



Building National Character through Religion-Based Educational Sciences

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ABSTRACT

Purpose of the study: The philosophy of education in general is often restricted to the memorization or mere introduction of values, without progressing to the stage of internalizing these values as individual commitments in everyday life. This study seeks to analyze the concept of educational philosophy and sciences from the perspective of K.H. Hasyim Asy'ari and to evaluate its relevance in the digital era.

Methodology: This research adopts a literature-based approach, applying content analysis and descriptive methods within the framework of educational sciences. Both primary and secondary sources, including books and journal articles, were employed to investigate K.H. Hasyim Asy'ari's philosophy of education.

Main Findings: The findings demonstrate that K.H. Hasyim Asy'ari's philosophy of education, particularly in the Islamic educational sciences context, emphasizes the formation of holistic human beings. Such individuals embody a balanced integration of faith and knowledge, possess advanced scientific competence, exhibit mental resilience, and maintain strong social character within the family, school, and broader community.

Novelty/Originality of this study: K.H. Hasyim Asy'ari's educational philosophy and sciences is highly relevant to be internalized in the digital era. It provides a comprehensive framework for nurturing individuals who are adaptive to rapid technological and societal changes while remaining steadfast in upholding noble moral values.

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1. INTRODUCTION

The digital era is marked by increasing technological sophistication to accelerate the development of science. The digital era is considered an evolutionary system development in which the circulation of knowledge is not only high but also increasingly beyond human control, making it difficult to regulate life patterns [1]. The social implications of the digital age are enormous and increasing because the function of technology has become more than just knowledge-based but also influences educational sciences. Understanding the digital age will help ensure that life patterns in various aspects will be aided by advanced technology. The digital age has changed the way we live and work by creating a knowledge-based society [2]. Over time, the digital age will have an impact on all aspects or fields, including education and educational sciences.

The digital age with its sophisticated technology has drastically changed the education system. The digital era has raised concerns about student behavior, ranging from cyberbullying to copyright infringement. Educational philosophy and sciences must be present as character building or character formation to achieve a

democratic society with several ideals such as respecting others, maintaining justice and equality, caring for the welfare of society, and helping others voluntarily [3]. Character has long been known as a word with a special connotation. In other words, when someone is considered to have good character, as is commonly used, then that person also has several other qualities such as being trustworthy, having integrity, being enthusiastic, and being reliable [4].

The challenge for Indonesian education in the digital age is how education must be more innovative and creative by utilizing existing technological developments, as well as education that has character values rooted in educational sciences. The challenges of education in the digital age have changed the social system in education and society. First, demographic changes and social values. Second, the increasing complexity of processes that include technical skills, process understanding, learning motivation, tolerance, decision making, problem solving, and analytical skills. Meanwhile, the negative impact of the digital era is a lack of understanding of the philosophy of education and sciences, which also has an impact on the erosion of the Indonesian national identity and the noble values of the Indonesian people [5]. This has caused problems in the world of education, resulting in the stunted development of the quality of education itself. These problems range from the emergence of radicalism directly through social media, fights between students, criminal acts committed by students, the erosion of national cultural values among the younger generation, and intolerance and discrimination in the world of education, which still occur today [6], [7].

The concept of educational philosophy and sciences is generally still at the level of memorizing and introducing values, not yet at the level of exploring values, let alone at the level of making these values a personal commitment in life. Therefore, it is necessary to study more deeply the philosophy of education of KH. Hasyim Asy'ari, who has contributed his thoughts to education in Indonesia [8]. KH. Hasyim Asy'ari is known as a national hero who contributed to the nation in all fields through the Nahdlatul Ulama community organization. KH. Hasyim Asy'ari made a huge contribution in the field of education, especially Islamic educational sciences, by establishing the Tebuireng Islamic boarding school in Jombang, including participating in conceptualizing the philosophy of education specific to Islamic boarding schools, which he wrote about in his book, *Adabul 'Alim wal Muta'allim* [9]. This work discusses the concept of educational philosophy and sciences, particularly the character values that must be possessed by education practitioners, both educators and students, as well as the character values that have been proclaimed by the government as a reaction to the negative impacts of the digital era. These character values must be possessed by educators and students so that education produces citizens with good character who are strong in facing the developments of the times, which are increasingly causing people to forget the character of their respective nations.

Munandar & Khoirunnisfa (2020) found that KH. Hasyim Asy'ari provided a concept that was very easy for educational practitioners, both educators and students, to internalize, which is a characteristic of Islamic boarding schools [10]. Rohmah (2020) also found that KH. Hasyim Asy'ari's concept of educational philosophy and sciences is that good character is highly valued, and character development is a prerequisite for seeking knowledge to become a noble person. KH. Hasyim Asy'ari's concept of educational philosophy and sciences has exemplary values/character that are still very relevant in today's digital era, so it needs to be studied more deeply so that it can be used as a treasure trove and reflection for the nation's future generations. By emulating KH. Hasyim Asy'ari's educational philosophy and sciences, it is hoped that a future generation with strong character and digital skills can be produced [11].

The philosophy of education and sciences is a means of developing moral and religious values in students through knowledge, and developing these values towards themselves, their peers, educators, the environment, and God Almighty. The demand for education to produce quality students continues to be echoed so that all levels of society are aware that the philosophy of education and sciences is important in today's digital age. All problems that occur in the world of education, whether in terms of religion, nationalism, cooperation, integrity, or independence among students, must be the focus of guidance. The digital era has changed the way of life for everyone, from children to adults, so that the use of technology is key to students' character values [12]. There has also been moral decadence due to the misuse of technology and the internet, which ultimately means that the role and supervision of educators and parents has become paramount in character education and sciences. It is no longer enough to simply teach students; supervision must also be taken into account in the digital era. Thus, the focus of this study is to comprehensively examine the philosophy of education and sciences from the perspective of KH. Hasyim Asy'ari and its relevance in the digital era. These two concepts are very important to examine as a form of reflection and knowledge in conceptualizing the nation's philosophy of education and sciences, especially in the current digital era.

2. RESEARCH METHOD

This research method uses library research, which is a method of data collection by understanding and studying theories from various literary works related to the research within the scope of educational sciences. The library method means a data collection technique by examining books, literature, notes, and various reports

related to the problem to be solved. According to Mahanum (2021), there are four stages of the literature method, namely preparing the necessary equipment, compiling a working bibliography, managing time, and reading and recording research materials [13].

Data collection was carried out by reviewing and reconstructing the work of KH. Hasyim Asy'ari, namely the book *Adabul 'Alim wal Muta'allim*, which was supported by various other sources such as books and journals related to the philosophy of education and sciences from the perspective of KH. Hasyim Asy'ari and its relevance in the digital era. The analysis technique used content analysis and descriptive analysis as applied in educational sciences research. Content analysis is used to analyze and understand texts and can also be interpreted as an investigative technique that attempts to describe the research topic objectively [14]. Descriptive analysis is used to analyze, describe, and summarize various conditions and situations from the collected data, both primary and secondary. The literature obtained from various references was critically and thoroughly analyzed to support the research propositions and ideas [15].

In this literature study, the researcher paid attention to the steps in researching the literature, paying attention to the research methods for collecting data, reading and processing library materials, and the equipment that must be prepared in the research, the usefulness of which makes it easier for researchers to obtain data in the field of educational sciences educational sciences. The research method used in this study is library research. Library research is research that utilizes literature sources as the main material, including books, journals, articles, notes, and other scientific works relevant to the focus of the study especially those connected to educational sciences. This type of research is qualitative, with the researcher acting as the main instrument in examining, classifying, and analyzing data. The data sources in this study consist of primary data, namely the works of KH. Hasyim Asy'ari discussing Islamic education, as well as secondary data in the form of books, journals, and previous studies related to his biography and thoughts. The data collection process was carried out by thoroughly reviewing the literature, noting important ideas, and compiling them in accordance with the research framework.

In its stages, this research followed the steps described by Mahanum (2021), namely preparing research equipment, compiling a working bibliography, arranging the research schedule, and reading and noting relevant materials. The instrument used in this study was not a questionnaire or survey, but rather the researcher himself who played an active role through documentation techniques, which is common in qualitative research within educational sciences within educational sciences. Therefore, there was no process of adapting or adopting instruments from previous studies, and no instrument validity and reliability tests such as Cronbach's Alpha were required. Data analysis was conducted using descriptive-analytical methods, namely by describing the contents of the literature, then interpreting, comparing, and connecting the findings with previous studies, thereby obtaining a comprehensive understanding of KH. Hasyim Asy'ari's thoughts in the field of Islamic education and educational sciences.

3. RESULTS AND DISCUSSION

Respondent Characteristics Test

Respondent

This research discussion shows that KH. Hasyim Asy'ari's family background, education, and intellectual network were decisive in shaping his character and leadership. His background as a member of the kiai elite and his noble lineage gave him strong social and religious legitimacy, enabling him to emerge as a religious scholar with both scholarly authority and a special position in society. His education from an early age at the family's Islamic boarding school shaped his character, which was simple, diligent, and committed to practicing religious teachings. In addition, his experiences studying at various Islamic boarding schools in Java and his trip to Mecca further enriched his knowledge and expanded his academic network. This explains why his works are oriented towards the science of hadith and why his contributions can be positioned within the broader framework of Islamic educational sciences, and why his mindset tends to be normative-traditional, while still connected to international Islamic traditions.

The life of KH. Hasyim Asy'ari can be summarized as a journey "from pesantren to pesantren," reflecting his lifelong immersion in Islamic educational institutions. After seven years in Mecca, where he studied in the Grand Mosque and the Prophet's Mosque, he returned to the archipelago to establish his own pesantren and dedicated most of his life to teaching and organizing religious as well as social activities [16]. This illustrates how pesantren functioned not only as centers of religious devotion but also as laboratories of educational sciences, where knowledge transmission was integrated with social, political, and moral formation.

Considering his family background, KH. Hasyim Asy'ari was given his full name by his parents, Muhammad Hasyim Asy'ari. He was born into an elite Javanese kiai family on 24 Dzulqa'dah 1287 or February 14, 1871, in the village of Gedang, about two kilometers east of Jombang district. He died in Jombang on 7 Ramadhan 1366 H/ July 25, 1947 AD due to high blood pressure. His father's name was Asy'ari, who was the founder of the Keras Islamic boarding school in Jombang, while his grandfather, Kyai Usman, was a well-known

cleric and founder of the Gedang Islamic boarding school, which was established at the end of the 19th century [17]. Hasyim Asy'ari's ancestor, Kiai Sihah, was the founder of the Tambakberas Islamic boarding school in Jombang. This genealogy is significant not only socially, but also scientifically, as it situates KH. Hasyim Asy'ari within a chain of Islamic educational sciences that emphasized the transmission of knowledge through trusted family and institutional lineages. His ancestral line traced back to Kiai Sihah, founder of the Tambakberas pesantren, and even further to both Jaka Tingkir, the Muslim king of Pajang, and Brawijaya VI, king of Majapahit [18]. This genealogy did not merely signify noble blood; it functioned as a form of symbolic capital within Islamic educational sciences, where authority was reinforced by both intellectual achievement and hereditary legitimacy.

Educationally, Hasyim Asy'ari's formative years were deeply embedded in the pesantren system. At the age of five, he studied under his parents and grandfather in the Gedang pesantren, where students practiced Islamic teachings and studied various branches of religious knowledge [19]. His exceptional ability to memorize and internalize knowledge allowed him to begin teaching at the pesantren by the age of 13–14 [20]. This stage reflects the early cultivation of scientific competence in Islamic education, emphasizing mastery of texts, memorization techniques, and intellectual discipline—core elements of educational sciences within the pesantren tradition.

His academic development reached its peak during his studies in Mecca, where he combined the Hajj pilgrimage with advanced scholarly pursuits. In Mecca, he studied under prominent scholars such as Sheikh Syatha, Sheikh Dagistany, Sheikh Abdul Hamid Al-Darustany, and Sheikh Muhammad Syuaib Al-Maghreb, as well as Indonesian scholars like Syaikh Mahfudz Termas, Syaikh Mahmud Khatib Al-Minangkabawy, and Imam Nawawi Al-Bantani [21]. His focus on hadith sciences also demonstrates the continuity between classical Islamic scientific traditions and the modern discourse of educational sciences, where textual authority and ethical learning are merged into holistic character formation.

Throughout his career, KH. Hasyim Asy'ari consistently demonstrated how pesantren were not only sites of transmitting religious sciences but also incubators of educational sciences. His emphasis on sanad (chains of transmission), teacher–student relationships, and ethical learning illustrates a holistic vision of education that prioritized both intellectual rigor and moral development. While other contemporary scholars leaned toward modernization and Western models of education, Hasyim Asy'ari preferred to preserve classical traditions based on ethics, scholarly sanad, and community-based learning. This indicates a distinctive model of educational sciences rooted in indigenous Islamic traditions, offering an alternative paradigm to Western secular approaches.

These findings align with previous studies that emphasize the centrality of pesantren and transnational scholarly networks in shaping Islamic authority in Java. The role of scientific mobility—study tours and the Hajj pilgrimage—was crucial for scholarly legitimacy and the expansion of intellectual authority. At the same time, this study reveals Hasyim Asy'ari's unique contribution: the synthesis of genealogy, pesantren traditions, and transnational scholarly ties into a coherent framework of Islamic educational sciences that shaped his leadership and authority.

The implications of these findings are significant for the study of Islamic education and educational sciences. They confirm that the integration of sanad traditions, teacher–student relationships, and international scholarly mobility formed the backbone of scientific authority and religious leadership. More importantly, they demonstrate that KH. Hasyim Asy'ari's model provides a framework for balancing classical Islamic sciences with modern educational sciences, producing individuals with both strong character and intellectual competence. This framework is highly relevant in today's digital era, where education must simultaneously address rapid technological change and the preservation of moral and cultural values.

The uniqueness of this study lies in its focus on genealogy, the pesantren network, and transnational connections, which are often overlooked in studies of Islamic educational figures. However, limitations remain, particularly regarding potential bias in biographical sources and the generalizability of findings beyond the specific context of Javanese pesantren. Future research should therefore triangulate sources, conduct textual analysis of Hasyim Asy'ari's works, and compare him with other scholars of his era, using micro-sociological perspectives to explore the mechanisms of scholarly networks. In this way, understanding of KH. Hasyim Asy'ari will not remain confined to biography but will contribute more broadly to the history of Islamic education and the development of Islamic educational sciences in Indonesia.

3.1. Philosophy of Education in the Digital Age

The philosophy of education can be understood—within the lens of educational sciences—as the process of shaping, developing, and transforming a person's character, behavior, disposition, temperament, and personality in accordance with predetermined criteria. Substantively, it remains an effort to support children's mental and moral development, both physically and spiritually, from their natural state toward a more advanced human civilization [22]. In learning sciences terms, this extends beyond moral injunctions to structured

cultivation of habits, dispositions, and self-regulatory competencies through modeling, habituation, and guided practice so that learners internalize values and enact them as stable commitments in daily life [23].

The centrality of educational philosophy is reinforced by Presidential Regulation (Perpres) No. 87 of 2017 on the Strengthening of the Philosophy of Education (PPK), mandated by Law No. 20 of 2003 on the national education system. Framed through educational sciences, this policy can be read as an evidence-informed movement that harmonizes the heart (affect), senses (embodiment), mind (cognition), and body (behavior), via coordinated roles of schools, families, and communities as part of the National Mental Revolution Movement (GNRM) [24]. In practice, this invites schools to translate philosophical aims into programmatic designs, assessment rubrics, and classroom routines that reliably cultivate character.

Yet the present condition is concerning. The digital era, while enabling unprecedented access to knowledge, also escalates risks—legal violations, drug abuse, promiscuity, corruption, group violence, and online harms—amplified by socio-technical affordances that reward speed, spectacle, and unfiltered expression. From an educational sciences perspective, these are not merely “moral” failures but predictable outcomes of environments that outpace learners’ developmental controls. Accordingly, character education must incorporate digital citizenship, media literacy, and socio-emotional learning so that technological fluency is yoked to ethical agency [23], [25]. Left unguided, such conditions degrade public trust, heighten anxiety, and threaten the nation’s moral horizon.

Therefore, in the digital age, educational philosophy should explicitly target the remediation of mental blocks and the strengthening of socio-emotional competencies. Operationally, this means instilling, habituating, modeling, exemplifying, and practicing national character values in authentic contexts (home–school–community–online) until they crystallize as identity, intellectual mindset, and civic disposition. In educational sciences terms, repeated value-enactment across settings, with timely feedback and reflection, converts abstract ideals into stable habits of thought and conduct.

The values of educational philosophy remain grounded in Pancasila, the 1945 Constitution, and the nation’s intellectual heritage, while educational sciences contributes the design logic for turning those ideals into learnable, teachable, and assessable competencies across cognitive, affective, and behavioral domains. The principal character values prioritized for the digital era are as follows.

Religion. Religious character reflects belief in God Almighty enacted through faithful practice, respect for difference, and peaceful coexistence. In educational sciences, these translate into measurable sub-competencies (e.g., perspective-taking, prosocial behavior, harm-avoidance) cultivated via service learning and ethical dialogue. Sub-values include peace, tolerance, respect for religious differences and beliefs, firmness of conviction, self-confidence, interfaith cooperation, anti-bullying, non-violence, friendliness, sincerity, non-coercion, environmental care, and protection of the small and marginalized [26], [27].

Nationalism. Nationalism entails loyalty, concern, and reverence for the nation’s linguistic, social, cultural, economic, and political ecology—placing public over private interests. Learning sciences suggests project-based and place-based learning to bind knowledge with stewardship. Sub-values include appreciation of one’s own culture, preservation of cultural wealth, willingness to sacrifice, excellence and achievement, love of homeland, environmental protection, law obedience, discipline, and respect for diversity [28], [29].

Independence. Independence denotes self-reliance and disciplined effort toward aspirations. Educational sciences frames this as self-regulated learning: goal-setting, strategic planning, persistence, and metacognition. Sub-values include work ethic, resilience, fighting spirit, professionalism, creativity, courage, and lifelong learning [16], [29].

Cooperation. Cooperation is the practice of collective problem-solving and mutual aid. In learning sciences, cooperative structures (e.g., jigsaw, group investigation) systematically build inclusion, communication, and shared efficacy. Sub-values include respect, teamwork, inclusion, commitment to joint decisions, deliberation and consensus, mutual assistance, solidarity, empathy, anti-discrimination, non-violence, and volunteerism [5], [30].

Integrity. Integrity undergirds trustworthy words, actions, and work—anchored in moral and civic responsibility. Educational sciences operationalizes integrity through authentic assessments, honor codes with formative reflection, and environments that reward honesty over performance-only metrics. Integrity comprises responsibility, active civic participation, and consistent alignment between words and deeds [31], [32].

These five values are mutually reinforcing, dynamically integrating into personal integrity. Religious values, as expressions of faith and devotion, are actualized both in worship and social life, and are intended to infuse the other core values—nationalism, independence, cooperation, and integrity. Corresponding sub-values (honesty, love of truth, loyalty, moral commitment, anti-corruption, justice, responsibility, exemplary conduct, and respect for human dignity, especially for persons with disabilities) are best cultivated through repeated, scaffolded practice in real and digital contexts [33]. Thus, character development in the digital age should function as an ecosystem—curriculum, pedagogy, assessment, and culture—rather than a stand-alone subject.

The digital generation exhibits salient traits: identity performance on social media; greater openness and assertiveness; strong preferences for autonomy; and accelerated learning via ubiquitous access. Educational

sciences recommends channeling these traits toward productive learning through learner agency, guided choice, and inquiry anchored by ethical norms. Without such framing, the same affordances that accelerate learning can erode attention, empathy, and restraint—rendering the digital revolution a threat to moral formation rather than its ally [34], [35].

The overarching goal of educational philosophy is a nation animated by noble character and moral reason. In practice, this must be inculcated from early childhood; deficits in philosophical formation often surface as deviant or unethical behavior. The digital era differs from earlier periods precisely because life processes—education included—are mediated by internet-scale technologies [19]. Hence, educational systems must ensure that technological sophistication *enriches* humanity rather than mechanizes it. The position of educational philosophy in the digital age is therefore pivotal: it orients learners to wise, humane, and responsible technology use as a matter of cultivated habit, not episodic exhortation [36].

From an Islamic perspective, the philosophy of education seeks to cultivate the disposition to command right and forbid wrong, linking personal virtue with civilizational service. National educational philosophy thus aims to raise a generation conscious of history, culture, and civilization—accompanied by a robust intellectual tradition: (1) truth-seeking, (2) honesty and originality, (3) reverence for science, and (4) cosmopolitan openness. Educational sciences contributes the architectures—curricular spirals, apprenticeships of participation, reflective assessment—that make those traditions livable today. In this way, the philosophy of education in the digital era works to form a nation that is noble, ethical, moral, and virtuous, positioning Indonesia as an advanced and excellent society animated by a positive national character [37], [38].

3.2. KH. Hasyim Asy'ari's Concept of Educational Philosophy and Its Relevance in the Digital Age

The concept of educational philosophy in the view of KH. Hasyim Asy'ari is documented in his book *Adabul Alim wal Muta'allim*, written on Sunday, 22 Jumadil Akhir 1343 H/January 18, 1925 AD. This book serves as both a work of ethics and a guide to educational sciences, elaborating on pedagogical strategies and learning styles adapted to Islamic values so that knowledge attained may bring blessings (*barakah*) and social utility. It emphasizes how educators and students should behave towards themselves, their peers, and their teachers, as well as how to optimize learning resources and time to ensure effectiveness in teaching and learning [39].

The book contains eight chapters, which outline: (1) the importance of knowledge and scholars; (2) the ethics of students toward themselves; (3) the ethics of students toward educators; (4) the ethics of students toward lessons and peers; (5) the ethics of educators toward themselves; (6) the ethics of educators toward lessons; (7) the ethics of educators toward students; and (8) the ethics of using literature as a learning tool. These chapters can be systematically classified into three domains central to educational sciences: the significance of education, the character of educators, and the character of students [40]. Within these domains, the text provides a normative yet practical framework for cultivating both teacher and student character.

According to KH. Hasyim Asy'ari, the philosophy of education is fundamentally a concept for developing and instilling good character, which in educational sciences terminology constitutes the alignment of cognitive, affective, and behavioral domains to achieve holistic human development. Individuals lacking good character tend to disregard ethical and moral values; hence, education must internalize character both in interpersonal communication, in the classroom process, and within the broader social environment. His perspective, firmly rooted in Qur'an and hadith, emphasizes that knowledge acquisition is inseparable from moral purification, sincerity, and spiritual discipline [17], [41]. This orientation reflects a model of Islamic educational sciences that integrates the epistemic pursuit of knowledge with the cultivation of inner morality.

Core Values of KH. Hasyim Asy'ari's Educational Philosophy

Purifying intentions. Intentions form the epistemic foundation of all educational activities. For KH. Hasyim Asy'ari, the purpose of seeking knowledge must transcend worldly gain and focus on pleasing Allah, eliminating ignorance, preserving Islam, and contributing to society. Within educational sciences, this aligns with the concept of intrinsic motivation, which is a determinant of deep learning and ethical engagement [42].

Behaving with qana'ah. Qana'ah, or contentment, instructs both teachers and students to accept their circumstances with gratitude. In the sciences of education, this reflects resilience and emotional regulation—protecting learners from distraction by material anxieties and sustaining focus on intellectual and moral growth [43].

Exercising caution (*wira'i*). KH. Hasyim Asy'ari insisted on *wara'*, or cautiousness, in all matters, ensuring that teachers and students act only within the bounds of the permissible. This trait, when analyzed through educational sciences, parallels the ethical dimension of decision-making and critical thinking, where discernment safeguards learners from harmful choices [44].

Being humble. Humility, or the rejection of arrogance, is a cornerstone of noble character. In learning sciences, humility functions as an enabler of reciprocal respect, fostering collaborative learning and effective

mentorship. Teachers who model humility reinforce egalitarian yet authoritative classrooms, while students who embody humility approach knowledge with openness [45], [46].

Practicing asceticism (*zuhud*). For KH. Hasyim Asy'ari, simplicity and moderation in material use protect the learner from greed and distraction. From the standpoint of educational sciences, *zuhud* represents self-regulation and value-based prioritization—key competencies for effective learning in consumerist, digitally mediated environments.

Patience. Patience is central to the long process of seeking knowledge. Within educational sciences, this corresponds to perseverance, grit, and delayed gratification, which are proven predictors of academic and moral success [41].

Avoiding immoral deeds. Avoidance of impurity and immoral behavior is framed as essential to preserving the clarity of the heart. In modern educational sciences, this maps onto behavioral self-regulation, moral reasoning, and socio-emotional discipline that sustain effective learning and moral integrity [47].

Respecting teachers. Respect represents acknowledgment of authority, expertise, and relational trust. In educational sciences, respect for teachers aligns with the construct of “academic engagement” and the cultivation of mentor–mentee trust, which enhance learning outcomes.

Analytical Relevance in the Digital Era

KH. Hasyim Asy'ari's philosophy of education, although formulated within an early 20th-century *pesantren* context, remains highly relevant to contemporary digital challenges. His integration of religious values, ethical discipline, and pedagogical ethics illustrates a framework of Islamic educational sciences capable of addressing moral degradation accelerated by digital technologies [48], [49]. The digital age exposes learners to temptations—cyberbullying, misinformation, consumerism, and hyper-individualism—that require intentional character education as a counterbalance [50], [51].

The central challenge in education today is to instill values of resilience, critical thinking, and disciplined study habits. KH. Hasyim Asy'ari's insistence on purifying intentions, patience, sincerity, and respect for teachers offers a timeless model for anchoring digital learners in character while equipping them with intellectual independence [41], [52]. For example, the discipline of time management in *Adabul Alim wal Muta'allim*—making use of youth, organizing day and night, and practicing learning beyond formal classes—mirrors modern principles of self-regulated learning within educational sciences.

Cultivating an “Indonesian personality” grounded in humility, resilience, and responsibility aligns with contemporary frameworks of educational sciences that emphasize the role of cultural capital and local wisdom in forming global citizens. In the digital era, when learners are flooded with instant information, KH. Hasyim Asy'ari's teachings highlight the necessity of filtering, prioritizing, and contextualizing knowledge with moral vigilance.

Implications

The philosophy of education aims to develop decision-making ability, ethical judgment, and moral consistency in daily life. Within educational sciences, these aims are recognized as outcomes of character education ecosystems: family, school, and community. KH. Hasyim Asy'ari's concept, therefore, can be viewed as a forerunner of integrated character education frameworks, providing both normative guidance (through Islamic values) and practical pedagogy (through structured ethics for teachers and students).

Its continued relevance lies in its adaptability: while rooted in Islamic epistemology, it can be operationalized in digital pedagogy, online classrooms, and media literacy curricula. In this way, KH. Hasyim Asy'ari's educational philosophy and sciences serve as a defense against the erosion of character in the digital age and as a resource for designing learning environments that foster both intellectual excellence and moral integrity.

4. CONCLUSION

Based

This study concludes that KH. Hasyim Asy'ari's concept of educational philosophy, as reflected in *Adabul Alim wal Muta'allim*, remains highly relevant to the challenges of the digital era. His emphasis on sincerity, humility, discipline, patience, and respect for teachers provides a normative framework that aligns with educational sciences in shaping learners holistically—integrating cognitive mastery, moral integrity, and spiritual consciousness. By grounding education in these values, Indonesian education can overcome its current imbalance, where cognitive and technological aspects are prioritized while character and religious dimensions tend to weaken. Thus, KH. Hasyim Asy'ari's philosophy offers a timeless model for producing a digitally literate generation with noble character and strong national identity.

Practical implications of this study highlight three key areas. First, teachers and educators should integrate KH. Hasyim Asy'ari's values into teaching and learning activities, combining ethical role modeling with digital literacy-based pedagogy. Second, educational institutions need to design curricula and programs that balance knowledge, technology, and character education within the framework of educational sciences, ensuring

that religious and cultural traditions are contextualized through modern learning technologies. Third, government and policymakers are encouraged to adopt KH. Hasyim Asy'ari's educational philosophy as inspiration for strengthening the *Pancasila student profile*, especially in religiosity, independence, and mutual cooperation, while also developing teacher training programs rooted in Islamic educational sciences.

Further research is recommended to deepen the integration of KH. Hasyim Asy'ari's educational philosophy with contemporary educational sciences. Comparative studies can be conducted between KH. Hasyim Asy'ari's character-based framework and modern approaches such as socio-emotional learning, digital citizenship education, and 21st-century skills. Additionally, empirical research is needed to test the effectiveness of implementing KH. Hasyim Asy'ari's values in school curricula and digital learning platforms. Such studies would not only enrich theoretical discourse but also provide practical strategies for building an education system that is ethically strong, technologically adaptive, and socially transformative.

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