Islamic Educational Thought of K.H. Hasyim Asy'ari: The Integration of Traditional and Modern Values in Islamic Education in Indonesia

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Abstract

This study aims to analyze the educational thought of K.H. Hasyim Asy'ari, particularly the integration of traditional pesantren values and modern educational principles in the context of Islamic education in Indonesia. The research questions include: (1) the philosophical foundation and core values of his educational thought, (2) the traditional and modern elements in the education he developed, (3) the implementation of these integrated values at Pesantren Tebuireng, and (4) the relevance of his thought in the contemporary era. The method used is library research with a descriptive-qualitative approach and content analysis of literature, including books, journal articles, and related studies. The results indicate that K.H. Hasyim Asy'ari successfully synthesized traditional values such as adab, sanad of knowledge, and spirituality with modern elements including integration of general knowledge, interactive learning methods, and national awareness, shaping students with strong character, knowledge, and social responsibility. This synthesis demonstrates that tradition and modernity in Islamic education can coexist, and remains relevant as a reference for developing contemporary curricula aligned with the Merdeka Belajar policy and the Pancasila Student Profile.

Keywords:
K.H. Hasyim Asy'ari, Islamic education, traditional-modern integration, pesantren, student character.

Introduction

Islamic Education in Indonesia faces increasingly complex challenges in the modern era, ranging from globalization and digitalization to heightened competition in competence. On one hand, traditional educational institutions, particularly pesantren, have long served as strongholds for preserving religious values, ethics, and morality; on the other hand, the demands of the times compel Islamic educational institutions to adopt modern elements such as the integration of general sciences, educational technology, and national-oriented perspectives. This context underscores the need for an in-depth analysis of figures capable of bridging the gap between tradition and modernity within the framework of Islamic education in Indonesia.

One such pivotal figure is K.H. Hasyim Asy'ari, the founder of Nahdlatul Ulama and leader of one of Indonesia's most influential pesantren. Studies reveal that his educational thought not only emphasizes mastery of religious knowledge and adab (ethics) among students but also embodies elements of reform through an openness to social change and educational

relevance to contemporary contexts. Thus, Hasyim Asy'ari's educational philosophy can be regarded as a point of convergence between traditional pesantren values and modern demands in Indonesian Islamic education (Sugari, 2024).

Although numerous studies have explored Hasyim Asy'ari's thought from various perspectives including biography, pesantren education systems, teacher-student ethics, and contributions to national education—the aspect of integrating traditional and modern values within Islamic education remains insufficiently examined in a systematic and comprehensive manner. Several studies indicate that his educational paradigm underscores the unification of religious and general sciences into a single epistemological framework (Kahfi, 2025), alongside efforts to incorporate general subjects into pesantren curricula (Yusuf, 2023). However, there is still a scarcity of research elaborating how traditional values such as adab, scholarly lineage (sanad), and pesantren morality are harmonized with modern values such as nationalism, civic character, and interdisciplinary integration within contemporary Islamic education.

Based on this background, the study formulates several key research questions: (1) What are the philosophical foundations and core values underlying Hasyim Asy'ari's educational thought? (2) How are traditional values reflected in his educational concepts? (3) In what ways are modern elements manifested in his reformist educational ideas? (4) How is the integration of traditional and modern values realized in practice, particularly within the Tebuireng Pesantren? and (5) To what extent is Hasyim Asy'ari's educational thought relevant to the development of Islamic education in the contemporary era, especially within the context of the Merdeka Belajar policy and the strengthening of the Profil Pelajar Pancasila.

This research employs a library research method with a descriptive-qualitative approach (Abdurrahman, 2024). Data are obtained from relevant literature, including books, journal articles, and recent scholarly works discussing Hasyim Asy'ari's contributions to Islamic education in Indonesia. Data analysis utilizes content analysis (Zed, 2021) to identify key themes related to traditional and modern values in Hasyim Asy'ari's educational thought, as well as their relevance to the development of contemporary Islamic education.

Through this approach, the study aims to provide a deeper understanding of how the synthesis between pesantren traditions and Hasyim Asy'ari's educational reforms can serve as a conceptual model for developing Islamic education that remains relevant to the challenges of the modern era, particularly in the implementation of Merdeka Belajar and the strengthening of Indonesian students' character and identity.

Methods

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Results and Discussion

The Foundations of K.H. Hasyim Asy'ari's Islamic Educational Thought

K.H. Hasyim Asy'ari's educational philosophy is deeply rooted in the normative sources of Islam—the Qur'an, Hadith, and classical scholarly traditions (turāth). In his view, education constitutes an integral process of shaping the insān kāmil (a complete human being), encompassing spiritual, intellectual, moral, and social dimensions. Hasyim Asy'ari asserted that the pursuit of knowledge must always be accompanied by the internalization of religious and ethical values to prevent the loss of moral direction. In his seminal work Adab al-'Ālim wa al-Muta'allim, he emphasized that knowledge without proper manners leads to arrogance, while manners without knowledge lack orientation. Thus, he positioned adab (ethical conduct) as the cornerstone of Islamic education, viewing learning not merely as knowledge transmission but as a holistic process of moral and spiritual formation (Amiruddin, 2018).

Philosophically, Hasyim Asy'ari rejected the dichotomy between religious and secular sciences. For him, all forms of knowledge originate from Allah and must serve the welfare of humankind. This integrative outlook aligns with the Islamic ethos of seeking knowledge without limitation, as reflected in the Qur'anic verse: "Allah will raise those who have believed among you and those who were given knowledge, by degrees" (Q.S. Al-Mujadalah: 11). Yuniari et al. (2019) highlight that Hasyim Asy'ari's thought embodies the paradigm of the unity of knowledge, in which religious and worldly sciences complement one another in nurturing individuals who are faithful, knowledgeable, and virtuous.

In addition to the Qur'an and Hadith, Hasyim Asy'ari's educational perspective was firmly grounded in the pesantren's intellectual heritage, which has long served as the nucleus of Islamic learning in the archipelago. The sanad (chain of transmission), halaqah learning model, and reverence for teachers reflect elements of the turāth that continue to serve as the spiritual core of Islamic education. Foundational values such as humility, sincerity, and the pursuit of knowledge solely for the sake of Allah are central to his ethical vision of learning. Consequently, education is not a purely rational activity but also an act of devotion that connects humans to the Divine (Mujahid, 2023). In this sense, classical traditions are not static relics but moral and methodological frameworks for engaging with modern challenges.

The framework of values developed by Hasyim Asy'ari is reflected in four fundamental principles: tawassuṭ (moderation), tasāmuḥ (tolerance), i'tidāl (justice), and tawāzun (balance). These principles shape the Ahl al-Sunnah wa al-Jamā'ah ethos, which rejects extremism and promotes harmony between the worldly and spiritual realms, between knowledge and action, and between tradition and modernity. Tawassuṭ teaches moderation in belief and reasoning; tasāmuḥ cultivates tolerance toward diversity; i'tidāl guides fairness in judgment and behavior; and tawāzun fosters equilibrium across life's dimensions. Collectively, these values form not only a personal moral compass but also a social-ethical framework for Islamic education (Rahman, 2023).

For Hasyim Asy'ari, the ultimate aim of education was not merely intellectual brilliance but the cultivation of morally upright, knowledgeable individuals. Knowledge must serve as a means of attaining closeness to Allah and of improving the quality of communal life. As noted by Nasucha et al. (2022), his educational orientation encompasses three essential domains: (1)

strengthening faith and morality, (2) mastering scientific knowledge, and (3) promoting social and national service. Education, therefore, should produce individuals who are intellectually capable, ethically grounded, and socially responsible.

Thus, Hasyim Asy'ari's educational foundations form a harmonious synthesis between spiritual, intellectual, and social dimensions. Education is not confined to producing religious scholars but aims to shape enlightened individuals capable of contributing to the advancement of civilization. This paradigm affirms the continued relevance of his thought within modern Islamic education, particularly in balancing the pesantren's traditional wisdom with the contemporary demands of globalization.

Traditional Values in K.H. Hasyim Asy'ari's Educational Thought

Hasyim Asy'ari placed great emphasis on the role of the pesantren as a traditional educational institution that upholds equilibrium between knowledge and ethics. For him, the pesantren was not merely a site for scriptural study but also a communal space for continuous moral formation. The kyai occupies a central role—not simply as an instructor but as a spiritual guide and moral exemplar. A study titled Teacher's Manners towards Students in the Book Adab al-'Ālim wa al-Muta'allim by K.H. Hasyim Asy'ari underscores that teachers must serve as role models in knowledge, conduct, and piety (Asiah et al., 2024).

The emphasis on adab, morality, and spirituality is vividly reflected in Adab al-'Ālim wa al-Muta'allim, which details the manners of students toward themselves, their teachers, the knowledge they seek, and the books they study. Core ethical principles such as sincerity, discipline, respect for teachers, focus, and responsibility in learning form the backbone of his pedagogical ethics (Husni & Jumadi, 2023). Spiritual values—such as purifying intentions, maintaining inner sincerity, and viewing learning as an act of worship—underscore the moral and devotional dimensions of his educational vision. As Munir et al. (2022) observed, Hasyim Asy'ari's educational thought "emphasizes Sufi aesthetic values and character formation" as the essence of moral education.

The traditional learning system he promoted integrated the sanad (teacher-to-student transmission), sorogan or bandongan teaching methods, and the belief in the barakah (blessing) of knowledge transmitted through righteous teachers. Within this context, knowledge is not commodified but viewed as a spiritual legacy that sustains communal identity and ethical continuity. As Husni & Jumadi (2023) note, his pedagogical model obliges students to maintain proper manners toward books, teachers, and knowledge itself—reinforcing an educational culture that prioritizes moral quality over mere intellectual accumulation.

In practice, particularly at Pesantren Tebuireng, these traditional values manifest through daily routines such as night study sessions, direct engagement with the kyai, communal dormitory life, and social responsibilities among students. A study by (Husni & Jumadi, 2023) confirms that the principles of adab toward teachers, reverence for knowledge, and moral exemplarity (uswah ḥasanah) constitute the core of character education in the pesantren environment. In sum, the traditional dimension of Hasyim Asy'ari's thought underscores the inseparability of knowledge, ethics, and spirituality in the educational process. Through the pesantren system, he positioned the kyai as both educator and moral guide, embedding Islamic values and classical traditions as the foundation of holistic character formation. This enduring legacy continues to provide a vital framework for strengthening moral and spiritual education in the modern Islamic schooling system.

Modern Elements in K.H. Hasyim Asy'ari's Educational Thought

Hasyim Asy'ari's vision extended beyond preserving tradition; he also advocated for tajdīd (renewal) to ensure the relevance of Islamic education in a changing era. As noted by Ferdiansyah et al. (2025) in Harmonizing Tradition and Modernity in K.H. Hasyim Asy'ari's Educational Methodology, he "did not reject modernity outright but sought to synthesize Islamic traditional values with contemporary demands." This renewal is evident in his openness to integrating general subjects into the pesantren curriculum, adopting interactive pedagogical methods, and contextualizing education with social realities.

One of the most distinctive aspects of his reformist vision lies in the integration of religious and general sciences. According to Kahfi (2025), Hasyim Asy'ari's educational paradigm "emphasizes the unity of religious and worldly knowledge within a single epistemological framework." He regarded both domains as mutually reinforcing instruments for realizing the insān kāmil—a devout, intelligent, and socially productive individual. Consequently, Islamic education, in his conception, must go beyond theological mastery to cultivate critical thinking, social awareness, and professional competence necessary for modern life.

Hasyim Asy'ari also envisioned education as a means of fostering nationalism and advancing civilization. During Indonesia's colonial period, he viewed the pesantren as a locus of resistance and national awakening. Through his teachings on jihad against colonial oppression and his emphasis on moral and civic responsibility, he infused education with values of patriotism, social solidarity, and humanitarian commitment. Aulia et al. (2024) argue that his educational values "strengthen both nationalism and religiosity among learners within the context of modernity."

Thus, the modern dimension of Hasyim Asy'ari's educational thought reflects a conscious effort to bridge the pesantren tradition with modern educational imperatives. For him, modernity did not entail abandoning Islamic authenticity but rather expanding the intellectual horizon of education to be adaptive, progressive, and socially oriented. Through his synthesis of faith-based learning, scientific inquiry, and national consciousness, Hasyim Asy'ari articulated a holistic model of Islamic education—deeply rooted in tradition, responsive to modernity, and dedicated to the moral and intellectual progress of the nation.

Integration of Traditional and Modern Values in Islamic Education

Hasyim Asy'ari's educational thought represents a synthesis between two poles often perceived as contradictory: the traditional values of pesantren and the demands of modernity. Traditional principles such as adab (moral conduct), scholarly lineage (sanad), the pursuit of barakah (spiritual blessing) in knowledge, and the communal life between santri and kiai were preserved as the foundation of education. At the same time, he recognized that changing times required adaptation; thus, general sciences, innovative teaching methods, socio-cultural awareness, and national consciousness had to be incorporated into the framework of Islamic education. A study has shown that pesantren institutions, which initially adhered strictly to traditional systems, did not isolate themselves from external developments so long as these innovations were beneficial and did not contradict Islamic educational principles (Hadi et al., 2021). Therefore, integration in this context does not imply the replacement of tradition by

modernity but rather the combination of traditional elements with systematic improvements that respond to contemporary conditions.

A concrete example of this integrative approach can be found in the educational system of Pesantren Tebuireng. Research on Hasyim Asy'ari's educational philosophy and the development of Islamic education in Indonesia indicates that during his leadership, Tebuireng began to introduce general subjects—such as Indonesian language, mathematics, geography, and even Dutch—alongside classical Islamic texts. Meanwhile, traditional learning methods such as sorogan, bandongan, halaqah, and the close mentorship between kiai and santri remained intact. This combination demonstrates that Tebuireng became an institution where the traditional values of pesantren were maintained while simultaneously preparing its students to compete in the modern world and contribute to society (Udyansyah & Kusumaningsih, 2023).

The relevance of this integrative model to today's Islamic education curriculum is significant. The synthesis of traditional and modern values envisioned by Hasyim Asy'ari offers a holistic model of Islamic education—one that not only emphasizes religious knowledge but also nurtures moral character and spirituality, while extending intellectual horizons through general sciences, technology, and national orientation. Studies have concluded that his educational ideas remain highly pertinent to the development of modern Islamic education, particularly in fostering character formation, religious moderation, and alignment with national educational goals (Hadi et al., 2021). Consequently, a curriculum seeking to remain relevant must strive for a balance between traditional scholarly ethics and contemporary competencies.

The integration of traditional and modern values in Hasyim Asy'ari's educational thought illustrates that pesantren tradition and Islamic modernity need not exist as opposing forces. Rather, they can be united within an adaptive educational framework rooted in values yet responsive to the challenges of the age. By combining traditional elements such as adab, scholarly lineage, and communal learning with modern aspects such as general sciences, technology, and nationalism, this model provides a conceptual foundation for contemporary Islamic educational institutions aiming to cultivate knowledgeable, virtuous, and socially responsible individuals.

The Contemporary Relevance of K.H. Hasyim Asy'ari's Educational Thought

The educational philosophy of K.H. Hasyim Asy'ari remains profoundly relevant to contemporary Islamic education, particularly amid the challenges of globalization, technological advancement, and value disruption. The values he espoused—such as sincerity (ikhlas), humility (tawadhu'), respect toward teachers, and the balance between knowledge and morality—constitute an essential foundation for character formation and religious moderation. As demonstrated in the study "Relevance of K.H. Hasyim Asy'ari's Thought to Islamic Religious Education in the Era 4.0" (Asaddudin et al., 2022), the implementation of these principles can foster a generation that is moderate, tolerant, and appreciative of diversity within a multicultural society.

Hasyim Asy'ari's ideas also align with Indonesia's national education policies, particularly the Merdeka Belajar initiative and the Profil Pelajar Pancasila (Pancasila Student Profile). He emphasized student independence, self-discipline, and a strong sense of responsibility in the pursuit of knowledge—principles that resonate with the spirit of Merdeka Belajar, which promotes learner autonomy and student-centered education. Moreover, the values of religiosity, integrity, cooperation, and respect for diversity embedded in his teachings

reflect the six dimensions of the Pancasila Student Profile: faith and devotion to God Almighty, global diversity, cooperation, independence, critical reasoning, and creativity. Thus, his thought can serve as both a philosophical and cultural reference in implementing national education policies (Nasucha et al., 2022).

In addition, Islamic education today faces major challenges, including secularization, commercialization of education, and the erosion of values due to digitalization. Within this context, K.H. Hasyim Asy'ari's thought offers equilibrium between spiritual values and intellectual progress. For him, education was not merely oriented toward academic achievement but also toward moral and ethical development. His insistence on the unity of knowledge and adab, grounded in sincere intention (lillāh), serves as an ethical compass ensuring that scientific and technological advancement does not undermine human and divine values. The study "Moral Education in the Perspective of K.H. Hasyim Asy'ari and Its Relevance to Contemporary Islamic Education" reinforces that his approach enables Islamic education to remain moderate, dynamic, and contributive to global civilization without losing its Islamic identity (Nasucha et al., 2022).

Hence, the enduring relevance of K.H. Hasyim Asy'ari's thought lies in its ability to bridge the traditional values of pesantren with the imperatives of modernity. His educational philosophy provides a moral and intellectual foundation for character education, religious moderation, and the implementation of national educational frameworks such as Merdeka Belajar and the Pancasila Student Profile. Amid the forces of globalization and value disruption, his ideas remind educators that genuine education must harmonize spirituality, morality, and intellectual advancement in shaping individuals who contribute meaningfully to humanity and the nation.

Conclusion

This study concludes that K.H. Hasyim Asy'ari's educational thought successfully integrates the traditional values of pesantren with the principles of modern education, thereby addressing the research questions concerning its philosophical foundations, traditional and modern elements, integrative practices, and contemporary relevance. The main argument reveals that his approach emphasizes adab (moral conduct), scholarly lineage (sanad al-'ilm), and spiritual development, while simultaneously accommodating general sciences, interactive learning methods, and national consciousness to cultivate learners who are intellectually competent, morally upright, and socially responsible. Critically, his ideas demonstrate that tradition and modernity in Islamic education are not inherently contradictory but can be synthesized into a holistic educational model that balances character formation, intellectual growth, and adaptation to contemporary challenges. This synthesis also serves as a conceptual reference for the development of modern Islamic education aligned with the Merdeka Belajar policy and the Pancasila Student Profile. Nevertheless, this study has certain limitations, as it is a library-based research focusing on a single figure and one pesantren, with limited empirical or quantitative data on the effectiveness of these values in contemporary educational settings; hence, the generalizability and measurement of practical impact remain constrained.

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Conflict of interests

The authors declare that they have no conflict of interest.

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