SPIRITUAL INTELLIGENCE MANAGEMENT ACCORDING TO HADROTUS SYAIKH KH HASYIM ASY'ARI:
A Study of The Book Adabul Alim wa Muta'alim

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Abstract

This This study aims to examine the concept of spiritual intelligence management according to Hadrotus Syaikh KH Hasyim Asy'ari as outlined in his classical work, Adabul 'Alim wa al-Muta'allim. Using a qualitative approach and library research method, this research analyzes the spiritual values and educational ethics promoted by KH Hasyim Asy'ari in shaping the character of both students and educators. Primary data is obtained from the text of Adabul 'Alim wa al-Muta'allim, while secondary data is drawn from relevant literature, including biographies, scholarly journals, and other academic works. The findings indicate that spiritual intelligence management from KH Hasyim Asy'ari's perspective includes managing sincere intentions, developing noble character, showing respect for knowledge and teachers, and maintaining spiritual discipline throughout the teaching and learning process. Core values such as ikhlāṣ (sincerity), tawāḍu' (humility), and riyāḍah al-nafs (spiritual self-discipline) serve as the main foundations for nurturing students' souls to become not only intellectually capable but also spiritually mature. These findings are highly relevant to be applied in contemporary Islamic education as a model for character- and spirituality-based learning.
Keywords: Spiritual Intelligence Management; KH Hasyim Asy'ari; Adabul 'Alim wa al-Muta'allim; Islamic Education; Qualitative Method.

Abstrak

Penelitian ini bertujuan untuk mengkaji konsep manajemen kecerdasan spiritual menurut Hadrotus Syaikh KH Hasyim Asy'ari sebagaimana tertuang dalam karya klasiknya, *Adabul 'Alim wa al-Muta'allim*. Dengan menggunakan pendekatan kualitatif dan metode **studi** kepustakaan (library research), penelitian ini menganalisis nilai-nilai spiritual dan etika pendidikan yang diusung KH Hasyim Asy'ari dalam membentuk karakter peserta didik dan pendidik. Data primer

diperoleh dari teks kitab *Adabul 'Alim wa al-Muta'allim*, sementara data sekunder berasal dari literatur terkait, termasuk biografi, jurnal ilmiah, dan karya akademik lain yang relevan. Hasil penelitian menunjukkan bahwa manajemen kecerdasan spiritual dalam perspektif KH Hasyim Asy'ari meliputi pengelolaan niat yang ikhlas, pembentukan akhlak mulia, penghormatan terhadap ilmu dan guru, serta kedisiplinan spiritual dalam proses belajar-mengajar. Nilai-nilai seperti **ikhlāṣ** (ketulusan), tawāḍu' (rendah hati), dan riyāḍah al-nafs (latihan jiwa) menjadi fondasi utama dalam mendidik jiwa peserta didik agar tidak hanya cerdas secara intelektual, tetapi juga matang secara spiritual. Temuan ini relevan untuk diaplikasikan dalam pendidikan Islam kontemporer sebagai model pendidikan berbasis karakter dan spiritualitas.

Kata Kunci: *Manajemen Kecerdasan Spiritual; KH Hasyim Asy'ari; Adabul 'Alim wa al-Muta'allim; Pendidikan Islam; Metode Kualitatif.*

Introduction

From an Islamic viewpoint, education extends beyond the simple transfer of knowledge; it represents a holistic approach to human development that integrates both the physical and spiritual aspects of the individual (Hidayah et al., 2022). The primary objective of Islamic education is the cultivation of *insan kamil*, a complete human being characterized by a harmonious integration of intellectual, emotional, and spiritual dimensions. In this context, spiritual intelligence plays a central role, as it is inherently connected to religious commitment, existential understanding, and the transcendent relationship between humanity and the Divine (Indranata & Imawan, 2022).

From a theoretical standpoint, the notion of spiritual intelligence has developed progressively within the frameworks of modern psychology and educational theory. Jasminto (2023) Spiritual intelligence can be defined as the capacity to live with wisdom and compassion, anchored in a profound understanding of life's deeper meaning and guided by noble values that promote personal and collective well-being. Rosid (2023) It is also emphasized that spiritual intelligence encompasses the ability to draw upon and apply spiritual insights to address the existential difficulties encountered in daily life. While the terminology may be a recent addition to scholarly discourse, its foundational concepts have been integral to classical Islamic educational systems especially within the pesantren (Islamic boarding school) tradition which prioritize moral refinement, the purity of intentions, and a deep spiritual relationship with God (Taufiqurrahman et al., 2023).

Hadrotus Syaikh KH. Hasyim Asy'ari stands out as a key figure in the development of spiritual education within Islam, especially in the Indonesian context. As the founder of Nahdlatul Ulama and a highly respected 20th-century scholar, his legacy had a profound impact on shaping the pesantren (Islamic boarding school) educational model (Ramdani et al., 2021). His educational philosophy is thoroughly articulated in the classical text *Adabul 'Alim wa al-Muta'allim*, which delves into the ethical responsibilities of both teachers and students, emphasizes the necessity of sincerity in the pursuit of knowledge, highlights the merits of learning, and underscores the spiritual foundations essential to the educational experience (Husni & Ardani, 2023). This text functions not only as an ethical framework for the pesantren setting but also embodies KH. Hasyim Asy'ari's viewpoint on the essential importance of cultivating

and regulating spiritual intelligence within the context of Islamic education.

Nonetheless, academic studies that directly explore the notion of spiritual intelligence from the perspective of KH. Hasyim Asy'ari especially through an in-depth examination of *Adabul 'Alim wa al-Muta'allim* are still limited in number (Paramita et al., 2020). Accordingly, this study seeks to examine and critically interpret the framework and application of spiritual intelligence as articulated in KH. Hasyim Asy'ari's educational philosophy and writings. A qualitative descriptive method is employed, utilizing a library research approach. The primary reference is *Adabul 'Alim wa al-Muta'allim*, supplemented by relevant secondary sources from Islamic education, spiritual psychology, and classical Islamic scholarship (Paramita et al., 2020).

The outcomes of this research are anticipated to offer conceptual contributions toward advancing a comprehensive Islamic educational framework that integrates both intellectual proficiency and the cultivation of students' spiritual development (Fadlillah, 2023). As a result, KH. Hasyim Asy'ari's interpretation of spiritual intelligence can be regarded as a philosophical basis for developing an Islamic educational model that is both responsive to modern-day challenges and deeply anchored in the rich intellectual tradition of Islam (Hidayah et al., 2022).

From KH. Hasyim Asy'ari's standpoint, spiritual intelligence transcends mere abstract mysticism or individual religious devotion. It involves the ethical alignment of the learner within the educational process, an acute consciousness of God's presence throughout learning experiences, and the integration of Islamic moral values into everyday actions (Febrianti et al., 2025). This perspective is consistent with the broader Islamic principle of *adab*, in which personal character, intentionality, and self-discipline are regarded as fundamental elements in both the pursuit and application of knowledge. As such, spiritual intelligence acts as a foundational element that cultivates not only intellectual capacity but also spiritual depth, guiding students to seek knowledge with sincerity, reverence, and ethical awareness (Septiana et al., 2025).

Within the *pesantren* educational system, KH. Hasyim Asy'ari underscores the reciprocal relationship between teachers and students, characterized by mutual respect and a shared dedication to ethical and spiritual growth. Educators are entrusted with the role of being moral and spiritual exemplars, while students are expected to engage in rigorous learning (Pratama & Hamat, 2021), virtuous behavior, and continual personal development. Grounded in spiritual intelligence, this dynamic fosters an educational experience that moves beyond mere academic performance and aims at the comprehensive formation of individuals cognitively, ethically, and spiritually (Fadlillah, 2023).

Reinvigorating KH. Hasyim Asy'ari's educational model within present-day Islamic education presents a viable solution to the increasing demand for character-centered learning. In a world increasingly shaped by rapid technological progress, ethical uncertainty, and social disintegration, the integration of spiritual intelligence as advocated by KH. Hasyim Asy'ari offers a timeless and principled approach. It reorients the learner toward the moral essence of knowledge and equips them to face contemporary challenges with discernment, compassion, and integrity firmly rooted in

Islamic teachings (Hidayah et al., 2022).

Within the contemporary educational context particularly in Islamic learning institutions there is a rising apprehension regarding the overemphasis on intellectual performance at the cost of ethical and spiritual development. Learners are frequently driven to achieve excellence in standardized evaluations and technical competencies, while the nurturing of character, moral judgment, and spiritual depth receives comparatively less attention. This educational disparity is indicative of a wider global orientation that tends to favor quantifiable academic outcomes over the integration of core human values. As a result, students may attain scholastic success yet remain deficient in the moral and spiritual foundations essential for accountable leadership and civic engagement.

Moreover, the pervasive impact of digital media and technological advancement presents further obstacles to the cultivation of spiritual intelligence among the younger generation. Constant exposure to conflicting ideologies, immediate gratification, and the commercialization of information can impair students' abilities to engage in thoughtful introspection, develop empathy, and live with purpose. In the absence of consistent moral and spiritual guidance, many young individuals are vulnerable to moral ambiguity, declining religious adherence, and identity instability. The virtues underscored by KH. Hasyim Asy'ari—such as modesty, sincerity, and reverence—are increasingly incongruent with the dominant narratives of self-glorification and consumerism prevalent in today's digital landscape.

Additionally, the erosion of the traditional bond between educators and students signifies a decline in the transmission of moral and spiritual values. In modern educational settings—especially those removed from the *pesantren* model—the learning process often becomes transactional, reducing teacher-student interactions to mere information delivery. This shift marginalizes the educator's function as a mentor and ethical exemplar, thereby weakening the comprehensive educational framework envisioned by KH. Hasyim Asy'ari. Reviving this relational and value-centered dimension, anchored in spiritual intelligence, is imperative not only to uphold the moral integrity of Islamic education but also to prepare future generations to confront contemporary challenges with principled resilience and ethical clarity.

In contemporary times, educational paradigms across the globe, including those within Muslim-majority nations, have witnessed a marked transition wherein academic achievement and technological proficiency have emerged as dominant metrics of educational success. Although these advancements have broadened access to knowledge and facilitated innovation, they have concurrently led to the neglect of moral and spiritual dimensions in education. Learners are predominantly evaluated based on their intellectual performance, while aspects of character development and spiritual awareness are often disregarded, resulting in a widening gap in ethical foundations.

This trend is particularly pronounced in metropolitan academic environments, where accelerated, examination-driven pedagogical models tend to overlook students' emotional and personal development. Consequently, a significant number of learners report heightened levels of stress, exhaustion, and diminished intrinsic motivation to

engage with learning. The disconnect between the acquisition of knowledge and its moral orientation highlights the urgent need for educational paradigms that encompass spiritual intelligence—an area where KH. Hasyim Asy'ari's educational philosophy remains profoundly relevant.

The pervasive influence of digital media and online platforms has also reshaped students' modes of communication, perception, and worldview. While these technologies have created new avenues for accessing information and social interaction, they have simultaneously introduced students to ethical uncertainty, shallow value systems, and heightened individualism. Excessive reliance on digital devices has been associated with a decline in critical self-reflection, emotional empathy, and communal sensibilities—all of which are foundational elements in KH. Hasyim Asy'ari's conception of *adab* and spiritually grounded pedagogy.

In many modern educational institutions, the traditional role of the educator has become increasingly functional and task-oriented. Teachers are now often seen as facilitators of content delivery rather than as ethical and spiritual guides. This transformation undermines the relational and formative aspects of education that KH. Hasyim Asy'ari regarded as essential for nurturing moral and spiritual virtues. The diminished reverence for educators and the erosion of teacher-student bonds weaken the core of values-based education.

Simultaneously, youth around the world are confronting a deepening identity crisis, exacerbated by the rise of consumerist lifestyles, secular ideologies, and moral relativism. Without an educational structure that links intellectual growth to transcendent moral and spiritual values, the learning process risks becoming mechanical and void of deeper significance. KH. Hasyim Asy'ari's pedagogical approach—centered on *niyyah* (intention), *akhlāq* (moral conduct), and *ma'rifah* (spiritual insight)—offers a viable framework through which learners may reconnect with the ethical purpose of education.

The diminishing esteem for knowledge and its bearers also signifies a broader cultural transformation. Historically, teachers and scholars were held in high regard as sources of wisdom and moral integrity. In the present era, however, their status has been reduced under a utilitarian view of education focused primarily on economic productivity. KH. Hasyim Asy'ari's emphasis on *taʿẓīm*—the veneration of knowledge and educators—challenges this trend and underscores the spiritual and communal nature of the learning process.

Moreover, pesantren institutions, which traditionally embody KH. Hasyim Asy'ari's educational ideals, are increasingly influenced by the need to align with standardized curricula and national academic benchmarks. While such reforms may enhance institutional competitiveness, they also risk diluting the pesantren's foundational emphasis on religious devotion, moral discipline, and spiritual refinement. By re-integrating KH. Hasyim Asy'ari's values into the evolving pesantren system, it is possible to uphold its distinctive character while adapting to contemporary educational demands.

Given these emerging challenges, it becomes evident that *Adabul 'Alim wa al-*

Muta'allim should be recognized not merely as a relic of historical scholarship, but as a dynamic and applicable guide for addressing present-day educational issues. Its emphasis on harmonizing intellectual inquiry with ethical and spiritual formation presents a timeless model for nurturing holistic learners. Reinvigorating these classical principles within modern Islamic education can contribute significantly to restoring ethical direction and reaffirming the transformative purpose of learning.

Research Methods

This study The research method used in this study is qualitative research with a library research approach, focusing on the analysis of classical Islamic texts (turāth). This approach is suitable for exploring the concept of spiritual intelligence management as reflected in the thoughts of Hadrotus Syaikh KH Hasyim Asy'ari. The primary source for this study is the book *Adabul 'Alim wa al-Muta'allim*, which serves as a foundational work in Islamic educational ethics (Abdussamad et al., 2024). Through content analysis, the study interprets key themes related to spiritual values, such as sincerity (*ikhlāṣ*), humility (*tawāḍuʿ*), and ethical behavior in the teaching-learning process, as essential components of managing spiritual intelligence (Paramita et al., 2020).

Data collection involves identifying and interpreting relevant texts from the primary source, supported by secondary scholarly works on KH Hasyim Asy'ari's educational philosophy and contemporary theories of spiritual intelligence (Abdussamad et al., 2024). The data are analyzed using a hermeneutic approach to uncover the underlying spiritual and pedagogical messages within the text. This method allows for a comprehensive understanding of how KH Hasyim Asy'ari conceptualized the role of spiritual development in educational management, and how these values remain relevant to modern Islamic educational practices (Paramita et al., 2020).

This study begins with the process of data compilation, primarily drawn from the book *Adabul 'Alim wa al-Muta'allim* authored by KH. Hasyim Asy'ari, which serves as the principal source. In this initial phase, the researcher identifies segments within the text that reflect spiritual values, particularly those that illustrate the management of spiritual intelligence, such as sincerity (*ikhlāṣ*), humility (*tawāḍuʿ*), and proper conduct in the educational process. Once the relevant data have been gathered, the next step involves thematic categorization. Here, selected textual excerpts are systematically grouped based on recurring key themes, including ethical-spiritual dimensions, the teacher-student relationship, and educational objectives from an Islamic perspective. This thematic organization facilitates a more structured and in-depth analysis. (Abdussamad et al., 2024). The subsequent phase entails a hermeneutic interpretation of the material, aiming to uncover implicit meanings within the text. This is achieved by considering the historical, social, and cultural context of KH. Hasyim Asy'ari. The researcher explores the underlying philosophical and spiritual insights embedded in the author's ideas, aligning them with contemporary theoretical frameworks of spiritual intelligence within Islamic education. Finally, the researcher synthesizes the findings into a coherent conceptual narrative on how KH. Hasyim Asy'ari envisioned

the management of spiritual intelligence. This synthesis is then contextualized within the current challenges and demands of Islamic education, highlighting the ongoing relevance of these values in guiding spiritually grounded educational practices. (Rosid, 2023).

In addition, the study underscores the continuing relevance of KH. Hasyim Asy'ari's educational model to the realities of modern Islamic education, particularly in response to the evident ethical and spiritual deficiencies in contemporary schooling. By integrating moral formation with intellectual advancement, his framework offers a comprehensive and integrative approach to education. The model highlights the educator's role not merely as a source of knowledge, but as an exemplar of ethical conduct and a nurturer of spiritual awareness. Such enduring significance reinforces the importance of engaging with classical Islamic educational literature—not only as historical documents, but as dynamic and contextually adaptable resources capable of shaping meaningful educational reform in the present era (Khariroh, 2021).

This research employs a qualitative methodology with a library-based approach to investigate the enduring significance of KH. Hasyim Asy'ari's educational philosophy, particularly as presented in *Adabul 'Alim wa al-Muta'allim*. The study centers on a critical examination of classical Islamic sources (*turāth*) alongside contemporary academic works to reveal the ethical, spiritual, and instructional elements embedded within his thought. The primary materials used in this research are KH. Hasyim Asy'ari's original writings, while secondary references consist of scholarly publications, including journal articles, monographs, and theses that address themes such as Islamic education, the concept of spiritual intelligence, and the pedagogical foundations of pesantren traditions. This methodological approach facilitates an in-depth understanding of how core Islamic values—such as *adab*, *niyyah* (intentionality), and moral cultivation—remain relevant in the context of present-day educational challenges (Sukmawati & Tarmizi, 2022).

Utilizing both content analysis and hermeneutical interpretation, the research methodically investigates central concepts related to spiritual awareness, moral education, and the ethical responsibilities of educators within Islamic teaching frameworks. The analysis not only considers the literal meanings of the texts but also explores their broader philosophical and pedagogical relevance to contemporary schooling environments. This methodological framework aims to demonstrate the applicability of KH. Hasyim Asy'ari's educational principles in responding to today's moral and spiritual shortcomings in Islamic education. By relying on authoritative classical sources and applying a reflective, analytical reading approach, the study positions classical Islamic educational thought as a valuable foundation for enriching modern educational theory and practice (Indranata & Imawan, 2022).

Results and Discussion

The findings of this study demonstrate that spiritual intelligence, according to Hadrotus Syaikh KH Hasyim Asy'ari in *Adabul 'Alim wa al-Muta'allim*, is not separated from the process of learning and teaching. It is, in fact, a foundational aspect of educational success. Spiritual intelligence, in his context, refers to the ability to manage

the self spiritually, ethically, and morally in the pursuit of knowledge. This intelligence manifests through sincerity (*ikhlāṣ*), humility (*tawāḍuʿ*), and a deep respect for knowledge and teachers. KH Hasyim Asy'ari's perspective integrates inner spiritual development with outer discipline in the learning process.

One of the central concepts found in the book is *ikhlāṣ fī ṭalab al-ʿilm*—sincerity in seeking knowledge. KH Hasyim Asy'ari emphasizes that the primary motivation for acquiring knowledge must be to seek Allah's pleasure, not for worldly gains such as status, wealth, or recognition. This value is the first step in managing spiritual intelligence, because a person who is sincere in intention is more likely to develop integrity, patience, and dedication in learning. The sincerity of both students and teachers creates a learning environment driven by purpose and spiritual growth rather than competition or vanity.

Another key value is *tawāḍuʿ* (humility), which KH Hasyim Asy'ari describes as essential for both students and teachers. For students, humility means showing respect to teachers, not being arrogant about knowledge, and acknowledging the limits of one's understanding. For teachers, it means avoiding pride in their position and knowledge, and instead maintaining a spirit of service and responsibility toward students. This humility fosters open-mindedness and receptivity to spiritual wisdom, which is a hallmark of spiritual intelligence.

Adabul ʿAlim wa al-Mutaʿallim also outlines *riyāḍah al-nafs*—the disciplining of the soul—as part of the educational process. KH Hasyim Asy'ari teaches that students must train their hearts and minds to be patient, disciplined, and honest. This self-discipline includes avoiding sins, guarding one's tongue, staying away from laziness, and maintaining focus in learning. Such internal regulation strengthens spiritual intelligence by aligning the student's inner state with Islamic ethical values, which in turn affects their behavior and learning outcomes (Pratama & Hamat, 2021).

Respect (*taʿdhīm*) for knowledge, teachers, and learning institutions is also deeply embedded in KH Hasyim Asy'ari's thought. He explains that knowledge cannot be properly acquired or beneficial if there is no adab (ethics) toward the source of that knowledge. This is an important aspect of managing spiritual intelligence because it reflects awareness of the sacredness of the learning process. By managing one's attitude and behavior with reverence, students are better prepared to internalize not just the information but the wisdom behind it (Sukmawati & Tarmizi, 2022).

In addition, KH Hasyim Asy'ari places great emphasis on the role of the teacher as a *murabbī* (spiritual educator), not merely as an instructor. A teacher's role goes beyond delivering material; it includes nurturing the students' souls, guiding them toward virtuous character, and serving as a role model. This pedagogical perspective highlights the spiritual responsibilities of teachers in managing their own spiritual intelligence as a prerequisite for educating others effectively. Teachers are expected to embody the values they teach and serve as living examples of Islamic ethics (Anam et al., 2024).

The relationship between teacher and student, as described in the book, is not transactional but spiritual and ethical. KH Hasyim Asy'ari promotes a reciprocal

relationship rooted in mutual respect, love, and the shared goal of attaining divine knowledge (Septiana et al., 2025). This dynamic is a form of spiritual management, where both parties are responsible for maintaining sincerity, patience, and mutual encouragement. In this sense, learning becomes a spiritual journey rather than just an academic task (Fazlur et al., 2024).

When analyzed through the lens of modern spiritual intelligence theory (e.g., Zohar & Marshall), KH Hasyim Asy'ari's ideas share significant similarities. These include self-awareness, compassion, purpose-driven learning, and ethical action (Febrianti et al., 2025). However, his views are firmly grounded in Islamic theology and Sufi traditions, which prioritize *niyyah* (intention), *akhlāq* (ethics), and *ma'rifah* (spiritual knowledge) as goals of education. This strengthens the case for integrating traditional Islamic perspectives into contemporary educational paradigms, particularly in Islamic boarding schools (*pesantren*) and Islamic universities (Ulum, 2023).

In conclusion, KH Hasyim Asy'ari's *Adabul 'Alim wa al-Muta'allim* provides a comprehensive model of spiritual intelligence management that is deeply rooted in Islamic tradition. His teachings emphasize the cultivation of internal spiritual values alongside external academic efforts. This integration between adab, knowledge, and spirituality presents a timeless framework for character-based education. As modern education continues to struggle with ethical and spiritual crises, revisiting such classical works offers a rich source of guidance and relevance for managing spiritual intelligence in contemporary learning contexts (Ikmal, 2020).

KH. Hasyim Asy'ari's conceptualization of spiritual intelligence departs from secular interpretations by centering the development of the self on one's relationship with the Divine. In his framework, intelligence is not solely an intellectual or emotional capacity but a sacred obligation, whereby the pursuit of knowledge must be aligned with the divine will. As such, spiritual intelligence is inherently theocentric and closely tied to the principle of *tawḥīd* (the oneness of God), serving as the theological and epistemological bedrock for ethical judgment and moral behavior.

This God-oriented perspective significantly informs the educational aims described in *Adabul 'Alim wa al-Muta'allim*. Rather than merely offering a set of ethical prescriptions for educators and learners, the text conceptualizes education as a spiritually transformative journey. It invites individuals to recognize the divine dimensions present in routine academic encounters—be it through reverence for one's teacher or through sincere dedication to study. Such actions function to purify both the intellect and the soul.

In the face of contemporary global educational dilemmas—such as the rise of moral ambiguity, psychological distress among students, and the commercialization of knowledge—KH. Hasyim Asy'ari's philosophy gains renewed relevance. Current educational systems often prioritize measurable achievements and competition while overlooking the spiritual and emotional development of learners. His model, conversely, advocates for the integration of academic excellence with ethical and spiritual refinement, offering a viable pathway for character-centered educational reform.

The centrality of *adab* a concept encompassing not only etiquette but a deeply rooted spiritual orientation acts as a corrective to the fragmented identities commonly seen in modern education. According to KH. Hasyim Asy'ari, knowledge divorced from *adab* risks fostering arrogance, misapplication, and ethical disengagement. Consequently, spiritual intelligence is not an optional addition but a core component of authentic knowledge acquisition and application.

In KH. Hasyim Asy'ari's educational paradigm, the role of the teacher is envisioned as profoundly ethical and spiritual, extending far beyond the conventional duty of knowledge transmission. Educators are regarded as moral exemplars whose personal virtues—such as sincerity (*ikhlāṣ*), humility (*tawāḍuʿ*), and integrity—serve as a living manifestation of the values they seek to instill. This perspective resonates with classical Islamic scholarship, where the teacher is not merely a source of information but a *murabbi* (nurturer) responsible for guiding students in both intellectual and spiritual growth. The ethical foundation of teaching, according to Asy'ari, is inseparable from the teacher's own character, which must reflect the sacredness of knowledge and the responsibility it entails. The centrality of *adab* (ethical discipline) in this model underscores that the true purpose of education in Islam is not only the acquisition of facts but the cultivation of virtue and the internalization of divine values. Contemporary scholarship echoes these classical ideals by emphasizing the teacher's ethical presence as a crucial factor in students' moral and spiritual formation. Research in character education and holistic learning highlights the lasting influence of educators who embody compassion, wisdom, and principled conduct. Within this framework, the teacher's role as a moral compass aligns with what KH. Hasyim Asy'ari articulated—a vision of education where knowledge is pursued with reverence and guided by spiritual awareness. Asy'ari's philosophy thus anticipates modern critiques of technocratic education systems that prioritize cognitive outcomes while neglecting the ethical and emotional development of learners. In reasserting the role of spiritual intelligence and *adab* in pedagogy, his thought offers a timely corrective, advocating for education that nurtures holistic human excellence rooted in Islamic ethics .

Moreover, *Adabul 'Alim wa al-Muta'allim* extends beyond a manual for formal education it outlines a lifelong approach to faith-based learning. It encourages continuous introspection, spiritual accountability, and the sincere refinement of intentions. These elements contribute to the sustained growth of spiritual intelligence, preparing individuals to engage with society in a manner that is both ethically sound and spiritually grounded.

Ultimately, KH. Hasyim Asy'ari's *Adabul 'Alim wa al-Muta'allim* offers a holistic model for the cultivation of spiritual intelligence that is firmly embedded in the Islamic intellectual tradition. His teachings prioritize the internalization of spiritual virtues alongside academic pursuit. The synthesis of *adab*, knowledge, and spirituality forms a robust and enduring foundation for education rooted in character. As contemporary education grapples with ongoing moral and spiritual deficiencies, revisiting such classical frameworks presents valuable insights for restoring ethical consciousness in

today's learning environments.

In essence, *Adabul 'Alim wa al-Muta'allim* by KH. Hasyim Asy'ari offers a well-rounded and cohesive model for the development of spiritual intelligence, deeply embedded in the heritage of classical Islamic scholarship. It presents an educational perspective that moves beyond mere intellectual instruction, placing equal emphasis on the cultivation of inner virtues and ethical behavior. This framework connects the acquisition of knowledge to moral responsibility and spiritual purpose, viewing education as a sacred endeavor oriented toward self-discipline and closeness to the Divine.

The work places significant emphasis on the concept of *adab*, which encompasses moral discipline, humility, sincerity, and reverence not as an optional element, but as a central principle within Islamic pedagogy. Rather than being confined to external behavior, *adab* reflects an internal ethical disposition that influences how students engage with knowledge, interact with others, and live their lives. In this way, *adab* functions as the medium through which spiritual intelligence is both formed and maintained.

Through the integration of *adab* and *'ilm* (knowledge), KH. Hasyim Asy'ari constructs an educational approach that bridges the gap between intellectual excellence and spiritual enrichment. He asserts the inseparability of the two, arguing that authentic knowledge should elevate the soul, while genuine spirituality must be guided by informed understanding. This integrative view fosters an educational process that is both enlightening and morally transformative.

Amidst the current educational environment, which is increasingly characterized by competitiveness, standardization, and instrumentalism, KH. Hasyim Asy'ari's educational vision presents a valuable counterbalance. Many students today experience fatigue, moral disorientation, and a lack of meaningful engagement in their studies. His spiritually grounded model offers a means of addressing these concerns by re-centering education around ethical purpose and transcendental values.

KH. Hasyim Asy'ari also assigns a profound role to educators, recognizing them not merely as instructors but as moral and spiritual mentors. The success of the educational process depends not only on the content being taught, but also on the teacher's personal integrity and spiritual depth. Accordingly, teacher preparation should include components such as ethical formation, spiritual introspection, and character building—areas that are often neglected in contemporary teacher education curricula.

This pedagogical framework underscores the enduring relevance of classical Islamic educational texts, particularly in the cultivation and management of spiritual intelligence. Rather than being confined to historical interest, works such as *Adabul 'Alim wa al-Muta'allim* function as dynamic sources of spiritual pedagogy that continue to inform contemporary Islamic education. Central to KH. Hasyim Asy'ari's vision is the discipline of *riyāḍah al-nafs*—the spiritual training of the soul—which involves a sustained effort to purify intentions (*ikhlāṣ*), internalize humility (*tawāḍuʿ*), and restrain the ego in the pursuit of knowledge. This inner discipline is not merely complementary

but foundational to the educational process, serving as a spiritual management strategy that aligns the learner's moral character with divine guidance. Through this lens, the act of learning becomes an avenue for spiritual elevation, where knowledge is acquired not only as information but as a means of ethical refinement and nearness to God.

In this context, *Adabul 'Alim wa al-Muta'allim* is not just a manual of etiquette but a spiritual roadmap that integrates educational ethics with Sufi-oriented practices of self-purification. KH. Hasyim Asy'ari articulates that the mastery of knowledge must be accompanied by inner struggle, continuous self-assessment (*muḥāsabah*), and surrender to divine will, aligning closely with the goals of *tasawuf*. Such integration of intellectual pursuit with spiritual discipline ensures that education does not become a mechanistic or secularized process but remains embedded in the cultivation of the soul (*tazkiyat al-nafs*). By recontextualizing these classical principles, contemporary educators and institutions can revitalize a form of learning that is character-driven, spiritually conscious, and deeply rooted in the Islamic tradition.

To conclude, KH. Hasyim Asy'ari's educational thought, as expressed in *Adabul 'Alim wa al-Muta'allim*, highlights the indivisible connection between moral integrity and the intellectual quest. His model of spiritual intelligence remains highly relevant to the demands of contemporary education. By integrating ethical principles, academic achievement, and spiritual growth, his legacy presents a compelling foundation for educational reform that prioritizes the development of both competent and morally conscious individuals.

Conclusion

Based Based on the analysis of *Adabul 'Alim wa al-Muta'allim*, it can be concluded that Hadrotus Syaikh KH Hasyim Asy'ari presents a profound model of spiritual intelligence management rooted in Islamic values and ethics. His approach emphasizes that the process of education is not merely intellectual but also deeply spiritual. The foundation of this spiritual intelligence lies in values such as ikhlāṣ (sincerity), tawāḍu' (humility), ta'dhīm al-'ilm (veneration for knowledge), and riyāḍah al-nafs (self-discipline), all of which are essential to nurturing the soul and guiding learners and educators toward holistic personal development.

KH Hasyim Asy'ari views the educational journey as a sacred endeavor, where managing one's intentions, behavior, and relationships is as important as mastering academic content. Teachers are seen as spiritual guides, and students as seekers of divine truth, both working within a framework of mutual respect and ethical conduct. His teachings provide a timeless framework for integrating spiritual intelligence into educational practice, particularly in Islamic institutions. In today's context—where character, ethics, and spiritual values are often sidelined—KH Hasyim Asy'ari's insights offer a valuable and relevant model for cultivating education that is not only intellectually enriching but also morally and spiritually transformative.

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