

# The Absorption of Islamic Education Thought of KH. M. Hasyim Asy'ari through Teaching of Adab al-'Alim wa al-Muta'allim among the Santri at the Pesantren Tebuireng

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## Abstract

K. H. M. Hasyim Asy'ari was founder and first chairman of Nahdhatul Ullama, one of the largest Islamic mass organization in Indonesia and the world. He was also a prominent scholar, with many of his books becoming the main references for Islamic boarding schools or pesantrens in Indonesia. The primary objective of this study is to systematically document, illustrate, and comprehend the cognitive absorption process of educational concepts in the book *Adab al-'Alim wa al-Muta'allim*, one of K. H. M. Hasyim Asy'ari's masterpiece. This research examines the incorporation of Islamic educational philosophy in the book among santri, students of Islamic boarding school, of Pesantren Tebuireng Jombang, Indonesia. This study adopted a descriptive qualitative methodology including observational research techniques. The data collection processes involved the utilization of interviews, observations, and documentation, utilizing a snowball sampling technique. This study utilizes interactive analytical procedures consisting of three essential stages: data reduction, data presentation (also known as data display), and the formulation and validation of findings. The findings of the study indicate that a significant proportion of participants had a strong understanding of the content of the book and made concerted efforts to incorporate its teaching into their lives. Consensus was reached among all participants regarding the pedagogical significance of the book and its constructive impact on santri.

**Keywords:** *Adab al-'Alim wa al-Muta'allim; Interactive Analytical Procedures; Islamic Education Thought; K. H. M. Hasyim Asy'ari; Pesantren Tebuireng; Santri*



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## INTRODUCTION

Islamic religious education is the most important component of Indonesia's education system. This form of education encompasses the moral, intellectual, and spiritual dimensions. As stipulated in Article 37, Paragraph 1 of Law No. 20/2003 concerning the national education system, the curriculum for primary and secondary education must include religious education ([Firmansyah, 2020](#); [Hidayati, 2018](#); [Mawardi, 2016](#); [Yusuf, 2018](#); [Zazkia & Hamami, 2021](#)). Religious education is intended to shape students into human beings who believe and fear God Almighty and have a noble character. Religious education is consciously conducted by teachers to influence students in the context of forming religious people ([Darajat, 2004](#)).

Islamic boarding schools or pesantrens as places for the development of Islamic religious teachings have played an important role as the center of Islamic civilization in the past ([Dawam, 2006](#); [Latifah, 2020](#); [Muzayarah, 2021](#); [Wijdan SZ, 2005](#)). From the pesantren, Muslim scholars, figures of freedom fighters, various arts, figures of reform, and Islamic culture were born, who were polite and commendable. As a religious institution, the pesantren initially taught only religious knowledge. However, over time, pesantrens have not only opened religious-based schools, but also public schools that provide general knowledge (natural, social, and language) to their students ([Rosyidin, 2021](#)).

Pesantren is synonymous with *kitab kuning*, Islamic books printed in yellow papers, education. With the existence of formal schools currently owned by pesantrens, Islamic religious learning is not only centered in pesantrens through *bandongan*, *sorogan*, and deliberation recitations ([Akbar & Ismail, 2018](#); [Hanani, 2017](#); [Mu'izzuddin et al., 2019](#)); it is also included in the *diniyah* program in formal schools ([Hamdi, 2019](#); [Safitri, 2020](#); [Sufa, 2017](#)). KH. Abdurrahman Wahid or Gus Dur explained that this traditional

delivery of the yellow book could be in the form of formal education in schools or madrasas with various levels of education. Even so, Gus Dur seems to think that the traditional teachings offered by pesantrens are still non-classical (not based on subject units), even though Islamic boarding schools or madrasas also include classical subjects, at least madrasas in Islamic boarding schools. has run and taught classics ([Adib, 2021](#)).

Pesantren as an educational institution in Indonesia can be considered as effective in nurturing and developing moral values human good behavior (politeness). The effectiveness can be viewed from the internalization of 14 national character values or Islamic roles and the mission of the Prophet Muhammad SAW in his message to the people of the world (*rahmatalil 'alamin*) for his noble character ([Anam et al., 2019](#)). Islamic boarding schools are considered educational institutions that are able to build the character of their students in various fields ([Arifin, 2017](#); [Masrur, 2018](#); [Nofiaturrahmah, 2014](#); [Ranam et al., 2021](#); [Romdoni & Malihah, 2020](#)), including economic independence and entrepreneurship ([Falah, 2018](#); [Marlina, 2021](#); [Syarifudin et al., 2021](#); [Zamroni et al., 2022](#)).

Pesantren Tebuireng was founded by *Hadratussyaikh*. M. Hasyim Asy'ari on August 3, 1899, or 26 Rabiul Awal 1317 ([Yasin & Karyadi, 2011](#)). Until now, it has still used the traditional method of teaching *kitab kuning*, which is also included in the formal curriculum in schools. The founder of Pesantren Tebuireng, KH. M. Hasyim Asy'ari was also a prolific author of some *kitab kuning*. He wrote *kitab kuning*, which is still being studied in many pesantrens in Indonesia. One of these books was *Adab al-'Alim wa al-Muta'allim*, in which KH. M. Hasyim Asy'ari expressed his thoughts on Islamic education. The book, completed on Sunday, 22 Jumadil Akhir 1343 of Hijri, contains educational concepts based on awareness of the need for literature that discusses ethics (*adab*) in seeking knowledge. KH. Hasyim Asy'ari

seems to want to carry out religious activities accompanied by polite social behavior (*al-akhlik al-karimah*) (Wahid, 2018).

Many previous studies have discussed the KH. M. Hasyim Asy'ari's *Adab al-'Alim wa al-Muta'allim* mostly on the ethical and moral values aspects of the book. Afifah & Ro'ifah (2019) discussed the morals that must be held by students to have full continuity and concentration in participating in learning activities. Hasyim (2015) suggests that the learning process prepared by a teacher should form life values, develop knowledge, and train students' skills. Furthermore, Kholil (2015) found that a teacher's obligation is not only to teach but also to direct students to have noble character and personality as well as noble behavior in accordance with religious and ethical norms. According to Fadlilah and Wakhidah (2022), a teacher should also have commendable morals towards students, themselves, and even when teaching.

The current research focuses on how students absorb the material in the book *Adab al-'Alim wa al-Muta'allim*, as taught in pesantrens and schools in their daily lives. It also provides unique features by conducting a study in Pesantren Tebuireng, a boarding school founded by the author of the book. Kiai or ustazd in the pesantren as well as teachers in schools continuously teach the students about the book through recitation or through early lesson in the classes. The current research aims to contribute to the body of knowledge regarding *Adab al-'Alim wa al-Muta'allim*'s contribution to teaching and learning processes in Islamic boarding schools.

## METHOD

This study aims to record, describe and gain an understanding of how the Pesantren Tebuireng students absorb the *Adab al-'Alim wa al-Muta'allim* material taught by kiai or ustazd or teacher as an educational thought for KH. M. Hasyim Asy'ari. This study employed

a descriptive qualitative approach using observational research methods. Active and full participatory observation was chosen with the aim of the researcher as the main research instrument to be directly and fully involved in every process and activity related to the subject and object of research.

Data collection was carried out through interviews, observations, and documentation. The data analysis technique uses an interactive analysis technique that consists of data reduction, data display, drawing, and testing conclusions (Miles et al., 2014). The main data sources for qualitative research are narratives and behavior, while the rest are other data, such as documents. The primary data in this study is data obtained by researchers from interviews with pesantren leaders, pondok heads, Islamic councils, pesantren administrators, school principals, curricular assistants, ustadz or tutors for teaching the book of *Adab al-'Alim wa al-Muta'allim*, and students. The secondary data used were books, articles, and writings that supported the research.

Researchers understand that they are internal parties at Tebuireng, so steps have been taken to reduce bias, such as ensuring that the researcher does not position himself as someone who has read the book *Adab al-'Alim wa al-Muta'llim* before to minimize the influence of prejudice or unilateral interpretation. However, the researchers also realize that there is still potential for other biases that could arise during the study, and acknowledge these limitations.

To reduce this bias, researchers involved different informants in the hope of obtaining diverse points of view and ensuring that research findings do not depend on just one data source, thereby reducing bias and increasing confidence in the research results. For this reason, the researcher used the snowball sampling method in which resource persons were developed through a network of key informants, such as ustadz, kiais, teachers, head of pesantren, etc., so

that resource persons from the students who were recommended by previous sources emerged. This was to reduce the subjectivity of researchers in selecting data sources.

The researcher also obtained permission from the Hasyim Asy'ari Foundation for the disposition of research to various parties in pesantren to support this research. To maintain research ethics, the researchers also asked for permission to mention names related to interviews regarding the absorption and teaching methods of the book *Adab al-'Alim wa al-Muta'allim*, but with regard to violations of the rules, the researcher only listed the number and category of violations (minor, moderate, serious) only, without mentioning the names and types of violations involved on a case by case basis as a form of upholding ethical creation and the principle of protecting privacy and humanity. Research data are also stored in a private database that can be requested, deleted, or used for further research at any time.

## RESULTS AND DISCUSSION

The Pesantren Tebuireng has 4,930 students (data for the 2022-2023 school year) from the junior high school level, both those who live within pesantren and those who are only going to school. This number does not include Ma'had Aly Hasyim Asy'ari mahasantri and Ir. Soedigno Islamic Elementery School of Tebuireng students. This number also does not include students in the 18 branch pesantrens in Java, Sumatra, Sulawesi, Maluku, Kalimantan, and West Nusa Tenggara (Z. Arifin, personal communication, July 15, 2023).

Currently, there are 11 educational units under the auspices of the Tebuireng Islamic Boarding School (central), namely SDI Tebuireng Ir. Soedigno, MTs Salafiyah Syafi'iyyah, A. Wahid Hasyim Middle School, Science Middle School, MTs Science Salahuddin Wahid, MA Salafiyah Syafi'iyyah, SMA A. Wahid Hasyim, SMK Khoiriyah Hasyim, SMA Trensains, MA Science Salahuddin Wahid,

Madrasah Muallimin Hasyim Asy'ari, and Ma'had Aly Hasyim Asy'ari. In addition to formal schools, the Pesantren Tebuireng also conducts Islamic education and pesantren education run by the Scientific Council. Each pesantren is divided into five locals of Pondok: Main Pondok, Pondok for girls, Pondok of Jombok, Pondok of Kesamben, and Pondok of Mojosongo (Z. Arifin, personal communication, July 15, 2023).

The Scientific Council held Pesantren-based education, such as recitation of the Quran, special recitation of the *kitab kuning*, and recitation of *bandongan* and *sorogan*, which were effective by *ustadz* and *kiai* ([Yasin & Karyadi, 2011](#)). Pesantren Tebuireng has carried strategies in implemented a book written by the founder of the pesantren, putting it into disciplinary regulations through the *sorogan*, *bandongan*, and *pasar* learning methods, and incorporating it into the *bakda asr's diniyah* afternoon curriculum and at school ([Winingih et al., 2022](#)).

Researchers carried out the snowballing sampling method by conducting interviews with ten *kyai* or *ustadz*, three pesantren heads, two Scientific Council administrators, seven school leaders, two teachers, two order and security council members, two *dzurriyah*, and twenty students in four local pondoks, totalling 54 participants. From the data above, six of them are teachers of the book *Adab al-'Alim wa al-Muta'allim* in front of students and teachers, both at school/madrasa and pondok.

Forty participants from students and *ustadz* claimed that 31 or 77% understood the entire content of the book from the explanations of the tutors, 7 or 18% understood some of it, and the remaining 2 or 5% did not understand at all. The reason behind the answer of 5% was that they had never attended a study of the book either at the pondok or at school (A. Wahid Hasyim Middle School). Regarding practice or internalization of the absorption of the book's material, out of the 40

people, 37 people claimed to have practiced or tried to practice the contents of the book, two people who had never studied the book admitted that they had not practiced it due to their ignorance, and one person was unwilling to give a confession.

Furthermore, 37 people who claimed to understand the whole and seven people who claimed to understand some of the contents of the book were able to provide examples of *adab* presented by Kiai Hasyim in the book *Adab al-'Alim wa al-Muta'allim* along with examples in daily life. From all the sources among the santri, *ustadz*, order, and security council, scientific council administrators, principals, school leaders, and school teachers said that teaching this book was very important to be encouraged, with conical reasons, to provide guidelines to students and teachers, about manners in teaching and learning, and also in daily activities. As evidence, researchers will present some of the results of interviews with students, teachers, leaders, administrators, and *ustadz*.

As previously explained, each unit and cottage within the Hasyim Asy'ari Foundation has similarities and differences in implementing the teaching of the book *Adab al-'Alim wa al-Muta'allim* in their respective educational environments. This situation also contributes to a different pattern in the level of material absorption from that in the book. However, before we move on to the perspective of the santri, we need to first look at the perspectives of the *ustadz* supporting/teaching, teachers, and boarding school and school authorities. The researcher not only interviewed the students but also interviewed several parties related to the teaching of this book.

One was the reader (recitor) of the book *Adab al-'Alim wa al-Muta'allim* at the main boy's cottage, Ustadz Ilham Zidal Haq. The teacher was the caretaker of Pesantren Tebuireng, KH. Abdul Hakim Mahfudz, but the reading of the book was handed over to two senior *ustadz*, namely Ustadz Syifaул Fuad and Ustadz Zidal Haq. The

system is carried out with *bandongan*, one of the two ustaz reads his book, while the Kiai gives an explanation or in the language of the pesantren gives "Syarh" (explanations) to the *matan* (original text) of the book which is interpreted as *pegon* (Javanese pronunciation written in Arabic letters).

Ustadz Ilham acknowledged that studying *Adab al-'Alim wa al-Muta'allim* has many benefits. He also finally got the stimulus to be more active in preparing himself, starting to have to prepare the reading beforehand and memorize it; it is hoped that later, there will be no misunderstandings in meaning. He felt that he had an honor to participate in studying the book directly from the great-grandson of the author of the book. Apart from that, he felt that he benefited from being tasked with reading the book in front of the santri and kiai, because so far, he had never studied the book until it was finished, nor had he read it himself. Thus, he claimed to have obtained new knowledge related to the morals of students and teachers. Moreover, teacher morals are very needed currently (I.Z. Haq, personal communication, July 15, 2023).

Among them are the etiquette relating to students and teachers that he has tried to carry out based on the book, namely, when walking with the teacher, he must bow his head and be polite; he also continues to try to respect the teacher properly and correctly when in assemblies, or when he finds a mistake, teachers also must be careful. He also tries to maintain *adab* with the medium of book knowledge, such as the procedure for compiling it and carrying it. What is more interesting is that he also takes advantage of Kiai Hasyim's *pituduh* (guidance) in the book; that is, if he feels bored, he is expected to refresh occasionally, and then return to the hut in a fresh state (I.Z. Haq, personal communication, July 15, 2023).

The head of Pondok Tebuireng Kesamben, Ustadz Mudhfar Ma'ruf who is also a teacher of the book *Adab al-'Alim wa al-Muta'allim*

explained that the book is divided into 3 sections based on their objectives, namely the general public, teachers, and students. Therefore, the study of this book should not only be for students, but also for teachers. For him to support the plan presented by Mrs. Nyai Lelly Lailiyah Hakim (the caretaker's wife), to make the book a standard of character in all education units and pondoks at the Pesantren Tebuireng, both the central and the branches. Therefore, in the future, it is possible that there will be a study on the book *Adab al-'Alim wa al-Muta'allim* for teachers and leaders (M. Ma'ruf, personal communication, July 10, 2023).

Ustadz Mudhfar sees that the benefits of this book are not only felt when learning and teaching in Islamic boarding schools and schools, but also in society, because *adab* is a general domain that must be owned by everyone as a standard of attitude and behavior. He sees the difference in basing this book on the book of *Ta'lim Muta'allim* which is widely studied in pesantren, namely the book *Adab al-'Alim wa al-Muta'allim* which is more practical, detailed, and has a detailed target (M. Ma'ruf, personal communication, July 10, 2023).

Regarding its application in Islamic boarding schools, Tebuireng Kesamben saw a positive change among the students after the recitation of the book, coupled with the example set by the administrators and supervisors. Some examples of these changes are in respect for teachers, where they stop and bow their heads when the teacher passes, do not walk ahead of the teacher, and order when arranging books or scriptures according to Kiai Hasyim's guidance in the book. However, he saw that it was impossible to apply everything in the book without a continuous process (continuous improvisation), and there were ups and downs, so this is where the functions of the coach and administrator direct, destroy, and remind one another (M. Ma'ruf, personal communication, July 10, 2023).

He suggested that the reach of this book be expanded, not only at the Pesantren Tebuireng or at other pesantrens, but also at non-pesantrens. He saw this as an effort to protect the nation's young generation and Muslims from a crisis of morality and *adab*, a crisis of character. According to him, that was the aim of Kiai Hasyim, to write books such as *Adab al-'Alim wa al-Muta'allim* so that they could be understood practically, which was what the world of Islamic education needed in this country (M. Ma'ruf, personal communication, July 10, 2023).

This goal is in line with what was conveyed by the Vice Principal of SMA A. Wahid Hasyim, Ni'maturrohmah, that the purpose of compiling the book was KH. Hasyim Asy'ari is a provision for students or students to fully understand how to learn and understand how students should be kind to teachers, books or books, time, friends, and even to themselves. He saw that with the material for the book, SMA A. Wahid Hasyim, the impact felt was very significant, meaning it varied for students or students who had studied or recited the book; for example, they could easily apply it. However, students or santri who have never studied or recited the book before must still be accompanied and directed. This can also happen to those who have studied before (Ni'maturrohmah, personal communication, June 2, 2023).

He is grateful that so far, the absorption felt by students or santri can be implemented in daily life both at school and in the boarding school, even though the absorption of the understanding of the material cannot be fully absorbed properly because of the need for assistance and direction at all times, not only for students, but all who are involved in it, both in schools there are teachers, and in pesantren there are administrators and coaches, as substitutes for parents or role models. He hopes that in the future, with the recitation of the book of *Adab al-'Alim wa al-Muta'allim*, it can be used as a foundation and

provision for his teachers and those who recite the Quran when they continue their study at pondok or other places to continue their education, community service, or continue studying anywhere and can be implemented in a wider community (Ni'maturrohmah, personal communication, June 2, 2023).

The teacher of the book *Adab al-'Alim wa al-Muta'allim* at SMA A. Wahid Hayim, Ustadz Lutfi Fajri, teaches using the *bandongan* system and adds the meaning of pegon, then explains it in Indonesian. Sometimes it is also practiced with an attitude when there is a chapter that requires examples. For example, the etiquette of a student when sitting in front of his teacher, he orders a student to come forward to the teacher and practice according to what is directed in the book. He would give a warning to students who when he was explaining did not pay close attention, and then he would quote the information written by Kiai Hasyim in the book. According to him, teaching *adab* or morals should be like that because the need is not only for explanations, but also for examples and practices. It should be explained to them that *adab* is above knowledge, and that knowledge can be absorbed properly only when *adab* is carried out properly. Likewise, a teacher who not only teaches knowledge but also how knowledge is easily understood by his students, where the teacher must be sincere in teaching and leave worldly goals (L. Fajri, personal communication, July 2, 2023).

However, he realized that getting them to apply the contents of the book was difficult. Of course, there has been a positive change to Arabic, although not completely, because practicing *adab* requires a long time and self-practice. Therefore, he hopes that in the future, the schools under the auspices of the Pesantren Tebuireng will make the study of this book the main requirement and criteria for grade promotion, that in the end the school's tasks will be fulfilled, namely guiding academically as well as instilling moral values. She also felt

that many positive things were experienced by teachers, namely, not only teaching knowledge but also bringing oneself closer to Allah, grooming women, correcting herself, improving herself, and continuing to pray for her students. According to the rule, "ruh al-madrasah afdhalu min al-mudarris" means (guarding) the spirit of the educational institution is more important than the teacher. Maintaining the etiquette of the elements within the institution includes protecting its spirit (L. Fajri, personal communication, July 2, 2023).

Regarding the impact on the behavior of students, he admits that it can be felt in the daily character of the students, in addition to the demands for character achievement specified in the syllabus in accordance with core competencies. Moreover, the characteristics of students as Tebuireng students who apply good manners to teachers, friends, and madrasa residents in learning in class, respect knowledge and its supporting devices, and motivation during study are included in worship (*ubudiyah*), so that the five basic principles of the Pesantren Tebuireng (sincere, honesty, responsibility, hard work, tolerance) can be achieved with daily student indicators (L. Fajri, personal communication, July 2, 2023).

Indirectly, in observing the development of students' characters, which is applied in everyday life, it reflects very good material absorption. He hopes that in the future, with the recitation of *Adab al-'Alim wa al-Muta'allim*, he can improve his learning outcomes and products. For this reason, he feels it is very important and obligatory to include the teachings of *Adab al-'Alim wa al-Muta'allim* in the school curriculum under the auspices of the Hasyim Asy'ari Tebuireng Foundation, with any system, both in class and *bandongan*, so that students who incidentally, Santri Tebuireng has the moral character expected by *Masyayikh* Tebuireng. This is because the pinnacle of knowledge is *adab/character*, so the learning environment is truly

conducive and reflects the character of Tebuireng students. Moreover, it is the obligation of the santri to get to know the other works of *Hadratussyaikh* (besides *Adab al-'Alim wa al-Muta'allim*), so that the santries Tebuireng's soul can better love and reflect on his alma mater in the future (Subhan, personal communication, June 2, 2023).

Pondok Tebuireng Kesamben is preparing to start studying the book *Adab al-'Alim wa al Muta'allim*, which differs from the Science Middle School of Tebuireng Jombok, which started studying the book for teachers. The recitation is held every Tuesday morning before entering the first hour of KBM taught by the Head of the Tebuireng Jombok Islamic Boarding School, Ustadz Arif Khuzaini. He saw that the book was often focused on santri/students only, even though it was clear from the title that *adab* must belong to both, namely *al-'Alim* (teacher) and *al-Muta'allim* (student). For that reason, recitation for santri was dismissed first, and recitation for teachers began. In the future, after the teacher has finished khatam, it will be held again for santri. This recitation for teachers has a positive impact on teaching and learning processes at the Science Middle School (K. Arif, personal communication, July 23, 2023).

As for the importance of reciting this book, in the current era, in the midst of an education system that is trapped in a material-oriented style, where the teacher is positioned as the only vessel to produce material, the religious aspects and concept of *barokah* are lost in Islamic education itself. For this reason, by looking at Kiai Hasyim's messages and advice, teachers rearrange their intentions by preparing themselves with academic competencies and high ethical qualities as top models for students ([Abduloh et al., 2022](#); [Hanipudin et al., 2023](#); [Kholfifin et al., 2023](#); [Ramdani et al., 2021](#)).

The head of the Science Middle School, Khoirul Anam, explained that the activity, which is held three times on Tuesdays a month, aims to align the ideology of Tebuireng, which is in accordance with the

founder's expectations because not all teachers are pesantren alumni. In addition, not all of them recited the book *Adab al-'Alim wa al-Muta'allim*. By holding this recitation, all, on average, can determine the standard of manners for teachers and students according to Islamic boarding schools' *muassis* (K. Anam, personal communication July 26, 2023).

Several students also gave their perspectives on the teaching of the book *Adab al-'Alim wa al-Muta'allim* in Islamic boarding schools and schools. One of them is Gilang Adhitta Firmansyah, a class XI student of the Hezbollah Army 05 unit in Madrasah Aliyah Salafiyah Syafi'iyah. He attended a recitation of the book *Adab al-'Alim wa al-Muta'allim*, which was taught by a caretaker at Pondok Men's mosque. He felt that the caregiver provided clear, detailed, and easy-to-understand explanations for the students, so he tried to embed it in his daily life. He can better understand manners in social life and maintain morals/ethics towards teachers and friends. He even saw the positive impact of reciting the book on him, namely, being more diligent in reciting the Koran, being more reverent towards teachers, and having more respect for knowledge (G.A. Firmansyah, personal communication, June 30, 2023).

Another student in the same room and dormitory, Radith Heinrich Al-Faruq, agreed that the lecture delivered by Kiai Kikin was not long-winded and was easy to understand. As a santri, he will certainly (gradually) immediately implement it. The example he is trying to achieve is to pay more attention to his speech, heart, mind, and the food he eats, to maintain his attitude and actions, and to be devoted to his teachers and parents at home by studying diligently. For him, in society, students should behave better and teach some of the knowledge they have learned in the pesantren, including the etiquette contained in the book. He does not deny that he can apply some of its content to himself, such as not saying dirty words, not

breaking the rules of the hut, one of which is smoking, not being arbitrary towards friends, and so on (R.H. Al-Faruq, personal communication, June 30, 2023).

Khoiriyah Hasyim Vocational High School Student Moch. Ryan Saputra Setya Ibrahim (Room 103/Class XI) found it very exciting to recite the book *Adab al-'Alim wa al-Muta'allim* together with his mentor in the room after reciting the Quran at dawn. He can learn manners and good ways from older people. After following the book's study, he tried to improve courtesy for parents, teachers, and the elderly (M. R. S. S. Ibrahim, personal communication, June 30, 2023).

In Tebuireng Kesamben, this book was cared for by Ustadz Mudhfar Ma'ruf. One of her female students, Adelia Putri Maulida, was happy because Ustadz Mudhfar taught the recitations during *bandongan* not only in Javanese but also interspersed with Bahasa, which was easy to understand, so that students who could not speak Javanese, like herself, could also follow the lesson or *bandongan* well. These methods are more often applied when learning takes place, both at school and in the early days. As a santri, she tried to maximize the application of these manners in everyday life. With the *bandongan Adab al-'Alim wa al-Muta'allim*, her attitude as a santri towards the teacher is improving, as more explanations are explained every Wednesday night (A. P. Maulida, personal communication, June 30, 2023).

One indicator of the process of internalization and absorption of materials in a lesson can be seen in response to existing regulations. In Tebuireng, there are three indicators of rule violation: mild, moderate, and severe. There is only one type of misdemeanor, namely absenteeism without explanation at the obligatory recitation, while moderate violations carry a cell phone, go home without permission, go out without permission, using a laptop in the hut, climbing the fence, intimidating, destroying facilities, using media tools (without permission), and surfing in cyberspace at Internet cafes (warnet).

Meanwhile, serious violations consist of attending martial arts and self-defence schools other than those recognized by Islamic boarding schools, hitting/physical violence, courtship or inappropriate interactions with the opposite sex, getting into fights, drinking, insulting/against administrators, stealing, and falsifying data such as security signatures for permissions. A light offense has a range of 2-35 points, moderate 36-75 points, and heavy 76-100 points (Jarkoni, personal communication, June 30, 2023).

Majlis Amni, a management line for the order and security section, of the Pesantren Tebuireng indicates that the most frequent violations committed by students are moderate violations, in one academic year. The highest number is from SMA A. Wahid Hasyim with a record of 30 moderate violations in September 2022, 18 minor violations in August 2022, and 5 serious violations in July 2022. However, by 2023, the conditions fluctuated moderately. In addition, the MTs Salafiyah Syafi'iyyah unit recorded moderately high violations in August 2022, namely 22 violations. Viewed from an annual recapitulation, SMP A. Wahid Hasyim committed the fewest violations. Nearly all units experienced a downward trend, especially Madrasah Muallimin, except for the MA Salafiyah Syafi'iyyah unit, which actually experienced a drastic increase in moderate violations towards the end of the school year from three cases to 16 cases. Although it cannot be concluded that there has been a massive decline, there has been a downward trend over several months for almost all units ([Pondok Pesantren Tebuireng, 2023](#)).

In general, the number of violations in 2022-2023 has increased to moderate violations of 325.3% or more than 3 times from 126 cases in 2021-2022 to 536 cases in 2022-2023. However, for minor violations, it fell by 53.3% from 85 cases to 35 cases, and serious violations decreased by 58% from 15 cases to 7 cases. This reinforces the positive trend of students complying with Islamic boarding school regulations,

where serious violations, which are the contribution of the heaviest sanctions in the form of expulsion from the Islamic boarding school, have decreased. However, in view of these developments, it cannot be said that the teachings of *Adab al-'Alim wa al-Muta'allim* in Tebuireng have had a massive influence. There has been a positive influence that should be developed and emphasized. Moreover, this positive influence should be integrated into basic values that become the standard of process achievement.

This decrease and increase in the number of violations is closely related to the absorption of material from the book *Adab al-'Alim wa al-Muta'allim* because Kiai Hasyim in it, in the third article concerning the *adab* of students to their teachers,

*"Third, obey the teacher in all things and do not leave of his advice and rules. In fact, the relationship between teachers and students should be like that between a patient and a specialist. So that he asked for recipes according to his advice, and always tried his best to get his approval for what he was doing and was serious about paying homage to him and getting closer to Allah SWT by serving him..."* ([Asy'ari, 1925, pp. 29–30](#)).

Pondok regulations are a collection of rules drawn up by *ustadzs* and approved by kiai. Thus, complying with it is included in the category of obeying the teacher, while violating it is a form of disobedience for the teacher/kiai. These rules are made for the good of the students and continuity of education in the pesantren ([Aziz & Taja, 2016](#); [Madum, 2021](#); [Muhajir & Dawwas, 2022](#); [Syaehotin & Atho'illah, 2020](#)). The relationship between the number of violations and the absorption of *Adab al-'Alim wa al-Muta'allim* through *bandongan* recitations lies in the messages inserted by the tutors to the students. As stated by several students who were interviewed, they found Kiai Kikin explaining the contents of the book by giving messages to be diligent in studying, setting intentions to seek knowledge, and not violating the rules of Islamic boarding schools. Kiai are the highest level in the pesantren, their advice and messages

will be given more attention than other elements, such as ustaz or administrators ([Anwar, 2021](#); [Faris, 2015](#); [Ilahi, 2014](#)). *Adab al-'Alim wa al-Muta'allim* recitation taught by kiai or ustaz was a strategy to form a civilized pesantren climate.

## **CONCLUSION**

This study found several conclusions related to absorption of Islamic education thought of KH. M. Hasyim Asy'ari through teaching the book of *Adab al-'Alim wa al-Muta'allim* among santri at Pesantren Tebuireng. Absorption of the book materials among students was conducted through teaching the book using both *sorogan* and *bandongan* methods, in schools' formal curriculum and in pesantren taught by *ustadz* and kiai. The Islamic education thought of KH. M. Hasyim Asy'ari in the book has a positive impact on both students and teachers in terms of ethics and behavior, such as students' respect for teachers, teachers' performance, and learning spirit. Furthermore, respondents acknowledged the importance of teaching the book, seeing its positive impact. Students also absorbed the contents of the book well and admitted practicing it.

This study provides several recommendations based on the results of this research. Much effort is needed by the Pesantren Tebuireng to internalize the values of the book *Adab al-'Alim wa al-Muta'allim* among students. Some students in the study acknowledge limitations in understanding of the book's contents and practicing it. Furthermore, there is a need for quantitative research as a continuation of this study, which should be conducted using a thorough survey method among teachers and students to indicate a comprehensive level of absorption.

## **Author Contributions**

Conceptualization: M.A.R., J., & J.; Data curation: M.A.R., J., & J.; Formal analysis: M.A.R., J., & J.; Funding acquisition: M.A.R., J., & J.; Investigation: M.A.R., J., & J.; Methodology: M.A.R., J., & J.; Project administration: M.A.R., J., & J.; Resources: M.A.R., J., & J.; Software: M.A.R., J., & J.; Supervision: M.A.R., J., & J.; Validation: M.A.R., J., & J.; Visualization: M.A.R., J., & J.; Writing – original draft: M.A.R., J., & J.; Writing – review & editing: M.A.R., J., & J. All authors have read and agreed to the published version of the manuscript.

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## **Institutional Review Board Statement**

The study was approved by Program Studi Pendidikan Agama Islam (S1), Universitas Hasyim Asy'ari Tebuireng Jombang, Jombang, Indonesia.

## **Informed Consent Statement**

Informed consent for this study was obtained through verbal agreement before participating in the interview.

## **Data Availability Statement**

The data presented in this study are available upon request from the corresponding author.

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## **Conflicts of Interest**

The authors declare no conflicts of interest.

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