



Comparative Study of the Teachings in *Adabul 'Ālim wal Muta'allim* and the Actual Character Formation of Students at Dormitory H, Pondok Pesantren Ngalah

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ABSTRACT

This study explores the concept of seeking knowledge in the classical Islamic text *Adabul 'Ālim wal Muta'allim* by KH. Hasyim Asy'ari and its relevance to the personality development of students (santri) at Dormitory H of the Ngalah Islamic Boarding School. The book emphasizes core values such as sincerity, humility, diligence, patience, and respect for teachers and knowledge, which serve as the foundation for character formation in Islamic education. This research uses a qualitative approach, employing literature review, observation, and interviews with caretakers and students. The focus includes understanding the contents of the book, the personality profile of the students, and the relationship between the two. Findings indicate that the values taught in the book remain highly relevant and are reflected in the students' behavior, such as discipline, sincerity, and modesty. However, challenges such as the influence of technology and the lack of integration of the book's values in non-formal activities still need to be addressed. The study concludes that *Adabul 'Ālim wal Muta'allim* is not merely a classical text but also a practical guide for shaping knowledgeable and virtuous students, offering a solution to the current crisis of student character.

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INTRODUCTION

Seeking knowledge in Islam is not merely an intellectual activity, but a spiritual and moral journey that requires inner readiness, purity of intention, and respect for both knowledge and teachers. According to classical Islamic scholars, the process of acquiring knowledge is a form of worship that must be undertaken with proper manners (adab), sincerity, and dedication. One of the intellectual heritages that embodies these values is the book *Adabul 'Ālim wal Muta'allim* by Hadratus Syaikh KH. Hasyim Asy'ari. This book presents a comprehensive guide on the ethics of seeking knowledge for both students and teachers, including correcting one's intention, managing time, showing humility towards teachers, and maintaining the proper daily attitude of a knowledge seeker.

However, contemporary education faces complex challenges. Technological advancement, cultural globalization, and an increasingly instant lifestyle have shaped the mindset and behavior of today's youth. Many students lose direction, rush through learning, and often exhibit attitudes that stray far from ethical values. In this context, Islamic boarding schools (pesantren) play a strategic role as the last bastion of Islamic character education. These institutions do not merely teach Islamic knowledge textually but also instill values of morality and spirituality in daily life. Pesantren aim to shape well-rounded individuals—spiritually, socially, and intellectually mature.

Pondok Pesantren Ngalah, established in 1985 under the auspices of the Darut Taqwa Foundation in Sengonagung, Pasuruan, is one such institution that remains committed to the educational tradition of Ahlussunnah wal Jama'ah. Upholding the spirit of the "Three Brotherhoods" (Ukhuwah Islamiyah, Basyariyah, and Wathaniyah), the pesantren integrates

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classical Islamic values with a national and humanistic outlook. Among its various dormitory units, Dormitory H (Asrama H) serves as a dedicated formation environment for female students. This dormitory conducts intensive character-building programs, making *Adabul 'Ālim wal Muta'allim* one of its core learning materials, applied both in formal instruction and nonformal daily routines.

Dormitory H (Asrama H) becomes a particularly compelling subject of study because it does not merely treat the values in the book *Adabul 'Ālim wal Muta'allim* as educational material, but as a daily behavioral guide. The book is studied through madrasah diniyah sessions, evening recitations, and informal advice forums within the dormitory. Both caregivers and student leaders actively instill the importance of etiquette (*adab*), morality (*akhlaq*), and responsibility in the pursuit of knowledge. Values such as sincerity (*ikhlas*), humility (*tawadhu'*), contentment (*qana'ah*), time discipline, and reverence for teachers are routinely cultivated in the dormitory environment as part of character habituation.

Nevertheless, amidst intensive character-building efforts, reality often diverges from the ideal. Not all students fully comprehend the contents of the book, and many of the values taught are yet to be consistently embodied in daily behavior. Contributing challenges include students' diverse educational backgrounds, the pervasive influence of popular culture and social media, and insufficient internalization of values. These factors often manifest in undisciplined behavior, diminished motivation to study, and a lack of awareness regarding the importance of *adab* in learning.

Given such complexity, Dormitory H emerges as a highly relevant case for in-depth study. It represents the dynamic life of students (*santri*) within a modern pesantren that attempts to integrate classical Islamic values (*turats*) with contemporary realities. This study aims to re-examine the concept of seeking knowledge as taught in *Adabul 'Ālim wal Muta'allim* and to assess the extent to which its values remain relevant and alive in shaping the character of students in Dormitory H. The research offers not only a conceptual understanding of classical texts but also a practical reflection on how these noble values can be actualized in today's student life.

This research is born from the awareness that true education cannot rely solely on the transfer of knowledge—it must be built upon the foundation of character. Knowledge without *adab* is like light without direction—it may illuminate, but also mislead. Therefore, this study seeks to make a meaningful contribution to pesantren education and the broader field of Islamic education, ensuring that the scholarly values of classical Islam are not merely read but truly shape the hearts and minds of a generation that is faithful, knowledgeable, and well-mannered.

METHODS

This study employs a qualitative approach, utilizing both library research and field research methods. This approach was chosen because the focus of the research lies in examining the conceptual framework of scholarly thought within a classical Islamic text and how its values are implemented in the real-life experiences of students. In the library research, the researcher conducted an in-depth study of the contents of *Adabul 'Ālim wal Muta'allim* by KH. Hasyim Asy'ari, including the core ideas on the ethics of seeking knowledge, the character of students, and the teacher-student relationship. This study also considered the historical background of the book's author and the relevance of his messages in the context of modern education. Meanwhile, the field research was conducted to obtain contextual data on the personalities and behaviors of the students in Dormitory H at Pondok Pesantren Ngalah. This part of the research aimed to understand how the values contained in the book are applied in the students' daily lives.

This research was conducted at Dormitory H of Pondok Pesantren Ngalah, located in Sengonagung, Purwosari, Pasuruan, East Java. This dormitory was selected due to its distinct characteristics: a structured mentoring system, active academic activities, and the use of Adabul 'Ālim wal Muta'allim as a reference for teaching and cultivating students' etiquette (adab).

Primary data were obtained directly through observation and in-depth interviews with dormitory caretakers, administrators, and students of Dormitory H. During the observations, the researcher found that some students already demonstrated good manners, such as politeness toward teachers and active participation in learning activities. However, some students were still lacking in discipline, especially in managing their study time, and were influenced by technology that diverted their focus from learning. Interviews with caretakers revealed that the values of Adabul 'Ālim wal Muta'allim had been delivered to the students, yet had not been fully internalized in their daily lives. Secondary data were obtained from relevant literature, including Adabul 'Ālim wal Muta'allim, Islamic education books, scholarly journals, dormitory mentoring documents, and other sources that support the theoretical and analytical framework of the study.

Data Collection Techniques in this study were carried out through three main methods: library research, participatory observation, and in-depth interviews. Library research was used to explore theoretical data from Adabul 'Ālim wal Muta'allim and other literature related to character education in Islam. Participatory observation involved directly observing the activities and behaviors of the students in Dormitory H, especially regarding etiquette in seeking knowledge, discipline, and social interaction. During observation, the researcher noted gaps between theoretical understanding and practice, such as some students neglecting proper manners in speech or failing to maintain cleanliness in their rooms. In-depth interviews were conducted with key informants, including dormitory caretakers, daily administrators, and several students, to gain deeper insights into how far the values of the book were applied in daily life. The interviews revealed that many students understood the contents of the book only as text, without fully internalizing the values of etiquette.

Data Analysis Techniques used in this study were descriptive-qualitative in nature. The data collected were analyzed through several stages: data reduction, data presentation, and drawing conclusions. Data reduction was performed by filtering and summarizing information relevant to the research focus, such as students' behavior in learning and the integration of the book's values into their daily activities. The data were then organized systematically in the form of narratives and interview excerpts to facilitate identifying the alignment between the concepts of the book and the reality of the students. The final stage was drawing conclusions, which indicated that there was alignment between the book's concepts and students' practices, but it was not yet optimal. Some values, such as sincerity, simplicity, and humility, had started to emerge, but challenges remained, including the influence of social media, low learning motivation, and the lack of consistent habituation of these values. Throughout the analysis process, the researcher also conducted data triangulation to ensure the validity of the information by comparing the results of interviews, observations, and library research.

RESULT AND DISCUSSION

Result

1. The Concept of Seeking Knowledge in the Book Adabul 'Ālim wal Muta'allim

The book Adabul 'Ālim wal Muta'allim by KH. Hasyim Asy'ari is one of the main references in the treasury of traditional Islamic education, especially in shaping the character and manners of knowledge seekers. In this book, seeking knowledge is not only viewed as an intellectual activity,

but as an act of worship and a spiritual journey that must be undertaken with readiness of the heart, sincere intentions, and respect for the teacher and the knowledge itself.

The main values contained include: (1) sincerity of intention; (2) purification of the heart from despicable traits; (3) humility or modesty; (4) earnestness and perseverance (*mujahadah*); (5) respect for the teacher and manners in learning; (6) making the most efficient use of time; (7) living simply (*qana'ah*); and (8) avoiding sinful acts that may hinder the blessings of knowledge. These values are not only theoretical, but are designed to form a complete character within a *santri* (student of Islamic boarding school).

2. The Personality of Santri in Dormitory H at Pondok Pesantren Ngalah

Based on observations, interviews with dormitory caregivers, and documentation of student activities, it was found that the students of Dormitory H have personalities that strongly reflect the values in the book *Adabul 'Ālim wal Muta'allim*. They demonstrate earnestness in learning, discipline in carrying out the pesantren's routines, a spirit of collectivity, and uphold the attitude of *ta'dzim* (deep respect) toward teachers. The students are accustomed to participating in learning activities such as *sorogan*, *bandongan*, *tahfidzul Qur'an*, *musyawarah*, and discussions of classical Islamic books (*kitab kuning*). They are also actively involved in student organizations, cleanliness duties, and other social activities within the pesantren. Discipline, responsibility, and a strong learning spirit are the main characteristics formed through daily habituation in the dormitory.

3. Relevance of the Book's Values to the Students' Personality

There is a strong correlation between the values in the book *Adabul 'Ālim wal Muta'allim* and the personality of students in Dormitory H at Pondok Pesantren Ngalah. These values are not only taught theoretically, but also consistently practiced in the daily lives of the students.

This book has proven to be relevant and effective in shaping students' character to be religious, disciplined, well-mannered, and independent. In the context of character education in the modern era, which faces challenges such as moral crises and individualism, the application of the values in this book offers an alternative solution for character building based on contextualized classical Islamic values.

4. Supporting and Inhibiting Factors in the Internalization of Values

Supporting Factors:

- a. Intensive guidance from *ustadz/ustadzah* and dormitory administrators.
- b. A pesantren atmosphere that supports value internalization (daily rituals, strict schedules, habituation of manners).
- c. Regular study sessions of the *Adabul 'Ālim wal Muta'allim* book and other ethical texts.
- d. Exemplary behavior of *kyai* and *ustadz* as role models of *adab* for the students.

Inhibiting Factors:

- a. Not all students deeply understand the content of the book due to language barriers or lack of motivation.
- b. *Adab* is sometimes only understood cognitively, without reaching spiritual internalization.
- c. The influence of technology and social media, which can disrupt the seriousness of learning.
- d. Lack of integration of *adab* values in non-formal activities such as student organizations or online interactions.

5. Research Implications

The Adabul 'Ālim wal Muta'allim book has strong potential to serve as a primary reference in pesantren-based character education strengthening programs. Amidst the currents of modernization and value degradation among students, this book offers a strong, transformative foundation of learning ethics grounded in applicable Islamic values. Dormitory H at the pesantren can serve as a model for implementing this book in educational practices based on habituation and spirituality.

6. Integration of the Book's Values into the Pesantren Education System

The Adabul 'Ālim wal Muta'allim book not only shapes the personal manners of the students (santri) but is also highly relevant in forming a comprehensive pesantren education system. At Pondok Pesantren Ngalah, especially in Dormitory H, the values of this book have been integrated into:

- a. Teaching methodology: Teachers (*ustadz/ustadzah*) not only deliver material but also instill the values of proper conduct (*adab*) through exemplary behavior.
- b. Daily student activities: Routines such as waking up early, congregational prayers, cleaning duties, and discussion forums serve as direct practice fields for the book's values.
- c. Teacher-student relationships: A spiritual bond is established (*sanad* and *mahabbah* ties) that reflects the importance of manners toward teachers and knowledge.
- d. Oral traditions and pesantren culture: Through the advice of the *kyai*, memorial gatherings (*haul*), pilgrimages (*ziarah*), and public religious teachings (*pengajian*), students are taught the importance of humility and upholding *adab*.

Through this approach, the book becomes not merely a normative text but serves as a living guide that is organically implemented in the life of the pesantren.

7. Spiritual and Sufi Dimensions in Character Formation

KH. Hasyim Asy'ari, in his book, promotes Sufi values such as:

- a. *Tazkiyatun nafs* (purification of the soul)
- b. *Muraqabah* (awareness of God's supervision)
- c. *Zuhud* and *wara'* (abstaining from worldly pleasures)
- d. Sincerity (*ikhlas*) and patience (*sabr*) in the learning process

These values have a significant influence on the students' (santri's) character, shaping them not only to master religious sciences (*shari'ah*) but also to become humble individuals who are resilient and live with modesty and sincerity. This kind of character development is essential as a moral foundation amidst the strong currents of global materialism and hedonism.

8. Comparison with the Reality of Today's Young Generation.

From a practical perspective, the values contained in this book stand in stark contrast to the tendencies of today's young generation, such as the lack of respect for teachers and parents, dependence on digital technology that weakens the learning ethic, and the decline of discipline and moral responsibility. Therefore, Adabul 'Ālim wal Muta'allim can serve as an alternative character education strategy grounded in classical Islamic values yet contextualized, acting as a counter-discourse to the current culture of instant gratification and individualism.

9. Continuous and Holistic Value Internalization

Research findings also show that the internalization of the values in this book needs to be carried out through cognitive means—by regularly studying the book's texts; affective means—

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through habituation and exemplary conduct from the caretakers; and psychomotor means—through the active involvement of students in daily activities that embody manners and responsibility. This book-based educational model requires the integration of knowledge, character, and spirituality, thus producing students who are not only intellectually intelligent but also emotionally and socially mature.

10. Illustration of True Stories: Practicing the Values of the Book in the Daily Life of Dormitory H Students

To strengthen the relevance between the concepts in *Adabul 'Ālim wal Muta'allim* and the character of the students at Dormitory H, several field findings in the form of real-life stories and direct student experiences serve as concrete evidence. The following are actual examples from student life:

a. A Student Who Does Not Dare to Sit Before the Teacher Begins the Lesson

In one interview session, a female dormitory teacher of Dormitory H shared:

"The children here generally uphold proper manners. One time, I was late to the *sorogan* class. They were all sitting neatly, but none of them had opened their books. When I asked why they hadn't started, they replied, 'We are waiting for you, Ma'am, because knowledge will not be blessed without the teacher's permission.'" This story illustrates how the value of *ta'dzim* (respect) for teachers is deeply rooted in the student culture at Dormitory H. This aligns with the teachings of KH. Hasyim Asy'ari, who emphasized that knowledge is not beneficial without proper manners toward one's teacher.

b. A Student Crying Due to Failing to Memorize and Feeling Ashamed in Front of the Teacher

During a weekly Qur'an memorization activity, a student was seen crying after failing to recite the memorization correctly. When asked, she said:

"I'm not sad because I made a mistake, but because I'm ashamed in front of my teacher who has patiently guided me." This emotional response shows that students are not only learning cognitively, but also affectively internalizing the values of sincerity, shame before the teacher, and responsibility in seeking knowledge.

c. The Simple Life of Students as a Reflection of the Value of *Qana'ah*

During observations, the researcher noted that students were used to wearing worn-out sandals, sleeping in cramped conditions without complaining, and eating simple meals without comparing with others. When asked, one student replied:

"We are taught to live with *qana'ah*. If we demand too much, it becomes hard for knowledge to enter because our hearts are full of worldly things." This lifestyle reflects the real application of *qana'ah* (contentment) and *zuhud* (detachment from worldly pleasures), which are part of the manners taught in *Adabul 'Ālim wal Muta'allim*. They are not only learning from the texts but also forming a spiritual habitus in their daily lives.

d. Students Who Choose Not to Use Mobile Phones Freely to Maintain Focus on Studying

In an interview with the dormitory administrator, it was explained that many students consciously choose not to bring mobile phones to the dormitory, even though it is allowed, because they worry it will distract them from studying.

“They understand the dangers themselves. It’s usually the senior students who say this. They say if they use their phones too much, their memorization fades. Sometimes they even advise each other.” This shows the students’ awareness of the negative impact of technology and how the values in the book serve as a moral filter in decision-making. Such attitudes reflect the students’ moral independence and spiritual maturity.

CONCLUSION

The real-life stories from students of Dormitory H illustrate how the values taught in *Adabul ‘Ālim wal Muta’allim* are deeply rooted in their daily lives. For instance, students demonstrate strong reverence toward teachers by refusing to begin lessons without their presence, believing that knowledge must be received with the teacher's blessing. Emotional responses, such as crying due to failure in Quran memorization out of respect and shame toward their mentors, reveal a deep internalization of sincerity and accountability in learning. Their simple lifestyle—wearing worn-out sandals, sharing cramped sleeping spaces without complaint, and practicing contentment—reflects the values of *qana’ah* and *zuhud* emphasized in the kitab. Furthermore, students voluntarily limit their use of mobile phones to maintain focus, showing their awareness of digital distractions and their commitment to preserving the purity of their learning process. These practices indicate that the students are not only intellectually engaged but are also emotionally and spiritually formed by the values embedded in Islamic classical education.

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