



## **Relevance of KH. Hasyim Asy'ari's Thought on Character Education in The Era of Society 5.0**

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### **Abstract :**

The rapid advancement of technology and moral challenges in modern society create an urgent need for robust character education, making the thoughts of KH. Hasyim Asy'ari on character education highly relevant for examination. This study aims to analyze how the principles of character education proposed by KH. Hasyim Asy'ari can be applied in the context of Society 5.0, where the integration of moral values and technological sophistication is of primary importance. The research method employed is library research, utilizing Miles and Huberman's data analysis techniques. The results indicate that values such as sincerity, humility, and discipline in character education remain relevant and can guide the development of individuals with noble character in the digital era. The contribution of this research is to provide valuable insights into the synergy between Islamic values and the need for character education in shaping a generation that is ready to face future challenges.

**Keywords:** *Character Education, Thoughts of KH. Hasyim Asy'ari, Society 5.0, Educational Thoughts*

### **Abstrak :**

Perkembangan cepat teknologi dan tantangan moral dalam masyarakat modern menciptakan kebutuhan mendesak untuk pendidikan karakter yang kokoh, sehingga pemikiran KH. Hasyim Asy'ari tentang pendidikan karakter menjadi sangat relevan untuk diperiksa. Penelitian ini bertujuan untuk menganalisis bagaimana prinsip-prinsip pendidikan karakter yang diusulkan oleh KH. Hasyim Asy'ari dapat diterapkan dalam konteks Society 5.0, di mana integrasi antara nilai-nilai moral dan kecanggihan teknologi menjadi inti utama. Metode yang digunakan dalam penelitian ini adalah kepustakaan, dengan analisis data menerapkan teknik Miles dan Huberman. Hasil penelitian menunjukkan bahwa nilai-nilai seperti keikhlasan, *tawadhu'*, dan kedisiplinan dalam pendidikan karakter tetap relevan dan dapat mengarahkan pengembangan individu yang berakhlak mulia di era digital. Kontribusi dari penelitian ini adalah memberikan wawasan yang berharga mengenai sinergi antara nilai-nilai Islam dan kebutuhan pendidikan karakter dalam membentuk generasi muda yang siap menghadapi tantangan masa depan.

**Kata Kunci:** *Pendidikan Karakter, Pemikiran KH. Hasyim Asy'ari, Society 5.0, Pemikiran Pendidikan*

## INTRODUCTION

KH. Hasyim Asy'ari's idea of character education can be applied in the era of society 5.0. Research shows that its main focus is morals and ethics.<sup>1</sup> A major influence on his views came from his knowledge of Hadith, Fiqh, and Sufism. The change in education in his time from traditional to modern also influenced his views, adapting new forms of education due to Western influence.<sup>2</sup> This idea is considered to remain relevant in this era, especially in the context of Islamic education. KH. Hasyim Asy'ari also emphasized that education and religion must be united, having morality based on the Qur'an, the Sunnah of the Prophet SAW, and the principles of Ahlussunnah wal Jama'ah.<sup>3</sup> Thus, his thoughts on character education have important relevance in building strong morals and ethics in individuals in the modern era.

The character has a root word derived from Latin, namely *chiseled*, indicating that life is similar to an iron block that, if chiseled carefully, can produce extraordinary works. The same applies to children's characters; with careful and precise direction and character formation, it will form a good personality for a child. Character itself is the quality of morals in a person, which is part of his personality, drives him, and distinguishes him from others. Character education generally focuses on remembering and introducing values but has not yet reached the level where these values are truly understood, let alone made an individual's attachment to everyday life. Therefore, a more comprehensive study is needed regarding character education, both through previous and current literature, which can provide contributions to ideas about this.<sup>4</sup>

In this modern era, religious education and character education play a very important central role that must be taught to children from an early age. Both are essential aspects to shape a person's character and have outstanding potential to provide a positive impact on a person's life journey.<sup>5</sup> From here, individual characters can be formed. In addition, religious education and character education also function to control behavior that is often influenced by emotions. If religious education and character education are used as a benchmark in common life and instilled from an early age, the attitude of each individual will be more organized and directed.

Many studies have been conducted discussing the thoughts of KH. Hasyim Asy'ari, both related to Islamic education and specifically related to character

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<sup>1</sup> Amrina Rosyada and Hudaidah Hudaidah, "Relevansi Persepsi Pendidikan KH. Hasyim Asyari dan Dekadensi Moral," *Jurnal Humanitas: Katalisator Perubahan dan Inovator Pendidikan* 7, no. 1 (December 30, 2020): 45-56, <https://doi.org/10.29408/jhm.v7i1.3320>.

<sup>2</sup> Abrina Maulidnawati Jumrah and Syarifuddin Ondeng, "Relevansi Pemikiran KH. Ahmad Dahlan Dan KH Hasyim Asy'ari Dan Pengaruhnya Dalam Bidang Pendidikan Islam," *AL-URWATUL WUTSQA: Kajian Pendidikan Islam* 2, no. 1 (June 1, 2022): 9-23.

<sup>3</sup> Nurul Azizah, "Pemikiran KH Hasyim Asy'ari Tentang Konsep Pendidikan," *Ta Lim Jurnal Pendidikan Agama Islam Dan Manajemen Pendidikan Islam* 2, no. 1 (February 28, 2023): 25-32, <https://doi.org/10.59098/talim.v2i1.805>.

<sup>4</sup> Firdausy Aulia et al., "Relevansi Pemikiran KH. Hasyim Asy'ari Tentang Pendidikan Karakter Di Era Modern," *Bhinneka: Jurnal Bintang Pendidikan Dan Bahasa* 2, no. 1 (2024): 75-90, <https://doi.org/10.59024/bhinneka.v2i1.636>.

<sup>5</sup> Aulia et al.

education, including research by Azizah,<sup>6</sup> Fuadi,<sup>7</sup> Faisal et al.,<sup>8</sup> Handayani et al.,<sup>9</sup> and research by Sugari.<sup>10</sup> However, there has been no research that integrates these thoughts and analyzes the relevance of these thoughts to character education in the era of society 5.0. So this research is considered necessary to be carried out, in addition to knowing its relevance to character education in the era of society 5.0, but it can also be used as a description of character education with the aim of creating individuals who are not only skilled in technology but also have strong ethics, responsibility, and social skills.

## RESEARCH METHOD

This study uses a library research method that aims to explore the concept of character education put forward by KH. Hasyim Asy'ari in the book *Adab al-Alim wa al-Muta'alim*. In this approach, data is collected through extensive literature reviews, including books, articles, and journals that are relevant to the research topic. This data collection technique allows researchers to obtain various perspectives and theories that exist around character education. Furthermore, data analysis is carried out using the Miles and Huberman technique, which consists of three main stages: data collection, data reduction, and data presentation. At the data collection stage, researchers collect information from various literatures that are relevant to KH. Hasyim Asy'ari's thoughts on character education. Furthermore, at the data reduction stage, researchers filter and summarize information to eliminate irrelevant data so that they remain focused on the main concepts related to character education. Finally, at the data presentation stage, researchers compile and present relevant information in the form of narratives or tables to facilitate understanding and further analysis. Through this approach, research can link the thoughts of KH. Hasyim Asy'ari with the latest challenges in the field of character education in the context of Society 5.0, thus producing valuable insights for the development of education in the modern era.

## RESULT AND DISCUSSION

### Character Education in the Perspective of KH. Hasyim Asy'ari

Basically, education comes from the Qur'an, which is the main teaching of Islam. The Qur'an, as a guideline for all Islamic congregations, has regulated regulations on education, which has been defined as Allah will elevate the level of His servants who continue to gain knowledge. As Allah says in Surah Al-Mujadalah verse 11,

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<sup>6</sup> Azizah, "Pemikiran KH Hasyim Asy'ari Tentang Konsep Pendidikan."

<sup>7</sup> Moh Fuadi, "Pemikiran K.H. Hasyim Asy'ari Dalam Pendidikan Islam," *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah* 5, no. 1 (June 30, 2020): 31–41, <https://doi.org/10.48094/raudhah.v5i1.64>.

<sup>8</sup> Faisal Faisal et al., "Pemikiran Pendidikan Pesantren K.H. Hasyim Asy'ari Dan Pengembangan Pendidikan Islam Di Indonesia," *Intizar* 27, no. 1 (July 1, 2021): 45–56, <https://doi.org/10.19109/intizar.v27i1.8730>.

<sup>9</sup> Nuri Sri Handayani, Aam Abdussalam, and Udin Supriadi, "Akhlak Peserta Didik Dalam Menuntut Ilmu: Sebuah Pemikiran Reflektif KH. Hasyim Asy'ari Dalam Pendidikan Islam," *Jurnal Pendidikan Agama Islam Al-Thariqah* 6, no. 2 (December 17, 2021): 395–411, [https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).8105](https://doi.org/10.25299/al-thariqah.2021.vol6(2).8105).

<sup>10</sup> Dedi Sugari, "Pemikiran K.H. Hasyim Asy'ari Dalam Pendidikan Islam Indonesia," *Populer: Jurnal Penelitian Mahasiswa* 3, no. 3 (July 5, 2024): 29–35, <https://doi.org/10.58192/populer.v3i3.2332>.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“O you who believe, when it is said to you, “Make room in the assemblies,” make room; surely Allah will make room for you. When it is said, “Stand up,” (you) stand up. Allah will surely elevate those who believe among you and those who have been given knowledge to a certain degree. Allah is careful about what you do.”<sup>11</sup>

In the verse of the letter, it can be concluded that education is the most important foundation in developing a person’s personality. Because education is the most efficient tool to remind someone of their human identity. In addition, education does not only educate students to be smart but also forms good character. Therefore, character education should be included in the school curriculum. Character education is an important topic in the thinking of KH. Hasyim Asy’ari. It can be stated that the guidelines for various educational methods begin with the statement that education is actually a facility to achieve humanitarian goals, to know who created it, why it was created, to carry out all instructions and to avoid prohibitions. At this time, character education has become a very problematic discussion when the successors of the nation are starting to show a decline in the quality of character.<sup>12</sup>

KH. Hasyim Asya’ri has a concept in character education through one of his books, namely *Adab al-Alim Wal Muta’alim*, inspired by the book *Tadzkiratu al-Sami’ wa al-Mutakallim*, which is a work of Ibn Jamaah al-Kilani. This book explains concepts related to morality, approaches, and modes of teaching that are in accordance with Islamic ethics. So that the knowledge that has been obtained will be useful and have a blessed value in it. Also, students will internalize Islamic morality in their personalities. He began this book with an explanation by referring to the Qur’an and Al-Hadith, which were then described broadly and comprehensively.

The characteristics of KH. Hasyim As’ary’s ideas related to character education in the book *Adab al-Alim wa al-Muta’alim* can be classified into a very effective model. Another of his thoughts is that he tends to present moral values that are inspired by Sufism or Sufism. This tendency can be seen from his ideas, such as the priority in seeking knowledge. He believes that a person can gain the knowledge he has learned by purifying his heart from all heart ailments and despicable morals.<sup>13</sup> Therefore, the character education proposed by KH. Haysim Asy’ari regarding character formation contained in the book *Adab al-Alim wa al-Muta’alim* is more focused on the following:

#### 1. “Purify” Intention

Intention is the most basic thing in all contexts, whether in the context of pursuing knowledge, educating, and all actions, whether honorable or dishonorable; all depend on the intentions in a person’s heart. The words of Rasulullah SAW: “Indeed, every action depends on the intention. Indeed, every person will get something that was his intention.”<sup>14</sup>

<sup>11</sup> Kementerian Agama Republik Indonesia, *Alquran Dan Terjemah* (Bandung: Penerbit J-Art, 2014).

<sup>12</sup> Lili Nurlaili and Aqil Naufal, “Pendidikan Karakter Sebagai Upaya Menghadapi Globalisasi,” *Jurnal Mahasiswa Karakter Bangsa* 2, no. 2 (October 2, 2022): 181–91.

<sup>13</sup> Aulia et al., “Relevansi Pemikiran KH. Hasyim Asy’ari Tentang Pendidikan Karakter Di Era Modern.”

<sup>14</sup> Al Mahfuz, Ilyas Husti, and Alfiah Alfiah, “Hadis Tentang Niat Dan Korelasinya Terhadap Motivasi Bagi

Sheikh al-Zarnuji argued that if someone in the learning process only aims to obtain the pleasure of Allah SWT alone, expects eternal success, eliminates the ignorance that exists in him and from people who are less knowledgeable, and strengthens faith by maintaining Islam. For the sustainability of Islam, it can only be maintained through knowledge. Also in the book *Adab al-Alim wa al-Muta'alim* it is explained that in a learning process, one must have a pure intention when seeking and teaching knowledge, namely intending solely to seek the pleasure of Allah.

## 2. *Qana'ah*

*Qana'ah* is one of the characteristics of Islamic teachings where a person always surrenders and accepts the divine provisions that have been determined by Allah SWT and does not feel lacking. Therefore, in the book *Adab al-Alim wa al-Muta'alim*, KH. Hasyim Asy'ari has described that educators and students must have the nature of *Qana'ah* in all aspects of their lives. Always be *Qana'ah* both towards the property owned and must have a patient heart for all conditions experienced. By someone accepting everything with a sense of *Qana'ah*, it can be a tool to make it easier for someone to gain knowledge and commendable actions. Because this character is able to protect the heart and also intelligence in matters that have no benefit to him, he can reduce the enthusiasm in achieving knowledge.<sup>15</sup>

## 3. *Wara'*

*Wara'* is a behavior that is alert to the whole behavior of a person. Sheikh Al-Zarnuji argues that when someone is studying with an attitude of *wara'*, the knowledge gained will be valuable, and in learning it will be easy to understand and also get a lot of knowledge. According to KH. Hasyim Asy'ari, the attitude of *wara'* must be in students and also teachers, namely, in any case, both must observe properly every lawfulness of everything and also in something that is dubious (lack of clarity in something). Therefore, KH. Hasyim Asy'ari highly recommends that teachers and students always be *wara'* in all aspects of their lives. Because it can make it easy for someone to get knowledge and light in knowledge and the benefits of knowledge.<sup>16</sup>

## 4. *Tawadhu'*

*Tawadhu'* is a humble attitude, not considering oneself better or superior to others. This attitude is a very noble moral, and it is worthy of being a process during the learning period. A teacher and also a student must have a humble nature, because this method can keep someone away from being arrogant (arrogant). So that a teacher can have respect for anyone, and a student will have respect for the teacher who teaches him. Therefore, the knowledge that has been taught by the teacher will be very easy to accept and has a blessed value. KH. Hasyim Asy'ari has advised every teacher and student to always have a humble attitude. When a teacher explains a lesson to a student, a student must listen to his teacher even though he already understands the material. Also, when a student tries to explain a lesson, a teacher must listen to his explanation and respect his opinion. So that all the knowledge and learning that has been given is

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Peserta Didik," *PERADA* 3, no. 2 (February 3, 2021): 101, <https://doi.org/10.35961/perada.v3i2.230>.

<sup>15</sup> Rosyada and Hudaidah, "Relevansi Persepsi Pendidikan KH. Hasyim Asyari dan Dekadensi Moral."

<sup>16</sup> Marisa Hannum Harahap, "Relevansi Sikap *Wara'* Menuntut Ilmu Dalam Kitab Ta'lim Muta'alim Menurut Syaikh Az Zarnuji Dengan Sikap Peserta Didik Generasi Milenial," *Journal on Education* 7, no. 1 (July 23, 2024): 2236-45, <https://doi.org/10.31004/joe.v7i1.6781>.



easy to learn and also understood and beneficial for both.<sup>17</sup>

#### 5. *Zuhud*

*Zuhud* is an attitude of utilizing all available facilities, such as objects and others, in a way that suits one's needs, without being excessive, avoiding danger to oneself and one's family, and accepting everything as it is. Both teachers and students should get used to implementing *Zuhud* (simple) behavior in all aspects of life, which lies in the balance between simple living and excessive living. The ideal life in the view of Islam is a harmonious life between the world and the hereafter, as well as a balance between physical and spiritual aspects. When someone focuses only on worldly affairs, he tends to forget his responsibilities towards the hereafter, falling into thinking about how to increase wealth and fulfill lusts. According to al-Zarnuji, a person is considered *Zuhud* if he is able to distance himself from things that are unclear in legal status (*subhat*) and are considered *makruh*. Therefore, Kiai Hasyim Asy'ari, in the book *Adab al-Alim wa al-Muta'alim*, encourages teachers and students to always be *Zuhud* in their lives. This character helps prevent wasteful and stingy behavior and eliminates excessive focus on worldly affairs that can hinder success in knowledge and good morals.<sup>18</sup>

#### 6. Patients

Patience is a key element in the process of seeking knowledge, because during the journey there will certainly be various tests, both physical and material. Therefore, a student needs to have a strong body and adequate preparation. According to Shaykh al-Zarnuji, patience and endurance are important assets in every aspect of life, although they are rarely practiced by many people. In order to pursue knowledge well, a student must be patient and consistent with a teacher and a particular book until perfect mastery is achieved. In the book *Adab al-Alim wa al-Muta'alim*, Kiai Hasyim Asy'ari encourages both teachers and students to always be patient. For example, students must be patient in dealing with the teacher's bad attitude and try to interpret the teacher's actions in a positive way, as if his bad behavior is not a reflection of the teacher. If the teacher shows a rude attitude, the student should take the initiative to apologize, admit his mistake, and ask for his approval. On the other hand, the teacher must also be patient in dealing with the student's character weaknesses and be gentle and affectionate, as if treating the student like his own child. This approach is very important for achieving success in learning knowledge.<sup>19</sup>

#### 7. Avoid Dirty and Sinful Things

Every teacher and student must always avoid actions that can lower their dignity in the eyes of society, because reprehensible behavior can obscure the light of the heart and reduce its clarity. In addition, it can interfere with understanding in the learning process. Therefore, the heart needs to be purified from bad traits. Seeking knowledge is a form of worship for the heart and brings

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<sup>17</sup> Hermia Apta Suri, Dedi Setiawan, and Adi Wijaya, "Strategi Guru Pendidikan Agama Islam Dalam Mengatasi Kesulitan Belajar Siswa Melalui Pembelajaran Kontekstual," *Berkala Ilmiah Pendidikan* 4, no. 1 (May 16, 2024): 153-63, <https://doi.org/10.51214/bip.v4i1.914>.

<sup>18</sup> Yona Fitri, "Konsep Etika Guru Menurut Hasyim Asy 'Ari," *El-Darisa: Jurnal Pendidikan Islam* 1, no. 2 (February 28, 2023): 175-90.

<sup>19</sup> Maulidia Firdaini, Moh Eko Nasrulloh, and Bahroin Budiya, "Pemikiran Pendidikan Islam Perspektif KH Hasyim Asy'ari Dalam Kitab Adab Al-Alim Wa Al-Mutaa'Allim," *Vicratina: Jurnal Ilmiah Keagamaan* 8, no. 7 (July 20, 2023): 187-95.

oneself closer to Allah SWT. Kiai Hasyim Asy'ari in the book *Adabul 'Alim Wal Muta'alim* recommends that every teacher and student always avoid reprehensible and sinful actions, such as consuming alcohol, committing adultery, and stealing. These actions can eliminate understanding of knowledge and distance oneself from Allah SWT.<sup>20</sup>

### **Character Education Method According to KH. Hasyim Asy'ari**

Methods will never be separated from the world of learning or education. It takes the right method so that education can produce maximum results. Character education methods have been proposed by many previous experts using different terms from one another, for example, the lecture method, commands and prohibitions, *al-qudwah hasanah*/modeling/*uswah hasanah* method, *ibrah mauidah* method, practice method, *tajribah* method, *hiwar* method, *amthal* method, *qissah* method, *targhib wa al-tarhib* method, moraling method, VCT method, all-allowing method.<sup>21</sup> The character education method used by KH. Hasyim Asy'ari in the book *Adab al-Alim wa al-Muta'alim* emphasizes several important points as follows:

*Firstly*, when explaining about moral ethics or morals, KH. Hasyim Asy'ari always uses the word "*wa yanbahi*" (should). If using this word in conveying something, it will give more impression of the *mauidhah* method which is part of the awareness method as stated by Suyudi. There are several ways that can be done in the awareness method according to Suyudi, including *amar ma'ruf nahi munkar mauidhah*. Giving rewards and punishments for gradual awareness and controlling lust. This is a lecture method in character education applied by KH. M. Hasyim Asy'ari.<sup>22</sup>

*Secondly*, discusses the moral ethics of students and teachers, according to KH. Hasyim Asy'ari stated that the priority of knowledge is actually only the right of ulama because they always practice it and are devoted to Allah SWT. because they are people who seek the approval of Allah SWT, different from people who only pursue worldly pursuits in seeking knowledge, for example to seek position, wealth or just to find students and followers. KH. Hasyim Asy'ari strengthens his statement by quoting hadiths that are consistent with what was explained in the previous discussion. It can be concluded from the analysis above that KH's character education. Hasyim Asy'ari uses the *targhib wa al tarhib* method. This *targhib* method is a strategic method in the form of a way to affirm someone about the truth of Allah through His promises and accompanied by an invitation to do good deeds or pious deeds. Meanwhile, *tarhib* is a strategic way to confirm someone with Allah's promises through the intermediary of something that Allah has forbidden.<sup>23</sup>

*Thirdly*, Discussing the ethics and morals that should be applied by a teacher, KH. Hasyim Asy'ari stated that there are 20 types of ethics, 7 of which discuss things that teachers can do to be an example for students, namely: *istiqomah*, *muraqabah* to Allah SWT, when conveying knowledge must be able to be calm (behavior is careful

<sup>20</sup> Nurul Hidayah, "Perspektif KH Hasyim Asy'ari Tentang Etika Murid Terhadap Guru Dan Relevansinya Dalam Pendidikan Karakter," *Al-Ibrah : Jurnal Pendidikan Dan Keilmuan Islam* 5, no. 1 (June 30, 2020): 49–77.

<sup>21</sup> Muhamad Dhiyaulhaq, "Revitalisasi Pendidikan Karakter KH. Hasyim Asy'ari Dalam Kitab Adab Al-'Alim Wa Al-Muta'Allim" (Skripsi, Semarang, Universitas Islam Negeri Walisongo, 2021), <https://eprints.walisongo.ac.id/id/eprint/14553/>.

<sup>22</sup> Junaidi Junaidi, "Konsep Reward and Punishment Dalam Al-Qur'an (Kajian Dari Sisi Penerapan Pendidikan Moral)," *At-Tarbawi: Jurnal Pendidikan, Sosial Dan Kebudayaan* 6, no. 2 (November 16, 2019): 242–61, <https://doi.org/10.32505/tarbawi.v6i2.1286>.

<sup>23</sup> Syamsiah Nur and Hasnawati Hasnawati, "Metode Targhib Dan Tarhib Dalam Pendidikan Islam," *Al-Liqo: Jurnal Pendidikan Islam* 5, no. 01 (January 28, 2020): 64–77, <https://doi.org/10.46963/alliqo.v5i01.145>.

so as not to fall into things that are forbidden), *tawadhu'*, *khusyu'*, guided by Allah SWT. for all his affairs. According to the discussion above, it can be concluded that the method applied by KH. Hasim Asy'ari concerns character education, namely the modeling method or *al-qudwah hasannah/uswah hasanah*, namely a method that emphasizes good exemplary behavior to students, which can be from speech or behavior or actions.

*Fourthly*, discussing the moral ethics of a student while studying, KH. Hasyim Asy'ari explained that there are 10 points that must be understood and carried out by students, such as students must always cleanse their hearts from all kinds of dirty thoughts or bad feelings, envy, bad beliefs. When studying, students must have good intentions to seek the pleasure of Allah SWT. and practice their knowledge while they are still young, learn *Qana'ah* with food and clothing, be able to divide their time, reduce eating and drinking, do not eat until you are full, reduce eating that can make you stupid and weaken the five senses, reduce sleep, avoid socializing with many harms.<sup>24</sup>

*Fifthly*, discussing the ethics and morals of teachers to students when teaching KH. Hasyim Asy'ari there are several points that teachers should know that explaining to students that it is makruh to debate even though the truth is clear before their eyes, because it is not appropriate for someone who is knowledgeable to do something excessive, because it can cause hostility and give rise to hatred. Also do not laugh at friends who do wrong or comment on the moral ethics of students in front of others. the explanation above means that KH. M. Hasyim Asy'ari applies the moralizing method, a method where teachers teach values that must be used as a guide for each student.<sup>25</sup>

*Sixthly*, discussing the moral ethics of a student for himself there are several important points explained by KH. Hasyim Asy'ari namely: the nature of *Qana'ah* with food or clothing, can divide time, reduce excessive eating because if full it can cause laziness and heaviness when about to do activities or worship, maintain his behavior, reduce sleep. The points that have been discussed above are explained that character education, KH. Hasyim Asy'ari uses the *tajribah* method, namely a method that emphasizes students to practice and practice it in everyday life until they are used to doing it.<sup>26</sup>

The methods described above will be realized if teachers and students contribute to each other. Like when students want to know something, then character educators can apply the *mauidhah* and moralizing methods. If character educators want to invite them to love something, they can use the internalization integration strategy and the define and drill strategy using the *targhib* and modeling methods. Furthermore, if students start to do something, they can use the forced formality strategy using the *tajribah* method, which is expected to become the desired character. The most important thing about the strategies and methods of KH. Hasyim Asy'ari is that they are accompanied by spiritual or inner strategies. Because this strategy is the most effective in achieving the success of character education. The

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<sup>24</sup> Dhiyaulhaq, "Revitalisasi Pendidikan Karakter KH. Hasyim Asy'ari Dalam Kitab Adab Al-'Alim Wa Al-Muta'Allim."

<sup>25</sup> Usmaul Hasanah and Muhammad Mahfud, "Konsep Etika Pelajar Menurut Kh. m. Hasyim Asy'ari Dalam Kitab Adab al `alim Wa al-Muta`allim," *Jurnal Pendidikan Agama Islam Miazhar* 1, no. 1 (2021): 43-50.

<sup>26</sup> Ahmad Hartanto, "Konsep Pendidikan Karakter Dalam Perspektif Pemikiran Syekh K.H Hasyim Asy'ari Berdasarkan Surat Al-An'am Ayat 151-153," *Innovative: Journal Of Social Science Research* 4, no. 6 (December 6, 2024): 3674-91, <https://doi.org/10.31004/innovative.v4i6.16390>.



most influential methods in this character education are the *mauidhah*, or moralizing method, and the *al-qudwah al-hasanah* method, or the modeling method.

### **The Relevance of the Implementation of KH. Hasyim Asy'ari's Character Education in the Era of Society 5.0**

The thoughts of KH. Hasyim Asyari, which emphasize the importance of unity, justice, and character education, are still relevant and can be applied in the current era. He encouraged our efforts to build and maintain unity, while emphasizing the need for justice in political management within the framework of Islam. In addition, in his concept of Islamic education, KH. Hasyim Asyari emphasized the purification of intentions, both from teachers and students, which must be the focus in every teaching and learning process with the aim of seeking the pleasure of Allah SWT. Values such as sincerity, honesty, responsibility, hard work, and tolerance that he emphasized can be the basis for character formation in this era. Thus, the thoughts of KH. Hasyim Asyari remain relevant and have a strong influence in the social, political, and educational contexts today.<sup>27</sup>

The opinion on education according to KH. Hasyim Asyari is very relevant to be applied in this era, especially in building character and morality in education. He emphasized the need for purity of intention in the teaching and learning process as well as values such as sincerity, honesty, responsibility, hard work, and tolerance. The concept of education prioritized by KH. Hasyim Asyari, such as character development and instilling moral values, as well as the urgency of sincere intention in learning, is viewed from the perspective of Islamic education by KH. Hasyim Asyari, which describes how these values can be applied in the context of modern education. In addition, the writings and works of KH. Hasyim Asyari, such as sermons, treatises, and fatwas, are the main guides for understanding his thoughts on education. How important honesty, sincerity, and integrity are in the education process are things that are relevant and can be applied today. The works of contemporary Islamic researchers and scholars often use the thoughts of KH. Hasyim Asyari as a basis for forming educational concepts that are in accordance with the needs of today. Many books and scientific papers discuss the relevance of his thoughts in the context of modern education.<sup>28</sup>

Character education according to KH. Hasyim Asy'ari emphasizes the importance of the role of education in shaping humans into better individuals and having noble personalities. Some important points in character education according to KH. Hasyim Asy'ari include:

1. The meaning and purpose of Character Education: Character education aims to develop the human side as a whole, encourage individuals to be more pious to Allah SWT, and achieve happiness both in this world and the hereafter.
2. Criteria for educators: The importance of maintaining morals during the education process, and students who must have superior manners and character. This includes purifying intentions, being humble, respecting teachers, being patient, appreciating what is owned, refraining from something that is not good, and avoiding reprehensible actions.

<sup>27</sup> Firdaini, Nasrulloh, and Budiya, "Pemikiran Pendidikan Islam Perspektif KH Hasyim Asy'ari Dalam Kitab Adab Al-Alim Wa Al-Mutaa' Allim."

<sup>28</sup> Rosyada and Hudaidah, "Relevansi Persepsi Pendidikan KH. Hasyim Asyari dan Dekadensi Moral."

3. The role of teachers: Teachers have a big role in shaping the character of students. This involves a good understanding of student behavior, showing justice that does not cause injustice, and showing sincerity as the key to success. Teachers must also be role models who are respected by fellow teachers and students.<sup>29</sup>

In the modern era, the concept of character education from the perspective of KH. Hasyim Asy'ari remains relevant and can be applied. However, it is important to adapt this character education to various contexts and different environments in today's era. For example, the integration of character education needs to involve technology and communication that is relevant to future generations, while maintaining the relationship between teachers and students through effective and inclusive communication. Overall, character education according to KH. Hasyim Asy'ari can be applied in the modern era by adapting the concept and method of education according to the development of the times and the social and economic changes that occur.

KH. Hasyim Asyari is a cleric and founder of Nahdlatul Ulama (NU), who is very influential in the history of education and Islam in Indonesia. His concept and thoughts on education have significant relevance in the context of Society 5.0, a concept that integrates digital technology with people's lives to create a better and more connected society.

## CONCLUSION

KH. Hasyim Asy'ari's thoughts on character education show that the moral and ethical principles he taught remain relevant and very important to be applied in the era of Society 5.0. Values such as sincerity, honesty, responsibility, and humility that he emphasized can be the foundation in forming individuals who are not only skilled in technology but also have noble morals. Character education is considered a vital instrument in developing a person's personality and morality, as well as maintaining integrity in the teaching and learning process. The importance of integration between religious values and character education in a modern context shows that the thoughts of KH. Hasyim Asy'ari will continue to be a source of inspiration for educators and society. By adapting the methods and principles he developed in accordance with the times, character education can be carried out effectively to create a young generation that is ready to face global challenges while maintaining strong Islamic values.

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<sup>29</sup> Dhiyaulhaq, "Revitalisasi Pendidikan Karakter KH. Hasyim Asy'ari Dalam Kitab Adab Al-'Alim Wa Al-Muta'Allim."

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