

**THE CONCEPT OF STUDENT ETHICS:  
A Comparative Study of the Thought of K.H. Hasyim Asy'ari and Immanuel  
Kant**

**THESIS**

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DEPARTMENT OF ISLAMIC EDUCATION  
INTERNATIONAL CLASS PROGRAM (ICP)  
FACULTY OF TARBIYAH AND TEACHING SCIENCES  
STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM MALANG

June, 2013

THE CONCEPT OF STUDENT ETHICS IN EDUCATION:  
A Comparative Study of the Thought of K.H. Hasyim Asy'ari and Immanuel Kant

THESIS

Submitted to fulfill the requirement of Bachelor Degree (S1) in Islamic Education  
Department Faculty of Tarbiyah and Teaching Sciences State Islamic University  
Maulana Malik Ibrahim Malang

by:

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Immanuel Kant**

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A Comparative Study of the Thought of K.H. Hasyim Asy'ari and  
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Assalamu'alaikum Wr.Wb.

Sesudah melakukan beberapa kali bimbingan, baik dari segi isi, bahasa, maupun teknik penulisan, dan setelah membaca skripsi mahasiswa tersebut di bawah ini:

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Maka selaku pembimbing, kami berpendapat bahwa skripsi tersebut layak diajukan untuk diujikan. Demikian, mohon maklum adanya.

Wassalamu'alaikum Wr.Wb.

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## **STATEMENT**

I hereby declare that in this thesis there is no work from the other people that has proposed to acquire a degree at a university, and the best of my knowledge there is no work ever written or opinion of others except that is in writing referred in this manuscript and mentioned in the bibliography.

Malang, 11 June 2013

Fikri Mubarok

## MOTTO

وقال ابن مبارك رضي الله عنه نحن الى قليل من الأدب احوج منا الى كثير من العلم<sup>1</sup>

Ibnu Mubarak r.a. said, “We very need a little thing of ethic than many  
knowledge”

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<sup>1</sup> K.H. Hasyim Asy'ari. *Adab al-Alim wa al-Muta'allim*. (Jombang: Maktabatus Tsurats Islami. 1238 H), p. 10

## **DEDICATION**

Thanks to Allah SWT who give me mercy and blessing to finish my thesis. Shalawat and salam also always be given to prophet Muhammad SAW who deliver us from darkness to lightness.

I would like to dedicate this thesis into my parents, Achmad Shofi Zuhri and Siti Mariyam also to my sister, Fina Faizah. Thanks to all your motivations. Thanks a lot for my lecturer Mr. Dr. H. Nur Ali, M.Pd who give me guidance. Thanks also to all my friends in University especially my classmate in International Class Program (ICP) and PPSS Nurul Huda Mergosono Malang. Thanks for your contribution to help me finish this thesis. May Allah SWT give all of you goodness and happiness.



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3. Dr.H. Moh. Padil. M.Pd.I as Head of Islamic Education Department
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The author knows that there are weaknesses in the writing of this thesis. Therefore, the author hopes critics and suggestions from readers to make this thesis better in the future. Finally, author hopes this thesis can give beneficial for all of sides. Amin

Author

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## ABSTRACT

Mubarok, Fikri. 2013. *The Concept of Students Ethics: A Comparative Study of the Thought of K.H. Hasyim Asy'ari and Immanuel Kant*. Thesis, Islamic Education Department, Tarbiyah Faculty, State Islamic University of Maulana Malik Ibrahim Malang. Dr. H. Nur Ali, M. Pd.

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**Keyword:** Student, Ethics, K.H. Hasyim Asy'ari, Immanuel Kant

Decrease moral and attitude of student is often happened in our society. The phenomenon of decreasing moral and attitude happened because of internal and external factors. The internal factors are from student who doing sin that far away from our religion. The internal factors because of they didn't have enough understanding about good attitude and bad attitude that taught by their formal or informal educational institution.

The external factor is the influences of Western society in our culture because of the era of globalization. Their culture is easily enter to our culture today and the bad impact is their thought will change our Islamic thought which we always proud it. Many students and children have been influenced by Western community. We forget about the tenets of Islam itself. For instance, young generation today ever has been seen doing something bad which far from our religion values such as: Porn-action, Porn-graph, kissing and hugging in the public without shy, drugs, and etc.

The focus of study in this research is; how the concept of student ethics according to K. H. Hasyim Asy'ari thought; how the concept of student ethics according to Immanuel Kant thought; and how the comparison of student ethics concept according to K. H. Hasyim Asy'ari and Immanuel Kant thought. From those problems, researcher takes steps for analyzing and investigating the concept of student ethics according to K.H. Hasyim Asy'ari and Immanuel Kant in order can make a contribution in educational theory. This research is using descriptive qualitative research with the approach of library research. Then, the method of collecting data is from documentations or interview or others text books which is need. Therefore, the method of data analysis is using content analysis and interpretation data.

The concept of student ethics according to K.H. Hasyim Asy'ari is divided into four majors. *First*, student ethics for himself include ten ethics. *Second*, student ethics toward teacher involved twelve ethics. *Third*, student ethics to the lesson and rules that should be hold on when together with teachers and friends have thirteen ethics. *Four*, student ethics to his books involved five ethics. Different with the concept of student ethics according to Immanuel Kant, is divided into two majors. First, student ethics for himself include nine ethics. Second, student ethics to the lesson and rules that should be hold on when together with teachers and friends have fifteen ethics.

The comparison of the thought about student ethics between K.H. Hasyim Asy'ari and Immanuel Kant can be seen from their perspectives. *First*, their perspective toward religion. According to K.H. Hasyim Asy'ari, the position of ethic in Islam is below of *tauhid* or monotheism. Different with Immanuel Kant who has a religion of Pietism that said behavior is more important than theological doctrine. *Second*, their perspective toward determination law. According to K.H. Hasyim Asy'ari, good ethics and bad ethics were derived from Qur'an and Hadith. Kant has different opinion. He said that the criteria of good ethic are feeling to act the intuitive inside human. *Third*, their

perspective toward education and social environment. The thought of K.H. Hasyim Asy'ari about ethics is influenced by *pesantren* different with Immanuel Kant that his thought about ethics is influenced by the philosophers such as Leibniz and Hume. The ultimate distinction between them about student ethics is about their divisions in ethics. According to K.H. Hasyim Asy'ari, student ethics are divided into 4 majors and according to Immanuel Kant, he just divided into two majors.

This research should be implemented by schools, *madrasah* and *pesantrens* in order his students have good ethic not just to be a theory without practice it.

## ABSTRAK

Mubarok, Fikri. 2013. *Konsep Peserta Didik: Studi Komparasi Pemikiran K.H. Hasyim Asy'ari dan Immanuel Kant*. Skripsi, Pendidikan Agama Islam, Fakultas Tarbiyah, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dr. H. Nur Ali, M. Pd.

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**Kata Kunci:** Peserta didik, Etika, K.H. Hasyim Asy'ari, Immanuel Kant

Keterpurukan moral dan tingkah laku peserta didik sering terjadi pada masyarakat kita. Fenomena keterpurukan moral dan budi pekerti ini disebabkan oleh faktor-faktor internal dan faktor-faktor eksternal. Faktor-faktor internal ini disebabkan karena mereka tidak paham betul tentang baik dan buruknya tingkah laku yang diajarkan oleh sekolah formal dan informal mereka.

Faktor eksternalnya adalah pengaruh-pengaruh dari budaya Barat yang masuk dalam budaya kita pada era globalisasi ini. Kebudayaan mereka mudah sekali masuk pada masa ini dan akibat buruknya adalah pemikiran mereka merubah pemikiran agama Islam yang selalu kita banggakan. Kita lupa akan ajaran-ajaran agama Islam kita sendiri. Sebagai contoh, generasi muda sekarang melakukan hal yang jauh dari nilai-nilai agama kita seperti melakukan aksi yang porno, tulisan yang porno, berciuman, dan berpelukan di area publik dengan tanpa rasa malu, narkoba, dan lain-lain.

Fokus masalah dalam penelitian ini adalah; bagaimana konsep etika peserta didik menurut K.H. Hasyim Asy'ari; bagaimanakah konsep etika peserta didik menurut Immanuel Kant; dan bagaimana perbandingan konsep etika peserta didik menurut pemikiran K.H. Hasyim Asy'ari dan Immanuel Kant. Dari problem tersebut, peneliti mengambil langkah untuk menganalisis dan menginvestigasi konsep etika peserta didik menurut K.H. Hasyim Asy'ari dan Immanuel Kant agar memberikan kontribusi dalam teori pendidikan. Penelitian ini menggunakan deskriptif kualitatif dengan pendekatan studi pustaka. Kemudian, metode pengumpulan data adalah dari dokumen-dokuman atau wawancara atau buku teks lain yang dibutuhkan. Lebih lanjut, metode penganalisaan data menggunakan *content analysis* dan menginterpretasi data.

Konsep etika peserta didik menurut K.H. Hasyim Asy'ari dibagi menjadi empat macam. Pertama, etika peserta didik terhadap dirinya sendiri yang terdiri dari sepuluh etika. Kedua, etika peserta didik terhadap gurunya terdiri atas dua belas etika. Ketiga, etika peserta didik terhadap pelajarannya dan aturan-aturan yang harus dipegang saat bersama dengan guru dan teman-temannya mempunyai tiga belas etika. Keempat, etika peserta didik kepada buku-bukunya terdiri atas lima etika. Berbeda dengan konsep etika peserta didik menurut Immanuel Kant yang dibagi atas 2 macam. Pertama etika peserta didik terhadap dirinya sendiri yang terdiri atas sembilan etika. Kedua, etika peserta didik terhadap pelajarannya dan aturan-aturan yang harus dipegang saat bersama dengan guru dan teman-temannya yang terdiri atas 15 etika.

Perbedaan pemikiran tentang etika peserta didik antara K.H. Hasyim Asy'ari dan Immanuel Kant dapat dilihat dari perspektif mereka. Pertama, perspektif mereka terhadap agama. Menurut K.H. Hasyim Asy'ari, posisi etika dalam Islam dibawah tauhid. Berbeda dengan Immanuel Kant yang beragama Pietism yang mengatakan tingkah laku lebih penting dari pada doktrin-doktrin agama. Kedua, perspektif mereka terhadap penetapan hukum. Menurut K.H. Hasyim Asy'ari, baik dan buruknya perbuatan berdasarkan Al Qur'an dan Al-Hadist. Kant berbeda pendapat. Dia mengatakan bahwa kriteria baiknya etika berasal dari intuisi dalam hati manusia. Ketiga, perspektif mereka terhadap pendidikan dan lingkungan sosial. Pemikiran K.H. Hasyim Asy'ari tentang etika

dipengaruhi oleh pesantren yang berbeda dengan Immanuel Kant yang mana pemikirannya tentang etika yang dipengaruhi oleh filosof-filosof seperti Leibniz dan Hume. Perbedaan yang mendasar diantara keduanya berkenaan dengan etika seorang peserta didik adalah berkenaan dengan pembagian pokok-pokok etika peserta didik. Menurut K.H. Hasyim Asy'ari, etika peserta didik dibagi atas 4 macam etika pokok dan menurut Immanuel Kant hanya 2 macam etika pokok.

Penelitian ini sebaiknya diterapkan disekolah, madrasah, dan pesantren agar peserta didik mempunyai etika yang baik dan tidak hanya sebuah teori tanpa ada prakteknya.

# CHAPTER I

## INTRODUCTION

### A. The Background of Study

In Islam, human beings have been regarded as the best and most perfect Allah's creature in the world. In relation to this, Allah said:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا اَنْجَعِلْ فِىْهَا مَنْ يُّفْسِدُ فِىْهَا

وَيَسْفِكُ الدِّمَآءَ وَحَنُنٌ نُّسَبِحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٣٠﴾

And (remember) when Your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." they said: "Will you place therein those who will make mischief therein and shed blood, - while we glorify you with praises and thanks (Exalted be you above All that they associate with you as partners) and sanctify you." He (Allah) said: "I know that which you do not know." (Q.S.2: 30).<sup>1</sup>

Due to this fact, human beings as the best God's slave and most importantly caliphate of Allah on the earth must need learning process and education. Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process that learners are actively developing their potency to have the spiritual strength, self-control, good personality, intelligence, good character, and the skills required themselves, the

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<sup>1</sup> Hasbi Ashshiddiqi. *Al-Qur'an dan Terjemahnya* (Surakarta: Pustaka Mantiq. 1971), p. 13

community, state and nation.<sup>2</sup> Through education, human can probably control the world. Only smart person who has the spiritual strength of religious, self-control, personality, intelligence, and good character can control the earth.

In other hands, through education regulation, our government commands us to have good ethic not only in the subject materials but also in the textbooks in order the student has noble character.

Buku teks pelajaran pendidikan dasar, menengah, dan perguruan tinggi yang selanjutnya disebut buku teks adalah buku acuan wajib untuk digunakan di satuan pendidikan dasar dan menengah atau perguruan tinggi yang memuat materi pembelajaran dalam rangka peningkatan keimanan, ketakwaan, akhlak mulia, dan kepribadian, penguasaan ilmu pengetahuan dan teknologi, peningkatan kepekaan dan kemampuan estetis, peningkatan kemampuan kinestetis dan kesehatan yang disusun berdasarkan standar nasional pendidikan.<sup>3</sup>

When we looked at PERMENDIKNAS about Implementation Study outside Number 20 year 2011 about Domicile in the Higher Education, we found in section 4 number 1 said that study programs are programs that include integrated study plan to guide the implementation of education held on the basis of a curriculum and is intended to allow students to master knowledge, skills and attitudes in accordance with curriculum objectives.<sup>4</sup> We can conclude that attitude is the fundamental thing to arrange the curriculum because it is one of the curriculum objectives.

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<sup>2</sup> *Undang-undang Republik Indonesia nomor 20 Tahun 2003 Tentang SISDIKNAS* (Bandung: Citra Umbara. 2006), p. 72

<sup>3</sup> *Peraturan Menteri Pendidikan Nasional Number 2 Year 2008 about textbooks Section 1 Number 3*

<sup>4</sup> *Peraturan Menteri Pendidikan Nasional Number 20 Year 2011 about Implementation Study Outside Domicile in the Higher Education Section 4 Number 1*

According to Government Regulation Number 19 Year 2005 about National Standards of Education section 6 number 1 states that the curriculum for the type of general education, vocational, and special education elementary and medium including:

- a. the subjects of religion and moral values
- b. groups of subjects nationality and personality;
- c. the subjects of science and technology;
- d. aesthetic subject groups;
- e. physical subject groups, sports and health.<sup>5</sup>

Another regulation said that teacher should foster the development of self-learners in the form of services according to their talents, interests, abilities, attitudes, and behaviors students in learning, as well as personal life, social, and development career self.<sup>6</sup> We still believe that ethic should be considered for arranging the curriculum.

Therefore, in order students have good character, education should teach an ethic. Student ethics are extends important to be taught to them. With student ethics, students can respect their friends who have lower intelligences, their principal and their teachers who teach them knowledge, and finally they will be able to respect their society as his responsibility. In general, they are also hoped to be more religious and obedient to their God.

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<sup>5</sup> *Peraturan Pemerintah Number 19 Year 2005 about National Standards of Education Section 6 Number 1*

<sup>6</sup> *Peraturan Menteri Pendidikan Nasional Number 30 Year 2011 about Amendment to Regulation of the Minister of National Education Number 39 Year 2009 Concerning Teachers Meeting and Work Load Supervisory Education Units Section 5 Number 1 point f*

If the ethic is not taught in the early phase of their lives, free sex, fight, killing, suicide, drugs and other bad deeds will be happened in our society. This is a phenomenon that come a major not only for the educators or teachers but the society as well.

When we see a phenomenon in the society, we ever know that student rebutted his parents which it is prohibited by our religion as the example of bad ethic. Allah said:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنهرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝﴾



The Lord hath decreed that you worship none but him, and that you be kind to parents whether one or both of them attain old age. In The life, say not to them a word of contempt, nor repel them, but address them in terms of noble. (Q.S. Al-Isra: 23)<sup>7</sup>

About the definition of ethic, Ahmad Amin said that ethic as the study which is elaborating good and bad attitudes, explaining something which should do by human to others, telling the aims which should be gain by human in his activities and showing the way for doing something which should be done.<sup>8</sup> De Vos defined ethic as the knowledge about moral or we can say ethic saying about scientific social values depended on logical or rational thinking. Also Frans Magnis Suseno proposed that ethic is not additional sources for

<sup>7</sup> *Al-Qur'an dan Terjemahnya* (Semarang: Asy-Syifa', 1999), p. 427

<sup>8</sup> Ahmad Amin, *Etika (Ilmu Akhlak)* terj., Farid Ma`ruf (Jakarta: Bulan Bintang, 1993),



moral, but ethic as the philosophical and deep logical thought about tenets and moral perspectives.<sup>9</sup>

Decrease moral and attitude of student is happened in our society. The phenomenon of decreasing moral and attitude happened because of internal and external factors. The internal factors are from student who doing sin that far away from our religion. This is because of they didn't have enough understanding about good attitude and bad attitude that taught by their formal or informal educational institution.<sup>10</sup> Moreover, they do something wrong.

The external factor is the influences of Western society in our culture because of the era of globalization. Their culture is easily enter to our culture today and the bad impact is their thought will change our Islamic thought which we always proud it. Many students and children have been influenced by Western community. They forget about the tenets of Islam itself. For instance, young generation today ever has been seen doing something bad which far from our religion values such as: Porn-action, Porn-graph, kissing and hugging in the public without shy, drugs, and etc.<sup>11</sup>

According to Naquib Al Attas, this is one of way to conquer Islam in Indonesia. With this way, Western people can spread his ideology and conquer Islamic people with their culture.

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<sup>9</sup> De Vos, *Pengantar Etika* (terjemahan) Soejono Soemargono (Yogyakarta: Tiara wacana 1987), p. 1-4.

<sup>10</sup> Kemas Baharuddin, *Filsafat Pendidikan Islam: Analisa Pemikiran Syed Muhammad Naquib Al-Attas* (Celaban Timur: Pustaka Pelajar, 2007), p. 1

<sup>11</sup> S. M. Naquib Al-Attas, *Aims And Objectives Of Islamic Education* (Jeddah: King Abdul Aziz University, 1979), p.1

Emphasized on another internal factor is about the loss of ethic, discipline, human intellectual, soul, and faith among the members of society which make weak the potency of human itself. More than that, Naquib Al Attas said that there are many reason about the internal factor which is damage education<sup>12</sup> today:

1. Miss understanding to knowledge
2. Ethic guidance is not effective to student
3. The leader is not having good quality as the good leader who has not good characteristic and low intellectual

About the theoretical ethic in education, Asma Hasan Fahmi, cited by Samsul Nizar in his historical approach to the philosophy of Islamic education, theoretical and practical, revealed that, among the duties and obligations of learners that need to be considered by learners , such as,<sup>13</sup>

- a. Learners should always cleanse his heart before study. This is because learning is worship and worship is prohibited except with a clean heart.
- b. Learning objectives should be directed to adorn the soul with various properties virtue.
- c. Learners should have a strong will for seeking knowledge in various places.
- d. They should respect to educators.
- e. Their Learning should be serious and steadfast.

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<sup>12</sup> *Ibid.* p.2

<sup>13</sup> Samsul Nizar, *Filsafat Pendidikan Islam, Pendekatan Historis, Teoritis dan Praktis*, (Jakarta: Ciputat Pers, 2002), p. 51

Where should we look for ideas on education suitable for our time? In the thoughts of philosophers who advocated positive thinking. Philosophers who represent a bridge between the philosophies of yesterday and the philosophies of today are K.H. Hasyim Asy'ari and Immanuel Kant.

K.H. Hasyim Asy'ari as the founder of Nahdlatul Ulama also published book about ethic because he see hadist from Aisyah that the rights of the children from their parents are giving good name, taking care them, and teaching them about ethic.<sup>14</sup> Because there are Islamic scholars who have thought about ethic such as, Ibnu Maskawaih, Abu Bakar Ar Razi, Ikhwan ash-Shafa, Al Ghazali, and etc.

Kant says that education is the biggest and most difficult problem posed to man (L'education est le plus grand et le plus difficile probleme qui puisse etre propose a l'homme)<sup>15</sup> he realizes not only the difficulties but also the responsibility involved. When he says that "l'education est un art, dont la pratique doit etre perfectionnee par beaucoup de generations,<sup>16</sup> he understands the value of continuity. At the same time he recommends advancement, stresses that education is progressing step by step and these thoughts reveal his concern for advancing humanity.

En reprenant l'experience du passe, en la meditant, l'education cessera d'etre un art purement "mecanique", l'art de l'education deviendra

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<sup>14</sup> K.H. Hasyim Asy'ari. *Adab al-Alim wa al-Muta'allim*. (Jombang: Maktabatus Tsurats Islami. 1238 H), p. 9

<sup>15</sup> Emmanuel Kant, *Vermischte Schriften, Aufsätze des Philanthropin betreffend*, quoted in E. Kant, *Reflexions sur l'education, Traduction, Introduction et Notes par A. Philonenko*, (Paris: Librairie Philosophique J. Vrin, 1966), p. 11

<sup>16</sup> *Ibid.*, p.24

“resonne”... Une generation pourrait bien renverser ce qu'une autre a deja construit.<sup>17</sup>

Here Kant stresses the value of the past experience and comments:

On ne doit pas seulement eduquer des enfants d’apres l’etat present de l'espece humaine, mais d'apres l'etat futur possible et meilleur.. de l 'humanite..<sup>18</sup>

Kant's idea of an education which should advance humanity embraces many philosophies concerned with beauty and goodness. In this light, Kant becomes one of the greatest teachers who survive beyond his time who is eternally valid because every generation faces the same problems, the same dilemmas and has to judge people and situations according to their capacity to acquire the sense of truth and values imposed by education.

In order to understand Kant's approach to education, it is necessary to mention Berkeley, Hume and Rousseau and how these three philosophers, especially Rousseau, became the source of his thinking and re-thinking. Kant was only 22 when he wrote in his paper “On living forces” about men of equal erudition and insight, with equally acute intellect and sincerity, who persist in violent and apparently irreconcilable opposition to each other. The 22 year old Kant decided to settle a quarrel between opposing views of Descartes and Leibniz as to “how the efficacy of the moving body should be expressed in mathematical terms”. He believed that neither of the two great men was wrong.

It is difficult to say on which side the assumption of victory was stronger. Both the party of Descartes and that of Herr von Leibniz felt for their opinion all the conviction of which one is at all capable in

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<sup>17</sup> *Ibid.*, p.30

<sup>18</sup> Kant. *Reflexions sur l'education*, op. cit., p. 31.

human knowledge, and each party thought that their own view could not possibly be called in question, if only the opponent would take the trouble to contemplate it with the right equilibrium of mind...<sup>19</sup>

Kant never thought of writing on education. However, at the summit of his career he decided to give one of his students, Theodor Rink, some interesting notes about pedagogy. He asked him to use his judgment in selecting notes which could be useful for a large public. These notes were prepared for his lectures in Konigsberg during the winter of 1776-1777, then during the semester in the summer of 1780 and during the semesters in the winters of 1783-1784 and 1786-1787. We do now know in which order Rink received these notes, but we know that Kant did not write them in any coherent essays. Rink published these notes in 1803, under the title, "Immanuel Kant "Uber Pedagogik". However, the educational theory of Kant is derived not only from these notes, but also from ideas from his other books.<sup>20</sup>

The previous research about student ethic such as Character Education according to K.H. Hasyim Asy'ari from his mastery book *Adabul al-'Alim wa al-Muta'allim*<sup>21</sup> by Sholikah in the year of 2012 has results indicate that: (1) Character of educators and learners by K.H. Hasyim Asy'ari in the book *Adab al-'Alim wa al-Muta'allim* can be classified into three sections include: a. Mental attitude or character that must have teachers and students; b. Efforts are done to be the teachers and students who have character; c. Teaching strategies

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<sup>19</sup> Gabriel Rabel. *Kant*, (Oxford: Clarendon Press, 1963), p. 3.

<sup>20</sup> Price Kingsley. *Educational and Philosophical Thought* (Boston: Allyn and Bacon, Inc., 1963), p. 369.

<sup>21</sup> Sholikah. *The Educational character according to K.H. Hasyim Asy'ari from his mastery book Adab al-'Alim wa al-Muta'allim*, Dissertation, Master in Islamic education program, State Islamic University of Maulana Malik Ibrahim Malang. 2012

that done by teachers and learners learning strategies. The third section has the indicators according to the competency of educators, according to the National Education Law of 2003 and 18 the value of the character according to the Center of Education Curriculum Development and Culture, and National Character (2) the relevance of character education by K.H. Hasyim Asy'ari in the context character education in Indonesia includes several components of character education, among others: the meaning and purpose of character education, character values both for educators and students, thinking about the educational background of the character, methods of character education, character education media, and evaluation of character education.

Another research about The Concept of Student Ethic in Islamic Education according to K.H. Hasyim Asy'ari (Book study *Adab al-Alim wa al-Muta'allim*).<sup>22</sup> It is written by Ahmad Tabi'in in the year of 2008. This research has result that K.H. Hasyim Asy'ari said that student should have knowledge and also have good ethic which is appropriate with Islamic values. Concept of ethics which are should be had by student especially can be defined as ethic for himself, ethic for his teacher, and ethic for his lesson.

For making our knowledge more deeply, this library research will elaborate the thought of K. H. Hasyim Asy'ari and Immanuel Kant, their similar and compare thought. So, from those reasons above, we create library research titled "The Concept of Student Ethics: A Comparative Study of the

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<sup>22</sup> Tabi'in, Ahmad. The Concept of Student Ethic in Islamic Education according to K.H. Hasyim Asy'ari. (Book study of *Adab al-Alim wa al-Muta'allim*), Thesis, Islamic Education department, Tarbiyah Faculty, State Islamic University of Maulana Malik Ibrahim Malang. 2008

Thought of K.H. Hasyim Asy'ari and Immanuel Kant" in order have a benefits in the future.

### **B. The Focus of Study**

Appropriate with the context of study which has been told before, researcher conclude that this library research has the focus of study, such as:

1. How is the concept of student ethics according to K. H. Hasyim Asy'ari thought?
2. How is the concept of student ethics according to Immanuel Kant thought?
3. How is the comparison of student ethics concept according to K. H. Hasyim Asy'ari and Immanuel Kant thought?

### **C. The Objectives of Study**

Concerning with the focus of study, we can elaborate that this library research has the objectives of study, such as:

1. Understanding the concept of student ethics according to K. H. Hasyim Asy'ari thought.
2. Understanding the concept of student ethics according to Immanuel Kant thought.
3. Understanding the comparison of student ethics concept according to K.H. Hasyim Asy'ari and Immanuel Kant thought.

### **D. The Significances of Study**

The benefits that we hope in this library research are:

#### **1. Benefits for researcher:**

- a. Get true data and facts about the concept of student ethics in according to K. H. Hasyim Asy'ari in his mastery book *Adabul Alim Wal Muta'alim* and Immanuel Kant in his mastery book *Ueber Padagogik* in order we can answer comprehensive problems particularly about student ethics.
- b. Become new knowledge which is giving the benefits for researcher's life in the future, moreover when the researcher enter the education world.



## **2. Benefits for institution:**

- a. Add the reference in the library of Maulana Malik Ibrahim State Islamic University of Malang, especially for Tarbiyah Science and Teaching Faculty and Islamic Education Department.
- b. Become the resource for Faculty of Tarbiyah Science and Teaching which will research again about the concept of ethic in education according to K. H. Hasyim Asy'ari and Immanuel Kant thought.

## **3. Benefits for Society:**

- a. Give the suggestion for education expert related with the concept of ethic in education according to K. H. Hasyim Asy'ari and Immanuel Kant that we wish it will have benefit to Islamic education in Indonesia commonly and Faculty of Tarbiyah Science and Teaching especially.
- b. Give the contribution for developing knowledge especially in the scope of education, furthermore about the concept of student ethics.

## **E. The Limitation of Study**

To make clear and understand about this library research, researcher will explain about the limitation of study. This library research will elaborate about the concept of ethic in education according to K. H. Hasyim Asy'ari and Immanuel Kant from their mastery books.

Moreover, in this library research, we will elaborate the thought of K.H. Hasyim Asy'ari and Immanuel Kant about the concept of student ethics and its similarity and also its comparison.

## **F. Terms of Study**

For getting clear understanding about the direction of this library research, we should explain first about the key word of this library research and this operational utilization.

### 1. Ethic

Ethics, also known as moral philosophy, is a branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrong behavior. It comes from the Greek word *ethos*, which means "character".<sup>23</sup>

### 2. Education

Education in its general sense is a form of learning in which knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training, research, or simply through autodidacticism.<sup>24</sup>

### 3. K.H. Hasyim Asy'ari

Hasyim Asy'ari was born Muhammad Hasyim in Gedang, Jombang Regency on February 14, 1871. His parents were Asy'ari and Halimah. His grandfather, Kiai Usman was the founder of Pesantren Gedang and his great grandfather was the founder of Pesantren Tambakberas. He was the third son of ten siblings.

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<sup>23</sup> <http://en.wikipedia.org/wiki/Ethics> accessed on Tuesday, October 02, 2012 at 08.20 am

<sup>24</sup> <http://en.wikipedia.org/wiki/Education> accessed on Tuesday, October 02, 2012 at 08.20

At the age of twenty, he married Khadijah, daughter of Pesantren Siwalan Panji leader. One year later, they went to Mecca. After seven months, his wife was dead and also his son, Abdullah two months later.

In 1899, he founded Pesantren Tebuireng, which later became the largest pesantren in Java in early 20th century. The pesantren was also became the center for the reform of traditional Islamic teaching.

On January 31, 1926 he and several traditional Islamic leaders founded Nahdatul Ulama (Awakening of Ulama). In Japanese occupation era, he was arrested, several months later he was released and became Head of Religious Affairs.

He died on July 25, 1947 cause of hypertension after hearing news that Dutch troops was winning a battle in Malang.<sup>25</sup>

#### 4. Immanuel Kant

Immanuel Kant (22 April 1724 – 12 February 1804) was a German philosopher. He is a central figure of modern philosophy, and set the terms by which all subsequent thinkers have had to grapple. He argued that human perception structures natural laws, and that reason is the source of morality. His thought continues to hold a major influence in contemporary thought, especially in fields such as metaphysics, epistemology, ethics, political philosophy, and aesthetics.<sup>26</sup>

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<sup>25</sup> Latiful Khuluq, *Hasyim Asy'ari in Religious Thought and Political Activities [1871-1947]* (Jakarta: Logos Wacana Ilmu, 2000), p. 15-20.

<sup>26</sup> [http://en.wikipedia.org/wiki/Immanuel\\_Kant](http://en.wikipedia.org/wiki/Immanuel_Kant) accessed on Tuesday, October 02, 2012 at 08.20 am

## G. The Previous Study

In the previous study, researcher finds some people have researched about the thought of K.H. Hasyim Asy'ari from his mastery book, "*Adabul A'lim Wal Muta'alim*" and the thought of Immanuel Kant in Education. Thus, researcher will describe about them.

1. Educational character according to K.H. Hasyim Asy'ari from his mastery book *Adabul al-'Alim wa al-Muta'allim*.<sup>27</sup> This last assignment is done by Sholikah in the year of 2012. These results indicate that: (1) Character of educators and learners by K.H. Hasyim Asy'ari in the book *Adab al-'Alim wa al-Muta'allim* can be classified into three sections include: a. Mental attitude or character that must have teachers and students; b. Efforts are done to be the teachers and students who have character; c. Teaching strategies that done by teachers and learners learning strategies. The third section has the indicators according to the competency of educators, according to the National Education Law of 2003 and 18 the value of the character according to the Center of Education Curriculum Development and Culture, and National Character (2) the relevance of character education by K.H. Hasyim Asy'ari in the context character education in Indonesia includes several components of character education, among others: the meaning and purpose of character education, character values both for educators and students, thinking about the educational

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<sup>27</sup> Sholikah. *The Educational character according to K.H. Hasyim Asy'ari from his mastery book Adab al-'Alim wa al-Muta'allim*, Dissertation, Master in Islamic education program, State Islamic University of Maulana Malik Ibrahim Malang. 2012

background of the character, methods of character education, character education media, and evaluation of character education.

2. The Concept of Student Ethic in Islamic Education according to K.H. Hasyim Asy'ari (Book study *Adab al-Alim wa al-Muta'allim*).<sup>28</sup> It is written by Ahmad Tabi'in in the year of 2008. This research has result that K.H. Hasyim Asy'ari said that student should have knowledge and also have good ethic which is appropriate with Islamic values. Concept of ethics which are should be had by student especially can be defined as ethic for himself, ethic for his teacher, and ethic for his lesson.
3. Kant's Ethics and Aesthetics in Education by Therese Lena Shore.<sup>29</sup> The intention of this thesis is to present Kant as an educator ahead of his time, whose concept of freedom and responsibility as well as his concept of the teaching of beauty could improve the ethics and approach to aesthetics of contemporary youth.

From previous study above, we can conclude that almost of Islamic scholars such as K.H. Hasyim Asy'ari and Non-Muslim scholars such as Immanuel Kant has their own perspective about ethic. Their thought about ethic has similarity and distinction. So, the researcher in this library research will find the data about its similarity and comparison and then discuss and analyses why there are similarity and distinction about their thought.

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<sup>28</sup> Tabi'in, Ahmad. The Concept of Student Ethic in Islamic Education according to K.H. Hasyim Asy'ari. (Book study of *Adab al-Alim wa al-Muta'allim*), Thesis, Islamic Education department, Tarbiyah Faculty, State Islamic University of Maulana Malik Ibrahim Malang. 2008

<sup>29</sup> Lena Shore, Theresa. *Kant's Ethics and Aesthetics in Education*. Thesis. Faculty of Education McGill University, June, 1972.

## **H. Systematic of the Study**

The writing of this research will be divided into six chapters.

Chapter I is an introduction which consists of background of the study, problems of the study, objectives of the study, the significances of the study, limitation of the study, and systematic of discussion.

Chapter II will explain the literature review. This chapter mainly discusses key terms such as the definition of ethic, schools of ethic, scopes of ethic, and etc.

Chapter III discusses the method of research, approach and type of research, data source, technique of data collection, analysis of data, stages of research

Chapter IV will provide the finding of this research also

Chapter V will analysis and discuss about the result of finding

Chapter VI is the conclusion and provides recommendations for future research in a similar objectives

## CHAPTER II

### STUDY OF LITERATURES

#### A. Ethic

##### 1. The Definition of Ethic

Ethic studies had become a field that occupied either by western and eastern scholars. They write anything about ethics. Therefore, in the literature, the discussion about ethics has been quite detailed, clear, and easy to be elaborated.

Actually, the term of ethic is derived from Jewish term that is *ethos*<sup>1</sup>, means habit, feelings, and edge heart for doing something. So, our conscience can direct us for doing good attitude depended on our understanding about ethic. Philosophically, ethic as the part of philosophy included metaphysic, cosmology, psychology, logic, law, sociology, history, and esthetic. Thus, in the process of arranging our attitudes, ethic was guiding us in the right way because all aspects above included in the science of ethic.

More detailed, Indonesian Dictionary said that ethic is study about anything including good and bad and also about right and obligation of moral (akhlak).<sup>2</sup> So, ethic can be meant as the values and norms of moral which can be hold by someone or group for arranging his attitude.

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<sup>1</sup> M. Yatimin Abdullah, *Pengantar Study Etika* (Jakarta: PT Raja Grafindo Persada, 2006), p. 4.

<sup>2</sup> Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Second Edition, (Jakarta: Balai Pustaka, 1991), p. 271.

Abdul Kadir Muhammad quoted from Bartens said three meanings of ethic.<sup>3</sup> There are:

1. Ethic can be meant as the values and norms of moral which can be hold by someone or group for arranging his attitude. We can also mean it as the system and values of human life or society.
2. Ethic is used in moral principles. We mean it as ethic code, for instances doctor ethic code, advocate ethic, student ethic code, teacher ethic code, and etc.
3. Ethic is used as study about good and bad attitude. It was equal meaning with moral philosophy.

In this case, ethic was directing us in utilizing our intelligent for judging and determining attitudes either called as bad attitudes or good attitudes depended on moral values in the society.

Ahmad Amin said that ethic as the study that is elaborating good and bad attitudes, explaining something which should be done by human to others, telling the aims which should be gain by human in his activities and show the way for doing something which should be done.<sup>4</sup> Thus, ethic is our foothold in arranging our attitudes.

Rationally, when someone was annoying us, we were angry to him. We know about good and bad attitude depend on our feeling. The determining of good and bad attitudes were depended on our rational too because we have a slogan “Don’t annoy someone if you didn’t want to be

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<sup>3</sup> Supriadi, *Etika dan Tanggung Jawab Profesi Hukum Di Indonesia*, Sinar Grafika, Jakarta, 2006 p. 7

<sup>4</sup> Ahmad Amin, (*Ilmu Akhlak*) terj. Farid Ma`ruf., p. 3



annoyed. So, rationally, we know bad and good attitudes in our mind as well as De Vos defined that ethic as the knowledge about moral<sup>5</sup> or we can say that ethic saying about scientific social values depended on logical or rational thinking.

## 2. The Schools of Ethic

Ethic has many schools. There are four majors of ethic which is developed in the world:

- a. Hedonism ethic, it was found since 433-355 prechristian by Aristippos from Kyrene as one of Socrates students. This school obeys his heart to get pleasure and effort to avoid displeasure.<sup>6</sup> Ethic according to this school was directing to gain the pleasure for human beings.
- b. Eudemonism ethic, this school derived from Greek philosopher, Aristotle. In this school, Aristotle affirms that human activities has aim to get one ultimate thing, *Eudamimonia*,<sup>7</sup> or we called happiness. But, when human beings easy to agree the happiness as the last objective of human life, we can't close our eyes because it can't solve objections. The latter meaning of human life is happiness (eudaimonia). There are some people who think that wealth is a joy, and others believe that pleasure is a joy. According to Aristotle, all those things can't be accepted as the ultimate goal. People who happy by this flow is a good person in the moral sense who always using their rational thinking in moral actions.

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<sup>5</sup> De Vos, *Pengantar Etika* (terjemahan) Soejono Soemargono., p. 1-4.

<sup>6</sup> K. Bertens, *Etika* (Jakarta: Penerbit PT Pustaka Utama, 2002), p. 235-242.

<sup>7</sup> *Ibid*, p. 242-246.

- c. Utilitarian Ethics, a school that comes from the tradition of United Kingdom moral thought and subsequently affect up throughout English-speaking areas.<sup>8</sup> Spearheaded by the Scottish philosopher, David Hume (1711-1776 AD) added that pleasure or happiness produced by good ethics and it is possible for many people.
- d. Deontological ethics, view that conduct good ethics is obligation.<sup>9</sup> Good or bad deeds seen from the consequences incurred when it have been implemented.

Further discussion about the main points of ethics widely put forward from the views of some philosophers, as follows:<sup>10</sup>

- a. Ethic is pure. This thought is put forward by Classical Greek philosopher, namely Socrates. Furthermore, stated by his student, Plato; who said that knowledge of goodness and badness or the encouragement to do it, has existed in the nature of human actions.
- b. Classical empirical ethical theory by Aristotle (384-322 BC) is one of Plato's students. He is better known as a logician. He thinks that ethics are skills alone and have nothing to do concerning with platonic view through the natural idea that is supernatural. Skills obtained from the results of practicing and teaching. Means that, someone must practice and learn to do virtue, thus he will do good ethics. Good ethics actually identical by choosing something that is in the middle. Ethics essentially are neutral actions. Fears are essentially not bad, as well as with courage.

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<sup>8</sup> *Ibid.*, p. 246-254.

<sup>9</sup> *Ibid.*, p. 254.

<sup>10</sup> M. Yatimin Abdullah, *Pengantar Study Etika.*, p. 15-21

Courage is not absolute good and also fear not absolutely bad. Both of them can be called good if it puts on its position.

- c. Modernism ethical theory, rise up by Descartes in the mid-15th century. In ethical issues, it is different with two ideas above, but rather has equality with Islamic thought because they actually have a rational ethics, absolute, and universal that can be agreed by Islamic followers.
- d. Ethical theory of Emmanuel Kant on the view ethics is also interesting. According to him, ethics are pure although the sources are not rational. In fact, it is not matters of pure reason. Precisely when people use his reason and trying to formulate ethics, it is not going to get the essence of ethics. In addition about the essence of good and bad ethics, ethics through rational thinking no longer are just the calculation between gains and losses.
- e. Bertrand Russell's theory about ethics is different with Emmanuel Kant's theory. Bertrand Russell found that ethics are rational. Through rational thinking, someone was doing good manner in order to achieve his needs. His needs including material and nonmaterial, with other terms are pragmatic and utilitaristic.
- f. Ethical theory of postmodernism is generally can be characterized by a loss of confidence in seeing modernism. The figures postmodernism found that truth is relative to time, place, and culture. There is reinforcement in order the objects appropriate with the theory including law, economics, history, or ethics.

g. Ethical Philosophy in Islam must be understood that it is influenced by many various ideas from different branches of thought including scholars, law, theologians, mysticism, and philosopher. Islam has an opinion that ethics are pure means human beings are essentially good. Muslim or not, has a sense both good and bad. This is where the intersection of Islamic philosophy with Greek philosophy in the era of Socrates, Plato and Emmanuel Kant. Apparently, Islamic philosopher from a variety of approaches regarding agree with this. Muslims generally believe that human beings are capable to gain an understanding of the ethics through rational thinking. Islamic ethics are also based on justice. Here seems with Aristotle's theory about moderation.

### **3. The Scopes of Ethic**

Basically, moral, akhlak, and ethic have similar and different meanings. Before we talked about them we should firstly understand about its meaning.

1. Imam Ghozali defined akhlak as the attribute that is planted in the soul which is affecting the various deeds easily and suddenly, without any notion and consider.<sup>11</sup>
2. Wikipedia, the free Encyclopedia said that Morality was refers to personal or cultural values, codes of conduct, or social mores. It does not

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<sup>11</sup> *Ibid.*

connote objective claims of rights and wrongs, but only refers to that which is considered right or wrong.<sup>12</sup>

The similar things about them are from their formal and informal object that is behavior or attitude and also have equality on their material object that is human being.<sup>13</sup> About their different meanings can be seen from their determination about good and bad attitude. For akhlak, the determination of good and bad attitude was from Al Qur'an and Hadist, but for moral, the determination about good and bad attitude was from society values. When we used our deep understanding, ethic explained good and bad attitude was from logical and philosophical thought.

Fundamentally, the scopes of ethics are:<sup>14</sup>

- a. Ethics explained about the history in various schools, old and new about human behavior.
- b. Ethics discussed about ways to judge something can be noted as good or bad attitude.
- c. Ethics investigated the important factors that influence, encourage and edge human behavior such as instinct, custom, environment, volition, his ideas, his conscience, motives that drive his actions.
- d. Ethics emphasized on the sources which are determining good and bad way. In Islamic teachings, good and bad ethics must be based on the Quran and the Hadith of Prophet Muhammad.

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<sup>12</sup> [www.en.m.wikipedia.org/wiki/Morality#section3](http://www.en.m.wikipedia.org/wiki/Morality#section3)

<sup>13</sup> Poedjawiyatna, *Etika : Filsafat Tingkah Laku*, (Jakarta: Rineka Cipta, 1985), p. 15

<sup>14</sup> M. Yatimin Abdullah, *Pengantar Study Etika.*, p.12

- e. Ethics taught ways that need to be taken, as well as to enhance the noble character such as how to train you to achieve improvements to make you perfect in behavior by using exercise in your activity.
- f. Ethics affirmed the essence and purpose of life which was stimulating good behavior and avoiding bad behavior.

Another similar term with ethic is adab, according to G. E. Von Grunebaum, in *Medieval Islam: Study in Cultural Orientation*, the term of Adab is recognized in Arabic vocabulary since the era before Islam, but this term actually changed time by time according to the context appropriate with the era.

In the fact, adab defined as the usual and practical rules included good values which have been inherited from generation to the next generation.<sup>15</sup>

Al Jurjani gives the line that adab is the knowledge which can avoid the scholar from any mistakes.<sup>16</sup> This opinion also agreed by K. H Hasyim Asya'ari in his book, *Adabul Alim Wal Muta'alim* in order the student has good ethic in his life. About this definition, Syed Muhammad Naquib Al Attas also comment that adab is the science (al ilm) for achieving knowledge. Therefore, the aim for seeking knowledge in Islam is implanting goodness inside mankind as human and as personal.<sup>17</sup>

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<sup>15</sup> Fransisco Gibrielli, "Adab", *The Encyclopedia of Islam, Second Edition*, (Leiden: E. J. Brill, 1986), p. 175

<sup>16</sup> Ali ibn Muhammad Al Jurjani, *Kitab at-Ta'rifat*, (Beirut: Dar al-Kutub al Ilmiyyah, 1988), p. 15

<sup>17</sup> Syed Muhammad al- Naqueb Al-Attas, *Konsep Pendidikan dalam Islam, Second Edition* (Bandung, Mizan, 1987), p. 54

The term of adab can be equivalent as the term of practical ethic.

As well as we are understood in Ensiklopedi Oxford, said:

“.... adab adalah refleksi ideal-ideal manusia yang harus menginformasikan praktik keahlian sebagai negarawan, dokter, usahawan, dan kegiatan penting lainnya kepada masyarakat. Satu bentuk menonjol raga mini adalah mempunyai seorang penulis yang menyampaikan nasihat bijak kepada mereka yang mempraktikan keahlian tertentu. Wazir Saljuk ternama, Nizham al Mulk (w. 1092), memberikan nasihat kepada para penguasa dalam Siyasat Namah. Sebuah teks pada akhir abad ke-8 atau awal abad ke-9 yang diatributkan kepada seseorang bernama ar-Ruhawi juga menasihati para dokter dalam *Adab ath-Thabib*”<sup>18</sup>

Adab in this term is obviously rather equal with practical ethic or certain ethic. As K. Bartens said that ethic has 2 definition, practical ethic and reflective ethic. First, practical ethic is directing what should be done. Second, reflective ethic is the thought about morality.

## **B. Student**

### **1. The Definition of Student**

In the paradigm of Islamic education, learners are immature and have a number of potential ability which still needed to be developed. Here, learners are God's creatures which has both physical and spiritual nature which have not reached level of maturity both shapes, sizes, and balance on other parts. In terms of spiritual, they have talent, have willing, feelings, and thoughts which are dynamic and need to be developed.

Abuddin Nata states in his book, seeing from their position, learners are creatures in the process of development and growth in their

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<sup>18</sup> John L. Esposito (Ed.), *Ensiklopedi Oxford Dunia Islam Modern Jilid 2* (Bandung: Mizan, 2002), p. 24

nature. They need consistent guidance and direction toward develop their optimal capabilities.<sup>19</sup>

In Arabic dictionary, there are three terms that are often used to show learners. Such as *murid* who want or need something; *tilmidz* (singular) and *talamidz* (plural) means participants; and *Talib al-ilm* are student, someone who seek knowledge.<sup>20</sup> Three terms refers to a person who being educated. The difference is only in their utilizing. At the lower level schools such as Primary School (SD) used the term of *murid* and *al-tilmidz*, while in higher level such as Junior, Senior High School and College used the term of *Talib al-ilm*.<sup>21</sup>

Furthermore, there are also said *al-mudarris*, derived from the Arabic, *darrasa* means a person who seeking knowledge. The word is near with the word *madrasah* and should be used to mention learners at a *madrasah*, but in practice it is not so. The term is used by Anwar al-Juhdi and about *tilmidz* is often used by Ahmad Tsalabi.

Those words (*murid-al-tilmidz-dan al-mudarris*) seem used to show the students on basic and advanced levels. Because those describe a person who is just learning, yet have insight and are still highly dependent on the teacher and not independent.

Another term that is showing the term of students or learners is *althalib*. This word comes from the Arabic language, *thalaba*, *yathlubu*,

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<sup>19</sup> Abuddin Nata, *Filsafat Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1997), p.79

<sup>20</sup> Mahmud Yunus, *Kamus Arab-Indonesia*, (Jakarta: Hidakarya Agung, 1990), p. 79 and

<sup>21</sup> Abuddin Nata, *Filsafat Pendidikan Islam*, p. 79-80.



*thalaban, taliban* which means people are looking for something. This word can be understood as a learner or a person who is seeking knowledge, experience, skills and formulate their personality for life provision in the future to be happy in the world and hereafter. As previously covered, the utilizing of this term is widely used for students in college or called high students.

Other term in relation to the learner is *almuta'allim*. The word is derived from Arabic words *allama, yuallimu, ta'liman* means someone who seeking knowledge. This term almost used by educational scholars in explaining and mentioning the learners, compared with other terms. The scholars who used this term in his books are such as K.H. Hasyim Asy'ari.

## **2. The Student Ethic**

Among the most important component of education is a learner. In the perspective of education, learners are subject and objects. Therefore, educational activities will not be implemented without the involvement of the students himself. Full understanding of the learners concept is one of the factors that need to be known and understood by all parties, especially the educators who are directly involved in the educational process. Without a complete and comprehensive understanding on learners, it was difficult for educators to be able to conduct the students towards the desired educational goals.

In some of the literatures written about learners, their ethics were written as duties and obligations. But most of the literature research said that

obligations of learners were called as ethics of learning. One of literature mention ethics of learners as duties and obligations are Asma Hasan Fahmi, cited by Samsul Nizar in his historical approach to the philosophy of Islamic education, theoretical and practical, revealed that, among the duties and obligations of learners that need to be considered by learners<sup>22</sup> such as,

- a. Learners should always cleanse his heart before study. This is because learning is worship and worship is prohibited except with a clean heart.
- b. Learning objectives should be directed to adorn the soul with various properties virtue.
- c. Learners should have a strong will for seeking knowledge in various places.
- d. They should respect to educators.
- e. Their Learning should be serious and steadfast.

Then, Al-Abrasyi adding some opinions about obligation and task of student as the ethics of student<sup>23</sup>, for instances:

- a. Before learning, they should first cleanse his heart from the bad traits.
- b. Intention of studying should be directed to fill the soul with *fadhilah* (virtue)
- c. They are allowed to debate with their teachers, but with the right consideration.

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<sup>22</sup> Samsul Nizar, *Filsafat Pendidikan Islam, Pendekatan Historis, Teoritis dan Praktis.*, p.

51-52

<sup>23</sup> Samsul Nizar *Filsafat Pendidikan Islam, Pendekatan Historis, Teoritis dan Praktis.*, p.

- d. They should not perform an activity in the study except at the direction and educator license.
- e. Forgiving teachers (educators) when they are wrong, especially in using his tongue.
- f. They should perform mutual love and affection among themselves to strengthen the sense of brotherhood.
- g. Good relationship with his teachers.
- h. Always repeat the lesson and devise a good learning to improve the discipline of learning.
- i. Respect to the knowledge and determine to continue their studies until the End of life.

## CHAPTER III

### THE METHOD OF RESEARCH

#### A. The Approach and Type of Research

The research approach which is used in this research is descriptive qualitative approach with the kind of research is using Library research. Bog and Taylor defined that descriptive qualitative method as the research procedure can be watched from someone's words and his hand written. This approach is directed on the background and wholeness of the individual object in this research.<sup>1</sup> Therefore, the data resources of this research are collected from words and his mastery book of K.H. Hasyim Asy'ari and Immanuel Kant about student ethics.

According to Muhajir, library research can be compared as two kinds. Firstly, library research which is using empirical investigation in the field. Secondly, library research which is necessary to produce philosophical thought prefer than empirical investigation.<sup>2</sup> As the researcher, we used library research with using philosophical thought from K.H. Hasyim Asy'ari and Immanuel Kant.

#### B. The Sources of Data

In this research, we are using two kinds of data sources such as primary data sources and secondary data sources. Primary data sources are mastery books which are written by the figure whose will be investigated. Then,

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<sup>1</sup> Lexy J. Moeleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2005), p. 4

<sup>2</sup> Noeng Muhajir, *Metodologi Penelitian Kualitatif, Edisi IV* (Yogyakarta: Rake Sarasin, 2000), p. 296.

Secondary data sources are any references including books, magazines, or another hand writings which explained the thought of K.H. Hasyim Asy'ari and Immanuel Kant and also about ethic. We showed the sources on this table:

Table 3.1 Primary Data Sources and Secondary Data Sources

Primary Data Sources	Secondary Data Sources
<ol style="list-style-type: none"> <li data-bbox="288 674 820 853">1. K.H. Hasyim Asy'ari. <i>Adab al-Alim wa al-Muta'allim</i> (Jombang: Maktabatus Tsurats Islami, 1238 H)</li> <li data-bbox="288 887 820 1211">2. Kant, Immanuel, <i>Kant on Education (Ueber Padagogik)</i> translated by Annette Churton (USA: D.C. Heath &amp; Co. Publisher, 1900)</li> </ol>	<ol style="list-style-type: none"> <li data-bbox="820 674 1375 999">1. Latiful Khuluq, <i>Hasyim Asy'ari in Religious Thought and Political Activities [1871-1947]</i> (Jakarta: Logos Wacana Ilmu, 2000)</li> <li data-bbox="820 1032 1375 1290">2. Zamarkhasi Dhofier, <i>Tradisi Pesantren, Studi tentang Pandangan Hidup Kyai</i> (Jakarta: LP3ES, 1983)</li> <li data-bbox="820 1323 1375 1648">3. K.H. Muhammad Ishomuddin Hadziq, <i>Kumpulan Kitab Karya Hadlratu Syaikh K.H. Muhammad Hasyim Asy'ari</i>, (Jombang: PP Tebuireng. 2002)</li> <li data-bbox="820 1682 1375 1986">4. Syekh Burhanuddin AlZarnuji, <i>Ta'limul-Muta'allim Tariq al-Ta'allum</i> (Surabaya: Nurul Huda)</li> </ol>

	<p>5. Ma'ruf Asrori. <i>Etika Belajar Bagi Penuntut Ilmu Terjemah Taklimul Muta'alim</i> (Surabaya: Al- Miftah. 2012)</p> <p>6. Abdul Haris. <i>Etika Hamka Konstruksi Etik Berbasis Rasional-Religius</i>. (Yogyakarta: LKIS. 2010)</p> <p>7. Lili Tjahjadi. <i>Hukum Moral Ajaran Immanuel Kant tentang Etika dan Imperatif Kategoris</i>. (Yogyakarta: Kanisius, 1991)</p> <p>8. Murtadha Muthahhari. <i>Kritik atas Konsep Moralitas Barat Falsafah Akhlak</i>. (Bandung: Pustaka Hidayah. 1995)</p> <p>9. Saifuddin Zuhri, <i>Guruku Orang-orang dari Pesantren</i> (Bandung: Almaarif, 1974)</p>
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### C. The Data Collection and Instrument

Collecting data which used in this research is using documentation investigation. Therefore, the data collection should be found from mastery

book of K.H. Hasyim Asy'ari and Immanuel Kant and any books which are written by another authors, magazines, journals, that including the thought of K.H. Hasyim Asy'ari and Immanuel Kant about ethic. Suharsimi Arikunto said that documentation investigation should be seek from documentation variable including notes, transcript, book, newspaper, magazine, meeting result, agenda, and etc.<sup>3</sup>

#### **D. The Data Analysis**

Data Analysis is technical ways which are done by researcher for analyzing and developing data that is collected. After collecting the data, it should be analyzed for getting the conclusion. The form of data analysis in this research is content analysis.

According to Weber, Content Analysis is methodology which using procedural tools for summarizing true document.<sup>4</sup> Hostli said that content analysis is the way for summarizing through efforts for finding certain messages, and collected objectively and systematically. Noeng Muhajir said that content analysis should have certain characteristics such as: objective, systematic, and general.<sup>5</sup>

Content analysis is directed for collecting and analyzing true documents which are allowed to be investigated involving legitimate documents, valid documents, and guaranteed documents. Analysis can be done from text books, not only from theoretic perspective but also from empirical perspective. Analysis activities can be directed for knowing essence, position, and

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<sup>3</sup> Suharsimi Arikunto, *Prosedur Penelitian* (Jakarta: PT Rineka Cipta, 2002), p. 206

<sup>4</sup> Lexy J. Moeloeng, *Metode Penelitian Kualitatif*, p.163

<sup>5</sup> Noeng Muhajir, *Metodologi Penelitian Kualitatif, Edisi IV.*, p.69

relationship among the concept, program, activity, event, and moreover we find the benefit, result, and influence from these activities.<sup>6</sup>

There are five approaches of thinking which can be used for analyzing the data of library research. Such as:

1. Induction

Develop ideas which said by some experts in order as the comprehensive study that is supported theory, concept, and relevant document.

2. Deduction

Synchronize synthetic study from many resources which said by some figures or another data which is relevant with this research.

3. Comparison

Propose theoretic fact that is developed by expert with other expert in order finding the restricted line about the theory which is found and furthermore can be taken a synthesis.

4. Description

Describe, propose, elaborates many theories about certain topic. There are two kinds of description: Firstly, description from the surface data and secondly, more deep understanding description because it is gaining the essence of theory. After that, analyzing and summarizing.

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<sup>6</sup> Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: Remaja Rosdakarya Offset, 2007), p. 82



## 5. Interpretation

Interpretation approach is done for interpreting primary and secondary data sources. This approach was giving an easy understanding about the concept and simple to be read.

## **E. The Stages of Research**

Research stages are procedure which through this procedure, researcher can find the common description. In this library research, researcher will elaborate four stages from beginning until ending of research. There are:

1. Pre- researching including preparing a proposal, take a permission of browsing information, collect books and other material which is used.
2. Researching involved read books with coherent with this investigation, write down data from these books and compare among them. After that, analyze the data with emphasized on focus of study as the answer from problem study.
3. Analyzing data including process of organizing, interpreting data, and confirm data.
4. Reporting findings involving organizing activities for reporting findings, consulting research results to guardian lecturer, and treating hands writings of research.

**CHAPTER IV**

**HISTORICAL BACKGROUND AND THE CONCEPT OF**

**STUDENT ETHICS ACCORDING TO K.H. HASYIM**

**AND IMMANUEL KANT**

**A. K.H HASYIM ASY'ARI**

**1. Biography of K.H. Hasyim Asy'ari**

Given the name of Muhammad Hasyim by his parents, he was born to an elite Javanese *kyai* family on 24 Dhul Qi da 1287/14 February 1871 in the village of Gedang, about two kilometres east of Jombang.<sup>1</sup> His father, Asy'ari, was the founder of the Pesantren Keras in Jombang, while his grandfather, Kyai Usman,<sup>2</sup> was well-known *kyai* and the founder of the Pesantren Gedang, established in the third quarter of the nineteenth century. Moreover his great-grandfather, Kyai Sihah, was the founder, of the Pesantren Tambakberas, in Jombang. Naturally, K. H. Hasyim felt the religious milieu of his family's pesantrens, and acquired at their hands his incredible knowledge of the religious sciences of Islam. His father, Asy'ari, had previously been the brightest student at Kyai Usman's pesantren, and has so impressed the latter with his knowledge. And predisposition that Kyai Usman readily married of his daughter Halimah to him. (Marriage was a common means by which pesantrens established bonds with kyais.)

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<sup>1</sup>Solichin Salam, *K.H. Hasjim Asj'ari, Ulama Besar Indonesia* (Jakarta: Djaja Murni, 1963), p. 19

<sup>2</sup>Kyai Usman was a famous *alim* and is accredited with introducing the *sufi* Naqsabandiyyah order to Java in the middle of the 19<sup>th</sup> century. See, Martin van Bruinessen, *Tarekat Naqsabandiyah di Indonesia, Survey Historis, Geografis, and Sosiologis*(Bandung: Penerbit Mizan, 1992), p. 168

Halimah, K.H. Hasyim Asy'ari's mother, was the first born of three brothers and two sisters: Muhammad, Leler, Fadil, and Mrs. Arif.<sup>3</sup> K.H Hasyim Asy'ari's father was from Tingkir and was descendant of Abdul Wahid of Tingkir. It is notion that the latter was descended from the Javanese Muslim king, Jaka Tingkir, and the Hindu Majapahit king, Brawijaya VI. Thus, K.H. Hasyim Asy'ari is supposed to have descended from royalty.<sup>4</sup>

K.H. Hasyim Asy'ari was the third of many siblings, their names being Nafi'ah, Ahmad Saleh, Radiah, Hassan, Anis, Fatanah, Maimunah, Maksum, Nahrawi, and Adnan. He spent his first five years at Pesantren Gedang under the tutelage of his parents and grandparents.<sup>5</sup> His *santri* observed the teachings of Islam and studied the various religious sciences, and this environment undoubtedly impacted on K.H. Hasyim Asy'ari's character, instilling in him both modesty and diligence.<sup>6</sup> In 1876, when K.H. Hasyim. Asy'ari was six, his father founded pesantren later on in life. It is

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<sup>3</sup> Zamarkhasi Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kyai*(Jakarta: LP3ES, 1983), p. 63

<sup>4</sup> Muhammad Hasyim bi Halimah binti Layyinah binti Sihah bin Abdul Jabar bin Ahmad bin Pangeran Sambo bin Pangeran Banwa bin Jaka Tingkir (Mas Krebet) bin Prabu Brawijaya VI (Lembu Peteng), the Last Majapahit king. See, Arkhanaf, *Kiai Hasjim Asjari Bapak Ummat Islam Indonesia* [Kyai Hasyim Asy'ari: An Indonesian Muslim Leader] (Jombang: Pondok Tebuireng, 1950), p. 55; Later accounts mention his genealogy to Sunan Giri, one of nine saint who spread in Java in the 16<sup>th</sup> century. See, Muhammad Isham Hadhiq, " *AlTa'rif bi al-Muallif* [Introduction to the Author] ," in Hasyim Asy'ari, *Ziyadat ta'liqat ala manzumat al Syaikh Abdullah bin Yasin AlFasuruwani* [Additional Notes on the Poems of Syaikh Abdullah bin Yasin AlFasuruwani](Jombang, Maktabat al-Turath al-Islami bi Ma'had Tebuireng, 1995), p. 3; Another linkage that K.H. Hasyim Asy'ari's ancestry to Imam Ja'far Sadiq bin Imam Muhammad Baqir through the family of Syaiban. See, Muhammad Asad Syihab, *Hadlratussyaiikh Muhammad Asy'ari, Pioner Kemerdekaan Indonesia*[*Hadlratussyaiikh Muhammad Asy'ari, the Pioneer of Indonesian Independence*] translated by K.H.A. Mustofa Bisri(Yogyakarta: Kalam Semesta and Titian Ilahi Press, 1994), p. 27

<sup>5</sup> Latiful Khuluq, *Hasyim Asy'ari in Religious Thought and Political Activities [1871-1947]* (Jakarta: Logos Wacana Ilmu, 2000), p. 15

<sup>6</sup> For the characteristics of Pesantren life, see Dawam Rahardjo, *Pesantren dan Pembaharuan* (Jakarta, LP3ES, 1974), p. 42

clear, therefore, that his *santri* bringing up contributed to his indomitable thirst for knowledge and his concern for the correct execution of religious duties.

It is reported that an omen of K.H. Hasyim Asy'ari precocity and future fame was provided by the unusually long pregnancy his mother endured. The Pesantren community also believed it significant that his mother had dreamed of seeing the crescent moon fall from the sky into her womb.<sup>7</sup> The dream was regarded as a sign that the child would be gifted and blessed by God. K.H. Hasyim Asy'ari certainly fulfilled these omens. He studied under the guidance of his father until 13 years when he began teaching at his father's pesantren as a substitute teacher (*badal*), his pupils being students of an age greater than his own.<sup>8</sup> At 15 years, K.H. Hasyim Asy'ari began travelling to various pesantrens in search of religious knowledge. He finally settled at Pesantren Siwalan Panji (Sidoarjo), where he stayed for five years. There, he was asked to marry his *kyai's* daughter.<sup>9</sup> The request was in response to the favourable impression in terms of knowledge and character which he had made on his *kyai*. It is held in 1891 when he was 21 years old. Then, K.H. Hasyim Asy'ari and his wife were able to make pilgrimage to Mecca through the generosity of his father-in-

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<sup>7</sup> Latiful Khuluq, *Hasyim Asy'ari in Religious Thought and Political Activities [1871-1947]*, p.16

<sup>8</sup> Donald K. Emmerson, *Indonesia's Elite, Political Culture and Cultural Politics* (Ithaca and London: Cornell University Press, 1976), p. 82-85

<sup>9</sup> Salam, *K.H. Hasjim Asj'ari*, p. 23

law.<sup>10</sup> They remained in Mecca for seven months. Unfortunately, K.H. Hasyim Asy'ari had to return home alone as his wife died shortly after giving birth to a son named Abdullah. The trip was doubly dangerous as the child only survived to the age of two months. In 1893, K.H. Hasyim Asy'ari returned to Mecca accompanied by his brother, Anis, who then passed away there. On this occasion, he stayed in Mecca for seven years, taking part in the pilgrimage, studying religious sciences and even making a retreat at the cave of Hira'.<sup>11</sup> It is reported that K.H. Hasyim Asy'ari taught while in Mecca, beginning a teaching career which he continued upon his return to East Indies in 1900. At home, he first taught at his father's and grandparent's pesantrens, then between 1903 and 1906, at his second father-in-law's establishment, Kemuring (Kediri).<sup>12</sup>

K.H. Hasyim Asy'ari married seven times during his life; each of his wives was the daughter of a kyai. He thus continually formed links between the various pesantren institutions. We have already heard that K.H. Hasyim Asy'ari first wife, Khadijah, was the daughter of Kyai Ya'qub from Pesantren Siwaln Panji (Sidoarjo); his second wife, Nafisah, was the daughter of Kyai Romli from Kemuring (Kediri), his third, Nafiqah, the daughter of Kyai Ilyas of Sewulan, (Madiun), and his fourth, Masrurah, the

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<sup>10</sup> Basit Adnan, *Kemelut di NU, antara Kyai dan Politisi* [Crisis in the NU: Between Kyais and Politicians] (Solo: CV Mayasari, 1982), p. 31

<sup>11</sup> Adnan, *Kemelut di NU*, p. 26

<sup>12</sup> Adnan, *Kemelut di NU*, p. 29

daughter of Kyai Ilyas's brother, the head of the Pesantren Kepurejo (Kediri).<sup>13</sup>

K.H. Hasyim Asy'ari taught his children the fundamental of islamic learning, and then sent them to study at other pesantrens, hoping their pesantren experience would be as enriching as his had been. In the case the daughter, Nyai Khairiyah, the experience must have been fulfilling, for established her own pesantren, Pesantren Seblak.<sup>14</sup> K.H. Hasyim Asy'ari encouraged his daughters to marry *kyais* who taught at the Pesantren Tebu Ireng and his sons to marry the daughters of other *kyais*, thus continuing the tradition of his forefather.<sup>15</sup> In addition to Nyai Khoiriyah's accomplishments, K.H. Hasyim Asy'ari's son such as Abdul Wahid Hasyim (d. 1953) was one of those who helped draft the Jakarta Charter and later served as minister of religious affairs. Similarly, K.H. Hasyim Asy'ari youngest son, Yusuf Hasyim, was active in the military and national politics and is now in charge of running the Pesantren Tebuireng.

K.H. Hasyim Asyari passed on 7 Ramadan 1366 A.H/ 25 July 1947. This occurred following news from General Sudirman and Bung Tomo, that the Dutch army, under General Spoor, had returned to Indonesia

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<sup>13</sup> Salam, *K.H. Hasjim Asj'ari*, p. 38

<sup>14</sup> Dhofier, *Tradisi Pesantren*, p. 54. This pesantren currently serves as a special pesantren for female students while is famous as Pesantren Seblak.

<sup>15</sup> Abu Bakar Atjeh, *Sedjarah Hidup K.H.A. Wahid Hasyim dan Karangan Tersiar* [*K.H. Wahid Hasyim's Biography and His Renowned Writing*] (Jakarta: Panitia Buku Peringatan Almarhum K.H.A. Wahid Hasyim, 1957), p. 103-104

and had won the battle of Singosari (Malang) at the cost of many civilian lives.<sup>16</sup>

## 2. Mastery Books and His Knowledge

We can't doubt that KH. Hasyim Asy'ari has warehouse of knowledge from any disciplines. His knowledge become the references for many scholars especially *ulama'* in his era until now. The ocean of his knowledge can be understood from his mastery books<sup>17</sup> such as:

1. Ziyadat Ta'liqat, this book consisted about re-opposition the argument of Syaikh Abdullah bin Yasin, Pasuruan who critics NU organization. So, he elaborated that NU is good organization with quoted many reason from Hadith and Quranic verse.

Agus Muhammad Zaki said,

“Pada hakekatnya, kitab ini berisi tentang polemik beliau (K.H. Hasyim Asyari) dengan Syekh Yasin Pasuruan. Kalau zaman sekarang kan bisa dipertemukan dalam satu forum. Kalau zaman dahulu caranya adalah melalui tulisan agar lebih mudah diketahui orang.”<sup>18</sup>

In this book also included that Nu has an aim to solve the social problems such as education for a woman. Agus Muhammad Zaki said about NU allowed woman for learning a science,

“Jadi begini contohnya, perempuan yang belajar menulis hanya untuk perhiasan itu dihukumi makruh tanzih (makruh yang

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<sup>16</sup> Arkhanaf, *Kiai Hasjim Asjari*, p. 61-63; Salam, *K.H. Hasyim Asyari*, 59-60; *Atjeh, Sedjarah Hidup*, p. 115.

<sup>17</sup> K.H. Muhammad Ishomuddin Hadziq, *Kumpulan Kitab Karya Hadlratu Syaikh K.H. Muhammad Hasyim Asy'ari*, (Jombang: PP Tebuireng. 2002), p. 6-7

<sup>18</sup> Interview with Agus Muhammad Zaki, grandchild of K.H. Hasyim Asy'ari on Saturday, June 8, 2013 at 20.00 pm

<sup>18</sup> *Ibid.*, at 20.03 pm

mendekati haram). Akan tetapi bila belajar menulis itu untuk bekerja, berdagang, dan mencari rezeki itu diperbolehkan.”<sup>19</sup>

Moreover, Gus Zaki said that this book consisted social problems that never talking before. He said,

“Jadi begini, kitab tersebut (ziyadat at ta’liqat) berisi tentang penjelasan beberapa masalah yang terjadi pada masa itu yang belum pernah ditanyakan. Akan tetapi seiring perjalanan zaman, hal ini menjadi masalah.”<sup>20</sup>

2. At *Tanbihat al Wajibat Liman Yasna’u al Maulid bi al Munkarat*, explained about people who held Birth celebration of Muhammad prophet with doing sins. This book consisted about his rebuttal to practice of celebration which deviated from *syari’ah*. He told that in that situation, the celebration using bad party like dance festival between lady and gentleman also traditional self-defence art (*silat*) which marks up gamble practice. If you research this book, we understand that, as the hadith experts, K.H. Hasyim Asy'ari knows exactly birthday memorial was heresy or *bid’ah*. Mentioned in this book, the first birthday was celebrated in the presence of a number of people to listen to the recitation of the Qur'an, the history of birth and journey of prophet life. This tradition expected of the audience can get a blessing and encouraged to emulate the life of the Prophet.

Gus Zaki said,

“Kalau mengenai kitab ini (tanbihat), yang saya baca adalah berkenaan dengan kerisauan Hadrotusy Syeikh terhadap peringatan maulid yang bercampur dengan perbuatan mungkar. Beliau tidak

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<sup>19</sup> *Ibid.*, at 20.07 pm

<sup>20</sup> *Ibid.*, at 20.08 pm



melarang peringatan maulid karena zaman sekarang banyak yang mengatakan bahwa maulid itu bid'ah. Beliau keberatan apabila peringatan maulid itu berisi perbuatan munkar. Contoh didalam televisi, peringatan maulid dengan nyanyian-nyanyian. Dhohirnya bagus, banyak yang bersholawat. Akan tetapi, iktilath (bercampurnya) laki-laki dan perempuan itu yang munkar. Ada juga berisi tentang larangan maulid dengan mengadakan pertandingan pencak, Laki-laki dan perempuan membaur. Itu tidak boleh.”<sup>21</sup>

3. Ar Risalah al Jami'ah, explained the circumstances of describes the situation of people who death, doom-mongering, as well as reviews of the *Sunnah* and *Bid'ah*. From the title, this book seems to elaborate on a issues of death is something that must be experienced by any person, the signs of the Day of Resurrection as the final day of life in the world, also about *Sunnah* and *Bid'ah*, a term mutual opposite in terms of traditions of the Prophet or not.

Gus Zaki said,

“Risalah ahlusunnah itu berisi tentang akidah, bid'ah, hari kiamat. Semuanya ada disitu. Tetapi pada hakikatnya, secara garis besar, apa yang disebut dengan ahlisunnah. Ada disitu.”<sup>22</sup>

4. Hasyiyat ‘ala fathi ar Rahman bi Syarhi risalat al Wali Risalani li Syaikh al Islam Zakariya al anshori.

According to Agus Muhammad Zaki,

“Hasyiyat itu tidak ada kitabnya. Belum diketemukan sampai sekarang.”<sup>23</sup>

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<sup>21</sup> *Ibid.*, at. 20.09 pm

<sup>22</sup> *Ibid.*, at 20.10 pm

<sup>23</sup> *Ibid.*, at 20.11pm

5. Ad Duror al Muntasiroh fi al Masail at Tis'a Asyarata, explained about thoriqoh, wali, and thoriqoh followers. The important thing is 19 questions and answers about wali. Agus Zaki said,

“Ad Duror muntasyiroh itu berisi tentang 19 tanya jawab tentang wali. Jadi, kalau ada orang yang mengaku wali, koq tingkah lakunya seperti ini, tidak boleh dipercaya.”<sup>24</sup>

Moreover about the character of wali that can hide him in order people don't know about his dignity. Gus Zaki said,

“Wali itu bisa menyembunyikan kewaliannya sendiri. Sebagai contoh, di Jawa Tengah, ada orang yang jelek sekali, ngomongnya melantur. Akan tetapi, kepada anak kecil yang belajar mengaji itu lomannya (dermawannya) minta ampun. Suatu ketika diadakan peringatan maulid. Orang yang ngomongnya jorok (tadi) datang ke majlis itu. Tiba-tiba, ada tukang delman juga yang menghadiri majlis itu. Tukang delman dan orang yang ngomong jorok itu sudah biasa bertemu. Di majlis ini, orang melantur ini mengatakan Nabi hadir di majlis ini. Tukang delman juga mengatakan jangan merasa benar kamu. Saya juga tahu Nabi datang di Majlis ini. Oleh Kyai, orang tersebut didamaikan. Tukang delman itu kemudian mengembalikan delmannya kepada kyai dan orang yang ngomongnya melantur itu kemudian sama-sama pergi berpisah dari majlis. Kata kyai, dua orang itu wali. Yang menghibab dirinya dengan menyamar dengan berkata kasar. Satunya menyamar jadi tukang delman.”<sup>25</sup>

6. At Tibyan Fi Nahyi 'an Muqotho'at al Arham wa al Aqrab wa al Akhwan, include the importance of friendship and bad impact if we broke that rope.

Gus Zaki said,

“Attibyan itu mengenai anggaran dasar NU, sejarah berdirinya NU, 80 hadist tentang NU, dan AD/ART NU. Haramnya memutus silaturahmi juga ada disitu.”<sup>26</sup>

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<sup>24</sup> *Ibid.*, at 20.12 pm

<sup>25</sup> *Ibid.*, at 20.13 pm

<sup>26</sup> *Ibid.*, at 20.14 pm

7. Ar Risalah at Tauhid. This book is not found because this book is not being published for common people. Agus Muhammad Zaki said,

“ArRisalah itu belum ditemukan kitabnya. Ketidakadaannya dikarenakan kitab tersebut tidak bisa dibaca oleh masyarakat awam dan tidak bisa ditampilkan.”<sup>27</sup>

8. Al Qowa'id Fi Bayani ma Yasibu min al-Aqaid. This book is not being published. Agus Zaki said,

“AlQowaid juga belum ditemukan”<sup>28</sup>

9. Annur Al-Mubin fi Mahabbati Sayyid al Mursalin, This book explains about love to the Prophet Muhammad, believe to him, obey his commend and turn on his tradition. Also discusses the history of prophet life and his family. As well as Gus Zaki said,

“Annur Mubin itu mengenai sifat-sifat nabi. Kalau orang itu cinta kepada nabi itu bagaimana caranya.”<sup>29</sup>

10. Dhauul Misbah, this book involved the law of marriage, its principles, requirements, obligation of wife to his husband, and vice versa. Gus Zaki said,

“Dhaul misbah itu mengenai bab nikah.”<sup>30</sup>

11. Miftahul Falah, explained many hadist about marriage. This book actually created by Gus Ishom for affirming K.H. Hasyim book, Dhauul misbah.

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<sup>27</sup> *Ibid.*, at 20.15 pm

<sup>28</sup> *Ibid.*, at 20.16 pm

<sup>29</sup> *Ibid.*, at 20.17 pm

<sup>30</sup> *Ibid.*, at 20.19 pm

Gus Zaki said,

“Miftahul Falah itu tambahan. Kalau dhoul misbah itu tentang bab nikahnya, kalau miftahul falah itu mengenai hadist nikah yang merupakan karya dari Gus Ishom yang melengkapi kitab dhoul misbah.”<sup>31</sup>

12. Audhohul Bayan, consisted about the ultimate time for praying in

Ramadhan month. Gus Zaki said,

“Audhoul Bayan itu mengenai keutamaan-keutamaan bulan Ramadhan karya Gus Ishom.”<sup>32</sup>

13. Irsyadul Mukminin, included the history of Prophet life, his

companions, his followers, and *tabi'in*. Gus Zaki said,

Irsyadul Mukminin karya Gus Ishom itu hampir mirip dengan An Nur Mubin tentang cerita Nabi (Siroh Nabawiyah). Perbedaannya adalah ditambahkan cerita-cerita para sahabat.<sup>33</sup>

14. Adab al-Alim wa al-Muuta'llim, which illustrate the various issues

related to the ethics of student (*muta'allim*) and a teacher ('Alim). In the other hands, spoken at the opening of the book with an explanation of the importance of knowledge, honorable position of the learner and also ethical people who are smart and good behavior.

This book is rather equal with *ta'limul muta'alim* from seeing the contents of those books but *ta'limul muta'alim* is more rigid than *adabul alim wal muta'alim* and different perception in watching problems in those eras.

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<sup>31</sup> *Ibid.*, at 20.20 pm

<sup>32</sup> *Ibid.*, at 20.22 pm

<sup>33</sup> *Ibid.*, at 20.23 pm

Gus Zaki said,

“*Adabul Alim wal muta’alim* adalah kitab yang pertamakali terbit. *Adabul alim wal muta’alim* ini menukil beberapa hadist dan kitab. Meskipun hampir mirip dengan *ta’limul muta’alim*. Akan tetapi, kitab ini menyesuaikan dengan perkembangan pesantren zaman sekarang ini. *Ta’limul Muta’alim* itu peringatannya lebih keras.”<sup>34</sup>

## 1. Student Ethics According to K.H. Hasyim Asy’ari

### a. Student Ethics for himself

At least, there are 10 ethics that should be owned by student<sup>35</sup> according to K. H. Hasyim Asy’ari. Such as:

#### 1) Purify the heart before seeking knowledge

A student should cleanse his heart from heart sins such as lies, prejudice, envy, and another bad character. It is highly recommended in order students can prepare and concern in the process of receiving, memorizing, and understanding knowledge.

Ibnu Taimiyah said that heart is a learning tool which affects two powers consists of: Strength of Ilmiyah which connected from mind, and strength of desire which connected from willingness and choose. The process of thinking is beginning from heart and finally to the brain whereas the desire begins in the heart and ends at human bodies.<sup>36</sup>

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<sup>34</sup> *Ibid.*, at 20.25 pm

<sup>35</sup> K.H. Hasyim Asy’ari. *Adabul Alim wal muta’alim* (Tebuireng: Maktabatut Turats. 1238 H), p. 24-28

<sup>36</sup> Ibnu Taimiyah dan ‘Aidh bin Abdullah Al Qarny, *Penyejuk Hati* (Jakarta: Pustaka Azzam, 2002), p. 259

For example, if our hearts are calm, the process of thinking will be easier and vice versa if our hearts are restless, we would be hard to think. Likewise, if we want to go to school, when in our hearts there is a feeling lazy, we are not going to be there because of the feeling lazy in our heart. So, with purifying our heart, the process of thinking will be walked in the correct line.

- 2) Build a noble intention that is seeking knowledge for getting pleasure of Allah.

Whether or not, charity is depended on the person's intentions. Hadits said, “Innamal a’ malu binniyah wa innamalikullimri’in ma nawa.” Hadits Shohih. Another hadits also said, “A lot of world life deeds become after life deeds because of good intention. And also a lot of afterlife deeds become world life deeds due to bad intention.”<sup>37</sup> So, the charity is related with the intention.

Hamka agree with the statement of K.H. Hasyim Asy’ari that we should seek knowledge because of God not just for alive in the world. He said:

“Hendaklah yang menimbulkan keinginannya menuntut ilmu itu keridhaan Allah SWT. Sebab dengan ilmu yang luas itulah dapat mengenal Tuhan dan membangun budi pekerti. Bukanlah ilmu sekadar untuk pencari makan dan pencari gaji. Jangan menuntut ilmu karena hendak riya. Orang yang riya itu sebenarnya tidaklah menjadi besar, tetapi orang terhina. Pengambil muka tidaklah terhormat tetapi tersisih. Di mukanya orang menganggukkan kepala, di belakangnya orang mencibir. Sepandai-pandai membungkus, yang busuk berbau juga.”<sup>38</sup>

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<sup>37</sup> *Ibid.*, p. 21

<sup>38</sup> Hamka, *Lembaga Hidup* (Jakarta: Pustaka Panjimas. 1983), p. 241

Moreover, practice it after acquiring knowledge, develop Islamic *shari'ah*, and also cleanse heart. About seeking knowledge for getting closer (*taqarrub*) to Allah SWT, there is a poetry from Abu Hanifah that is quoted by Syaikh Al-Imam Al-Ajall Ustaz Qawam Ad-Din Hammad Ibnu Ibrahim Ibnu Isma'il Ash-Shaffar Al-Anshari that also quoted by Syeikh Al Zarnuji, said:

“Who seek knowledge for the purpose of hereafter, he is fortunate by virtue which is by the guidance of God, and the losers are remarkably who seek knowledge only for the benefit of God slave (mankind).”<sup>39</sup>

In studying knowledge, student should intend to seek the pleasure of Allah, hope for happiness in hereafter, eliminate stupidity from him and stupid persons, develop his religion, and preserve Islam because true sustainability can only be sustained by science.

Therefore, in process of seeking knowledge, student should not implant motivation for hedonistic intentions such as rank /position, wealth, influence people, reputation, etc. According to al-Zarnuji, student are encouraged to has a character of tawadlu and not greedy for material possessions, in meaning more concerned with the affairs of hereafter than affairs of hedonistic values. He described it on his book, *Ta'lim muta'alim* with said<sup>40</sup>:

إِنَّ التَّوَّاضِعَ مِنْ حِصَالِ الْمُتَّقِي # وَ بِهِ التَّقِي إِلَى الْمَعَالِي يَرْتَقِي  
وَمِنَ الْمَعَارِجِ عَجْبٌ مَنْ هُوَ جَاهِلٌ # فِي حَالِهِ أَهْوَى السَّعِيدُ أَمِ الشَّقِي

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<sup>39</sup> Syekh Al Zarnuji. *Ta'limul Muta'alim* (Surabaya: Nurul Huda) p. 11

<sup>40</sup> Ma'ruf Asrori. *Etika Belajar Bagi Penuntut Ilmu Terjemah Taklimul Muta'alim* (Surabaya: Al-Miftah. 2012), p. 26

"Tawadlu is one sign of a pious person. By tawadlu attribute, pious will be higher dignity. Amazing existence among stupid person when he didn't understand he is lucky or wretched."

With their studies, students also must intend to Allah's blessing which can make him still alive in the world with healthy today. Do not intend to seek his influence to the people around him just turned to him, and looking for a position in the eyes of the authorities as well as others bad intention.

But if someone is looking for the position to be able to call the good and forbidding the evil, uphold truth and not for the sake of religion exalts on his own desires, then it is approximately allowed at least to extent the goodness and for forbidding the evil in his position.

Every seeker of knowledge should think about it. He was seeking science with an uphill battle. Do not let it for hedonistic purpose which is a little, and perish. A poem says quoted by Syekh AlZarnuji<sup>41</sup>:

"The world is a little bit of bit, a sink in it more despicable than the despised person"

"World with his magic can blind and deafen people, so they get confused without a handle"

### 3) Hasten away for searching knowledge.

Remember that the time (opportunity) can't be repeated again. A student should arrange activities that can reduce his perfection for studying science. In the arranging the time of learning, he should attend to the most important knowledge and go to another important knowledge.

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<sup>41</sup> *Ibid.*, p. 24-25



Further in his book, Syekh Zarnuji stated that studying is not required for all kinds of science. Moreover attended to the sciences of *hall* (the science concerning to the duties as a Muslim, such as *tauhid*, *akhlaq*, and *fiqh* or Islamic jurisprudence). The best of charity is keeping *hall*.<sup>42</sup>

In addition, humans are also required to study science required at all times. Because humans are obliged to pray, fast and pilgrimage, then it is also required to learn everything related to such obligations. Similarly, mankind must learn the sciences related to various job or career. Someone who is busy with trading, he or she must know how to avoid its prohibition (*haram*). In addition, humans are also required to learn about ilm ahwal al-qalb, such as resignation (*tawakkal*), *ridla* and so on.<sup>43</sup>

#### 4) Patient in the period of pursuit knowledge

The attribute of patient in the period of pursuit knowledge is very important. Patient should be owned in relation with food, clothes, and etc. Hamka also said:

“Maka kesabaran dan ketetapan hati itulah yang amat perlu dalam perjuangan menuntut ilmu. Dunia ini adalah medan tempat berpacu meluaskan cita-cita, membesarkan *himmah* dan kemauan. Siapa yang lebih dahulu sampai kepada tujuan, dialah yang menang, tangannyalah yang diatas, mulutnya yang didengar dan sanggup mendiktekan kepada yang kalah. Siapa yang terkemudikan, dialah yang kalah. Tangan yang dibawah ialah yang menerima ‘dikte’ dari yang menang. Hiduplah dia dalam kerendahan.”<sup>44</sup>

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<sup>42</sup> *Ibid.*, p. 11

<sup>43</sup> *Ibid.*, p. 12

<sup>44</sup> Hamka, *Lembaga Hidup.*, p. 243-244

With this attribute, undoubtedly a student will be success for sailing the ocean of knowledge and also able to arrange heart and mind, and obtain the sources of wisdom.

5) Arrange the best time for studying and other activities

A student should know the best times (right) in doing any wide range of learning activities. In this case, need note that the best time to memorize the lesson is at 3-4 am before *shubh* or before dawn. While the best time to discuss lessons is in the morning. Afternoon is a good time for activity of writing knowledge. Then for *muthola'ah* activities (repeating for seeking knowledge) and *muzakaroh* (discussing) would be very effective if done at night.

According to Syekh Al Zarnuji,<sup>45</sup> student is obliged for continuing his study and repeating it in the beginning and the end of night. As well we are understand it, times between *maghrib* and *Isya'* and time of *sahr* (before *shubh*) are the best time which are blessed by Allah.

6) Do not too much at food and drink

Consuming foods and drinks too much can hinder someone from doing worship to Allah SWT. In addition, it is necessary known that consume less food will make the body a person is healthy and protected from various diseases.

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<sup>45</sup> Ma'ruf Asrori. *Etika Belajar Bagi Penuntut Ilmu Terjemah Taklimul Muta'alim.*, p. 58

According to Syekh Al Zarnuji, laziness is caused by phlegm and fat in the body.<sup>46</sup> In the fact, phlegm and fat in the body is caused by a lot of eating. How to reduce it? Actually is eating less. Revealed, Seventy Prophet agreed that forgotten disease is caused by the phlegm (mucus) in the body, because the amount of drinking, and too much drinking is caused by too much eating. So, we should less to eat and less to drink in order we can learn and memorize our lesson very well.

7) Be *wara'* (alert) and careful in every action.

8) Not consume any foods that can decrease the intelligences

Person can become stupid and also weaken in his organs in the body including five senses also because of the foods and waters. Moreover if there is a substance which is damaging his body. The types of these foods among are: apples, nuts, vinegar and so on.

9) Not too long for sleeping

Long time of sleeping has negative impacts for the physical and spiritual health. Ideally, in a day and night a student does not sleep more than eight hours. There is a poem which is quoted by Syekh Al Zarnuji,<sup>47</sup> said:

“Sublime of degree will be achieved as the work done. Whoever expects glory, he should stand at night.”

“You want to get the glory but you still sleep at night, you should remember someone who are looking for pearls must dive in the ocean.”

“Have a high degree should have high willingness anyway. And the glory of someone depended on stand guard at night.”

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<sup>46</sup> *Ibid.*, p.72

<sup>47</sup> *Ibid.*, p. 56-57

“O my Lord, I leave to sleep at night to get your pleasure, O Lord for the lords.”

“Any person dreams high without willing and measuring his age is equal with achieving something impossible”

“So please help me to gain knowledge and to say I was at the height of majesty”

Another poem said,<sup>48</sup>

“Make the night as your vehicle to get your dream”

Some poems also said in their terms,<sup>49</sup>

“Whoever wants to get goals, make the night as the ingredients”

“Decrease in eating you can awake at night. If you can do it surely you can achieve perfection”

Also another poem said,<sup>50</sup>

“Whoever makes him awake at night then his heart will be cheerful during the day after”

#### 10) Distance from any bad friendship moreover to different genie.

In choosing a friend, learners should choose friends who persevere, *wara'*, honest and easy to understand the problem. We should far away from the lazy, talkative, unemployed, vandals and slanderers. In the book, there is one poem in a language of Belated stated:

"Friends are worse more dangerous than venomous snakes. For Blessing of God the One and Almighty, bad friend let him to hell. A good friend drove toward heaven."<sup>51</sup>

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<sup>48</sup> *Ibid.*, p.57

<sup>49</sup> *Ibid.*, p.57

<sup>50</sup> *Ibid.*, p.57

<sup>51</sup> Ma'ruf Asrori. *Etika Belajar Bagi Penuntut Ilmu Terjemah Taklimul Muta'alim.*, p. 37-

The negative effects are wasting time and loss the sense of religious because of associating with people who are far away from religion.

b. Student Ethics from student to his teacher

Student should have good ethics to his teacher. Student ethics to his teacher according to K. H. Hasyim Asy'ari at least 12 ethics,<sup>52</sup> such as:

1) Choose the best qualified teacher

In choosing a teacher figure, student should consider in doing praying to Allah in order He can choose the best qualified person to be our teacher in the process of guiding the noble character. If possible, student should try to find teachers who truly experts in their field, have the skills and good credible and have a pretty good ability in teaching and have a deep understanding in his discipline. Hamka said:

“Dalam menuntut ilmu, cara yang terbaik ialah pada seorang guru yang banyak pengalaman, luas pengetahuan, bijaksana dan pemaaf, tenang dalam memberi pengajaran, tidak lekas bosan lantaran pelajaran itu tidak lekas dimengerti murid. Hendaklah si murid rindu dan cinta pada ilmu, percaya pada keutamaannya dan yakin pada manfaatnya.”<sup>53</sup>

According to Syekh Zarnuji, in selecting teachers,<sup>54</sup> we should choose someone who is more pious (clever), *wara* '(dignity), and older, as when Abu Hanifah choose Imam Hammad bin Sulaiman as his teacher after through consideration and thought. He said, "I knew him as an old

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<sup>52</sup> K.H. Hasyim Asy'ari. *Adabul Alim wal muta'alim.*, p. 29-42

<sup>53</sup> Hamka, *Lembaga Hidup.*, p. 241

<sup>54</sup> Ma'ruf Asrori. *Etika Belajar Bagi Penuntut Ilmu Terjemah Taklimul Muta'alim.*, p. 32

man, virtuous, wise, and patient. Thus, I decided to elect Imam Hammad bin Sulaiman and I can develop.”

- 2) Struggle for searching teacher who is believed has an understanding Islamic religious) very deep and recognized as the expert by other teachers.

A good teacher is a person who did a lot of studies (discussion/research), associations (discussion), and not just people who studied only through the book (without going through guidance of a teacher) or he never discussing with another teacher who is more intelligent than him.

As has been elaborated by Imam Al-Hakim which is quoted by Syekh al-Zarnuji,<sup>55</sup> he said that we as a seeker of knowledge should consider for two months for deliberation and finding the correct teacher for us in order we do not leave him and turn away from his to another teacher. Another reason, we can learn more and have been blessed by Allah SWT. Moreover, our knowledge will have optimum benefit for us.

- 3) A student should be obedient to the teacher and not defected to his opinion

In fact, ideally, attitude of student to his teacher is like a patient to a doctor who is an expert in dealing with the disease. Therefore, he should always seek advice prior to the teacher on whatever he will do and as well as trying to get his blessing. Learners have to be patient and

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<sup>55</sup> *Ibid.*, p.33

steadfast in the process of learning to educators who have been chosen as well as patience in the face of various trials.

In addition a student must also have great interest, and enough stock in their studies. There is a poetry said:

أَلَا تَنَالُ الْعِلْمَ إِلَّا بِسِتَّةٍ # سَأْنِيكَ عَنْ مَجْمُوعِهَا بَيَّانٍ  
ذُكَاءٍ وَ حِرْصٍ وَ اسْطِيبَارٍ # وَ إِرْشَادٍ أُسْتَاذٍ وَ طُولَ الزَّمَانِ

"Remember! You will not be able to acquire knowledge except as six conditions: I will explain it to you the six conditions, namely: intelligence, motivation is harsh, impatient, capital (the means), teacher guidance, and long life education (continuous)"<sup>56</sup>

4) Have a glorious view to the teacher and believe to his perfection.

This attitude will bring student to be success and achieve useful knowledge. Al-Zarnuji said that a student will not be able to reach and utilize the knowledge except he respect to science and his teacher. Al-Zarnuji writes about the obligation of respect for science and its experts, quoted from Ali bin Abi Tholib:

"I was a slave to the person who taught me, though one letter only. If he intended to sell me, then he could sell me. When he intends to free me, then he could free me and when he intends to make me as his slave, then he could it."<sup>57</sup>

But, according to Hamka don't obey teacher when he wrong to instruct us because human can do a mistake. He said:

“Jangan pula membesarkan guru lebih dari pada mestinya. Sehingga apa katanya dituruti walaupun salah. Pendapatnya ditampung saja dengan taklid, walaupun sesat, I'tikadnya ditelan saja walaupun membawa bahaya. Tetapi hendaklah bersikap

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<sup>56</sup> *Ibid.*, p. 35

<sup>57</sup> *Ibid.*, p.40-43

kritis. Terima mana yang rajih, tinggalkan mana yang marjuh. Dan ingat bahwa tanda gading yang retak, tanda manusia ialah terdapat kesalahan padanya. Jangan malu bertanya diwaktu ragu.”<sup>58</sup>

As the form of respect for a student to a teacher such as not to call his teacher by saying "you" and others, or including teacher direct name calling. If he wanted to call his teacher, he should call the designation "Yes, *Sayyidi* (oh lord)", "Yes, *Ustadzi* (O my Master)", and other. This opinion also is agreed by Hamka. He said:

Setiap murid hendaknya mengakui kelebihan gurunya dan menghormatinya, karena guru itu lebih utama daripada ibu dan bapak tentang kebesaran jasanya. Ibu dan bapak mengasuh anak sejak dilahirkan. Tetapi guru melatih murid supaya berguna setelah besar. Karena akal budi itu adalah laksana berlian yang baru keluar dari tambang masih kotor dan belum mengkilat. Adalah guru yang menjadi tukang gosoknya dan membersihkannya, sehingga menjadi berlian yang berharga. Meskipun guru tidak akan dikatakan lebih daripada ibu bapak, tetapi janganlah dikatakan kurang.”<sup>59</sup>

5) Understand the rights of a teacher and do not forget his virtues and his services

Student should pray for his teacher when the teacher was still alive or had died, as well as respect for his family and his loved persons. In a story that quoted by Syekh Zarnuji<sup>60</sup> from his teacher Syekh al-Islam Burhanuddin Shahibul Hidayah had told there was a great scholar from Bukhara was sitting in agathering recitation, he occasionally stood up and sat down again. When someone asked him about his attitude, he said that

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<sup>58</sup> Hamka, *Lembaga Hidup.*, p. 241

<sup>59</sup> *Ibid.*, p. 247

<sup>60</sup> Ma'ruf Asrori. *Etika Belajar Bagi Penuntut Ilmu Terjemah Taklimul Muta'alim.*, p. 44



his son of his teacher was playing with his friends on the home page.

When he saw it, he stands as a form of respect to his teacher.

6) Patient on his hard attitude or behavior from a teacher

There is a poem that quoted by Syekh Al Zarnuji, said:

“Surely teachers and doctors will not be useful if his advice is not respected”

“Be patient with illness when you contradict your doctor”

“And be patient with stupidity when you contradict your teacher”

From that poem, we can conclude that if someone want to be a smart person, he should respect and patient to his teacher behavior. If we are not to be that, we will still stupid until the end of time for learning.

Another story is about story of Prophet Moses and Prophet Khidir in Al - *Qur'an* , When Moses was prohibited by Khidir for not asking all about the lesson from him. But, Moses still asked about it because he is not has a patience.

7) Ask permission before entering the room private of teachers,

Whenever if teachers are alone or when with their friends, we should permit to our teacher if want to enter his room because this is a part of *adab*. Syeh Al Zarnuji said,<sup>61</sup> we should not to knock the door, but we should wait until he came out from his room because this is the right of attitude.

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<sup>61</sup> *Ibid.*, p. 44

- 8) When a student sits in the front of a teacher, he should sit with polite manners

According to Syekh Al Zarnuji,<sup>62</sup> as the learner, we should not to sit nearly with teacher when the process of learning is begun. Give a distance at least one bow because this is a form of respect to him. Another form to respect to him is not sitting in his seat.<sup>63</sup>

We can conclude that we should have his *ridla* (pleasure) in order we can take a benefits from his teaching.

- 9) Students should speak politely to the teacher as good as possible

The part of speak politely according to K. H. Hasyim Asy'ari rather equal with Syekh Al Zarnuji. Syekh Al Zarnuji<sup>64</sup> said that we should not to speak without his permission, not to ask when his teacher still boring. Actually this is correct attitude to him.

- 10) Listen carefully to teacher speech

If students listen to the teacher's explanation of the law of a problem or of a profit, or a teacher to tell a particular story or sing poems that have been memorized, then he should listened intently and enthusiastically as if he'd never listen. K. H. Hasyim Asy'ari quoted a hadist from 'Atha r.a. said in his book *Adabul Alim wal Muta'alim*:<sup>65</sup> "What I will listen to the hadith of the man, even though I know better hadith about it, I'm going to show myself that I'm not better than him ".

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<sup>62</sup> *Ibid.*, p. 52

<sup>63</sup> *Ibid.*, p. 44

<sup>64</sup> *Ibid.*, p. 44

<sup>65</sup> K.H. Hasyim Asy'ari. *Adabul Alim wal muta'alim.*, p. 36

Further Atho 'said: actually there some young people in discussions about a hadith, then I listen as if I had never heard of the hadith before, and I have heard Hadith before they born ". When students were asked about the teachers' lessons memorized, then he should not answer with " had it", because This answer has not impressed the students require the presence of the teacher, and also not with the "not yet", because the students have this answer lie, but students should be answered with "I am very pleased to hear the explanation of the lesson the teacher" or "I still want to gain knowledge of the teacher ".

- 11) Not precede a teacher in explaining a question or answer questions asked by other students

Even more for aim to show intelligence in the presence of teachers, he should also not cut talks / explanations teacher or precede the word. A student must also be concentrate when given an explanation, or when such order, so the teachers do not have to repeat it twice.

- 12) If teachers give something to the students, should be accepted with right hand

If it is book, then you should read. The narratives or religious books, you should expand it if he commanded you.

- c. Student ethics to the lesson and rules that should be hold on when together with teachers and friends

According to K.H. Hasyim Asy'ari there are thirteen ethics should be kept by student related on his lesson and related with his teachers and his friends in his mastery book, *Adabul Alim wal Muta'alim*,<sup>66</sup> there are:

- 1) Students has to know the basic sciences to be known

There are four kinds of *fardhu 'ain* (obliged) knowledge to be understood firstly, such as:

- a) Knowledge about the Essence of ilahiyah (knowledge of God)

A student should prioritize the science of monotheism (*ilm at-tauhid*) and the attributes of God inside their postulate, because faith as taqlid (following the opinion of others without knowing their argument), although valid, but according to Syekh Al Zarnuji<sup>67</sup>, it is a sin because we are not trying to find their proposition.

- b) Knowledge about the Attributes of God

- c) Knowledge about Islamic jurisprudence and *syari'ah* law

Developing Islamic *syari'ah* is very important according K.H Hasyim Asy'ari because Islam can't be seen if *syari'ah* was not done. Actually, the development *syariah* was related on Islamic jurisprudence which done by Islamic follower in that country.

As well as we are concerned, Fiqh is the interpretation of *syariah* law from God. So, we should learn about Fiqh for

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<sup>66</sup> K.H. Hasyim Asy'ari. *Adabul Alim wal muta'alim.*, p. 43-55

<sup>67</sup> Ma'ruf Asrori. *Etika Belajar Bagi Penuntut Ilmu Terjemah Taklimul Muta'alim.*, p. 30

understanding *syariah* from God. Muhammad bin Abdillah quoted by Syekh AL Zarnuji, he said:

“Learn fiqh because fiqh is the best guide to goodness and piety as well as the most appropriate aim”

“He got a flag which is directing to the way for achieving the goal”

“He became a fortress saved from all error”

“Unwavering Islamic jurisprudence scholar is harder for Satan than a thousand of worshipper (are not knowledgeable)”<sup>68</sup>

Abu Hanifah said, "Fiqh is the science of human soul about what is beneficial and harmful for him."<sup>69</sup> Therefore, we should learn Islamic jurisprudence in order we can achieve happiness in the world and hereafter.

d) Knowledge related to *ahwal* (behavior), *maqamat* (level-level of obedience/ appreciation in the worship of God)

Ilmu Akhlaq is very important to be learned first before another science. As we are known that Syekh Al Zarnuji even said that every Muslim must also learn about the science of ethics (morality) for instance generosity, miserly, fear of sin, extravagance, envy, and etc. Actually proud, miserliness, and exaggeration is prohibited (*haram*) and impossible to avoid except by studying ethics and learn its reverse.<sup>70</sup> So, as the Islamic follower, we should learn to Ilmu Akhlaq (Science of Morality).

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<sup>68</sup>*Ibid.*, p. 14-15

<sup>69</sup>*Ibid.*, p. 20

<sup>70</sup>Ma'ruf Asrori. *Etika Belajar Bagi Penuntut Ilmu.*, p. 15-16

2) Learn to the Qur'anic verses

Actually, Qur'an is the master of mastery book in Islam because all the aspects in Islam, Aqidah, Akhlaq, Tasawuf, Fiqh, included in Qur'an. So, we should learn to those verses in order we can understand every branches of knowledge from Qur'an.

3) Avoid the *khilafiyat* discussion

Especially for youth student, he should avoid discussions which there were disagreement (*khilafiyat*) among Islamic scholars, because it would bewilder his mind. According to Syekh Al Zarnuji,<sup>71</sup> avoid widespread debate after the departure of the great scholars, because the debate can't keep the students in understanding fiqh, wasted life, causing resentment and hostility, it is a sign of the apocalypse is coming. Moreover, it will make a fled away of science and Islamic jurisprudence.

4) *Tashih* before memorizing text to the expert

When we have intention to memorize a text/reading, we should do *tashih* (check the truth of the text) in advance to one of the teachers or people who understand the reading expertly because it's so hard to memorize Qur'an for instance if our recitation is bad.

5) No time for delaying in studying every branches of knowledge

Student has an obligation to serious, continuous, and not become boring in learning. It has been prescribed in Qur'an, Al Ankabut 69.

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<sup>71</sup> *Ibid.*, p. 30

## 6) Gradual in studying knowledge

In the process of acquiring knowledge should be gradual, systematic, from beginning to the end. Thus, learner should continue with more complex discussion, extensive, and detailed. Therefore, he must implant the spirit of high learning in the pursuit of knowledge. Hamka said,

“Apabila suatu ilmu hendak dituntut, hendaklah dimulai dari pangkalnya. Supaya sampai dengan teratur kepada akhirnya. Barang siapa yang memulai suatu perkara dengan kusut, sampai kepada akhirnya pun akan kusut jua. Dan orang yang seperti demikian adalah menipu diri sendiri.”<sup>72</sup>

In the process of seeking knowledge, learner should be patient and endure to the teacher and the certain book according to Syekh AlZarnuji.<sup>73</sup> So he does not leave before perfecting it. Do not move from one field to another field before actually understand it with confidence. Also do not move from one region to another region without forcing anything because if there aspect is not heeded then the affairs becomes chaos, heart so restless, wasted time, and hurt the feelings of teacher.

## 7) Active attend *halaqoh* (discussion) presented by the teacher

Learner should do *muzakarah* (discussion) while concentrating on receiving all avail from teacher's *halaqoh*. Abu Hanifah quoted by Syekh Al Zarnuji,<sup>74</sup> said: I heard a wise man from Samarkand said, "A student consulted with me in studying, while has intention to learn in Bukhara region". Similarly, student is very need for consulting in all things.

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<sup>72</sup> Hamka, *Lembaga Hidup.*, p. 241

<sup>73</sup> Ma'ruf Asrori. *Etika Belajar Bagi Penuntut Ilmu Terjemah Taklimul Muta'alim.*, p. 35

<sup>74</sup> Ma'ruf Asrori. *Etika Belajar Bagi Penuntut Ilmu.* (Surabaya: Al Miftah. 2012), p. 30-32

For verily of Allah, He also commanded Muhammad to make deliberation (*musyawarah*) in every way as well as we are concerned no one is more intelligent than him. Muhammad as the best intellectual people is still instructed to make a deliberation by Allah. Prophet had consulted with his companions, even in domestic affairs. Another example is when the war of *Khandaq*, Muhammad does not necessarily only use his opinion but he still consulted with his companions regarding war strategy that will be used. The result is proved that he received opinion of his companion, Salman Al Farisi to make trenches.

8) Make a greeting to the all of pilgrims

Each time when entering *halaqoh* (discussion), we should make a greeting to all of the pilgrims. Then after that, give special respect to his teacher. So, student ethics when sitting in the discussion should:

- a) Not expel people who come yet in *halaqoh*.
- b) Not to jostle with other members in *halaqoh*.
- c) Do not sit in the middle because can disturb another members in concerning to the disc.
- d) Do not obstruct attention of people who sit in the back to the explanation submitted by teachers.
- e) Not sitting between two friends and separate their place except after obtaining a license from them.
- f) Not ashamed to ask about things that are not yet understood.



- 9) A student should not ask for things that are less relevant and inappropriate to ask the teacher
- 10) Be patient for waiting their turn to ask the teacher when someone else will ask
- 11) Sit with good manners in the presence of teacher
- 12) Diligent or serious and continuous for studying any book

It means not in a hurry to move to another discussion before really able to understand it well.

- 13) Help (support) the success of fellow students for achieving knowledge

Another way is guiding them about the importance of positive activity, alleviate their distress, easier for them to achieve grace, as well as giving advice and warnings.

#### d. Student Ethics to His Books

There are five student ethics from learner to his books according to K. H. Hasyim Asy'ari,<sup>75</sup> such as:

1. Book is one of the principal means in learning activities.

Therefore, people who are learning should have it, either by way of purchase, rent or borrow.

2. When borrowing books, it should immediately return it and give thank

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<sup>75</sup> K.H. Hasyim Asy'ari. *Adabul Alim wal muta'alim* (Tebuireng: Maktabatut Turats. 1238 H), p. 95-101

### 3. Glorify the books

If copying or re-reading a book, then do not put the book on the floor, but put the book between two books or between two things or also on the shelves for the public to intention that is not broken bindings.

### 4. Meticulous in Selecting Books

If borrow or buy a book, then examine first the beginning, middle and end, and sequence of each chapter and page or share.

### 5. Praying before learning a book

When you copy a *Shari'a* science, it should be in a state of purity and facing the *Qiblah*, the sacred body and clothes as well as sacred ink. Should all start writing done by writing *Bismillah*.

## **B. IMMANUEL KANT**

### **1. Biography of Immanuel Kant**

From our modern intellectual standpoint, Kant is perceived in three different ways: firstly the Kant of philosophers, secondly the Kant of the world scientific audience and thirdly the Kant of educational experts and scientists. To provide a clear illustration of Kant's educational qualifications and relevance, it is interesting to consider some aspects of his professional career with a bearing on education.

Immanuel Kant was born in Konigsberg on 22 April 1724.<sup>76</sup> His parents belonged to the lower middle class. They brought him up in such a way that their son remembered them with a 'feeling of the utmost gratitude' and confirmed that he could have received no better moral education. He acquired the basic skills of reading and writing in the Hospital School in the suburbs of Konigsberg. He went on to attend the Collegium Fridericianum Grammar School, where the emphasis was placed on Latin, Greek (The New Testament) and theology or religion whose constant presence in the teaching syllabus and school life seemed to him oppressive, but at the same time laid the basis for his subsequent personal religiosity, founded on a rational sense of responsibility. In 1740, at the age of 16, Kant was admitted to the University of Konigsberg, where he came into close contact with the philosophy of Leibniz. Thereafter he acted as a private tutor to boys under the age of

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<sup>76</sup> Lili Tjahjadi. *Hukum Moral Ajaran Immanuel Kant tentang Etika dan Imperatif Kategoris* (Yogyakarta: Kanisius. 1991), p. 25-28

12. In 1755 he graduated in Königsberg, qualifying in the same year as a university teacher with his dissertation on ‘New light on the first principles of metaphysical cognition’. As a Privatdozent, or unsalaried lecturer, he analysed the work of Newton, Hume and, above all, Rousseau who, in his own words, had ‘put him on the right track’ and sparked off ‘a revolution in his personal thinking’. His lectureship, partly financed by a post of assistant librarian in the Königsberg Royal Library, ended in 1770 when he was appointed to a full professorship of logic and metaphysics. (The subject of his inaugural dissertation was ‘On the form and principles of the world of the senses and reason’). Kant’s professorial career made him one of the leading German-language intellectuals. In the course of his intensive experience of scholarly life (he was also rector of the university in 1786 and 1788), he wrote the philosophical works which proved to be milestones of his era (see the lists of his works).

In his confrontation with the cultural opinion-shapers in the Europe of his day, he wrote his famous ‘Answer to the question: what is Enlightenment?’ in 1784, along with many other lesser contributions. He gave his last lecture in 1796. Kant died in 1804. His last words are reported to have been: ‘It is good’. He had previously overcome his fear of death through a theistic religious dimension.

A tentative overview of Kant’s intellectual endeavours under a few key headings can best be arrived at by quoting the questions put by him in 1793 which were destined to become world-famous: What

can I know? What am I to do? What may I hope? What is man? Kant adopted a wide-ranging and critical approach to the problems reflected in those questions on two different planes of thought:

Firstly, through an enlightened positive interpretation of human reason, he made a rational personal assessment of the human potential and limitations of reason. This explains the extraordinary critical ‘modesty’ and confinement to the potential experiences of all human beings (or phenomena) in the Critique of pure reason that reduces ideological sophisms *ad absurdum* and points out that scientific knowledge of things in themselves (Noumena) is unattainable.

Secondly, Kant did not remain content with a somewhat reticent assessment of human reason, but went on to identify possibilities for a moral dimension of freedom, immortality and religious fulfillment for man. In his Critique of pure reason written in 1781, Kant himself expressed his ‘unwavering’ belief in the ‘existence of God and a future life’. However, according to Kant, the belief in ‘God, freedom and immortality’, which brings happiness to man and fosters world peace, cannot be rationalized, indoctrinated and turned into an ideology (or ‘dogma’). He therefore issues a critical warning against the supposition that this belief might be proved. Were that the case, man’s intellectual freedom could not exist. In that spirit, Kant criticized reason in the Preface to the second edition of his Critique of pure reason in 1787. ‘I therefore found it necessary to abolish knowledge in order to leave room

for belief', that is, to pave the way for corresponding moral certainties in human existence. Pure reason holds out the 'prospects of articles of faith' no more and no less.

Kant thus articulated the concept of human freedom in unmistakably clear terms; in his view, human dignity makes the recognition of that freedom an inherently subjective matter. He made that point with particular force in his Critique of practical reason (1788). The 'conclusion' to that work begins: 'Two things fill my mind with ever-growing wonder and awe, the more often and persistently I turn my thinking to them: the starry firmament above me and the moral law within me'.<sup>77</sup>

## 2. Mastery books of Immanuel Kant

Kant is very diligent for making his ideas into the books. Major works of him such as:

1. *The Critique of Pure Reason* ([German](#): *Kritik der reinen Vernunft*) by [Immanuel Kant](#),<sup>78</sup> first published in 1781, second edition 1787, is one of the most influential works in the history of [philosophy](#). Also referred to as Kant's "first critique," it was followed in 1788 by the [Critique of Practical Reason](#) and in 1790 by the [Critique of Judgment](#). In the preface to the first edition Kant explains what he means by a critique of pure

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<sup>77</sup> Review of comparative education (Paris, UNESCO: International Bureau of Education), vol. XXIII, no. 3/4, 1993, p. 789–806

<sup>78</sup> [http://en.wikipedia.org/wiki/Critique\\_of\\_Pure\\_Reason](http://en.wikipedia.org/wiki/Critique_of_Pure_Reason) accessed on Tuesday, 14 May 2013 at 12.36 am

reason: "I do not mean by this a critique of books and systems, but of the faculty of reason in general, in respect of all knowledge after which it may strive independently of all experience."

2. *Prolegomena to Any Future Metaphysics that Will Be Able to Present*

*Itself as a Science*<sup>79</sup> is a book by the German philosopher [Immanuel Kant](#), published in 1783, two years after the first edition of his [Critique of Pure Reason](#). One of Kant's shorter works, it contains a summary of the Critique's main conclusions, sometimes by [arguments](#) Kant had not used in the Critique. Kant characterizes his more accessible approach here as an "[analytic](#)" one, as opposed to the Critique's "synthetic" examination of successive [faculties](#) of the mind and their principles.

3. *What Is Enlightenment?* (German: "*Beantwortung der Frage: Was ist*

*Aufklärung?*")<sup>80</sup> is a 1784 [essay](#) by the [philosopher Immanuel Kant](#). In the December 1784 publication of the *Berlinische Monatsschrift* (*Berlin Monthly*), edited by Friedrich Gedike and Johann Erich Biester, Kant replied to the question posed a year earlier by the Reverend Johann Friedrich Zöllner, who was also an official in the Russian government. Zöllner's question was addressed to a broad intellectual public, in reply to Biester's essay entitled: "Proposal, not to engage the clergy any longer when marriages are conducted" (April 1783) and a number of leading intellectuals replied with essays, of which Kant's is the most famous and

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<sup>79</sup>[http://en.wikipedia.org/wiki/Prolegomena\\_to\\_Any\\_Future\\_Metaphysics\\_That\\_Will\\_Be\\_Able\\_to\\_Present\\_Itself\\_as\\_a\\_Science](http://en.wikipedia.org/wiki/Prolegomena_to_Any_Future_Metaphysics_That_Will_Be_Able_to_Present_Itself_as_a_Science) accessed on Tuesday, 14 May 2013 at 12.40 am

<sup>80</sup>[http://en.wikipedia.org/wiki/What\\_Is\\_Enlightenment%3F](http://en.wikipedia.org/wiki/What_Is_Enlightenment%3F) accessed on Tuesday, 14 May 2013 at 12.45 am

has had the most impact. Kant's opening paragraph of the essay is a much-cited definition of a lack of Enlightenment as people's inability to think for themselves due not to their lack of intellect, but lack of courage.

4. The *Groundwork of the Metaphysic(s) of Morals* ([German](#): *Grundlegung zur Metaphysik der Sitten*, 1785), also known as *Foundations of the Metaphysics of Morals*, *Grounding of the Metaphysics of Morals*, and *Grounding for the Metaphysics of Morals*,<sup>81</sup> is [Immanuel Kant](#)'s first contribution to moral philosophy. It argues for an *a priori* basis for [morality](#). Where the [Critique of Pure Reason](#) laid out Kant's metaphysical and [epistemological](#) ideas, this relatively short, primarily [meta-ethical](#), work was intended to outline and define the concepts and arguments shaping his future work [The Metaphysics of Morals](#).
5. The *Critique of Practical Reason* ([German](#): *Kritik der praktischen Vernunft*)<sup>82</sup> is the second of [Immanuel Kant](#)'s three critiques, first published in 1788. It follows on from Kant's [Critique of Pure Reason](#) and deals with his [moral philosophy](#).
6. The *Critique of Judgment* ([German](#): *Kritik der Urteilskraft*),<sup>83</sup> or in the new Cambridge translation *Critique of the Power of Judgment*, also known as the third critique, is a 1790 [philosophical](#) work by [Immanuel Kant](#). It lays the foundations for modern aesthetics.

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<sup>81</sup> [http://en.wikipedia.org/wiki/Groundwork\\_of\\_the\\_Metaphysic\\_of\\_Morals](http://en.wikipedia.org/wiki/Groundwork_of_the_Metaphysic_of_Morals) accessed on Tuesday, 14 May 2013 at 12.55 am

<sup>82</sup> [http://en.wikipedia.org/wiki/Critique\\_of\\_Practical\\_Reason](http://en.wikipedia.org/wiki/Critique_of_Practical_Reason) accessed on Tuesday, 14 May 2013 at 13.00 am

<sup>83</sup> [http://en.wikipedia.org/wiki/Critique\\_of\\_Judgement](http://en.wikipedia.org/wiki/Critique_of_Judgement) accessed on Tuesday, 14 May 2013 at 13.02 am



7. *Religion within the Bounds of Bare Reason* ([German: Die Religion innerhalb der Grenzen der bloßen Vernunft](#))<sup>84</sup> is a 1793 book by the German philosopher [Immanuel Kant](#). Although its purpose and original intent has become a matter of some dispute, the book's immense and lasting influence on the history of [theology](#) and the [philosophy of religion](#) is indisputable. It consists of four parts, called "Pieces" (*Stucken*), originally written as a series of four journal articles.
8. *The Metaphysics of Morals* ([German: Die Metaphysik der Sitten](#))<sup>85</sup> is a 1797 work of political and moral philosophy by [Immanuel Kant](#). In the English-speaking world, this book is not as well known as his earlier works, the [Groundwork of the Metaphysics of Morals](#) and the [Critique of Practical Reason](#), but it experienced a renaissance in the last few decades through the pioneering work of [Mary J. Gregor](#).
9. *Ueber Padagogik*<sup>86</sup> is a book that rather not published very famous than eight books above. This book actually very good in understanding the thought of Kant on Education.

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<sup>84</sup> [http://en.wikipedia.org/wiki/Religion\\_within\\_the\\_Bounds\\_of\\_Bare\\_Reason](http://en.wikipedia.org/wiki/Religion_within_the_Bounds_of_Bare_Reason) accessed on Tuesday, 14 May 2013 at 13.05 am

<sup>85</sup> [http://en.wikipedia.org/wiki/Metaphysics\\_of\\_Morals](http://en.wikipedia.org/wiki/Metaphysics_of_Morals) accessed on Tuesday, 14 May 2013 at 13.05 am

<sup>86</sup> Immanuel Kant. *Kant On Education (Ueber Padagogik)* translated by Annette Churton (Boston: D.C. Heath & Co. Publisher. 1900)

### 3. Student Ethics according to Immanuel Kant

At least there are twenty four student ethics According Kant in his book, *Ueber Padagogik*, such as:

1) Student should be allowed perfect liberty,

According to Kant,<sup>87</sup> student is given a perfect liberty (except on those occasions when he might hurt himself for instances when he clutches at a knife), provided that in acting so he does not interfere with the liberty others. While at same time he must to respect the liberty of others for instance as soon as he screams, he annoys his friends.

2) Student must maintain their health by eating nutritious-foods, good drinks, and adequate sleep

Many parents according to Kant<sup>88</sup> want to get their children used to anything and everything. But this is no good. For human nature in general, as well as the nature of certain individuals in particular, will not allow of such training, and consequently many children remain apprentices all their lives.

Some parents, for instances, would have their children go to sleep, get up, and have their meals whenever they please. In order they may do this with impunity, they must follow a special diet, a diet which will strengthen his body.

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<sup>87</sup> *Ibid.*, p. 28

<sup>88</sup> *Ibid.*, p. 45

3) Student should be discipline without being selfish

In order the student being discipline according to Kant,<sup>89</sup> all the willing from him should be restricted. It means no attention should ever be given to student when he screams for anything, and student wishes should never be complied with if they try to extort something by screaming or crying.

4) Student should be patience

Actually patience is hard for student moreover for student in the early age. In the beginning time of his age, student maybe still spoil to his teacher. The spoiling begins when a student want to get his own way. According to Kant,<sup>90</sup> in order he can have patience, we should give him a caution because it is the more necessary to prevent his being spoilt.

5) Student should like his homework

In order student like his homework, teacher should have a reward and punishment according to Kant<sup>91</sup> in order he likes his lesson. For instance, give good remarks for him if he did something good. Vice versa, when he do bad attitude, teacher should give a punishment for instance writing ten vocabularies when he was wrong to answer question. So, student will like his homework in order he can get a good remark. This is a part of theory behavior.

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<sup>89</sup> *Ibid.*, p. 47

<sup>90</sup> *Ibid.*, p. 48

<sup>91</sup> *Ibid.*, p. 53

6) Student should has strength and skill, quickness and self-confidence

For developing student's strength and skill, quickness and self confidence according to Kant,<sup>92</sup> student should learn it by physical exercises or training his body. This relates either to the use of voluntary movements or to organs of sense. For instance: go along narrow paths, or to climb steep places, or to cross a slender plan, or running.

7) Student should has self-endurance, maintains his natural cheerfulness (happy with God creatures), and be honest

According to Kant,<sup>93</sup> student should have self endurance. For instance by exercises in throwing, whether it be throwing a distance or hitting mark, have the additional advantage of exercising the senses, especially the eyesight. Games with balls in the group are among the best for children, as they necessitate healthy running.

On the second hand, using logical imagination by which we mean the capability of the recalling the exact position of places where we have seen certain things. For example, when we are able to find our way out of a forest by having noticed the tress we have passed. This game is the way to make student has self-endurance, cheerfulness, and be honest utilizing social training.

8) Student should know his restriction between work and play

Various plans of education have been drawn up by different people, in order to discover the best methods which will be undertaken.

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<sup>92</sup> *Ibid.*, p. 59-61

<sup>93</sup> *Ibid.*, p. 61-65

One among others suggests that student should be allowed to learn everything as it were in play. Learner must play, must have his hours recreation, but he must also learn to submit his work. According to Kant,<sup>94</sup> he should not be confused by trying to make play of work.

9) Student should repeat his lesson or retain his memory

According to Kant, memory is being able to be retained by using conversation.<sup>95</sup> Someone can be understood as clever when he can speak his lesson very well. So, to repeat his lesson or retain his memory, speech and conversation is the best way.

10) Student should strengthen his memory by reading and writing

The memory is cultivated by reading and writing in the opinion of Kant<sup>96</sup> But, as to reading, student should practice it with the head by understanding well, without depending on the spelling. In the process of writing, he can recall his memory and squirt out his understanding into the book.

11) Student should apply his lesson in his activities

There is a slogan from Kant, “knowing and doing should be combined.”<sup>97</sup> In the process of learning, student should unite his knowledge with carrying out of that knowledge into practice. Of all the sciences, math seems to be one that best fulfils this. Further, knowledge and speech (ease in speaking, fluency, eloquence) must be united.

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<sup>94</sup> *Ibid.*, 67-71

<sup>95</sup> *Ibid.*, 72-73

<sup>96</sup> *Ibid.*, 74-75

<sup>97</sup> *Ibid.*, 75-76

Learner, however, must learn also to distinguish clearly between knowledge and mere opinion and belief.

- 12) Student should has good understanding, judgment, and reason in circumstances

According to Kant, the understanding should be cultivated by rules.<sup>98</sup> It is necessary to have rules for everything which is intended to cultivate the understanding. It is very useful mentally to separate the rules that the understanding may proceed not merely mechanically, but with consciousness of following a rule.

The understanding may prove by discovering rules for particular cases. The judgment and reason show us what should be used to make us understand it. On the other hand, we should give opinion, it is bad or good attitude following by our experience and our discovery with concerning to the reward and punishment in doing the rules.

- 13) Student should do the obligation from his master

Kant said that obedience may be the result of compulsion.<sup>99</sup> This voluntary obedience is very important. The former is also very necessary, for it prepares the learner for fulfilling the laws that will have to be obeyed later on as a citizen, even though he may not like them.

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<sup>98</sup> *Ibid.*, 75-76

<sup>99</sup> *Ibid.*, 86

14) Student should do the obligation of God without any objection from his reason

15) Student should encourage himself to form friendships, to be cheerful and light-hearted

A third feature in the learner's character is sociable, Kant said.<sup>100</sup> He must form friendship with other children, and not be always by himself. Some teacher, it is true, are opposed to these friendship in schools, but this is a great mistake. Children ought to prepare themselves for the sweetest enjoyment of life.

16) Student should learn lessons that suitable with his age

Student should only be taught those things which are suited to their age according to Kant.<sup>101</sup> He should not ape the manners of his elders. He ought to have merely the understanding of a child, and not seek to display it too early.

17) Student should have good self-control

Self control is the first step towards the formation of good character, Kant's opinion.<sup>102</sup> Student should understand when he should brave, when he should angry, and when he should discipline. This attribute actually can be implemented when he has experience in doing his attitude and seeing the response of citizen into him.

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<sup>100</sup> *Ibid.*, 92

<sup>101</sup> *Ibid.*, p. 93

<sup>102</sup> *Ibid.*, p. 95-97

18) Student should have good sympathy

Sympathy is a matter of temperament. Pity as a motive should take the place of emotional sympathy according to Kant.<sup>103</sup> Learner, however, ought to be prevented from contracting the habit of a sentimental maudlin sympathy. Sympathy is really sensitive and belongs to characters of delicate feelings. To implement the feeling of sympathy, it is good thing to give learner some pocket money of his own that he may help the needy. In this way, we should see if he is really compassionate or no.

19) Student should maintain his dignity as his duty and dignity toward others to respect their rights

The learner's duties towards himself are not consist in putting on fine clothes, in having sumptuous dinners, and so on, although his food should be good and his clothing neat. According to Kant,<sup>104</sup> his duty towards himself is maintaining his dignity in his own person. He should eat with attitude of human not to be attitude of animal maybe eat with running like a puma with his meal on his mouth.

According to Kant, his duty towards others to reverence and respect their rights.<sup>105</sup> For instance, when there is a poor man, student should not to push him rudely away, and not to hit him, and so on because he has a right to enjoy his life without annoying by someone.

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<sup>103</sup> *Ibid.*, p. 97

<sup>104</sup> *Ibid.*, p. 101

<sup>105</sup> *Ibid.*, p. 101



20) Student has duty to help others

When there is friend want to help by student. Student should hasten away for helping him. According to Kant, student has duty of helping others rather than to the sentiment of feeling for them.<sup>106</sup> So, giving a help for our friend when he can't go to school and when gives us a letter in order give to school as his permission is our duty.

21) Student should not compare themselves with others but with an ideal standard of what is right and fitting

Student should not to elevate himself above others. When student proud himself and feel himself above others, it means he has a vanity in his heart. Although it will show his dignity and his confidence, but actually this is prohibited. According to Kant,<sup>107</sup> learner should not be encouraged to compare himself with others but with an ideal standard of what is right and fitting. It means when someone was wrong for instance killing an animal and we were right, we should compare him and gives him a notice to fit our idea of right and bad attitude.

22) Student should respect woman

It is the duty of young man to respect woman whereas in the school or in the street. Give her a place for seat is a part of respect to her. Or other way is marriage to her when student loves her and has requirements for doing it after the process of study. According to Kant,

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<sup>106</sup> *Ibid.*, p. 104-105

<sup>107</sup> *Ibid.*, p. 105-106

the youth should learn to respect woman.<sup>108</sup> The statements above are the example for respecting woman.

- 23) Student should be conscious of the equality of men as well as of their civil equality

If a student has a servant, he should respect her as a citizen not to be his slave because the equality of men and woman is equal in the perspective of government. Moreover Kant said<sup>109</sup> that with regard to distinctions of rank, the youth should be made conscious of the equality of men, as well as of their civil equality.

- 24) Student should maintain himself with applying morality first than following with theology

Religion is morality applied to the knowledge of God according to Kant.<sup>110</sup> Learner should unite morality and religion. Hymn singing, and prayers should only give men fresh strength, fresh courage to advance, or his heart inspired with the idea of duty. Moreover, in practicing morality is the ultimate thing than just sit in the church or mosque for praying. So, applying morality such as giving money for poor man is the first thing than applying religion such as praying in the church.

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<sup>108</sup> *Ibid.*, p. 117

<sup>109</sup> *Ibid.*, p. 119

<sup>110</sup> *Ibid.*, p. 111

## CHAPTER V

### DISCUSSION

#### A. Comparison of Values that Influence Their Thought

##### 1. Religion

###### a. K.H. Hasyim Asy'ari

In general, experts are divided Islamic teachings into three groups. First, the teaching of *aqidah* which is discussing about beliefs related to the pillars of faith. Second, *syari'ah* concerning about problems in Islamic law called as *fiqh* or Islamic jurisprudence. Third, *akhlak* or ethic in Islam, mean Islamic teachings related to moral issues.

In addition, some scholars, such as Syaltut, simply divide Islam into two major parts, there are *aqidah* and *syari'ah*. Two divisions of the teachings in Islam, as expressed above, were not clearly giving an idea of the structure of Islamic teachings. Is *aqidah* as core doctrine? Where is *akhlak or ethic* where placed in the arrangement of the teachings in Islam? Is it true that *akhlak or ethic* is subordinate of *syari'ah*? All questions above still debatable.

K.H. Hasyim Asy'ari maybe agrees with Hamka opinion about Islam teachings,<sup>1</sup> which is the heart of Islam is *Tauhid*. *Akhlak* or ethics are in the second place after the core teachings or tauhid. *Syariah* is third rank from the core teachings, monotheism or *tauhid*. Therefore after *syariah* was teachings related to other social problems.

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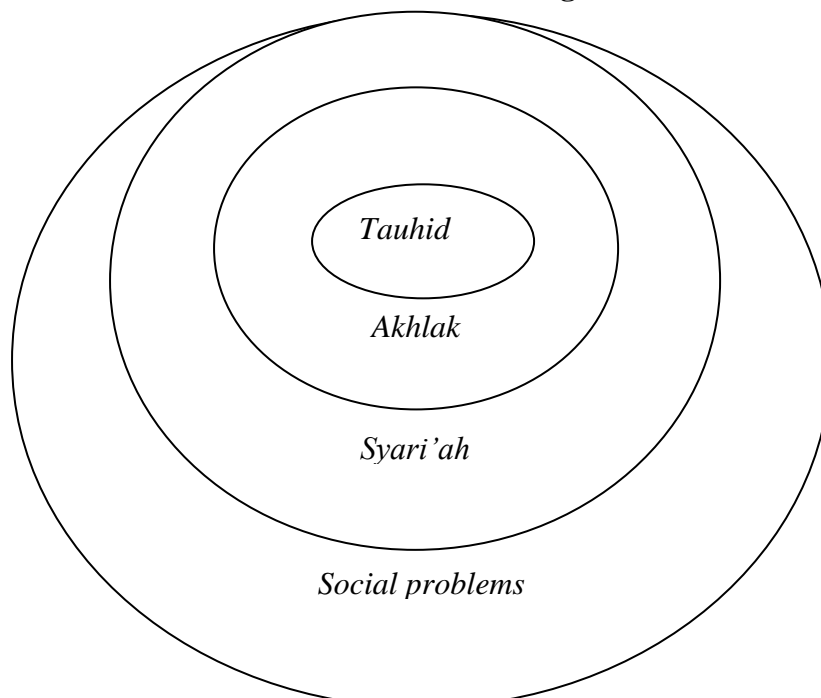
<sup>1</sup> Abdul Haris. *Etika Hamka Konstruksi Etik Berbasis Rasional-Religius* (Yogyakarta: LKIS. 2010), p. 72-73

*Akhlak*, as the one of Islamic teachings, placed in second teaching after the core of Islamic teachings, mean monotheism or *tauhid*. This means that ethic in Islam should always be inspired by the teachings of monotheism. While the Islamic *syariah* as the third position of the core teachings, monotheism, after *akhlak* or ethic. Means *syari'ah* in Islam must always be inspired by monotheism and *akhlak*. Shari'ah and its implementation should not out from the frame and the teachings of monotheism and *akhlak* or ethic.

While the problems of life, such as freedom and the other, must be bound or at least inspired by Islamic law. Islamic law must be based on moral teachings. Islamic morality must be based on the teachings of monotheism in Islam.

Position of *akhlak* or ethic in the structure of Islamic teachings according to KH Hasyim, as described above can be described as follows:

#### **4.1 Picture of Islamic Teachings structures**



## **b. Immanuel Kant**

On 18 centuries, Western Europe begins a new age who called age of enlightenment (In Germany: *Aufklärung*).<sup>2</sup> This name was given in this age because humans start to seek a new light within its ratio in their own. According to Kant, with enlightenment intended that the people exit from the circumstances of not-age (*Unmundigkeit*), which with it he was wrong in his own for using human reason. Fault lies in the reluctance or unwillingness humans to exploit ratio. People are more related on authority beyond himself (revelation divine, counsel famous person, teachings from the Church or State). Faced with this attitude, enlightenment have as a slogan: *Sapere aude!*, which means: Be courageous think for themselves!. With Thus, enlightenment constituted new stage in the process of human emancipation in the Western country which has been commencement since the Era of Renaissance and Reformation.

In the atmosphere of the Enlightenment in Germany, should be noted that in this era rise up the emergence of a religious movement within Lutheranism German on 18th century. Religious movement is spearheading by Pietism. Movement of Pietism, which was pioneered by Spener (1635-1705) and Francke (1663-1727), emerged as a reaction to the theology academic of rational and institutional Church which is rigid. Pietism very stressed piety of daily live, good mental

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<sup>2</sup> Lili Tjahjadi. *Hukum Moral Ajaran Immanuel Kant tentang Etika dan Imperatif Kategoris* (Yogyakarta: Kanisius, 1991), p. 29

attitude and hard morality. According to the teachings of Pietism, the Church who the true are not be in any organization or within teachings-teachings from the theology, but rather in inside hearts of person who believe and pious. True movement has spiritual nature, not institutional. The pietistic call themselves as *Ecclesiola in Ecclesia*, means: the little church in the Church.

As the philosophers who lived at the height of the development of the Enlightenment in Germany, Kant certainly affected the atmosphere of his time.<sup>3</sup> Influence was particularly evident in his epistemology, theology, and ethics. Kant seeks for the principles contained in the behavior and the human tendency. While Pietism, religion Kant had known since childhood, revealing the effect that with Kant. On the one hand, Kant does not like to worship together in a church building, and considers prayer was not necessary because God already knows your needs and our heart's content. Prayer even is be able to bring contempt on him selves. On the other hand, the belief of the pietistic that behavior is virtuous and more important than theological doctrine which is appearing in the appreciation of life Kant every day. Konisberg residents know that Kant did not hesitate to give help to anyone who needs it.

Further the belief above Pietism was visible again in Kant's view about the existence of God, free will, and fires the soul which is

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<sup>3</sup> *Ibid.*, p. 30

can't be proved theoretically according to Him, it should be accepted as postulates of practical wisdom as an idea that is related to our obligation to obey the moral law (*Sittengesetz*).

## 2. Determination Law

### a. K.H. Hasyim Asy'ari

As well as we are concerned, in the book of K.H. Hasyim Asy'ari ,titled *Adabul Alim wal Muta'alim*, was common watching there are many verses of Qur'an and some of *Hadits*. This means that the determination of the ethic law which is good and not good regarding to the existing law in the Al-Quran and Al-Hadits. In Encyclopedia of Ethics is described as follows:

“Islamic ethic is based on and drawn from shari'a, which in turn is based on and drawn from Qur'an, Hadith and two distinctive ways of working with Qur'an and Hadith, namely, reasoning from analogy and reaching consensus”<sup>4</sup>

So, based on the above legal determination, good ethics are ethics based on the teachings of Islam, which is derived from the Qur'an, Hadith, Ijma ', and Qiyas.

Louis O. Kattsof writes about theological ethics to be a part of the discussion of ethics. This framework can be used to show that there are indeed experts who have thought that there is an ethic that is built on the basis of religion or religious views.<sup>5</sup> Thus, the question of

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<sup>4</sup> R. Shannon Duval. *Encyclopedia of Ethics* (New York: Book Builders Incorporated, 1999), p. 139-140

<sup>5</sup> Louis O. Kattsof. *Pengantar Filsafat*, terj., Soejono Soemargono. (Yogyakarta: Tiara Wacana), p. 371-375

the existence of the concept of ethics can be explained using this framework.

#### **b. Immanuel Kant**

Immanuel Kant argued that criteria of moral are feeling to act the intuitive inside human. Kant has a strong belief in the moral intuition.<sup>6</sup> In fact, he believes that the existence of God can't be proved by arguments of pure reason. The existence of God can only be obtained through moral intuition. In this world maybe no one of philosopher who believed that human act because of intuitionism like Kant said. Immanuel Kant on his tombstone inscribed his words which are very popular, which is said: "Two things that always awaken feeling astonished man: the sky is filled with stars and intuition that is in his heart." He believes about intuitive inspirations. Kant thought that people perceive some do's and don'ts on intuition. Prohibition of wrongdoing contained in the human intuition. The ban is a matter of pure and natural. Prohibition to lie, betrayal, and command to love others, everything has existed on pure human intuition. Intuition ordered the man to perform an action or away from it.

According to Immanuel Kant, any action done wherever for obeying intuition absolutely included as good ethic. It means only because his intuition commands him, and has no other purpose than it. So if you ask someone, why you doing this act? He just said, because

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<sup>6</sup> Murtadha Muthahhari. *Kritik atas Konsep Moralitas Barat Falsafah Akhlak*. (Bandung: Pustaka Hidayah. 1995), p. 35-36



my intuition commands it. If he says, I do it for a specific purpose. Actually, his act would not include as good ethic. So, Kant considers that the criteria of good ethic is pure intuitive implementation as obligations, provided that, without the background to implement the obligations for gaining a particular purpose.

### **3. Education and Social Environment**

#### **a. K.H. Hasyim Asy'ari**

In K.H Hasyim Asy'ari youth, two systems of education were available to the native Indonesian population. First, was that provided by *santri* Muslims in the Pesantrens, where focused on religious knowledge. The second was the Western educational system, introduced by the Dutch colonial government, which aimed at preparing students for the lower and middle administrative government positions. However, the number of the Dutch-Native Schools (Holland Inlandsche Scholen), established beginning in 1914, was very limited and admission for Indonesians was heavily prohibited. From the ranks of the indigenous people, only the children of high *priyayi* families (the nobility) could enroll. The length of study was limited to seven years, and those wishing to continue their education had to travel to the Netherlands<sup>7</sup>. It was a given that very few people were able to take advantage of this. However,

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<sup>7</sup> Seloemardjan, *Social Changes in Jogjakarta* (Ithaca New York: Cornell University Press. 1962), p. 350-351.

Europeans and Eastern foreigners (namely, the Chinese and Arabs)<sup>8</sup> had access to Western school. Thus, majority of native people, who were mostly Moslems, could not obtain the Dutch education.<sup>9</sup> And even if they could many Muslims considered the Dutch Schools as forbidden (*haram*) due to their secular character. Thus, due to government restrictions and personal bias, the only educational institution available to the majority of the Indonesians was the pesantren.

Furthermore, pesantren education was not only affordable, but was also considered a form of worship (*ibadah*). The high number of pesantrens also made them easily accessible to the common people, particularly since they were frequently situated in near villages. At the elementary level student were taught the correct recitation of the Qur'an and the basic rules of the faith.<sup>10</sup> They were able to continue their education, while a few proceeded to Mecca and Cairo to further their knowledge.

K.H. Hasyim Asy'ari education was typical of most *santri* Muslims of his age. We have already heard that his early education, up to the age of fifteen, was undertaken under his father's supervision. He was taught the basic of theology (*tawhid*), jurisprudence (*fiqh*), Quranic exegesis (*tafsir*) and Prophetic tradition (*hadith*), among their

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<sup>8</sup> Robert van Niel. *The Emergence of the Modern Indonesian Elite* (Hague: W. van Hoeve, 1970), p. 20-21

<sup>9</sup> Sartono Kartodirjo, *Modern Indonesia: Tradition and Transformation* (Yogyakarta: Gajahmada University Press, 1984), p. 119-120.

<sup>10</sup> Niel, *The Emergence*, p. 20-21.

subject.<sup>11</sup> K.H. Hasyim Asy'ari then continued his education at various pesantrens in Java and Madura, namely, Pesantren Wonokoyo (Probolinggo), Pesantren Trenggilis, Pesantren Kademangan (Bangkalan, Madura) and Pesantren Siwalan Panji (Sidoarjo). It was traditional for student to attend various pesantrens as each was famed in a particular field of knowledge.<sup>12</sup>

K.H. hasyim Asy'ari was learning about *fiqh* and Arabic grammar under Kyai Khalil of Bangkalan for 3 years, before concentrating on *fiqh* for 2 years under Kyai Ya'qub at Pesantren Siwalan Panji (Sidoarjo).<sup>13</sup> Upon the conclusion of his travels, K.H. Hasyim Asy'ari had become well-versed in *tawhid*, *fiqh*, *adab* (Arabic belles-lettres), *tafsir*, and hadith. It also reported that K.H. Hasyim Asy'ari studied with Ahmad Dahlan, the founder of the Muhammadiyah in Semarang.

K.H Hasyim Asy'ari then travelled to the Hijaz to persue his higher education. For three years he was accompanied his brother-in-law, Kyai Alwi, who was to become his closest assistant and most stalwart ally in establishing Pesantren Tebuireng. K.H. Hasyim Asy'ari's education in the Hijaz began with sessions taught by Syaikh Mahfuz Termas (d. 1920), the first *alim* (scholar) to teach the *Sahih* of Bukhori in Mecca. Syaikh Mahfuz was a former student of Shaikh

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<sup>11</sup> Martin van Bruissen, *Kitab Kuning, Pesantren dan Tarekat* [Yellow books, Islamic Boarding Schools, Mysticism] (Bandung: Mizan, 1995)

<sup>12</sup> Dhofier, *Tradisi Pesantren*, p. 24

<sup>13</sup> Soebagio I.N., K.H. Masjkur, *Sebuah Biografi* (Jakarta: Gunung Agung, 1982), p. 8

Nawawi of Banten and was an expert in *hadith*. K.H. Hasyim Asy'ari become so interested in this field that, upon returning to Indonesia, he established his own pesantren specializing in the teaching of *hadith*. Moreover, K.H. Hasyim Asy'ari obtained a license (*ijazah*) to teach the Sahih of Bukhari from Syaikh Mahfuz the last link in the chain of transmission (*isnad*) of *hadith* from 23 generations of transmission of the work. It was also under his guidance that K.H. Hasyim Asy'ari studied the teaching of the *tariqah* al-Qadiriyyah wa al-Naqshabandiyah, knowledge of which had been given to Syaikh Mahfuz by Syaikh Nawawi. In turn, Syaikh Nawawi had been student of Shaikh Muhammad Khatib of Sambas (known as Syaikh Sambas, from western Borneo.) a *sufi* figure who had originally combined the teachings of the Qadiriyyah and Naqshabandiyah paths. Syaikh Mahfuz thus formed a part of *sufi* tradition linking Shaikh Nawawi of Banten and Syaikh Sambas with K. H. Hasyim Asy'ari. The Influence of this tradition is also reflected in the fact that Syaikh Sambas defence of the *madhhab* tradition and approach to sufism are evident in K.H. Hasyim Asy'ari's thought.

K.H. Hasyim Asy'ari also studied the fiqh of the Shafi'i *Madhhab* under Ahmad Khatib who was not only erudite in astronomy (*ilm al-falak*), but also in mathematics (*ilm al-hisab*) and al-gebra (*al-jabr*). Ahmad Khatib was also a liberal scholar who advocated progress and reform. He did not, however, agree with the

various reforms espoused by his contemporary Muhammad Abduh. One can presume, therefore, that in certain subjects he regarded the latter as firmly in the orthodox camp. Thus, he agreed with Abduh's views on the *tariqah*, but disagreed with the latter's call to establish different legal schools. Intellectual differences aside, Khatib did allow many of his students to study under Abduh in Egypt. Thus, it was probably under Ahmad Khotib influence that K.H. Hasyim Asy'ari was introduced to Abduh's *Tafsir Al-Manar* (Quranic exegesis). It is apparent that K.H. Hasyim Asy'ari admired its rationalism, but did not recommend it to his own student because Abduh ridiculed traditionalist *ulama* for their support of practices he deemed unacceptable. K.H. Hasyim Asy'ari also found himself in agreement with Abduh's encouragement of the Muslim spirit, but in disagreement with Abduh's teachings on departing from the *madhhab* tradition. Unlike, the latter, K.H. Hasyim Asy'ari believed it impossible to understand the Quran and *hadith* without appreciating the different strains of jurisprudential thought. The elimination of the *madhahib* would, in his opinion, deviate the teachings of Islam.

K.H. Hasyim Asy'ari other teachers included such renowned scholars as Syaikh Nawawi of Banten as well as other such "non-Jawi" (non-Malay) teacher as Syaikh Shata and Syaikh Daghistani, who were famous scholars in the Hijaz at the time.<sup>14</sup>

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<sup>14</sup> Syihab, *Hadlratussyaikh*, p.41-42.

In the Hijaz, K.H. Hasyim Asy'ari also came under the influence of local, contemporary developments, such as anti-colonial-sentiment, the rise of Arab nasionalism and Pan Islamism. Mansfield describes this phenomenon in the following words: "The strength of the Pan-Islamic feeling was increasing as a reaction to the nineteenth century invasion of the world of Islam by Christian Europe and the burden of their calls was that they should unite in a great Pan-Islamic movement to face the common danger of European Expansionism."<sup>15</sup> Similiarly, Snouck Hurgonje took stock of this emerging trend as a source of influence on Indonesian students in the Hijaz. In his word, "The Pan-Islamic movement was not without influence on the Jawi community in Mecca; they were all touched by the same hope.

About pesantren in the era of K.H. Hasyim Asy'ari nephew, Kyai Ilyas, there is a change in learning method who started teaching the Dutch language<sup>16</sup> and history in 1926 and who, from 1929, began subscribing to Malay newspapers in order that student might read them; an act which was controversial at the time because the Malay (Indonesian) language printed in Latin script still seemed alien to people on Java. In the madrasah, Kyai Ilyas taught the Malay language, geography, and Indonesian history. The books used for these subjects were written in the Latin script. Nevertheless, the Arabic language continued to be used for Islamic history. The use of

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<sup>15</sup> Peter Mansfield, *The Arabs* (London: Newyork: Penguin 1976), p.163.

<sup>16</sup> Saifuddin Zuhri, *Guruku Orang-orang dari Pesantren* (Bandung: Almaarif, 1974), p.

language other than Arabic was a radical departure from the traditional style in which Arabic was regarded as a sacred language and one which all serious scholars should strive to master. Moreover, Kyai Ilyas worked hard to overcome the mistaken belief that it was prohibited (*haram*) to study secular subjects. His own attitude to secular studies was shaped by the fact that he graduated from a Dutch High School which taught these subject. These reforms did not come without a price however; the response was very severe and many parents withdrew their children from Tebuireng. Nevertheless, Kyai Ilyas persisted with these reforms in the face of opposition. During the Japanese occupation, Pesantren Tebuireng also taught Japanese language and military drills.

**b. Immanuel Kant**

Kant thought about the Moral Law is actually motivated by the thought of Leibniz and Hume in the Enlightenment of Germany.<sup>17</sup> Leibniz is the pioneer of rationalist assumes that the true source of knowledge is derived from the ratio. Experience according to rationalist is only to reinforce the knowledge that has been acquired by intellect. Reason itself actually does not require experience. This is using deductive method. While Hume's empiricism is the pioneer of empirical theory which assumes that the source of true knowledge is derived from experience. Experience according to the tenet of

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<sup>17</sup> Lili Tjahjadi. *Hukum Moral Ajaran Immanuel Kant tentang Etika dan Imperatif Kategoris.*, p. 31

empiricism is the main source of knowledge, experience both physical and spiritual experience. The intellect is not the source of knowledge, but it served to process materials into knowledge gained from experience. The method which used is inductive.

Gottfried Wilhelm (1646-1716) was a founding father of academic philosophy in Prussia. Leibniz himself could not systematize his philosophy may because his work is very busy as the expert in a variety of fields: law, literature, mathematics, physics, theology, history, and philosophy. Because of Christian von Wolff (1679-1754), philosophy of Leibniz is become a system. Furthermore, rationalism of Leibniz and Wolff became rampant in all German universities at that time until Kant appears at the end of the Enlightenment.

As the thought of Rene Descartes (1596-1650) and Baruch Spinoza (1636-1676), Leibniz starts his philosophy on the definition of "substance". However, unlike them, Leibniz says that there are a lot of substances, the amount is not infinite. Each substance named *monade*. *Monade* according to Leibniz also be implemented in human knowledge processing. According to Leibniz, human knowledge about the universe has existed in its own right as a default.<sup>18</sup> At the first this knowledge still in the form of ideas or ideas that have not been realized, but then it made conscious by the work of immanent human soul which is namely as core *monade*. In the observations, knowledge

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<sup>18</sup> *Ibid.*, p. 32



is still rather vague because only produce an idea that is still little clarity and consciousness (second *monade*). But then knowledge by the observation that gradually became more clear and clear, so that eventually appeared in the notion or idea that is clear, it means knowledge in the form of understanding (third *monade*).

Therefore it can be said that according to Leibniz, that human knowledge can be developed further by the experience.<sup>19</sup> But the experience itself is not a source of knowledge, but rather the level of initial knowledge of all. In the knowledge in the form of understanding, ratio, or the power of thought alone are more trying to increase the content knowledge, from experience to be a clear and conscious knowledge. This trait is common knowledge and the absolute need, precisely because it is not derived from someone experience. Up here, the more visible that Leibniz was the rationalist that has been pioneered by Descartes, the famous French philosopher.

Sir David Hume (1711-1776), Scottish philosopher and follower of empiricism, different and contradictory opinions with Leibniz. Hume rejected the view that humans have innate knowledge, with which this, he then knew the universe. Source of knowledge, Hume said, is experience. Experience actually achieved from two things, namely impressions and notions or ideas. Impression is what is felt directly from the experience, both outwardly and inwardly

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<sup>19</sup> *Ibid.*, p. 33

experience. The attributes are: clear, vibrant, and strong (for example: when my hand touched the fire, I immediately felt a hot in my hand). Notion or idea in question is what is achieved indirectly from the experience, through contemplation or reflection in consciousness. These ideas are less obvious and less lively than the impressions (burning sensation on the hands when touching fire feels much more alive than later when the heat is contemplated or remembered by us).

Their thought appeared in Kant's thought about the process of Human knowledge. According to Kant, there is a hierarchy in the process of human knowledge.<sup>20</sup> First step and the lowest step is perception from our senses (*Sinneswahrnehmung*). Then, the next level is intellect (*Verstand*). Finally, the highest level in the process of human knowledge is intelligent (*Vernunft*). Intelligent is something that is "behind" and overcome reason and sensory perception. He is a kind of understanding or insight.

Table 5.1 Comparison of Values that Influence Their Thought

No.	Aspects	K.H. Hasyim Asy'ari	Immanuel Kant
1.	Religion	Islam	Pietism
2	Determination Law	Al Qur'an and Hadits	Intuition
3.	Education and Social Environment	Pesantren	Formal Education

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<sup>20</sup> *Ibid.*, p. 36

**B. Comparison of Thought about Student Ethics between K.H. Hasyim  
Asy'ari and Immanuel Kant**

Table 5.2 Comparison of Thought about Student Ethics between K.H.  
Hasyim Asy'ari and Immanuel Kant

No.	Aspects	K.H. Hasyim Asy'ari	Immanuel Kant
1.	Student Ethics for himself	<ul style="list-style-type: none"> <li>a. Purify the heart before seeking knowledge</li> <li>b. Build a noble intention, that is seeking knowledge for getting pleasure of Allah</li> <li>c. Hasten away for searching knowledge</li> <li>d. Patient in the period of pursuit knowledge</li> <li>e. Arrange the best times (right) for studying and other activities</li> <li>f. Do not too much at food and drink</li> <li>g. Be <i>wara'</i> (alert) and careful in every action</li> <li>h. Not consume any foods that can decrease the intelligences</li> <li>i. Not too long for sleeping</li> <li>j. Distance from any bad friendship moreover to different genie</li> </ul>	<ul style="list-style-type: none"> <li>a. Student must maintain their health by eating nutritious-foods, good drinks, and adequate sleep</li> <li>b. Student should be discipline without being selfish</li> <li>c. Student should be patience</li> <li>d. Student should has strength and skill, quickness and self-confidence</li> <li>e. Student should has self-endurance, maintains his natural cheerfulness (happy with God creatures), and be honest</li> <li>f. Student should has good understanding, judgment, and reason in circumstances</li> <li>g. Student should do the obligation from his master</li> <li>h. Student should do the obligation of God without any objection from his reason</li> <li>i. Student should encourage himself to form friendships, to be cheerful and light-hearted</li> </ul>

2.	Student Ethics from student to his teacher	<ul style="list-style-type: none"> <li>a. Choose the best qualified teacher</li> <li>b. Struggle for searching teacher who is believed has an understanding Islamic religious) very deep and recognized as the expert by other teachers</li> <li>c. A student should be obedient to the teacher and not defected to his opinion</li> <li>d. Have a glorious view to the teacher and believe to his perfection</li> <li>e. Understand the rights of a teacher and do not forget his virtues and his services</li> <li>f. Patient on his hard attitude or behavior from a teacher</li> <li>g. Ask permission before entering the room private of teachers</li> <li>h. When a student sits in the front of a teacher, he should sit with polite manners</li> <li>i. Students should speak politely to the teacher as good as possible</li> <li>j. Listen carefully to</li> </ul>	

		<p>teacher speech</p> <p>k. Not precede a teacher in explaining a question or answer questions asked by other students</p> <p>l. If teachers give something to the students, should be accepted with right hand</p>	
3.	<p>Student Ethics to the lesson and rules that should be hold on when together with teachers and friends</p>	<p>a. Students have to know the basic sciences to be known</p> <p>b. Learn to the Qur'anic verses</p> <p>c. Avoid the <i>khilafiyat</i> discussion</p> <p>d. Tashih before memorizing text to the expert</p> <p>e. No time for delaying in studying every branches of knowledge</p> <p>f. Gradual in studying knowledge</p> <p>g. Active attend <i>halaqoh</i> (discussion) presented by the teacher</p> <p>h. Make a greeting to the all of the pilgrims</p> <p>i. A student should not ask for things that are less relevant and inappropriate to ask the teacher</p> <p>j. Be patient for waiting their turn to ask the teacher when someone else will ask</p>	<p>a. Student should be allowed perfect liberty</p> <p>b. Student should like his homework</p> <p>c. Student should know restriction between work and play</p> <p>d. Student should repeat his lesson or retain his memory</p> <p>e. Student should strengthen his memory by reading and writing</p> <p>f. Student should apply his lesson in his activities</p> <p>g. Student should learn lessons that suitable with his age</p> <p>h. Student should have good self-control</p> <p>i. Student should have good sympathy</p> <p>j. Student should maintain his dignity as his duty and dignity toward others to respect their rights</p> <p>k. Student has duty to help others</p> <p>l. Student should not compare themselves with others but with</p>

		<ul style="list-style-type: none"> <li>k. Sit with good manners in the presence of teacher</li> <li>l. Diligent or serious and continuous for studying any book</li> <li>m. Help (support) the success of fellow students for achieving knowledge</li> </ul>	<ul style="list-style-type: none"> <li>an ideal standard of what is right and fitting</li> <li>n. Student should respect woman</li> <li>o. Student should be conscious of the equality of men as well as of their civil equality</li> <li>p. Student should maintain himself with applying morality first than following with theology</li> </ul>
4.	Student Ethics to his books	<ul style="list-style-type: none"> <li>j. Book is one of the principal means in learning activities</li> <li>k. When borrowing books, it should immediately return it and thank you</li> <li>l. Glorify the books</li> <li>m. Meticulous in Selecting Books</li> <li>n. Praying before learning a book</li> </ul>	

## CHAPTER VI

### CLOSING

#### A. Conclusion

1. The concept of student ethics according to K.H. Hasyim Asy'ari is divided into four majors. First is student ethics for him. There are ten ethics. Second is student ethics toward teacher included twelve ethics. Third is student ethics to the lesson and rules that should be hold on when together with teachers and friends involved thirteen ethics. Fourth is student ethics to his books at least five ethics.
2. The concept of student ethics according to Immanuel Kant is divided into two majors. First is student ethics for him. There are nine ethics. Second is students ethics to the lesson and rules that should be hold on when together ith teachers and friends involed fifteen ethics.
3. The comparison of values that influence their thought is three aspects. First is religion. Second is determination law. The last is education and social environment. The comparison of thought about student ethics between K.H. Hasyim Asy'ari and Immanuel Kant is student ethics according to K.H. Hasyim Asy'ari divided into four majors that is student ethics for himself; student ethics from student to his teacher; student ethics to the lesson and rules that should be hold on when together with teachers and friends; and student ethics to his books. Different with Immanuel Kant that student ethics according to him divided into two majors. There are

student ethics for himself, and student ethics to the lesson and rules that should be hold on when together with teachers and friends

## **B. Suggestion**

Based on the results of the study, the author wants to provide several suggestions, such as:

1. There is a recommendation for the next researchers who are interested in doing further researchers in equal field to use those finding as a starting point in conducting his research. By using the same theory, the next researchers are suggested to use different data sources. In this sense, they can take many observation results to do better than this research.
2. Those books, *Adabul Alim Wal Muta'alim* and *Ueber Padagogik* are created from different language with us (Indonesian language) and too hard to be understood by common people. So, the next researcher should make a simple language (Indonesian language) in order can be read by common people (*awam*) in Indonesia.
3. This research should be implemented by schools, *madrasah* and *pesantrens* in order his students have good ethic not just to be a theory without practice it.



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