hasyim Asy'ari, *Pendidikan Karakter Khas Pesantren terj. Adabul 'Alim wal Muta'allim*, op. cit. p 25.



f) Less in eating and drinking

والسادس ان يكلل الاكل والشرب فان الشبع يمنع من العبادة  
ويثقل البدن, ومن فوائدقلة الاكل صحة البدن ودفع الامراض  
البدنية, فان سببها كثرة الاكل وكثرة الشرب كما قيل:

فانالداء اكثرهم تراه .: يكون من الطعام والشراب

و صحة القلوب من الطغيان والبطر, ولم يراحد من  
الاولياء والائمة والعلماء الاخيار يتصف او يوصف بكثرة  
الاكل ولا حمدبه, وانما تحمد كثرة الاكل من الدواب التي  
لاتعقل وترصد للعمل.<sup>75</sup>

Translation:

Sixth, eat and drink less, because if the stomach is full it will  
hinder the spirit of worship and the body becomes heavy.

One of the benefits of eating less is that the body becomes healthy  
and prevents diseases. Because the cause of perching illness is eating  
and drinking too much, as said in a *syiir*:

In fact, most of the diseases you witnessed were #Arising from  
food and drink.

While a healthy heart is protected from acts of immorality,  
transgressions and arrogance, and there is no one of *habibullah*, the  
leaders of the *ummah* and the chosen scholars who have such  
characteristics; ate a lot and would not be commendable for it.

<sup>75</sup> Muhammad Hasyim Asy'ari, *Adabul Alim wal Mutaallim*, op. cit, p. 27.

Eating too much only for animals that are senseless and prepared for work.<sup>76</sup>

g) Be wira'i

والسابع ان يؤاخذ نفسه بالورع والاحتياط في جميع شأنه ويتحرى الحلال في طعامه وشرابه ولباسه و مسكنه و في جميع ما تحتاج اليه ليستتير قلبه و يصلح لقبول العلم ونوره والنفع به, وينبغي له ان يستعمل الرخص في مواضعها عند الحاجة اليها ووجود سببها, فان الله يحب ان تؤتى رخصه كما تحب ان تؤتى عزائمه.<sup>77</sup>

Translation:

Seventh, must take action against himself with the nature of wira'i (keeping himself from actions that can damage self-respect) and be careful in every situation, paying attention to the *halalness* of his food, drink, clothing and shelter and everything he needs, so that his heart is bright and appropriate to receive knowledge, and take advantage of knowledge. Student should also use the convenience of his place when needed and there are causes, because Allah loves his mercy to be carried out as He likes His decrees to be carried out.<sup>78</sup>

h) Avoid foods and activities that cause forgetfulness

والثامن ان يقلل استعمال المطاعم التي هي من اسباب البلادة وضعف الحواس كالتفاح الخامض والباقلاء وشرب الخل و كذلك ما يكثر استعماله البلغم المبلد للذهن والمثقل للبدن

<sup>76</sup> Muhammad Hasyim Asy'ari, *Pendidikan Karakter Khas Pesantren terj. Adabul 'Alim wal Muta'allim*, op. cit. p 26.

<sup>77</sup> Muhammad Hasyim Asy'ari, *Adabul Alim wal Muta'allim*, op. cit. p. 27.

<sup>78</sup> Muhammad Hasyim Asy'ari, *Pendidikan Karakter Khas Pesantren terj. Adabul 'Alim wal Muta'allim*, op. cit. p 26-27.

كثرة الالبان والسّمك واشباه ذلك, وينبغي ان يجتنّب  
مايورث النسيان بالخاصية كأكل ا ثرسور الفأر وقراءة  
الواح القبور والدخول بين جمليّن مقطورين وإلقاء القمل  
حيًا<sup>79</sup>.

Translation:

Eighth, you have to eat less, which is causing dullness of the brain (*dedel*: Javanese), weakness of the five senses, such as sour apples, vegetable peas, drinking vinegar, as well as foods that cause a lot of phlegm, which can accumulate the mind and aggravate his body, such as drinking too much milk, eating fish and so on. He should also keep himself away from things that cause forgetfulness in particular such as eating food that has been eaten by rats, reading the writing on the *maesan*, be in between two camels that are pulled and dropping fleas while alive.<sup>80</sup>

i) Management of sleep, rest and refreshing

والتاسع ان يقلل نومه مالم يلحقه ضرر في بدنه وذهنه, ولا  
يزيد في نومه في اليوم والليّلة على ثمان ساعات وهو ثلث  
الزمان, فان احتمل حاله اقل منه فعل, ولا بأس ان يريح نفسه  
وقلبه وذهنه وبصره اذاكل شئ من ذلك وضعف بتنزّه  
وتفرّج في المتنزهات بحيث يعود الى حاله ولا يضيع عليه<sup>81</sup>

<sup>79</sup> Muhammad Hasyim Asy'ari, *Adabul Alim wal Mutaallim*, op. cit, p. 27.

<sup>80</sup> Muhammad Hasyim Asy'ari, *Pendidikan Karakter Khas Pesantren terj. Adabul 'Alim wal Muta'allim*, op. cit. p 27.

<sup>81</sup> Muhammad Hasyim Asy'ari, *Adabul Alim wal Mutaallim*, op. cit, p. 28.

Translation:

Ninth, must try to reduce sleep as long as it does not cause harm to the body and mind. Sleeping hours should not exceed than eight hours a day and night. If it is possible, sleep a third of the time of the day (twenty-four hours). If the situation allows him to rest less than a third of the time a day and night then he is welcome to do so. If he feels too tired, then there is no problem to give himself, his heart and his sight a chance to rest by looking for entertainment, relaxing to entertaining places if recover again and don't waste time.<sup>82</sup>

j) Reduce useless association or friendship

والعاشر ان يترك العشرة فان تركها من اهم ما ينبغي لطالب العلم ولاسنيما لغير الجنس خصوصا ان كثر لعبه وقالت فكرته, فان الطب عسراق, وافة العشرة ضياع العمر بغيرى فائدة وذهاب الدين اذا كان مع غير اهله, فان احتاج الى من يصحبه فليكن صاحباً صالحادينا تقيا ورعا زكيا كثر الخير قليل الشر حسن المروءة قليل الممارات ان نسيذكر وان ذكر اعانه<sup>83</sup>.

Translation:

Tenth, have to leave the association (crowd), because leaving it is more important for student, especially associate with the opposite sex, if you play too much and use your mind a little, because the character of humans is stealing many opportunities. The danger of socializing is wasting age and impact in the loss of religion, when

<sup>82</sup> Muhammad Hasyim Asy'ari, *Pendidikan Karakter Khas Pesantren terj. Adabul 'Alim wal Muta'allim*, op. cit. p 27-28.

<sup>83</sup> Muhammad Hasyim Asy'ari, *Adabul Alim wal Muta'allim*, op. cit. p. 28.

associating with people who do not have a religion. If he needs someone who can accompany him, then that person must be pious, strong in religion, fear to Allah SWT, wira'i, pure in heart, do a lot of goodness, have good self-esteem, has little disagreement (not annoying). If he forgot, so his friend would remind him, and if he remembers, it means that his friend has helped him.<sup>84</sup>

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<sup>84</sup> Muhammad Hasyim Asy'ari, *Pendidikan Karakter Khas Pesantren terj. Adabul 'Alim wal Muta'allim*, op. cit. p 28.



## CHAPTER V

### DISCUSSION

#### A. Student Characters according to Hadratu As-Syaikh Hasyim Asy'ari in Kitab Adabul 'Alim wal Muta'allim

##### 1. Heart purifying of despicable morals

The effort seeking knowledge, a student should remove several characteristics from his soul such as envy, lies, *ujub*, and others in order to become clean and make it easier for achieving science. Based on Ibnu Maskawaih, purity or *iffat* will appear when someone could take control of himself. As also explained by Imam al-Ghazali in *Ihya' Ulumuddin*, he explained that there are three things that can damage and are the seeds of a dirty heart. The three characteristics are *hasud*, *riya'* and *ujub*.<sup>85</sup>

Heart purifying could be same as *salimun aqidah* and almost similar to the concept of *tazkiyatun nafs* which aims to make lessons easier to be learned and understandable. *Tazkiyah* is intended as a way to improve someone from a lower level to a higher level in terms of attitudes, traits, personality and character. The more often people do *tazkiyah* on the character of their personality, the more Allah takes them to a higher level and it is easier for them to receive lessons.

<sup>85</sup> Mudjab Mahali, *Pembinaan Moral di Mata Al-Ghozali*, (Yogyakarta: BPFE, 1984), p. 158.

*Tazkiyatun Nafs* is a process of purifying the development of the human soul, the process of growth, fostering and development of *akhlakul karimah* (noble morality) in human life and self. And in the process of soul development lays victory (happiness), namely the success in giving form and content to his sublime (noble) dignity as a virtuous being.

*Tazkiyatun nafs* is closely related to human efforts to get closer to Allah. The basis of his argument is that Allah cannot be approached by people whose souls are not pure, because Allah is the most holy God who can only be approached by people with holy souls. Therefore, the level of closeness (*qurb*), knowledge (*ma'rifat*) and the level of love (*mahabbah*) of humans for Him really depend on the sanctity of their souls.<sup>86</sup> There are several approaches as a way or method in *tazkiyatun nafs*. There are seven approaches that get more emphasis in the context of religious spiritual education, namely: the supervision approach (*muraqabah*), self-introspection (*muhasabah*), daily prayer (*wirid*), *tafakkur*, *dhikr*, *prayer*, *'uzlah* and *khalwat*. Beside those approaches above, the process of purifying the soul can be done with repentance (*taubat*), good deeds (*amal shalih*), useful knowledge, befriending pious people.

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<sup>86</sup> M. Solihin, *Kamus Tasawuf*, (Bandung: PT Remaja Rosdakarya, 2002), p. 234

## 2. Make a better intention

An-Nawawi said, "Intention is *al qoshdu*, namely *azimatul qolbi* (desires with heart and "*nawaka Allahu bi khairin* " (Allah SWT intends to give you goodness).<sup>87</sup> 'Azm in this context has the meaning as a desire that is stronger than just an intention. The definition of intention according to *syara'* 'is the desire to do something that is followed or accompanied by an action.'<sup>88</sup> Intention is better done with intention at the beginning and be with the action. Intention, *al-qashdu* (will), and purpose are expressions that have one meaning, namely condition and nature of the heart which contains the connection between knowledge and action (*amal*). The knowledge of intention is like a prelude which leads to conditions and action will follow it.<sup>89</sup> Besides, someone must intend with the right intention. Intention is likened to an address contained in a letter. If the address is correct, then the letter will be arrived at the correct address, and vice versa. However, when someone has bad intentions before doing something and in the middle wants to change his intention, then he can do it (*tajdidin niyah*).<sup>90</sup>

Intention is very influential on an act, an action which sometimes becomes *haram* with intention, and can also become lawful (*halal*)

<sup>87</sup> Imam Nawawi, *Syarah Arba "in Nawawiyah Petunjuk Rasulullah dalam Mengarungi Kehidupan* (Jakarta: Akbar Media, 2010), p. 7

<sup>88</sup> Imam Nawawi, *Syarah Arba "in Nawawiyah*, ibid, p. 7

<sup>89</sup> Imam al-Ghazali, *Mukhtasar Ihya " Ulumuddin*, (Jakarta: Pustaka Amani, 2007), p. 428

<sup>90</sup> Interview with Ustadz Aris Mahmudi, Lecturer of UIN Maulana Malik Ibrahim Malang, on October 3<sup>rd</sup>, 2020.

with intention. Thus, based on the hadith, the intention is that whether an act of worship is accepted or not is very dependent on its intention.

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

Translation:

From *Amirul Mu'minin*, Abi Hafs Umar bin Al Khattab radhiallahuanhu, he said, "I heard the Messenger of Allah SAW said: Surely every act depends on its intention. And actually everyone (will be rewarded) based on what he intended. Whoever migrates because (wants to get the pleasure of) Allah and His Messenger, then he moves to (the pleasure/*ridha*) of Allah and His Messenger. And whoever migrates because he wants a decent life in the world or because the woman he wants to marry will do the hijrah (will be of value as) which he intended.

Al Zarnuji explained that it is better if a student in his studies intends to seek the pleasure of Allah SWT, hopes for the happiness of the hereafter, removes ignorance (stupidity) from himself and from all ignorant (stupid) people. Do not seek knowledge with the

intention of getting influence so that people will follow, seek positions in the eyes of the rulers and so on.<sup>91</sup>

Wisdom from the obligation of intention include:<sup>92</sup>

- 1) To distinguish *mahdah* worship from other actions, or between actions that are prescribed and other permissible actions. For example, the intention to fast by enduring hunger and thirsty is different from holding back hunger and thirst to just maintain a healthy body or a diet that does not require intention.
- 2) To distinguish between one *mahdah* worship and other *mahdah* worship. For example the intention to pray compulsory (*wajib* prayer) is different from the intention to pray the *sunnah*.
- 3) To distinguish the purpose of doing a practice or deed, whether the goal is because of Allah SWT or because of others. This is meaning of the intentions discussed by the *al-Arifurt* (expert of *ma'rifat*) in books that discuss the issue of sincere. This meaning is also often found in the utterances of *salaf* scholars. Imam Abu Bakr bin Abid Dunya authored a book with the title *Kitab al-Ikhlaash wan-Niyah*, and what is meant by an-Niyah in that book is an intention with this same meaning.
- 4) Intention can be a trigger for good motivation in every action.

A servant must have an intention in every action he does or in silence. In every physical and mentality action. All acts of worship

<sup>91</sup> Ahmad Ma'ruf Asrori, *Etika Belajar bagi Penuntut Ilmu*, (Surabaya: Pelita Dunia, 1996) p. 15-16

<sup>92</sup> *Ensiklopedi Islam Jilid IV*, (Jakarta: PT. Ichtiar Baru Van Hoeve, 2001), p. 27



aimed at Allah SWT must be preceded by sincere intentions. Because an action is good or bad is based on the intention.

### 3. Maximize study time planning

*Jihad* in the Indonesian translation is called as struggle. In Islam, the conception of *jihad* has a wide and tangible meaning in all forms of struggle, movement, and all efforts done for the sake of Allah, carried out on His will and to seek His pleasure (*ridha*).<sup>93</sup> *Jihad* in *tholabul ilmi* can be interpreted as being sincere and diligent. In several stories, it was written that many Islamic scholars who had standard abilities and intelligence, but with a sincere spirit he was able to reach a point of success. As the story of Ibn Hajar al-'Asqalani. He was a hadith scholar, historian and expert in jurisprudence at the Syafi'i School. When he was still studying at a *madrasah*, he was known as a diligent student but always left behind his peers. He studied with his *Kyai* for several years, but could not read and write yet, so he finally gave up. He also excused himself from the *Kyai* so he could go home. Hardly, *Kyai* allowed Ibn Hajar to come home, but he advised him not to stop studying when he got home. On the way it was cloudy and finally it rained heavily and he was beside the cave then he entered the cave and rested in the cave. When in the cave his gaze fixed on a raindrop little by little

<sup>93</sup>Ahmadi sofyar, *Islam on Jihad*, (Jakarta: Lintas Pustaka, 2005), p. 7

perforating a large rock and he was shocked. He thought to himself, what a miracle. Seeing that incident he pondered in his heart:

"Oh Allah, even a tough rock can have holes with raindrops, especially my head, which is not as tough as the rock".

Then he returned to the *madrasah* because he was aware of himself after seeing the incident and finally he was accepted back into the school. Since then, changes have occurred in Ibn Hajar. He became smart and surpassed his friends. He also grew to become the most popular scholar and author of books who were very productive and created several books, one of them was *Fathul Baari*.

Then the story of Imam al-Buaithi, a student of Imam Syafi'i who took a very long time to understanding lesson, but after Imam Syafi'i died, it was Imam al-Buaithi who became the heir of the Syafi'i knowledge. Even when there is a difference of opinion among *santri* of Imam Syafi'i, Imam al-Buaithi is the mediator and when there are differences of opinion, it is the opinion of Imam al-Buaithi that is won (*rajih*).<sup>94</sup>

Through both stories of these scholars, *ibrah* that can be taken that there is no definite limit for maximum *ijtihad*, the point is that someone have to be serious to get what he hopes for. Do not become fooled by the world and waste time in vain.

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<sup>94</sup>Interview with Ustadz Aris Mahmudi, Lecturer of UIN Maulana Malik Ibrahim Malang, on October 3<sup>rd</sup>, 2020

#### 4. Be *qana'ah* in clothing, food and shelter

Imam Syafi'i has said: "People who seek knowledge will not be able to feel happy, if when seeking knowledge is accompanied by a noble heart and a sufficient life, but people who seek knowledge with feelings of humiliation, modest, and becomes the servant of the scholars, he is the one who can feel happiness.

Worldly desires are one of the big obstacles for the continuity of a student's learning process to become a successful student should be able to resist worldly desires. To fight it requires *qanaah* attitude. *Qanaah* is pleased, willing, and satisfied with what Allah has given and to distance himself from being dissatisfied with what He has given.<sup>95</sup>(*nerimo ing pandum*: Javanese), for example when student is given pocket money. He did not complain at any nominal given by his parents. So that he becomes a person who likes *tirakat* and *riyadoh*. Because modest economic conditions are more encouraging to try more than people with excess economics. People who are willing to accept all kinds of conditions in their life will definitely be calm and look always happy even though in general they are seen as deprived.

#### 5. Management of time and place of learning

Exelent time management will ease students to divide the available time, thus the portion for learning becomes efficient.

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<sup>95</sup> Shalahudin, *Qana'ah dalam perspektif Islam*, ( Jurnal Edu-Math. 4, 2013), p. 60-67.

Besides that, it can also increase the students' opportunity to be *istiqamah* and consistent in gaining knowledge. What was conveyed by Hadratu As-Syaikh Hasyim Asy'ari is very helpful for the success of learning goals and can manage many activities that become more organized, such as memorizing and understanding knowledge. Then proceed with a description of the places that should be avoided in the process of memorizing the learning material. It is advisable not to memorize in front of greenery and plants because it causes distraction. Precisely a quiet place will encourage students to concentrate more so that their memory is awake. This concept strengthen by Hasan Al-Banna about *haritsun al waqtihi* means student should mastering time management.

6. Less in eating and drinking

Hadratu As-Syaikh Hasyim Asy'ari suggested to reduce the portion of eating and drinking. The goal is that a student is pleased to perform *riyadhah*, and fasting. When fasting, a student will automatically learn to ignore his food needs even though he is hungry. In other books it is also explained that eating and drinking too much causes phlegm (*lender/dahak*) buildup and this is the cause of laziness.

7. Be wira'i, keeping self from *syubhat* and *haram*

Among the signs of wara 'are: being very careful of what is *haram* and *syubhat*, making space (even block) those which are prohibited,

not exaggerating in permissible or permissible issues, not giving fatwas without being based on knowledge, leaving useless things.<sup>96</sup> Students should be careful in everything. Because everything that is *syubhat* and *haram* that absorbed by the body will cause things that are bad. This is what makes science difficult to understand.

8. Avoid foods and activities that cause forgetfulness

A lot of phlegm ease to forget although a simple thing. The other hand, an overload stomach is unhealthy and made someone feels sleepy and lazy to do activities and be productive.

9. Management of sleep, rest and refreshing

In *Ta'lim al-Muta'allim Thariq al-Ta'allum* it is stated that Muhammad bin Hasan did not sleep at night and put all kinds of books near him, then when he got bored reading one book then changed to another book, besides that he put water nearby, because with water can relieve drowsiness (sleepy).<sup>97</sup>

10. Reduce useless association or friendship

While still being a student, someone must be more selective in choosing friends, because the environment plays an important and influential role (good and bad). However, if someone has become a successful person and has a strong stance, anyone is allowed to make

<sup>96</sup>Mahmud Muhammad al-Khazandar, *Sifat Wara'*, Ter. Tim Indonesia, Eko Haryanto dan Abu Ziyad dalam [www.Islamhouse.com](http://www.Islamhouse.com), accessed on October 4<sup>th</sup> 2020.

<sup>97</sup>Sulhan dan Mohammad Muchlis Solichin, *Etika Peserta Didik dalam Pembelajaran Perspektif KH. Hasyim Asy'ari*, e-journal 2013, p. 192



friends with the aim of being able to influence those who are not good enough to follow him in a better direction.

Character in the learning process has an important role in determining learning outcomes and personal qualities in dealing with the knowledge that has not been or has been obtained. Students whose whole heart and straight intentions will give an attitude that shows that they have deficiencies that need to be fixed, so this trait makes a student not arrogant even though in learning he gets a complex understanding. Students who have ethics (noble character) in their learning process are able to control themselves in any condition and however it takes. He is able to behave like a student, judging himself is not better than others which results in him becoming a person who respects every knowledge that can potentially be taken from anyone. Able to position himself as someone who is passionate about science at all times, able to learn any time so that he has the enthusiasm not to waste his time and make every minute of his life for learning.

#### **B. Relevance of Student Characters according to Hadratu A-Syaikh Hasyim Asy'ari and Character Education Concept in Indonesia**

Generally, 5 principles of Pancasila represent the implementation of character education in Indonesia. Along with the development of thought, Indonesia included the application of character education in educational institutions as proclaimed in the Constitution (UUD) year 2003 and 2010 and its application in 2013, so that a character based curriculum called K-13 was

created. There are several legal foundations for character education in Indonesia, including:

1. *UUD 1945*

The 3<sup>rd</sup> paragraph of the *UUD 1945*, the 4th amendment seems to be the main basis of character education in addition to other foundations that have emerged recently. Article 31<sup>st</sup> in 3<sup>rd</sup> paragraph states that "The government shall endeavor and implement a national education system, which increases faith and piety as well as noble morals in order to educate the nation's life, which is regulated by constitution". From this article we can see that education on a national scale strives for the nation's students not only to have knowledge, but also to have spiritual and intellectual aspects. It is even more emphasized because it uses the term noble morals.

2. RI Constitution No. 17 year 2007 concerning the National Long-Term Development Plan

In RI Law Number 17 year 2007 concerning National Long-Term Development Plan, it is stated that the long-term development goal for 2005-2025 is to create an advanced, independent and justice nation as the foundation for the next stage of development towards a just and prosperous society within the Republic of Indonesia based on Pancasila and UUD 1945. An example of achieving an Indonesia that is advanced, independent and just, national development in the next 20 years is the

realization of an Indonesian nation that has noble, ethical, cultured and civilized characters. This is indicated by: <sup>98</sup>

- a. The realization of a strong, competitive, noble, and moral character based on the Pancasila philosophy which is characterized by the character and behavior of people and Indonesian society that are diverse, have faith and fear God Almighty, virtuous, tolerance, mutual cooperation, patriotic spirit, and based on science and technology oriented.
  - b. The nation's culture is getting better which is reflected in the increasing civilization, dignity of the Indonesian nation as well as a stronger national identity and personality.
3. RI Constitution No. 20 year 2003 concerning National Education System
- In this constitution, the implementation of education is obliged to hold several principles, such as: education is carried out in a democratic and justicable manner and undiscriminated by upholding human rights, religious values, cultural values, and national diversity with one systemic unity with an open and multi-meaning system. In addition, the implementation must also be in a lifelong process of cultivating and empowering students by modeling, building will, and developing student creativities in the learning process through developing a culture of reading, writing, and arithmetic for all members of society empowering all components of society through participation in the

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<sup>98</sup>Barnawi dan M. Arifin. *Strategi dan Kebijakan Pembelajaran Pendidikan karakter*. (Jogyakarta : Ar-ruzz Media, 2012), p. 44.

implementation and quality control of education services. Article 3 states:

“The aim of national education is to develop student potential to become human beings who believe in and fear to God, have noble character, healthy, insightful, capable, creative, independent, and become democratic and responsible citizens.”<sup>99</sup>

So there are two important things that educational institutions must realize. First, developing abilities and the second is forming character. The results of abilities development refer to academic quality because they are related to the brain (intelligence) while the result of shaping character is the realization of graduates with noble characters because they are related to the heart.

4. Presidential Instruction No. 1 of 2010: Accelerating the Implementation of National Development which emphasizes two things, such as active learning methods and shaping the nation's competitiveness and character.

As written in *Adabul 'Alim wal Muta'allim*, the character of students to get more scientific insight must prioritize characteristics and attitudes that can be applied to support and smoothen the achieving process for students in studying, including: heart purifying of despicable morals, make a better intention, maximize study time planning, be *qana'ah* in clothing, food and shelter, management of time and place of learning, less in eating and

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<sup>99</sup>Constitution No. 20 Year 2003 about National Education System, Pasal 3.

drinking, be wira'I, avoid foods and activities that cause forgetfulness, management of sleep, rest and refreshing, reduce useless association or friendship including components that are indicators and prerequisites for success in the educational goals implemented in Indonesia.

This based on the objectives of national education as stated in Law no. 20 of 2003 Chapter II Article 3, namely "National education functions to develop capabilities and shape the character and civilization of a nation with dignity in the framework of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God, with noble character , insightful, competent, creative, independent and become citizens who are democratic and responsible".<sup>100</sup>

The expectations contained in Law no. 20 of 2003 Chapter II in 3<sup>rd</sup> Article is noble ideals that are hought, wanting the progress of the nation's morals that are responsible and love one another, not blame each other. By being given this Law, the current generation should be a generation with clearer goals and noble morals so it is appropriate with what is stated in Law No. 20 of 2003 Chapter II in 3<sup>rd</sup> Article. Generation that was expected by their previous ancestors, who were granted independence at the expense of their body and soul, should be the successor figures of the nation's development who have noble morals, responsible, smart in maintaining relationships so that they can establish good cooperation.

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<sup>100</sup> Constitution No. 20 Year 2003 about National Education System, Pasal 3.



Furthermore, there are five main character values derived from Pancasila, that become priority for the development of the Character Education Development movement; namely religion, nationalism, integrity, independence and mutual cooperation. Each value does not stand and develop independently, but interact with each other, develop dynamically and form personal wholeness. From those five main characters, the point of independence has relevance to the concept of character education according to Hadratu As-Syaikh Hasyim Asy'ari. The value of independent character is the attitude and behavior of not depending on others and using all energy, thoughts, time to realize hopes, dreams and ideals. Independent students have a good work ethic, tough, fighter, professional, creative, courageous, and lifelong learners. This meaning supports the explanation contained in the book which explains that students must perform *ijtihad* maximally and use the best possible time.

Then the character values according to Hadratu As-Syaikh Hasyim Asy'ari are also relevant to the 18 character values that need to be formed according to the current Indonesian Cultural and Character Education and Development Curriculum Center which comes from religious norms, national ideology, culture, and national educational goals. The following is the relevance of some student characters according to Hadratu As-Syaikh Hasyim Asy'ari to characters according to the Ministry of National Education:

First, Religious Character is very relevant to the first point in the character of students towards themselves according to Hadratu As-Syaikh Hasyim Asy'ari, which is to purify the heart from disgraceful moral and learn to seek the pleasure (*ridha*) of Allah SWT. Second, the character of discipline, creativity, independence and responsibility is relevant to the student characters who discuss management of learning time and places because students must be disciplined, creative, independent and responsible in dividing and managing their time for study, rest and refreshing. Third, hard work. The character according to Hadratu As-Syaikh Hasyim Asy'ari which is relevant and supports the character of hard work is maximizing study time planning. Because in the discussion of this character Hadratu As-Syaikh Hasyim Asy'ari explained that students must be serious or try their best to achieve their goal(knowledge). This sincere attitude and maximum effort can be categorized as a form of hard work character.

So, the idea of Hadratu As-Syaikh Hasyim Asy'ari suitable to protect society from moral degradation, liberalism and secularism. Beside that, it helps and inspires teacher internalize values in term of character education.

## CHAPTER VI

### CLOSING

#### A. Conclusion

1. The student characters according to Hadratu As-Syaikh Hasyim Asy'ari basically emphasizes of heart empowering. Ethics in learning process that needs to be considered by students, including that students should purify their heart of despicable morals, make a better intention, maximize study time planning, be *qana'ah* in clothing, food and shelter, management of time and place of learning, less in eating and drinking, be *wira'i*, avoid foods and activities that cause forgetfulness, management of sleep, rest and refreshing, reduce useless association or friendship. The point of view of Hadratu As-Syaikh Hasyim Asy'ari in *Adabul 'Alim wal Muta'allim* presents the concept that students are encouraged to perform *ijtihad* optimally in order to achieve the success of the learning process.
2. The student characters according to Hadratu As-Syaikh Hasyim Asy'ari in *Adabul 'Alim wal Muta'allim* is very relevant for character education today because it has a significant relationship with goals and values that are equal (has some similar values) with the concept of character education in Indonesia today.

#### B. Implication

Based on the conclusion above, the researcher states that the implications of the concept of student character according to Hadratu As-Syaikh Hasyim Asy'ari are:

1. Character education is not only in the cognitive realm, but is more focused on cultivating (internalization) values and meaning so that it can create (preparing) students who are not only smart but also have noble characters.
2. Character education provides knowledge about goodness, after students understand the material being taught, and then they are trained and familiarized so that they are able to always do good (love kindness and do good things).

### **C. Suggestion**

After analyzing Adabul 'Alim wal Muta'allim written by Hadratu As-Syaikh Hasyim Asy'ari, there are several suggestions that the researchers convey:

#### **1. For Parents**

The presence of children is a gift (blessing) for a family. So take care and educate him wholeheartedly. Parents do not have to make their children as a privilege human with high ranks, but prepare them as an intelligent generation with noble morals.

#### **2. For Government**

Hopefully that government will always develop educational policies that focus on the implementation of character education, not only character assessments without real evidence so student could be good in terms of intellectual and character.

### 3. For Educational Institution

Educational institutions must be able to create a good learning environment, because the environment also affects the cognitive, spiritual and social intelligence of students. In addition, the curriculum must be balanced between brain (mind) practicing, skills and spirituality.

### 4. For Educator

Good educators are educators who are able to transform and internalize character values in students. Therefore, in addition to academic and pedagogical abilities, educators are required to have nobility as good role models for students.

### 5. For Student

The focus on developing intelligence and skills is a necessity nowadays, but thing to be emphasized is that society does not only need intelligence because technology is increasingly able to shift human existence, therefore spiritual and social intelligence is also needed to form a advanced society with noble character.

### 6. For the Next Researcher

The results of this research are certainly far from perfect, so hopefully the next researchers can explore more research on character education and make this research as a basis so that this research can be useful.



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## Attachment








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### Thesis Consultation Sheet

Name : Mafruhatus Nadifah  
Student Number : 16110053  
Major : Islamic Religious Education  
Thesis Title : Student Characters according to Hadrat As-Syaikh Hasyim Asy'ari  
(Analysis of Adabul 'Alim wal Muta'allim Chapter II)

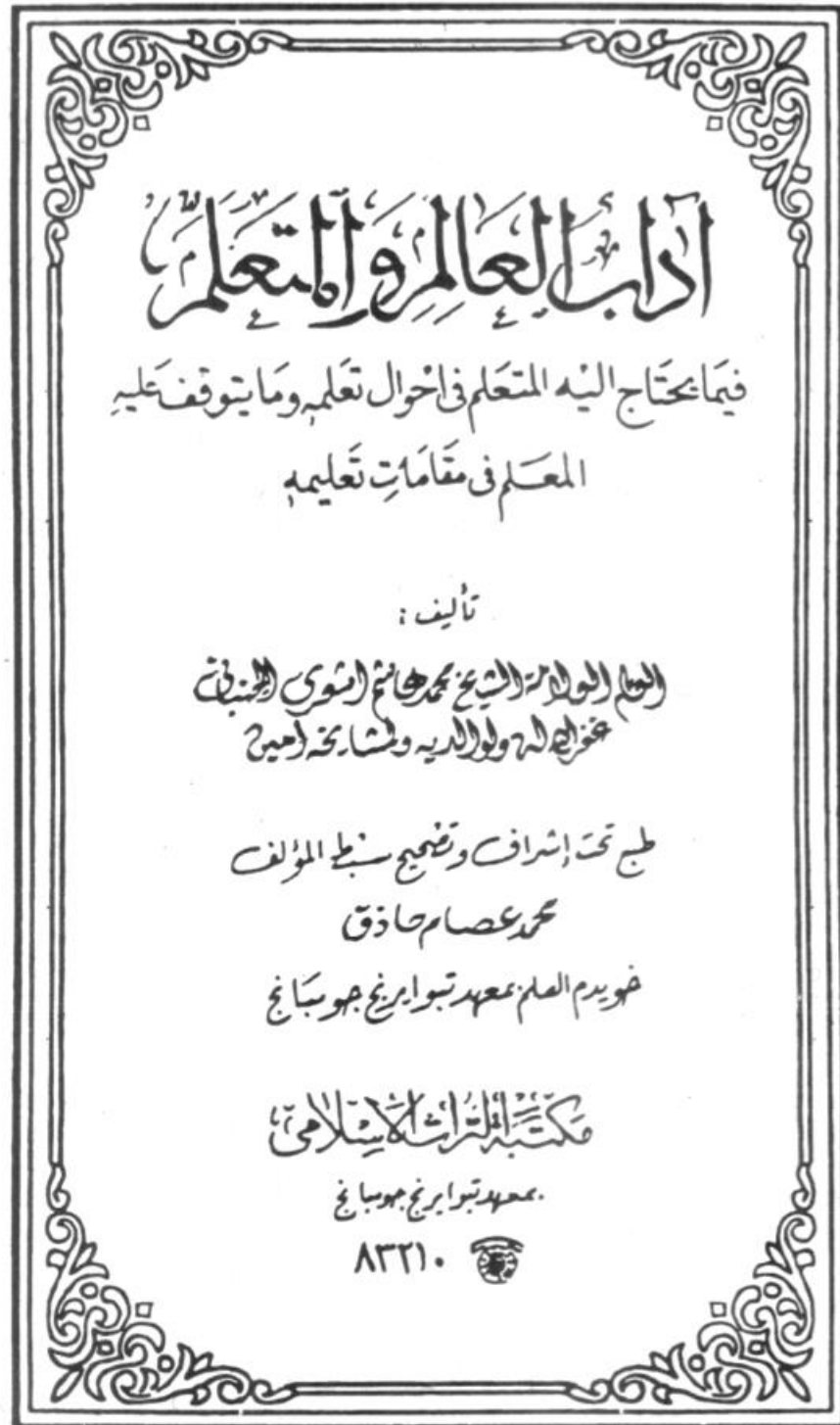
No	Date	Chapter	Suggestion/Recommendation/Note	Signature
1.	09/12/19	Judul	Revisi judul proposal	
2.	13/12/19	Judul	Menentukan, memilih 1. Lapangan 2. Literatur	
3.	20/12/19	Kajian Teori	Menambah kajian tentang Sistem Pendidikan	
4.	30/03/20	Bab I	Memperjelas referensi primer dengan mengutip kalimatnya	
5.	2/04/20	Bab II	Memkenali Peradaban Menambah teori dari tokoh Islam A. Definisi - Konsep - Jenis - Karakter Pelajar B. Perkembangan P. Karakter di Indonesia	

6.	6 / 04 20	Bab III	Teknik analisis data - Pengumpulan (Bog dan Taylor) - Pengelompokan (Miles & Huberman)	
7.	3 / 11 20	Bab IV	Menambahkan poin di sub bab A&B A. ditambah - latar belakang pendidikan - Peta pemikiran B. Profil kitab	
8.	5 / 11 20	Bab V	Sub bab harus sesuai dengan rumusan masalah.	
9.	10 / 11 20		- Bab II menambahkan sistematika penulisan kitab serta memaparkan kearahannya pelajar dalam kitab tsb. - Konsultasi selanjutnya mengerti teknik Abstrak bahasa Arab	
10.	02 / 12 20		- Penulisan abstrak harus satu halaman - pembatasan masalah ditulis di latar belakang (tulisan chapter II. dihilangkan).	

Acknowledged by,  
The Head of Department,



**Dr. Marno, M.Ag**  
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(٢٤)

فإن اختل هذا القصد فسدت نية طالبه بان يستشعر  
 به التوصل الى مآل دنيوي من مآل اوجاه فقد بطل  
 اجره وجبط عمله وخسر خسارنا مبيناً.  
 وقال الفضيل بن عياض رضى الله عنه بلغنى أن  
 الفسقة من العلماء ومن حملة القرآن يبدأ بهم يوم القيامة  
 قبل عبدة الاوثان.  
 وقال الحسن البصري رضى الله عنه عقوبة العلم موت  
 القلب، فقيل له ما موت القلب، قال طلب الدنيا بعمل  
 الآخرة.

## الباب الثاني

«في آداب المتعلم في نفسه وفيه عشرة انواع من الآداب»  
 الاول ان يطهر قلبه من كل غش ودنس وغفل  
 وحسد وسوء عقيدة وسوء خلق، ليصلح بذلك لقبول  
 العلم وحفظه والاطلاع على دقائق معانيه والفهم لغوامضه



( ٢٥١ )

الثاني أن تحسن النية في طلب العلم بان يقصد  
به وجه الله عز وجل والعمل به واجبا، الشريعة وتنوير  
قلبه وتحلية باطنه والتقرب من الله تعالى، ولا يقصد  
به الاغراض الدنيوية من تحصيل الرياسة والجاه والمال  
ومباهاة الأقران وتعظيم الناس له ونحو ذلك.

الثالث ان يبادر بتحصيل العلم شبابه واولقات  
عمره، ولا يغتر بخدع التسويف والتأجيل، فإن كل  
ساعة تمر من عمره لا بد لها ولا عوض عنها، وان يقطع  
ما قدر عليه من العلائق الشاغلة والعوائق المانعة عن تمام  
الطلب وبذل الاجتهاد وقوة الجهد في التحصيل، فإنها  
قواطع طريق التعلم.

الرابع ان يقنع من القوت واللباس بما تيسر، بالصبر  
على ادنى العيش ينال سعة العلم وجمع شمل القلب من  
متفرقات الآمال ويتفجر فيه ينابيع الحكم.

وفي المختار وجمع الله شمله اي ما نشت من امره وقره الله شمله اي ما اجتمع من امره.

(٢٦)

قَالَ اِمَامُنَا الشَّافِعِيُّ رَضِيَ اللهُ عَنْهُ لَا يَفْلَحُ مَنْ طَلَبَ  
الْعِلْمَ بَعْزَةَ النَّفْسِ وَسَعَةَ الْمَعِيشَةِ، وَلَكِنْ مَنْ طَلَبَهُ بِذِلَّةِ  
النَّفْسِ وَضِيقِ الْعَيْشِ وَخِدْمَةِ الْعُلَمَاءِ أَفْلَحَ.

وَالْخَامِسُ أَنْ يَقْسِمَ أَوْقَاتَ يَلِهِ وَنَهَارِهِ وَيَغْتَنِمَ مَا بَقِيَ  
مِنْ عَمَلِهِ، فَإِنَّ بَقِيَّةَ الْعُمُرِ لَأَقِيمَةُ لَهَا، وَاجُودُ الْأَوْقَاتِ  
لِلْحِفْظِ الْإِسْحَارُ، وَلِلبَحْثِ الْإِنْكَارُ، وَلِلْكِتَابَةِ وَسَطُ  
النَّهَارِ، وَلِلْمُطَالَعَةِ وَالْمَذَاكِرَةِ اللَّيْلُ، وَاجُودُ أَمَاكِنِ الْحِفْظِ  
الْغُرُفُ وَكُلُّ مَوْضِعٍ بَعِيدٍ عَنِ الْمَلْهِيَّاتِ، وَلَا تَحْسِنِ الْحِفْظَ  
نَحْضَةُ النَّبَاتِ وَالْخَضْرَاءُ وَالْأَنْهَارُ وَضَجُّ الْجَوَارِحِ وَالْأَصْوَاتِ.  
وَالسَّادِسُ أَنْ يَقْتُلَ الْأَكْلَ وَالشَّرْبَ فَإِنَّ الشَّبَعَ  
يَمْنَعُ مِنَ الْعِبَادَةِ وَيُثْقِلُ الْبَدَنَ، وَمَنْ فَوَّضَ قَلِيلَ الْأَكْلِ  
صِحَّةَ الْبَدَنِ وَدَفَعَ الْأَمْرَاضَ الْبَدَنِيَّةَ، فَإِنَّ سَبَبَهَا كَثَرَةُ  
الْأَكْلِ وَكَثَرَةُ الشَّرْبِ كَمَا قِيلَ:

فَإِنَّ الدَّاءَ أَكْثَرُ مَا تَرَاهُ : يَكُونُ مِنَ الطَّعَامِ أَوِ الشَّرَابِ  
وَصِحَّةُ الْقُلُوبِ مِنَ الطَّغْيَانِ وَالْبَطَرِ، وَلَمْ يَرِ أَحَدٌ مِنَ الْأَوْلِيَاءِ

( ٢٧ )

والإنمة والعلماء الاخيار يتصف او يوصف بكثرة الأكل  
ولا حُمد به ، وإنما تحمد كثرة الأكل من الدواب التي  
لا تعقل وترصد للعمل .

والسابع ان يؤخذ نفسه بالورع والاحتياط  
في جميع شأنه ويتحرى الحلال في طعامه وشرابه ولباسه و  
مساكنه وفي جميع ما يحتاج اليه ليستدير قلبه ويصلح لقبول  
العلم ونوره والنفع به ، وينبغي له ان يستعمل الرخص في  
مواضعها عند الحاجة اليها ووجود سببها ، فان الله  
تحب ان تؤتى رخصه كما تحب ان تؤتى عزائمه .

والثامن ان يقلل استعمال المطاعم التي هي من  
اسباب البلادة وضعف الحواس كالنفاح الخامض و  
الباقلاء وشرب الخل وكذلك ما يكثر استعماله البلغم  
المبلد للذهن والمثقل للبدن ككثرة الالبان والسمك  
واشبه ذلك ، وينبغي ان يجتنب ما يورث النسيان  
بالخاصية كأكل اثر سور الفأر وقراءة الواح القبور والدخول

( ٢٨ )

بين جملين مقطوعين والبقاء القمل حيا .

والتاسع ان يقلل نومه ما لم يلحقه ضرر في دينه  
 وذهنه ، ولا يزيد في نومه في اليوم والليلة على ثمان  
 ساعات وهو ثلث الزمن ، فان احتمل حاله اقل منها فاعل ،  
 ولا بأس ان يرتح نفسه وقلبه وذهنه وبصره اذا كمل  
 شيء من ذلك وضعف تنزهه وتفرج في المتكرهات بحيث  
 يعود الى حاله ولا يضيع عليه .

والعاشر ان يترك العشرة فان تركها من اهم ما  
 ينبغي لطالب العلم ولا سيما لغير الجنس خصوصا ان  
 كثرت له وقلت فكرته ، فان الطبع سراق ، وآفة العشرة  
 ضياع العمر بغير فائدة وذهاب الدين اذا كان مع غير  
 اهله ، فان احتاج الى من يصحبه فليكن صاحباً  
 صالحاً دينا تقيا ورعا زكيا كثير الخير قليل الشر حسن  
 المروءة قليل الممارات ان نسي ذكر وان ذكر  
 اعانه .

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