

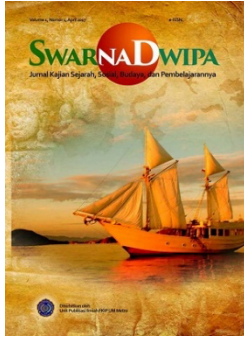
## Character Education Perspective KH. Hasyim Asy'ari's and its Relevance in the Digital Age

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### Abstract

Character education, in general, is still at the level of memorizing or introducing values but has not yet reached the level of appreciation of values, let alone to the level of making these values individual commitments in life in today's digital era. The purpose of this study is to analyze the concept of character education from the perspective of KH. Hasyim Asy'ari and its relevance in the digital era. The method used is literature study, data analysis uses content analysis, and descriptive studies related to character education according to KH. Hasyim Asy'ari uses primary and secondary data sources obtained from previous studies in the form of books or journals. The results of the study explain that character education according to KH. Hasyim Asy'ari who focuses on Islamic education is to make a complete human being who has a balance between strong faith and knowledge, high scientific competence, is mentally strong, and has good social mental toughness in the family, school, and community environment. This concept is certainly relevant to be internalized in today's digital era to become human beings who are adaptive to the times and still maintain noble character values.

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## INTRODUCTION

The digital era is characterized by increasing technological sophistication to accelerate the development of science. The digital era is considered as the development of an evolutionary system in which the turnover of knowledge is not only high but also increasingly beyond human control, making life patterns difficult to manage (Starkey, 2020). The social implications of the digital era are enormous and increasing as the function of technology becomes more than knowledge based. Understanding the digital era will help ensure that the pattern of life in various aspects will be helped by sophisticated technology. The digital age has changed the way we live and work by creating a

knowledge-based society (Bonfield et al., 2020). Over time, the digital era will have an impact on all aspects or fields including the field of education.

The digital era with technological sophistication has drastically changed the education system. The digital age raises concerns about student behavior ranging from cyberbullying to copyright infringement. Character education must be present as character building or character formation to achieve a democratic society with several ideals such as respecting others, maintaining justice and equality, caring for the welfare of the community, helping others voluntarily (Ohler, 2011). The character has long been a recognized word with special connotations, in other words, when a person is considered to have good character as is usually used, the person also has several other qualities such as trustworthiness, integrity, enthusiasm, and reliability.

The challenge of Indonesian education in the digital era is how education must be more innovative and creative by utilizing existing technological developments, and education that has characteristic values. The challenges of education in the digital era have changed the social system in education and society (Oliveira & de Souza, 2021). first, changes in demographics and social values. Second, the growing complexity of the process includes technical skills, process understanding, learning motivation, tolerance, decision making, problem-solving, and analytical skills. Meanwhile, the negative impact caused by the presence of the digital era is the lack of understanding of character education which also has an impact on the fading of the Indonesian national identity and the noble values of the Indonesian nation (Lie, 2014). This causes problems in the world of education which result in the development of the quality of education itself being hampered. Starting from the emergence of radicalism directly through social media, brawls between students, criminal acts committed by students, the erosion of the nation's cultural values in the younger generation, and intolerance among others and discrimination in the world of education that still occurs today.

The concept of character education, in general, is still at the level of memorizing and introducing values, which have not yet reached the level of dive into values, let alone to the level of making these values a personal commitment in life. Therefore, it is necessary to study more deeply about character education from KH. Hasyim Asy'ari has contributed his thoughts to education in Indonesia (Arisanti & Lahut, 2021). KH. Hasyim Asy'ari is known as a national hero who contributes to the nation in all fields through the Nahdlatul Ulama community organization (Nata, 2021). KH. Hasyim Asy'ari in the field of education contributed greatly, especially Islamic education by establishing the pesantren (Islamic Boarding Schools) Tebuireng in Jombang, including taking part in conceptualizing the distinctive character education of pesantren which was written through his book, "*adabul alim wal muta'allim*" (Astuti et al., 2021). The work discusses the concept of character education, especially character values that must be possessed by education practitioners, both educators, and students, as well as character values that have been proclaimed by the government as a response to the negative effects of the digital era. These character values must be owned by educators and students so that education produces citizens with good and strong character in facing the times that increasingly make people forget the character of their respective nations.

Munandar & Khoirunnisfa's (2020) found that KH. Hasyim Asy'ari provides a concept that is very easy to be internalized by education practitioners, both educators, and students, which are typical of pesantren. Rohmah (2020) also found that the concept of character education KH. Hasyim Asy'ari is a good character who has a high position, character development is a requirement in studying to become a virtuous human being. The concept of character education KH. Hasyim Asy'ari has exemplary values/characters that are still very relevant in today's digital era, so it needs to be studied more deeply so that they can be used as treasures and reflections for the nation's generation. By imitating

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the character education of KH. Hasyim Asy'ari future generations are expected to have strong characters with digital skills.

Character education is a forum for developing moral and religious values in students through science, and developing these values for oneself, fellow friends, educators, the environment, and God Almighty. The demand for education to produce quality students continues to be echoed to have awareness throughout the community that character education is important in today's digital era. All the problems that occur in the world of education both in terms of religion, nationalism, cooperation, integrity, and independence in students must be the focus for development. The digital era has changed the pattern of human life, from small children to adults, so that the use of technology is the main key in students' character values. There is also moral decadence due to deviations in the use of technology and the internet, which in the end the role and supervision of educators and parents become the main role in educating character, which is no longer about giving lessons to students, but supervision also needs to be considered in the digital era. Thus, the focus of this research is to comprehensively examine character education from the perspective of KH. Hasyim Asy'ari and their relevance in the digital era, these two concepts are very important to study as a form of reflection and treasure in conceptualizing national character education, especially in the current digital era.

## RESEARCH METHODS

This research method uses library research, which is a method of collecting data by understanding and studying theories from various works of literature related to research. The library method means data collection techniques by reviewing books, literature, notes, and various reports related to the problem to be solved. According to (Mahanum, 2021), there are four stages of the library method, namely preparing the necessary equipment, preparing a working bibliography, organizing time, and reading and recording research materials.

Collecting data by reviewing and reconstructing the work of KH. Hasyim Asy'ari is the book "*adabul alim wal muta'allim*" which is supported from various other sources such as books and journals related to character education from the perspective of KH. Hasyim Asy'ari and its relevance in the digital era. The analysis technique uses content analysis and descriptive analysis. Content analysis is used in analyzing and understanding the text and can also be interpreted as an investigative technique that seeks to describe objectively related to the research topic (Zuchdi & Afifah, 2020). Descriptive analysis is used to analyze, describe, and summarize various conditions, situations from various data that have been collected, both primary and secondary. Library materials obtained from various references were analyzed critically and in-depth to support research propositions and ideas (Fadli, 2021). In this library research, the researcher pays attention to the steps in researching the literature, pays attention to research methods to collect data, reads, and processes library materials and equipment that must be prepared in the study, its usefulness makes it easier for researchers to obtain data.

## RESULTS AND DISCUSSION

### Biography of KH. Hasyim Asy'ari's

The life of KH. Hasyim Asy'ari can be expressed in simple words, "from pesantren back to pesantren" because he grew up in a pesantren environment. After seven years in Mecca, he performed the pilgrimage and studied in an environment such as a pesantren, namely the Grand Mosque and the Prophet's Mosque (in Mecca and Medina, respectively). He returned to Nusantara (Indonesia) to establish his pesantren and spent most of his time teaching his students at the pesantren. He even regulates the "political activities" of the pesantren.

Looking at the family background, KH. Hasyim Asy'ari was given the full name by his parents, Muhammad Hasyim Asy'ari. He was born to the elite Javanese *Kiai* on 24 Dzulqadah 1287 or February 14, 1871, in the village of Gedang, about two kilometers east of Jombang district. He died in Jombang on 7 Ramadan 1366 H/July 25, 1947, AD due to high blood pressure. His father's name was Asy'ari, he was the founder of the pesantren Keras in Jombang, while his grandfather, Kyai Usman, was a well-known *Kiai* and the founder of the pesantren Gedang which was founded in the late 19th century (Fadli & Sudrajat, 2020). Hasyim Asy'ari's ancestor, *Kiai* Sihah, was the founder Tambakberas pesantren, Jombang.

KH. Hasyim Asy'ari is the third son of 11 children. His father is *Kiai* Asy'ari from Demak. His mother, *Nyai* Halimah, is the daughter of *Kiai* Usman. The mother is the first child and three boys and two girls. From the marriage of *Kiai* Asy'ari and *Nyai* Halimah, Hasyim Asy'ari was born. He has 10 brothers, namely Nafi'ah, Ahmad Saleh, Radjah, Hasan, Anis, Fathanah, Maimunah, Maksun, Nahrawi, and Adnan. Genealogically KH. Muhammad Hasyim Asy'ari bin Asy'ari bin Abdul Wahid bin Abdul Halim, who has the title of prince of Bona, bin Abdul Rohman Rahman, who is known as Jaka Tingkir Sultan Hadiwijoyo, bin Abdullah bin Abdul Aziz bin Abdul Fatih bin Maulana Ishaq, and Raden 'Ain Al-Yaqin who is called with Sunan Giri (Nahar & Suhendri, 2020). Thus, it is believed that his family is descended from the Muslim king of Java, Jaka Tingkir, and the Hindu king of Majapahit, Brawijaya VI, so it can be said that the descendants of KH. Hasyim Asy'ari came from a noble family.

Educational history Education KH. Hasyim Asy'ari is mostly obtained from the pesantren environment, especially from his family environment who is known as an educator in the pesantren. At the age of five, KH. Hasyim Asy'ari was under the care of his parents and grandfather at the pesantren Gedang. In this boarding school, the students practice the teachings of Islam and learn various branches of Islamic religious knowledge. This atmosphere influenced Hasyim Asy'ari's character who was simple and studious. In 1876, when Hasyim Asy'ari was six years old, his father founded the pesantren Keras, south of Jombang. His childhood life in the pesantren environment played a major role in influencing the formation of his character who was diligent in seeking knowledge and concern for the proper implementation of religious teachings.

KH. Hasyim Asy'ari received his education directly from his father and grandfather, *Kiai* Usman. His great desire to study prompted him to study harder and harder. He is a child who easily absorbs and memorizes the knowledge given. His specialty in absorbing and memorizing knowledge made him given the opportunity by his father when he was still a teenager, 13-14 years old, to help teach in Islamic boarding schools (Hadi, 2018). After that at the age of 15 years, KH. Hasyim Asy'ari began to wander to various pesantren on the island of Java to deepen his religious knowledge, such as at the pesantren Wonocolo, Jombang, the pesantren Purbolinggo, the pesantren Langitan, the pesantren Tranggilis, and studying with *Kiai* Khalil in Bangkalan Madura.

After obtaining educational provisions from the pesantren environment, KH. Hasyim Asy'ari continued his education in the holy city of Mecca, along with the implementation of the pilgrimage. When he finished performing the pilgrimage, *Kiai* Hasyim did not immediately return to the country. But he stayed for a few months to study the religious sciences, especially the science of hadith which is one of his favorite fields of knowledge (Musyawati, 2018). It can be seen, the works written by KH. Hasyim Asy'ari during his life is a discussion that contains the hadiths.

KH. Hasyim Asy'ari while studying religious studies in Mecca, he studied with major international scholars and some from Indonesia, such as Shaykh Syatha, Shaykh Dagistany, Shaykh Al-Allamah Abdul Hamid Al-Darustany, and Shaykh Muhammad Shuaib Al-Maghreb, while those from Indonesia were Shaykh Mahfudz Termas, Shaykh Mahmud Khatib Al-Minangkabawy, Imam Nawawi Al-Bantany, and other great scholars.

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Thus, his teachers have colored the pattern of understanding or thinking about Islam in every taking attitudes and view on a problem he faces.

KH. Hasyim Asy'ari during his life was in the environment of Islamic education, both while in the homeland, as well as in the holy land of Mecca. This environment has influenced the scientific tradition that applies in Islamic boarding schools to become part of the thoughts in Islamic education. KH. Hasyim Asy'ari also adopted classical Islamic education which puts more emphasis on normative aspects, teaching-learning traditions, and ethics in learning which he sees will lead Muslims to the golden age.

### **Character Education in the Digital Age**

Character education is defined as shaping, developing, and changing a person's character, behavior, character, temperament, and personality under specified criteria. Character education is essentially an effort to help the mental or moral development of children both physically and mentally, from their natural nature towards a better human civilization (Saputra & Kuswono, 2020). Character education has a higher meaning than moral education because it is not only related to the problem of right and wrong but how to instill habits (habits) about good things in life so that children have high awareness and understanding, as well as care and commitment. to implement policies in their daily life (Zuchdi, 2011).

Character education is a very important component in education, this is reinforced by the Presidential Regulation of the Republic of Indonesia (Perpres) No. 87 of 2017 concerning Strengthening Character Education (PPK). The mandate is based on Law. No. 20 of 2003 concerning the national education system which has a function to develop capabilities and shape the character and civilization of a nation that is noble and dignified in the context of educating the nation. The policy is part of the efforts of the education movement under the responsibility of the education unit to strengthen the character of students through harmonization of heart, taste, thought, and sports activities with involvement and cooperation between education units, families, and communities as part of the National Revolutionary Movement Mental (GNRM) (Sukatin & Al-Faruq, 2020).

Character education is related to understanding, appreciation, and attitudes towards values that are considered noble to be realized in good behavior related to God, humans, and nature. To realize such characteristics, of course, character education requires support from moral education, value education (morals, ethics, and character), religious education, and civic education. The nation's character education today is alarming. This can be shown, among others, by the increasing practice of violating the law, such as drug abuse, free sex, corrupt practices, collusion and nepotism, brawls between classes, social conflicts, thuggery, acts of violence, murder, and so on. This of course does not escape also in the current digital era where the era has relied on technological sophistication so that the pattern of life has turned into a virtual contestation that can lead to freedom of expression without limits. The digital era does not only have a positive impact, but of course, it also has a negative impact that must be guided, directed, fostered in a positive direction so that moral decadence does not occur (Suprayitno & Wahyudi, 2020). Such a situation causes human life to become increasingly uncomfortable, creates feelings of anxiety and fear, and is increasingly concerned about the future of the nation.

Character education in the digital era needs to be directed at efforts to improve mental blocks (mental illness), helping the mental development of students from their natural nature towards a more humane and characterized civilization. Character education in the digital era is understood as an effort to instill, familiarize, imitate, exemplify, and train about the practice of understanding, appreciation, and experience of values related to the character of the nation, so that the character becomes a strong identity, an intellectual mindset, perspective wisdom, superior identity, and love and pride as a nation by believing that these character values are the values that are most in line with the life of the Indonesian

nation (Rini & Masduki, 2020). The values of character education are described and elaborated from the ideology and philosophy of life of the Indonesian people, Pancasila, the 1945 Constitution, as well as various thoughts and views expressed by Indonesian national figures who are recognized for their credibility, loyalty, royalty, commitment, love, and sincerity in acting, advancing the Indonesian nation. The main national character values to be developed in the digital era are as follows (Mufatakhah et al., 2020; Ifadah, 2019; Waruwu et al., 2020):

#### *Religious*

Religious character values reflect a belief in God Almighty which is manifested in behavior to carry out religious teachings and beliefs, respect religious differences, uphold tolerance towards the implementation of religious worship and other beliefs, live in harmony and peace with adherents of other religions. Religious sub-values include love of peace, tolerance, respect for differences in religion and belief, firm stance, self-confidence, cooperation between adherents of religions and beliefs, anti-bullying and violence, friendship, sincerity, not imposing will, loving the environment, protecting the small and left out.

#### *Nationalistis*

Nationalist character values are ways of thinking, acting, and acting that show loyalty, concern, and high appreciation for the language, physical, social, cultural, economic, and political environment of the nation, placing the interests of the nation and state above the interests of themselves and their groups. Nationalist sub-values include an appreciation of the nation's own culture, maintaining the nation's cultural wealth, being willing to sacrifice, excelling, and achieving, loving the homeland, protecting the environment, obeying the law, discipline, respecting cultural, ethnic, and religious diversity.

#### *Independent*

The value of independent character is the attitude and behavior of not depending on others and using all energy, thought, time to realize hopes, dreams, and ideals. Independent sub-values include work ethic (hard work), resilience, fighting power, professionalism, creativity, courage, and being a lifelong learner.

#### *Cooperation*

The value of the gotong-royong (cooperation) character reflects the act of appreciating the spirit of cooperation and working together to solve common problems, establish communication and friendship, aid/help to people in need. The sub-values of gotong-royong include respect, cooperation, inclusion, commitment to joint decisions, deliberation for consensus, mutual assistance, solidarity, empathy, anti-discrimination, anti-violence, and volunteerism.

#### *Integrity*

Integrity character values are values that underlie behavior based on efforts to make himself a person who can always be trusted in words, actions, and work, has commitment and loyalty to human and moral values (moral integrity). The character of integrity includes an attitude of responsibility as a citizen, actively involved in social life, through consistent actions and words based on the truth.

The five main values of character are not values that stand and develop independently, but values that interact with each other, which develop dynamically and form personal integrity. Religious values as a reflection of faith and piety to God Almighty are fully realized in the form of worship under their respective religions and beliefs and the form of life between humans as groups, communities, and integrity sub-values, including honesty, love for the truth, faithfulness, moral commitment, anti-corruption, justice, responsibility, role model, and respect for the dignity of individuals (especially

persons with disabilities) of the nation. In life as a society and nation, religious values are meant to underlie and fuse in the main values of nationalism, independence, cooperation, and integrity. The digital era of character values deserves to be developed and instilled as a form of educating a nation that has a noble character so that it becomes a decent generation and has integrity in the nation.

The digital era has spoiled human life, especially for the younger generation with technological sophistication, such as finding learning resources via the internet (google) and traditional things that have been left behind by technology. The characteristics of the digital generation include 1) the digital generation is busy creating accounts on social media to prove to the world that they exist; 2) the digital generation tends to be more open, outspoken, and think more aggressively; 3) the digital generation tends to want to gain freedom. They don't like being controlled and restrained. They want to be in control and the internet offers freedom of expression; 4) the digital generation always access with google, yahoo, or other sites. Their learning ability is much faster because all information can be obtained via the internet/digital. With the presence of the digital era equipped with technological sophistication, it is indeed the main point as an effort to strengthen character education in the current digital era so that it does not become a threat to morality that causes the severity of moral decadence.

The purpose of character education is to form a nation to have noble character and morality. Character education is important that must be instilled from an early age because if character education is lacking, it will result in deviant and immoral behaviors. The digital era is very different from the previous era because it is very dependent on the internet and technological sophistication in the process of life (Hendayani, 2019). Even the world of education today is already dependent on the sophistication of technology and the internet. The digital era is expected to prosper humans, not robot humans. The position of character education in the digital era is very important to shape humans to have good character and be wise in using technology.

Character education in the digital era in the concept of Islam is aimed at forming attitudes and concerns in commanding what is good and staying away from what is evil. Character education has a very strong message to produce humans who have the awareness to build history, culture, and civilization as has been done by world leaders, or Indonesian figures in the past. The goal of national character education is to produce generations who have historical, cultural and civilization awareness, which must be accompanied by efforts to create a nation's character that has a strong intellectual tradition, namely: 1) loving the truth (not looking for justification), 2) honesty and originality, 3) respect for knowledge, and 4) a cosmopolitan attitude. This intellectual tradition has certainly been implemented by Muslims in the classical era, which currently Muslims appear as guides for the history, culture, and civilization of mankind in almost all the world, in more than seven centuries. Thus, the purpose of character education in the digital era is all efforts to shape the character of a nation that has a noble, ethical, moral, and moral character so that the Indonesian nation becomes an advanced and superior nation with a plus national character.

### **The Concept of Character Education KH. Hasyim Asy'ari's and its Relevance in the Digital Age**

The concept of character education in the view of KH. Hasyim Asy'ari wrote through his work the book "*adabul alim wal muta'allim*" which was written on Sunday, 22 Jumadil End of the Year 1343 Hijriyah or January 18, 1925, AD. This book discusses ethics/adab education, strategies, and learning styles that are adapted to Islamic values so that the knowledge gained can be useful and has the value of blessing (abundant goodness). This book explains more clearly how an educator, students behave towards themselves and

others, including how to utilize learning resources and time that can affect success in learning and teaching (Asy'ari, 2014).

The book "*adabul alim wal muta'allim*" as a whole consists of 8 chapters, each of which discusses 1) the virtues of science and scientists and learning; 2) students' ethics towards themselves in learning; 3) students' ethics towards educators; 4) students' ethics towards lessons and things that must be guided by educators and their friends; 5) ethics that must be considered by educators towards themselves; 6) educator ethics towards lessons; 7) the ethics of educators towards students; 8) ethics of using literature as a learning tool (Asy'ari, 2017). The eight chapters can be classified into three important parts, namely the significance of education, the character that must be possessed by educators, and the character that must be possessed by students (Nafis, 2019). However, the focus is on the study of the concept of character so that what is discussed is the character of educators and the character of students.

Character education according to KH. Hasyim Asy'ari is a concept to develop and instill good character to have a high position. People who do not have good character tend to underestimate ethical, moral, and moral values, so character education must be developed by educators, students both in communicating, in the learning process and the social environment. Character education characteristics of KH. Hasyim Asy'ari which is widely explained through the book "*adabul alim wal muta'allim*" can be categorized in a practical style and adheres to the Qur'an and hadith (Amrillah & Assauqi, 2020). This tendency arises from his thoughts and ideas that promote ethical values with Sufism such as the primacy of seeking knowledge because knowledge can be obtained if people who seek knowledge can purify their hearts from all falsehood, stains of the heart, envy, envy, bad faith, and despicable morality (Amm et al., 2021). The concept of character education KH. Hasyim Asy'ari contained in the book "*adabul alim wal muta'allim*" is generally more emphasized on educators and students (Farnida & Haryanto, 2021; Handayani & Fauzi, 2019; Nurhadi, 2020):

#### *Purify intentions*

The intention is very fundamental in all things, whether in seeking knowledge, teaching, and doing commendable or despicable actions, it all depends on the intention. In seeking knowledge, a student should intend to seek God's pleasure, hope for the happiness of the hereafter, remove ignorance from himself and stupid people, revive religion, and preserve Islam, because the preservation of Islam can only be maintained with knowledge. KH. Hasyim Asy'ari emphasizes in his book that people who seek knowledge in the learning process need purity of intentions, both educators and students who are intended to seek God's pleasure.

#### *Behave qana'ah*

*Qana'ah* is an attitude that always accepts something as it is that God has given him. Therefore, KH. Hasyim Asy'ari explained that a teacher and student must always behave *qana'ah* in all aspects of their lives, both concerning food and clothing they have and be patient with mediocre economic conditions. By accepting everything that has been given by God, this character will make it easier to achieve knowledge and good deeds, because this character can fortify the heart and mind against things that are less useful and will weaken the spirit in achieving a science.

#### *Be wira'i (careful)*

*Wira'i* is a caring attitude in all his behavior. A person when seeking knowledge must be accompanied by *wara'*. Then the knowledge he gains will be useful, learning becomes easy, and gaining abundant knowledge. KH. Hasyim Asy'ari emphasized that the *wara'* attitude is not only specific to students but also a teacher must always be virtuous in any case, for example, teachers and students must thoroughly examine the halalness of food, drink, clothing, shelter, and all their needs. another, even something *subhat*.

*Be tawadhu (humble)*

Tawadhu is an attitude of humility, does not consider oneself superior to others, and does not stand out for oneself, which is an attitude that every teacher and student needs to have. Tawadhu is one part of noble character, so it is appropriate in the learning process to be humble because this attitude is one of the morals that every student and teacher must possess. Because the attitude of tawadhu 'is a way to distance oneself from arrogance, so the teacher will also have respect for anyone. Therefore, the student should not be arrogant towards people who are knowledgeable and do not act arbitrarily towards the teacher he must surrender all his affairs and obey all the advice of the teacher, like a sick person who is stupid to obey the advice of a doctor who is full of compassion.

*Be zuhud (asceticism)*

Zuhud is an attitude of using existing facilities in the form of objects and others as much as possible according to their needs and not exaggerating, that is, if they do not endanger themselves and their families accompanied by an attitude of accepting things as they are. Teachers and students must get used to behaving *zuhud* (simple) in all aspects of their lives, neither excessive nor stingy.

*Be patient*

Patience is one of the most important things in the process of seeking knowledge because in seeking knowledge there will certainly be trials, both in physical and material form so that students need a strong physique and sufficient provisions. KH. Hasyim Asy'ari emphasized that patience and persistence are big assets in all things, but it is very rare for people to do this.

*Avoid dirty and immoral things*

In this case, every teacher and student always avoid things that can bring down his dignity and become disgraceful amid society, and this behavior can eliminate the light of his heart and clarity, can also eliminate understanding in learning. The heart must be purified of despicable qualities. This reminds us that knowledge is the worship of the heart and the closeness of the human mind to God. KH. Hasyim Asy'ari recommends to every teacher and student to always avoid dirty and immoral acts, such as drinking, adultery and stealing, because these actions can eliminate understanding of a science and can also distance themselves from God.

*Respect the teacher*

Respect is a representation of the existence of another person regardless of the predicate attached to that person. Respect is still needed even though the person we respect is under our predicate. KH. Hasyim Asy'ari recommends that a student should not be arrogant towards people who are knowledgeable and do not act arbitrarily towards the teacher he should surrender all his affairs and obey his advice, like a sick person who is stupid to obey the advice of a compassionate doctor.

The concept of character education KH. Hasyim Asy'ari cannot be separated from Islamic values because his thoughts and ideas are based on Islamic teachings. Although the concept is more directed to Islamic values, the concept can still be accepted and implemented in general, namely taking the side of good values such as the character must be patient, be humble, respect teachers, and so on which at least can still be internalized by one's reasoning. The character values that must be developed through character education are relevant to the concept of KH. Hasyim Asy'ari is as follows (Sholikah, 2015):

Table 1. Character values that must be developed

No.	Character Value	Character Value According to KH. Hasyim Asy'ari
1.	Religious	Purify oneself from despicable nature and the intention of learning to seek God's pleasure

2.	Honest	Sincere, patient, honest, and always learning while young
3.	Tolerance	Respect and carry out all the commands of good educators and stay away from the prohibitions of bad educators
4.	Discipline	Students divide and utilize time and do not waste it: divide time well and consistently
5.	Hard work	Diligent and diligent in learning ( <i>istiqomah</i> )
6.	Creative	Think creatively in learning
7.	independent	Learning must determine the subjects you want to learn
8.	Democratic	Not trapped in differences of opinion (can filter other people's opinions and can weigh the benefits and harms)
9.	Curiosity	Don't be shy to ask about science
10.	Spirit of nationality	These two values have the meaning of <i>hubbul wathon minaliman</i> (love of the homeland as part of faith), which means that we must maintain the identity of a good Indonesian nation and adopt new and better things ( <i>al-muhafadhotu 'ala qodimis sholih wal akhdzu bil Jadidil Ashlah</i> ).
11.	Love the homeland	Students must push themselves to produce something better
12.	Appreciate achievements	
13.	Friendly/communicative	Avoid bad association
14.	Love peace	
15.	Like to read	Diligent and diligent in participating in learning activities ( <i>halaqah</i> and discussion)
16.	Environmental care	Help and support the success of his friends in learning and seeking knowledge
17.	Social care	
18.	Responsibility	Awareness of students in seeking knowledge and studying diligently and <i>istiqamah</i>

The purpose of character education is basically to instill human, environmental, and national character values, which are manifested through thoughts, reasoning, attitudes, feelings, and actions in everyday life. This is very relevant to the concept of character education KH. Hasyim Asy'ari is developing all the potential that exists both physically and spiritually by studying, living, mastering, and practicing it for the benefit of his knowledge (*ilmu nafi'*). The benchmark for the success of students lies in how far the practice of the knowledge has been obtained for real-life.

The planting and formation of character values will not be separated from the role of educators. Therefore, in character education, educators who have strong and superior characters are needed so that the process of forming the character of students can be maximal and optimal. Educators are models who become role models for students in character building in all aspects of their lives so that all their behavior will always be used as examples or role models for students. In the cultivation of character values, it is necessary to get used to so that the values that are instilled are formed and become a generation of character. Handayani & Fauzi (2019) explained KH. Hasyim Asy'ari added that the cultivation of character education must be carried out continuously, meaning continuously with habituation, for example, the cultivation of character values respecting the teacher, in pesantren education when the teacher walks in front of his students, the student will bend his body as a form of implementation of the character values of taste. respect and will be followed by other students so that these character values become real in their lives.

Efforts to form the character of KH. Hasyim Asy'ari was carried out through Islamic boarding school education by establishing the pesantren Tebuireng, Jombang. The purpose of establishing an Islamic boarding school was to provide education and instill character values to the community around the pesantren at that time because the Islamic boarding school was founded in an environment that was prone to dirty or bad activities. Character

formation is carried out by internalizing good character values to all students and providing good examples in all aspects of life (Zutas, 2017). This is under the contents of the book that educators must not only provide teaching that is only narrative in class, but also role models that can shape the character of these students.

The concept of character education KH. Hasyim Asy'ari has relevance in the digital era. The digital era needs character education to form and develop values according to the times. With many tests and temptations with technological sophistication, character education is expected to shape one's character so that it has a positive impact on one's emotional, spiritual, and personality development (Aziz & Anzumi, 2019). Character education will be a bulwark against the entry of negative cultures that are not under the personality of the Indonesian nation. Children must be trained from an early age so that they have strong characters and are not easily carried away by negative currents in the digital era.

The challenge in education in the digital era is the cultivation of character values that need to be developed. Value education that needs to be developed is to train students to learn by working hard and to develop children's thinking intelligence as broadly as possible (Khairuman et al., 2020). This is under the concept of character education KH. Hasyim Asy'ari described in his book *adabul alim wal muta'allim* about cleaning the heart from dirty things and bad morals, purifying intentions in seeking knowledge to seek God's pleasure, being serious and confident that the teacher who has been chosen has the knowledge and trustworthy, starting to study compulsory science, studying the sciences that support life and discussing and being careful in responding to *ikhtilaf*/opinions of the scholars (teachers) (Dea et al., 2020).

Cultivate children's personalities with Indonesian personalities so that they become dynamic, confident, brave, responsible, and independent individuals. This is under the book *adabul alim wal muta'allim* which explains about being patient and *qana'ah* against all kinds of gifts and trials, simplifying eating and drinking, being *wira'i*, and careful in all behavior, leaving out associations that are less useful and discouraged. sleep time if it does not damage and endanger the health of both body and heart, lessons are not only given during class hours, but also on every occasion outside school hours. This is under the book *adab al alim wa al muta'alim* explains about hastening in producing knowledge (using the opportunity of his youth), being good at managing the time both night and day remaining from his age. Examples of good deeds are applied because they are more successful in cultivating good character. This is under the *adabul alim wal muta'allim* book which explains about being *wira'i* and being careful in all behavior, always listening and paying attention to what the teacher has explained, always fearing God in all circumstances, always being calm, humble, *wira'i*, and *khusyu*, and complain about all problems only to God.

Character education aims to develop a person's ability to make good and bad decisions, maintain what is good, and manifest that goodness in everyday life with all his heart. Character education is a habit, so the formation of one's character requires communities of character (communities of people who can form character), be it in the family, school, or social environment. The importance of character education in the digital era is a challenge because the times that have changed with technological sophistication must be watched out for by instilling good character values. The concept of character education KH. Hasyim Asy'ari is one of the solutions a solution in developing and shaping the character of children so that they do not fall into the negative impact of the current digital era.

## CONCLUSION

The challenge in education in the digital era is the cultivation of character values that need to be developed. Value education that needs to be developed is to train students

to learn by working hard and to develop children's thinking intelligence as broadly as possible. The concept of character education KH. Hasyim Asy'ari has relevance in the digital era, where the basic values of character education can be developed according to the context of the 21st century or the digital era until the future era. The character values taught by KH. Hasyim Asy'ari in its implementation can continue to grow by adjusting the situation and conditions of educational institutions. The concept of character education was initiated by KH. Hasyim Asy'ari can still be used as a consideration in finding solutions to the problems that occur in the digital era and as a reminder to education which so far tends to experience a decline in character (moral decadence) and pays little attention to the aspect of religiosity as a missing component in Indonesian education. Thus, character education KH. Hasyim Asy'ari becomes a reflection and treasure for education to internalize in the learning process, to educate a nation that has the advantage of virtuous character according to the culture of the Indonesian nation.

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