

Adab-Based Character Education in KH. Hasyim Asy'ari's Adabul 'Alim wal Muta'allim: Classical Pesantren Ethics and Contemporary Character Formation

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ABSTRACT

This study examines KH. Hasyim Asy'ari's concept of character education in Adabul 'Alim wal Muta'allim and analyzes its implementation at Pondok Pesantren Darul Istiqomah, Southeast Padangsidempuan. It employs a descriptive qualitative design combining textual analysis and field research. The primary textual source is Adabul 'Alim wal Muta'allim, while field data were obtained through interviews, observation, and documentation. Data were analyzed through coding, categorization, thematic interpretation, and triangulation. The findings show that KH. Hasyim Asy'ari's character education is built upon the integration of knowledge, adab, spiritual purification, and moral responsibility. Four central values are identified: purification of the heart from blameworthy traits, sincerity of intention in seeking knowledge, qana'ah, and honoring educators in thought, speech, and action. At Pondok Pesantren Darul Istiqomah, these values are implemented through religious habituation, kitab-based learning, teacher modeling, dormitory discipline, self-reflection, and daily ethical interaction. This study concludes that KH. Hasyim Asy'ari's educational ethics provide a relevant framework for strengthening contemporary Islamic character education by linking inner moral formation, learning motivation, disciplined communal life, teacher-student ethics, and digital moral literacy.

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Introduction

Character education is a central foundation of Islamic education. In the Islamic worldview, education is not merely a process of transferring knowledge or developing intellectual ability, but also a process of forming human beings who possess faith, ethical awareness, spiritual discipline, and social responsibility. Lickona (1991) argues that character consists of moral knowledge, moral feeling, and moral action, indicating that education should shape cognition, affective commitment, and behavior simultaneously. In Islamic educational thought, this holistic orientation is closely related to adab, which refers to the proper discipline of the self, knowledge, conduct, and moral responsibility before God, teachers, society, and the wider world (Al-Attas, 1980).

The urgency of character education has become increasingly visible in contemporary Muslim education. Modernization, technological advancement, and digital transformation have expanded access to knowledge, but they have also produced new ethical challenges related to self-control, responsibility, social interaction, and respect for authority. UNESCO (2021) emphasizes that technological development requires ethical frameworks that protect dignity, fairness, transparency, and responsibility. In this context, Islamic educational

institutions are expected to strengthen moral formation so that learners are not only intellectually competent but also spiritually grounded and ethically responsible.

Within the Indonesian Islamic educational tradition, pesantren occupy a distinctive position as institutions that integrate religious instruction, moral formation, communal discipline, and spiritual practice. Pesantren education is not limited to classroom learning; it is embedded in daily routines, teacher-student relationships, worship practices, dormitory life, and collective social interaction. Studies on pesantren show that character formation is strengthened through religious habituation, exemplary conduct, discipline, and the internalization of traditional Islamic values in everyday life (Abdullah, 2020; Mujahid, 2021; Saparwadi, 2024). Thus, pesantren function not only as institutions of knowledge transmission but also as living moral communities.

However, pesantren education today faces complex challenges. The formalization of education, the influence of consumer culture, digital media exposure, and the increasing orientation toward certificates and social mobility may shift students' learning motivation from moral refinement to instrumental achievement. Social media has become an important space in which adolescents construct identity, engage in self-presentation, compare themselves with others, and receive feedback from online audiences (Pérez-Torres, 2024). For students living in pesantren, this digital environment may influence their aspirations, lifestyle imagination, communication patterns, and learning motivation. Therefore, the moral formation of santri should not only address face-to-face behavior in dormitories and classrooms but also the inner discipline needed to navigate digital culture responsibly.

In this context, adab-based education becomes increasingly relevant. Islamic education is expected to cultivate not only technological competence but also digital wellbeing, ethical communication, responsibility, honesty, balance, and self-control (Abror & Noviani, 2025). Similarly, Islamic social media literacy emphasizes the importance of tabayyun or verification, responsible speech, critical thinking, and the internalization of Islamic values in online interaction (Fikri, 2023). These concerns are closely related to KH. Hasyim Asy'ari's educational ethics, especially the purification of the heart, sincerity of intention, self-restraint, and respect for knowledge and teachers. Thus, *Adabul 'Alim wal Muta'allim* can be read not only as a classical manual of pesantren ethics but also as a relevant framework for strengthening Muslim learners' character in the digital era.

One of the most influential figures in Indonesian Islamic education is KH. Hasyim Asy'ari, the founder of Nahdlatul Ulama and Pondok Pesantren Tebuireng. His educational thought is strongly rooted in the inseparability of knowledge and adab. In *Adabul 'Alim wal Muta'allim*, KH. Hasyim Asy'ari emphasizes that knowledge must be pursued with a purified heart, sincere intention, humility, simplicity, and deep respect for teachers (Asy'ari, 2017). His educational ethics show that the success of learning is not measured only by mastery of knowledge, but also by the extent to which knowledge transforms the learner's inner disposition and outward conduct.

Several studies have examined KH. Hasyim Asy'ari's educational thought. Abdillah (2023) discusses Islamic education and learning ethics from KH. Hasyim Asy'ari's perspective, showing the centrality of adab in learning. Astuti et al.

(2022) analyze the concept of akhlak in Adab Al-'Alim wa Al-Muta'allim and emphasize the importance of moral refinement in the educational process. Ma'arif and Muhid (2025) further show that the book contains values of sincerity, responsibility, patience, humility, and discipline that remain relevant to contemporary Islamic education. Studies on pesantren also confirm that character formation is effectively cultivated through disciplined communal life, religious routines, and teacher modeling (Abdullah, 2020; Mujahid, 2021; Saparwadi, 2024).

These studies confirm the relevance of KH. Hasyim Asy'ari's thought for Islamic character education. Nevertheless, many existing studies remain conceptual, library-based, or focused on general pesantren culture. There is still a need to examine how the values contained in Adabul 'Alim wal Muta'allim are translated into concrete pesantren practices. In particular, research that connects KH. Hasyim Asy'ari's normative educational ethics with the lived practices of students, teachers, and pesantren supervisors in a specific institutional context remains limited.

Based on this gap, this study analyzes KH. Hasyim Asy'ari's concept of character education in Adabul 'Alim wal Muta'allim and examines its implementation at Pondok Pesantren Darul Istiqomah, Southeast Padangsidempuan. This study is guided by two research questions. First, how is the concept of character education formulated in KH. Hasyim Asy'ari's Adabul 'Alim wal Muta'allim? Second, how are these values implemented in the daily educational practices of Pondok Pesantren Darul Istiqomah? The novelty of this study lies in its attempt to integrate textual analysis and field-based evidence. Rather than treating Adabul 'Alim wal Muta'allim only as a classical text, this study examines how its values are practiced, negotiated, and internalized in the daily life of Pondok Pesantren Darul Istiqomah. This approach enables the study to reconstruct KH. Hasyim Asy'ari's adab-based character education as both a classical Islamic educational concept and a practical framework for contemporary pesantren-based moral formation.

Methods

This study employs a descriptive qualitative design combining textual analysis and field research. This design was selected because the study examines both a conceptual text and its practical implementation in a pesantren context. Qualitative inquiry is appropriate for research that seeks to interpret meanings, experiences, practices, and institutional culture within natural settings (Creswell & Poth, 2018).

The primary textual source of this study is KH. Hasyim Asy'ari's Adabul 'Alim wal Muta'allim, particularly passages related to student ethics, purification of the heart, sincerity of intention, simplicity, contentment, and respect for teachers. The field site is Pondok Pesantren Darul Istiqomah, located in Hutapadang, Southeast Padangsidempuan, North Sumatra. This pesantren was selected because it represents an Islamic boarding school environment that emphasizes religious learning, moral guidance, and pesantren-based discipline.

The research participants consisted of pesantren stakeholders who were directly involved in character formation. They included the head of the madrasah, a dormitory supervisor, a teacher of religious and moral texts, and six female students from different grade levels. The participants were selected based on their

relevance to the research focus. Teachers and supervisors provided information regarding institutional values, moral guidance, and educational practices, while students provided insight into their lived experiences in internalizing pesantren values.

Data were collected through documentation, interviews, and observation. Documentation was used to examine Adabul 'Alim wal Muta'allim, pesantren profiles, institutional records, and relevant learning documents. Document analysis is a systematic procedure for reviewing and interpreting written materials as meaningful qualitative data (Bowen, 2009). Interviews were conducted to explore participants' understanding of character education and their experiences in implementing or internalizing pesantren values. Observation was used to examine students' daily behavior, religious routines, dormitory life, learning activities, and interactions between students and educators.

Data were analyzed through coding, categorization, thematic interpretation, and conclusion drawing. This process follows the logic of qualitative data analysis in which researchers condense data, identify patterns, organize themes, and verify conclusions throughout the research process (Miles et al., 2014). In this study, textual and field data were coded according to recurring themes: purification of the heart, sincerity of intention, qana'ah, honoring educators, religious habituation, dormitory discipline, teacher modeling, and moral internalization.

To strengthen trustworthiness, this study used source and technique triangulation. Trustworthiness in qualitative research involves credibility, transferability, dependability, and confirmability, which can be strengthened through careful data checking and methodological rigor (Lincoln & Guba, 1985). Source triangulation was conducted by comparing data from teachers, dormitory supervisors, students, and documents. Technique triangulation was conducted by comparing interview data with observation and documentation. Through this procedure, the study seeks to provide an academically accountable interpretation of KH. Hasyim Asy'ari's character education and its implementation in pesantren practice.

Results and Discussion

The Concept of Adab-Based Character Education in KH. Hasyim Asy'ari's Thought

The findings show that KH. Hasyim Asy'ari's concept of character education in Adabul 'Alim wal Muta'allim is grounded in the integration of knowledge, adab, spirituality, and moral practice. Education is not understood as the accumulation of information alone, but as a transformative process that shapes the learner's heart, intention, conduct, and relationship with teachers. This indicates that learning in KH. Hasyim Asy'ari's perspective is not only intellectual but also moral and spiritual.

In Adabul 'Alim wal Muta'allim, the student is expected to approach knowledge with ethical readiness. Before mastering knowledge, the learner must prepare the heart, correct the intention, cultivate humility, and maintain proper conduct toward teachers (Asy'ari, 2017). This view reflects a classical Islamic educational principle that knowledge should lead to the formation of a person of adab. Al-Attas (1980) argues that adab is central to Islamic education because it orders knowledge, selfhood, and moral responsibility in accordance with truth and justice.

The first core value is purification of the heart from blameworthy traits. KH. Hasyim Asy'ari states that a student should cleanse the heart from deception, impurity, resentment, envy, corrupt belief, and bad character so that the heart becomes ready to receive, memorize, and understand knowledge (Asy'ari, 2017). This principle shows that the heart is not merely an emotional center, but a moral-spiritual organ that affects the reception and usefulness of knowledge. In this framework, moral diseases are not external to learning; they are barriers to meaningful knowledge.

The second value is sincerity of intention in seeking knowledge. KH. Hasyim Asy'ari emphasizes that a student should seek knowledge for the pleasure of Allah, the practice of knowledge, the revival of the sharia, the illumination of the heart, and closeness to God. Students should not seek knowledge for worldly status, authority, wealth, superiority over others, or public admiration (Asy'ari, 2017). Intention therefore functions as the moral orientation of learning. It determines whether knowledge becomes a means of worship and service or merely a tool of self-interest.

The third value is qana'ah, or contentment. KH. Hasyim Asy'ari teaches that learners should be content with available food, clothing, and living conditions. Through patience in simple living, students can avoid excessive worldly distraction and focus more fully on learning (Asy'ari, 2017). This concept does not promote passivity or deprivation, but rather teaches gratitude, simplicity, self-restraint, and concentration. A learner who is dominated by desire for comfort, possessions, or comparison may lose inner focus and moral clarity.

The fourth value is honoring educators. KH. Hasyim Asy'ari explains that students should respect their teachers, believe in their dignity, and show honor through thought, speech, and action (Asy'ari, 2017). In the pesantren tradition, the teacher-student relationship is not only pedagogical but also ethical and spiritual. Respect for teachers is viewed as a condition for obtaining the benefit and blessing of knowledge. This principle remains relevant in contemporary education because effective learning depends not only on curriculum and method, but also on moral relationships between educators and learners.

These four values form an integrated model of character education. Purification of the heart shapes the learner's inner moral condition; sincerity of intention directs the purpose of learning; qana'ah disciplines desire and strengthens gratitude; and honoring educators forms ethical relationships in the learning process. This model is consistent with character education theory, which maintains that moral education must involve knowledge, affective commitment, and action (Lickona, 1991). It also supports the Islamic educational view that knowledge must be connected to spiritual consciousness, ethical responsibility, and social conduct (Halstead, 2007; Sahin, 2018).

Implementation through Religious Habituation and Moral Guidance

At Pondok Pesantren Darul Istiqomah, the purification of the heart is implemented through religious habituation, moral guidance, kitab-based learning, and daily supervision. Teachers and supervisors consistently remind students to avoid envy, arrogance, mockery, excessive joking, and behavior that may hurt others. Moral advice is delivered not only in formal learning but also in religious gatherings, dormitory life, and informal interactions.

The findings show that teachers regard the cleanliness of the heart as a prerequisite for beneficial knowledge. Students are encouraged to perform

congregational prayer, remembrance of God, Qur'anic recitation, and self-reflection. These practices are understood as spiritual exercises that help students calm the heart, reduce negative traits, and strengthen moral awareness. In this sense, the pesantren does not treat character education as a separate subject; it integrates moral formation into religious life and institutional culture.

Observation indicates that students generally demonstrate mutual respect, togetherness, and cooperation. They help one another, share facilities, and maintain social harmony. However, the findings also show that moral internalization is not yet fully consistent. Some students still engage in excessive joking that may offend others or produce minor conflict. This indicates that character formation is a gradual process requiring continuous correction, reflection, and habituation.

This finding confirms the importance of repeated moral practice in pesantren education. Character cannot be formed through explanation alone; it must be trained through routine, example, correction, and reflection. Ma'arif and Muhid (2025) show that the values of *Adabul 'Alim wal Muta'allim* can be actualized through habituation and exemplary conduct. Similarly, Mujahid (2021) and Saparwadi (2024) emphasize that pesantren character education is strengthened through disciplined communal life, religious practice, and teacher modeling.

The implementation of heart purification at Pondok Pesantren Darul Istiqomah demonstrates the relevance of KH. Hasyim Asy'ari's thought. The pesantren's practices show that moral refinement is not limited to individual piety but also includes social conduct. Students are taught to guard their hearts not only from hidden vices but also from behaviors that harm relationships. Therefore, heart purification becomes both a spiritual and social process.

Correcting Intention through Prayer, Advice, and Self-Reflection

The second major form of implementation concerns sincerity of intention in seeking knowledge. At Pondok Pesantren Darul Istiqomah, students are regularly reminded that the main purpose of learning is to seek the pleasure of Allah and to obtain beneficial knowledge. Teachers often begin lessons with prayer and moral reminders. Students are encouraged not to study merely for grades, fear of punishment, or social recognition, but as an act of worship and self-improvement.

This practice reflects KH. Hasyim Asy'ari's emphasis on intention as the foundation of learning. In the pesantren, intention is cultivated through repeated verbal reminders, teacher modeling, religious advice, and spiritual activities. One important practice found in the field data is *muhasabah*, or self-reflection, through which students are invited to examine whether their learning is driven by sincerity, obligation, fear, or external pressure.

The interviews show that many students understand the importance of sincere intention. They recognize that learning in the pesantren should be directed toward gaining useful knowledge and improving themselves. Some students stated that teachers frequently remind them that knowledge becomes blessed when pursued sincerely. This indicates that the pesantren has succeeded in transmitting the normative meaning of intention.

Nevertheless, the findings also reveal that the internalization of sincere intention remains a challenge. Some students still study mainly because of institutional obligation, fear of rules, or routine. This does not mean that character education has failed; rather, it shows that intention is an inner dimension that cannot be fully regulated through external rules. It must be nurtured through

spiritual awareness, meaningful learning, teacher example, and reflective pedagogy.

This finding has an important implication for Islamic character education. Schools and pesantren should not assume that students automatically develop sincere motives simply because they participate in religious activities. Intention must be continuously cultivated. Teachers need to connect learning materials with students' spiritual growth, social responsibility, and moral purpose. In this way, intention becomes not merely a verbal formula before learning but an ethical consciousness that shapes the learning process.

Cultivating Qana'ah through Simple Living and Dormitory Discipline

The third theme is the cultivation of qana'ah through simple living and dormitory discipline. Pondok Pesantren Darul Istiqomah trains students to live modestly in the dormitory. Students use shared facilities, follow regulations concerning personal belongings, and are discouraged from bringing luxury items, excessive clothing, cosmetics, or jewelry. Dormitory life is structured to reduce social distinction and cultivate gratitude, patience, equality, and independence.

The field data show that simplicity is not merely a material condition but an educational method. Students learn to accept available facilities, eat what is provided, share space, and avoid comparing themselves with life outside the pesantren. This practice aligns with KH. Hasyim Asy'ari's view that simplicity helps learners focus on knowledge and prevents the heart from being scattered by worldly desire (Asy'ari, 2017). In this context, qana'ah functions as a discipline of desire.

Students' responses indicate that they understand the value of simple living, although some still compare pesantren life with life outside. This finding is understandable because students are part of a wider social environment in which digital media shapes identity, aspiration, and comparison. Pérez-Torres (2024) explains that social media provides adolescents with a digital space for self-presentation, social comparison, role-model identification, and audience feedback. These processes may influence how young people evaluate themselves and imagine desirable lifestyles. In the context of pesantren, this means that the cultivation of qana'ah must address not only material simplicity within dormitory life but also students' inner response to external images of comfort, beauty, success, and consumption.

Therefore, qana'ah should not be understood merely as accepting limited facilities. It should be developed as a moral capacity to regulate desire, resist excessive comparison, and maintain gratitude amid external social pressures. When pesantren rules limit luxury items, excessive clothing, cosmetics, or unnecessary possessions, these rules function not only as institutional discipline but also as moral pedagogy. They train students to live with sufficiency, reduce social distinction, and focus on learning. However, these rules will be more effective when accompanied by reflective explanation, so that students understand qana'ah as an ethical disposition rather than a forced restriction.

The implementation of qana'ah at Pondok Pesantren Darul Istiqomah also has social implications. Shared living reduces social distinction among students and strengthens solidarity. When students use similar facilities and follow the same rules, they learn equality, mutual respect, and gratitude. Thus, qana'ah is not only about personal contentment but also about building an ethical community that resists arrogance, competition, and envy.

Honoring Educators through Thought, Speech, and Action

The fourth theme concerns honoring educators. At Pondok Pesantren Darul Istiqomah, respect for teachers is taught as a central element of character education. Students are trained to greet teachers, kiss their hands, speak politely, listen attentively during lessons, avoid interrupting, and give way when teachers pass. Teachers and dormitory supervisors also emphasize that students should maintain positive assumptions toward teachers and accept correction as part of education.

This practice closely reflects KH. Hasyim Asy'ari's concept that honoring teachers must be manifested in thought, speech, and action. In thought, students are expected to maintain good assumptions and avoid belittling teachers. In speech, they are expected to use respectful language and avoid inappropriate remarks. In action, they are expected to show obedience, attentiveness, and service (Asy'ari, 2017). The pesantren's daily routines provide many opportunities for students to practice these forms of respect.

Observation suggests that the culture of respecting teachers is relatively strong. Students generally show polite behavior inside and outside the classroom. They listen to teachers, maintain proper manners during lessons, and follow pesantren etiquette when meeting educators. This indicates that the pesantren has successfully maintained a traditional moral culture in teacher-student relations. Such practice corresponds with the broader pesantren tradition in which teacher modeling and moral authority are central to character formation (Mujahid, 2021; Saparwadi, 2024).

However, the study also found that some students still struggle to maintain respect consistently, especially when receiving punishment or correction. Some students admitted that they had spoken about teachers behind their backs when they felt dissatisfied with disciplinary action. This finding is important because it reveals a gap between visible respect and inner acceptance. Students may perform respectful behavior outwardly but still need deeper moral understanding regarding criticism, correction, and teacher authority.

This finding does not weaken the relevance of KH. Hasyim Asy'ari's concept; rather, it shows the need to deepen its implementation. Honoring teachers should not be reduced to formal gestures. It must include emotional maturity, self-control, and the ability to interpret correction as educational guidance. Teachers also have a responsibility to exercise authority with wisdom, fairness, and compassion so that respect is built not merely through fear but through trust and moral credibility.

Contemporary Relevance for Pesantren-Based Character Formation

The findings of this study show a strong relationship between KH. Hasyim Asy'ari's classical educational ethics and contemporary pesantren practice. The four values identified in *Adabul 'Alim wal Muta'allim* are not abstract doctrines; they are actively practiced in the daily life of Pondok Pesantren Darul Istiqomah. The pesantren implements these values through instruction, religious habituation, dormitory discipline, teacher modeling, self-reflection, and social supervision.

At the same time, the study reveals that implementation is not perfect. Some students still need guidance in controlling speech, maintaining sincerity, accepting simple living, and respecting teachers consistently. This indicates that character education is not a completed product but a continuous process. Pesantren

practices provide a strong moral framework, but internalization depends on students' awareness, teacher consistency, peer culture, and institutional support.

Theoretically, this study strengthens the argument that Islamic character education must integrate inner and outer dimensions. KH. Hasyim Asy'ari's concept begins from the heart but extends to intention, lifestyle, and social conduct. This differs from approaches that define character mainly as observable behavior. In the pesantren tradition, outward discipline is important, but it must be rooted in inner purification and sincere intention. This integrated view is aligned with Islamic educational thought that places adab as the foundation of knowledge and moral order (Al-Attas, 1980; Halstead, 2007; Sahin, 2018).

The contemporary relevance of KH. Hasyim Asy'ari's thought becomes clearer when connected to the ethical challenges of digital life. Social media has become a primary space for youth expression and interaction, yet it also brings challenges such as misinformation, digital addiction, moral degradation, and weakened self-control (Abror & Noviani, 2025). In Islamic education, these challenges require the strengthening of digital ethical literacy, including honesty, responsibility, verification, balanced use of technology, and spiritual awareness. Fikri (2023) argues that Islamic education can contribute to social media literacy by shaping attitudes aligned with Islamic values, integrating social media ethics into learning, and cultivating awareness of the social and personal impact of digital interaction.

KH. Hasyim Asy'ari's four values can be extended into this digital ethical framework. Purification of the heart teaches students to avoid arrogance, envy, hatred, and destructive self-display. Sincerity of intention helps students use knowledge and media for benefit rather than recognition. Qana'ah trains students to resist excessive comparison and consumerist desire. Honoring educators strengthens respect for knowledge, authority, and guidance in an era where digital information often weakens traditional learning relationships. Therefore, adab-based character education is not only relevant for dormitory life and classroom interaction but also for shaping students' ethical awareness in digital spaces.

Practically, the findings suggest that pesantren can use Adabul 'Alim wal Muta'allim as a framework for evaluating and strengthening character education. The four dimensions identified in this study can become indicators for pesantren-based character formation: spiritual purity, sincerity of learning, simplicity of life, and respect for educators. These indicators are relevant not only for traditional pesantren but also for Islamic schools seeking to integrate moral education with contemporary learning systems.

In this context, the relevance of KH. Hasyim Asy'ari's character education lies in its ability to bridge classical pesantren values and contemporary ethical challenges. Purification of the heart strengthens self-control; sincerity of intention protects learning from instrumentalization; qana'ah resists excessive consumerism; and honoring educators strengthens ethical learning relations. These values do not reject modernity but provide a moral foundation for navigating it. Pesantren education can therefore remain relevant by translating classical values into reflective, contextual, and ethically grounded pedagogical practices.

Conclusion

This study concludes that KH. Hasyim Asy'ari's concept of character education in Adabul 'Alim wal Muta'allim is not merely a normative discourse on student

ethics but an integrated educational framework that connects knowledge, adab, spiritual purification, learning motivation, disciplined communal life, and ethical relations with teachers. The four central values identified in this study—purification of the heart, sincerity of intention, qana'ah, and honoring educators—show that character formation in the pesantren tradition begins from the inner condition of the learner and is actualized through consistent conduct in daily life. At Pondok Pesantren Darul Istiqomah, these values are implemented through religious routines, moral advice, kitab-based learning, muhasabah, dormitory discipline, simple living, teacher modeling, and daily etiquette, although several aspects still require continuous strengthening, particularly students' consistency in maintaining sincerity, controlling excessive joking, avoiding negative speech about teachers, and internalizing qana'ah amid external social influences. Theoretically, this study enriches Islamic character education by demonstrating that classical pesantren ethics remain relevant as a framework for contemporary moral formation; practically, it offers four indicators for strengthening pesantren character education, namely spiritual purity, sincerity of learning, contentment, and respect for educators. In the digital era, these values can also be extended into digital moral literacy by cultivating self-control, ethical communication, responsible media use, and resistance to excessive social comparison. Future research may compare the implementation of KH. Hasyim Asy'ari's educational thought across different pesantren contexts or develop adab-based digital ethics programs for Muslim students.

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