

MODELING ISLAMIC SCHOOL CULTURE BASED ON THE THOUGHTS OF HADRATUS SYAIKH KH. HASYIM ASY'ARI: A STUDY OF ADABUL 'ALIM WA AL-MUTA'ALIM

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Received: 28-05-2025

Revised: 02-03-2026

Accepted: 25-05-2026

ABSTRACT

The moral crisis within the educational environment highlights the urgency of strengthening character based on Islamic values. Adabul 'Alim wa Al-Muta'alim, a book by KH. Hasyim Asy'ari, outlines principles of proper conduct in the teaching and learning process that contribute to shaping an Islamic school culture. This study seeks to explore ethical and character values that influence school culture through the lens of KH. Hasyim Asy'ari's educational philosophy. Employing a qualitative approach, this research utilizes a literature review method with content analysis of the primary text and other relevant supporting sources. The focus centers on students' manners toward themselves, their teachers, and their studies, alongside the role of educators in instilling Islamic ethics throughout the educational process. The findings reveal that KH. Hasyim Asy'ari emphasizes cultivating positive habits through the consistent practice of religious activities such as congregational prayer, tadarus (Qur'anic recitation), the use of respectful language, and the development of institutional structures that model exemplary behavior. These practices foster interaction patterns and routines that nurture a religious atmosphere and strong moral character within schools. The application of these principles offers a valuable contribution to the development of Islamic school culture and provides relevant solutions to the challenges of contemporary character education.

Keywords: Adabul 'Alim wa Al-Muta'alim, Character Education, KH. Hasyim Asy'ari, School Culture

How to Cite Ain, A. M., Sopingi, I., Hidayati, A., & Roshief, M. 'Imaduddin. (2026). Modeling Islamic School Culture Based on the Thoughts of Hadratus Syaikh KH. Hasyim Asy'ari: A Study of Adabul 'Alim Wa Al-Muta'alim. *INTIHA: Islamic Education Journal*, 3(3), 515-527. <https://doi.org/10.58988/intiha.v3i3.485>

INTRODUCTION

The moral crisis currently affecting the world of education has given rise to various issues, including weakened integrity, declining respect for teachers, and a reduced enthusiasm for learning among students (Amaly et al., 2023; Rohmah et al., 2025). This phenomenon indicates that education at various levels has not yet succeeded in fully instilling strong character and ethical values (Anggadwita et al., 2021; Amalia et al., 2025). Within the context of Islamic education, this issue becomes even more critical, as education is not only a process of knowledge transmission but also a means for shaping morality and personal character (Hägg & Jones, 2021; Setiawati et al., 2025). KH. Hasyim Asy'ari, a prominent Indonesian scholar and educator, introduced a profound concept of moral education through his book *Adabul 'Alim wa Al-Muta'alim*, which outlines manners in both teaching and learning, as well as ethical guidelines for teacher-student relationships. These principles provide a strong foundation for developing school culture grounded in Islamic values (Hartanto, 2024; Septiana et al., 2025).

Various previous studies have highlighted the importance of school culture in shaping students' character (Istiqomah et al., 2022; Ansar et al., 2020; Fitria & Suharyat, 2022; Haq & Amin, 2023). For instance, the study by Istiqomah et al. (2022) demonstrates that a positive school culture can strengthen students' religious attitudes and discipline at the elementary school level. Similarly, Ansar et al. (2020) emphasized the impact of school culture on character development at the secondary education level. However, most of these studies focus solely on school culture within the general framework of character education policy implementation, without delving deeper into the sources of values found in classical Islamic scholarship as a theoretical and practical foundation.

The main weakness of earlier research is lack of a textual analysis of traditional academic publications, especially those that provide a normative and philosophical framework for creating an Islamic school culture. Numerous research continue to focus on aspects of practical application (Fitria & Suharyat, 2022; Haq & Amin, 2023) and do not explicitly examine the connection between *adab* in teaching and learning and the formation of a holistic school culture. Furthermore, no research to date has specifically analyzed the book *Adabul 'Alim wa Al-Muta'alim* as a primary source for modeling school culture, despite the fact that it contains rich *adab* and moral values that are highly relevant to the current educational context.

The goal of this research is to provide a model for Islamic school culture by textually and methodically analyzing the ideas of KH. Hasyim Asy'ari in the book *Adabul 'Alim wa Al-Muta'alim*. The study shows how these values can be incorporated into school routines, conventions, and institutional identities in addition to highlighting the significance of manners (*adab*) in the educational process. Thus, the results of this study contribute to the conversation about Islamic-based character education and offer useful advice for creating a profound, all-encompassing, and transformational school culture. The purpose of this study is to describe the ethical and character values contained in the book *Adabul 'Alim wa Al-Muta'alim* and to analyze how the thoughts of KH. Hasyim Asy'ari can serve as a foundation for modeling an Islamic-based school culture that responds effectively to the challenges of contemporary character education.

METHOD

This study is a type of qualitative research employing a library research approach. This approach was chosen because the primary focus of the research is to analyze the textual content of the book *Adabul 'Alim wa Al-Muta'alim* by KH. Hasyim Asy'ari as the main source (Abdussamad et al., 2024). The research was not conducted directly in the field but was carried out within the academic environment of Hasyim Asy'ari University, Tebuireng Jombang, where the author accessed both primary and supporting literature sources. The primary data source in this research is the book *Adabul 'Alim wa Al-Muta'alim*, published by Pustaka Tebuireng, which contains ethical values, manners, and principles of character education. In addition, the author also utilizes various supporting literature, including books, journals, scholarly articles, and relevant previous research, particularly those published between 2021 and 2025. All references were selected based on their direct relevance to the concepts of school culture, character education, and the educational thought of KH. Hasyim Asy'ari (Harnilawati et al., 2024). Data collection was carried out through a systematic search and review of documents, focusing on the content of the book and relevant supporting references. The author recorded, classified, and categorized sections of the text related to values concerning students, teachers, and the teaching-learning process. The collected data were then analyzed using content analysis techniques to identify value patterns that could serve as the foundation for modeling an Islamic school culture. Each finding was compared with previous research results to highlight the contributions and novelty of this study (Manalu et al., 2024).

RESULTS AND DISCUSSION

RESULT

Brief Biography of Hadratus Shaykh KH. Hasyim Asy'ari

Hadratus Shaykh KH. Hasyim Asy'ari is a prominent figure in the history of Islamic education in Indonesia, widely recognized as the founder of Nahdlatul Ulama and the caretaker of the Tebuireng Islamic Boarding School in Jombang (Brilian et al., 2025). Born on February 14, 1871, in Gedang, Jombang, KH. Hasyim Asy'ari received his early education in several renowned pesantren (Islamic boarding schools) across Java before continuing his studies in Makkah for seven years. There, he studied under prominent scholars such as Sheikh Mahfuzh al-Tirmasi and Sheikh Ahmad Zawawi. His deep expertise in fiqh, hadith, tawhid, tafsir, and tasawwuf shaped him into a scholar with profound insight and intellectual breadth (Febrianti et al., 2025). In the field of education, he introduced reforms by integrating the traditional pesantren system with a modern madrasah curriculum, placing strong emphasis on morality as the core of the educational process (Laily et al., 2025). His thoughts, as outlined in the book *Adabul 'Alim wa Al-Muta'alim*, reflect an educational philosophy that aims not only to produce intellectually capable individuals but also morally upright and spiritually grounded personalities (Septiana et al., 2025). The legacy of KH. Hasyim Asy'ari's thought remains highly relevant and continues to serve as a valuable reference for the development of character education based on Islamic values in Indonesia (Aulia et al., 2024).

A Glimpse of the Book *Adabul 'Alim wa Al-Muta'alim*

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The book *Adabul 'Alim wa Al-Muta'alim* by Hadratus Shaykh KH. Hasyim Asy'ari serves as an essential guide in Islamic education, offering profound values of manners, ethics, and morality between teachers and students in the learning process (Asy'ari, 2020). It consists of eight chapters that address the virtues of knowledge and proper conduct toward oneself, teachers, fellow students, and the overall teaching and learning process. The book emphasizes principles such as sincerity of intention, patience, discipline, respect for teachers, and moral responsibility as a seeker of knowledge all of which are highly relevant to the character formation of the younger generation. Written with both spiritual depth and practical orientation, this book promotes not only intellectual mastery but also the cultivation of the soul, moral behavior, and religious awareness (Asy'ari, 2020). Given the strength and relevance of the values it contains, *Adabul 'Alim wa Al-Muta'alim* is highly worthy of being used as a primary reference in the development of character education in Indonesia, particularly in shaping a school culture grounded in noble Islamic ethics (Taulabi et al., 2024).

Concept of School Culture

In modern educational studies, school culture is understood as a system of values, norms, beliefs, and habits shared by all members of the school community, which influence social interactions and learning practices (Gulya & Fehérvári, 2024). Schein (2010) explains that the culture of organizations, including schools, is formed through basic assumptions that are learned and developed collectively. (Deal & Peterson, 2009) emphasize the significance of symbols, rituals, and traditions in shaping a distinctive school identity. However, Western approaches to school culture tend to be secular, focusing primarily on managerial efficiency and academic achievement, with minimal emphasis on spirituality and holistic character development (Al-Attas, 1993; Sopingi, 2016). The fundamental difference lies in the ultimate goal of education: while the Western approach builds school culture to support global performance and competition, the Islamic perspective views school culture as a means of shaping virtuous individuals who are accountable to God, to fellow human beings, and to the environment (Al-Attas, 1995; Sopingi et al., 2025).

The Islamic perspective offers a more comprehensive and solution-oriented approach to the limitations of the Western secular paradigm in building school culture (Moslimany et al., 2024). In Islam, school culture is founded on the values of tawhid, adab, and morality derived from the Qur'an and Sunnah (Rosidin & Andriani, 2022). In his book *Adabul 'Alim wa Al-Muta'alim*, KH. Hasyim Asy'ari emphasizes that character formation and school culture must begin with the internalization of adab in the teaching and learning process by both teachers and students (Asy'ari, 2022). This aligns with the view of Syed Muhammad Naquib al-Attas, who argues that the primary goal of Islamic education is to produce good human beings (*al-insan al-shalih*), not merely intellectually capable individuals (Al-Attas, 1989). Therefore, from an Islamic perspective, school culture not only fosters a socially supportive environment but also instills spiritual and moral values consistently, offering a meaningful solution to the moral decline that Western educational models have yet to fully address (Sunarti & Suyatman, 2025).

Table 1 highlights the fundamental differences in approaches to school culture. Western perspectives tend to emphasize managerial efficiency and academic achievement, where school culture is designed to support organizational effectiveness and enhance student performance. Scholars such as Edgar Schein (2010) and Deal & Peterson (2009) view culture as a social construct reinforced through symbols, rituals, and systems of rewards and sanctions. The values emphasized are predominantly secular and rational, with teachers functioning as facilitators of learning and students as active participants within a technical and outcome-driven framework.

Table 1. Comparison of School Culture Concepts in Western and Islamic Perspectives

Aspects	Western Perspective	Islamic Perspective
Main Objective	Improve academic performance and organizational efficiency	Forming people with noble character and responsibility to God and others
Value Foundation	Secular, rational, and management-oriented	Tawheed, adab, morals, Qur'an and Sunnah
Education Focus	Cognitive competencies, skills, and achievements	Character building, spirituality, and mastery of knowledge that is beneficial in this world and the hereafter
Role of Teacher and Student	Teacher as facilitator, students as technically active participants	Teachers as spiritual and moral guides, students as knowledge seekers with high manners and ethics
Cultural Symbols and Practices	School symbols, ceremonial traditions, reward system	Praying in congregation, tadarus, Islamic dress, adab towards teachers and friends
Reference Person	Edgar Schein, Deal & Peterson, Hofstede	KH. Hasyim Asy'ari, Syed Muhammad Naquib al-Attas, al-Ghazali

Source: (Schein, 2010; Deal & Peterson, 2009; Asy'ari, 2022; Al-Attas, 1995).

According to the Islamic viewpoint, school culture is constructed on the basis of tawhid, morals, and adab, which are taken from the Qur'an and Sunnah. The goal is not only to develop students with strong intellectual abilities but also to raise morally and spiritually pure individuals. In his book *Adabul 'Alim wa Al-Muta'alim*, KH. Hasyim Asy'ari highlights the significance of fostering adab throughout the educational process, including reverence for educators, honesty in pursuing knowledge, and adherence to Islamic customs such as congregational prayer and tadarus (Asy'ari, 2022). This perspective is further supported by contemporary Islamic scholars like Syed Muhammad Naquib al-Attas, who asserts that the ultimate aim of education is to form *al-insan al-shalih* (the righteous human being), not merely individuals equipped with technical skills. Thus, the Islamic approach to school culture offers a holistic and sustainable solution to the limitations of Western models, particularly in cultivating students' character and spirituality in a comprehensive manner.

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Modeling School Culture According to Hadratus Syaikh KH Hasyim Asy'ari: An Examination of the Book of Adabul 'Alim wa Al-Muta'alim

KH Hasyim Asy'ari in the book *Adabul 'Alim wa Al-Muta'alim* views that education does not only function as a process of transferring knowledge, but more deeply as a means of character building and civilization based on the values of adab and morals (Asy'ari, 2022). Islamic school culture modeling according to him is built through internalizing the adab of students towards themselves, towards teachers, and towards lessons, as well as the adab of teachers towards students. These values include sincerity, patience, discipline, exemplary, responsibility, and respect for knowledge. Islamic school culture according to KH. Hasyim Asy'ari is not just an administrative routine, but a value system that is carried out consciously and consistently in the daily life of education.

Aspects of institutional praxis are also mentioned in KH. Hasyim Asy'ari's school culture model. He underlined the significance of developing a habit of polite conversation, including welcomes and smiles, as well as religious practices such as praying together and *tadarus Al-Qur'an*. Furthermore, educational institutions like *Pesantren* are structured to provide a religious environment that aligns with the example concept. In addition to teaching, educators must serve as moral and spiritual role models (Asy'ari, 2022). The thinking of KH. Hasyim Asy'ari is very relevant as the basis for modeling a school culture that is not only oriented towards academic achievement, but also on strengthening Islamic identity and character in the educational environment.

Table 2. Modeling of School Culture According to KH. Hasyim Asy'ari

Aspects of School Culture	Value/Adab Emphasized	Brief Explanation
Adab towards oneself	Ikhlas, qana'ah, discipline, keeping time, avoiding sins	Building self-control, good intentions, and time management for students
Adab towards the teacher	Obedying, respecting, not arguing, sitting politely, praying	Cultivate respect and appreciation for scientific authority
Adab towards learning	Choosing knowledge that is <i>fardlu 'ain</i> , memorizing, avoiding debates on <i>khilafiyah</i>	Focus on useful knowledge and avoid conflicts in learning
Teacher's role	Moral-spiritual role model, moral guide, patient educator	Teachers act as <i>uswah hasanah</i> in all aspects of educational life
Islamic activity habituation	Praying in congregation, <i>tadarus</i> , <i>dhikr</i> together, greetings-smiles-greetings	Establishing religious routines that strengthen the spiritual atmosphere of the school
Islamic institutional structure	Hut organization (health, security, worship)	School culture is built through systems and roles based on Islamic values

Source: (Asy'ari, 2022)

The key elements of school culture as stated by KH. Hasyim Asy'ari in *Adabul 'Alim wa Al-Muta'alim* are compiled in Table 2. This paradigm focuses character

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development through practices and frameworks that uphold Islamic ideals in addition to addressing the relationship between students and teachers. The culture is set up to create students who are not only talented intellectually but also socially and spiritually developed.

The Relevance of School Culture Modeling According to Hadratus Syaikh KH Hasyim Asy'ari in the Modern Educational World

KH. Hasyim Asy'ari's thoughts on school culture, as outlined in *Adabul 'Alim wa Al-Muta'alim*, remain relevant and contextual in addressing the increasingly complex challenges of modern education. Amid moral decline, the erosion of student ethics, and the dominance of academic approaches that often overlook spirituality, the values of adab promoted by KH. Hasyim Asy'ari offer a fundamental solution. Modern education tends to prioritize cognitive and technological outcomes, while affective and moral aspects are frequently neglected. Therefore, modeling a school culture grounded in adab and morality, as envisioned by KH. Hasyim Asy'ari, helps to fill this gap by instilling values such as sincerity, responsibility, respect, and discipline as the foundation for authentic and sustainable character education.

Instead of being in opposition to current trends, KH. Hasyim Asy'ari's model supports the demands of 21st-century education, which demand for a generation that is cooperative, flexible, and morally oriented. His book's values can be incorporated into everyday routines, the curriculum, and the creation of a humanistic and religious educational environment (Elysa, 2025). In contemporary schools, customs like the regular congregational prayer, *tadarus* (reciting the Qur'an), and Islamic communication methods help improve interpersonal relationships and increase the sense of community among students. Therefore, KH. Hasyim Asy'ari's thoughts are highly relevant and deserve to be used as a reference in designing a modern education system that cultivates not only intellectual intelligence but also moral and spiritual excellence.

Table 3. Relevance of KH. Hasyim Asy'ari School Culture Modeling in Modern Education

The Challenge of Modern Education	Modeling Contribution of KH. Hasyim Asy'ari	Practical Relevance
Moral and ethical degradation	Planting the value of adab in the teaching-learning process	Build learners' characters who are polite, respectful, and responsible
The dominance of cognitive aspects in the curriculum	Integration of spiritual values, morals, and worship in education	Education that is balanced between intellectual and spiritual aspects
Weak social relations among school members	Habituation of greetings, salutations, and <i>ukhuwah</i> in school interactions	Creating a harmonious and collaborative school climate
The crisis of teacher exemplarity	Teacher as <i>uswah hasanah</i> , moral and spiritual example	Increase the authority and strategic role of teachers in character building
Lack of religious direction in school culture	Islamic routines: congregational prayer, <i>tadarus</i> , <i>dhikr</i>	Presenting a religious atmosphere that supports Islamic character building

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Source: (data processed by the author, 2025)

Table 3 illustrates how the values presented in *Adabul 'Alim wa Al-Muta'alim* can effectively address the challenges of modern education. KH. Hasyim Asy'ari's school culture model makes a significant contribution to shaping an educational environment that integrates spiritual, social, and moral dimensions in a balanced way. Each challenge is met with an adab-based and exemplary approach that can be practically implemented in contemporary school settings.

DISCUSSION

School culture modeling according to KH. Hasyim Asy'ari, as outlined in *Adabul 'Alim wa Al-Muta'alim*, provides an ethical and spiritual framework for shaping student character. When viewed through the lens of Western theory, this approach aligns with Edgar Schein's theory of organizational culture, which asserts that school culture is formed through values that are collectively shared and consistently practiced. KH. Hasyim Asy'ari emphasizes the significance of adab, such as discipline, responsibility, and respect for teachers—elements that, within Schein's framework, fall under the category of "shared assumptions." The key difference lies in the foundation: while Schein's model is secular and neutral, KH. Hasyim Asy'ari's perspective is firmly rooted in the values of tawhid and Islamic morality. This demonstrates that modern organizational culture theory can be adopted within an Islamic framework, provided that its foundational values are grounded in divine revelation and sharia, rather than solely in rationality or managerial efficiency.

In the context of character education, KH. Hasyim Asy'ari's views align with those of Western educational figures such as Thomas Lickona, who emphasizes value-based moral education. However, Lickona does not delve deeply into the spiritual dimension (Mainuddin et al., 2023). In contrast, Islamic educational scholars like Syed Muhammad Naquib al-Attas stress that the ultimate goal of education is the formation of adab—the recognition and acknowledgment of the proper place of everything within the order of existence, including human beings' relationship with God (Ahmad, 2021). KH. Hasyim Asy'ari articulated the concept of adab in a practical and applicable way within the educational context, making it the foundation of daily behavior in schools (Aini, 2023). In Indonesia, his ideas resonate with the *pesantren* educational tradition, which emphasizes *akhlakul karimah* (noble character), teacher exemplarity, and a religious environment as key mediums for character development.

Several studies support the importance of school culture based on religious values. For instance, Ansar et al. (2020) demonstrated that school culture significantly influences character development in students, particularly when these values are practiced consistently. The research by Istiqomah et al. (2022) further reinforces these findings at the primary education level. However, a study by Azwar & Usman (2025) criticized the implementation of character education in schools as often being merely formal and symbolic, lacking deep integration into the actual learning process. This indicates that although character education is widely acknowledged as important, its effectiveness largely depends on a strong and well-integrated implementation model such as the one offered by KH. Hasyim Asy'ari, whose concept of adab addresses the

cognitive, affective, and spiritual dimensions in a comprehensive and unified manner (Nurdiana & Mutamakin, 2023).

The school culture model proposed by KH. Hasyim Asy'ari is also highly relevant to the demands of 21st-century education, which requires students not only to possess digital literacy and critical thinking skills but also spiritual and social intelligence. Values such as congregational prayer, *tadarus* (Qur'anic recitation), and Islamic communication practices such as offering greetings, smiling, and showing courtesy serve as forms of habituation that instill social and religious values, fostering empathy, discipline, and a sense of responsibility (Tamphu et al., 2024). This cultural framework offers a solution to the crisis of social relationships in modern schools, which often lean toward individualism and transactional interactions (Wang et al., 2023). In this context, KH. Hasyim Asy'ari's thought presents an integrative and contextual approach that is not merely normative, but also establishes systems and institutional structures that actively support the development of Islamic character.

Thus, the relevance of KH. Hasyim Asy'ari's model of school culture is not only normative and theological but also practical and compatible with modern educational theory. He builds a bridge between Western concepts of school culture and Islamic values through an *adab*-centered approach. By implementing a consistent structure of values, schools can foster a holistic educational environment that shapes students not only into intellectually capable individuals but also into morally upright human beings. Therefore, his ideas merit further exploration and application as a reference in strengthening character education policies in Indonesian schools, both in *pesantren*-based institutions and public education settings.

CONCLUSION

The results indicate that school culture modeling according to Hadratus Shaykh KH. Hasyim Asy'ari, as presented in the book *Adabul 'Alim wa Al-Muta'alim*, emphasizes the importance of internalizing values of manners (*adab*) and morality within the educational process. An Islamic school culture can be cultivated through the consistent practice of values such as sincerity, responsibility, respect for teachers, discipline, and religious routines, including congregational prayer, *tadarus* (Qur'anic recitation), and polite communication. This concept directly addresses the urgent needs of contemporary education, which is currently grappling with a moral crisis and a loss of spiritual orientation. KH. Hasyim Asy'ari offers not only normative guidance but also a practical framework for shaping a school environment that is religious, character-driven, and transformative.

This research has certain limitations, as it relies solely on a literature-based approach, focusing on a single work *Adabul 'Alim wa Al-Muta'alim*. The study does not directly examine the implementation of KH. Hasyim Asy'ari's ideas in current educational practices within schools or *pesantren*. Therefore, future researchers are encouraged to conduct fieldwork through observations and interviews in educational institutions that have adopted the values presented in this book, in order to gain a more contextual and comprehensive understanding of the effectiveness of Islamic school culture modeling in real-life settings.

The uniqueness of this research lies in its direct exploration of classical texts by Indonesian scholars as a foundation for modeling school culture—an approach that has not been widely adopted as a primary reference in character education studies. Unlike previous research, which tends to be general or focuses only on the formal aspects of school culture, this study offers a textual analysis and moral values that can be integrated into the modern education system. The findings are recommended for educators, school administrators, and policymakers to consider KH. Hasyim Asy'ari's thoughts as a reference in designing a more meaningful and Islamic-oriented school culture, as a response to the challenges of sustainable character education in the contemporary era.

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