

**THE LIVING MUSLIM ETHICS IN
CHARACTER EDUCATION**
**A Study on *Adāb al-‘Ālim wa al-Muta’ālim* by
a Javanese Kiai Hasyim Asy’ari**

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Abstract

This paper examines character education as discussed through Kitab Adab al-‘Ālim wa al-Muta’ālim by the founder of the largest Muslim organization in Indonesia, Nahdlatul Ulama, Kiai Hasyim Asy’ari (1871-1947). It tries to locates character education as the transformation of Muslim subjects as the foundation of social piety. The article further argues that Kiai Hasyim Asy’ari through his work had laid a comprehensive Islamic values that are parallel to principles of character education. The core values of Islamic character education centers on the notions of rabbaniyah (godness), insaniyah (humanity), wasathiyah (moderateness) and waqi’iyah (reality). Therefore, Kitab Adab al-‘Ālim wa al-Muta’ālim reserves as a pesantren-based character education with a particular reference of creating a Muslim subject with social-piety element.

[Artikel ini akan mendiskusikan pendidikan karakter dalam Kitab Adab al-‘Ālim wa al-Muta’ālim, karya salah satu pendiri Nahdhatul Ulama (NU), KH Hasyim Asy’arie atas bentuk kesalehan sosial. Kitab ini memiliki cara yang komprehensif dan konstruktif dalam pendidikan karakter dengan adanya integrasi nilai keislaman dengan berbagai macam teks agama dan budaya Indonesia. Pendidikan karakter yang mencakup dan melengkapi

berbagai pendekatan pendidikan seperti pembelajaran sosial-emosional dan pendidikan kewarganegaraan berbagi komitmen untuk membantu orang menjadi warga negara yang bertanggung jawab dan punya kontribusi. Sementara itu, pesantren telah mengajarkan dan membangun karakter kuat santri dalam bentuk rabbaniyah (ke-Tuhan-an), insaniyah (kemanusiaan), wasathiyah (moderat) and waqi'iyah (realistis). Artikel ini menunjukkan bahwa buku ini dapat menjadi jawaban bagi krisis multi-dimensi kontemporer Indonesia, seperti radikalisme dan terorisme.

Keywords: *Social piety, Character Education, Pesantren*

Introduction

Pesantren is the oldest Islamic educational institution in Indonesia. It has played significant roles in Indonesian Islamic education. A recent survey by the Indonesian Ministry of Religious Affairs shows that there are 27.218 Indonesian *pesantrens*.¹ *Pesantren* indeed possesses its particular characteristics compared to conventional educational institution with respects to its system, management, leaders, as well as its students. The unique characteristics of *pesantren* particularly appear in the forms of students (*santri*), educational management, knowledge-based system, organizational affiliation.² In contemporary Indonesia, *pesantren* educational system is demanded to contribute to the transformation of human capital and to protect diversities of Indonesians, amid the rising Indonesian Muslim fundamentalist groups and the “conservative turn” of Islamo-Indonesian landscape.³

Contemporary *pesantren* have transformed into a modern institution. *Santri* learn not only religious subjects, but also general

¹ Kementerian Agama RI dalam Angka tahun 2011.

² Muhammad Muntahibun Nafis, *Pesantren Pluralis; Peran Pesantren Ngalah dalam Mengembangkan Nilai-Nilai Pluralisme di Tengah Masyarakat yang Multikultural* (Yogyakarta: Insan Madani, 2017).

³ Martin van Bruinessen, *Contemporary Developments in Indonesian Islam: Explaining “Conservative Turn”* (Singapore: Institute of Southeast Asian Studies, 2013).

sciences through schooling system. Scholars have devoted their studies on the *pesantren* world, mainly on the issue of modernization of *pesantren*, both as a tradition and educational institution. Yielding various works and Islamic knowledge, *pesantren* proves that it can lay a better foundation for the betterment of social lives. The alumni of *pesantren* is hoped to be able to envisage themselves as the contributive figures in society with their capacities and competencies. Modesty, patience, determination, volunteership are of the basic characters of *pesantren*'s graduates. These positive personal traits and values are indeed the foundation of social piety. It reserves as a cultural capital with which graduates of *pesantren* learn how to live in society with good communication and respect for each other's rights and obligations. This cultural capital is indeed crucial to tackle contemporary multidimensional crisis.⁴

This article tries to formulate the elements of character education which develop in the *pesantren* world. It discusses an important book (known as *kitab kuning* in *pesantren* tradition) *Adāb al-'Ālim wa al-Muta'ālim* (Islamic ethics for the learned and the learner) by the founder of the largest traditionalist Muslim organization, Nahdlatul Ulama, *Kiai Hasyim Asy'ari*. This work is influential in the *pesantren* world for being the manual of Muslim ethics and being read in many Islamic educational institutions in Indonesia and beyond.

***Pesantren* and Character Education: The Foundation of Social Ethics**

The *pesantren* education aims at nurturing good Muslim personalities and spiritually pious subjects. The history of *pesantren* records the roles of this educational system as Islamic learning institution and as element of transformation of society.⁵ Contemporary *pesantren* fall under the supervision of the Indonesian Ministry of Religious affairs which is

⁴ Ali Mudhofir, *Pendidikan Karakter: Konsep dan Aktualisasinya dalam Sistem Pendidikan Islam*, *Nadwa: Jurnal Pendidikan Islam*, Vol. 7, No. 2, 2013.

⁵ HM. Nurdin Syafi'i, "Kontribusi Pesantren dalam Mencetak Generasi Mandiri," *Thesis*, Postgraduate of UIN Sunan Kalijaga Yogyakarta, 2008, pp. 47-48.

responsible for assuring the continuity of *pesantren* (both traditional and modern type) and its development. This official duty clearly indicates that *pesantren* is one of crucial pillars for the foundation for character of the citizen through education. On the other hand, *pesantren* is of interesting subject to study by orientalist, showing that its existence is indispensable from the Indonesian societal system. Hence, *pesantren* subject to transform itself, adapting the progress of dynamic life of the society.

A leading Indonesian scholar Abdurrahman Wahid explained that *pesantren* is a 'sub-culture' with a unique living patterns, being able to survive through centuries in preserving its particular tradition.⁶ *Pesantren* is supposed to develop culturally stronger than surrounding community and to contribute to wider social transformation while maintaining its peculiarities.⁷ In other words, the centrality of *pesantren* in society reserves as the machine for social transformation, as an agent of change for the sake of social improvement and betterment.⁸ Importantly, *pesantren* should also transform its tradition and institution, adapting to the current challenges and opportunities.

As closely examining contemporary *pesantren*, we witness the dynamics of contemporary *pesantren*. The *pesantren* has transformed its tradition and institution adapting to the principles of modernity. An ample example of *pesantren* transformation is the introduction of sciences in the *pesantren's* curricula. *Santri* not only learn Islamic knowledge, but general sciences, while again still maintaining its fundamental principles. Sociologically, the transformation of *pesantren* is based on the assertive demands for social change from the society and eventually acceptable in the society. The transformation develops along with the *pesantren's*

⁶ Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos Wacana Ilmu, 1999), p. 95.

⁷ Abdurrahman Wahid, "Pesantren sebagai Kultur," Dawam Raharjo (ed.), *Pesantren dan Pembaharuan* (Jakarta: LP3ES, 1995), p. 43.

⁸ Hermansyah Putra, "Pondok Pesantren dan Tantangan Globalisasi," *Thesis*, Yogyakarta: Postgraduate of UIN Sunan Kalijaga Yogyakarta, 2010, pp. 46.

fundamental mission of carrying religious values and norms in the community and contributes to a wider social transformation. As the educational and social institution, *pesantren* was born and managed by society and thus the social processes taking place between the *pesantren* and society is mutually interactive.⁹

The *pesantren*'s curriculum centres not only on Islamic spirituality and hereafter-orientation, but includes also social sciences. The *pesantren*'s teaching materials, such as Islamic law (*fikih*), Islamic theology (*tauhid*) and else, are explained in response to social problems for the attempts to contextualize its learning activities. Therefore, religious knowledge, which is mainly understood as metaphysics, has basically represented the worldly affairs as well, not yet recognized in the modern education method.¹⁰ This value and form is important to be applied to provide a balance in the direction of the modernization of the *pesantren*. Moreover, the innovative characters of *pesantren* is indeed the nature of *pesantren* itself. As we look at the historical records of this educational institution, there had been an institutional transformation, such as from mosques or *surau*-based Islamic learning to an modern education institutions. Importantly, *pesantren* is credited for being the element of social transformation. The transformation of *pesantren* is closely connected to the *pesantren* leadership, education system, and *pesantren* values which make the *pesantren* world a 'sub-culture', a particular form of cultural system within a wider society.

As for character education, *pesantren* tradition gives crucial insights on Muslim ethical characters which differ from other forms of educational systems and institutions. The Muslim ethics as the foundation of character education the transformation of the self, thus character education is nurturing pious Muslim personalities. Theoretically, three important elements are essential phases and elements in the making of pious Muslim personalities: *First, qobla al wiladab* (before birth) that

⁹ Hermansyah Putra, *Pondok Pesantren*..., p. 47.

¹⁰ *Ibid.*, p. 48.

pregnancy is essential phase in making good Muslim characters; *Second*, *ma'a al ghair* (with the others) which includes not only in the family, but also in a wider society; *Third*, *bi al nafsih* (self-independence) which implies the principle of human-will in transforming his/herself. In addition, an Indonesian scholar Wasito Raharjo Jati sees the paradox of the contemporary rising piety among Indonesia Muslims. He argues that the Islamic concept of piety should be directed to the values and norms.¹¹ As also Muhsinin argues, Islamic values and norms are the triumph of Islamic concept of piety, thus a good Muslim should be able translate these norms and values into their behaviours in daily activities.¹²

Contemporary scholars in Islamic education try to formulate methods of implementing character education in educational system. Muhsinin argues that the implementation of character education in Islamic education institution should pay attention to four principles and elements.¹³ *First*, the design of character education should systematically accommodate traits of character building through values, norms, and practices. *Second*, the explorative element in teaching meaning that every learning process should defines values and norms. *Third*, ethical discussion must be included in teaching and learning activities. Finally, the principle of evaluation and control must be carried out for contextualising the contents and ideas of teaching and learning activities.

Muslim Ethics Through the *Adab al-'Alim wa al-Muta'allim*

Ethics is essential in every religious tradition. In Islam, Muslim ethics is mentioned as "*ablaq*" which particularly rules the ethical

¹¹ Wasisto Raharjo Jati, "Kesalehan Sosial sebagai Ritual Kelas Menengah Muslim," *Ibda: Jurnal Kebudayaan Islam*, Vol. 13, No. 2, 2015.

¹² Muhsinin, "Model Pendidikan Karakter Berbasis Nilai-nilai Islam untuk Membentuk Karakter Siswa yang Toleran", *Edukasia: Jurnal Penelitian Pendidikan Islam*, Vol. 8, No. 2, 2013, p. 205.

¹³ Muhsinin, "Model Pendidikan Karakter Berbasis Nilai-nilai Islam untuk Membentuk Karakter Siswa yang Toleran" *Edukasia: Jurnal Penelitian Pendidikan Islam*, Vol. 8, No. 2, 2013, p. 224.

norms and values of Muslim society. In addition to Islamic laws (*fiqh*), *ahlaq* contains fundamental principles of values rather than law. The following discusses a popular Muslim reference for describing Muslim ethics through the work *Adab al-'Alim wa al-Muta'allim* (the Islamic Ethics for the learned and the learners). This book is one of most important references in the Indonesian traditionalist Muslim circles for being read in many *pesantrens* in Indonesia.

The Author and His book

The book *Adab al-'Alim wa al-Muta'allim* is a manual book on Muslim ethics written by the 19th century most important *Kiai* in Java, Hasyim Asy'arie. *Kiai* Hasyim Asy'arie was born in the Gedang village in Jombang, on 14 February 1871 M. His genealogical story tells that he was a descendant of the 16th century Javanese king and the founder of Islamic court of Pajang, Jaka Tingkir or Sultan Hadiwijaya (ruled in 1549-1582) and the Prince Benowo bin Abdurrahman (ruled in 1586-1587). *Kiai* Hasyim Asy'arie was a great-grandchildren of the Javanese saints (*walisongo*), Maulana Ishaq and Raden Ainul Yaqin or Sunan Giri.¹⁴

Kiai Hasyim Asy'arie was a learned person. He studied Qur'an to his father and later studied under important *Kiais* in many *pesantrens* in Java and Madura. In the late 19th century, he travelled to Mecca and studied under the supervision of the Middle Eastern and *Jawi* scholars,¹⁵ such as *Syaikh* Nawawi al-Bantani, *Syaikh* Khatib Minangkabau, *Syaikh* Syuaib bin Abdurrahman, *Sayyid* Abbas al Maliki al Hasani, and *Syaikh* Mahfudz Altermasi. In the early 20th century, *Kiai* Hasyim Asy'arie returned to Indonesia and established his Pesantren Tebu Ireng in Jombang, East Java. Importantly, in 1926, *Kiai* Hasyim Asy'arie established the largest Muslim organisation in Indonesia, the Nahdlatul Ulama/NU. He passed away 24 July 1947 and his grave was found in his Pesantren 'Tebu Ireng'.

¹⁴ Syaikh Hasyim Asy'arie, *Adab al-'alim wa al-muta'allim* (Jombang: Maktabah Turats al Islami, 1415 H), p. 2.

¹⁵ Michael Laffan, *Islamic Nationhood and Colonial Indonesia: The Umma Below the Winds* (London: Routledge Curzon, 2003).

Kiai Hasyim Asy'arie was a prolific author and his works have been studied in many *pesantrens* in Indonesia. His books include *Ziyadah Ta'liqat, radd fiha mandzumah al syaikh 'abdullah bin Yasin al-fasuruwani allati tahju bia 'ala ahl jam'iyyah nahdhatul 'ulama* which contains his notes and responses to the polemics of Islamic chanting formula composed by Sheikh Abdullah bin Yasin, *Al-Tanbihaat al-Wajibaat liman Yashna'u almaulid bi al-munkirat* which explains his response to the communal celebration of the Prophet's birthday (*maulud*), *Al-Nur al-Mubin fi Mahabbah sayyid al-mursalin* which explains the love for prophet Muhammad, *Al-tibyanh fi al-nahyi 'an muqatho'ah al-ikhwan* on Islamic ethics in friendship and communal relationship, *Al-durar al-muntastirah fi al-masail al-tis'a 'asyar* on Islamic laws (*fiqh*), *Al-Risalah al-jami'ah* on Islamic eschatology, *Al-risalah al-tauhidiiyyah* (a description of the explanation of aqeedah for the Ahl-Sunnah wa-al-jama'ah and *Al-qalaid fi bayan ma yahtaju min al-aqid* (poems which explain the obligation in faith) on Islamic theology (*kalam*), and *Hasyiyah 'ala Fath al-rahman* on Quranic studies (*tafsir*).

Adab al-'alim wa al-muta'allim is Kiai Hasyim Asy'arie' work on Muslim ethics. The book explains principles of knowledge and ethics in learning and is intended for the ethical guidelines for *santri* and teachers in the *pesantren* world. *Adab al-'alim* contains of eight chapters. Chapter I discusses the definition of *Ilm* (religious knowledge) and the centrality of *ulama* in Islamic education. Chapter II explains ten principles of Islamic ethics for *muta'allaim* (the learners). Chapter III discusses twelve principles of Islamic ethics for the learners in respecting their teachers. Chapter IV focuses on the discussion of thirteen principles of Islamic ethics for the learners in relation to the subjects and the teacher. Chapter V explains twenty principles of Islamic ethics for the teachers and their rights. Chapter VI explains ethical principles in teaching for the teachers. Chapter VII discusses fourteen ethics for teachers and students in learning and teaching activities. The final chapter provides five ethical principles

for students and teachers in respecting books as sources of knowledge.¹⁶

As for the contents of *Adab al-'alim wa al-muta'allim*, I argue that the book delivers important insights on Islamic ethics from the perspective of *pesantren* tradition. As a Muslim scholar Abad Badruzaman argues, Islam is the religion of *fitrah* (fundamental insights) characterised by six principles: *rabbaniyyah* (divinity), *insaniyyah* (humanity), *wasatiyah* (moderateness), *waqi'iyah* (objectivity), *syumul* (comprehensiveness), and *wudhub* (vividness).¹⁷ The *Adab al-'alim wa al-muta'allim* clearly explains the first-four principles: *rabbaniyyah* (devinity), *insaniyyah* (humanity), *wasatiyah* (moderateness), and *waqi'iyah* (objectivity).

Muslim Ethics as the Foundation of Character Education

In this section, I would like to introduce and explain four characteristics of character education developed in the *pesantren* world through the work of *Kiai* Hasyim Asy'arie. As the above-mentioned, the *Adab al-'alim wa al-muta'allim* clearly explains four principles essential in the making of Islamic ethics: *rabbaniyyah* (divinity), *insaniyyah* (humanity), *wasatiyah* (moderateness), and *waqi'iyah* (objectivity). These four principles are paramount in character education developed in the *pesantren* world. *Rabbaniyyah* leads to the notion that Islam includes the source of origin and goal. Islam is a religion revealed by God and onto God is the final judgment. *Insaniyyah* draws the basic principle of humanity and religion should play important roles in humanising society and transforming the self for the final order, the hereafter. *Wasathiyyah* testifies that Islam is indeed a moderate religion, the middle path, and strongly contests extremism. *Waqi'iyah* means that Islam is a contextualised religion and provides a programmatic solution to contemporary problems.¹⁸

As for the first principle, the principle of divinity or *rabbaniyyah*, *Kiai* Hasyim Asy'arie always stresses the message of divinity in every

¹⁶ *Ibid.*, p. 109-110.

¹⁷ Abad Badruzaman, *Membangun Kesalehan Sosial* (Yogyakarta: Teras, 2010), p. 41.

¹⁸ *Ibid.*, p. 41-50.

discussion of the book *Adab al-‘alim wa al-muta’allim*, such as through the words “*alḥamdu li Lābi rab al-‘ālamīn* (the prayer goes to the God, the ruler of the universe) and “*qāla Allāhi ta’āla*” as his prime testimonies for the obedience to God.¹⁹ *Kiai* Hasyim Asy’arie also clearly pin points the principle that God’s blessing is the ultimate objective through the words “*alladīna qasadū bihi wajhu Allāh al-Karīm wa al-ṣīlafi lidiyyabi bi janāti al-na’īm*” (those who pursue Allah’s blessing and approach Him for the sake of His paradise containing full joys)²⁰ and “*li ṭālibi an yuqaddimu an-nadbra wa yastahyiru Allah ta’āla*”²¹ (it is better for a scholar prioritizes his view and choice to Allah).²² These instances clearly demonstrates that *Kiai* Hasyim Asy’arie defines the principle of *rabbaniyah* as the foundation of Muslim ethics in educational activities; that God is the foundation of the objective of Islamic education.

The second principle, the *insaniyyah* (humanity), emphasises that the fundamental objective of education is humanising self and other selves. *Kiai* Hasyim Asy’arie formulate religious knowledge as an instrument for transforming selves and the society. Thus, knowledge should deliver positive impacts (*manfaat*) to the learned person and his/her society. Through his *Adab al-‘alim wa al-muta’allim*, *Kiai* Hasyim Asy’arie underlines that knowledge would be obsolete if it does not benefit the society. The learned is responsible for translating his acquired knowledge into actions which aims at transforming society. This objective also relates to the process of acquiring knowledge or in learning activities.²³ *Kiai* Hasyim Asy’arie underlines ethical guidelines for teachers and the students at learning activities.²⁴ He mentions ethical guidelines for teachers which include showing warm and friendly expression, greetings, meals-sharing,

¹⁹ *Ibid.*, p. 12-13.

²⁰ *Ibid.*, p. 22.

²¹ *Ibid.*, p. 24.

²² *Ibid.*, p. 29.

²³ Syaikh Hasyim Asy’arie, *Adab*..., p. 11

²⁴ *Ibid.*, p. 24.

being patient and demonstrating best ethical examples to the students.²⁵ Importantly, a teacher should treat his/her students as if they are his/her own children.²⁶ The ethical constructs that *Kiai* Hasyim Asy'arie clearly offers an important contribution to contemporary problems in education where ethical issues in learning activities are often neglected.²⁷

The third principle, the *wasathiyah* is a particular principle attribute to the teacher in learning activities. A teacher, as *Kiai* Hasyim Asy'arie argues, should protect the rights of students and apply persuasive method in learning activities. A teacher has to know the potential abilities of his/her students and their limits. Teaching materials is subjected to diversities of age and competencies.²⁸ A teacher has to perform teaching activities as simple as possible and does not applies a demanding subject which is beyond the limits of his/her student.²⁹

The fourth principle, the *waqi'iyah*, means that education should be a preparation phase for students to face their future and to be grateful for their achievement.³⁰ The *waqi'iyah* also includes modesty in learning activities and processes³¹ and applies minimalism in their daily lives. Students should be patient in learning activities and does not push him/self, “*ngoyo lan kemrusung*”. *Kiai* Hasyim Asy'arie writes “knowledge becomes a noble, instead of the disgrace, of the learned, becomes a noble dignity despite the learned is insulted. It becomes the bridge to the distance teacher, becomes enriching element, instead of the poverty, for the learned, and becomes the honour while in the modesty.”³² Also included in the discussion of *waqi'iyah* is the ethics of caring others

²⁵ *Ibid*, p. 63.

²⁶ *Ibid*, p. 83-84.

²⁷ Mansur, *Pendidikan Anak Usia Dini dalam Islam* (Yogyakarta: Pustaka Pelajar, 2009), p. 278.

²⁸ *Ibid*,

²⁹ *Ibid*, p. 91.

³⁰ Syaikh Hasyim Asy'arie, *Adab*..., p. 25.

³¹ *Ibid*.

³² *Ibid*, p. 18.

and not to be selfish. For *Kiai* Hasyim Asy'arie, teacher and students should send their best prayers to their teacher, parents, and all Muslim.³³ The ethical principle of friendship and brotherhood is also explained. Importantly, *Kiai* Hasyim Asy'arie also warns the danger of fame and popularity. The learned, he mentions, should be keeping his head down and not to be arrogant with his/her knowledge and worldly affairs, such as popularity and fame, are temptations for the learned.³⁴ The learned should practice "*tarku al-istikstar*", avoiding popularity and fame.³⁵

To conclude the preceding discussion on the content of *Adab al-'alim wa al-muta'allim*, this article further argues important insights for the foundation of character education in the *pesantren* tradition. The book *Adab al-'alim wa al-muta'allim* emphasises the significance of ethics in education. It provides ethical guidelines as for student and teachers in learning activities and the notion of beneficial knowledge (*ilm manfaat*). The main objective of knowledge, as *Kiai* Hasyim Asy'arie formulates, is the transformation of selves and society. The eternal life in hereafter (*akhirah*) is the ultimate goal of learning activities. The book also outlines that learning process is a long and staged process. The learners should be patient in their study and demonstrate modesty. *Kiai* Hasyim Asy'arie lays ethical foundation of learning activities which are parallel to the fundamental principles of character education. This ethical foundation includes: *rabbaniyyah*, *insaniyyah*, *wasatiyyah*, and *waqi'iyah*.

The above-four ethical foundation are essential in mainstreaming character education. These four are a genuine contribution of *pesantren* tradition in the making of good-Muslim and citizen. The notion of social-piety appears as a stepping stone to define the sole objective of *pesantren* education and characterises the definition of knowledge in Islamic tradition. Importantly, the ethical guidelines that *Kiai* Hasyim Asy'arie proposes through his *Adab al-'alim wa al-muta'allim* demand a

³³ *Ibid.*, p. 53.

³⁴ *Ibid.*, p. 56.

³⁵ *Ibid.*, p. 63.

routine application of guidelines throughout the learning activities. The learners and the learned learn and practice the ethical principles in their daily activities. The application of these ethical guidelines further makes the ethics as a “habit” that characterises *pesantren* tradition.³⁶ In short, we could find the ethical principles not only on books and discussion, but also in daily activities of the learners and the learned.

Conclusion

As far as the *pesantren* tradition is concerned, this article streamlines the principle of individual and social piety as the foundation of character education of the *pesantren* world. *Pesantren* institutions have survived amid massive social changes and contributed significantly in the making of contemporary Indonesian Muslim. The book *Adab al-‘alim wa al-muta’alim* is essential explaining the traditionalist *santri* culture where the demand for progress and tradition are entangled. The book is a reservoir for ethical guidelines for the learners and the learned and reserves as a *pesantren*’s contribution. The ethical guidelines that centre on the principles of *rabbaniyyah*, *insaniyyah*, *wasathiyyah*, and *waqi’iyyah*, are paramount to the current challenges. These four principles are prime principles of character education that reserve as an answer to the challenges of “conservative turn” in contemporary Indonesia. Importantly, these principles are located not only on text-books, but also in daily practices. Thus, these four ethical guidelines are the “living ethical guidelines” of *pesantren* tradition, a genuine contribution of *pesantren* to character education in general.

³⁶ Fitriyanti Wahyuni, “Pendidikan Karakter dalam Kitab “Adabul ‘Alim Wal Muta’alim” Karya K.H Hasyim Asy’ari”, *Thesis*, IAIN Salatiga 2017, p. xi.

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