

Attitude Formation of Students According to Hadratus Shaykh K.H. Hasyim Asy'ari: An Examination of the Book of Adabul Alim Wa Muta'alim

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ABSTRACT

Attitude building is an essential aspect in the formation of a student's personality, especially in the context of Islamic education. KH. Hasyim Asy'ari, through the book *Adabul Alim Wa Muta'alim* emphasizes the importance of fostering students' manners and attitudes as the main foundation in the learning process. This study aims to explore KH. Hasyim Asy'ari's thoughts on the ideal attitude of students towards knowledge, teachers, and the learning environment and its relevance to the formation of attitude today. The method used is library research with a qualitative approach. The results of the study show that values such as sincerity, respect, seriousness, and discipline are the main pillars in the formation of student attitude. This idea is very relevant to be applied in the modern education system in order to create a generation that is not only intellectually intelligent, but also noble. This study contributes to the enrichment of Islamic educational discourse by offering a contemporary interpretation of K.H. Hasyim Asy'ari's classical *adab* principles, providing educators and policymakers with practical insights to strengthen moral and spiritual character formation in today's learning environments.

Keywords: *Adabul 'Alim wa al-Muta'alim, Character Development, Islamic Education, KH Hayim Asy'ari, Student Attitude Formation.*

INTRODUCTION

The formation of student attitude is one of the fundamental aspects of Islamic education, as emphasized by Hadratus Shaykh KH Hasyim Asy'ari in his monumental work, *Adabul Alim wal Muta'allim*. In the book, K.H. Hasyim Asy'ari emphasizes that the success of education is largely determined by the student's manners towards the teacher, knowledge, and learning environment. Concepts such as sincerity in pursuing knowledge, respect for teachers, as well as seriousness and perseverance in learning become an important part of

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the attitude that must be formed from an early age. His thoughts are not only relevant in his day, but also have transformative value that is very important to be applied in today's education system. Education is a place to nurture human beings, bringing them towards a better future.¹ Education is considered very important and useful not because of job and position requirements due to changes in working conditions and conditions, Technological progress is becoming more advanced and tighter every year competition in an organization or institution.²

In the context of national education and *pesantren*, the attitude or character of students is not only the ultimate goal, but also the main foundation in the process of seeking knowledge or pursuing education. Character and attitude education can actually be actualized through the ideals and national goals of the Indonesian nation which include efforts to educate the nation's life. This is implemented by building smart and cultured Indonesian people.³ Education if interpreted narrowly means the process of transferring knowledge owned by someone to others, but if interpreted broadly means the process of maturing humans. The process of maturing not only includes the transfer of knowledge but also moral development in a person.⁴ Humans, as intelligent beings, are required to have good ethics or morals. Ethics are rules of behavior, human customs in the association between each other and confirm which is right and which is wrong. Ethics can also be interpreted as moral values that guide a person in regulating behavior.⁵

Adab is a very important part of education that deals with aspects of attitudes and values, both individual and related to social society.⁶ Good manners will have an influence in life. So there is a saying that adab is higher than knowledge. The values contained in religion need to be known, understood, believed and practiced by Indonesian people so that they can become the basis of personality so that they can become a complete human being. Given the importance of manners in life, even the smallest things have their own rules.⁷ In realizing changes and developments towards a better direction, it is necessary to adjust and realize in learning and life, so that the purpose of education can produce good quality student manners.

Forming a student's manners or attitude begins with education, both home and school education. Education is the effort of adult humans who have realized their humanity, in guiding, training, teaching and instilling values and the basics of life views to the younger generation so that later they become human beings who are aware and responsible for their duties as humans, in accordance with their nature and humanity. And what needs to be

¹ Hubbil Khair, "Peran Lembaga Pendidikan Dalam Masyarakat Di Era Modern," *Darul Ulum: Jurnal Ilmiah Keagamaan, Pendidikan Dan Kemasyarakatan* 12, no. 2 (2021): 24–36.

² Anita Musfiroh et al., "The Effect of Education and Training of Human Resources on Employee Performance of PT. BPRS Lantabur Tebuireng," *JIES: Journal of Islamic Economics Studies* 4, no. 3 (2023): 144–51, <https://doi.org/10.33752/jies.v4i3.5761>.

³ Husnul Sucahyani and Imatul Anisah, "Peningkatan Mutu Sumber Daya Manusia Melalui Pendidikan Karakter," *Jurnal Pendidikan Pembelajaran Pemberdayaan Masyarakat* 2, no. 1 (2019): 89.

⁴ Dwi Nur Ramadhani, *Pendidikan Karakter Peserta Didik Dalam Perspektif Hadhratus Syaikh Kh. Muhammad Hasyim Asy'ari*, 2022.

⁵ Devi Ayu Lestari et al., "Pentingnya Etika Dan Moral Dalam Pendidikan," *Khatulistiwa: Jurnal Pendidikan Dan Sosial Humaniora* 4, no. 3 (2024): 43–49, <https://doi.org/10.55606/khatulistiwa.v4i3.3878>.

⁶ Muhammad Hasan Mahrus and Moh Farhan, "Konsep Adab Peserta Didik Dalam Kitab Adabul Alim Wal Muta'allim Karya Ulama Nusantara KH. Hasyim Asy'ari The Concept Of Adab Learners In The Book Adabul Alim Wal Muta'allim The Work Of The Ulama Nusantara KH. Hasyim Asy'ari," *Prosiding Konferensi Ilmiah Mahasiswa Unissula (Kimu) Klaster Humaniora* 2, no. adab peserta didik (2019): 1419–28.

⁷ Muhammad Ali Noer and Azin Sarumpaet, "Konsep Adab Peserta Didik Dalam Pembelajaran Menurut Az-Zarnuji Dan Implikasinya Terhadap Pendidikan Karakter Di Indonesia," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 14, no. 2 (2017): 181–208, [https://doi.org/10.25299/al-hikmah:jaip.2017.vol14\(2\).1028](https://doi.org/10.25299/al-hikmah:jaip.2017.vol14(2).1028).

needed in the process of character building is the involvement of a quality education. Because the educator himself is a role model who is identified for students and their environment.⁸

In an education there is a learning process, learning itself is a process that aims to gain an experience.⁹ Education is also one of the most important aspects to maintain the morals and manners of this nation, with education humans know what is right and what is wrong, what can be done and what should not be done. Education also not only always discusses science and knowledge but also shapes character and shapes a person's attitude and behavior, so that humans can determine their path in accordance with the provisions that apply in society and also religion.

Based on the review of previous studies, it is evident that the thoughts of Hadratus Shaykh K.H. Hasyim Asy'ari have been widely examined from various perspectives, such as the values of prophetic leadership¹⁰, Sufism¹¹ and spiritual intelligence¹², as well as moral and professional aspects of educators.¹³ However, these studies generally focus on the moral, spiritual, and ethical dimensions of educators¹⁴ and their relevance to Islamic education in general.¹⁵ The research gap that remains underexplored lies in how K.H. Hasyim Asy'ari's concept of *adab* and student attitude formation, as elaborated in *Adabul 'Alim wa al-Muta'alim*, can be actualized in the context of modern education and the development of student personality in the digital era, which is characterized by moral decline and the erosion of learning ethics. Therefore, this study offers a novelty by highlighting the contemporary relevance of K.H. Hasyim Asy'ari's classical *adab* values in shaping students' attitudes and personalities in a practical and contextual manner, aiming to strengthen spiritual and intellectual character amidst current social and educational transformations.

METHOD

The research employs a qualitative approach using library research to analyze K.H. Hasyim Asy'ari's ideas on student attitude formation as presented in *Adabul 'Alim wa al-Muta'alim*. Primary data are drawn directly from the text, supported by secondary sources such as books, journal articles, and other scholarly works discussing Islamic education, moral development, and character formation in traditional *pesantren* contexts. Data were collected through documentation techniques, focusing on identifying key themes and values

⁸ Royyanatul Mahbubah and Khoirotul Idawati, *Relevansi Pendidikan Karakter Dengan Profesionalisme Pendidik Perspektif Hadratussyaikh Hasyim Asy'ari Dalam Kitab Adabul 'Alim Wal Muta'Alim The Relevance Of Character Education To The Professionalism Of Educators From The Perspective Of Hadratussy*, 7 (2025): 48–58.

⁹ M F Suhail, *Adab Murid Dan Guru Menurut KH Hasyim Asy'ari Dalam Implementasi Pembelajaran Daring*, 2022.

¹⁰ Renaldi Habib Baskara et al., "Implementasi Nilai Kepemimpinan Nabi Muhammad Saw. Dalam Pendidikan Islam: Kajian Kitab Nūṛul Mubīn," *Abdafi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2025): 87–101, <https://doi.org/10.47766/ahdf.v3i2.6119>.

¹¹ Chicha Aizillalaa et al., "Sufism Hadith Perspective of Hadrotus Syaikh KH Hasyim Asy'ari: An Examination of the Book of Adabul Alim Wa Muta'alim," *Abdurrauf Journal of Islamic Studies* 4, no. 2 (2025): 176–89, <https://doi.org/10.58824/arjis.v4i2.357>.

¹² Muhammad Fatah Lutfi et al., "Spiritual Intelligence Management According to Hadrotus Syaikh KH Hasyim Asy'ari: A Study of The Book Adabul Alim Wa Muta'alim," *Living Sufism: Journal of Sufism and Psychotherapy* 1, no. 1 (2025): 57–70, <https://doi.org/10.59005/ls.v4i1.631>.

¹³ M Zakiiyus Syaroni A et al., "Karakteristik Pendidik Islami Menurut KH Hasyim Asy'ari: Telaah Kitab Adab Al-'Alim Wa Muta'allim," *Al Fikrah: Jurnal Pemikiran Dan Pendidikan Islam* 5, no. 2 (2025): 100–108, <https://doi.org/10.51476/alfikrah.v5i2.758>.

¹⁴ Intan Nur Aini et al., "Al-Muhafadzah Bil Qadim al-Shalih Wa Al-Akhdzu Bil Jadid Al-Ashlah in Education Perspective of Hadrotus Syaikh KH Hasyim Asy'ari," *Al-Munawwarah: Journal of Islamic Education* 1, no. 1 (2025): 91–100, <https://doi.org/10.38073/almunawwarah.v1i1.2685>.

¹⁵ Ayu Amalia et al., "Transformation of Education According to Hadratussyaikh Hasyim Asy'ari An Examination of the Book of Adabul 'Alim Wal Muta'alim," *LECTURES: Journal of Islamic and Education Studies* 4, no. 2 (2025): 194–204, <https://doi.org/10.58355/lectures.v4i2.147>.

emphasized by K.H. Hasyim Asy'ari. The data were then analyzed through content and reflective analysis to interpret the relevance of these values for contemporary education. This methodological framework can serve as a model for future researchers seeking to explore classical Islamic educational texts and contextualize their relevance in modern educational discourse.

RESULTS AND DISCUSSION

History of KH. Hayim Asy'ari

K.H. Muhammad Hasyim Asy'ari was an Islamic scholar, a national hero, and the founder and Rais Akbar (first highest leader) of the Islamic mass organization, Nahdlatul Ulama (NU). Hasyim Asy'ari memorized Kutub al-Sittah (6 books of hadith) and has the title Syaikh al-Masyayikh which means the Teacher of the Teachers.¹⁶ KH. Hasyim Asy'ari has the full name Mohammad Hasyim Asy'ari was born in Jombang, East Java on Tuesday, February 14, 1871 AD or 24 Dhulqa'dah 1287 AH. KH. Hasyim Asy'ari is the son of Kyai Asy'ari and Nyai Halimah KH.¹⁷ His father was a cleric 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. His mother was the daughter of Kiai Uthman who was the founder and caretaker of the Nggedang Islamic boarding school, north of Jombang.¹⁸

His father Muhammad Asy'ari was the founder of a boarding school in Jombang, while his grandfather Kiai Usman was a famous Kiai and founder of the Gedang boarding school founded in the late 19th century. His mother Halimah was the daughter of Kiai Usman. Since his childhood, he grew up in his family's *pesantren* environment and received Islamic religious knowledge.¹⁹ Until the age of 5, he grew up in the Gedang *pesantren* owned by his grandfather (father of his mother) named Kyai Uthman. From the age of 5 he moved with his father and mother to the village of Kras to establish a boarding school as a new place to spread Islam. Here he lived until the age of 15.²⁰ Thus KH. Hasyim Asy'ari grew up and was educated under the guidance of his parents directly with good education and environment. He learned the Qur'an from his parents, as well as several religious books until his intelligence was perfect.²¹

His intellectual odyssey began as a teenager, he visited approximately five Islamic boarding schools in East Java. His hunger for knowledge led him to the Grand Master of Nusantara Ulama, Sheikh Kholil Bangkalan Madura. He was the one who later influenced his thinking.²² KH. Hasyim Asy'ari continued to study again in Mecca. The tradition at that

¹⁶ Dedi Sugari, *Pemikiran K. H. Hasyim Asy'ari Dalam Pendidikan Islam Indonesia*, no. 3 (2024).

¹⁷ Diva Fibrianti Dwi Nur Laily et al., "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>.

¹⁸ Dhevin M.Q Agus Puspita W., "Pemikiran Pendidikan Islam Menurut K.H. Hasyim Asy'ari," *FALASIFA: Jurnal Studi Keislaman* 10, no. 2 (2019): 50–67, <https://doi.org/10.36835/falasifa.v10i2.196>; Oktio Frenki Biantoro and M. Akhsanudin, "The Concept of Islamic Education for Early Childhood as an Effort to Cultivate Morals," *Al-Munawwarah: Journal of Islamic Education* 1, no. 1 (2025): 57–66, <https://doi.org/10.38073/almunawwarah.v1i1.2521>.

¹⁹ Rentiniat Lase et al., "Pertempuran 10 November Di Surabaya Dan Pengaruhnya Terhadap Eksistensi Kemerdekaan Indonesia," *Rinontje: Jurnal Pendidikan Dan Penelitian Sejarah* 2, no. 2 (2021): 34–45.

²⁰ Laily et al., "Tawasul Dalam Pendidikan Islam Perspektif Hadrotus Syaikh KH Muhammad Hasyim Asy'ari: Telaah Kitab Nurul Mubin."

²¹ Laily et al., "Tawasul Dalam Pendidikan Islam Perspektif Hadrotus Syaikh KH Muhammad Hasyim Asy'ari: Telaah Kitab Nurul Mubin."

²² Rosidi Bahri et al., "Tipologi Dan Relevansinya Terhadap Paradigma Pendidikan Indonesia Emas 2045," *Jurnal Reflektika* 19, no. 1 (2024): 109–39, <https://doi.org/10.28944/reflektika.v19i1.1614>.

time stated that a scholar was not said to have enough knowledge if he had not studied in Mecca for many years. Here he studied for seven years. In Mecca he studied with great scholars, he studied with Shaykh Muhammad Nawawi al-Bantani, Shaykh Khatib al-Minangkabawi, Shaykh Syu'aib bin Abdurrahman several branches of knowledge, also studied with al-Sayyid 'Abbas al-Maliki al-Hasani the books of the Prophetic hadith, then studied with Shaykh Muhammad Mahfudz bin Abdullah al-Tarmasi the sciences of shar'iyah and adabiyyah tools and al-haditsiyah deeds so that he gained a lot of ma'qul and manqul knowledge, then returned to his homeland and settled down, composing, devoting and compiling al-khairiyyah deeds and al-ijtimaiyyah movements.²³

Sheikh Mahfudz was a hadith scholar and the first Indonesian to teach the book of Sahih Bukhari. From him, Hasyim Asy'ari received a certificate of Shahih Bukhari. While studying with Sheikh Mahfudz, Hasyim Asy'ari also studied the Qadiriyyah and Naqsyabdiyyah Tariqas. This order was received by Sheikh Mahfuz from Imam Nawawi al-Bantani and Sheikh Syambas. It is from Sheikh Mahfudz that Hasyim Asy'ari's scientific sanad is connected to Imam Nawawi al-Bantani and Sheikh Syambas.²⁴ After seven years of studying in Makkah, KH. Hasyim Asy'ari returned to Java and founded the Tebu Ireng Islamic Boarding School in Jombang on 26 Rabiul Awal 1317 AH/1899 AD. Thousands of students studied with K.H. Hasyim.²⁵ After graduating from *Pesantren* Tebuiireng, Jombang, not a few of his students appeared as famous and influential figures and scholars, including: KH Abdul Wahab Hasbullah from *Pesantren* Tambak Beras, Jombang, KH Bisri Syansuri from *Pesantren* Denanyar, Jombang, KH R As'ad Syamsul Arifin, KH Wahid Hasyim who was his son.

Attitude According to KH. Hasyim Asy'ari: An Examination of the Book of Adabul Alim Wa Muta'alim

The attitude contained in the book of Adabul Alim Wa Muta'alim is in line with government programs that pay special attention to character education, making researchers interested in examining this book comprehensively. And the fact that this book was written long before the government's character education program was launched, it is worth examining whether the concept of KH. Hasyim Asy'ari's moral education contained in the Adabul Alim Wa Muta'alim book is still relevant to the character education launched by the Indonesian government.²⁶ Attitude of students towards teachers according to Imam Nawawi in the book Adabul Alim Wa Muta'alim, includes being tawadhu towards the teacher, choosing the teacher, respecting the teacher, and hoping for the teacher's pleasure.²⁷ The application of attitude formation in the Islamic perspective is very complete, not only the attitude of sincerity. However, it also has the principle of forming in children to always live orderly, not wasteful, honest, polite decision making, and not have a passive attitude.

In the book of Adabul Alim Wa Muta'alim, the formation of a student's attitude begins with the formation of good ethics in the family environment. There are 10 kinds of personal ethics for students, namely:

First, the learner should purify his heart from everything that has deceptive elements, dirty, full of race, resentment, hasud, bad beliefs, and bad character, this is done so that he is

²³ Laily et al., "Tawasul Dalam Pendidikan Islam Perspektif Hadrotus Syaikh KH Muhammad Hasyim Asy'ari: Telaah Kitab Nurul Mubin."

²⁴ Bahri et al., "Tipologi Dan Relevansinya Terhadap Paradigma Pendidikan Indonesia Emas 2045."

²⁵ Agus Puspita W, "Pemikiran Pendidikan Islam Menurut K.H. Hasyim Asy'ari."

²⁶ Erry Fujo Dwilaksono et al., "Pemikiran KH.Hasyim Asy'ari Tentang Pendidikan Aakhlak Dan Relevansinya Dengan Pendidikan Karakter Di Indonesia (Telaah Kitab Adâb al-'Âlim Wa al-Muta'Allim)," *TARBAWI: Journal on Islamic Education* 1, no. 1 (2020): 37, <https://doi.org/10.24269/tarbawi.v1i1.441>.

²⁷ Muhammad Husni and Ardani Ardani, "Adab Murid Terhadap Guru Menurut Imam Nawawi Dalam Kitab Adabul 'Alim Wal Muta'Alim," *ADDABANA: Jurnal Pendidikan Agama Islam* 6, no. 2 (2023): 135–44, <https://doi.org/10.47732/adab.v6i2.295>.

suitable to receive knowledge, memorize it, review the depth of its meaning and understand the implied meaning.

Second, must improve the intention in seeking knowledge, with the aim of seeking the pleasure of Allah SWT, and being able to practice it, revive the shari'a, to illuminate the heart, adorn the inner and get closer to Allah SWT. Not aiming to obtain worldly goals, such as becoming a leader, position, property, beating rivals, being respected by the community and so on.

Thirdly, one should try to acquire knowledge as soon as possible while still young and make the most of his remaining years. Do not be deceived by procrastination and wishful thinking, for every hour will pass, which cannot be replaced or exchanged. A student should cut off the troublesome things that he is capable of doing, as well as those things that may hinder the perfection of seeking knowledge, and exert himself to the utmost and strive for success. Then, in fact, it will be a break in the learning process.

Fourth, he must accept what is (qana'ah) in the form of everything that is easy to get, be it in the form of food or clothing and be patient with the life that is below the poverty line that he experiences while in the process of seeking knowledge, as well as collecting the chaos of the heart due to too much wishful thinking and desire, so that the sources of wisdom will flow into the heart. Imam al-Shafi'i has said: "The student will not be successful if he seeks knowledge with honor and a life of luxury, but the one who seeks knowledge with humility, modesty, a life of hardship and service to the scholars will be successful.

Fifthly, he must be able to manage all his time and use every opportunity of his life, because the remaining life is worthless if there is no benefit from it. The most ideal and good time is used by students: Suhoor time is used for memorizing. Morning time is used to discuss the lessons. The middle of the day is used for writing. Evening time is used for reviewing (learning) and remembering the lesson (muroja'ah).

Sixth, students should minimize eating and drinking, because if the stomach is full, it will hinder the spirit of worship and the body becomes heavy.

Seventh, the learner should force himself to be wira'i (guarding himself from actions that can damage self-esteem) and be careful in every behavior, pay attention to the halalness of his food, drink, clothing and housing and everything he needs, so that his heart is bright and easy to receive knowledge, the light of knowledge and achieve the benefits of knowledge.

Eighthly, one should eat less food which is one of the causes of dullness of the brain (dedel: Javanese), weakness of the five senses, such as eating sour apples, vegetable beans (chickpeas), drinking vinegar, as well as food that causes a lot of phlegm, which can dull the mind and make the body heavier, such as drinking too much milk, eating fish and so on.

Ninth, one should endeavor to reduce sleep as long as it does not cause harm to one's body and mind.

Tenthly, one must abandon association, because abandoning it is preferable for knowledge seekers, especially associating with the opposite sex in particular, if they play too much and use little reason, because the nature of humans is to steal many opportunities (nyolongan: Javanese).²⁸

According to KH Muhammad Hasyim Asy'ari, the formation of attitude aims to encourage this nation to become independent in terms of not only economics and politics, but also in fighting for knowledge. In addition, he hopes that the next generation of this nation will have good ethics and character. As he was a national hero, he was very concerned

²⁸ Hasyim Asy'ari, *Adab Al-Alim Wa al-Muta'allim* (Pustaka Tebuireng, 2022).

about the progress and welfare of the Republic of Indonesia.²⁹ Attitude shows how a person behaves. Where the behavior is a manifestation of character. People who behave dishonestly, greedy and cruel, of course they manifest a bad attitude. Conversely, if people behave honestly, like to help, of course that person manifests a good attitude.³⁰

In this case the formation of attitude through education oriented to the formation of attitude or morals is not something new to research. However, in connection with the decline in attitude or morals that is sweeping Indonesia today, one of the main causes is the failure of the world of education in shaping the morals or morals of students, one of the factors causing it is the lack of time allocation dedicated to learning religious education, especially attitude education. So this results in not maximizing the implementation of attitude education in schools, which in the end with this situation it will not be possible to produce maximum results as desired, namely forming individuals with noble attitude personalities.³¹

CONCLUSION

Attitude or attitude according to KH Hasyim Asy'ari in the book *Adabul 'Alim wal Muta'alim* is the main foundation in the process of studying. The attitude in question is not just outward behavior, but also includes cleanliness of heart, sincerity of intention, and adab of a student towards himself, teacher, and the surrounding environment. KH Hasyim Asy'ari emphasized that knowledge will only be useful and bring blessings if it is sought with the right intention, namely solely to seek the pleasure of Allah, not for worldly interests or mere popularity. In the book, he details various attitudinal values that must be possessed by knowledge seekers, such as honesty, discipline, responsibility, humility, and social care. These attitudes are realized through certain manners, such as cleansing the heart from despicable traits such as envy, spite and prejudice; improving intentions in learning; dividing time effectively; and maintaining good relations with teachers and fellow students. KH Hasyim Asy'ari also emphasized the importance of respecting teachers as intermediaries of knowledge and moral guides. Thus, attitude according to KH Hasyim Asy'ari is an integration of cleanliness of heart, sincere intentions, and behavior based on Islamic values, all of which are the main keys in shaping the character of knowledgeable people who have good morals.

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²⁹ Dian Febrianingsih et al., "Pemikiran KH. Hasyim Asy'ari Tentang Pendidikan Karakter Dan Relevansinya Dengan Kurikulum Merdeka Belajar," *Al-Mikraj: Jurnal Studi Islam Dan Humaniora* 4, no. 2 (2024): 1789–803, <https://doi.org/10.37680/almikraj.v4i02.5360>.

³⁰ Dahrun Sajadi, "Pendidikan Karakter Dalam Perspektif Islam," *Tahdzib Al-Akhlak: Jurnal Pendidikan Islam* 2, no. 2 (2019): 16–34, <https://doi.org/10.34005/tahdzib.v2i2.510>.

³¹ D I Madrasah and Pembangunan Uin, *Pendidikan Berorientasi Akhlak Mulia* (n.d.).

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