

Al-Muhafadzah bil Qadim al-Shalih wa Al-Akhdzu bil Jadid Al-Ashlah **in Education Perspective of Hadrotus Syaikh KH Hasyim Asy'ari**

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ABSTRACT

This study explores the educational thought of Hadrotus Syaikh KH. Hasyim Asy'ari, the founder of Nahdlatul Ulama, through the principle of *al-muhafadzah 'ala al-qadim al-shalih wa al-akhdzu bil jadid al-ashlah*—preserving noble traditions while embracing beneficial innovations. The research aims to examine how this principle informs Islamic educational practices and its relevance in modern contexts. Employing a qualitative method through library research, the study analyzes KH. Hasyim Asy'ari's primary works, especially *Adab al-'Alim wa al-Muta'allim*, and secondary sources discussing Islamic education. The findings reveal that KH. Hasyim Asy'ari emphasized education not merely as knowledge transfer, but as a process of moral, spiritual, and character formation grounded in Islamic values such as justice, humility, sincerity, and honesty. He advocated balancing religious and general sciences and urged educators to serve as moral exemplars. This research contributes to the discourse on Islamic education by offering a classical yet adaptive framework rooted in tradition but open to innovation—providing a model for addressing current educational challenges with strong spiritual foundations and cultural relevance.

Keywords: *Adab, Islamic Education, Moral Values, Innovation, Character Building*

INTRODUCTION

Education in Islam is not only seen as a means of exchanging information, but also as a medium for shaping the morals and character of students.¹ In the Indonesian context, the thoughts of Nusantara scholars have an important role in shaping the character and

¹ Ossman Nordin, Nik Md Saiful Azizi Nik Abdullah, and Mohamad Ridhuan Abdullah, "Harmonizing Lifelong Learning with Islamic Values: A Framework for Personal and Societal Development," *BITARA: International Journal of Civilizational Studies and Human Sciences* (e-ISSN: 2600-9080) 7, no. 2 (2024): 247–65, <https://bitarajournal.com/index.php/bitarajournal/article/view/496>.

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direction of Islamic education.² One of the central figures in the development of Islamic education in Indonesia is Hadrotus Syaikh KH. Hasyim Asy'ari, the founder of Nahdlatul Ulama, who is not only known as a great scholar, but also as a teacher and reformer who bridges conventional Islamic values with the challenges of the times.

One of KH. Hasyim's thoughts in the field of education emphasizes the moral aspect. Moral education is widely stated by Imam Al-Ghazali in his book *Ihya Ulumuddin* in the discussion of the courtesy of students and teachers. KH. Hasyim himself in his thinking in the field of education is colored by his expertise in Hadith, and his thoughts in the fields of Sufism and fiqh. KH. Hasyim explained the high position of knowledge seekers and scholars, because Allah SWT exalts those who believe and have knowledge KH Hasyim wrote the book *Adabul 'Alim Wal Muta'alim* based on the awareness of the need for literature on the manners of seeking knowledge.³

One of the hadiths quoted in the book emphasizes the virtue of studying:

مَنْ سَلَكَ الطَّرِيقَ فِي طَلَبِ الْعِلْمِ فَقَدْ سَلَكَ سَبِيلًا إِلَى الْجَنَّةِ

Meaning: “Whoever takes the road in search of knowledge, then he has taken the road to heaven. (HR. Muslim).”⁴

Demanding knowledge is a very noble religious work, so when someone demands it, he must also display noble manners.⁵ KH Hasyim seems to hope that religious activities are also accompanied by polite social behavior. Education must be able to bring people to benefit and happiness. Education must be able to develop and maintain Islamic values and standards for the next generation of the nation and state.⁶

Al-Mubafadzah bil Qadim al-Shalih wa Al-Akhdzu bil Jadid Al-Aslah is a very important rule in the world of Islamic education, especially in the tradition of pesantren and the thoughts of Nusantara scholars. This rule means “maintaining good old traditions and taking new things that are better.” In the context of education, this rule is the basis for maintaining the development of noble values inherited from previous scholars while opening up to progress and development in accordance with the demands of the times. Hadrotus Syaikh KH Hasyim Asy'ari, the founder of Nahdlatul Ulama and a great scholar of the archipelago, made this rule the spirit in the guidance of education, as reflected in his monumental work, *Adab al-'Alim wa al-Muta'allim*.

To understand the direction of KH. Hasyim Asy'ari's educational reform, it is not enough to focus on and read intellectually the main points of his educational thoughts as contained in his book *Adab al-'Alim wa al-Muta'allim*.⁷ KH Hasyim Asy'ari emphasized that education is not just a process of transferring knowledge, but also instilling adab, morals, and noble character. In the introduction to *Adab al-'Alim wa al-Muta'allim*, he quotes various atsar and sayings of the salaf scholars who emphasize the importance of adab as the core of all deeds, both deeds of the heart and deeds of the body, speech and deeds. Charity without

² Abdurrahman Raden Aji Haqqi et al., “Islamic Scholarship in The Malay World: The Multifaceted Contributions of Ulama,” *International Journal of Nusantara Islam* 11, no. 2 (2023): 268–82, <https://doi.org/10.15575/ijni.v11i2.30887>.

³ Laila Nurdiana and Mutamakin, “Implementation of KH. Hasyim Asy'ari's Educational Thinking on Today's Education,” *RABBAYANI: Jurnal Pendidikan Dan Peradaban Islami* 3, no. 1 (2023): 2023.

⁴ Abi al-Husain bin Al-Hajjaj, *Shahih Muslim* (Riyadh: Dar Thayyibah li al-Nasr wa al-Tawzi', 2010).

⁵ Nik Haryanti, “Implementasi Pemikiran Kh. Hasyim Asy'Ari Tentang Etika Pendidik,” *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 2 (2023).

⁶ Nurul Hanani, “Telaah Pemikiran KH. Hasyim Asy'ari Tentang Pendidikan Pesantren Dan Relevansinya Dengan Pendidikan Modern,” *Prosiding Nasional* 2, no. November (2019): 50–51.

⁷ Samsul Nizar, *Filsafat Pendidikan Islam: Pendekatan Historis, Teoritis Dan Praktis* (Ciputat: Universitas Michigan, 2002).

adab is not recognized, and adorning charity with adab is a sign of its acceptance with Allah in the future. KH Hasyim Asy'ari wrote:

“These are clear texts and expressions that are reinforced by the light of revelation, which clarify the high status of morals, and explain that all good deeds, whether they come from the heart or from the limbs, whether they are words or deeds, are not recognized (valuable) unless they are filled with good manners, praiseworthy traits, and noble character. And indeed, adorning a deed with good manners today is a sign of its acceptance in the Hereafter.”⁸

The principle of *al-muhafadzah bil qadim al-shalih* requires every educator and student to maintain scientific values and traditions that have proven their goodness. KH Hasyim Asy'ari reminded students not to be easily tempted by new things that have no clear benefits, but to hold fast to the basics of religious knowledge that have been passed down by the salaf scholars. However, he also did not rule out the possibility of accepting new and better things (*al-akhdzu bil jadid al-aslah*), as long as they did not conflict with the established principles of sharia and manners. In this case, he emphasized the importance of being selective, critical, and still based on adab in accepting updates or innovations in education.

Several studies emphasize the importance of Islamic education that focuses on character building in the modern education system. Kulsum et al. (2024) showed that a character-based digital curriculum in Madrasah Ibtidaiyah significantly improved students' discipline and responsibility.⁹ Esat et al. (2024) revealed that the integration of Islamic values in school-based character education helps shape students' noble and resilient morality.¹⁰ Said et al. (2023) examined how exemplary teachers based on Islamic ethics greatly influenced students' character building through contextualized learning.¹¹ Syukri and Rosyad (2023) highlighted the effectiveness of the Islamic Religious Education curriculum in building character and life skills amid the challenges of the digital era.¹² Finally, Alnuaimi and Alawida (2024) found that a multi-layered character strengthening strategy¹³—through intra, co, and extracurricular activities—is crucial in Indonesian Islamic schools. Based on these studies, it reinforces the importance of focusing research on KH. Hasyim Asy'ari's integrative education framework, as well as showing the novelty of the approach that examines classical principles in the context of digital and contemporary implementation. Based on the background and support of previous research, the purpose of this study is to examine and reconstruct KH. Hasyim Asy'ari's educational thought, especially the principle of *al-muhafadzah 'ala al-qadim al-shalih wa al-akhdzu bil jadid al-aslah*, as an integrative foundation in building an Islamic education system that is adaptive to modern challenges. This research

⁸ KH. M. Hasyim Asy'ari, *Adab Al-Alim Wa Al-Muta'allim* (Jombang: Pustaka Tebuiheng, 2022).

⁹ Umi Kulsum et al., “Character-Based Digital Curriculum and Learning: A Case Study in Madrasah Ibtidaiyah and Elementary Schools,” *Journal of Integrated Elementary Education* 4, no. 2 (2024): 274–88, <https://doi.org/10.21580/jieed.v4i2.23024>.

¹⁰ Gulden Esat et al., *Integration of Religion and Spirituality into Culturally Responsible School Psychology Practice*, *School Psychology Review* (Taylor & Francis, 2024).

¹¹ Saidah Mohd Said, Sabariah Sharif, and Mohd Khairuddin Jerry Abdullah, “Unveiling the Excellent Leadership Qualities and Practices of Principals in Islamic Schools: A Systematic Literature Review,” *International Journal of Learning, Teaching and Educational Research* 22, no. 9 (2023): 43–61, <https://doi.org/10.26803/ijlter.22.9.3>.

¹² Muhammad Dzihab Aminudin Syukri and Abdul Rosyad, “Integrating Modern Technology in Islamic Religious Education: Challenges and Opportunities for Teachers,” *The Journal of Academic Science* 2, no. 4 (2025): 1148–56, <https://doi.org/10.59613/a05ebs36>.

¹³ Rahaf Alnuaimi and Moatsum Alawida, “A Multi-Layered Strategy for Addressing Privacy and Data Security Issues in Metaverse,” in *2024 2nd International Conference on Intelligent Metaverse Technologies & Applications (IMETA)* (IEEE, 2024), 113–18, <https://doi.org/10.1109/iMETA62882.2024.10807933>.

also aims to strengthen the relevance of classical values in character building through a contextual and implementative approach in the digital era.

METHOD

The research method used in this research is library research or literature study. Library research or literature study is one way of research by collecting sources or materials related to the research target.¹⁴ Using a qualitative approach by using qualitative data can include the views, experiences, and perceptions of subjects towards changes that occur.¹⁵ This study aims to examine the concept of preserving good old values and taking new, better values in education according to KH Hasyim Asy'ari's thought. Data were collected through an in-depth review of primary sources such as the works of KH Hasyim Asy'ari, as well as secondary literature in the form of scientific articles, books, and relevant documents that discuss Islamic education and his thoughts. The analysis is done by describing and criticizing the concepts found, then relating them to the context of contemporary education.

The process of data analysis is done descriptively-analytically, by interpreting the content of the text and drawing deep meaning from the thoughts of KH. Hasyim Asy'ari. The collected data were classified based on key themes, such as the characteristics of ideal students, the purpose of education, the integration of religious and general sciences, and the relevance of these values in the context of modern education. The researcher used content analysis techniques to extract the values, principles and patterns of thinking contained in the text. Then, a critical interpretation was conducted to connect the classical concepts with contemporary educational challenges and needs. This procedure allows the research to produce a comprehensive understanding and can be replicated by other researchers focusing on similar themes and figures.¹⁶ Thus, this method not only examines the text in depth, but also considers its relevance and application in modern education based on Islamic principles taught by Hadrotus Syaikh KH Hasyim Asy'ari.

RESULTS AND DISCUSSION

History of KH. Hasyim Asy'ari

KH. Hasyim Asy'ari has the full name Mohammad Hasyim. KH. Hasyim Asy'ari was born in Jombang, East Java on Tuesday, February 14, 1871 AD or 24 Dhulqa'dah 1287H. KH. Hasyim Asy'ari is the son of Kyai Asy'ari and Nyai Halimah. His father was a scholar from Demak who was the eighth descendant of Jaka Tingkir. Jaka Tingkir was the Sultan of Pajang in 1568 and the son of Brawijaya IV who became king of Majapahit. Her mother was the daughter of Kiai Uthman who was the founder and caretaker of the Nggedang Islamic boarding school, north of Jombang. KH. Hasyim.¹⁷

At the age of five, he moved from Pondok Pesantren Gedang to Kampung Kras, a village in the south of Jombang city. He moved because he followed his parents who were building a new pesantren. Here, he spent his childhood until he was 15 years old before leaving Kras forever.¹⁸

¹⁴ Yanti Shindy Y, Yuliharti, "Pemikiran Pendidikan Islam Menurut K.H. Hasyim Asy'ari," *Kutubkhanah : Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (2020): 55.

¹⁵ Juriko Abdussamad et al., *Research Methods: Quantitative, Qualitative, and Mixed Methods (Metode Penelitian: Kuantitatif, Kualitatif, Dan Mixed Methode)*, 2024.

¹⁶ Elidawaty Purba et al., *Metode Penelitian Ekonomi : Konsep, Metode Dan Implementasi, Paper Knowledge . Toward a Media History of Documents* (Medan: PT. Mifandi Mandiri Digital, 2024).

¹⁷ Shindy Y, Yuliharti, "Pemikiran Pendidikan Islam Menurut K.H. Hasyim Asy'ari."

¹⁸ Kusnul Ciptanila Hidayati, Athi' Haryanti, Peni Yuni and Ja'far Shiddiq, "Pemikiran Hadratus Syaikh K.H. Hasyim Asy'ari Dalam Nahdhatul Tujjar Sebagai Penguatan Ekonomi Islam (Sebuah Implementasi Di

His first teacher was his own father who taught him to read the Qur'an and other Islamic literature. Since childhood he has been known with. Until he was 15 years old, his father gave him the basics of Islam, especially reading and memorizing the Qur'an.¹⁹ The next level of education was taken in various pesantren. Initially, he was a student at Wonopojo Islamic Boarding School in Probolinggo, then moved to Langitan Islamic Boarding School in Tuban.²⁰ From Langitan he moved to Bangkalan, a boarding school run by Kyai Kholil. Finally, before studying in Mecca, he studied at the Siwalan Panji boarding school in Sidoarjo. It was at this last pesantren that he was taken as a son-in-law by Kvai Yaqub, the caretaker of the pesantren.²¹

Long story short, after he obtained a qualified education from the pesantren environment, he continued his formal education in the city of Mecca, along with the pilgrimage. After performing the pilgrimage, KH. Hasyim Asy'ari did not immediately return to Indonesia, but he still stayed for several months just to deepen religious sciences, especially the science of hadith which is one of the fields of science that he really likes, this can be proven by some of his works that discuss the science of hadith.²²

While in Mecca he studied with several major international scholars such as Shaykh Syatha, Shaykh Dagistany, Shaykh Al-Allamah Abdul Hamid, Al-Darustany, and Shaykh Muhammad Syuaib Al-Maghrib. Apart from these great scholars, Kiai Hasyim also studied with renowned scholars of the country such as Shaykh Mahfudz Termas, Shaykh Mahmud Khatib Al-Minangkabawi, Imam Nawawi- Al-Bantani and several other great scholars.²³

Of these teachers, both directly and indirectly, at least enough to influence the style of Kiai Hasyim's thinking regarding the Islamic theology of *Ahlussunah wal Jama'ah* (Aswaja). During his life, KH. Hasyim Asy'ari could not be separated from the pesantren culture, both in Indonesia and in the holy land of Mecca. It is from this environment that has more or less influenced his scientific tradition in the form of thoughts in Islamic education. However, what needs to be known is that he had studied classical Islamic education which prioritizes normative aspects, teaching and learning traditions, and the methods he learned have at least been manifested in the Islamic treasures of the archipelago, which are now referred to as moderate Islam institutionalized in the Nahdlatul Ulama (NU) organization.²⁴

Education According to KH. Hasyim Asy'ari

Education according to KH Hasyim Asy'ari emphasizes the importance of maintaining a balance between preserving good old values and openness to better innovations. The principle of *al-muhafadzah 'ala al-qadim al-shalih wa al-akhdzu bil jadid al-aslah*

Lingkungan Pesantren Tebuireng)," *Jurnal Ilmiah Edunomika* 08, no. 01 (2024): 1–7, <https://doi.org/10.29040/jie.v8i1.11645>.

¹⁹ Diva Fibrianti Dwi Nur Laily, Imam Sopingi, and Athi' Hidayati, "Tawasul Dalam Pendidikan Islam Perspektif Hadrotus Syaikh KH Muhammad Hasyim Asy'ari: Telaah Kitab Nurul Mubin," *Revorma: Jurnal Pendidikan Dan Pemikiran* 5, no. 1 (2025): 128–38, <https://doi.org/10.62825/revorma.v5i1.136>.

²⁰ Alisa Septiana Septiana, Imam Sopingi, and Athi' Hidayati, "Adab Penggunaan Artificial Intelligence (AI) Dalam Keilmuan: Tinjauan Kitab Adabul Alim Wal Muta'allim," *Revorma: Jurnal Pendidikan Dan Pemikiran* 5, no. 1 (2025): 71–82, <https://doi.org/10.62825/revorma.v5i1.134>.

²¹ Abudin Nata, *Tokoh-Tokoh Pembaharuan Pendidikan Islam Di Indonesia* (Jakarta: PT. Raja Grafindo Persada, 2004).

²² Zuhairi Misrawi, *Hadratussyaikh Hasyim Asy'ari Moderasi, Keutamaan Dan Kebangsaan* (Jakarta: PT. Kompas Media Nusantara, 2010).

²³ Syamsul A'dlom, "Kiprah KH. Hasyim Asy'ari Dalam Mengembangkan Pendidikan Agama Islam," *Jurnal Pusaka* 2, no. 1 (2014): 14–27.

²⁴ Nurkilat Andiono, "Penguatan Nilai-Nilai Aswaja Ala Kiai Hasyim Asy'ari Dalam Pendidikan Kontra-Radikalisme," *MIYAH Jurnal Studi Islam* 75, no. 17 (2021): 45–46.

means maintaining good old traditions and taking something new that is better²⁵ so that education is not trapped in stagnation, but also does not lose its traditional roots. In the context of Islamic education, KH Hasyim Asy'ari emphasized that education must be based on Islamic values such as justice, simplicity, compassion, and honesty, and encourages the use of teaching methods that are effective, inclusive, and adaptive to the times.

His educational thinking was also driven by the educational situation that occurred at that time, from the old established habits into a modern form due to the influence of the Western education system implemented by the Dutch East Indies in Indonesia. Supported by KH. Hasyim Asy'ari who was born and raised in a pesantren environment, studying and engaging directly in it, as well as his interactions while studying in Javanese pesantren and with scholars in Mecca.²⁶

KH Hasyim Asy'ari also emphasized that education is not just the transmission of knowledge, but the process of forming a whole human being to become a pious, noble person, and able to uphold justice and benefit on earth. In his view, the purpose of education is to get closer to Allah SWT and achieve happiness in the world and the hereafter. He stated, "Education is a means to achieve humanity, to understand who the real creator is, what he was created for, to fulfill all commands and stay away from all prohibitions, to do good in the world and defend justice".

Furthermore, the principle of *al-muhafadzah 'ala al-qadim al-shalih wa al-akhdzu bil jadid al-ashlah* becomes an important foundation in responding to the challenges of the times, especially in education. And the concept of KH. Hasyim Asy'ari's educational thought offers education to be more modern (modern in the sense that it fits the needs of the era). However, the nature of this modernity does not necessarily follow the flow of change without any special filtering. KH. Hasyim Asy'ari is famous as a scholar who is able to carry out strict screening of religious traditions that he considers to have no basis. Indirectly, the inclusion of the general curriculum also passed through his strict ikhtiyar.²⁷

In an era characterized by fast-paced and instant information, students need character guidance so that they do not easily waver in the face of the temptations of consumptive lifestyles²⁸ and instant culture.²⁹ In addition, the concept of the importance of sincere learning intentions for the sake of seeking the pleasure of Allah Swt. gives a deep spiritual dimension, which is currently rarely found in secular education systems. This approach is also in line with the concept of holistic education that is now widely adopted globally, namely

²⁵ Idris Siregar, *Islam Nusantara, The International Journal of Pegon : Islam Nusantara Civilization*, vol. 10 (Yogyakarta: TRUSSMEDIA GRAFIKA, 2020).

²⁶ Zetty Azizatul Ni'mah, "Pemikiran Pendidikan Islam Perspektif KH. Ahmad Dahlan (1869-1923 M) Dan KH. Hasyim Asy'ari 1871-1947 M): Study Komparatif Dalam Konsep Pembaruan Pendidikan Islam Di Indonesia," *Didaktika Religia* 2, no. 1 (2014): 153.

²⁷ Hanani, "Telaah Pemikiran KH. Hasyim Asy'ari Tentang Pendidikan Pesantren Dan Relevansinya Dengan Pendidikan Modern."

²⁸ Lailatul Maghfiroh Putri Rifardi, Imam Sopingi, and Athi' Hidayati, "Financial Technology Lending and Consumptive Attitude on Student Lifestyle," *Journal of Economic and Islamic Research* 2, no. 2 (2024): 263–77.

²⁹ Izzatun Nadzifah and Imam Sopingi, "Pelibatan Mahasiswa Sebagai Mediasi Pengaruh Sikap Terhadap Minat Koperasi Mahasiswa," *Jurnal Ekonomi Dan Bisnis* 17, no. 1 (January 24, 2025): 86–91, <https://doi.org/10.55049/jeb.v17i1.399>.

education that touches all aspects of humanity-intellectual³⁰, emotional,³¹ social,³² and spiritual.³³

KH Hasyim Asy'ari also taught that a Muslim must master religious and general knowledge in a balanced manner in order to become a complete person and benefit the people. Thus, education according to him is not only preserving old values, but also adaptive to the development of science and technology, as long as it does not conflict with Islamic principles. This principle also characterizes Nahdlatul Ulama in responding to social and cultural changes, so that Islamic education remains relevant and contextual in the midst of the dynamics of society.

Al-Muhafadzah bil Qadim al-Shalih wa Al-Akhdzu bil Jadid Al-Ashlah in the Education of KH. Hasyim Asy'ari

KH Hasyim Asy'ari was a scholar who shouldered many moral responsibilities. As a scholar, he developed and implemented very important educational concepts. Indonesian Muslims benefited from KH. Hasyim Asy'ari's thoughts and preaching on Islamic Education. His importance in Islamic education in Indonesia shows his great contribution to the development of the country. The Tebuireng boarding school in Jombang, East Java, shows the history of the Indonesian people's concern for the development of Islamic education.³⁴ K.H. Hasyim Asy'ari's views on student personality standards and the key to educational success are very relevant to the challenges of modern education, especially in the era of globalization, technological disruption, and the character crisis that has hit the younger generation.³⁵ In the context of modern education, it has a strong relevance, especially in shaping the character of students based on Islamic values. KH. Muhammad Hasyim Asy'ari taught that education must be able to develop and preserve Islamic values to the next generation.³⁶

Education is a process undertaken by human beings to improve their potential physically and mentally to maintain the values of their society and culture.³⁷ This is as stated in the definition of education as a process built by society to bring new generations towards progress in certain ways in accordance with the abilities that are useful to achieve the highest level of progress.³⁸ In the principle of *al-muhafadzah bil qadim al-shalih wa al-akhdzu bil jadid al-ashlah* which KH Hasyim Asy'ari held firmly in education means "maintaining good old traditions and taking new things that are better". In the context of pesantren and education

³⁰ Tjiptohadi Sawarjuwono and Agustine Prihatin Kadir, "Intellectual Capital: Perlakuan, Pengukuran Dan Pelaporan (Sebuah Library Research)," *Jurnal Akuntansi Dan Keuangan* 5, no. 1 (2003): 35–57, <https://doi.org/10.1024/0301-1526.32.1.54>.

³¹ Imam Sopingi, "Etika Bisnis Menurut Al-Ghazali: Telaah Kitab Ihya' 'Ulum Al-Din," *Iqtishoduna* 10, no. 2 (2016): 142–48, <https://doi.org/10.18860/iq.v10i2.3223>.

³² Imam Sopingi, Ahmad Zeffa, and Hanin Yumna, "Empowerment of Micro, Small, and Medium Enterprises in Villages Based on Technology Through Community Service Programs," *Jurnal Al Maesarah* 4, no. 1 SE- (May 6, 2025): 161–71, <https://doi.org/10.58988/jam.v4i1.426>.

³³ Runeela Taskeen, "A Decolonial Analysis of Peace Pedagogy in Education in India and Pakistan," 2023.

³⁴ Mohamad Muspawi, "THE K.H. Hasyim Asy'ari: The Reformer of Islamic Education of East Java," *Jurnal Pendidikan Islam* 7, no. 1 (2018): 147–63.

³⁵ Diana Febrianti, Imam Sopingi, and Anita Musfiroh, "Peran Ulama Dalam Proses Kodifikasi Al-Qur'an Dan Hadist: Sebuah Pendekatan Library Research," *At-Tabbir: Jurnal Studi Al-Qur'an Dan Tafsir* 1, no. 2 (2025): 83–104, <https://ejournal.mahadalyirboyo.ac.id/index.php/attahbir/article/view/97>.

³⁶ Laily, Sopingi, and Hidayati, "Tawasul Dalam Pendidikan Islam Perspektif Hadrotus Syaikh KH Muhammad Hasyim Asy'ari: Telaah Kitab Nurul Mubin."

³⁷ Hubbil Khair, "Peran Lembaga Pendidikan Dalam Masyarakat Di Era Modern," *Darul Ulum: Jurnal Ilmiah Keagamaan, Pendidikan Dan Kemasyarakatan* 12, no. 2 (2021): 24–36.

³⁸ Abdurrahman Saleh Abdullah, *Teori-Teori Pendidikan Berdasarkan Al-Qur'an*, 1st ed. (Yogyakarta: Khalista, 2024).

that he pioneered, this principle is an important foundation so that noble values that have been tested by time are maintained, but remain open to innovation and the development of times that bring greater benefits. KH Hasyim Asy'ari emphasized that old traditions and knowledge that are still relevant must be maintained, while updates and new, better knowledge need to be adopted without abandoning traditional roots.

The principle of *al-muhafadzah bil qadim al-shalih wa al-akhdzu bil jadid al-aslah* is also a paradigm in responding to the challenges of the times, as explained in various studies, that a moderate and open attitude towards renewal is a hallmark of pesantren education inherited by KH Hasyim Asy'ari. Thus, the education that he initiated not only maintains the identity and character of the nation, but is also always ready to face global developments.

CONCLUSION

KH. Hasyim Asy'ari's educational thinking emphasizes that Islamic education does not only function as a means of transferring knowledge, but also as a process of forming morals, character, and noble personality of students. The principle of *al-muhafadzah 'ala al-qadim al-shalih wa al-akhdzu bil jadid al-aslah* - maintaining good old traditions and taking new things that are better-becomes the main foundation in responding to the times without losing the roots of proven Islamic values. KH. Hasyim Asy'ari emphasized the importance of balance between religious and general sciences, and the need for education based on the values of justice, simplicity, compassion and honesty. Teachers and the educational environment must be moral role models and support the development of Islamic character in students. His thoughts have become a strong foundation for the Islamic education system in Indonesia, making education a means of forming human beings who are knowledgeable, moral, and able to adapt to the challenges of the times without leaving the principles of Sharia.

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