

Reflective learning model in moral education: The relevance of K.H. Hasyim Asy'ari's thoughts in the modern era

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Abstract

Moral education constitutes the core of holistic human character development, encompassing not only cognitive dimensions but also affective and spiritual aspects. In the Islamic educational framework, morality holds a central position as it reflects the true success of knowledge transmission. Amid the current moral crisis affecting younger generations—fueled by the rapid flow of information and technological advancement—moral education must be redirected toward fostering moral awareness through a reflective learning approach. This article explores the relevance of reflective learning in light of the thoughts of *Hadratussyaikh* K.H. Hasyim Asy'ari as presented in his seminal work *Adāb al-‘Ālim wa al-Muta‘allim*. Employing a qualitative method with a biographical approach and literature-based research, data were collected through documentation. Data analysis followed Creswell's six-step process: organizing data, reading, coding, developing themes, presenting findings, and interpreting results. The study reveals that both students and teachers must cultivate proper ethical conduct (*adab*) toward themselves as a foundational aspect of moral education. This *adab* aligns with reflective learning principles, emphasizing self-evaluation (*muhasabah*), exemplary behavior, and inner awareness. Integrating reflective approaches with classical Islamic values offers a contextual and applicable model for moral education in the modern era.

Keywords: Moral education, reflective learning, Hasyim Asy'ari, *adab*, Islamic education, biographical study

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Introduction

Moral education constitutes the core of holistic and balanced human character development. In the Islamic context, *akhlāq* is not merely seen as a supplement to intellectual knowledge but as the foundational pillar in shaping individuals who are faithful (*īmān*), devout (*taqwā*), and noble in conduct. *Akhlāq* reflects *ilāhī* (divine) values that guide one's attitudes and actions within social, cultural, and spiritual life. Without *akhlāq*, knowledge and intellectual intelligence may lose direction and even pose threats to humanity.

The importance of moral education has become increasingly evident in the modern era, which is marked by rapid technological advancement and the overwhelming flow of information. On the one hand, these developments bring significant benefits in the fields of education, economics, and communication. On the other hand, they also present serious challenges in the form of moral crises, ethical decay, and the erosion of value orientation among younger generations. Phenomena such as bullying, intolerance, misinformation (*hoaxes*), and excessive consumerism serve as indicators of a weakening moral foundation in society.

In facing these challenges, moral education must emerge not only as an indoctrinative or normative approach but also as a transformative process capable of cultivating moral consciousness from within the learners. Moral education should aim at character formation through value internalization, habituation, exemplary modeling, and reflective engagement with personal and social experiences. Through such a process, learners are not merely taught to distinguish between right and wrong but are also internally motivated to consistently act virtuously.

One approach that is gaining recognition in addressing these challenges is the reflective learning model. This approach emphasizes the significance of learners' self-awareness in understanding moral values through contemplation of personal and social experiences. Moral education, therefore, moves beyond normative instruction toward the cultivation of internal moral awareness, developed through reflective processes. In this way, students are encouraged not only to know about values but to internalize and apply them meaningfully in everyday life.

Reflective learning is an educational approach that emphasizes critical thinking and introspection of learning experiences to foster deeper understanding and to shape positive attitudes and behaviors. In the context of moral education, reflection serves as a bridge between value knowledge and the moral awareness of learners. It enables students to connect the moral content learned with real-life situations, so that they not only understand what is right but also grasp and internalize such values into concrete actions (Dewey, 1933).

The concept of reflective learning aligns with Islamic educational theory, which places *akhlāq* as the pinnacle of the learning process. *Akhlāq* encompasses not only cognitive dimensions but also affective and spiritual aspects. In Islam, a person is regarded as truly knowledgeable only when their knowledge gives rise to noble character. Therefore, moral education must cultivate self-awareness, sincerity (*ikhlas*), and internal motivation in students (al-Ghazālī, 2002). Here, reflection plays a crucial role in bridging the transmission of knowledge and the transformation of morality.

Reflective processes in moral education can be facilitated through various methods, such as moral case discussions, reflective journaling, *muḥāsabah* (self-introspection), and spiritual dialogue. These methods help learners revisit learned values, evaluate their behavior, and set intentions for moral improvement. Teachers act as facilitators who guide these reflective processes through empathetic approaches and real-life exemplification (Brookfield, 1995).

In the context of traditional Islamic education, as taught by K.H. Hasyim Asy'arī in *Adab al-Ālim wa al-Muta'allim*, moral education places great emphasis on *adab* (ethics), sincerity (*ikhlas*), and purification of the heart, both for students and teachers. These values are inherently reflective in nature, as they invite individuals to continuously recognize, evaluate, and improve themselves. This concept illustrates that meaningful moral education is not only derived from textbooks but also from inner awareness nurtured through continuous reflection (Asy'arī, n.d.).

Therefore, reflective learning stands out as a highly relevant and effective approach in moral education. In this morally challenged and value-disrupted modern era, moral education must be directed not only toward norm transmission but also toward strengthening moral awareness through reflection. By integrating reflective learning into the moral education curriculum, learners are expected to grow into individuals who are not only intellectually intelligent but also spiritually and ethically mature.

The thought of K.H. Hasyim Asy'arī—as a renowned scholar, educator, and founder of *Nahdlatul 'Ulamā'*—offers a strong foundation for moral education. In his works, such as *Adab al-Ālim wa al-Muta'allim*, he underscores the importance of *adab* (ethics) in the teaching and learning process, the teacher–student relationship, and the role of exemplary conduct and

muḥāsabah (self-introspection) in education. His ideas resonate strongly with the reflective learning approach, particularly in cultivating learners' spiritual and moral awareness through deep educational engagement.

By exploring the relevance between reflective learning and the thought of K.H. Hasyim Asy'ari, this article seeks to uncover the contributions of classical '*ulamā*' from the Nusantara in developing a contextual and applicable moral education model for the modern era. This endeavor serves as an important step in designing education that is not only adaptive to contemporary developments but also deeply rooted in Islamic values and local wisdom.

Method

This study employs *library research* as its primary methodological framework, utilizing a qualitative approach in the form of biographical or figure-based study (*studi tokoh*), as outlined by Furchan & Maimun (2005, p. 15). The research focuses on exploring and comparing the Islamic educational thought of Hadratussyaikh K.H. Hasyim Asy'ari and Shaykh Yusuf al-Qaradawi, analyzed through the lens of philosophy of education.

The method of data collection used in this research is documentary analysis, which involves the systematic examination of written texts. The primary source material consists of original works authored by the figures under study, especially *Adāb al- 'Ālim wa al-Muta'allim* by Hadratussyaikh K.H. Hasyim Asy'ari. This text is treated not merely as a historical artifact, but as a significant philosophical document that reflects a distinctive epistemological and ethical foundation in Islamic education.

The data analysis follows the six-step procedure proposed by Creswell (2009, pp. 276–283), which ensures a rigorous and structured approach in handling qualitative data. The steps are: (1) Organizing and preparing the data: This involves compiling all relevant texts and materials for analysis. (2) Reading through all the data: A comprehensive reading to gain an overall sense of the material. (3) Coding the data: Identifying and marking key concepts, recurring ideas, and significant terminologies. (4) Developing themes or categories: Grouping similar codes to form broader conceptual themes that align with the research objectives. (5) Presenting the findings: Structuring and narrating the emergent themes in a clear, coherent manner. (6) Interpreting the data: Offering analytical insights that connect the findings to broader philosophical discourses in Islamic education, and drawing conclusions that highlight the relevance of each thinker's contribution.

By combining figure-based qualitative research with textual analysis rooted in educational philosophy, this study aims to construct a deeper understanding of how classical and contemporary Islamic scholars conceptualize moral and intellectual formation. The ultimate goal is to offer a contextual and meaningful contribution to the ongoing discourse on Islamic education in the modern era.

Results

The data collected by the researcher regarding the book *Adāb al- 'Ālim wa al-Muta'allim* has been categorized into two main parts:

The Etiquette of Students Toward Themselves (Adab al-Muta'allim ma'a Nafsihi)

A good human being is understood as one who possesses strong faith (*'aqīdah*) and noble character (*adab*). While "adab" and "akhlaq" both refer to ethical conduct, Hadratussyaikh K.H. Hasyim Asy'ari deliberately chose the term *adab* over *akhlāq*. Adab is seen as essential for students of knowledge (*tālib al- 'ilm*) to succeed in their intellectual pursuits. Hadratussyaikh elaborated on this:

“There are ten manners (adab) a student must uphold towards themselves: First, a student must purify their heart from anything that may taint it, such as resentment, envy, deviant beliefs, and bad behavior. The purpose is so that the heart becomes receptive to knowledge, able to memorize it, understand complex issues, and comprehend them well.

.....

Tenth, a student should avoid unbeneficial social interactions, especially with the opposite sex and in situations filled with heedlessness and playfulness, because such interactions do not mature the mind. Human nature is like that of a master thief—quick to imitate. The impact is wasted time and the loss of religious values when associating with those who are not devout. If a student needs a companion, they should choose a righteous one—firm in religion, pious, God-conscious (wara’), pure-hearted, full of goodness, upholding dignity (murū’ah), and not prone to conflict. If the friend is negligent, remind them; if they are aware, support them.” (Asy’ari, 2021: 21, 24).

This explanation from Hadratussyaikh K.H. Hasyim Asy’ari demonstrates that education is not merely about the *transfer of knowledge*, but also about the *transfer of values*. Thus, adab—or ethical character—cannot be neglected in the educational process. The transfer of values is the responsibility of the educator (*murabbī*), who imparts them to the learner (*mutā’allim*). Values inherently include *adab*. For this reason, students must adorn themselves with noble character, rather than materialistic ornaments that do not contribute meaningfully to their academic success, which is often seen in today’s student culture.

According to the philosophy of education, a student is essentially a moral being (*makhlūq susilāh*) who must be educated. A student has potential as a moral creature. If left uneducated, they will not achieve moral excellence. In line with their innate nature (*fiṭrah*), students are educable because they are in a continual process of development. Education must guide this lifelong development. In idealism, a philosophical school of education, the student is granted the freedom to develop their personality and inherent abilities.

Among the etiquettes (*adab*) of a student toward themselves, as emphasized by Hadratussyaikh K.H. Hasyim Asy’ari, is the optimal use of time to gain as much knowledge as possible. Students should not busy themselves with activities unrelated to learning. They must avoid procrastination and focus solely on the subject they are studying.

A student must be skilled in managing time—especially for studying. This includes setting specific times for reviewing lessons, deepening understanding, memorizing content, and writing. Time management also involves regulating sleep, ideally keeping it to a maximum of eight hours per day. Beyond that, students must also choose appropriate study environments—quiet spaces like bedrooms or secluded areas are ideal for memorization.

Other essential traits for students include patience (*ṣabr*), perseverance (*muthābarah*), and resilience (*ṣumūd*) in the face of difficulties—whether related to material needs, food, or learning challenges. The researcher was once struck by an interview with Icuk Sugiarto, a badminton legend and 1983 World Champion, on a private TV station. He said:

“Everyone is allowed to succeed, but success belongs only to those who dare to be accompanied by hardship.”

This statement should inspire students to remain patient, diligent, and persistent in learning to achieve success.

Finally, another key adab for students is practicing wara’—being cautious in matters that are doubtful or *shubhat* (those whose halal or haram status is unclear). Engaging in *shubhat*

clouds the heart and mind. Since learning requires clarity of thought and purity of heart, such disturbances can block the light of knowledge (*nūr al-‘ilm*) from entering. As a result, students may expend energy and time without achieving meaningful outcomes.

Success or failure in learning is not determined by the teacher alone but also by the student. According to the progressivist school of education, the student is the central figure in learning, driven by an innate tendency to seek knowledge.

Teachers’ Etiquette Towards Themselves

Hadratussyaikh K.H. Hasyim Asy’ari elaborates on the concept of a teacher’s personal etiquette in his book *Adāb al-‘Ālim wa al-Muta‘allim* as follows.

There are twenty manners a teacher must possess for themselves:

“First, they must always feel watched by Allah subḥānahu wa ta‘ālā (Allah, the Most Glorified and Exalted) whether alone or in the presence of others...

Tenth, they should possess a zuḥūd (ascetic) character and take from the world only as much as is sufficient for themselves and their family, in accordance with the standard of qanā‘ah (contentment). The lowest degree of a knowledgeable person is that they find dependence on the world repulsive, because they are more aware of the flaws of the world, its temptations (fitnah), and how swiftly it perishes. Thus, they are the ones most deserving to disregard the world and not be preoccupied with its temptations...

Twentieth, they should engage themselves in writing, summarizing, and composing scholarly works if they are capable. This is because such endeavors push the teacher to delve into the core of various sciences and their intricate details, as writing requires thorough cross-checking, verification, investigation, and re-reading...” (Al-Asy’ari, 2023: 48, 51, 62).

Hadratussyaikh K.H. Hasyim Asy’ari provides a longer explanation on the etiquette of teachers toward themselves than on etiquette in teaching or etiquette toward students. This is understandable because, in Islamic thought, the teacher holds a central role in the chain of Islamic knowledge transmission (*sanad*). Teachers transmit not only knowledge but also values to their students. If a teacher lacks excellence in both intellectual and spiritual domains, the authenticity of the knowledge transmitted becomes questionable.

According to the philosophy of idealism in education, the teacher is the most important component of the learning system. A teacher must embody moral concepts through action and belief. They must possess superior *spiritual competence*, such as a constant sense of being watched by Allah (*murāqabah*), fear of Allah (*khaūf*), calmness, *warā’* (caution in religion), humility (*tawāḍu‘*), and *khushū‘* (devotion) toward Allah. *Murāqabah* is a state of self-awareness wherein a person firmly believes they are constantly under divine observation. This awareness encourages consistent obedience to Allah’s commands and avoidance of His prohibitions.

A teacher should fear Allah with true reverence. For a scholar, this fear stems not from concern over the rejection of their worship (as with the layperson), but from the feeling of inadequacy in fulfilling the trust (*amānah*) of knowledge granted by Allah. They fear being labeled as traitors to the knowledge they bear.

Teachers must also be calm when facing unpleasant circumstances in teaching—be it unsympathetic colleagues or disrespectful students. *Warā’* is to avoid doubtful matters (*shubuhāt*), and teachers must rigorously practice it to maintain the sanctity of their knowledge. *Tawāḍu‘* (humility) is another noble trait expected of a teacher. It means modesty without inferiority complex, and not being arrogant despite having superior knowledge. Those with *tawāḍu‘* will be elevated in rank by Allah and respected by others.

Khushū` (devotion) is the inner peace and serenity that reflects in one's demeanor. A teacher with *khushū`* conducts their teaching calmly and gracefully.

Other essential attitudes include *tawakkul* (trusting Allah), non-attachment to the world (*no ḥubb al-dunyā*), *zuhūd* (asceticism), and *qanā`ah* (contentment). These virtues interrelate. *Tawakkul* is fully surrendering to Allah while still putting in effort. This leads to love of the Hereafter (*ḥubb al-ākhirah*) and detachment from the world (*karāhiyyat al-dunyā*), a sign of *zuhūd*. A *zāhid* (ascetic) accepts Allah's decrees for their life and sustenance, which is the essence of *qanā`ah*.

Murū`ah (dignity or honor) and *istiqāmah* (steadfastness) are also part of a teacher's etiquette. *Murū`ah* involves refraining from improper speech or behavior to preserve one's honor. For example, a teacher should not visit inappropriate places like karaoke bars or nightclubs—even if no explicit sin occurs there—as it may lead to negative perceptions and diminish one's honor.

Istiqāmah means being consistently good and adhering to the teachings of the *Qur`ān* and *Sunnah*, such as upholding the *sunnah*, combating *bid`ah* (religious innovation), enjoining good (*amr bi al-ma`rūf*), forbidding evil (*nahy `an al-munkar*), promoting public interest over personal gain, and treating all people nobly without discrimination. All this must be done consistently—not opportunistically or for personal gain.

Another vital etiquette is to remain enthusiastic in the pursuit of knowledge. This manifests in engaging in scholarly discussions, writing and publishing works, reviewing others' works, and teaching. A good teacher also actively seeks new knowledge through dialogue, including with younger experts, without arrogance. Such teachers will never fall behind because they constantly update their competencies. This view by *Hadratussyaiikh K.H. Hasyim Asy`ari* aligns with the spirit of lifelong learning (*ta`līm madā al-ḥayāh*).

Discussion

Reflective learning in the context of moral education is an approach that emphasizes critical, evaluative, and introspective thinking processes regarding learning experiences, both in terms of knowledge and morality. This process encourages students and educators to consciously evaluate their intentions, attitudes, and behaviors in order to achieve character transformation based on moral values (Lickona, 1991; Nuryani, 2018; Setiawan & Nurdin, 2021).

In Islam, the formation of *akhlāq* (moral character) is not sufficient through the delivery of normative material alone. It requires the involvement of the heart, self-awareness, and authentic role-modeling—all of which are embedded in the values of *adab* as explained by K.H. Hasyim Asy`ari (Asy`ari, 2005; Syafi'i, 2020; Arifin & Susanto, 2022). These principles align with the Islamic educational spirituality approach, which emphasizes inner transformation as the core of successful learning (Nasution, 2019; Muslich, 2021). Therefore, reflective learning becomes a highly relevant approach in revitalizing moral education, both in formal and non-formal contexts.

In Islam, the formation of *akhlāq* is not sufficient through normative instruction. It requires the involvement of the heart, self-awareness, and tangible role-modeling, all of which are encapsulated in the values of *adab*, as elaborated by K.H. Hasyim Asy`ari.

The Etiquette of Students Toward Themselves: Reflection as the Starting Point of Moral Formation

Adab is the foundational element in Islamic educational tradition, and K.H. Hasyim Asy`ari places it as the first and foremost aspect to be observed in the pursuit of knowledge. In his treatise *Adab al-`Ālim wa al-Muta`allim*, he emphasizes that a student must correct and

prepare themselves before embarking on the quest for knowledge. This reflects the view that true education is not merely about intellectual achievement, but more deeply concerns the shaping of character and morality. It is in this space that self-reflection becomes the initial step of moral education.

The *adab* of a student toward themselves encompasses spiritual awareness, personal ethics, and moral readiness. The first element highlighted by K.H. Hasyim Asy'ari is the sincerity of intention (*niyyah*) in seeking knowledge. A student must aim to learn not for praise, status, or material gain, but purely to seek the pleasure of Allah (SWT) and to practice the knowledge gained (Asy'ari, n.d.: 5). A correct intention is a moral foundation that can only be cultivated through deep reflection and personal honesty—an essential reflective practice.

Beyond *niyyah*, students are required to purify their hearts from reprehensible traits such as arrogance (*takabbur*), envy (*hasad*), laziness, and worldly attachment. In this context, self-reflection becomes a tool to recognize and assess one's inner state. This resonates with the Islamic concept of *muhāsabah*, which is the regular self-evaluation to keep the soul aligned with divine values. Imam al-Ghazālī also stresses the importance of *riyāḍat al-naḥs* (discipline of the soul) as the path toward moral purification (al-Ghazālī, 2002: 112).

K.H. Hasyim Asy'ari also underscores the need to avoid sin and disobedience, as these are obstacles to the light of knowledge. This is not merely spiritual advice but a form of self-discipline and moral regulation. A reflective student becomes aware that their actions—good or bad—directly affect the blessings and understanding of their knowledge. In this regard, moral formation becomes an active process that begins from the heart and self-awareness. Furthermore, students are required to maintain both external and internal cleanliness. Orderliness in caring for one's body, clothing, and learning environment reflects respect for knowledge, teachers, and oneself. This value is both symbolic and spiritual—physical cleanliness mirrors inner purity. This educates students to pay attention to details in daily life and transform them into consistent moral practice.

Discipline is also part of a student's *adab* toward themselves. In *Adab al-Ālim wa al-Muta'allim*, it is mentioned that managing time, waking up before dawn, and frequently praying during blessed times are all vital. These are profound spiritual exercises that can only be sustained through reflection and an awareness of a higher life purpose. In this case, moral education is not just theoretical but a lived and habitual practice.

One form of reflection taught by K.H. Hasyim Asy'ari is the awareness of one's limitations. A student must have the attitude of *tawāḍu'* (humility) and not feel ashamed to ask questions. This prevents intellectual arrogance and opens the door to sincere learning. Willingness to acknowledge one's shortcomings and learn from mistakes is a vital form of reflection in shaping a moral individual.

Reflection in moral education also cultivates personal responsibility. A student is taught that they are accountable not only to their teacher but also to themselves and to Allah (SWT). When a student understands that seeking knowledge is a form of worship, each step becomes part of a moral devotion. Such an attitude does not emerge without regular introspection and contemplation.

In modern education, these values can be actualized through practices such as reflective journaling, spiritual mentoring, and regular moral evaluations. Although the context may differ, the essence emphasized by K.H. Hasyim Asy'ari remains relevant—true learning begins with self-awareness. By making reflection a method and *adab* its substance, moral education becomes a holistic and continuous process.

In conclusion, *Adab al-Ālim wa al-Muta'allim* does not merely offer ethical guidance for students but also presents a framework for reflective-based moral education. Reflection as

the starting point of moral formation positions the student as an active subject in the process of moral transformation. By internalizing these values, a student becomes not only intellectually capable but also morally and spiritually refined.

Teachers' Manners Toward Themselves: Exemplarity as a Reflection of Moral Integrity

In the tradition of Islamic education, a teacher is not merely a transmitter of knowledge but also a moral and spiritual leader. K.H. Hasyim Asy'ari, in *Adabul 'Ālim wal Muta'allim*, emphasizes that teachers play a strategic role in shaping students' character, and thus, they must first strive for self-improvement. A teacher's personal ethical conduct is a fundamental prerequisite to ensure that the knowledge they impart is both beneficial and blessed, as well as effective in forming the student's holistic character.

One of the core values in a teacher's self-conduct, according to K.H. Hasyim Asy'ari, is sincerity in teaching. A teacher must not use the act of teaching as a means to seek fame, material wealth, or power. Teaching should be intended as an act of worship, a form of devotion to God, and a mission to spread goodness. Such intention can only be maintained through consistent self-reflection, as underscored by the Prophet Muhammad's saying, "*Indeed, all actions are judged by their intentions*" (Reported by Bukhari and Muslim).

Teachers must also purify their hearts from spiritual ailments such as *riyā'* (showing off), *'ujub* (self-admiration), and *sum'ah* (seeking praise). These inner diseases not only compromise sincerity but also distort the values conveyed to students. K.H. Hasyim Asy'ari cites numerous scholars who highlight the necessity of *tazkiyatun nafs* (spiritual purification) as a fundamental condition for the proper transmission of knowledge (Asy'ari, n.d.: 10). A reflective teacher, therefore, will constantly evaluate their spiritual state through *muhasabah* (self-accountability).

Moreover, a teacher's exemplary behavior is the concrete manifestation of moral reflection. In *Adabul 'Ālim wal Muta'allim*, K.H. Hasyim Asy'ari insists that a teacher should first apply the knowledge they teach before urging others to practice it. A teacher who preaches without practicing undermines their own moral authority. This aligns with the Quranic verse in *Surah As-Saff* (61:2–3): "*O you who believe! Why do you say what you do not do?*"

Another important aspect of a teacher's manners is humility. Despite their authoritative role, teachers should not see themselves as superior to their students. They must demonstrate *tawāḍu'* (humility), avoid arrogance, and treat students gently. This reflects the awareness that knowledge is a trust, not a source of pride. A humble teacher is more likely to earn students' respect and affection, and their conduct becomes an implicit lesson in ethics that leaves a lasting impression.

Additionally, teachers must guard their speech, avoiding harsh, demeaning, or disparaging language toward students. A teacher's words significantly affect the psychological and spiritual well-being of learners. Therefore, speech etiquette is also a reflection of a teacher's moral depth. A teacher who is mindful of their responsibilities will deliver criticism with care, choosing constructive rather than humiliating approaches.

Teachers are also expected to continuously seek knowledge and deepen their expertise, reflecting both academic responsibility and professional ethics. In *Adabul 'Ālim wal Muta'allim*, it is stated that a teacher who ceases to learn risks falling into stagnation and self-satisfaction. Self-reflection helps teachers recognize their limitations and opens the door to continuous self-improvement. This commitment also serves as a role model, showing students that learning is a lifelong process.

Justice, patience, and emotional regulation are also integral to a teacher's self-manners. In many situations, the teacher serves as a central figure in students' character development. When teachers exhibit self-control and patience in dealing with challenging students, they

convey a moral lesson more powerful than any theoretical instruction. Such composure is only possible through emotional awareness and the reinforcement of spiritual values.

A teacher's manners also include maintaining cleanliness and a presentable appearance, as they reflect the dignity of the knowledge they carry. A teacher who appears neat, clean, and modest presents a positive image to students and shows respect for the learning process. In Islam, cleanliness is part of faith and symbolizes the embodiment of moral values.

From the above discussion, it is clear that a teacher's exemplary behavior is the result of deep moral reflection. Through *Adabul 'Alim wal Muta'allim*, K.H. Hasyim Asy'ari positions the teacher as the foremost model of character. When a teacher sincerely improves themselves, guards their intentions, avoids inner vices, and lives out their teachings, then ethical values are not only taught but instilled through living example. In the context of modern education, these principles remain profoundly relevant and urgently need to be revitalized.

Conclusion

Reflective learning in moral education, as illustrated in *Adabul 'Alim wal Muta'allim*, emphasizes that moral transformation cannot be achieved solely through the acquisition of knowledge. Instead, it requires a process of self-awareness, introspection (*muhasabah*), and the embodiment of ethical role models. K.H. Hasyim Asy'ari underscores the significance of *adab*—ethical conduct—for both students and teachers, framing it as the essence of genuine education. A student's *adab* toward themselves involves sincerity, purification of the heart, discipline, and moral responsibility, all of which are cultivated through consistent reflective practice. Meanwhile, a teacher's *adab* toward themselves constitutes the foundation of exemplary conduct, encompassing sincerity, humility (*tawadhu'*), self-control, and a commitment to both spiritual and intellectual growth.

According to K.H. Hasyim Asy'ari, a teacher is not merely a transmitter of knowledge, but a moral leader who shapes students' character through their lived example. This process can only occur if the teacher continuously reflects upon their intentions, attitudes, and actions. Similarly, students are not passive recipients of information but active agents in their own development through introspection and adherence to ethical values.

The relevance of these ideas is especially pronounced in the context of modern education, where moral crises and ethical degradation pose significant challenges. Reviving a reflective approach to moral education ensures that the learning process not only enlightens the intellect but also purifies the heart. In this regard, *Adabul 'Alim wal Muta'allim* offers profound contributions as an ethical and spiritual guide for constructing an educational system rooted in values, character, and humanity.

Conflict of interests

The author declares that they have no conflict of interest.

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