

Academic Ethics of K.H. Hasyim Asy'ari and Its Relevance to Islamic Education in the 21st Century: A Systematic Literature Review

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Abstrak

The digital transformation of education and the shift toward student-centered learning in the twenty-first century have precipitated a crisis of academic ethics, marked by waning respect for educators and a movement of teacher-student relations from a spiritual character toward a transactional one. Research that explicitly confronts classical academic ethics with concrete patterns of digital communication remains scarce. This study describes the construction of academic ethics in the thought of K.H. Hasyim Asy'ari as set out in *Adabul 'Alim wal Muta'allim*, analyzes its relevance for educator-learner relations in the digital era, and formulates a conceptual synthesis intended as a reflective reference for practitioners. Employing a systematic review of reviews reported in accordance with PRISMA 2020, the study examines the primary text with eight studies selected through systematic screening of 6,052 records retrieved from seven databases for the period 2021 to 2026, analyzed through narrative synthesis and thematic analysis. The findings show that academic ethics in Hasyim Asy'ari's thought constitutes an epistemological and spiritual framework resting on three pillars: sincerity of intention (*ikhlas*), compassion (*rahmah*), and authority grounded in exemplary conduct (*haibah*). Comparison with al-Zarnuji's *Ta'lim al-Muta'allim* indicates that *Adabul 'Alim wal Muta'allim* formulates ethical responsibility reciprocally rather than unilaterally. Reconstruction appropriate for digital natives lies not in literally transplanting the hierarchical structures of the classical *pesantren*, but in translating its substantive values into concrete practice and integrating them into the Islamic Religious Education curriculum, positioning the teacher as a *murabbi* whose role artificial intelligence cannot replace.

Keyword: Adabul 'Alim wal Muta'allim, K.H. Hasyim Asy'ari, teacher-student digital ethics, Islamic education curriculum reconstruction

INTRODUCTION

Education in the twenty-first century is marked by the pervasive reach of digital technology, the integration of artificial intelligence, and the adoption of student-centered learning models (Kamalov et al., 2023). Education in the twenty-first century is marked by the massive penetration of digital technology, the integration of artificial intelligence, and the adoption of student-centered learning models (Pratiwi & Waluyo, 2023). Behind this technological leap, however, contemporary education is confronted with the desacralization of human values and a crisis of academic ethics (Gulo et al., 2024). The relationship between educator and learner, historically steeped in spiritual values and mutual respect, has increasingly shifted toward a mechanical, contractual, and even transactional pattern (Tomlinson, 2018). Neoliberal ideology in Indonesian education has driven a marketization that casts educational institutions as service providers and learners as

consumers, a shift that has further eroded the originally spiritual character of teacher-student relations, reducing it to a transactional one (Rakhmani, 2024).

Signs of this moral degradation are evident across contemporary school settings. Interpersonal conflicts between teachers and students that escalate into legal proceedings (Budoyo et al., 2024), cyberbullying directed at educators, and the erosion of courtesy in digital communication together provide empirical evidence of a fragile foundation of character, consistent with patterns identified in international contexts (Rajbhandari & Rana, 2023). Data from the Indonesian Education Monitoring Network (Jaringan Pemantau Pendidikan Indonesia, JPPI) record 573 cases of violence in educational institutions throughout 2024, with teachers accounting for the largest share of both perpetrators and victims, including cases in which parents brought criminal charges against teachers (JPPI, 2025). In an era when data and information are instantly accessible through search engines, the teacher's position as the sole epistemic authority has also been significantly diminished (Ideland, 2021). Unless balanced by a robust ethical framework, this disruption risks producing a generation that is cognitively able yet spiritually and morally hollow (Zaini & Nisak, 2021).

In the context of Islamic Religious Education, knowledge never stands apart from morality (Surtimah, 2026). Islamic epistemology places *adab*, or ethics, above knowledge itself, since knowledge without *adab* yields neither benefit nor blessing in life, a principle that animates the classical *adab* literature of the Nusantara *pesantren* tradition (Muhammad Syu'aib & M.Husni, 2025). Responding to this twenty-first century moral disruption makes the reconstruction of classical Islamic educational thought a pressing methodological necessity (Kamila Rahma Shalehah et al., 2025). One body of thought carrying considerable theoretical authority in this regard is that of K.H. Hasyim Asy'ari, articulated in his major work *Adabul 'Alim wal Muta'allim*. As a leading scholar and the founder of Nahdlatul Ulama, he formulated a comprehensive code of educational ethics encompassing both the inward or spiritual dimension and the outward dimension of practical conduct, for educators and learners alike (Zaim, 2020).

K.H. Hasyim Asy'ari (1875-1947) was a central figure in the history of Islamic education in Indonesia. Born in the village of Gedang, Jombang, he founded Pesantren Tebuireng in 1899, which grew into one of the largest and most influential centers of Islamic education in Java. Beyond his role as an educator, he is known as the founder of Nahdlatul Ulama in 1926, to this day the largest Islamic mass organization in Indonesia (Khuluq, 1998). his long record as the leader of a *pesantren* and of a socio-religious movement is what makes his thought on academic ethics in *Adabul 'Alim wal Muta'allim* more than a theoretical exercise on paper. It is the fruit of sustained reflection on decades of experience guiding thousands of *santri*.

Although the educational thought of K.H. Hasyim Asy'ari has been widely studied, several significant methodological and substantive gaps remain. First, in methodological terms, most studies of *Adabul 'Alim wal Muta'allim* continue to rely on conventional library research without transparency about the databases searched, explicit criteria for selecting literature, or systematic reporting of the number of sources examined (Hanum et al., 2021; Mislawaty & Febriyanti, 2025; Zaim, 2020). Only a few recent studies have adopted systematic review frameworks reported in accordance with PRISMA, namely the scoping review of Binsa & Salik (2026); Ma'arif & Muhid (2025). Their focus, however, remains on character education broadly conceived rather than on academic ethics specifically, within digitally mediated communication.

Second, the substantive gap lies in disciplinary fragmentation. Scholarship on classical Islamic ethics, particularly on *Adabul 'Alim wal Muta'allim*, and scholarship on the contemporary crisis of digital ethics have proceeded along separate tracks. On one side, research into the classical tradition (Hanum et al., 2021; Zaim, 2020) rarely engages the concrete problems of digital communication, such as cyberbullying, virtual transactions between teachers and students, or the diminished authority of educators as information becomes decentralized. On the other, studies of digital ethics and the deterioration of teacher-student relations

(Gulo et al., 2024; Ideland, 2021; Rakhmani, 2024) generally make no use of conceptual resources drawn from classical Islamic epistemology.

Third, comparative analysis across figures in Islamic education is largely absent. The literature treats *Adabul 'Alim wal Muta'allim* and al-Zarnuji's *Ta'lim al-Muta'allim* separately, without systematically comparing their epistemological differences, particularly whether academic ethics binds both parties or the student alone. That distinction matters for assessing how far either text speaks to modern teacher-student relations, which demand ethical responsibility on both sides.

Fourth, an implementation gap persists. The practical implications of work on classical ethics rarely reach curriculum planning, module design, or school policy. Recommendations remain general, typically a call to integrate these values into the Islamic Religious Education curriculum, without specifying mechanisms at any institutional level.

This study addresses these gaps through a systematic review of reviews reported in accordance with PRISMA 2020, pursuing three objectives: to describe the construction of academic ethics in K.H. Hasyim Asy'ari's thought as set out in *Adabul 'Alim wal Muta'allim*; to analyze its relevance to educator-learner relations in the digital era, including structured comparison with al-Zarnuji; and to formulate a conceptual synthesis with layered recommendations for practitioners at different institutional levels

RQ1: How is academic ethics constructed in the thought of K.H. Hasyim Asy'ari, as set out in *Adabul 'Alim wal Muta'allim*?

RQ2: To what extent is this conception of academic ethics relevant to patterns of educator-learner relations in the digital era?

METHOD

Research Design

This study adopts a systematic review of reviews, or umbrella review, design, reported in accordance with PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) to ensure transparency and reproducibility in the searching, selection, and synthesis of literature. The design was chosen because the study does not set out to measure empirical phenomena directly, but to map and synthesize the body of knowledge that has formed around academic ethics in the classical Islamic tradition and its relevance to education in the digital era.

The choice of an umbrella review follows from the character of the corpus retrieved: every study meeting the inclusion criteria is itself a literature review, whether a systematic literature review, a scoping review, or a conceptual review. Synthesizing second-order studies of this kind calls for a reporting framework different from that used for reviews of primary studies. The study combines two layers of analysis: primary textual analysis of *Adabul 'Alim wal Muta'allim*, and systematic synthesis of prior reviews addressing cognate themes.

Data Sources

The study draws on two types of data. The primary source is *Adabul 'Alim wal Muta'allim* by K.H. Hasyim Asy'ari, in the Maktabah Turats Islamy edition, with particular attention to the chapters setting out the ethics of the teacher (*adab al-'alim*) and the ethics of the student (*adab al-muta'allim*).

Secondary sources were retrieved through systematic searching of seven databases: Google Scholar, SAGE Journals, Taylor & Francis Online, ScienceDirect, Wiley Online Library, Emerald Insight, and SpringerLink. Searches were conducted on 5 and 6 September 2026. The Garuda portal was also pursued as a source of Indonesian national journal articles, but the database was inaccessible throughout the search period.

Google Scholar therefore served as the principal channel for retrieving Indonesian-language journal articles, with the six international databases as a complement.

Search Strategy

The principal search string was ("hasyim asy'ari" OR "hasyim ashari") AND ("Islamic education"), developed into three clusters, two aligned with the research questions and one providing broader context: Cluster RQ1 (construction of thought): ("hasyim ashari" OR "hasyim asy'ari") AND ("academic ethics" OR "adab" OR "Islamic education").

Cluster RQ2 (crisis of digital ethics): ("educator ethics" OR "teacher-student relationship" OR "academic conduct") AND ("digital era" OR "social media" OR "online communication") AND ("Islamic education").

Contextual cluster: ("Islamic education" OR "Pesantren" OR "Islamic boarding school") AND ("teacher ethics" OR "student ethics" OR "adab")

Inclusion and Exclusion Criteria

The inclusion and exclusion criteria applied to secondary sources are presented in Table 1.

Table 1. Inclusion and exclusion criteria

Kriteria	Inklusi	Eksklusi
Publication period	Published between 2021 and 2026	Published outside this period
Document type	Peer-reviewed journal articles	Conference proceedings, theses and dissertations, books, and other non-article formats
Language	Indonesian or English	Languages other than Indonesian or English
Disciplinary domain	Within education or the social sciences	Outside education and the social sciences
Thematic relevance	Examines the educational thought of K.H. Hasyim Asy'ari, academic ethics or <i>adab</i> in Islamic education, or the ethical relationship between educator and learner, and thus addresses RQ1 or RQ2	Addresses neither RQ1 nor RQ2
Text accessibility	Full text available	Full text unavailable

Selection Process

Literature selection proceeded in four stages following the PRISMA 2020 framework, as shown in Figure 1 and detailed in Table 2. Identification yielded 6,052 records across the seven databases. Automatic filters removed 1,654 records published outside the 2021 to 2026 range and 4,314 records that were not journal articles, leaving 84 records. Examination of these 84 records found no duplication across databases, so no records were removed at this stage.

Title and abstract screening of the 84 records excluded 67 that fell outside education and the social sciences or addressed neither RQ1 nor RQ2, leaving 17 articles for full-text assessment. Full-text reading

excluded a further 9 articles for the reasons recorded in Table 4, leaving 8 articles for inclusion in the final synthesis

All screening and eligibility assessment was carried out independently by both authors. Disagreements between them were resolved through discussion until full consensus was reached, without recourse to a third reviewer.

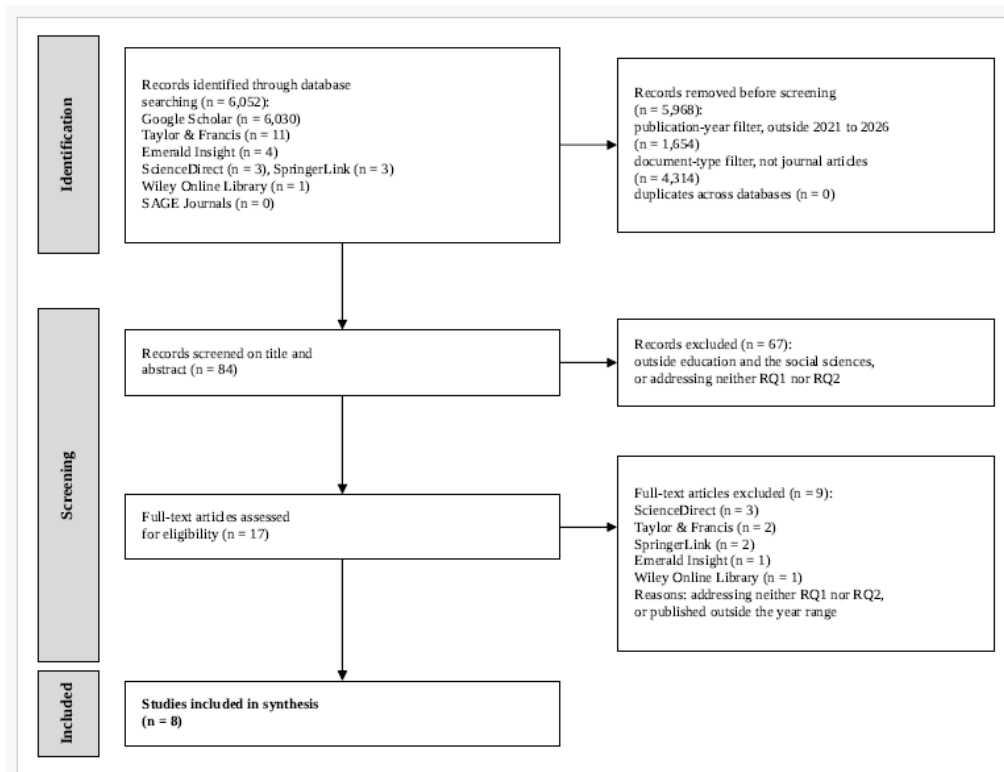


Figure 1. PRISMA 2020 flow diagram of the literature selection process

Table 2. Reconciliation of the PRISMA 2020 literature selection flow

Stage	Number of records
Records identified through database searching	6,052
Removed by publication-year filter (outside 2021 to 2026)	1,654
Removed by document-type filter (not journal articles)	4,314
Duplicates removed	0
Records screened on title and abstract	84
Excluded at the screening stage	67
Full-text articles assessed for eligibility	17
Excluded after full-text reading	9

Stage	Number of records
Studies included in the final synthesis	8

Table 3. Audit trail of the search in each database

Data Sources	Identified	Year Filter	Type Filter	Full Text	Included
Google Scholar	6.030	4.380	75	8	8
SAGE Journals	0	0	0	0	0
Taylor and Francis	11	8	2	2	0
ScienceDirect	3	3	3	3	0
Wiley Online Library	1	1	1	1	0
Emerald Insight	4	4	1	1	0
SpringerLink	3	2	2	2	0
Total	6.052	4.398	84	17	8

Note. The Garuda portal was inaccessible throughout the search period and is therefore not included in the table.

Table 4. Reasons for exclusion at the full-text reading stage

Data Sources	Number	Reason for exclusion
Taylor and Francis	2	One article published outside the specified year range; one article did not address the research questions
ScienceDirect	3	Focused on prophetic leadership in human resource development; on the political history of Islamic higher education from 1945 to 1965; and on colonial history and ideological
Wiley Online Library	1	Focused on the political contributions of Sufi groups in Southeast Asia
Emerald Insight	1	Focused on institutional management strategies for <i>madrasah</i> through the Madrasah Reform program, rather than on the ethical dimension
SpringerLink	2	Not related to academic ethics in K.H. Hasyim Asy'ari's thought or to educator-learner relations in the digital era
Total	9	

Characteristics of the Included Studies

The eight studies that passed all selection stages are presented in Table 5. All are literature reviews, which reinforces the suitability of an umbrella review design for this study.

Table 5. Characteristics of the eight studies included in the synthesis

No	Author (year)	Focus of the study	Type of review	RQ
1	Binsa and Salik (2026)	Hasyim Asy'ari's thought on strengthening Islamic character education at primary and Islamic primary school level (SD/MI)	Systematic literature review	RQ1
2	Ma'arif and Muhid (2025)	Character education in <i>Adabul 'Alim wal Muta'allim</i>	Scoping review of 25 articles	RQ1
3	Hamid (2025)	The role of <i>adab</i> in seeking and practicing knowledge	Literature review	RQ1
4	Huda et al. (2024)	The concept of respect in al-Zarnuji's <i>Ta'lim al-Muta'allim</i>	Review	RQ1
5	Darojat et al. (2026)	Islamic work ethics and <i>adab</i> -based character education in Hamka's thought	Systematic review berbasis PRISMA	RQ1 dan RQ2
6	Fadly and Syafitri (2026)	The personality competence of Islamic Religious Education teachers as a moral filter on students' digital behavior	Library-based study	RQ2
7	Mandastana (2026)	Synthesis of <i>adab mu'allim</i> in <i>At-Tibyan</i> with the four pillars of teacher competency	Systematic literature review	RQ1 dan RQ2
8	Wati et al. (2025)	The role of <i>akhlak mahmudah</i> in countering the moral crisis of the digital age	Literature review	RQ2

Data Extraction

Data from the eight studies were extracted using a structured form covering six items: bibliographic details, type of review, research objective, methodological approach, principal findings, and the relation of those findings to RQ1 or RQ2. Both authors carried out the extraction and reconciled the results by consensus. Because all included studies are literature reviews with varied approaches, this study did not apply a formal instrument for assessing methodological quality. Synthesis was conducted narratively and thematically, with analytical depth placed on the substantive fit between findings and the research questions rather than on ranking studies by methodological quality. This limitation is acknowledged openly and stated in the Conclusion.

Data Analysis

The extracted data were analyzed through two complementary techniques. First, narrative synthesis (Popay et al., 2006) was used to synthesize findings across studies through narrative description, comparative tabulation, and conceptual mapping. Second, thematic analysis (Braun & Clarke, 2006) as applied through

six phases: familiarizing oneself with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the report. Both techniques were applied to the extraction results from the eight secondary studies and to close reading of the primary text, *Adabul 'Alim wal Muta'allim*.

Operational Definitions

To maintain interpretive consistency throughout coding and analysis, the study sets out operational definitions of several key concepts. Academic ethics is defined as the set of moral norms governing the relationship and conduct of educators and learners in the transmission of knowledge (Campbell, 2000). *Adab* is understood as an inward awareness manifested in outward conduct that is courteous and morally grounded, both in seeking and in teaching knowledge (Yunita et al., 2025). *Rahmah* refers to the genuine affection of a teacher who treats students as their own children, while *haibah* is understood as the moral authority of a teacher that arises from integrity and exemplary conduct rather than from structural power alone (Zakiah & Ainiyah, 2019).

RESULTS AND DISCUSSION

The Construction of Academic Ethics in *Adabul 'Alim wal Muta'allim*

In his magnum opus *Adabul 'Alim wal Muta'allim*, K.H. Hasyim Asy'ari (n.d.) frames academic ethics not as a set of formal rules governing outward conduct, but as an epistemological and spiritual manifesto that determines whether knowledge is blessed (Mislawaty & Febriyanti, 2025). He maintains that the absolute precondition for engaging with knowledge is that students first purify the heart of sin and of spiritual maladies. Sincerity of intention (*ikhlas*) is the foremost pillar: he firmly rejects any orientation to study aimed at material standing, office, popularity, or intellectual arrogance. Humility (*tawadu'*), in turn, requires students to hold their teachers in deep respect, to listen attentively, and to set aside the conceit of believing they already know better. Students are also urged to be selective in choosing a teacher who unites scholarly competence with piety, and then to follow that teacher's academic direction so long as it remains within the bounds of what is good.

The moral obligations Hasyim Asy'ari places on the teacher are no lighter, for he firmly rejects both the authoritarian and the transactional model of the educator. The ideal teacher must radiate a universal compassion (*rahmah*) that treats every student as the teacher's own child (Hanum et al., 2021). Exemplary conduct is non-negotiable: teachers are required to practice what they know before teaching it to others, so that what they teach and what they do remain aligned. In managing the classroom, teachers are forbidden to be harsh, dismissive, or humiliating toward students who struggle to grasp the material. It is this compassion and sincerity on the teacher's part that is believed to transmit positive energy into the soul of the learner (Iwan Sanusi et al., 2024).

Ikhlas occupies a central position that bridges the obligations of student and teacher alike, and it therefore warrants fuller elaboration as the axis of academic ethics in Hasyim Asy'ari's thought. For students, *ikhlas* means seeking knowledge solely to attain God's pleasure and to dispel ignorance in themselves and in others, not for social status, academic credentials, or material gain. Hasyim Asy'ari explicitly treats this purification of intention as the first condition to be met before learning begins, since knowledge pursued with a misguided intention may become a source of arrogance rather than blessing (Sri Handayani et al., 2021). or teachers, *ikhlas* is manifested in a willingness to teach without expecting excessive compensation or public recognition, so that the transmission of knowledge becomes an act of worship rather than a merely professional transaction (Nasirudin et al., 2023).

The relevance of *ikhlas* becomes sharper when it is set against the digital culture of the twenty-first century, which encourages visibility and external validation as the measures of success. Teaching content uploaded for the sake of views and followers, or academic achievement displayed for the sake of social standing, can erode the spirit of *ikhlas* that underpins Islamic epistemology. Reconstructing *ikhlas* for the digital age therefore does not mean rejecting the documentation or publication of educational achievement; it means holding inward intention as the governing orientation while digital activity remains a supporting means rather than an end in itself. This principle converges with the spirit of *tawadu'* discussed in the section on Reconstructing Academic Ethics in Digital Practice, where humility and sincerity of intention reinforce one another as two aspects of a single inward orientation (Hogan, 2010).

The Position of *Adabul 'Alim wal Muta'allim* Among Classical Texts on Etiquette

Hasyim Asy'ari's position comes into sharper focus when it is compared with another classical work on *adab* that is equally rooted in the *pesantren* tradition of the archipelago, namely *Ta'lim al-Muta'allim* by Burhan al-Din al-Zarnuji. A long historical interval separates the two texts, al-Zarnuji having composed his in the early thirteenth century and Hasyim Asy'ari his in the early twentieth, yet both remain standard references in the *pesantren* curriculum to this day. Al-Zarnuji concentrates on respect and on the methodology of learning as the foundation of character education (Huda et al., 2024), an emphasis that grows from the same epistemological root as Hasyim Asy'ari's thought: the conviction that *adab* precedes knowledge and is the condition of its blessing.

There are, nevertheless, significant differences of emphasis. Al-Zarnuji tends to concentrate on the technical and methodological side of how a student learns, whereas Hasyim Asy'ari devotes far more space to the relational and ethical dimension between teacher and student, including a moral responsibility on the teacher's part that is reciprocal rather than a one-sided obligation on the student to obey. This reading receives independent support from Huda et al., (2024) Whose study examines the concepts of *hurmah* and *ta'zim* in *Ta'lim al-Muta'allim* specifically. That study shows that al-Zarnuji's principal focus falls on three forms of respect: for knowledge itself, for the teacher as a moral exemplar, and for fellow students as collaborators, with an emphasis oriented consistently toward the attitudes and obligations of the student, and without a comparable elaboration of the teacher's moral responsibility. The convergence between the present reading of the primary text and the findings of that study strengthens the argument that the structural advantage of *Adabul 'Alim wal Muta'allim* in articulating a two-way ethic is not merely the product of one interpretation, but a pattern consistently identified across studies using different methodological approaches.

This difference of emphasis confirms that *Adabul 'Alim wal Muta'allim* is structurally the more relevant basis for reconstructing the teacher-student relationship in the twenty-first century, because its ethical framework was designed from the outset to operate in both directions rather than as a one-way hierarchy, a form that digital natives, who place a high value on egalitarian communication, are apt to resist (Yilmaz et al., 2024).

Synthesis of the Eight Included Studies

The synthesis of the eight included studies yielded four themes. The first three are confirmatory, whereas the fourth is a negative theme, that is, a concern consistently absent from all eight studies.

Convergence on the Triad of *Ikhlas*, *Rahmah*, and *Haibah*

Ma'arif & Muhid (2025) in a scoping review of 25 articles on *Adabul 'Alim wal Muta'allim*, found that the text sets out *adab* in four domains of relationship: to God, to oneself, to the teacher, and to knowledge.

Its core values are sincerity, patience, humility, and discipline, and these form the foundation of character. Binsa & Salik (2026) reviewed the literature on Hasyim Asy'ari's thought for the primary level, both general and Islamic schools, and identified three pillars that align closely with the present findings. The first is a philosophical foundation in *tazkiyatun nafs*, the purification of the soul, which emphasizes *ikhlas* and *tawadu'*. The second is a model of teacher-student relations built on exemplary conduct (*uswah hasanah*), which resonates with *haibah*, the dignified bearing that commands reverence. The third is an operational framework of habituation (*ta'dib*). Three independent studies therefore converge on a similar conceptual structure: the present reading of the primary text, the scoping review by Ma'arif and Muhid, and the systematic review by Binsa and Salik. This convergence indicates methodological triangulation and strengthens the validity of the interpretation offered here.

This convergence is not confined to studies devoted to Hasyim Asy'ari. Hamid (2025) in a literature review of the role of *adab* in seeking and practicing knowledge from an Islamic perspective, identifies four components of *adab*: a moral foundation, epistemic discipline, pedagogical ethics, and applied ethical practice. Hamid does not discuss Hasyim Asy'ari, yet the framework runs parallel to the triad proposed here. The moral foundation and epistemic discipline correspond to *ikhlas*, while pedagogical ethics reflects both *rahmah* and *haibah* in the relationship between teacher and student. Parallels of this kind, across different texts and different thinkers, indicate that the three pillars are not peculiar to Hasyim Asy'ari but reflect a broader epistemological pattern in the classical tradition of Islamic education.

***Adab* as the Ethical Foundation of Teacher Competence**

The second theme to emerge from the synthesis is the positioning of *adab* as the ethical foundation of teacher competence frameworks, which have commonly been formulated in administrative terms. Through a systematic review.

Gusti Bayu Mandastana (2026), synthesizes the values of *adab mu'allim* in al-Nawawi's *al-Tibyan* with the four pillars of teacher competence established by Law Number 14 of 2005 on Teachers and Lecturers. That study proceeds from the premise that the four-pillar framework is often read as an administrative instrument and has yet to engage the ethical and spiritual foundation that underlies it. Mandastana's methodological move parallels the one taken in the present study in its discussion of curricular implications, namely rereading the formulation of teacher competence through the lens of a classical work on *adab*. The difference lies in the source: Mandastana works from *al-Tibyan*, whereas the present study works from *Adabul 'Alim wal Muta'allim*. That two different classical sources lead to the same move suggests that revitalizing teacher competence through a framework of *adab* is a broader academic tendency rather than an isolated idea.

At a more operational level, a literature review by Fadly & Diah Syafitri (2026) positions the personality competence of Islamic Religious Education teachers as a moral filter on students' digital behavior. That study argues that the moral challenges brought by digital technology, particularly in media ethics and the filtering of information, require teachers to take a strategic role in guiding and directing students' digital activity. This finding supports the argument advanced here that the moral authority of the teacher, or *haibah*, acquires a new field of application in digital space, and that personality competence is not a passive attribute but an active instrument in shaping students' online conduct.

Mobilizing Classical Islamic Ethics in Response to Digital Disruption and Artificial Intelligence

Hasan et al. (2026), in a PRISMA-based systematic review, propose integrating Islamic work ethics with *adab*-oriented character education in Hamka's thought as a response to adolescent moral decline in an era driven by artificial intelligence (AI). Although that study draws on a different figure and on different

theoretical frameworks, namely social exchange theory and conservation of resources theory, its appearance confirms a wider academic trend: the pressing need to mobilize classical Islamic ethical frameworks, and not those of Hasyim Asy'ari alone, in responding to the moral crisis brought by digital technology.

Wati et al., (2024) move in the same direction. Reviewing contemporary Islamic literature, they identify five traits of praiseworthy character (*akhlak mahmudah*) that equip students to become responsible digital users: honesty, patience, trustworthiness (*amanah*), humility (*tawadu'*), and self-control. Their study names cyberbullying and digital hedonism as the problems it sets out to address. That *tawadu'* appears among these five core traits parallels the account of digital *tawadu'* developed here, and it shows that translating classical *adab* into online conduct does not stand alone in the literature.

Together with (Fadly & Diah Syafitri, 2026), these two studies reveal a consistent pattern. Recent literature is moving away from normative description of *adab* and toward defining its function as an ethical instrument for concrete digital problems. The present study belongs to that same current, and what distinguishes it is its use of *Adabul 'Alim wal Muta'allim* as the source text.

A Gap Unaddressed Across the Included Studies

The fourth theme is negative: it concerns what the eight studies consistently leave unaddressed. All of them discuss *adab*, academic ethics, or the teacher-student relationship, yet none explicitly confronts classical academic ethics with concrete patterns of digital communication, such as netiquette in text messages to teachers, cyberbullying directed at educators, or criminal complaints brought against teachers on the basis of social media recordings. The studies that come closest (Fadly & Diah Syafitri, 2026) and (Wati et al., 2024), stop at general statements about digital behavior without linking them systematically to any particular classical text on *adab*. This is the gap the present study addresses, and it is set out further in the section on Restating the Research Gap.

DISCUSSION

The Crisis of Academic Ethics in the Digital Age

Globalization and digitalization have moved the classroom from physical into virtual space, and education has been reshaped in the process. One significant consequence is a psychological devaluation of the teacher-student relationship (Rubat Du Méric et al., 2022). That relationship has shifted from a transcendental to a transactional and mechanical one, under an educational neoliberalism that treats the school as a corporate enterprise. Reliance on digital media has also produced new ethical distortions. The screen erodes empathy: students often contact teachers without a courteous opening, expect an immediate reply at any hour (Wang et al., 2026), and even engage in cyberbullying on digital platforms.

In its year-end report, the Federation of Indonesian Teachers' Unions (Federasi Serikat Guru Indonesia (FSGI, 2025) recorded 60 cases of violence in educational institutions during 2025, involving 358 victims, up sharply from 36 cases in 2024 and 15 in 2023. The erosion of ethics in the teacher-student relationship is therefore not a static condition but a trend that has worsened year on year. Reconstructing an ethical framework from classical thought, of the kind Hasyim Asy'ari offers, is accordingly a task for practice, not for academic discussion alone.

The crisis is compounded when student-centered learning is applied without moral limits, producing a misconceived radical egalitarianism in which the teacher loses academic authority (*haibah*). A further consequence is demotivation and apprehension among teachers about enforcing discipline, aggravated by the growing readiness of parents to bring criminal charges against them (Bo & Onwubuya, 2022), a pattern already evident in the JPPI data cited above (JPPI, 2026). It is at this point that Hasyim Asy'ari's thought

becomes most directly relevant. It is invoked not to reject the acceleration of modern technology, but to restore to digital interaction a spiritual dimension that would otherwise be missing.

One case that captures this crisis most sharply is that of Supriyani, a teacher at SD Negeri 4 Baito in Konawe Selatan, Southeast Sulawesi, who in April 2024 was reported to the police by a pupil's parent for allegedly striking a child while enforcing classroom discipline. The case proceeded through the courts and drew national attention before she was acquitted in November 2024, and it provoked a wide debate about the limits of a teacher's authority to discipline students at a time when any interaction may be recorded, circulated, and reported to the police without first passing through the school's own internal channels. Monitoring by the Indonesian Education Monitoring Network (Jaringan Pemantau Pendidikan Indonesia, JPPI) confirms the pattern quantitatively. Among the 573 cases of violence documented in educational institutions during 2024, teachers accounted for 10.2% of victims and for 43.9% of perpetrators, a picture of a teacher-student relationship marked by mutual suspicion and little trust (JPPI, 2026). Teachers' reluctance to reprimand students, which has even become material for viral parody on social media, indicates that the academic authority (*haibah*) once upheld in the *pesantren* tradition is now being eroded by fear of legal consequences (Bo & Onwubuya, 2022), and not simply by a loss of respect among students. This pattern is consistent with the argument that student violence against teachers in Indonesia is rooted in the weakening of educators' epistemic authority and of the trust placed in them in the digital era (Aulia et al., 2025).

Reconstructing Academic Ethics in Digital Practice

In the cyber era, *Adabul 'Alim wal Muta'allim* can be put into practice by restoring the transcendental dimension of the relationship, so that teaching and learning is understood once again as an act of worship (*ibadah*) rather than a professional contract. Digital technology can now transfer cognitive content instantly, and the teacher's role must therefore shift toward that of spiritual guide (*murabbi*) and moral exemplar (*uswah*), a role artificial intelligence cannot take over (Lee, 2023). Netiquette, the ethics of digital communication, can likewise be built around *tawadu'* courteous phrasing in messages, and respect for a teacher's hours of rest. Finally, discipline must rest on genuine compassion and must exclude physical violence, so that students understand rules as protecting their own moral well-being.

The *tawadu'* that Hasyim Asy'ari formulates can be elaborated into concrete practices for digital interaction between teacher and student. In *Adabul 'Alim wal Muta'allim*, a student's *tawadu'* is shown in humility when offering an opinion and in a willingness to accept correction without defensiveness. Translated into digital conduct, this becomes a set of simple habits: opening a message with a greeting and one's name rather than going straight to the request; avoiding a commanding tone when asking about an assignment; and raising a complaint privately and courteously instead of tagging or criticizing the teacher in public on social media. For teachers, *tawadu'* means not feeling diminished when corrected by a student whose digital literacy is more advanced (Bertram et al., 2023), since technical knowledge is not a measure of moral authority. *Tawadu'* is therefore not passive, one-way obedience. It is a reciprocal disposition that leads both parties to respect each other's boundaries and time, even when the physical classroom has given way to an instant digital channel.

Limits and Critical Reflections on Contextual Application

Hasyim Asy'ari's thought cannot, however, be applied literally in the twenty-first-century classroom without contextual adjustment. Academic authority (*haibah*) and the student's deference to the teacher grew out of the social structure of the nineteenth-century *pesantren*, and they may collide with student-centered learning and with the participatory culture of digital natives, who are accustomed to questioning authority

openly. The reconstruction proposed here is therefore not a literal transplantation of the classical *pesantren* hierarchy into the modern classroom, but a retranslation of its substantive value: respect that arises from the teacher's moral example rather than from an imposed relation of power. Authority in this sense needs to be repositioned as an outcome of a teacher's demonstrated integrity and competence rather than of structural status alone (Munezero et al., 2026), so that it remains credible to twenty-first-century students.

Practical Implications for the Islamic Religious Education Curriculum

These conceptual findings can be translated into the design of the Islamic Religious Education (IRE) curriculum rather than remaining at the level of theory (Rijal et al., 2023). The principles of *adab* in *Adabul 'Alim wal Muta'allim* can be integrated into three curricular domains at once: the formulation of teachers' personality competence, the development of character education modules for students, and the strengthening of policies for preventing violence in schools. The three domains complement one another, because academic ethics cannot be reduced to the responsibility of a single party, whether teacher or student.

In the domain of teacher competence, Regulation of the Minister of National Education No. 16 of 2007 establishes personality competence as one of the four core competencies of teachers, requiring a personality that is firm, stable, mature, wise, and authoritative, and that serves as an example to students. *Rahmah*, *ikhlas*, and *haibah* in Hasyim Asy'ari's thought can enrich the operational indicators of that competence, which have tended to be formulated in general terms without a clear philosophical grounding. The indicator "authoritative," for example, can be given concrete content through the principle of *haibah*: authority that arises from example and integrity rather than from structural distance or formal position alone. Islamic teacher training institutions (Lembaga Pendidikan Tenaga Kependidikan, LPTK) can adopt this framework in their professional education programs for IRE teachers, particularly in courses on professional teaching ethics (Abdulrasaq & Dauda Gambari, 2026).

For students, the account of digital *tawadu'* set out in the section Reconstructing Academic Ethics in Digital Practice can be developed into a short teaching module within the subject Islamic Religious Education and Character Education (Pendidikan Agama Islam dan Budi Pekerti), particularly under the learning outcomes for *akhlak* and for conduct on social media. Such a module might include case simulations drawn from teacher-student digital exchanges, self-reflection sheets, and attitude assessment rubrics that evaluate courtesy in digital communication rather than cognitive attainment alone (Göçen & Bulut, 2024). At the level of school policy, the principle of ethical reciprocity identified in the comparison with *Ta'lim al-Muta'allim*, in the section The Position of *Adabul 'Alim wal Muta'allim* among Classical Works on *Adab*, can serve as a philosophical reference for drafting school codes of conduct. Such codes would place obligations not only on students but also on teachers. This is consistent with Regulation of the Minister of Education, Culture, Research, and Technology No. 46 of 2023 on the Prevention and Handling of Violence in Educational Environments, which requires shared responsibility among all members of the school community.

This rereading of teacher competence through the lens of a classical work on *adab* follows the same path taken (Gusti Bayu Mandastana 2026) with respect to the four pillars of teacher competence in Law No. 14 of 2005, as set out in the section Synthesis of the Eight Included Studies. That parallel supports the appropriateness of the approach adopted in the present study.

Confirming the Research Gap

As set out in the section Synthesis of the Eight Included Studies, none of the studies synthesized here (Ma'arif & Muhid, 2025; Binsa & Salik 2026; Huda et al., 2024; Hasan et al., 2026; Hamid 2025; Gusti Bayu Mandastana 2026; Fadly & Diah Syafitri, 2026; Wati et al., 2024), explicitly confronts classical academic

ethics with concrete patterns of digital communication such as netiquette, cyberbullying, and criminal complaints against teachers based on social media recordings. These are the central concern of the present study in the sections The Crisis of Academic Ethics in the Digital Age and Reconstructing Academic Ethics in Digital Practice. That this discussion is absent even from the most recent of these studies, published in 2025 and 2026, strengthens the validity of the research gap identified in the Introduction. The original contribution of this study therefore lies in translating classical *adab* into concrete practices of digital interaction, a step no comparable study has taken explicitly.

CONCLUSION

This study concludes that the academic ethics of Hasyim Asy'ari, as set out in *Adabul 'Alim wal Muta'allim*, rests on three pillars: sincerity of intention (*ikhlas*), compassion (*rahmah*), and the authority that arises from example (*haibah*). Together these offer a moral anchor for repositioning the teacher-student relationship, moving it from a mechanical and transactional form toward a humane and transcendental one amid the digital disruption of the twenty-first century. The implication is that schools and IRE teachers need to reformulate character education so that it reaches beyond cognitive and formal attainment. Such a curriculum would also order the ethics of digital communication and strengthen the bond between teacher and student, positioning the teacher as a *murabbi* whose role artificial intelligence cannot replace.

The study has several limitations. As a library study, its findings are conceptual and interpretive and rest on no empirical field data. The reading of the primary text draws on printed editions and was not compared directly with the original Arabic manuscript. The discussion of the digital ethics crisis remains general and does not distinguish between levels of schooling. The synthesis of secondary studies was carried out without a formal assessment of methodological quality.

Further research should therefore complement these findings with fieldwork based on interviews or surveys of teachers and students; develop a curriculum model or a training module in digital ethics grounded in the *adab* tradition of the *pesantren*, which could then be trialed in formal and nonformal institutions; and undertake comparative work with other contemporary figures in Islamic education or with digital ethics frameworks drawn from Western scholarship.

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