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Reconstruction of The Value of Classical Islamic Education Concepts for Educators and Students (A Comparative Study of KH. Hasyim Asy'ari's Thoughts in The Book of *Adāb al-Ālim wa al-Muta'alim* and Ḥāfiẓ Ḥasan al-Mas'ūdi in The Book of *Taisīr al-Khalāq*)

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ABSTRACT

This study examines the reconstruction of classical Islamic educational values which can be applied by contemporary educators and students through a comparative study of KH. Hasyim Asy'ari's thoughts in the book "Adab al-Ālim Wa al-Muta'alim" and the thoughts of Ḥāfiẓ Ḥasan al-Mas'ūdi in the book "Taisīr al-Khalāq". This research is qualitative library research. Using a descriptive-analytical approach, this research explores and compares the educational principles which were advocated by these two prominent figures. The findings reveal that despite different historical and social contexts, both KH. Hasyim Asy'ari and Ḥāfiẓ Ḥasan al-Mas'ūdi emphasize the importance of courtesy and ethics in education. In other words, the two concepts of education from these figures both develop moral character as the basis of learning. KH. Hasyim Asy'ari focuses on the balance between religion and science, while Ḥāfiẓ Ḥasan al-Mas'ūdi emphasizes on religious education and spirituality. The conclusion of this study suggests that integrating the educational values from both thinkers can significantly contribute to the modern Islamic education system by balancing moral and ethical reinforcement with comprehensive knowledge understanding. This research will be expected to serve as a reference in developing a more educational of holistic curriculum and will root in authentic values of Islam.

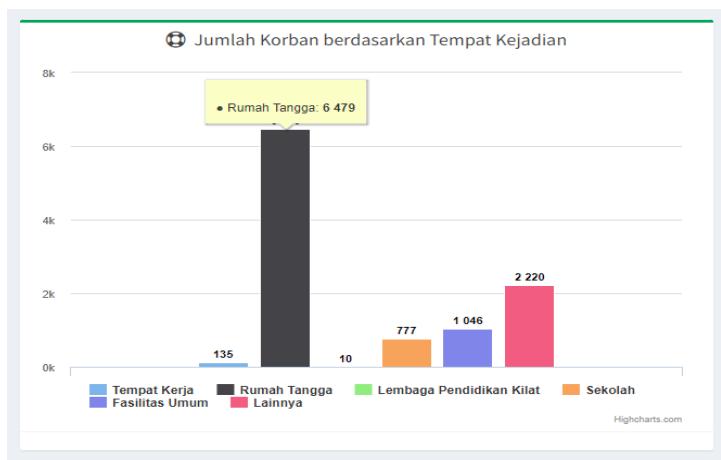
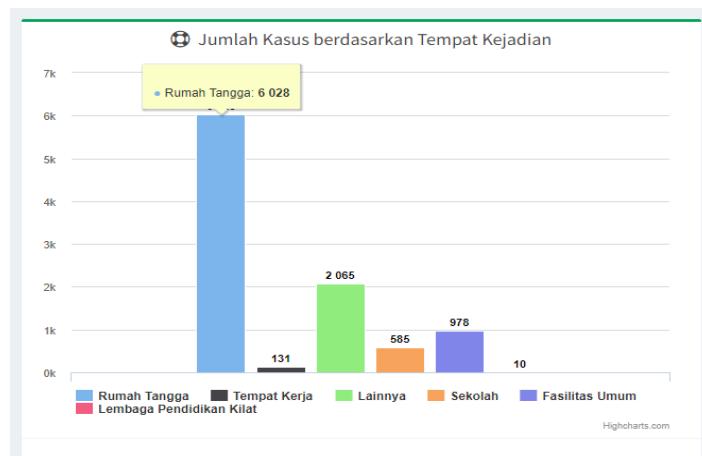
Keywords: The value of education concepts, the classical Islamic education, the courtesy in education, the effective teaching methodology

INTRODUCTION

Classical Islamic education has an important role in shaping the intellectual, social, and cultural development of Islamic society. This is evidenced by using classical books with moral themes in the learning curriculum in pesantren. Classical books with moral themes have been widely used as a reference for the majority of pesantren, especially in Indonesia, including *adāb al-ālim wa al-muta'alim* and *taisīr al-khalāq*. Several previous studies have proven that using these books as an educational curriculum can contribute to character building. Among these studies, some were conducted in several Islamic boarding schools, namely research conducted by Zulfatur Rohmah at Al-Kamal Kunir Islamic Boarding School and Nurul Ulum Kedungbunder Islamic Boarding School in Blitar. (Rohmah, n.d.) and research by M Ahsan Al Ahdafilla and his

team at Ma'had Darul Karomah Karanggeger Pajajaran Probolinggo (Al Ahdafilla et al., 2024). Other research was also conducted outside the Pondok Pesantren, such as research by Nurul Ahsin and Ervi Kumala Sari at MTs Hidayatus Sholihin Kediri (Ahsin & Sari, 2022), as well as Irfan and his team's research on deaf children at Jakabaring Nature School (Irfan et al., 2023). These studies prove the success of character building from classical book teaching through value implementation or internalization.

Despite their significance, these concepts have been largely ignored in today's modern education scene, whether in terms of social and cultural contexts, changes in the education system, or the dynamics of politics and government policies. This is due to the question of the relevance of these concepts in modern life. In addition, the high rate of moral degradation, both among students and educators, such as brawls, corruption, theft, drug use, free sex, sexual harassment, physical violence, and unprofessional educators. The Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia as of January has presented data on cases of violence and victims of these incidents that occurred in several places. Although school as a place of education does not occupy a position, judging from the number of cases it is enough to say at a large number. The following data is presented. (Anonim, n.d.)



These data are supported by scattered news, such as the case of a teacher molesting a student in Sumenep. (Fawaidi & Gonsaga AE, 2024); a case of a female student being bullied into severe depression (Anonim, 2024); a case of a teacher dating a student (Abdulhakim, 2024); an inter-school bid in Purworejo (Apriliano & Hardiyanto, 2024). Some of these cases even occurred recently, at the beginning of 2024. These cases clearly prove that moral degradation does not only

occur among students, but also among educators. Therefore, it is important to reconstruct the existing classical educational values, because it has been proven that these values can have a positive impact on character building, so that a deeper understanding of the relevance and integration of classical Islamic educational concepts in modern educational settings will be found.

METHOD

This research is a library research with a qualitative-descriptive approach. Library research is research with data and information sourced from libraries. (Sugiyono, 2013) The main sources of this research are the book of *Adāb al-Ālim wa la-Muta'alim* and the book of *Taisir al-Khalāq*, as well as other journals that support the search for data sources. The results of the data findings, the author analyzes using the double movement hermeneutic analysis technique initiated by Fazlur Rahman. The first movement of this theory is the desire to maintain traditional Islamic values and principles, then the second movement is related to efforts to adapt to the times and social changes. In conclusion, these two movements include efforts to reinterpret old Islamic teachings to adjust to modernity and overcome new challenges. (Rahman, 1985)

RESULT AND DISCUSSION

Socio-Historical-Cultural Thinkers

KH. Hasyim Asy'ari

Muhammad Hasyim, known familiarly as Hadratus Syaikh Hasyim Asy'ari, was born of Javanese kiai descent on 24 Dhulqa'dah of 1287 / February 14, 1871 precisely in the village of Gedang east of Jombang. He was the third of ten children. (Fadli & Sudrajat, 2020) Unlike in general, Hasyim Asy'ari was born from the womb of Halimah's mother with a pregnancy period of 14 months. Javanese people have a belief that a long pregnancy will produce brilliant offspring. Moreover, in her dream, the mother found the full moon falling on her stomach. (Fata & Najib, 2014) According to the Javanese community, this is interpreted as a good thing that will happen in the future.

His father, Asy'ari, the founder of the Keras Islamic boarding school in Jombang, has a lineage from Maulana Ishak to Imam Ja'far Ash-Shodiq bin Muhammad Al-Baqir. As for his mother's line, Hasyim Asy'ari is the eighth descendant of Jaka Tingkir (the first king Pajang) and also a descendant of King Brawijaya IV. (Lbs, 2020) His mother was the first of five children (three boys and two girls) of K.H Usman, the caretaker of the Gedang Islamic boarding school.

It a boarding school background, Hasyim Asy'ari had studied religion from an early age. He was raised directly by his grandfather (K.H Usman) and his father. Before studying further, his intelligence and skills had emerged since being raised by them, so that at the age of 13, he had already stepped on his feet to study several fields of basic Islamic science such as fiqh, tawhid, hadith and tafsir. (Khasanah & Waskito, 2019) Even , at that time he was able to help his father teach senior students far above him. (Arifin et al., 2022)

Although he already had extraordinary achievements, he still did not feel enough. At the age of 15, he made up his mind to deep his knowledge by gaining knowledge from different pesantren, including: (1) Wonorejo Pesantren, (2) Wonokoyo Pesantren, (3) Langitan Pesantren, (4) Kademangan Pesantren, (5) Trenggilib Pesantren, (6) Siwalan Panji Pesantren. (Farida, 2020) Not stopping to gain knowledge in his homeland, he decided to study Islam directly from its source, namely Mecca. There, he studied directly with several world-class Indonesian scholars such as Shaykh Ahmad Khatib Al-Minangkabawiy, Shaykh Nawawi Al-Bantani, and Shaykh Mahfud At-Tarmasi (author of the At-Tarmasi book). (Fadli & Miftahuddin, 2019)

Hasyim Asy'ari's knowledge is increasingly towering, no wonder when in Mecca he was chosen to be one of the teachers at the Grand Mosque. After staying in Mecca for seven years, Hasyim decided to return to his homeland in 1899 AD. Arriving in his homeland, he founded Tebu Ireng pesantran which still exists today. This was motivated by his very high concern for education. (Farida, 2020) Not only that, Hasyim Asy'ari's concern for education can be proven from the various books he wrote such as; (1) *Adāb al-Ālim wa al-Muta'ālim* which reviews how ethics in learning and teaching; (2) *Risālah fi Ta'kid Al-Akhḍhi bi al-Madhhab al-Aimma* *Al-Arba'ah* which contains the importance of adhering to four madhhabs, namely, the Hanafi mazhab, Maliki mazhab, Syafi'i mazhab and Hanbali mazhab; (3) *Al-Dhurrah al-Muntashirah fi Masā'il Tis'a 'Asyarah*; (4) *al-Risālah fi al-'Aqāid* which contains issues related to aqidah; (5) *al-Risālah fi al-Tasawuf* which discusses the problem of tasawwuf; (6) *Risālah Ahl al-Sunnah wa al-Jamā'ah fi Hadith al-Mawta wa Shuruṭ al-Sa'ah wa Bayani Mafhum al-Sunnah wa al-Bid'ah* which discusses understanding of sunnah and heresy. (Arifin et al., 2022) (Handayani et al., 2021)

One of the fundamental reasons for his concern for education is that he lived at a time when education was very much sidelined. This was due to the ongoing Second World War, which required the supply of war needs by colonizing weak countries that had abundant natural resources. The arrival of the Dutch, in 1595 Masehi, which had the initial purpose of trading and looking for spices gradually changed to regulate politics and the education system in the country. The Dutch concern over the intellectual development of Indonesians, which was dominated by Islam, encouraged them to make policies that narrowed the movement of education, especially Islamic education in Indonesia. The regulations they set are as follows. (Amin, 2019)

1. In 1882, a special agency was established to monitor Islamic religion and education, called "Priesterraden". In 1905 Masehi, this body came up with a regulation that everyone who wanted to become an educator had to get a license first.
2. Stricter regulations on Islamic education emerged in 1925 Masehi, in which the Dutch only allowed certain people (kiai) to teach. This was motivated by the many organizations that emerged such as Nahdlatul Ulama (NU), Al-Irsyad, Muhammadiyah, Partai Serikat Indonesia, and the like.
3. The emergence of the Nationalism-Islamism movement (Sumpah Pemuda) in 1928 led the Dutch to issue a new regulation "Ordonansi Sekolah Liar" which contained the eradication and closure of schools or madrassas that were not given a teaching license or taught subjects that were considered threatening to the Netherlands such as nationalism.

Although this can paralyze Indonesian education, especially in Islamic education, it can be avoided because of the determination and persistence of kiai such as K.H Hasyim Asy'ari in maintaining education in the country.

Ḩāfiẓ Ḥasan al-Mas'ūdi

The author of *Taisīr al-Khalāq* is Ḥāfiẓ Ḥasan al-Mas'ūdi or commonly known as al-Mas'ūdi. There is no research or writing that clearly discusses the birth and death of al-Mas'ūdi. However, al-Mas'ūdi stated in the conclusion of *Taisīr al-Khalāq* that the book was completed on 27 Jumādil Ula of 1337 Hijriah or 1921 Masehi. (al-Mas'udi, t.th.)

If it is compared to al-Mas'ūdi writing this book at the age of 50 where generally a scholar writes a book at the age of over 40 years, such as al-Shawkānī who wrote *tafsir Fath al-Qadīr* at the age of 68 years (Rohmah, 2022) and al-Ghazālī who wrote *Iḥyā' al-'Ulūm al-Dīn* at the age of 40, (Najmuddin, 2022), Therefore, al-Mas'ūdi was born around 1871 AD. Then, in general, humans live the longest at the age of 80 to 100 years, so it can be concluded that al-Mas'ūdi lived around 1871-1961 Masehi.

Al-Mas'ūdī is one of the scholars of Al-Azhar Egypt. His intellectual journey, basically, was more directed towards the science of history and geography. This is supported by al-Mas'ūdī's works that are more directed towards these two studies, such as: (1) *Murūj al-Dhahab wa al-Ma'ādin al-Jawāhir*, discussing the process of earthquakes; (2) *Tārīkh al-Akhbār al-Ummāmin al-'Arab wa al-'Ajam* which discusses the history of the Arabs and Persians; and (3) *Mazāhir al-Akhbār wa Tarāif al-Athar* which discusses historical phenomena and relics. In addition to these works, there are two works of al-Mas'ūdī which are still often used in learning in Islamic boarding schools, namely *Taisir al-Khalāq* and *Minhat al-Mughīth Fī Muṣṭalaḥ al-Hadīth*. (Sulistiyowati, 2022) Al-Mas'ūdī clearly revealed the purpose of compiling this *Taisir al-Khalāq* book, which is as a summary of the science of morals for first-year students at Al-Azhar. (al-Mas'ūdī, t.th.)

The Value Concept of Classical Islamic Education

Education, in Arabic, has several root words, one of which is *ta'līm*. *ta'līm* comes from the word *'allama-yu'allimu-'ta'līman* which means teaching-teaching. (Munawwir, 2020) When connected with the word "Islam", the phrase "Islamic Education" can be understood as a teaching process based on Islamic teachings. The Qur'an and the Prophet's Hadith as the main source of Islamic teachings clearly contain concepts of education, as the first Qur'anic verse revealed relates to reading, which is one of the basic concepts in the education system. In addition to the Qur'an and Hadith, ancient scholars in their work commonly referred to as the yellow book or classical book, also formulated several rules or concepts related to Islamic education, in this case, the author calls the concept of classical Islamic education.

Classical Islamic education that has been formulated by previous figures or scholars certainly contains several values. The value intended in this case is a concept that is considered good so that it has meaning or benefit for someone as a driving force in living life. (Maslikhah, 2018) So, the value of Islamic education can be concluded as a concept that has meaning in encouraging the running of the educational process. This educational value covers all elements of education, whether educators, parents, or participants.

One of the scholars who has formulated the concept of education, as the author explains in the point above, is KH. Hasyim Asy'ari. Hasyim Asy'ari explains in his book, *adāb al-'alīm wa al-muta'alim*, about the concept of education for educators and students in several chapters. The formulation of the concept of education for students, Hasyim Asy'ari, divides it into three parts, namely, the adab of students towards themselves, adab towards educators, and adab towards learning materials. As for the concept of education for educators, it is formulated into three parts, namely the adab of educators related to themselves, adab during the learning process, and adab towards students. (Asy'ari, 1238)

From this formulation, it can be seen that the values contained about the concept of education are as follows.

1. Spiritual value, is value related to transcendental matters or related to God.
2. Moral values. Moral values are values or principles related to good and bad human behavior. This moral value is more directed towards individual behavior that influences the individual himself. (Rosita, 2023)
3. Social values. Social values also regulate the principles of behavior. Unlike moral values, social values include interactions with other people.
4. Intellectual values are values that are connected to matters of knowledge or human critical thinking.
5. Emotional value or value that arises from one's self-expression.

In addition to these five values, more specifically there are two values contained in the adab of an educator, namely exemplary and professional values. Exemplary value contains the value of humans as examples or role models for other humans or commonly referred to as uswat al-ḥasanah. The professional value includes the value of an educator in carrying out all his responsibilities, commitments, and integrity as an educator. This professional value is not merely a measure of performance, but rather leads to the ethos of educators in dedicating themselves. Besides Hasyim Asy'ari, Ḥāfiẓ Ḥasan al-Mas'ūdi also formulated the concept of education for educators and students. The value messages in the concept of education for learners formulated by al-Mas'ūdi are moral values and social values. Al-Mas'ūdi formulated the concept of education for learners or manners of learners by dividing it into three qualifications, namely manners to oneself, educators, and fellow learners. (al-Mas'udi, t.th.) From these three classifications, the two values contained in the formulation of al-Mas'ūdi's concept of education can be classified as follows.

1. Moral values include manners to oneself. This value is represented by humility, perseverance, dispersion, and honesty.
2. Social values are related to the relationship between students and educators and fellow students. This value is reflected in the attitude of educators who behave politely, do not demean an educator, and believe that the ability of an educator exceeds the educated. In addition, this social value is also implemented in the attitude of respect between students by not being arrogant and not underestimating the lack of other students.

The educator, according to al-Mas'ūdi, is positioned as a role model for students from various aspects. These aspects include the attitude of the educator who behaves politely, gently, compassionately, wisely, and humbly; as well as aspects related to the relationship between man and his Lord, namely piety. (al-Mas'udi, t.th.) Therefore, the value contained becomes very general, because educators must be uswat al-ḥasanah or good examples for students; so the competencies are possessed by an educator must cover intellectual, emotional, spiritual, and social.

Value Reconstruction of the Concept of Islamic Education KH. Hasyim Asy'ari and Ḥāfiẓ Ḥasan al-Mas'ūdi

The current social conditions of society, with the ease of obtaining information, require a person to create and innovate and be able to integrate sciences, including in the world of education. In anticipating the flow of change and adjusting to the needs of the times, the concept of Islamic education plays a key role. Formulating the concept of Islamic education is not a simple task, especially when education is faced with the challenges of globalization and modernization. However, it is important to understand that the concept of Islamic education must be dynamic and responsive to the changing times. Therefore, Islamic education thinkers and experts need to reconstruct the values and principles of education that are the basis for teaching and learning.

Value Reconstruction of the Concept of Islamic Education KH. Hasyim Asy'ari

The concept of Islamic education was introduced by KH. Hasyim Asy'ari in his book *Adab al-Ālim wa al-Muta'alim* is the result of deep and structured thinking. In his work, he emphasized that adab or ethics has a key role in building a solid educational foundation for educators and students.

KH. Hasyim Asy'ari began his discussion by explaining the position of knowledge and scholars who teach knowledge, referring to the Qur'an QS. Al-Mujadalah [58]:11 Allah says:

بِرْفَعَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أَوْثَوَا الْعِلْمَ ذَرْجَتْ وَاللَّهُ يَعْلَمُ مَا يَعْمَلُونَ حَتَّىٰ {58}

"Indeed, Allah will raise the status of the believers among you and those who seek knowledge." (QS. Al-Mujadalah [58]:11).

According to Hasyim Asy'ari, individuals who will be elevated are those who not only seek knowledge, but also able to practice and apply the knowledge they have in every aspect of daily life. For him, the true value of knowledge is the ability to transform and apply that understanding in concrete actions, which bring benefits to oneself and society at large. (Asy'ari, 1238)

The concept introduced by Hasyim Asy'ari provides a holistic view of Islamic education. He not only emphasized the importance of knowledge acquisition, but also its application in daily life, as the ultimate culmination of knowledge is its practice. (Asy'ari, 1238) Islamic education, as understood and practiced by Hasyim Asy'ari, is not only about the development of intellectual achievement, but also includes the formation of character and behavior in line with religious values and teachings. This reflects a holistic view of education, which emphasizes not only the acquisition of knowledge, but also the cultivation of moral values, ethics, and spirituality. Through Islamic education, individuals are expected not only to be intellectually intelligent, but also to be of noble character, upholding truth, justice, compassion, patience, and sincerity in all aspects of their lives.

In addition, Hasyim Asy'ari paid special attention to the morals of a learner towards the educator. He emphasized the importance of tashih lessons to the educator, which is a process of verification and clarification to ensure correct understanding. Saying salam to the educator as a sign of respect is also an important part of this ethic. Respecting the educator reflects an appreciation of the knowledge being taught and the educational process as a whole, showing deep respect for the spiritual and intellectual guide.

The importance of learners' morals towards their studies is also highlighted by Hasyim Asy'ari. Learners are expected to respect the knowledge learned with diligence and adab in learning. According to Hasyim Asy'ari, education is not only about acquiring knowledge, but also about how that knowledge is learned and applied with respect and responsibility. This attitude creates a conducive and dignified learning environment, where knowledge is valued and guarded earnestly.

Hasyim Asy'ari also emphasizes the importance of developing the morals of a learner in his interaction with science and learning materials. An attitude of diligence in learning, maintaining manners while studying, and respect for the lessons received are important aspects that must be upheld by every learner. Hasyim Asy'ari believed that knowledge should be learned and appreciated with respect and responsibility, which in turn will create a conducive and dignified learning environment.

In addition, Hasyim Asy'ari highlighted the educator's morals towards himself. An educator must show an example by acting according to the sunnah of the Prophet Muhammad SAW, developing a *zuhud* attitude, which is an attitude of not being attached to the worldly, and having a high spirit of learning. Educators are not only as teachers, but also as moral and spiritual guides for students. Personal integrity and sincerity in carrying out their duties as educators are the main keys to shape the character of good students.

In the context of teaching, Hasyim Asy'ari emphasized that an educator must show compassion, patience, and justice towards students. An educator should have good manners in delivering lessons, creating a positive and effective learning atmosphere. This attitude helps in facilitating learning that not only focuses on academic knowledge, but also on developing the character of the santri.

Justice in teaching is the main principle emphasized by Hasyim Asy'ari. An educator should be fair to all learners, regardless of their backgrounds or abilities. Educators are also

expected to be serious in teaching, showing full dedication in conveying knowledge. This fair and serious attitude will help create a harmonious and productive learning atmosphere, where each learner feels valued and motivated to learn.

This work remains relevant and a valuable guide for educators and stakeholders in creating a dignified and moral educational environment, though in an evolving context. In the modern era characterized by technological advances and rapid social change, the values in *Adab Al-'Alim wal Muta'allim* remain of great relevance. Although written in a different era, the concepts introduced by Hasyim Asy'ari, such as respect for knowledge, simplicity in behavior, and moral responsibility towards learners; can still be applied in today's Islamic education and become a solid foundation in shaping the character of Muslim learners in this digital era.

Furthermore, in an increasingly globally connected world of education, it is important to pay attention to how the values in *Adab Al-'Alim wal Muta'allim* can be adapted to face new challenges. This includes how to integrate the values into the modern curriculum and train educators to be good role models for students in dealing with the complexities of today's world. Highlighting its important role in bridging the gap between tradition and modernity, this work offers an educational paradigm that is rooted in classical Islamic values yet remains relevant in the context of today's fast-paced and complex times.

It is important to remember that Islamic education is not only about knowledge transfer, but also about shaping critical thinking, empathy, and responsible leadership. The ethical values in *Adab Al-'Alim wal Muta'allim*, such as modesty, honesty, and respect for knowledge, help form a strong character and high morals in the current generation of learners. In addition, this work teaches the importance of maintaining a solid Islamic identity in the face of globalization and cultural pluralism. By understanding the values contained in this work, Muslim learners can strengthen their faith while remaining open and tolerant of differences, building a cultured, educated, and empowered society in this modern era.

Value Reconstruction of Hāfiẓ Hasan al-Mas'ūdi's Concept of Islamic Education

Islamic education according to the thought of Hāfiẓ Hasan al-Mas'ūdi emphasizes character building and noble morals through the integration of ethical and moral values in three main relationships: relationship with Allah SWT, relationship with oneself, and relationship with others. According to him, the science of morals is the foundation for the repair of the heart and the rest of the body. In its learning material, this science discusses how to beautify oneself with goodness and avoid badness. The aim is to achieve perfection of the heart and control all the senses in this world, and achieve a great position in the hereafter. (al-Mas'udi, t.th.)

As an Islamic educator and thinker, Al-Mas'udi emphasized the importance of piety, as the main foundation in establishing a relationship with Allah SWT. Piety, according to Al-Mas'udi, is not just obedience to God's commands, but also avoiding all His prohibitions. This concept is described in his book as an obligation that includes obedience in all aspects of life, both visible and hidden. Piety, in Al-Mas'udi's view, is a strong foundation for a life of obedience and harmony with Islamic teachings. Through this understanding, he teaches the importance of awareness of God's existence in every action, as well as the need to maintain a solid spiritual connection as a foundation for the formation of good character and morals.

In the context of education, this shows that piety is not only limited to external aspects, but also involves a deep internal dimension. It includes personal awareness, self-honesty, integrity, and inner improvement. A holistic education should include character development as well as an understanding of spiritual values, so that learners not only understand how to behave

well in front of others, but also strengthen their self-awareness of interconnectedness with the greater and internal commitment to the values they hold. Thus, piety in education is about guiding learners to develop meaningful relationships with themselves, with others, and with higher moral principles.

In addition, al-Mas'ūdi emphasized the importance of maintaining a clean heart and continuous self-improvement about oneself. Cleanliness of heart is the basis for good behavior and noble morals, while self-improvement promotes introspection and continuous personal growth. In relationships with others, values such as honesty, trustworthiness, respect, and appreciation of human values are strongly emphasized. Honesty, in this context, builds trust, while trustworthiness reflects responsibility towards others. Respect for others creates social harmony, while human values foster empathy and solidarity. Through this thinking, al-Mas'ūdi offers a comprehensive view of how Islamic education should shape individuals who are not only intellectually intelligent, but also have strong morality and spirituality.

Al-Mas'ūdi's approach to Islamic education is highly relevant to the needs of contemporary society. Amid rapid social and technological change, moral and ethical values are often overlooked. Al-Mas'ūdi argues that education should return to the fundamentals of Islamic morals to form individuals who have a balance between knowledge and spiritual values. Al-Mas'ūdi's concept of education offers practical guidelines that can be used by educators to instill moral values in students or to instill moral values in students towards themselves, so that they can become individuals with integrity and be able to make a positive contribution to society. The educational concept of al-Mas'ūdi contains moral, social, and exemplary values that must be carried out by a Muslim in three main relationships: relationship with Allah SWT, relationship with self, and relationship with others. This shows that the concept of education does not only focus on the spiritual dimension and vertical relationship with God, but also places a strong emphasis on the process of self-development and ethical social interaction. Therefore, this book provides a strong and comprehensive foundation for contemporary Islamic education. Especially in strengthening character building through the reinterpretation of the noble values affirmed by al-Mas'ūdi.

Strengthening Character Education taught in this book is also relevant to Presidential Regulation No. 87/2017 on Strengthening Character Education in Indonesia. (Humas, 2017) Character education that emphasizes religiosity, personal commitment, and values in interacting with others, as taught by al-Mas'ūdi, is an important part of efforts to strengthen character education in Indonesia. It recognizes the importance of upholding noble morals, noble values, wisdom, and ethics as the foundation in shaping the character of learners. Thus, al-Mas'ūdi's concept of education not only makes a valuable contribution to contemporary Islamic education, but also proves relevant in efforts to strengthen character education in Indonesia in accordance with its officially recognized vision and principles.

CONCLUSION

Islamic education faces the challenges of globalization and modernization, so a dynamic and responsive concept is needed. KH. Hasyim Asy'ari and Hāfiẓ Ḥasan al-Mas'ūdi offer relevant thoughts to reformulate the values of Islamic education. Al-Mas'ūdi emphasizes that Islamic education does not only focus on the spiritual dimension or vertical relationship with God, but also gives a strong emphasis on the process of self-development and ethical social interaction. This can be implemented through the concept of relationships with God, self, and others. Hasyim Asy'ari emphasizes that Islamic education is not only about knowledge transfer, but also about shaping critical thinking, empathy, and responsible leadership, or it can be called character

education, as well as a balance between science and spiritual values. This is implemented through the concept of relationships with God, self, and others. These two concepts of Islamic education both direct the development of character and morals as the basis of learning. As for the difference, Hasyim Asy'ari emphasizes the balance between religion and general science, while al-Mas'udī is more about religious education and spirituality.

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