



## TRANSFORMATIVE ISLAMIC EDUCATION FROM THE PERSPECTIVE OF KH. HASYIM ASHARI IN THE BOOK OF ADAB AL-ALIM WA AL-MUTA'ALLIM

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### Abstract

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This research is directed to trace the background conditions both external and internal KH. Hasyim Asy'ari, how the idea of transformative Islamic education KH. Hasyim Asy'ari in the book Adab Al-Alim Wa Al-Muta'allim and how the contribution of transformative Islamic education thinking KH. Hasyim Asy'ari about the idea of transformative Islamic education in the context of contemporary Islamic religious education. The type of research used is Library Research and uses a Historical Approach. The primary data source is the Book of Adab Al-Alim Wa Al-Muta'allim by KH Hasyim Asy'ari. The secondary data sources are books by KH. Hasyim Asy'ari and the works of other researchers who discuss the thoughts of KH. Hasyim Asy'ari. In analyzing the data, content analysis is used. The findings of this study are first, KH. Hasyim Asy'ari was a great Indonesian scholar and founder of the largest Islamic organization, Nahdlatul Ulama (NU), known by the nickname Hadratus Sheikh which means Great Teacher. Second, in his concept, education must integrate spiritual, intellectual, moral, and social dimensions holistically. KH. Hasyim Asy'ari's transformative ideas are also reflected in his views on learning evaluation which is comprehensive, including assessment of understanding of knowledge, practice in daily life, and its transformative impact on the personality of students. Third, KH. Hasyim Asy'ari had a significant impact on the development of the modern pesantren education system. Pesantren Tebuireng which he founded became a model for the development of an Islamic education system that integrates traditional values with modernity.

**Keywords:** Islamic Education; Transformative; KH. Hasyim Asyari; Adab Al-Alim Wa Al-Muta'allim

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## INTRODUCTION

Islamic education plays an important role in the lives of Muslims, especially in Indonesia, which has the largest Muslim majority in the world. It not only serves as a means of disseminating religious teachings, but also as a medium of character, moral and spiritual formation for individuals. In the midst of rapid social, economic and cultural changes in this modern era, Islamic education is required to do more than just convey religious doctrines (Tantowi, 2022). Islamic education needs to be an agent of transformation that is able to form individuals who are not only spiritually obedient, but also have the capacity to respond to the challenges of the times with critical thinking skills, independence, and innovation. In this context, the concept of transformative Islamic education becomes very

important to discuss (Zakariyah et al., 2022). Transformative Islamic education is an educational paradigm that does not only focus on teaching religious dogmas, but also integrates religious values with the ability to bring about social change (Nurdiyanti et al., 2021). This type of education aims to form learners who are able to transform themselves and their environment for the better. This approach sees education as a tool to empower individuals and communities, so that they can contribute positively to the development of society. In contemporary situations full of challenges such as globalisation, technological advances, and socio-political dynamics, Islamic education needs to be more inclusive and progressive in responding to the needs of the times. Therefore, the study of transformative Islamic education is becoming increasingly relevant (Madekhan, 2019).

As the founder of Nahdlatul Ulama (NU) and a great scholar in Indonesia, KH. Hasyim Asy'ari has a great influence in the world of Islamic education. His thoughts on education are not only limited to the delivery of religious sciences, but also on the importance of education to improve morals, strengthen morals, and develop critical thinking skills in facing the challenges of life. Transformative education in KH. Hasyim Asy'ari's view is education that can answer the needs of the times while remaining grounded in solid Islamic values. In this context, studying his thoughts becomes very important to find answers to how Islamic education can continue to be relevant and able to overcome the challenges of a dynamic era (Andriansyah, 2021; Puspita, 2021). KH. Hasyim Asy'ari is one of the greatest scholars in Indonesia who is not only known as the founder of Nahdlatul Ulama, but also as a thinker and educator who has a significant contribution to Islamic education. He understood that education is the main key to building a strong, intelligent and moral Muslim society (Nasrullah et al., 2023). In a historical context, KH. Hasyim Asy'ari succeeded in establishing several Islamic educational institutions, one of which was the Tebuireng Islamic Boarding School which later became one of the centres for the development of Islamic education in Indonesia. Through these educational institutions, KH Hasyim Asy'ari created an educational model that combines the teaching of in-depth religious knowledge with the cultivation of strong moral and ethical values (Akmalia, 2023; Widodo, 2021). His thoughts on education are very relevant, especially as he emphasises the importance of education that is not only orientated towards worldly life, but also has strong spiritual values for the happiness of the hereafter (Nahar & Suhendri, 2020).

One of KH. Hasyim Asy'ari's main contributions to the world of Islamic education is his idea of education that unites the dimensions of science and character building. According to him, education should not only focus on the transfer of knowledge, but should also shape the personality of students to have good morals, independence, and social responsibility. This thinking reflects a transformative approach to education, where education is seen as a means to create change for the better in individuals and society. KH. Hasyim Asy'ari emphasises that Islamic education must be able to answer the challenges of the times and the needs of society, so that the santri or students born by the Islamic education system are able to become intelligent leaders with integrity in their communities. Education, in KH. Hasyim Asy'ari's view, does not only aim to produce religiously obedient humans, but also broad-minded, tolerant, and able to respond wisely to contemporary issues (Malang, 2009; Sinaga, 2020).

In addition, KH. Hasyim Asy'ari also had a critical view of the social changes that occurred during his time. He wanted an education that not only maintained the Islamic tradition, but also opened up space for renewal without losing its Islamic identity (Rasyidin & Ja'far, 2015). It is his thoughts on transformative education that place him as an important figure in the development of Islamic education in Indonesia. Through his teachings, KH Hasyim Asy'ari showed that Islamic education can be an effective tool to

develop individual potential, improve the quality of society, and strengthen religious values in the context of modernity. These thoughts were not only influential during his lifetime, but also provided direction for the development of Islamic education until today. KH. Hasyim Asy'ari's thoughts on Islamic education have a very important relevance to be studied further, especially in the context of the transformation of Islamic religious education in the modern era. As a scholar who not only plays a role in the religious field but also in the world of education, KH. Hasyim Asy'ari has progressive views on Islamic education that can answer the needs of the times (Novita, 2023). One of his prominent thoughts is his idea about the importance of education that is rooted in Islamic values, but remains open to changes and scientific advances. Through this approach, he proposed the idea that Islamic education should not stop at teaching classical books only, but should be able to produce individuals who are not only religious, but also critical, creative, and able to adapt to the challenges of the times. This shows that KH. Hasyim Asy'ari has a vision of education that is transformative, where education does not only function as a means of transferring knowledge, but also as a tool to create positive social change.

The relevance of KH. Hasyim Asy'ari's thought is increasingly felt in the current era, where the world of education, including Islamic religious education, is faced with various global challenges such as digitalisation, secularisation, and moral degradation. Traditional Islamic religious education tends to be less responsive to the times, especially in terms of teaching that is adaptive to social and technological changes. Therefore, research on transformative Islamic education based on the perspective of KH. Hasyim Asy'ari can make a significant contribution to the development of a more relevant, inclusive and progressive model of Islamic religious education. His thoughts on the importance of balance between religious and worldly sciences, as well as strong character education, can be the basis for updating the curriculum and teaching methods in Islamic educational institutions today. More than that, this research is also expected to answer the fundamental problem of how Islamic religious education can continue to develop in the midst of fast-changing social and cultural dynamics without sacrificing Islamic values. By exploring the transformative thinking of KH Hasyim Asy'ari, this research aims to find an educational model that is not only able to maintain Islamic identity, but also able to empower students so that they can become agents of change in society. This research is also expected to provide new insights for educators, policy makers, and managers of Islamic education institutions about the importance of harmonising religious education with the demands of the times, while maintaining the authenticity of Islamic teachings.

The main problem behind this research is the gap between traditional Islamic religious education approaches and the changing needs of contemporary society. Islamic religious education in many educational institutions, especially in Indonesia, still applies teaching methods that tend to be textual and dogmatic, with the main focus on memorisation, teaching classical books, and understanding religious doctrines. Meanwhile, the reality of modern life requires learners to have critical thinking skills, the ability to innovate, and the capacity to respond to dynamic social change. On the other hand, Islamic religious education must also be able to face global challenges such as secularisation, materialism and technological developments that significantly affect the way of thinking and behaviour of the younger generation. The gap between educational traditions that tend to be conservative and the need for more relevant education is a central issue that requires serious attention. In addition, there are also problems related to curriculum development and teaching methods in Islamic educational institutions. The curricula used in many Islamic educational institutions often lack space for the development of practical skills, critical thinking skills, and the ability to adapt to social dynamics. These problems demand a new, more comprehensive approach, where Islamic religious education does not only

focus on teaching sacred texts, but also on building a strong character that is responsive to changing times. Therefore, this research wants to explore how KH. Hasyim Asy'ari's thoughts on transformative Islamic education can provide concrete solutions to overcome these challenges, as well as how this transformative education concept can be implemented in the development of Islamic religious education in Indonesia.

Many studies have focused on the moral values and traditional educational approaches of KH. Hasyim Asy'ari, but there are still few that discuss Islamic education that is transformative in his view. Most research related to transformative Islamic education emphasises modern and contemporary concepts without connecting the views of classical or traditional figures such as KH. Hasyim Asy'ari. In addition, although KH. Hasyim Asy'ari's contribution to traditional Islamic education has been widely discussed, the implications of KH. Hasyim Asy'ari's transformative thinking in the development of contemporary Islamic education have received less attention. The main purpose of this research is to examine and understand KH. Hasyim Asy'ari's thoughts on transformative Islamic education and its implications for the development of Islamic religious education in Indonesia. KH. Hasyim Asy'ari is one of the important figures in the history of Islamic education in Indonesia, and his thoughts on education have strategic value in facing the challenges of an ever-evolving era. This research aims to explore more deeply how KH. Hasyim Asy'ari views Islamic education as a means of transformation, both at the individual and social levels. This research seeks to explain how transformative Islamic education can produce learners who not only have a deep understanding of religion, but are also able to contribute positively in an increasingly complex and dynamic society.

This research also aims to identify transformative elements in KH. Hasyim Asy'ari's thought that are relevant to be applied in the contemporary Islamic religious education system. By looking at his thoughts, this research wants to offer a new approach in the development of Islamic religious education, which is able to answer the challenges of modernity without sacrificing the fundamental values of Islam. This objective also includes an analysis of how the concept of transformative education according to KH. Hasyim Asy'ari can be applied in the Islamic religious education curriculum in Indonesia, focusing on moral formation, intellectual insight development, and critical thinking skills. This research hopes to contribute to the reform of the Islamic religious education curriculum that is more in line with the needs of the times. This research also aims to highlight how KH. Hasyim Asy'ari's thoughts can be integrated in educational practices in Islamic educational institutions, such as madrasah and pesantren. This research wants to provide recommendations for managers of educational institutions, educators, and policy makers on the importance of adopting a more transformative approach in teaching. Through this approach, it is expected that Islamic religious education can produce graduates who are not only religious, but also have the ability to adapt to global challenges, such as technological developments, pluralism, and increasingly complex socio-economic dynamics.

## **METHODS**

This research uses a qualitative approach with a character study research type. This approach involves an in-depth analysis of the character's life background, such as biography, social environment, and factors that influence the development of his or her thoughts (Mardawan, 2020). In addition, this method also includes a review of the works of the figures concerned, their main thoughts, as well as their relevance and impact on society (Moleong, 2013). To collect data in the field in order to answer the research focus, a data collection method is used, namely the documentation study technique (Sugiyono,

2017). In this study, data were collected from various written sources relevant to KH. Hasyim Asy'ari's thoughts on Islamic education, both from his own works and from other literature that examines his thoughts. The data were analysed in depth to gain a comprehensive understanding of KH. Hasyim Asy'ari's views on transformative Islamic education. The object of this research focuses on KH. Hasyim Asy'ari's thoughts regarding Transformative Islamic Education contained in the book *Adab al-'Alim wa al-Muta'allim*. When describing the object of study, this research pays more attention to the ideas of KH. Hasyim Asy'ari on transformative Islamic education and its contribution to contemporary Islamic education.

Primary data sources are data obtained directly from the object of research or from respondents through data collection techniques carried out by researchers directly. Primary data in this study comes from KH. Hasyim Asy'ari's works that discuss Islamic education, such as *Adab al-'Alim wa al-Muta'allim* and *Risalah Ahl al-Sunnah wa al-Jama'ah*. These works will be analysed in depth to explore KH. Hasyim Asy'ari's thoughts on transformative Islamic education. Secondary data sources are data that have been collected by other parties and are available for use by researchers. Secondary data is usually collected from sources that are not directly from participants or research objects. Secondary data in this study include KH. Hasyim Asy'ari's works such as *Al-Nur al-Mubin fi Malhalbbal* Salyid al-Mursallin, *Ziyaldalt Tal'liqalt 'allal Falth all-Qalrib*, *Malwalidz*, *Risallalh fi ALhkalm all-Malsaljid*. In addition, documentation studies, journals, articles, and other scientific works that also discuss KH. Hasyim Asy'ari's thoughts, Islamic education, and transformative education. These sources will be used to enrich the analysis and provide additional perspectives in understanding the implications of KH. Hasyim Asy'ari's thoughts on the development of Islamic education. In analysing the data in this study, content analysis was used. This analysis is intended to analyse the meanings contained in the overall ideas of KH. Hasyim Asy'ari. Based on the content contained in the idea, the grouping of his thoughts is logically arranged. This activity begins by using the descriptive analysis method used to examine KH. Hasyim Asy'ari's opinion relating to transformative Islamic Education according to KH. Hasyim Asy'ari, understand the way of thinking or understand the meaning contained in it, and analyse how the contribution of KH. Hasyim Asy'ari's ideas on Transformative Islamic Education.

## RESULTS & DISCUSSION

### *Results*

#### 1. The Contribution of KH. Hasyim Asy'ari's Ideas

The philosophical foundation of transformative Islamic education developed by KH. Hasyim Asy'ari rests on the integration of knowledge and charity, theory and practice, and the unity between spiritual and material dimensions. This concept is highly relevant to contemporary education which emphasises the importance of meaningful learning and holistic competency development. In the context of modern education, this thinking can be translated into curriculum development that integrates various disciplines with Islamic values. In an era where technological advances and globalisation bring about rapid social change, education needs to act as an agent of change that prepares the younger generation to face the complexities of the modern world while adhering to moral and spiritual values. The ideas of transformative Islamic education of KH. Hasyim Asy'ari as expressed in his various works and educational practices at Pesantren Tebuireng have a deep relevance to the contemporary educational context. His thoughts on the integration of science, character

building, and social transformation through education are still very relevant to answer various educational challenges in the modern era.

One important aspect of KH. Hasyim Asy'ari's educational thought is his emphasis on the importance of a balance between religious and general knowledge. In today's digital and globalised era, this thinking becomes particularly relevant when Islamic educational institutions are required to produce graduates who are not only proficient in religious knowledge but also have competence in science, technology and other professional skills. The integrative education model introduced by him at Pesantren Tebuireng is an example of how Islamic educational institutions can adapt to the demands of the times without losing their identity. The concept of adab and morals that is at the core of KH. Hasyim Asy'ari's educational thought, as contained in the book "Adabul 'Alim wal Muta'allim", has a strong relevance to the needs of character education in the modern era. In the midst of the moral crisis and value degradation plaguing contemporary society, his emphasis on the importance of character building and ethics in the education process is very important. This concept is in line with the movement to strengthen character education which is the focus of national education policy.

The learning methods developed by KH. Hasyim Asy'ari that combine traditional systems with modern innovations are still relevant to be applied in the context of contemporary education. The learning approach that emphasises deep learning, respect for teachers, and the development of critical thinking skills is in line with the demands of 21st century education. The sorogan and bandongan methods developed in pesantren, if modified according to the current context, can be an effective alternative learning model. KH. Hasyim Asy'ari's vision of transformative education that aims not only for individual development but also for social transformation has particular relevance to the challenges of contemporary education. In an era where social inequality, conflict, and various social problems are increasingly complex, education needs to play a role as an agent of social change. His thoughts on the role of education in community empowerment and the development of social awareness are particularly relevant. KH. Hasyim Asy'ari's thoughts on transformative Islamic education have strong roots in the pesantren tradition and a deep understanding of Islamic teachings. As one of the Nusantara's great scholars and the founder of the Nahdlatul Ulama (NU) organisation, his thoughts on Islamic education reflect not only the depth of religious knowledge, but also sensitivity to the socio-cultural context of Indonesian society. In the context of contemporary Islamic education, his ideas on the transformation of Islamic education are still very relevant and can be an important reference in the development of a modern Islamic education system.

One of the fundamental aspects of KH. Hasyim Asy'ari's educational thought is the emphasis on the integration between science and morals. He emphasised that Islamic education is not only about the transfer of knowledge, but must be able to shape the personality and character of students in accordance with Islamic values. In the context of contemporary Islamic education, this principle becomes increasingly relevant given the challenges of moral decadence faced by the younger generation in the digital era. The importance of character building through Islamic religious education is key in dealing with globalisation and modernisation that are not always in line with Islamic values. The concept of transformative education initiated by KH Hasyim Asy'ari also emphasises the importance of balance between theoretical and practical aspects of learning. He was of the view that the knowledge gained must be implemented in everyday life and provide benefits to the wider community. In the context of contemporary Islamic education, this principle can be translated into curriculum development that does not only focus on cognitive aspects, but also pays attention to affective and psychomotor aspects. Practice-based

learning and direct experience become important elements in transforming Islamic values into real behaviour in the lives of students.

## 2. Integration of pesantren concepts into formal education

The integration of the pesantren concept into formal education is a strategic effort in developing a comprehensive and characterful education system in Indonesia. Pesantren, as the oldest Islamic educational institution in Indonesia, has proven to be able to produce generations that are not only superior in scientific aspects but also have strong character and moral values. In the context of modern education, integrating the values and education system of pesantren into formal education can be a solution to face various challenges of contemporary education, especially in the aspect of character building and personality development of students. One of the fundamental aspects in the integration of pesantren concepts into formal education is the holistic learning system. Pesantren implements a 24-hour education system that allows for a continuous and integrated learning process. In the context of formal education, this concept can be adapted through the development of learning programmes that are not only limited to formal school hours, but also include extracurricular activities, self-development programmes, and structured learning activities outside of school hours. The boarding school system that characterises pesantren can be adopted as one of the models of formal education development that allows the implementation of holistic learning more optimally.

Another important aspect in the integration of the pesantren concept is the implementation of a strong value system and character building. Pesantren has a strong tradition in moral and character building through habituation and exemplary behaviour. In the context of formal education, these values can be integrated through curriculum development that combines academic aspects with character building, the implementation of positive habituation programmes, and the creation of a school environment that supports character building. The role of teachers as role models (*uswatun hasanah*) that characterises pesantren also needs to be developed in the context of formal education. Another important aspect in the integration of the pesantren concept is the development of a solid learning community. Pesantren are known for their strong bonds between *kyai*, *ustadz*, and *santri*, as well as their extensive and influential alumni network. In the context of formal education, this concept can be developed through strengthening the relationship between teachers and students, the formation of active learning communities, the development of peer mentoring programmes, and the building of alumni networks that can contribute to school development. Information and communication technology can be utilised to facilitate and strengthen these community ties. Evaluation and assessment systems in pesantren that do not only focus on cognitive aspects but also pay attention to the development of character and spirituality of *santri* are also relevant to be integrated into formal education. The development of a comprehensive assessment system that covers cognitive, affective, and psychomotor aspects, as well as the implementation of authentic assessment that pays attention to the process and learning outcomes as a whole are important in this context. Special certification programmes for achievements in religion and character development can be an added value for students.

The main challenge in integrating pesantren concepts into formal education is to ensure balance and harmonisation between the demands of national education standards and the values and traditions of pesantren. A careful and strategic approach is needed in adapting pesantren concepts so that they can be effectively implemented in the context of formal education without losing their essence and fundamental values. Cooperation between education stakeholders, including the government, educational institutions, and the community, is key in realising meaningful and sustainable integration. The

development of integration models that can be adapted according to local contexts and needs also needs to be done to ensure the effectiveness of implementation in various formal education settings. Based on the explanation above, it can be seen that the integration of the pesantren concept into formal education aims to create a comprehensive and characterised education system in Indonesia. This includes holistic learning, character building, integrated curriculum development, and strengthening learning communities. The values and methods of pesantren education, such as character-based education, continuous learning, and the tradition of independence, can be adapted into the formal system to answer the challenges of modern education, while maintaining a balance between religious and general sciences

### 3. Implications of Transformative Islamic Education from KH. Hasyim Asy'ari's Perspective on Contemporary Education System

KH. Hasyim Asy'ari's transformative thinking teaches that education must make individuals not only intellectually intelligent, but also socially, morally and spiritually competent. One of the main implementations of this transformative Islamic education is the emphasis on the importance of education that integrates religious values with worldly knowledge, as well as the importance of building a better society through an inclusive and humanist education system.

Transformative Islamic education according to KH. Hasyim Asy'ari also emphasises the importance of awareness of social change. Islamic education must be able to provide an understanding of the importance of cooperation, tolerance and respect for differences among fellow human beings. In this increasingly globalised world, Islamic education taught by KH Hasyim Asy'ari teaches that individuals should not only focus on conventional learning, but also develop a critical attitude towards the social changes that occur. One of the important aspects of education taught by him is how to educate the younger generation to be able to become agents of change in society. KH Hasyim Asy'ari also saw the importance of learning based on the needs and realities of society. In the context of contemporary education, this has major implications, especially in adapting a curriculum that is relevant to the needs of the times. Therefore, transformative education must be able to adapt to the social, political and cultural dynamics that develop in society. Education that is not only orientated towards outdated theories, but rather its application in everyday life, is one of the important values that must be adapted in today's education system.

In addition, KH Hasyim Asy'ari also strongly encouraged equality in education. He argued that every individual, regardless of social status or background, is entitled to a proper education. This principle is very relevant to the contemporary education system, which now seeks to create equality in education, both in terms of access, quality and opportunities for all levels of society. This equality includes the importance of education for women and children from low economic backgrounds, who have often been neglected in the traditional education system. As an ulama who promoted moderate thinking, KH Hasyim Asy'ari also introduced the importance of education that is not only based on one mazhab or view. He encouraged the importance of pluralism in Islamic education, which includes understanding and respecting different opinions in society. This is very relevant in contemporary education, which now teaches the importance of pluralism, tolerance and harmony between religions and nations. In a transformative education system, this principle is the basis for inclusive teaching, which can create a generation that is not only intelligent but also has a sense of empathy and tolerance for differences.

Transformative Islamic education according to KH. Hasyim Asy'ari must also accommodate contextual and adaptive learning to technological advances. In this day and



age, where information technology is developing rapidly, education must be able to integrate technology in learning. This provides both a challenge and an opportunity for the contemporary education system to continue to develop curriculum and learning methods that are relevant to the times. This approach is in line with the thinking of KH. Hasyim Asy'ari who always encourages dynamics in education, which is not bound by time and always adapts to the development of community needs. Based on the explanation above, it can be concluded that transformative Islamic education from the perspective of KH. Hasyim Asy'ari makes a very important contribution to the formation of the contemporary education system. By emphasising the integration between religious and general sciences, character building, educational equality, and acceptance of social and technological changes, his thoughts are relevant to be applied in today's education system. Thus, Islamic education not only serves to educate society, but also to form individuals who have noble morals and are able to contribute to creating positive changes in society.

### ***Discussion***

KH. Hasyim Asy'ari was a great Indonesian scholar who was born on 14 February 1871 in Gedang Village, Jombang. He is the founder of the largest Islamic organisation in Indonesia, Nahdlatul Ulama (NU), and is known by the nickname Hadratus Sheikh, which means Supreme Master. He came from a respected pesantren family, where his father was the founder of Pesantren Keras in Jombang and his grandfather was the founder of Pesantren Gedang. In his family tree, he is a descendant of King Brawijaya VI or Lembu Peteng. KH. Hasyim Asy'ari's educational journey began in his own family's pesantren environment, then continued to various well-known pesantren in East Java. He also studied in Makkah, where he learnt from prominent scholars such as Sheikh Ahmad Khatib Minangkabau and Sheikh Mahfudz at-Tarmasi. While in Makkah, he obtained a diploma to teach Sahih Bukhari, which made him part of the 23 generations of recipients of the invaluable hadith sanad. Intellectual works, KH. Hasyim Asy'ari wrote various important books such as *Adab al-'Alim wa al-Muta'allim* which discusses educational ethics, *Risalah Ahlus Sunnah wal Jama'ah* which explains religious principles, and *An-Nur al-Mubin* which discusses the love of the Prophet. His works reflect deep thoughts on Islamic education, ethics, and religious values.

In the midst of educational modernisation, KH. Hasyim Asy'ari's transformative idea of integrating tradition and modernity is highly relevant. He showed that modernising Islamic education does not necessarily mean abandoning good traditions, but can be done by maintaining positive traditional values while adopting useful modern elements. This approach has proven effective in developing a model of Islamic education that is adaptive to the times without losing its identity. The contribution of KH Hasyim Asy'ari's thoughts in the development of transformative Islamic education is not only relevant to the Indonesian context, but also has universal values that can be applied in a global context. His ideas on the importance of spiritual-intellectual balance, integration of science, and character building can be a reference in the development of Islamic education systems in various parts of the world. In the context of human resource development, KH Hasyim Asy'ari's transformative thinking emphasises the importance of forming spiritually and intellectually superior human resources. He believed that the quality of human resources is not only measured by mastery of science and skills, but also by spiritual maturity and moral nobility. This view becomes very relevant in the context of human resource development in the modern era which tends to overemphasise materialistic aspects.

Another important aspect of KH. Hasyim Asy'ari's transformative thinking is his emphasis on the importance of networking and co-operation in the development of Islamic

education. He actively built scientific and educational networks, both at the national and international levels. This is reflected in his efforts to establish relationships with various educational institutions and scholars in various countries, which in turn enrich the treasures of Islamic education in Indonesia. In terms of education management, KH Hasyim Asy'ari offers a transformative educational leadership model. He emphasised the importance of leadership based on spiritual values, professionalism and wisdom. This leadership model has proven effective in developing quality and sustainable educational institutions, as seen in the development of the Tebuireng pesantren to date. Finally, KH. Hasyim Asy'ari's transformative education emphasises the importance of the continuity of the lifelong learning process. He encouraged every individual to continue learning and developing themselves, both in religious and worldly fields. This idea is very relevant in the modern era, where the ability to learn and adapt is the key to success in the midst of rapid change. Thus, through *Adab Al-Ālim wa Al-Muta'allim*, KH. Hasyim Asy'ari offers a vision of Islamic education that is not only relevant to his time, but also provides inspiration to answer today's challenges. His transformative education is rooted in Islamic values, but open to integrating advances in science and technology. This idea is not only important for Muslims, but also for the world of education in general in creating a civilised, inclusive and progressive society.

## CONCLUSION

KH. Hasyim Asy'ari has comprehensive and profound ideas of transformative Islamic education, especially those contained in the book *Adab Al-Alim Wa Al-Muta'allim*. KH. Hasyim Asy'ari emphasised that education should not only focus on the intellectual aspect, but must include character building based on Islamic values. He saw that knowledge comes from Allah SWT, so the process of seeking and developing knowledge must always be oriented towards strengthening faith and devotion to Allah SWT. In his concept, education must integrate spiritual, intellectual, moral and social dimensions holistically. KH. Hasyim Asy'ari's transformative ideas are also reflected in his views on learning evaluation which is comprehensive, including assessment of understanding of knowledge, practice in daily life, and transformative impact on the personality of students. He also emphasised the importance of example (*uswah hasanah*) in the education process, where an educator must be an example in attitude, speech, and behaviour.

The contribution of KH Hasyim Asy'ari's thought is reflected in various aspects of contemporary education, including the development of an integrated curriculum, innovative learning methods and a comprehensive evaluation system. He emphasised the importance of a balance between religious and general knowledge, which is highly relevant in the digital and globalised era. The concept of *adab* and morals at the core of his thinking, particularly in the book "*Adabul 'Alim wal Muta'allim*", has strong relevance to the needs of character education in the modern era. The implementation of KH. Hasyim Asy'ari's ideas has had a significant impact on the development of the modern pesantren education system. Pesantren Tebuireng, which he founded, became a model for the development of an Islamic education system that integrates traditional values with modernity. This transformation covers various aspects, ranging from the learning system, curriculum, teaching methods, to institutional management. His ideas have also been adopted by various other Islamic educational institutions, including madrasahs, Islamic colleges, and integrated Islamic schools.

Based on the results of the research and the conclusions that the researchers have described above, suggestions that can be put forward to Islamic educational institutions are

advised to be able to develop a transformative education system in accordance with the thoughts of KH. Hasyim Asy'ari, while remaining relevant to the demands of modern times. Islamic educational institutions need to develop an integrated curriculum that combines religious and general sciences in a balanced manner. This can be done by designing a curriculum that does not only focus on religious knowledge, but also includes science, technology and practical skills needed in the modern era. This integration must be done systematically while maintaining the fundamental values of Islam as the foundation of Islamic education.

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