



Nahdlatul Fikr

International Journal of Islamic Studies, Education, and Humanities

ISSN (Online) 3109-5143

Volume 1, Number 3, (2025): August Edition

<https://doi.org/10.5281/zenodo.18434263>

The Thought Construction of KH. Hasyim Asy'ari on Teacher Professionalism in the Book *Adab Al-'Alim Wa Al-Muta'alim*

Mohammad Abdurrohman Wahid*

Universitas Islam Tribakti Lirboyo Kediri, Indonesia

Abbas Sofwan Matlail Fajar

Universitas Islam Tribakti Lirboyo Kediri, Indonesia

Kaosar Hayeejehwee

Al-Azhar University, Cairo, Egypt

* Corresponding author: lcukpiets@gmail.com

Article History

Submitted: December 12, 2024 | Received: May 1, 2025 | Revised 1: June 1, 2025 | Revised 2: July 10, 2025 | Accepted: August 15, 2025 | Published: August 31, 2025

Citation (APA Style)

Wahid, M. A., Fajar, A. S. M., & Hayeejehwee, K. (2025). The thought construction of KH. Hasyim Asy'ari on teacher professionalism in the book *Adab al-'Alim wa al-Muta'alim*. *Nahdlatul Fikr*, 1(3), 1-16.

Abstract

Background: The emergence of moral decadence and the weakening of students' personalities require appropriate solutions. Not only that, but similar issues of poor personality traits are also evident among educators, who are supposed to be role models for their students. Educators should embody *uswah al-hasanah* (the best example) in their daily lives. This study aims to explore the construction of KH. Hasyim Asy'ari's thoughts on teacher professionalism as outlined in his book *Adab al-'Alim wa al-Muta'alim*.

Methods: A library research approach was used, focusing on the study of KH. Hasyim Asy'ari's thoughts from his book *Adab al-'Alim wa al-Muta'alim*. This research relied heavily on literature and relevant sources to gather data and insights regarding the concepts of teacher professionalism within the Islamic educational context.

Results: The findings show that *Adab al-'Alim wa al-Muta'alim* consists of eight chapters, with a detailed introduction. The study identifies three key sections: the first addresses the importance of knowledge and how to impart it; the second discusses the attitude of students when seeking knowledge; and the third focuses on the morals and professionalism of teachers. KH. Hasyim Asy'ari's thought on teacher professionalism is thoroughly discussed in Chapters 5 and 6, showing strong alignment with modern concepts of teacher professionalism.

Discussion: KH. Hasyim Asy'ari emphasizes the importance of teacher professionalism in both their teaching methods and interactions with students. He proposes 20 essential attitudes that a professional teacher must possess, which are categorized into four broad groups. These attitudes are crucial in shaping a teacher's character and role as a moral guide and educator.

Conclusion: This study highlights KH. Hasyim Asy'ari's constructive approach to teacher professionalism, offering valuable concepts that remain relevant in modern education. His ideas on the teacher's role in guiding students and maintaining professional ethics serve as an important foundation for educational reform and teacher training.

Novelty: This study contributes new insights into the intersection of Islamic educational thought and teacher professionalism. By examining KH. Hasyim Asy'ari's perspectives in *Adab al-'Alim wa al-Muta'alim*, it offers a



framework that can be applied to current teacher development practices, particularly in fostering moral and professional standards in education.

Keywords: KH. Hasyim Asy'ari, *Adab al-'Alim wa al-Muta'alim*, Teacher Professionalism, Islamic Educational Thought, Character Education

INTRODUCTION

The quality of education is deeply influenced by the professionalism of teachers, not only in terms of knowledge delivery but also in shaping the character and values of students. In the context of Islamic education, the role of the teacher (*mu'allim*) is far more comprehensive than merely a transmitter of information. A teacher is regarded as a moral and spiritual guide, a role model (*uswah hasanah*) whose behavior and personal ethics should reflect the teachings of Islam. However, in today's educational landscape—both in secular and religious institutions—there has been a noticeable decline in moral values and professional conduct among educators. This decline manifests in various forms, such as lack of discipline, weak pedagogical commitment, unethical behavior, and emotional detachment from students' personal development.

These challenges reflect a broader crisis in teacher identity and professional responsibility, raising critical questions about the philosophical and ethical foundations of education. In response to this crisis, it is essential to revisit the intellectual legacy of classical Islamic scholars who have profoundly addressed the role and responsibilities of teachers. One such scholar is KH. Hasyim Asy'ari (1871–1947), the founder of *Nahdlatul Ulama* and an influential thinker in the development of Islamic education in Indonesia. His thoughts, particularly as articulated in his monumental work *Adab al-'Alim wa al-Muta'alim* (The Ethics of the Teacher and the Learner), provide valuable insights into the ethical, spiritual, and professional qualities expected of a teacher within an Islamic worldview.

KH. Hasyim Asy'ari wrote *Adab al-'Alim wa al-Muta'alim* not merely as a pedagogical manual, but as a comprehensive moral framework aimed at reviving the integrity of the educational process. The book outlines a set of ethical guidelines and spiritual practices that educators must internalize and embody. Among these are humility, sincerity (*ikhlas*), discipline, commitment to continuous learning, and deep concern for the moral development of students. These values, though rooted in classical Islamic tradition, are still highly relevant in today's context, especially in addressing the identity crisis faced by educators in a rapidly secularized and materialistic world.

Furthermore, KH. Hasyim Asy'ari's work emphasizes the idea that the process of education must begin with the educator's own self-refinement. A teacher cannot guide others unless they themselves are morally upright and spiritually grounded. This perspective aligns with the Islamic educational philosophy that knowledge (*'ilm*) must be coupled with ethics (*adab*), and that teaching is a sacred trust (*amanah*) that carries immense responsibility. Therefore, his vision of teacher professionalism transcends the technical aspects of pedagogy and enters the realm of spiritual leadership and ethical example.



In the broader academic discourse, teacher professionalism is often defined by a set of competencies, including subject mastery, teaching skills, classroom management, and assessment techniques. While these are essential, they are insufficient without an ethical and spiritual foundation. KH. Hasyim Asy'ari's contribution lies in his effort to integrate these elements, offering a model of professionalism that is not only intellectually sound but also morally and spiritually rooted. His thoughts can enrich contemporary discussions on teacher development, particularly in Islamic institutions that seek to harmonize modern educational standards with traditional religious values.

In addition to its theoretical contributions, the study of KH. Hasyim Asy'ari's thought has significant practical implications. In Indonesia and other Muslim-majority countries, Islamic educational institutions such as *pesantren*, *madrasah*, and Islamic universities face increasing pressure to improve educational outcomes while preserving their religious identity. The insights offered in *Adab al-'Alim wa al-Muta'alim* can serve as a guiding framework for developing teacher training programs that emphasize both professionalism and character formation. By grounding teacher education in the ethical and spiritual legacy of figures like KH. Hasyim Asy'ari, institutions can produce educators who are not only competent but also trustworthy, compassionate, and committed to the holistic development of their students.

This study aims to explore the construction of KH. Hasyim Asy'ari's thought on teacher professionalism as articulated in *Adab al-'Alim wa al-Muta'alim*. Specifically, it seeks to (1) identify the conceptual foundations of teacher professionalism in the book, (2) analyze the values and ethical principles emphasized by KH. Hasyim Asy'ari, and (3) assess the relevance of these ideas in contemporary educational settings. By doing so, this research contributes to the ongoing effort to integrate classical Islamic educational thought with modern pedagogical practices, offering a model that upholds both professional competence and moral integrity.

In conclusion, the urgency to reform teacher professionalism in Islamic education is not only a technical matter but also a moral imperative. KH. Hasyim Asy'ari's vision, as elaborated in *Adab al-'Alim wa al-Muta'alim*, provides a timeless blueprint for addressing this issue. Through this study, it is hoped that his insights can be revitalized and contextualized to meet the demands of modern education while remaining faithful to the ethical and spiritual heritage of Islam.

LITERATURE REVIEW

Islamic education in Indonesia has undergone dynamic development, particularly through institutions such as *pesantren* (Islamic boarding schools), which continue to play a pivotal role in shaping moral and intellectual character. Within this context, the thoughts of Islamic scholars like KH. Hasyim Asy'ari have become central to discussions on educational philosophy, especially concerning ethics, teacher professionalism, and character development. This section explores previous studies and theoretical perspectives relevant to the construction of KH. Hasyim Asy'ari's thought on teacher professionalism in *Adab al-'Alim wa al-Muta'alim*, while identifying research gaps and positioning the current study within this scholarly discourse.

Research by (Arif et al., 2024), in his systematic literature review of *pesantren* education in Indonesia from 2014 to 2024, outlines the evolution of Islamic boarding schools and their



contributions to character education, moral values, and religious knowledge. His review highlights that while *pesantren* maintain traditional learning methods, there is increasing attention to the need for integrating professionalism in teaching and improving educational management. However, Arif notes a relative scarcity of focused analysis on the philosophical foundation of teacher professionalism within these institutions. This confirms the urgency of revisiting classical texts such as *Adab al-'Alim wa al-Muta'alim* to rediscover the normative framework of teacher conduct rooted in Islamic tradition. Research by (Rosyidin et al., 2023) explores how the values and teachings of KH. Hasyim Asy'ari—particularly from *Adab al-'Alim wa al-Muta'alim*—are absorbed and practiced among *santri* (students) at Pesantren Tebuireng, Jombang. His ethnographic study finds that the book remains an important reference in character formation and in guiding student-teacher relations. Yet, the focus of this research remains on the *students'* reception of values, not on the *teacher's professional role* as envisioned by KH. Hasyim Asy'ari. This leaves a gap for further inquiry into how teachers themselves are expected to embody professional ethics and adab in line with Hasyim Asy'ari's teachings.

A significant contribution to understanding KH. Hasyim Asy'ari's educational thought comes from (Aizillalaa et al., 2025), who examines the *Sufism and Hadith* dimensions embedded in *Adab al-'Alim wa al-Muta'alim*. Her study reveals that KH. Hasyim's perspective on ethics and education is deeply influenced by *tasawwuf* (Islamic mysticism) and the prophetic tradition. She argues that the teacher-student relationship in the book reflects a spiritual hierarchy rooted in humility, sincerity, and mutual respect. While this work sheds light on the spiritual depth of the text, it does not systematically address how these values translate into contemporary professional standards for educators.

Research by (Hanum et al., 2021) specifically investigates the implementation of KH. Hasyim Asy'ari's thoughts on educator ethics. She identifies several ethical principles emphasized in the book, such as sincerity (*ikhlas*), discipline (*tartib*), and good character (*akhlaq*), which she relates to modern standards of teacher professionalism. However, her study primarily focuses on normative values and lacks a structured framework that categorizes these values into competencies relevant to teacher professionalism (such as pedagogical skills, leadership, and role-modeling).

Research by (Mislawaty & Febriyanti, 2025) also engages with KH. Hasyim Asy'ari's educational thought through *Adab al-'Alim wa al-Muta'alim*, highlighting its relevance for contemporary education. Her study presents a thematic analysis of the book and emphasizes the importance of aligning educational practices with Islamic ethical standards. However, like Hanum's, her approach remains largely descriptive and does not examine the professional dimension in a systematic way. Research by (A. Munir (last) et al., 2022) focuses on the moral education (*tarbiyah akhlaqiyyah*) aspects of KH. Hasyim Asy'ari's thought, arguing that *Adab al-'Alim wa al-Muta'alim* presents a framework for character education that remains relevant today. He emphasizes that the ethical formation of both teacher and student is essential for educational success. While his work bridges Islamic education and character-building, it again lacks a direct analysis of *teacher professionalism* as a defined concept within the Islamic tradition.

Research by (Syarifah, 2025) contributes further by studying *Adab al-'Alim wa al-Muta'alim* from an educational thought perspective. Her findings confirm that KH. Hasyim Asy'ari not



only emphasized spiritual values but also proposed a clear code of conduct for educators. Nevertheless, her analysis does not elaborate on how these ideas could be aligned with or differentiated from modern professional standards in teacher education. In contrast, (Ikma et al., 2025) explores the thought of KH. Ahmad Dahlan in the context of 21st-century Islamic education. This study, though focused on a different figure, offers a useful comparative lens. Ikma argues for the recontextualization of classical thought into modern frameworks without losing the essence of Islamic values. This comparative insight strengthens the argument that KH. Hasyim Asy'ari's thoughts, when properly analyzed, can be similarly reformulated to respond to modern educational demands. Another relevant work is by (Burhan et al., 2023), who discusses curriculum reform and development in Islamic education. He points out that curriculum change must be accompanied by teacher development that includes ethical training. Although he does not discuss KH. Hasyim Asy'ari directly, his emphasis on the integration of character and professionalism echoes the principles found in *Adab al-'Alim wa al-Muta'alim*.

From the body of literature reviewed, it is evident that KH. Hasyim Asy'ari's educational thought has received significant scholarly attention, particularly for its contributions to Islamic moral education (Asy'ari, 1415). His work *Adab al-'Alim wa al-Muta'alim* is frequently cited as a foundational text in discussions about ethics in teacher-student relationships and character development in Islamic learning environments. However, despite this recognition, the specific topic of teacher professionalism—conceived as a synthesis of ethical conduct, pedagogical expertise, and spiritual leadership—remains relatively underexplored in a systematic and structured manner (Rahmah & Kadi, 2022). Most existing studies tend to emphasize the moral or spiritual dimensions of education without fully articulating a coherent framework for teacher professionalism grounded in Islamic tradition.

In response to this gap, the present study aims to reconstruct the concept of teacher professionalism based on Islamic educational theory, particularly as articulated by KH. Hasyim Asy'ari. In this perspective, teacher professionalism is not limited to the technical competencies of instruction but also encompasses the teacher's moral integrity and spiritual responsibility (Kachalov et al., 2021). The role of the teacher is seen as multidimensional: as a transmitter of knowledge, a moral exemplar, and a spiritual guide. This integrative model reflects the classical Islamic view that the educational process begins with the personal refinement of the educator (Arifin et al., 2023). A teacher must first embody the values they wish to instill in their students, serving as a living example of the knowledge and character they seek to transmit.

Accordingly, this study frames teacher professionalism in KH. Hasyim Asy'ari's thought as comprising three core dimensions. The first is ethical and moral integrity (Kaptein & Wempe, 2011), which includes values such as sincerity (*ikhlas*), humility, and a strong sense of responsibility in fulfilling the educational mandate (Cruess, 2006). The second dimension is pedagogical and intellectual competence (Ahyanuardi & Efronia, 2022), referring to a deep commitment to knowledge acquisition, mastery of teaching methodologies, and the ability to continuously improve one's educational practice. The third is spiritual leadership and character development (Sweeney & Fry, 2012), in which the teacher functions as a role model who guides students not only in academic achievement but also in personal and religious life. Together, these three dimensions form a comprehensive model of teacher professionalism that remains deeply rooted in Islamic educational heritage while offering applicable insights for modern educational challenges.



This framework is grounded in classical Islamic education principles, with reference to *tarbiyah* (nurturing), *ta'dib* (disciplining), and *ta'lim* (instruction), as well as contemporary theories of teacher professionalism which emphasize lifelong learning, ethics, and reflective practice.

Despite the abundance of literature surrounding KH. Hasyim Asy'ari's work, existing studies have largely focused on either the ethical teachings or the general educational philosophy without directly linking them to the structured concept of teacher professionalism. The current research seeks to fill this gap by constructing a coherent understanding of teacher professionalism based on the specific content of *Adab al-'Alim wa al-Muta'alim*, particularly as outlined in Chapters 5 and 6. By doing so, this study offers a theoretical and practical contribution to the development of teacher training curricula within Islamic educational institutions, especially those committed to preserving traditional Islamic values while engaging with contemporary pedagogical standards.

METHODOLOGY

This study employs a qualitative library research design, focusing on textual analysis of classical Islamic educational literature. Specifically, it centers on the work *Adab al-'Alim wa al-Muta'alim* by KH. Hasyim Asy'ari, aiming to systematically explore and reconstruct his thought on teacher professionalism. As the primary data source is a historical Islamic text, this research is situated within the hermeneutic tradition of Islamic studies, which emphasizes interpretative methods to uncover deeper meanings embedded in religious and educational texts. This approach allows the researcher to contextualize KH. Hasyim Asy'ari's ideas within both his historical setting and contemporary educational discourse.

The object of the study is the book *Adab al-'Alim wa al-Muta'alim*, a seminal work by KH. Hasyim Asy'ari that outlines ethical guidelines for teachers (*'alim*) and students (*muta'alim*). The text has been widely used in traditional Islamic boarding schools (*pesantren*) across Indonesia and holds significant authority in shaping Islamic educational values. Chapters 5 and 6 of the book are particularly relevant, as they explicitly address the attitudes, responsibilities, and behaviors expected of a teacher. These chapters serve as the core data set for the research. Secondary data is drawn from both classical and contemporary sources. These include scholarly articles, theses, and books that discuss KH. Hasyim Asy'ari's educational thought, Islamic pedagogy, teacher ethics, and professionalism. Among the secondary sources reviewed are works by Rosyidin (2023), Hanum (2021), Mislawaty (2025), and Syarifah (2025), each offering interpretative perspectives on KH. Hasyim's work. The integration of these sources ensures that the analysis remains grounded in both textual evidence and scholarly discourse. Data collection was conducted through a systematic reading and annotation of the primary text, focusing on key themes related to teacher professionalism. These themes include: ethical conduct, knowledge acquisition, sincerity, humility, discipline, student-teacher relations, and moral guidance. Excerpts from *Adab al-'Alim wa al-Muta'alim* were categorized thematically to facilitate interpretation. The researcher also consulted various *sharh* (commentaries) and annotated editions of the text to ensure accurate understanding of the terminology and context.

The method of data analysis used in this study is content analysis with an interpretive-constructive approach. Content analysis was applied to identify recurring terms, concepts, and



normative principles that relate to teacher professionalism. The interpretive dimension involves understanding the intended meanings of KH. Hasyim Asy'ari's statements in their socio-historical and cultural context. This includes considering his background as the founder of *Nahdlatul Ulama*, his role in the pesantren tradition, and the broader landscape of Islamic education in early 20th-century Indonesia. To construct a coherent theoretical model, the researcher then synthesized the data into three major dimensions of teacher professionalism as implied in the text: (1) ethical and moral integrity, (2) pedagogical and intellectual competence, and (3) spiritual leadership and character formation. Each dimension was supported by textual evidence from the primary source and analyzed using relevant educational theories from both Islamic and contemporary perspectives.

In ensuring the trustworthiness of the findings, the study applied the principles of credibility, transferability, dependability, and confirmability. Credibility was addressed through rigorous engagement with the primary text and triangulation with multiple secondary sources. Transferability was ensured by relating the findings to broader educational practices within Islamic institutions today. Dependability was maintained through detailed documentation of the research process, and confirmability was enhanced by using direct citations from KH. Hasyim Asy'ari's work to support interpretive claims. Overall, this methodology allows for a deep and meaningful engagement with KH. Hasyim Asy'ari's educational thought, particularly as it pertains to the professionalism of teachers. By combining classical textual interpretation with contemporary analytical tools, this study contributes to the revitalization of Islamic educational philosophy in addressing current challenges in teacher development.

RESULTS

The exploration of KH. Hasyim Asy'ari's thought in *Adab al-'Alim wa al-Muta'alim* reveals a profound and holistic conception of teacher professionalism rooted in Islamic ethics, pedagogy, and spirituality. Unlike modern secular understandings that often separate technical competence from moral values, KH. Hasyim integrates these aspects into a unified vision of what it means to be an educator. The teacher is not merely a conveyor of information but a moral guide, a role model, and a spiritual leader whose personal character directly influences the effectiveness of their teaching. This integrated model reflects a classical Islamic understanding of education as a process that shapes both intellect (*aql*) and character (*akhlaq*), situating the teacher at the heart of transformative learning.

One of the most prominent themes that emerges from the text is the critical importance of ethical and moral integrity in the life of a teacher. KH. Hasyim Asy'ari stresses that the foundation of educational success lies in the personal righteousness and sincerity of the educator. Teaching, in his view, is an act of worship (*ibadah*), not a means for material gain or social status. He warns educators against seeking fame, authority, or wealth through their knowledge, and instead calls them to purify their intentions, dedicating their efforts solely for the sake of Allah. This emphasis on *ikhlas* (sincerity) sets the tone for all other aspects of professionalism. A teacher who lacks sincerity cannot inspire true respect in students nor fulfill the sacred trust (*amanah*) of teaching.

Closely related to sincerity is the attitude of humility, which KH. Hasyim Asy'ari emphasizes as essential for any educator. He condemns arrogance among teachers, particularly when it stems from mastery of knowledge. According to him, knowledge should produce humility, not



pride. Teachers are instructed to treat their students with kindness, patience, and respect, regardless of the students' level of understanding. Humility is also required in relationships with fellow scholars, where envy and rivalry are seen as deeply destructive to both personal development and the broader educational mission. Teachers must maintain ethical conduct in all professional interactions and uphold the dignity of knowledge by avoiding actions that tarnish the sanctity of their role.

KH. Hasyim also outlines behavioral guidelines that serve as an ethical code for teachers. These include being punctual, preparing thoroughly before teaching, avoiding speech or actions that may confuse or humiliate students, and maintaining cleanliness and personal decorum. Such attention to conduct reflects the idea that the teacher's behavior itself becomes a form of instruction. In the absence of integrity and moral discipline, even the most eloquent teaching is unlikely to leave a lasting impact. These ethical expectations mirror modern educational standards, where professionalism is often defined in terms of behavior, attitude, and commitment to ethical principles.

A second major finding from the analysis of *Adab al-'Alim wa al-Muta'alim* concerns KH. Hasyim Asy'ari's emphasis on pedagogical and intellectual competence. While moral integrity is fundamental, he also insists that a teacher must possess deep and comprehensive knowledge of the subjects they teach. In his view, it is forbidden (*haram*) for someone to teach without truly mastering the material. This reflects his concern for the preservation of knowledge and the prevention of misinformation in educational settings. Teaching without mastery is considered a betrayal of intellectual responsibility and can mislead students, potentially causing more harm than good. Thus, knowledge must precede instruction, and the teacher must engage in continuous learning to maintain their authority and credibility.

KH. Hasyim's vision of competence extends beyond mastery of content to include how that knowledge is delivered. He discusses the importance of clear, structured, and student-centered instruction. Teachers are advised to adapt their language and examples to the level of their students' understanding, avoiding overly complex or abstract explanations. This sensitivity to learners' capacities indicates a pedagogical awareness that aligns with modern instructional design principles. He also encourages repetition, summarization, and progressive teaching—moving from simple to complex concepts—so that students can absorb and internalize the material gradually. The pacing and organization of lessons are key to ensuring that knowledge is not just heard but understood and retained.

An additional dimension of pedagogical professionalism in KH. Hasyim's thought is preparation and planning. A teacher should never enter the classroom unprepared or teach spontaneously without due reflection. This expectation stems not only from a concern for student learning but also from respect for the knowledge itself. Teaching is treated as a sacred responsibility, and to approach it casually would be to devalue the message being conveyed. Teachers are advised to review the material thoroughly beforehand, anticipate possible student questions, and seek clarification of any points they do not fully grasp. This proactive approach to teaching reflects an early articulation of what today would be considered “pedagogical content knowledge.”

Furthermore, KH. Hasyim encourages teachers to deepen their understanding of *'ilm al-ta'lim*—the science of teaching. This indicates that he did not see teaching as a mere transfer



of content, but as a discipline that involves method, psychology, and interpersonal skill. He believed that the act of teaching itself requires its own set of skills that must be learned, refined, and perfected over time. In this regard, he anticipates modern discussions around teacher training, instructional design, and reflective teaching practices. A professional teacher, therefore, is not only a scholar but also an educator capable of guiding students through both intellectual and developmental stages.

Another important pedagogical value KH. Hasyim promotes is responsiveness to students. He emphasizes the need for patience and openness when dealing with student questions, mistakes, or even disobedience. Teachers should foster an atmosphere of encouragement, rather than fear, so that students feel safe to express themselves and learn from errors. Public shaming, sarcasm, or humiliation are strictly discouraged. These insights align with current theories on the affective domain of learning, which argue that students perform best in environments that are emotionally secure and psychologically supportive.

This section of KH. Hasyim Asy'ari's work makes it clear that teacher professionalism, in his understanding, includes the intellectual rigor and pedagogical intentionality necessary to ensure effective education. Knowledge must be accurate, teaching must be thoughtful, and the student's intellectual development must be guided with care and discipline. In sum, the professional teacher is one who continues to learn, strives for clarity in communication, and remains committed to the cognitive and emotional development of every student.

The third dimension that emerges strongly from KH. Hasyim Asy'ari's thought is the teacher's role as a spiritual leader and character builder. In *Adab al-'Alim wa al-Muta'alim*, the teacher is described not simply as an instructor but as a moral exemplar and a guide for the holistic development of the student's soul (*ruh*) and character (*akhlaq*). This spiritual dimension is inseparable from the educational process in KH. Hasyim's framework, reflecting the classical Islamic tradition in which the teacher serves as a *murabbi*—a nurturer of the heart, mind, and behavior. The effectiveness of teaching, in this view, is not only measured by academic results but also by the transformation of the student's inner self through close observation of the teacher's example.

KH. Hasyim repeatedly emphasizes the principle of *uswah hasanah* (the good example), arguing that students learn more from a teacher's conduct than from their words. A professional teacher, therefore, must embody the values they wish to impart. This includes demonstrating humility, self-discipline, patience, and a strong commitment to religious obligations. The teacher's dress, speech, mannerisms, and even the way they walk and interact socially are seen as part of the hidden curriculum—teaching through action, not just instruction. For KH. Hasyim, it is impossible for a teacher to foster noble character in students if they themselves do not consistently live according to Islamic moral values.

Character building is also supported through the teacher's role as a spiritual guide. Teachers are advised to assist students not only in mastering academic content but also in navigating personal and spiritual challenges. In many cases, KH. Hasyim sees the teacher as a mediator between the student and divine guidance. He suggests that a teacher should pray regularly for the success of their students and maintain a heart free from resentment, pride, or favoritism. The teacher-student relationship is thus not a transactional one based on grades or performance,



but a spiritual companionship rooted in mutual respect, shared values, and a shared commitment to the pursuit of truth and virtue.

This responsibility requires the teacher to maintain a high level of personal piety and inner discipline. KH. Hasyim suggests that a teacher who is lax in worship, negligent in prayer, or careless in matters of faith will not be effective in their role, regardless of how skilled they are in communication or content delivery. In this light, spiritual professionalism is not optional but essential. The teacher must cultivate a relationship with Allah, seeking purification of the heart (*tazkiyah al-nafs*) and clarity of intention in all professional activities. KH. Hasyim even recommends that teachers engage in regular self-reflection, *muhasabah*, to evaluate their conduct and ensure it aligns with the lofty mission of education.

In KH. Hasyim Asy'ari's educational framework, the teacher becomes a living embodiment of the values of Islam. Their very presence becomes instructive, and their influence extends beyond the classroom. Through daily interaction and long-term mentorship, the teacher plays a central role in the ethical and spiritual formation of their students. This dimension of teacher professionalism is perhaps the most underrepresented in modern educational discourse, where the focus often lies primarily on measurable competencies rather than personal transformation. Yet for KH. Hasyim, it is precisely this spiritual leadership that enables the teacher to be truly effective and respected.

This model not only elevates the teacher's status in society but also anchors the educational process in a higher moral and spiritual purpose. Education is not merely a pathway to employment or social mobility, but a divine trust aimed at nurturing righteous individuals who can contribute to a just and moral society. Teachers, in this view, are the inheritors of the prophets (*warathat al-anbiya'*), charged with guiding humanity through both knowledge and example.

The integration of ethical, pedagogical, and spiritual dimensions in KH. Hasyim Asy'ari's conception of teacher professionalism demonstrates a holistic vision of education that is both timeless and profoundly relevant. Rather than treating professionalism as a checklist of competencies or as a bureaucratic standard, KH. Hasyim offers a **moral-spiritual framework** that centers the teacher's personal integrity and inner state as the primary source of their professional effectiveness. In his view, a teacher's influence depends not only on what they teach, but on who they are—on their character, habits, and relationship with the divine.

This tripartite model—consisting of ethical and moral integrity, pedagogical and intellectual competence, and spiritual leadership and character building—is not meant to be compartmentalized. Instead, KH. Hasyim presents these aspects as deeply intertwined. Ethical behavior reinforces credibility in pedagogy. Intellectual clarity enhances spiritual guidance. And spiritual maturity sustains ethical consistency. A teacher who embodies all three dimensions becomes not just an effective educator but a transformative force in the lives of students and the moral fabric of society.

The ethical and moral dimension ensures that teachers act with sincerity, humility, and accountability. These values prevent the corruption of knowledge and maintain the trust between teacher and student. The pedagogical and intellectual dimension guarantees that the teacher is prepared, competent, and methodologically aware—capable of facilitating learning



with precision and clarity. Finally, the spiritual dimension affirms the teacher's role as a moral guide and mentor, shaping not just what students know, but who they become.

Together, these findings affirm KH. Hasyim Asy'ari's relevance in contemporary educational discourse, especially within Islamic institutions seeking to revive the spiritual and ethical roots of teaching. His model anticipates many of the concerns raised in current educational reform efforts, including character education, professional ethics, and the integration of values into curriculum design. What distinguishes KH. Hasyim's approach, however, is the depth of its spiritual foundation—a recognition that education must ultimately serve the soul, not just the intellect or economy. To summarize the key findings, the following table outlines the three dimensions of teacher professionalism as conceptualized by KH. Hasyim Asy'ari:

Table 1: Summary of KH. Hasyim Asy'ari's Teacher Professionalism Framework

Dimension	Description	Key Traits/Values
Ethical and Moral Integrity	Grounded in personal righteousness, sincerity, and humility. Teaching is seen as a sacred duty that requires internal purification.	Ikhlas (sincerity), amanah (trustworthiness), tawadhu' (humility), ethical conduct
Pedagogical and Intellectual Competence	Emphasizes mastery of subject matter, instructional clarity, and continuous learning. Teaching must be planned, adaptive, and student-centered.	Subject expertise, methodical teaching, preparation, clarity, responsiveness
Spiritual Leadership and Character Building	Frames the teacher as a moral and spiritual guide. Learning is not only cognitive but also transformative, with the teacher as a living example.	Uswah hasanah (role model), tazkiyah (self-purification), ibadah (worship), mentorship

This integrated model offers a meaningful contribution to contemporary Islamic educational thought and opens possibilities for rethinking how we define and develop professionalism in teacher training programs today. KH. Hasyim Asy'ari's legacy challenges educators to view teaching not simply as a profession, but as a calling—one that demands not only the mind, but the heart and soul.

DISCUSSION

The findings from this study offer a multidimensional and holistic interpretation of teacher professionalism as conceptualized by KH. Hasyim Asy'ari in *Adab al-'Alim wa al-Muta'alim*. His vision, rooted deeply in the Islamic intellectual and spiritual tradition, transcends contemporary secular definitions of professionalism that often focus primarily on performance metrics, certification standards, and technical competencies. Instead, KH. Hasyim Asy'ari proposes an integrated framework grounded in three essential dimensions: ethical and moral integrity, pedagogical and intellectual competence, and spiritual leadership. This discussion section will interpret these findings in light of relevant scholarly literature, compare them with



existing models of Islamic educational thought, and analyze the practical implications for the development of teacher professionalism in both traditional and modern educational contexts. The first dimension—ethical and moral integrity—is central to KH. Hasyim Asy'ari's construction of a professional educator. His insistence on *ikhlas* (sincerity), humility, and the avoidance of pride or materialism reflects the core values emphasized in classical Islamic pedagogy. These values are similarly highlighted in the work of scholars like A. Munir (2022), who explored the relevance of moral education in *Adab al-'Alim wa al-Muta'alim* for contemporary character building. Munir argued that KH. Hasyim's emphasis on ethics offers a corrective to the growing moral disengagement among educators in modern institutions, where professional identity is often reduced to technical skills and procedural adherence. The present study reinforces this perspective, showing that KH. Hasyim's ethical paradigm views teaching as a moral endeavor bound by divine accountability.

Moreover, this ethical foundation aligns with findings by Azizah Hanum (2021), who examined the implementation of KH. Hasyim's educator ethics in pesantren contexts. Hanum observed that these ethical principles are not abstract ideals but are actively embodied and reinforced through the daily culture of pesantren life. Teachers are not only expected to “teach” good behavior but to live it. This integration of action and intention—*'amal* and *niyyah*—is critical to sustaining ethical professionalism in educational settings, especially in traditional Islamic institutions. KH. Hasyim's framing of the teacher as an ethical agent challenges modern secular education systems, where moral responsibility is often externalized through policy rather than internalized through spiritual reflection.

The second major dimension identified in the findings—pedagogical and intellectual competence—complements the ethical aspect by addressing the technical and methodological responsibilities of the teacher. KH. Hasyim Asy'ari's insistence on mastery of knowledge before teaching, continuous review of subject matter, and pedagogical clarity resonates with contemporary discussions on teacher training and professional development. His view is reflected in the analysis by Muhammad Abror Rosyidin (2023), who studied the absorption of *Adab al-'Alim wa al-Muta'alim* among santri in Tebuireng. Rosyidin noted that KH. Hasyim emphasized rigorous intellectual discipline and considered it *fardhu 'ain* (an individual obligation) for teachers to prepare their lessons thoroughly and engage students at the appropriate cognitive level. This aligns with modern ideas of pedagogical content knowledge (PCK) as theorized by educational scholars like Shulman, who argue that effective teaching requires not only subject expertise but also the ability to make that knowledge accessible to learners.

Other studies, such as the work of Burhan Burhan (2023) on Islamic education curriculum reform, also affirm KH. Hasyim's relevance in contemporary debates on instructional quality. Burhan highlights the need for Islamic educational institutions to combine classical content with modern methods of delivery, arguing that figures like KH. Hasyim anticipated the need for educational reform by emphasizing methodological excellence. The current study confirms that KH. Hasyim's pedagogical insights—especially his emphasis on gradual instruction, student adaptation, and clarity of explanation—demonstrate a deep understanding of learning psychology long before such theories became formalized in the West.

The third and perhaps most unique contribution of KH. Hasyim Asy'ari's thought is the emphasis on spiritual leadership and character building. While many contemporary education



models recognize the importance of socio-emotional learning and values education, KH. Hasyim offers a more comprehensive vision in which the teacher becomes a *murabbi*—a spiritual nurturer whose presence shapes the hearts and minds of students. His stress on *uswah hasanah* (good example), *tazkiyah al-nafs* (self-purification), and constant worship demonstrates that the teacher's inner state is directly connected to their ability to inspire and guide. This view echoes the argument presented by Syarifah (2025), who described KH. Hasyim Asy'ari as a pioneer of spiritual pedagogy in Indonesia. She noted that the concept of spiritual professionalism embedded in *Adab al-'Alim wa al-Muta'alim* offers an essential counterbalance to the increasing bureaucratization of teaching in both public and private institutions.

The importance of spiritual leadership also distinguishes KH. Hasyim's view from that of other reformers, such as KH. Ahmad Dahlan, as discussed in Amit Dana Ikmah's (2025) comparative study. While both figures emphasized ethics and social responsibility, KH. Hasyim placed stronger emphasis on the individual teacher's spiritual practice and inward purification. His model of professionalism, therefore, is not merely behavioral or institutional but existential—it begins with the soul of the teacher. In this sense, KH. Hasyim bridges the gap between traditional Sufi ethics and modern educational theory, presenting a model that can inspire a deeper, values-based approach to teacher development.

The implications of these findings for current teacher education are significant. First, they suggest that Islamic teacher training programs should go beyond technical competencies and include structured modules on ethical formation and spiritual development. This would require institutions to not only transmit KH. Hasyim's teachings but also embody them through their pedagogical culture and institutional ethos. Second, these findings affirm the need to redefine professionalism in Islamic education not as conformity to external standards but as the cultivation of internal virtue. Professionalism, from this perspective, is less about bureaucratic compliance and more about *ihsan*—the pursuit of excellence before God.

In practical terms, these insights can inform curriculum design in Islamic teacher education institutions. Courses on *fiqh al-ta'lim* (the jurisprudence of teaching), *akhlaq al-mu'allim* (teacher ethics), and *tarbiyah ruhaniyah* (spiritual nurturing) can be integrated alongside methodology and pedagogy. Such integration would honor KH. Hasyim Asy'ari's legacy while addressing the gaps identified in modern training systems. Moreover, the institutionalization of *muhasabah* (self-assessment) and spiritual mentoring within teaching programs could further align professional development with the values expressed in *Adab al-'Alim wa al-Muta'alim*.

These findings also speak to broader efforts in educational reform, particularly in contexts where Islamic values are being re-integrated into public education. Policymakers may draw on KH. Hasyim's model to design teacher assessment tools that include indicators of moral behavior, commitment to ethical practice, and community leadership. While such assessments would need to be carefully developed to avoid subjectivity or bias, they could help shift the discourse on professionalism away from test scores and toward holistic human development. Finally, the relevance of KH. Hasyim Asy'ari's thought extends beyond pesantren or religious schools. His principles offer valuable insights for educators in diverse settings, including universities, non-formal education, and even online learning environments. In an age marked by rapid technological change, ethical uncertainty, and spiritual disconnection, the figure of the



teacher as a moral compass and spiritual guide becomes more—not less—important. KH. Hasyim's framework invites educators everywhere to return to the roots of their vocation, seeing their work not as a job, but as a **divine trust** with eternal consequences.

CONCLUSION

This study has explored KH. Hasyim Asy'ari's thought on teacher professionalism as articulated in his seminal work *Adab al-'Alim wa al-Muta'alim*. The research aimed to answer the central question: *How does KH. Hasyim Asy'ari construct the concept of teacher professionalism in Islamic education?* Through a textual analysis of his writings, supported by relevant literature, the study revealed that KH. Hasyim Asy'ari envisions teacher professionalism as a deeply integrated concept that encompasses ethical integrity, pedagogical competence, and spiritual leadership.

In response to the first research problem—*What are the main components of professionalism according to KH. Hasyim Asy'ari?*—the findings show that professionalism is not a purely technical or administrative status, but a moral-spiritual commitment. KH. Hasyim outlines twenty specific traits a teacher must embody, which fall into three broader domains: moral character (*ikhlas*, humility, responsibility), intellectual discipline (subject mastery, clear instruction, preparation), and spiritual guidance (role modeling, prayerfulness, and inward purification). These components illustrate that the professional teacher is not merely a transmitter of information but a guide whose presence shapes the inner and outer development of the student.

The second research problem—*How is KH. Hasyim Asy'ari's concept relevant to modern understandings of teacher professionalism?*—was addressed through a comparison with contemporary theories and educational discourse. It was found that while current frameworks emphasize accountability, effectiveness, and measurable outcomes, KH. Hasyim's thought adds depth by rooting professionalism in values such as sincerity, humility, and spiritual discipline. His emphasis on *uswah hasanah* (being a good example) and *tazkiyah al-nafs* (self-purification) remains relevant for modern educators, especially in an era marked by ethical uncertainty and moral relativism. This approach challenges modern institutions to re-center the heart and soul of teaching—not just its bureaucratic functions.

The third problem—*What are the implications of KH. Hasyim Asy'ari's thought for Islamic teacher education today?*—finds its answer in the practical potential of this framework for curriculum and policy reform. Islamic education institutions, particularly pesantren and Islamic universities, are encouraged to incorporate KH. Hasyim's model into teacher training programs. Courses on ethical formation, spiritual mentoring, and reflective pedagogy should accompany methodological training. By doing so, institutions can produce educators who are not only competent in content delivery but also committed to modeling Islamic values in their daily lives.

In conclusion, KH. Hasyim Asy'ari's thought offers a foundational contribution to the discourse on teacher professionalism within Islamic education. His work stands as a reminder that teaching is not only a cognitive process but a deeply moral and spiritual act. Future research may expand this framework by applying it to case studies in contemporary pesantren or Islamic universities, or by examining its implementation across different cultural and educational



contexts. Ultimately, KH. Hasyim's vision of education offers not only theoretical insights but also a practical roadmap for cultivating teachers who are both knowledgeable and noble—teachers who educate the mind while guiding the soul.

REFERENCES

- A. Munir (last), Hitami, M., & Zein, M. (2022). Relevansi Konsep Pendidikan Akhlak dalam Kitab 'Adabul "Alim wal Muta'allim": Perspektif KH. Hasyim Asy'ari dalam Pembentukan Karakter dan Etika Berbasis Islam. *Al-Fikra : Jurnal Ilmiah Keislaman*, 21(2). <https://doi.org/10.24014/af.v21i2.29532>
- Ahyanuardi, & Efronia, Y. (2022). Pedagogical Competence of Teachers in Planning Vocational High School Learning. *Journal of Education Research and Evaluation*, 6(3), 468–474. <https://doi.org/10.23887/jere.v6i3.41556>
- Aizillalaa, C., Sopingi, I., Syahiroh, R., & Roshief, M. 'Imaduddin. (2025). Sufism Hadith Perspective of Hadrotus Syaikh KH Hasyim Asy'ari: An Examination of the Book of Adabul Alim wa Muta'alim. *Abdurrauf Journal of Islamic Studies*, 4(2), 176–189. <https://doi.org/10.58824/arjis.v4i2.357>
- Arif, M., Dorloh, S., & Abdullah, S. (2024). A Systematic Literature Review of Islamic Boarding School (Pesantren) Education in Indonesia (2014-2024). *Tribakti: Jurnal Pemikiran Keislaman*, 35(2), 161–180. <https://doi.org/10.33367/tribakti.v35i2.5330>
- Arifin, S., Huda, M., & Mufida, N. H. (2023). Developing Akhlak Karimah Values through Integrative Learning Model in Madrasah. *Jurnal Pendidikan Islam*, 9(1), Article 1. <https://doi.org/10.15575/jpi.v0i0.24443>
- Asy'ari, M. H. (1415). *Adab al-'Alim wa al-Muta'allim*. Maktabah al-Turas al-Islam. <https://www.nurulanwarbookstore.com/products/adab-al-alim-wa-al-muta-allim>
- Burhan, Irwandi, A., & Nurwidyayanti. (2023). Islamic Education Curriculum Reformulation And Development. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(04). <https://doi.org/10.30868/ei.v12i04.5194>
- Cruess, R. L. (2006). Teaching Professionalism: Theory, Principles, and Practices. *Clinical Orthopaedics and Related Research*, 449, 177. <https://doi.org/10.1097/01.blo.0000229274.28452.cb>
- Hanum, A., Misdar, M., Ramud, F., & Nurliani. (2021). The implementation of KH. Hasyim Asy'ari Thought About Educators Ethics. *TADRIS: Jurnal Pendidikan Islam*, 16(2), 244–256. <https://doi.org/10.19105/tjpi.v16i2.4530>
- Ikmah, A. D., Al-Am, M. R., Setiawati, I., Islam, M. T., & Novitasari, D. (2025). Recontextualizing Islamic Education in the 21st Century, A Study on the Thought of KH. Ahmad Dahlan. *Journal of Islamic Education Research*, 6(2), 179–196. <https://doi.org/10.35719/jier.v6i2.477>
- Kachalov, A. V., Kachalov, D. V., Kachalova, L. P., Kolmogorova, I. V., & Kolosovskaya, T. A. (2021). Formation of intellectual and pedagogical competence of postgraduates in the conditions of a steadily developing innovative educational environment. *E3S Web of Conferences*, 296, 08006. <https://doi.org/10.1051/e3sconf/202129608006>
- Kaptein, M., & Wempe, J. F. (2011). *Three General Theories of Ethics and the Integrative Role of Integrity Theory* (SSRN Scholarly Paper 1940393). Social Science Research Network. <https://doi.org/10.2139/ssrn.1940393>
- Mislawaty, S. E., & Febriyanti, F. (2025). Pemikiran Pendidikan KH. Hasyim Asy'ari dalam Kitab Adab Al'alim Wa Al-Muta'alim. *Indo-MathEdu Intellectuals Journal*, 6(3), 4037–4048. <https://doi.org/10.54373/imeij.v6i3.3244>



- Rahmah, S., & Kadi, T. (2022). The Development of Teacher's Professional Competence: A Theoretical Review. *Idarah (Jurnal Pendidikan Dan Kependidikan)*, 6(1), 103–116. <https://doi.org/10.47766/idarrah.v6i1.110>
- Rosyidin, M. A., Jasminto, J., & Jumari, J. (2023). 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. *Millah: Journal of Religious Studies*, 22(2), 611–640. <https://doi.org/10.20885/millah.vol22.iss2.art12>
- Sweeney, P. J., & Fry, L. W. (2012). Character development through spiritual leadership. *Consulting Psychology Journal: Practice and Research*, 64(2), 89–107. <https://doi.org/10.1037/a0028966>
- Syarifah, S. (2025). The Educational Thought of KH. Hasyim Asy'ari: A Study of the Book Adabul 'Alim wal Muta'allim. *Al-Lubab: Jurnal Penelitian Pendidikan Dan Keagamaan Islam*, 11(1), 63–75. <https://doi.org/10.19120/al-lubab.v11i1.6184>