



Reactualization of KH. Yusuf Hasyim's Educational Values as a Response to Moral Decadence in the Context of Salaf Education at the Tebuireng Islamic Boarding School

Andani Kumalasari¹, Musta'in Syaffi'ie²

^{1,2}Universitas Hasyim Asy'ari, Indonesia

E-mail: andanikum@gmail.com, a_mustain_sy@yahoo.co.id

Article Info	Abstract
Article History Received: 2025-06-10 Revised: 2025-07-20 Published: 2025-08-06 Keywords: <i>Educational Values of KH. Yusuf Hasyim;</i> <i>Moral Decadence;</i> <i>Salaf Education.</i>	This article explores the revitalization of KH. Yusuf Hasyim's educational values as a response to the moral decline among the younger generation, emphasizing their application within the educational framework of the Tebuireng Salaf Islamic boarding school. Employing a descriptive qualitative method, the study draws on literature reviews and in-depth interviews with both current students and alumni of the pesantren. The findings reveal that KH. Yusuf Hasyim's core educational principles such as sincerity, exemplary conduct, discipline, social responsibility, and the integration of religious and modern sciences remain relevant and effective in cultivating students with noble character, intellectual openness, and resilience in facing contemporary challenges. The process of revitalization involves adapting teaching strategies, reinforcing a values-oriented curriculum, and fostering an environment supportive of moral development. These results affirm that value-based education in traditional Islamic boarding schools offers a practical approach to addressing the moral crisis in the era of globalization.
Artikel Info	Abstrak
Sejarah Artikel Diterima: 2025-06-10 Direvisi: 2025-07-20 Dipublikasi: 2025-08-06 Kata kunci: <i>Nilai Pendidikan KH. Yusuf Hasyim;</i> <i>Dekadensi Moral;</i> <i>Pendidikan Salaf.</i>	Tulisan ini mengulas upaya pembaruan nilai-nilai pendidikan KH. Yusuf Hasyim sebagai respons terhadap krisis moral yang melanda generasi muda, dengan penekanan pada penerapannya di lingkungan pendidikan salaf Pesantren Tebuireng. Penelitian ini menggunakan metode kualitatif deskriptif yang dilaksanakan melalui kajian literatur dan wawancara mendalam dengan para santri dan alumni pesantren. Hasil penelitian mengungkapkan bahwa nilai-nilai pendidikan yang ditanamkan oleh KH. Yusuf Hasyim seperti keikhlasan, keteladanan, disiplin, tanggung jawab sosial, serta sinergi antara ilmu keagamaan dan pengetahuan modern masih sangat relevan dan efektif dalam membentuk pribadi santri yang berakhlak, terbuka, dan siap menghadapi perkembangan zaman. Reaktualisasi nilai-nilai tersebut dilakukan melalui penyesuaian metode pembelajaran, penguatan kurikulum yang berlandaskan nilai-nilai moral, serta penciptaan lingkungan pesantren yang mendukung pembinaan karakter. Temuan ini memperkuat pandangan bahwa pendidikan berbasis nilai di pesantren salaf mampu menjadi solusi nyata dalam menghadapi krisis moral di era globalisasi.

I. INTRODUCTION

The rapid progress of globalization and information technology has significantly influenced various dimensions of life, particularly in the realms of morality and education. One alarming consequence of this development is the moral decline among the younger generation, reflected in deviant behaviors, diminishing social ethics, and a weakening commitment to religious and national values (Istante, 2023). This growing moral crisis presents a critical challenge for the education sector, especially Islamic education, which bears the responsibility of nurturing students' character and moral integrity.

The issue of moral decadence in today's youth has emerged as a pressing concern within the educational and social spheres. Technological advancement and global influences, when not

balanced by strong spiritual and ethical foundations, have led to widespread moral deterioration evident in rising misconduct, deteriorating social norms, and eroding religious awareness (Herawati et al., 2025). These conditions call for urgent and sustained responses from educational institutions, particularly those rooted in Islamic values.

Islamic boarding schools, as traditional institutions of Islamic learning, hold considerable potential for instilling moral and ethical values in students. In this context, traditional education that emphasizes moral internalization and the exemplary conduct of religious scholars is highly relevant and merits revitalization (Amin, 2021). Rooted in long-standing pesantren traditions, this form of education plays a vital role in shaping the moral character and ethical

awareness of the younger generation (Resya & Diantoro, 2021). These institutions not only teach religious sciences but also serve as centers for character development, fostering Islamic virtues through lived experience (Hadi & Muhid, 2022).

One prominent figure in the Islamic boarding school tradition who dedicated his work to moral education is KH. Yusuf Hasyim a respected scholar and educator from the Tebuireng Islamic Boarding School. He is known for his progressive educational philosophy that remains grounded in tradition, advocating for the integration of knowledge, faith, and morality.

Tebuireng Islamic Boarding School, as a direct inheritor of KH. Yusuf Hasyim's educational legacy, exemplifies how Salaf-based education can be revitalized to address contemporary moral challenges. As such, it is crucial to explore how his educational values are being recontextualized and implemented within the Salaf education framework to respond effectively to the evolving issue of moral decadence. KH. Yusuf Hasyim's educational philosophy is deeply rooted in the pesantren tradition while remaining responsive to the changing times. He stressed that education should go beyond the mere transfer of knowledge to focus on shaping individuals with virtuous character (Hasan & Mohammad, 2023). In light of today's moral challenges, revitalizing the educational values he championed has become increasingly urgent (Nursiah, 2024). KH. Yusuf Hasyim underscored the crucial integration of religious knowledge and moral values as a foundational element in cultivating a morally upright generation.

His educational vision was not solely aimed at intellectual mastery but also at developing ethical, principled individuals committed to upholding Islamic values (Muninggar & Sukardi, 2024). As such, the revival of his values remains highly relevant in addressing contemporary moral issues. Pesantren Tebuireng, the institution to which he dedicated his life, stands as a tangible example of how his educational principles can be applied within the Salaf educational framework. By employing an adaptive traditional approach, Tebuireng preserves classical Islamic teachings (*turāts*) while also engaging in renewal (*tajdīd*) to confront modern-day challenges, including the issue of moral decline.

II. METHOD

This research employs a qualitative approach with a field study design. The purpose of this approach is to explore in depth how KH. Yusuf Hasyim's educational values are applied in real-life contexts at the Tebuireng Islamic Boarding School and how these values serve as a response to the moral decline observed among students and the surrounding community. Data were collected through direct interviews with pesantren caregivers or educators, students, and alumni, and were further supported by institutional documents, KH. Yusuf Hasyim's written works, records of educational activities, and internal documentation. Data analysis followed the Miles and Huberman model, which includes data reduction, data display, conclusion drawing, and verification (Qomaruddin & Sa'diyah, 2024). To ensure the validity of the findings, source triangulation was employed by cross-checking information from students, teachers, and documentary sources, validating the results with informants, and maintaining audit trails by systematically preserving records of the analytical process.

III. RESULT AND DISCUSSION

A. Result

The findings of this study demonstrate that the educational values promoted by KH. Yusuf Hasyim remain highly relevant in shaping character and strengthening the moral foundation of students, particularly in the face of growing moral decline. KH. Yusuf Hasyim strongly advocated for the integration of intellectual, spiritual, and moral education as the cornerstone of *salaf*-based learning within Islamic boarding schools.

1. Reactualization of KH. Yusuf Hasyim's Educational Values

Several core values inherited from KH. Yusuf Hasyim were successfully identified and revitalized in the context of modern Islamic education. First, the value of sincerity is reflected in a modest lifestyle, devotion to community service, and wholehearted dedication to educating students. Second, the value of exemplary conduct is emphasized through KH. Yusuf Hasyim's insistence that teachers (*kiai*) serve as moral role models, demonstrating integrity in both speech and action.

Third, the values of discipline and responsibility are instilled in students' daily routines, encompassing their academic studies, religious observances,

and social interactions. Fourth, values of tolerance and national identity are also central, as KH. Yusuf Hasyim actively incorporated patriotism and a love for the homeland into the pesantren's educational system. Lastly, the values of scientific inquiry and independent thinking are encouraged by promoting a deep, contextual understanding of religious knowledge rather than a purely textual one.

2. Response to Moral Decadence

In response to the issue of moral decadence, KH. Yusuf Hasyim's educational values offer a clear and practical framework. Central to this is the internalization of moral values through habitual practices and real-life application in the daily lives of students. His educational approach prioritizes character formation (*ta'dib*) not merely the transmission of knowledge, but the holistic development of the student's personality.

Moreover, the pesantren strengthens its moral teachings through an exemplary system, where the personal lives of *kiai* and *ustadz* serve as living models of the values being taught, thereby reinforcing moral education through example.

3. Implementation at Tebuireng Islamic Boarding School

Tebuireng Islamic Boarding School, as the institution where KH. Yusuf Hasyim dedicated much of his work, serves as a practical manifestation of his educational philosophy. The pesantren implements these values through an integrated curriculum that combines religious and secular knowledge within a value-based framework. Additionally, boarding school activities such as *halaqah* (study circles), *mujadah* (spiritual discipline), and structured character-building programs further reinforce students' moral development.

The school also adopts a rigorous yet humanistic care and supervision system, ensuring that while students are closely guided and disciplined, they are also nurtured in a respectful and compassionate environment.

B. Discussion

The findings of this study reveal that the educational thoughts and practices of KH. Yusuf Hasyim remain highly relevant in addressing the pervasive issue of moral decadence, particularly among the younger generation. Although often regarded as traditional, the *salaf* education model within Islamic boarding schools holds significant potential for character and moral development especially when guided by a transformative vision, as exemplified by KH. Yusuf Hasyim.

The reactualization of values serves as a key strategy for moral education. Core principles such as sincerity, discipline, exemplary conduct, nationalism, and tolerance are not merely ethical ideals, but function as essential components of a structured educational system (Kurniawan, 2021). KH. Yusuf Hasyim did not only teach these values in theory; he consistently modeled them in his daily interactions with students. This approach aligns with the Islamic concept of *ta'dib*, a character education model that emphasizes the formation of both knowledge and ethical behavior (*adab*) (Zahra et al., 2024). In this context, reactualization refers to the revival and adaptation of these values within the modern *salaf* education framework, particularly in response to contemporary challenges such as social media influence, consumerism, and the diminishing presence of public role models.

Moreover, *Salaf* education serves as a moral stronghold against the decline in ethical standards. Addressing today's moral crisis requires more than legal or institutional measures. KH. Yusuf Hasyim's value-based education rooted in moral exemplarity offers a preventive and constructive solution (Tantowi, 2022). The *salaf* education model implemented at Tebuireng emphasizes a holistic learning experience that engages the intellect, emotions, and behavior. In this regard, Islamic boarding schools emerge as critical institutions in preserving national moral values (Mustafidin et al., 2024). Testimonies from students and alumni further highlight how the internalized values not only foster religious devotion, but also instill a deep sense of social and civic responsibility. This indicates that *salaf* pesantren can evolve into dynamic, forward-thinking institutions while preserving their foundational identity.

The relevance of KH. Yusuf Hasyim's values becomes even more apparent in the context of globalization and the identity crisis facing today's youth. Values such as sincerity and discipline are vital in cultivating personal integrity; role modeling is essential for producing trustworthy public figures; and the principles of nationalism and tolerance are crucial for maintaining national unity in an increasingly polarized world. KH. Yusuf Hasyim demonstrated that *salaf* education is not rigid or insular, but rather an open and adaptive system capable of engaging with modern realities. His moderate and contextual approach represents a powerful model of inclusive and transformative Islamic education.

IV. CONCLUSION AND SUGGESTION

A. Conclusion

This study concludes that the educational values promoted by KH. Yusuf Hasyim hold significant relevance in addressing the moral challenges of the contemporary era. Through a *salaf*-based educational approach focused on character and moral development, KH. Yusuf Hasyim successfully integrated key values such as sincerity, exemplary conduct, discipline, tolerance, and nationalism into the daily life of the Islamic boarding school.

The revitalization of these values at Tebuireng Islamic Boarding School is not merely symbolic, but has become an integral part of a structured and dynamic educational system. Through consistent modeling and the cultivation of positive habits, these values have made a tangible impact on shaping students into morally grounded, independent individuals with a strong sense of social and national responsibility.

Therefore, *salaf* education, when managed in a contextual and progressive manner, remains not only relevant to past traditions but also strategically vital in addressing the ongoing moral crisis faced by today's younger generation.

B. Suggestion

Based on the findings of this study, several recommendations can be proposed to strengthen the role of KH. Yusuf Hasyim's educational values in addressing moral decline, particularly within the *salaf* education framework. First, Islamic boarding schools (*pesantren*) are encouraged to continuously internalize and implement KH. Yusuf Hasyim's

core values such as sincerity, discipline, moral integrity, tolerance, and nationalism as fundamental pillars of their character education programs. These values should not be applied rigidly, but rather adapted to the contemporary context in order to remain relevant to the moral challenges faced by today's students.

Second, educators and caregivers, especially *kiai* and teachers, should consistently serve as role models in embodying the moral values they seek to instill. Their behavior and daily interactions play a crucial role in reinforcing students' character development. To support this, regular training on value-based education and modern pedagogical methods should be provided to help them carry out this role effectively.

Third, policy makers and educational authorities should acknowledge the strategic role of *salaf*-based Islamic boarding schools in shaping the nation's moral foundations. This recognition should be translated into tangible support such as curriculum enrichment, financial assistance, and the integration of moral education into broader educational policies.

Lastly, future researchers are encouraged to further explore the application and impact of KH. Yusuf Hasyim's educational values in various *pesantren* contexts. Such studies could deepen our understanding of how these values contribute to developing students' moral resilience in the face of digital, social, and global challenges.

REFERENCES

- Amin, S. (2021). Moral education based on the hadith Arba'in An Nawawiyah . Adab Publisher.
- Hadi, MS, & Muhid, A. (2022). Character Education Values in Learning the Balaghah Book in Islamic Boarding Schools: Literature Review. *Risalah, Journal of Education and Islamic Studies* , 8 (1), 35–51.
- Hasan, MA, & Mohammad, DH (2023). Islam Wasathiyah Among Ulama'nusantara (Study of the Thoughts of KH. M. Hasyim Asy'ari and KH. Ahmad Dahlan and Their Relevance to Islamic Education in Indonesia) . PUSTAKA KAJA.

- Herawati, A., Sinta, PD, Marati, SN, & Sari, HP (2025). The role of Islamic education in building the character of the young generation amidst the current of globalization. *IHSAN: Journal of Islamic Education*, 3 (2), 370–380.
- Istante, L. (2023). Moral decadence for the younger generation. *Student Research Journal*, 1 (1), 21–31.
- Kurniawan, S. (2021). Integration of Islamic and National Values in Islamic Boarding School Education (Case Study of Islamic Boarding School of Islamic University of Indonesia) .
- Muninggar, LAG, & Sukardi, I. (2024). Characteristics of Kh Yusuf Hasyim's Political Education in Educating Students. *Tasyri: Journal of Islamic Education*, 31 (01), 36–52.
- Mustafidin, A., Wahyudi, A., & Ambari, MZ (2024). Formation of National Character Through the Development of Local Content Curriculum Based on Islamic Boarding Schools. *Journal of Independent Service* , 3 (5), 457–468.
- Nursiah, N. (2024). Revitalizing the Identity and Morality of Students in the 5.0 Era Through Islamic Value-Based Education. *Al-Tarbawi Al-Haditsah: Journal of Islamic Education* , 9 (1), 69–90.
- Qomaruddin, Q., & Sa'diyah, H. (2024). Theoretical Study of Data Analysis Techniques in Qualitative Research: Spradley, Miles and Huberman's Perspective. *Journal of Management, Accounting, and Administration* , 1 (2), 77–84.
- Resya, NFS, & Diantoro, F. (2021). National education system in Islamic boarding schools .
- Tantowi, HA (2022). Islamic education in the era of global transformation . PT. Pustaka Rizki Putra.
- Zahra, AS, Widad, S., Salsabila, IA, & Bakar, MYA (2024). Integration of Tarbiyah, Talim and Ta'dib: The Main Pillars of Islamic Education. *Multidisciplinary Journal of Academic Sciences* , 1 (6), 33–48.