



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, March 2026, pp. 521-551

KH. Hasyim Asy'ari and John Dewey: Traditionalism and Progressivism In Education

Neneng Nurhayati^{1*}, Benny Prasetya², Heri Rifhan³

^{1,2,3}Institut Ahmad Dahlan Probolinggo, Indonesia

*Corresponding author-email: *Nengonie85@gmail.com*

Abstract

This study aims to analyze and compare the educational thought of KH. Hasyim Asy'ari and John Dewey, focusing on the tension and dialogue between traditionalism and progressivism in education. The primary problem under study concerns how two influential figures from different socio-cultural and intellectual backgrounds conceptualize the aims, methods, and values of education, and how their ideas remain relevant in contemporary discourse. Existing scholarship often positions KH. Hasyim Asy'ari as a representative of Islamic traditionalism and John Dewey as a pioneer of educational progressivism; however, few studies critically juxtapose their frameworks to identify convergences and potential synthesis. This research employs a qualitative library method with a comparative-philosophical approach, analyzing primary texts and relevant secondary sources to reconstruct their educational paradigms. The findings reveal that while KH. Hasyim Asy'ari emphasizes moral-spiritual formation rooted in tradition and religious authority, and John Dewey prioritizes experiential learning and democratic values, both share a commitment to character development and social responsibility. The study contributes a novel integrative perspective that bridges traditional Islamic pedagogy and modern progressive education within contemporary educational theory.

Keywords: *Educational Traditionalism, Educational Progressivism, Islamic Educational Philosophy, Character Formation, Democratic Education*

1. Introduction

Education has long been situated within a dialectical tension between the preservation of tradition and the demand for social transformation. This tension is particularly evident when examining two influential paradigms: Islamic traditionalism, as exemplified by KH. Hasyim Asy'ari, and Western progressivism, as advanced by John Dewey. The educational thought of KH. Hasyim Asy'ari is deeply rooted in the transmission of religious knowledge



grounded in scholarly authority, ethical discipline (*adab*), and moral-spiritual formation (Yasin & Khasbulloh, 2022), (Mujahid, 2021; Muspawi, 2018). In contrast, progressivism in modern education places learners at the center of the educational process and views experience as the primary source of knowledge, with schools functioning as democratic communities (Cathrin, Dardiri, Purwastuti, & Priyoyuwono, 2021), (Achmad & Izza, 2023). Their differing socio-cultural and epistemological backgrounds provide a rich foundation for comparative philosophical inquiry.

Previous studies have examined KH. Hasyim Asy'ari's ideas within the framework of Islamic traditional education and analyzed progressive educational philosophy as a cornerstone of modern education (Achmad & Izza, 2023; Cathrin et al., 2021), (Muspawi, 2018). However, much of the existing literature remains descriptive and compartmentalized, often positioning the two thinkers within separate intellectual traditions without engaging in a critical and dialogical comparison (Achmad & Izza, 2023; Cathrin et al., 2021). This limitation reveals a significant research gap: the absence of an integrative philosophical analysis that explores potential convergences and constructive intersections between Islamic traditionalism and Western progressivism in education.

1.1. Traditionalism in Islamic Education

1.1.1. Epistemological Foundations

Traditionalism in Islamic education is rooted in the transmission of knowledge through authoritative chains of scholarship (*sanad*), respect for religious scholars (*kiai*), and the centrality of ethical conduct (*adab*) in the learning process (Saenong, 2021), (Muspawi, 2018). Education is not merely the transfer of information but the cultivation of virtuous character and spiritual integrity (Mujahid, 2021; Sulaiman & Anam, 2023); . The *pesantren* model exemplifies this approach, emphasizing disciplined study, teacher-student hierarchy, and the internalization of moral values as essential components of intellectual development (Yasin & Khasbulloh, 2022)(Syarifuddin, Akmal, Shofiyah, Chairunnisa, & Daffa, 2023).

KH. Hasyim Asy'ari, as a foundational figure of Islamic traditionalism in Indonesia, received his scholarly formation through an authoritative chain of knowledge transmission. As documented in the context of Nahdlatul Ulama's intellectual genealogy, Hasyim Asy'ari learned and received the *sanad* of knowledge from Mahfudz Termas and other prominent scholars, situating him firmly within the classical Islamic scholarly tradition (Saenong, 2021). His contribution to Islamic education in Indonesia is evidenced by the establishment and development of Pesantren Tebuireng in Jombang, East Java, which became a center for the study of Hadith and Islamic sciences (Muspawi, 2018)). His reforming action at Pesantren Tebuireng involved changing the style of traditional pesantren by introducing the classical *madrasah* method while maintaining the core of Islamic religious knowledge transmission (Muspawi, 2018).



1.1.2. The Role of *Adab* and Moral Formation

Central to KH. Hasyim Asy'ari's educational thought is the concept of *adab* — the cultivation of proper ethical conduct and moral discipline. In the pesantren tradition, *adab* is not merely a behavioral code but a comprehensive framework for moral-spiritual formation (Yasin & Khasbulloh, 2022)(Badarussyamsi, Robbo, Muzammil, & Ermawati, 2021; Mujahid, 2021). Students (*santri*) at pesantren receive not only learning material from traditional books (*turāth*) but also examples from the *kiai* in their daily life, as the *kiai* demonstrates good attitude both in words and action that serve as an example to follow (Yasin & Khasbulloh, 2022). This relationship between *kiai* and *santri* is characterized by deep respect and spiritual mentorship, with the *kiai* positioned not only as a teacher but also as a spiritual educator (Yasin & Khasbulloh, 2022), (Syarifuddin et al., 2023).

The 24-hour education system in pesantren, which instills *adab* as a virtuous attitude, is identified as a key mechanism for building noble character in students (Mujahid, 2021); . This comprehensive approach to moral formation encompasses *ta'lim* (development of knowledge and skills), *tarbiyah* (gradual guidance toward good character), and *ta'dib* (role-modelling educational process that emphasizes the implementation of moral knowledge)(Mujahid, 2021); . These three dimensions of Islamic education collectively constitute a holistic framework for character development that goes beyond cognitive learning to encompass affective and spiritual dimensions (S. Anam, Degeng, Murtadho, & Kuswandi, 2019; Baharun & Maryam, 2019).

1.1.3. The Pesantren as an Institutional Model of Traditionalism

The pesantren institution serves as the primary vehicle for the transmission of Islamic traditionalist education in Indonesia (Syarifuddin et al., 2023), (Kango, Perdana, & Biya, 2021). As the oldest educational institution in Indonesia, pesantren has at least five pillars: *kiai*, *santri*, mosque, *pondok* (dormitory), and the classical Islamic books (*kitab kuning*) (Syarifuddin et al., 2023). The patron-client pattern of relations between *kiai* and *santri* at pesantren can have both positive and negative impacts: the positive impact is seen in the form of good relations and mutual respect, while the negative impact may manifest in students' fatalistic attitude towards life and an uncritical scientific view (Yasin & Khasbulloh, 2022).

Traditional pesantren learning methods, such as *sorogan* (individual recitation before the teacher) and *halaqah* (circular group discussion), have been practiced for centuries as effective means of knowledge transmission (Ritonga, Ananda, Lanin, & Hasan, 2019). These methods are not only solidarity and control makers but also teach democratic education, which could be adopted in broader educational systems (Ritonga et al., 2019). The *kitab kuning* (classical Islamic books) constitute the primary curriculum of traditional pesantren, with texts covering Islamic jurisprudence, theology, Sufism, and Arabic linguistics (Huda & Habibi, 2021; Saenong, 2021). The books that *santri* deal with in pesantren include works



such as *Ihyā' 'Ulūmuddīn* by al-Ghazālī and various texts on *adab*, which are considered essential elements of the pesantren curriculum (Huda & Habibi, 2021).

1.1.4. Traditionalism and the Principle of *Al-Muhāfazah*

A foundational principle of Islamic traditionalism in education is the maxim *al-muhāfazatu 'alā al-qadīm al-ṣāliḥ wa al-akhdhu bi al-jadīd al-aṣlah* — maintaining good tradition and employing the new-better one (Mujahid, 2021; Pramitha, 2021). This principle demonstrates that Islamic traditionalism is not inherently static or resistant to change, but rather seeks to preserve what is beneficial from the past while selectively incorporating beneficial innovations (Mujahid, 2021; Pramitha, 2021). This nuanced position challenges simplistic characterizations of Islamic traditionalism as purely conservative or anti-progressive. The moderate character-building strategy in pesantren implements this principle proportionally to spread moderate character education (Mujahid, 2021); , suggesting an inherent capacity for dialogue between tradition and modernity within the traditionalist framework itself.

1.2. Progressivism in Modern Education

1.2.1. Philosophical Foundations of Progressivism

Progressivism in modern education emerged as a response to rapid social change and industrialization, placing learners at the center of the educational process and viewing experience as the primary source of knowledge (Cathrin et al., 2021). Educational philosophy, in the progressivist view, offers a variety of theories and understandings that answer educational problems from various perspectives (Cathrin et al., 2021). Progressivism as a stream or view of educational philosophy prioritizes progress in education and is oriented toward the active engagement of students in the learning process (Cathrin et al., 2021).

The nuances of progressivist thinking can be seen in educational orientations centered on student independence, equipping students with various practical skills, and demonstrating concern for non-academic abilities (Cathrin et al., 2021). This approach prioritizes critical thinking, problem-solving skills, and the relevance of learning to real-life contexts. Education is understood as a means of social reconstruction, with schools functioning as democratic communities that prepare individuals for active participation in society (Cathrin et al., 2021; Fajar & Izzah, 2023).

1.2.2. Dewey's Progressivism and Its Relevance to Islamic Education

John Dewey's progressivism has been examined in relation to pesantren education, with one study finding that pesantren education is in line with Dewey's progressivism for one key reason: the material learned in pesantren is practical and practiced in daily religious life (Achmad & Izza, 2023). This finding suggests a significant point of convergence



between Dewey's experiential learning philosophy and the practical orientation of Islamic traditional education. The integration of learning with daily practice a hallmark of both Deweyan progressivism and pesantren education represents a potential bridge between the two paradigms.

Furthermore, the democratic dimensions of pesantren education have been noted in the literature. The *kyai's* leadership style, management, learning system, and the doctrine of Islamic egalitarianism taught in pesantren contribute to the principles of democracy (Achmad & Izza, 2023); . Students can dialogue democratically with the *kiai* during lessons ((Syafiq & Rahardja, 2023); , and the *halaqah* learning method provides democratic education (Ritonga et al., 2019). These democratic elements within the pesantren tradition suggest that the binary opposition between Islamic traditionalism and Deweyan progressivism may be less absolute than commonly assumed.

1.2.3. Critical Thinking and Democratic Engagement in Progressive Education

Central tenet of progressivism is the cultivation of critical thinking and democratic engagement among learners. Critical education in Islam highly upholds the freedom of opinion and thought of students so that they can develop the potential that Allah has bestowed upon them (Yasin & Khasbulloh, 2022). Islamic education method is expected to respect students' *freedom* and emphasize the freedom of students to discuss, debate, and conduct dialogue within the limits of politeness and respect (Yasin & Khasbulloh, 2022). This emphasis on critical dialogue within Islamic education resonates with Dewey's vision of education as a democratic practice.

Education should give birth to intelligent generations who have the ability to think in depth (analytically or critically), creatively, egalitarianly, with noble character, and democratic attitude so that they can become human agents or creative persons (Yasin & Khasbulloh, 2022). This vision, articulated within the context of Islamic education, demonstrates a significant convergence with progressivist educational ideals. The challenge for pesantren education is to build an integrative educational paradigm by involving all human potential in fostering a critical, creative, and democratic culture in addition to upholding ethics (Yasin & Khasbulloh, 2022).

2. Literature Review

2.1. Recent Studies on Islamic Traditionalist Education

Recent scholarship on Islamic traditionalist education has increasingly focused on the resilience and adaptive capacity of pesantren institutions in the face of modernization pressures. KH. Hasyim Asy'ari stands as a central figure in this literature, widely recognized as the founding father and a key developmental figure of Islamic education in Indonesia (Muspawi, 2018). His contributions are documented across three principal domains: the



development of Pesantren Tebuireng in Jombang, East Java; the establishment and growth of Nahdlatul Ulama (NU) as an organizational vehicle for Islamic education; and the production and dissemination of classical Islamic texts (*kitab kuning*) (Muspawi, 2018). These contributions collectively demonstrate how a traditionalist scholar could simultaneously preserve foundational religious values while introducing methodological reforms, such as the adoption of the classical (*madrasah*) style of teaching within the pesantren framework (Muspawi, 2018).

The literature further documents how Hasyim Asy'ari's educational reforms were not merely institutional but deeply pedagogical in character. Studies on the implementation of his educational principles at institutions such as MTs Hasyim Asy'ari in Malang reveal that his ideas continue to shape contemporary Islamic educational practice, particularly in the domains of character formation (*tarbiyah*), moral development, and the cultivation of moderate Islamic values. Qualitative and phenomenological research conducted in these settings demonstrates that students, teachers, and school staff recognize the significant role of Hasyim Asy'ari's principles in creating holistic learning environments that integrate spiritual, moral, and intellectual dimensions (Kavrayıcı & Kesim, 2021). This emphasis on *tarbiyah* encompassing character formation, moral development, and personality cultivation reflects the broader Islamic educational tradition's insistence on the inseparability of knowledge and moral virtue (Kavrayıcı & Kesim, 2021).

The organizational dimension of Hasyim Asy'ari's legacy is equally significant. As a co-founder of Nahdlatul Ulama (NU), he helped establish what has become one of the largest Islamic organizations in the world, which has consistently prioritized education as the key to a better future for Muslim communities (Munawir & Novita, 2023). NU's educational modernization efforts, including the establishment of thousands of pesantren across Indonesia and the integration of modern digital learning tools, are directly traceable to the foundational vision articulated by Hasyim Asy'ari and his contemporaries (Munawir & Novita, 2023). Comparative studies of Islamic educational reform in South and Southeast Asia further situate Hasyim Asy'ari alongside figures such as Mawlana Nanawtawi of Darul Ulum Deoband in India, arguing that traditional *ulama'* have played a pivotal and often underappreciated role in the modernization of Islamic education (Zaini, 2022). The curriculum at Pesantren Tebuireng, for instance, was among the first in Indonesia to incorporate the systematic study of *Hadith*, and subsequently adopted general sciences as an integral component of its educational program (Zaini, 2022); .

The pesantren system itself, as the oldest model of Islamic education in Indonesia, has demonstrated remarkable institutional durability. Alongside madrasah and Islamic schools, pesantren represent a distinct educational tradition that has maintained its relevance by adapting to contemporary challenges while preserving its traditional curriculum and system (Asy'ari, Marsela, Pardini, & Amelia, 2017); . The leadership of the *kiai* within this system is a recurring theme in the literature, with studies emphasizing the centrality of



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, March 2026, pp. 521-551

religious authority, moral exemplarity, and community trust in sustaining the pesantren's educational mission. This authority structure, which places the *kiai* at the apex of a hierarchical pedagogical relationship, reflects Hasyim Asy'ari's own emphasis on the moral authority of the teacher and the ethical obligations of the student—themes that are elaborated in his classical text *Adab al-'Alim wa al-Muta'allim* (Muspawi, 2018); .

Indonesia's Islamic educational sphere has also attracted attention in the context of the country's broader Islamic soft power strategy. Scholars have argued that the extroversion of Indonesian Islamic education—defined as the shift from an inward-looking perspective to a strategy of exporting its educational model beyond national borders—is grounded in the narrative of Indonesian Islam as inherently moderate and pluralist (Allès & Seeth, 2021). This narrative is historically rooted in the traditionalist educational milieu that Hasyim Asy'ari helped to establish, and it continues to inform contemporary debates about the relationship between Islamic education, national identity, and global religious competition (Allès & Seeth, 2021). The pesantren system, in particular, is identified as a diverse and adaptive institution whose engagement with external influences has been more varied and nuanced than that of formal Islamic higher education institutions (Allès & Seeth, 2021).

Despite the richness of this literature, a significant methodological limitation persists. Most studies on Islamic traditionalist education employ qualitative fieldwork and historical-textual analysis, and while these methods yield valuable contextual insights, they rarely engage with global educational philosophy in a systematic or comparative manner (Muspawi, 2018); (Asy'ari et al., 2017; Kavrayıcı & Kesim, 2021; Munawir & Novita, 2023; Zaini, 2022). The result is a body of scholarship that is largely normative and contextual, documenting the historical influence and institutional legacy of figures like Hasyim Asy'ari without situating their ideas within broader international debates about pedagogy, curriculum theory, or the philosophy of education. This gap is particularly evident in the absence of comparative studies that bring Islamic traditionalist thought into dialogue with Western educational philosophy, a lacuna that the present research seeks to address.

2. 2. Contemporary Debates on Progressive Education

The philosophy of John Dewey occupies a foundational position in the global discourse on progressive education, and his ideas continue to generate substantial scholarly debate across diverse disciplinary and geographical contexts. Dewey's educational philosophy, commonly referred to as pragmatism, is characterized by its emphasis on learning by doing, experiential inquiry, and the inseparability of education from democratic life (Khasawneh, Miqdadi, & Hijazi, 2014). As an educator, Dewey is celebrated for his experimental and progressive approach to teaching, and as a philosopher, he is recognized for the development of pragmatism as a systematic philosophical tradition (Khasawneh et al., 2014). His major works including *Democracy and Education*, *Experience and Education*, and



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, March 2026, pp. 521-551

The School and Society have defined the course of progressive education and remain influential in contemporary pedagogical theory (Wilcock, 2021).

A central theme in recent Deweyan scholarship is the reassessment of his philosophy in light of new social, political, and technological challenges. Scholars have explored the methodological implications of experiential learning, collaborative inquiry, and reflective practice in diverse educational settings, arguing that Dewey's vision of education as a democratic and social process retains its relevance in the twenty-first century (Roumell, 2018). Dewey's philosophy of education, as articulated in *Democracy and Education*, extends far beyond the classroom to encompass broader social realities, including civic participation, democratic empowerment, and the reform of social learning (Roumell, 2018). His experiential learning model, which positions learning as a process of continuous adjustment to and transformation of social contexts, has been applied to adult education, community development, and grassroots educational activism (Roumell, 2018).

The international reception of Dewey's philosophy is a significant dimension of contemporary scholarship. Studies have documented Dewey's influence on educational reform movements in contexts as diverse as post-World War II Italy, where his translated works left a decisive imprint on a culture that needed to be modernized and rebuilt after the fall of fascism (Lindsay, 2015). The Reggio Emilia approach to early childhood education, now globally recognized, is grounded in Dewey's philosophies of education, aesthetics, and democracy, mediated through the work of Italian reformers such as Borghi, Codignola, Malaguzzi, and Ciari (Lindsay, 2015). This case illustrates how Deweyan philosophy can be creatively interpreted and adapted within specific cultural and political contexts, producing educational innovations that transcend their original national boundaries (Lindsay, 2015).

Research on the implementation of Dewey's pragmatism in non-Western educational systems reveals both its appeal and its limitations. A study of Jordanian public schools found that teachers believe pragmatism is implemented to a moderate degree, but also noted that Islamic education dominates and governs Jordanian school culture, creating tensions with Deweyan principles (Khasawneh et al., 2014). This finding is significant for the present study, as it suggests that the relationship between Islamic educational traditions and Deweyan pragmatism is not one of simple incompatibility but rather of complex negotiation and partial accommodation (Khasawneh et al., 2014). Similarly, research on Libya has proposed that Dewey's pragmatist approach to politics and education particularly his conceptualizations of a context-specific "public," teacher agency, and inquiry for peaceful and democratic living may offer a timely and internally grounded alternative to externally imposed peacebuilding narratives (Giaber, 2023). These studies collectively suggest that Deweyan philosophy, when interpreted as a processual and context-sensitive project rather than a fixed doctrine, has the potential to engage productively with non-Western and faith-based educational traditions (Giaber, 2023).



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, March 2026, pp. 521-551

Cross-national and comparative studies of educational philosophy have further enriched the contemporary debate on progressive education. Scholars engaged in hermeneutic readings of classic texts across national traditions have argued that Dewey's pragmatism has been partly responsible for the contemporary situation in which education theory lacks a discipline of its own in the American context, and that a generative approach to education theorizing requires intergenerational and comparative international dialogue (Castner, Pfrang, Kraus, Price, & Ylimaki, 2024). This perspective challenges the tendency to reduce Dewey's pedagogical vision to either instrumental or political interpretations, and calls for a more nuanced engagement with the Continental roots of his philosophy (Castner et al., 2024). The connections between Dewey and other progressive thinkers including Rousseau and Freire have also been explored, with scholars arguing that their philosophical projects are intimately related in approach, scope, and intent, and that reading them in conversation with one another provides a fruitful methodology for inquiry into citizenship and citizenship education (Wilcock, 2021).

Critical perspectives on Dewey's philosophy are equally important for a balanced assessment of his legacy. Scholars have documented Dewey's misjudgments concerning issues of diversity, geopolitics, and global justice, particularly in relation to his 1924 report on Turkish education and his failure to adequately engage with the Armenian genocide (Papastephanou, 2016). These critiques reveal the limitations of Dewey's progressivism when confronted with questions of colonial power, cultural diversity, and historical injustice, and they caution against an uncritical celebration of his educational philosophy (Papastephanou, 2016). Similarly, reconstructions of Dewey's pragmatism in relation to racial injustice have highlighted the systematic ignorance regarding race that characterized his social philosophy, and have called for a pragmatism reconstructed through honest cross-race dialogue (Margonis, 2007). These critical engagements are essential for any comparative study that seeks to situate Deweyan philosophy within a global and pluralistic framework.

The debate over whether Deweyan pragmatism can coexist with faith-based or tradition-oriented educational systems is a recurring theme in the literature. While some scholars argue that pragmatism's emphasis on experience, inquiry, and democratic participation is inherently secular and potentially incompatible with religious authority structures, others contend that a transitionalist pragmatism understood as a processual and context-sensitive philosophy can engage productively with diverse cultural and religious traditions (Giaber, 2023). The critical theory of education, which draws on Dewey alongside figures such as Freire and Illich, has similarly argued for a radical democratization of education that serves progressive social change while remaining attentive to the specific conditions and values of different communities (Chervona, Chornoivan, Grynko, & Myroshnychenko, 2021). These debates underscore the need for systematic comparative



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, March 2026, pp. 521-551

research that brings Islamic traditionalist thought into dialogue with Deweyan progressivism, rather than treating them as mutually exclusive intellectual traditions.

2. 3. The Tradition-Modernity Tension and the Need for Comparative Inquiry

The tension between tradition and modernity is a pervasive theme in both Islamic educational scholarship and the broader philosophy of education. In the Islamic context, this tension is manifest in debates about the relationship between classical religious knowledge and contemporary scientific and social thought. Scholars have documented how Islamic traditionalists navigate this tension by engaging in extensive intellectual cross-fertilization with Western conservative and progressive thought, while maintaining a commitment to the foundational values of the Islamic tradition (Williams, 2023). The Islamic traditionalist position, as articulated by figures such as Hasyim Asy'ari and his intellectual heirs, is not one of simple rejection of modernity but rather of selective engagement adopting modern methods and institutions while preserving the moral and spiritual core of Islamic education (Munawir & Novita, 2023; Zaini, 2022).

Comparative philosophical inquiry across traditions offers a productive framework for addressing this tension. Studies of figures such as Tu Weiming have demonstrated the possibilities and challenges of dialogue between Confucian and Western liberal educational traditions, raising important questions about the nature and purpose of comparative philosophy and the practices of cross-cultural dialogue (Standish, 2020). Similarly, research on Islamic intellectual figures such as Ṭabāṭabā'ī in Iran has shown how a moderate approach that is critical of materialist and colonial elements of Western thought can nonetheless open pathways for dialogue between Islamic tradition and modernity, promoting a form of intellectual pluralism that is vital for Muslim-majority societies engaging with contemporary challenges (Morshedi, 2025). These examples suggest that the dichotomy between tradition and modernity, authority and autonomy, and moral formation versus critical inquiry is not insurmountable, and that systematic comparative research can contribute to a more integrative understanding of educational philosophy in pluralistic societies.

The Indonesian context is particularly significant in this regard. Indonesia's new Muslim intellectuals, who pair an intimate familiarity with the Islamic tradition with a solid knowledge of Western human sciences, are exponents of an emergent cosmopolitan Islam in which the binary opposition between tradition and modernity collapses (Kersten, 2009); . This intellectual milieu, which is historically rooted in the traditionalist educational institutions established by Hasyim Asy'ari and NU, provides a fertile ground for comparative philosophical inquiry that bridges Islamic pedagogy and Western pragmatism((Allès & Seeth, 2021; Kersten, 2009). The present study situates itself within this broader intellectual context, seeking to contribute to a more integrative and cross-



cultural understanding of educational philosophy by bringing the thought of KH. Hasyim Asy'ari into systematic dialogue with the pragmatist philosophy of John Dewey.

3. Research Method

There are differing perspectives in the literature regarding the extent to which Asy'ari adab can be universally adopted into the national curriculum without compromising explicit evidence-based learning practices in public schools. Some scholars argue that the ethical-epistemic framework rooted in the Asy'ari tradition offers a strong moral foundation that can enrich character education and spiritual literacy. However, they caution that direct transplantation without contextual adaptation may create tension within pluralistic and secular educational settings. Researchers such as (Mukhtari, 2025; Ramdani, Tafsir, & Sukandar, 2021; Wafi, 2025), emphasize the importance of contextual adjustment and constructive collaboration between traditional ulama and modern educators to ensure that integration remains pedagogically sound and socially inclusive.

Other analyses suggest that a meaningful synergy between tawhid/adab and the pragmatism of John Dewey is not only possible but necessary in addressing contemporary educational challenges. Dewey's emphasis on experiential learning, inquiry, and democratic participation can complement the ethical orientation of adab, particularly in responding to digital transformation, value pluralism, and the demand for 21st-century competencies. From this perspective, tauhid provides metaphysical grounding, while pragmatic pedagogy offers methodological tools. Such integration seeks to cultivate morally grounded yet critically engaged learners capable of navigating complex modern realities. Nevertheless, critics warn that excessive "syncretism" risks diluting the epistemological identity of each tradition. They argue that blending theological metaphysics with secular pragmatism without clear conceptual boundaries may obscure fundamental ontological commitments. Therefore, as highlighted by (Muhaimin, 2025; Refinal, Ritonga, Rusydi, & Saputra, 2024; Synytsia, 2020), integration must be principled rather than eclectic. The framework should articulate how maqasid (higher objectives), adab (ethical discipline), and experiential learning can operate in a complementary manner without collapsing distinct theological and philosophical foundations.

In this regard, a principled model of integration would position maqasid as the normative compass, adab as the ethical-pedagogical disposition, and experiential learning as the instructional methodology. The ontological foundation of Asy'ari theology affirming divine sovereignty and moral accountability remains intact, while pedagogical strategies inspired by pragmatism function at the methodological level rather than the metaphysical one. This layered approach prevents conceptual confusion by distinguishing between ultimate purposes (teleology), moral formation (ethics), and classroom practice (methodology). Finally, when conflicts arise between primary sources (classical theological



texts) and contemporary secondary interpretations, priority should be given to close textual analysis of the primary sources as the basis for conceptual clarification. Secondary literature should serve to illuminate historical context and contemporary epistemological developments rather than redefine foundational doctrines. As emphasized by (Hasyim & Nashrullah, 2025; Mukhtari, 2025), this methodological hierarchy safeguards interpretive integrity while allowing constructive engagement with modern educational discourse.

4. Result

4.1. Basic Concepts or Theoretical Framework

Traditionalism in education is characterized by the preservation of established values, the authority of the teacher, the transmission of classical knowledge, and the sustenance of intellectual and moral traditions. In the Indonesian Islamic scholarly tradition, KH. Hasyim Asy'ari's thought is frequently cited as a paradigmatic traditionalist model anchored in pesantren (Islamic boarding school) pedagogy, with a central emphasis on religious sciences and continuity of tradition. The following core elements emerge across scholarly treatments. Authority of Knowledge and the Teacher: Traditionalist accounts highlight the teacher's primary role as the custodian of knowledge and moral guidance, a position reflected in *Adab al-'Alim wa al-Muta'allim*, where the teacher embodies both epistemic authority and ethical exemplar ((A. ahmad syahrul alim Ahmad, 2020; Munandar & Khoirunnisfa, 2020; Yulqowin & Mujiburrohman, 2025); . The literature consistently frames Asy'ari's pedagogy as teacher-centered, with emphasis on scholarly authority and personal mentorship (Hakim, Saepudin, & Husaini, 2024; Khoir, 2025).

Transmission of Classical Texts. Learning is organized around classical Islamic texts (*turāth*) and established sanad (transmission) networks. This is described in depth in studies analyzing *Adab al-'Alim wa al-Muta'allim* and its implication for curriculum and pedagogy within pesantren, including the emphasis on traditional syllabi (*fiqh*, *hadith*, *aqidah*) and canonical methods of instruction (*sorogan/bandongan* in integral form) that sustain a historic chain of learning (Ferdiansyah, Haris, & Syarqowi, 2025; Listianah, Hadi, & Cahyadi, 2024; Putri, Alvionita, Harly, & Afandi, 2024). Moral and Character Formation: A central aim of traditionalist education is *adab* ethical conduct and moral formation alongside intellectual development. Analyses of Asy'ari's works consistently position moral edification as inseparable from scholarly cultivation, with *Adab al-'Alim wa al-Muta'allim* serving as a foundational text for teacher and student conduct, ethics of scholarship, and the character-oriented aims of education (A. ahmad syahrul alim Ahmad, 2020; Amira et al., 2025; Yulqowin & Mujiburrohman, 2025).

Continuity of Tradition. Traditionalism prioritizes preservation and transmission of religious and social traditions to sustain communal identity and social order. The pesantren model, as articulated in multiple discussions of Asy'ari's approach, exemplifies a pedagogy



that prioritizes continuity of religious life and social norms through established curricular and institutional forms (Ferdiansyah et al., 2025; Mokmin, Susanto, Syam, & Basri, 2025; Rafli, Susri, & Rochimah, 2024).

Synthesis and evidence from multiple sources converge on the view that KH. Hasyim Asy'ari's educational philosophy embodies a traditionalist frame that valorizes religious instruction, fidelity to canonical sources, a teacher-centered relational dynamic, and a normative emphasis on moral formation as foundational to learning. Some authors emphasize the integrative potential of Asy'ari's framework when juxtaposed with modernity, suggesting that traditionalism need not be static but can engage with contemporary educational realities through selective integration of broader knowledge domains while maintaining core Adab-centered ethics (Ferdiansyah et al., 2025; Hakim et al., 2024; Khoir, 2025; Listianah et al., 2024).

4.2. Scientific Approach

4.2.1. Primary Scientific Approach

The hermeneutic and socio-historical approaches in the study of KH. Hasyim Asy'ari and John Dewey are supported by references emphasizing textual interpretation, the historical context of traditional Islam, the dynamics of Islamic boarding school education, and educational practices and reforms in the United States. The integration of these sources allows for a descriptive but also analytical analysis of how the Nusantara Islamic tradition and American pragmatism shaped both in response to different social and cultural needs. This fulfills the methodological goal of increasing the depth of analysis through these two secondary approaches, while maintaining attention to the nuances of the differences in historical context and educational goals of each figure (W. Anam, Sulaeman, Mustakim, Putra, & Hakim, 2024; Clair & Smythe, 2012; Hartel et al., 2021; Ks, Suprayogo, & Barizi, 2024; Ramdani et al., 2021; Rosidin, 2022).

4.2.2. Comparative Analysis

The Asy'ari framework is grounded in a theistic-monotheistic ontology centered on tawhid and divine sovereignty as the ultimate basis of truth and moral law. Knowledge is not merely instrumental but oriented toward recognizing divine truth and realizing ethical responsibility. Contemporary scholarship emphasizes that this theological structure provides direction for curricular values aligned with maqasid al-shariah and serves as the primary ontological authority in designing adab and learner ethics within a value-based national curriculum (Hassett, 2008; Muhaimin, 2025; Saputri & Sunardi, 2023). In contrast, the pragmatism of John Dewey rests on a naturalistic ontology in which truth emerges through inquiry, experimentation, and communal verification. Reality is viewed as dynamic and contextual, and knowledge is validated by its consequences in shared experience (Carr, 2014; Gaudite, 2021; Termaat, 2023). While both traditions affirm the importance of forming



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, March 2026, pp. 521-551

responsible citizens, they differ fundamentally in their sources of truth: revelation and transmission in the Asy'ari paradigm versus experience and experimentation in Deweyan thought. Nevertheless, comparative studies suggest that a faith-based ontological foundation can coexist with context-sensitive curricular integration in modern plural societies, provided conceptual boundaries remain clear.

Epistemologically, the Asy'ari tradition prioritizes revelation and disciplined rational reflection within theological orthodoxy, with adab regulating not only conduct but also the learner's intellectual disposition toward knowledge, teachers, and ultimate reality (Hassett, 2008; Muhaimin, 2025). Dewey, by contrast, emphasizes empirical inquiry, critical thinking, and experiential learning as the means of constructing understanding, with epistemic validity determined by lived consequences in practical communities (Patel, 2014; Stoller, 2016; Termaat, 2023). Pedagogically, Asy'ari adab aims at the cultivation of virtuous character aligned with maqasid, positioning maqasid as the normative compass and adab as the ethical framework shaping moral disposition. Deweyan democratic education promotes participation, adaptability, collaboration, and problem-solving through project-based and experiential methods (Park, 2008; Wang, 2010). A structured integration model may therefore operate on three levels: (1) a normative-theological level, where maqasid and adab define curricular aims and ethical orientation; (2) a methodological level, where experiential and inquiry-based strategies enhance digital literacy, collaboration, and reflective thinking; and (3) a classroom implementation level, where interdisciplinary projects and formative assessment respect plural values. The principal debate concerns authority (revelation vs. pragmatic experience) and ultimate aims (orientation to divine reality vs. democratic citizenship). Yet contemporary literature indicates that dialogue between theological tradition and pragmatic methodology is possible when each operates within its proper domain, avoiding interpretive collision while strengthening both ethical direction and pedagogical effectiveness.

4.2.3. Research Validity

Conceptual validity in this study is maintained by clearly distinguishing the levels of ontology, epistemology, and pedagogy, and by interpreting core Asy'ari concepts tawhid, adab, and maqasid within their original doctrinal context through close reading of classical theological texts. Foundational meanings are derived primarily from authoritative sources within the Asy'ari tradition, while secondary scholarship is employed to provide historical clarification and contemporary educational framing without reconstructing or altering core theological definitions (Maulana, Untung, Nuriz, Awaludin, & Qorib, 2023; Moll, 2018). This hierarchy of sources primary texts for doctrinal substance and secondary literature for contextual expansion strengthens internal coherence and minimizes conceptual distortion. The mapping of key terms and analytical categories is kept consistent throughout the comparative framework, in line with established practices in comparative and



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, March 2026, pp. 521-551

interdisciplinary research (Cooper, Corney, & Gorman, 2024; Korte et al., 2023). Interpretive validity is further reinforced through methodological triangulation by systematically comparing the Asy'ari theological tradition with the pragmatism of John Dewey. Primary philosophical texts and recent peer-reviewed studies are used to identify explicit points of convergence and divergence particularly concerning sources of truth, educational aims, and epistemic authority (Baurain, 2011; Olmeda & Pérez, 2024; Stearns, 2011). Rather than suppressing tensions, the analysis acknowledges potential conflicts between theological normativity (maqasid/adab) and experiential learning methodologies, presenting differing scholarly interpretations transparently where necessary (Choi, 2016; Korte et al., 2023).

Contextual validity is achieved by situating the discussion within contemporary debates on national curriculum reform, digital transformation, artificial intelligence in education, multilingual learning environments, and value pluralism. Recent scholarship (within the last five years) is incorporated to ensure alignment with current academic discourse and policy developments (Cooper et al., 2024; Gök & Özen, 2024; Ha, Kang, Lee, Lee, & Kim, 2024; Korte et al., 2023). Comparative studies on cross-cultural educational transfer further underscore the importance of cultural and institutional sensitivity in reform initiatives (Hangyál & Teng, 2017; Stearns, 2011), while critiques of national standardization caution against overgeneralization and the marginalization of local autonomy (Tampio, 2017). Theoretical reliability and terminological coherence are preserved by separating normative-theological claims (maqasid), ethical formation (adab), and methodological recommendations (experiential learning), preventing confusion between metaphysical commitments and pedagogical techniques (Olmeda & Pérez, 2024). Drawing on primary Asy'ari texts and Dewey's original works, supported by secondary literature on pragmatism, theology, and contemporary educational governance, the study ultimately proposes a principled and adaptive integration model one that identifies clear areas of convergence and divergence without advancing a universally prescriptive synthesis

5. Discussion

5.1. Moral Crisis and the Challenges of Modern Education

The moral crisis in modern education is driven by digital overexposure, algorithmic information ecosystems, and global connectivity that intensify pressure on schools to produce technically competent yet ethically grounded learners. The growing dominance of productivity-oriented metrics risks reducing education to instrumental schooling, sidelining character formation, autonomy, truth-seeking, and accountability in digitally mediated environments (Nasution, 2025; Taye, 2021; Zvereva, 2023). The rapid expansion of artificial intelligence further complicates questions of epistemology and responsibility, requiring educational institutions to incorporate ethical design, critical AI literacy, and reflective digital awareness into curriculum structures (Dąbek, 2025; Kasztelnik, 2024; Neonnub,



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, March 2026, pp. 521-551

2025; Radomyr & Tararoyev, 2025). Simultaneously, pluralism and normative fragmentation challenge national curricula to articulate shared civic aims without erasing cultural and religious epistemologies (Konchovych, 2018; Manthalu & Waghid, 2019; Uljens, 2016). Within this landscape, the pragmatism of John Dewey offers significant resources through its emphasis on democratic participation, reflective inquiry, and social responsibility (Taye, 2021). Yet pragmatism's grounding in experiential verification and communal consequences may struggle to supply a transcendent moral anchor, raising concerns about potential relativism in ethically complex digital societies.

From a theological perspective, the *Asy'ari* tradition situates moral order within *tawhid* and divine sovereignty, providing a metaphysical horizon that stabilizes ethical orientation beyond shifting social norms (Choudhury & Kumar, 2022; Muryanti, 2026; Nasution, 2025). Islamic educational theory proposes a layered framework in which *maqasid al-shari'ah* functions as overarching ethical aims, *adab* shapes moral disposition and disciplined character, and experiential learning organizes pedagogical practice in lived contexts. This triadic structure enables a principled curricular synthesis for plural national settings: universal civic competencies and democratic inquiry are preserved, while moral formation remains normatively grounded. Such an approach helps balance standardization and pluralism maintaining shared civic anchors without marginalizing local or religious epistemologies (Konchovych, 2018; Uljens, 2016). In practical terms, it supports integrating digital ethics, AI literacy, and collaborative inquiry within a framework that safeguards ethical accountability and epistemic integrity. Rather than rejecting modernity, this synthesis guides it through a coherent relationship between moral foundations and pedagogical innovation, enabling learners to become critically engaged, digitally literate, and morally responsible citizens.

5.2. Challenges of Communication and Rationality in the Digital Era

The digital era has reconfigured how knowledge is produced, circulated, and legitimized. Algorithm-driven platforms, rapid information flows, and fragmented media ecologies often privilege speed, emotional resonance, and virality over sustained reasoning and shared epistemic norms (Ortaçtepe, 2022; Singha, 2025; Smith, 2024). As a result, educational institutions confront a dual mandate: to cultivate digital literacy while strengthening students' capacity for rational deliberation, critical source evaluation, and ethical communication in technologically mediated spaces (Altınay, Altınay, Aydın, & Dağlı, 2020; Gilpin, Yoon, & Lazzara, 2023; Khalil & Thakur, 2025). The expansion of AI-generated content and opaque recommendation systems further complicates epistemic discernment, requiring a conception of rationality that includes reflective judgment, epistemic humility, and moral accountability (Alruwaili et al., 2025; Mehta & Aguilera, 2020). Scholarship on epistemic fragmentation and polarization highlights the need for pedagogies that merge critical digital literacies with dialogic competencies, particularly through open pedagogy,



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, March 2026, pp. 521-551

connected learning, and computer-mediated discussions that encourage collaborative inquiry and socially relevant knowledge construction (Cphoon, 2023; Wade, Fauske, & Thompson, 2008). At the same time, tensions persist between instrumental, competency-based rationality and reflective, formative approaches that preserve ethical and deliberative dimensions of education (Everett, 2025).

A constructive response can be articulated through a layered synthesis that integrates the democratic inquiry of John Dewey with the ethical discipline of *adab* and the normative orientation of *maqasid*. Dewey's conception of communication as collaborative problem-solving and public formation provides methodological grounding for dialogical, inquiry-based learning (Arends, 2014; Cphoon, 2023). Yet inquiry requires ethical guardrails in digital environments prone to polarization and performative expression. The *Asy'ari* emphasis on *adab* discipline in speech, respect for knowledge authorities, and accountability before transcendent standards offers normative restraint, while *maqasid* directs communication toward social well-being, justice, and intellectual integrity (Khalil & Thakur, 2025; Штеняра, 2025). This layered model frames digital rationality as normatively guided, ethically shaped, and methodologically enacted through reflective dialogue. Practically, it calls for curricula that integrate critical evaluation of online information, asynchronous and deliberative discussion formats, AI literacy, and structured ethical reflection, while addressing concerns about privacy, power, and ideological bias in open learning environments. Such a synthesis supports both epistemic resilience and moral integrity, enabling learners to navigate AI-mediated ecosystems with critical intelligence and responsible civic agency.

5.3. Integration of Spirituality and Communication within Social Culture

Integrating spirituality and communication within social culture requires a synthesis that connects moral, ethical, and dialogical dimensions to support communal identity and public discourse in plural and digitally mediated societies. This framework positions normative foundations (*maqasid al-sharī'ah*), ethical dispositions (*adab*), and democratic-informed communicative practices as interdependent layers guiding education and social life. Modern communication systems often prioritize immediacy and individual expression, risking the erosion of spiritual and ethical engagement; embedding *maqasid* and *adab* into dialogue restores moral orientation, mutual respect, and shared responsibility. Curricula, community forums, and digital platforms can cultivate reflective discussion, ethical speech, civic responsibility, and social trust, producing individuals who are spiritually grounded yet capable of engaging plural perspectives thoughtfully (N. Ahmad, 2025; Arifin, 2026; Lubis, 2025; Nasrullah, 2025; Santoso, 2024).

The model operationalizes four layers: normative foundations (*maqasid* guiding common welfare and digital ethics), ethical dispositions (*adab* shaping tone, intention, and respect), communicative methodologies (democratic inquiry fostering inclusive problem-



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, March 2026, pp. 521-551

solving), and pedagogical-institutional design (embedding ethics in curricula and community governance). By integrating these layers, educational and social systems can safeguard pluralism while promoting moral accountability, rational deliberation, and social cohesion. This approach also accommodates cultural variation, supports ethical digital citizenship, and guides public policy to advance justice, welfare, and spiritual integrity. Overall, harmonizing maqasid, adab, and democratic dialogue produces socially responsible discourse, robust civic culture, and inclusive engagement across diverse contexts (N. Ahmad, 2025; angraini et al., 2025; Hasanah, 2026; Lubis, 2025; Muharir, Hanafi, & Soehadha, 2025; Nasrullah, 2025; Rachman, 2025; Santoso, 2025; Tauratiya, 2025).

5.4. Relevance of Holistic Education in Global Issues

Holistic education equips learners with the cognitive, ethical, and social capacities necessary to engage with complex global challenges such as climate change, social inequality, technological disruption, and intercultural tensions. By integrating critical thinking, empathy, systems thinking, and ethical reasoning, holistic curricula foster responsible global citizenship and nuanced problem-solving ((Nasir, Rijal, Primarni, Lima, & Prastawa, 2024; Rani, 2025; Sultanzade & Pashayev, 2025)). Emerging work in Earth system science and geoethics further emphasizes the need for individuals who can contextualize environmental and societal issues within interconnected systems, underscoring the value of combining scientific literacy with ethical and geoethical engagement ((Ribeiro & Vasconcelos, 2025)). Holistic education also develops resilience, adaptability, creativity, and life skills, preparing learners to navigate rapid social and technological change while upholding inclusive, ethical, and civic-minded practices ((Pandey, 2025; Solanki, 2025; Willy et al., 2025)).

Integrating global issues into holistic curricula enhances intercultural competence, social responsibility, and global awareness. Embedding global citizenship education, sustainable development goals, and Indigenous or locally grounded knowledge into curricula strengthens ethical reasoning, cultural understanding, and contextual relevance ((Abudu, Bariham, & Quansah, 2024; Dinanti, Asri, Azzahra, Sabri, & Hidayatullah, 2024; Yazidi & Rijal, 2024)). Interdisciplinary and culturally responsive pedagogy spanning STEM, humanities, ethics, and sustainability supports collaborative problem-solving for global challenges (Ribeiro & Vasconcelos, 2025; Abudu et al., 2024). Practical implications include designing project-based curricula, investing in teacher education for ethical and intercultural competence, creating holistic assessment frameworks, and aligning policies with SDGs to ensure sustainable and equitable implementation ((Osei-Asiamah, 2025; Rani, 2025; Sultanzade & Pashayev, 2025)). Nuanced considerations include balancing holistic aims with employability, respecting diverse epistemologies, and tailoring strategies to local contexts while preserving global relevance (Abuzar, Mahmudulhassan, & Khondoker, 2025; Prabhakar, 2023; Yazidi & Rijal, 2024).



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

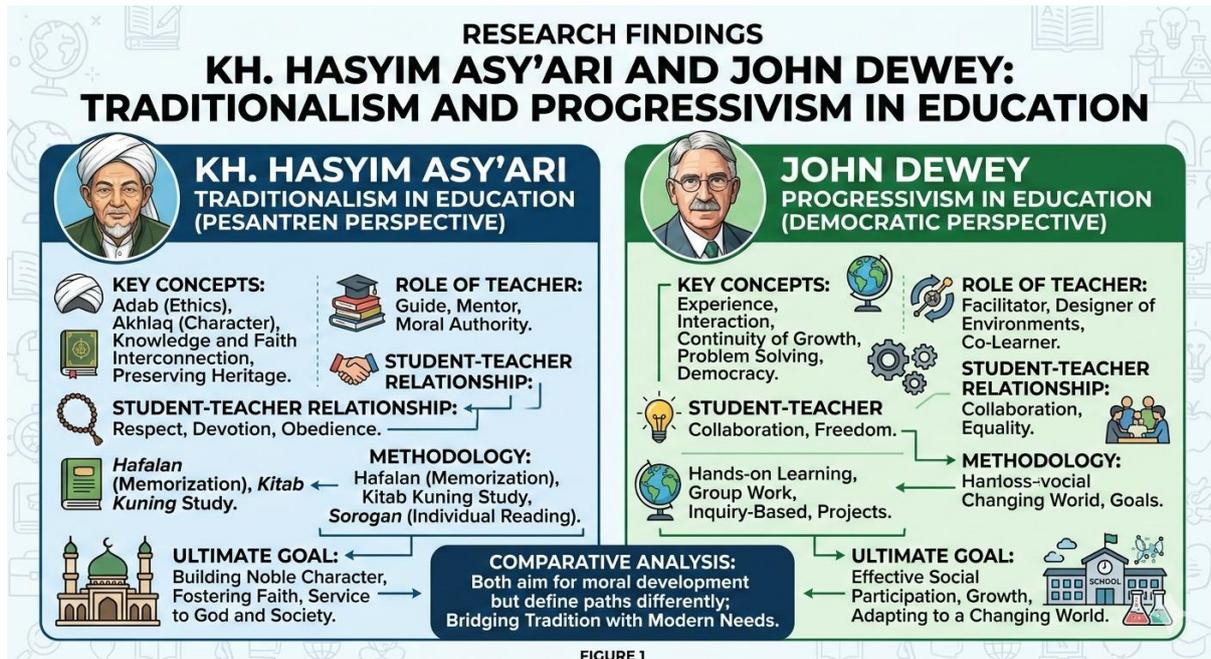
Vol. 2 Issue 1, March 2026, pp. 521-551

5.5. Synthesis and Novel Findings

The synthesis of spirituality, communication, and holistic education highlights the interconnectedness of normative foundations, ethical dispositions, and participatory methodologies in addressing complex global and social challenges. By integrating maqasid al-sharī'ah as guiding social aims, adab as ethical disposition, and democratic inquiry as dialogic methodology, learners and communities develop moral grounding alongside critical, collaborative, and reflective capacities. Similarly, holistic education emphasizes cognitive skills, ethical reasoning, empathy, and systems thinking, enabling learners to analyze climate, inequality, and intercultural tensions with nuance and responsibility (Achmad & Izza, 2023; N. Ahmad, 2025; Nasir et al., 2024; Sultanzade & Pashayev, 2025). Across both frameworks, the integration of ethical norms and global perspectives fosters socially responsible discourse, civic engagement, and resilience, demonstrating that spiritual-ethical and holistic pedagogies are mutually reinforcing rather than discrete approaches. Novel findings emerge in the alignment of these paradigms for digital, plural, and globally connected contexts. Embedding maqasid- and adab-informed ethics into educational and community structures enhances trust, dialogue, and inclusion in plural societies, while holistic approaches add intercultural competence, life skills, and systems awareness to navigate global challenges ((Ribeiro & Vasconcelos, 2025; Yazidi & Rijal, 2024)). The layered framework suggests that curricula and policies can simultaneously cultivate spiritual grounding, ethical behavior, civic responsibility, and adaptive global citizenship. Importantly, the synthesis reveals that combining local epistemologies, Indigenous knowledge, and universal ethical principles creates a context-sensitive yet globally relevant model of education, offering a practical roadmap for moral, cognitive, and social development in complex, digitally mediated societies ((Abudu et al., 2024; Hasanah, 2026; Muharir et al., 2025)).



Figure 1. Research Findings



6. Conclusion

This study demonstrates that integrating spirituality, ethics, and communication within social and educational contexts can foster more responsible, pluralistic, and resilient societies. By synthesizing maqasid al-shari'ah as normative foundations, adab as ethical disposition, and democratic inquiry as communicative methodology, the proposed framework provides a layered approach for education and public life that nurtures moral formation, civic competence, and mutual recognition. Such an approach counters the risks of instrumentalism, polarization, and superficial engagement in digitally mediated societies, while supporting inclusive dialogue across cultural and social differences. In parallel, holistic education emerges as a critical vehicle for addressing global challenges by equipping learners with systems thinking, ethical reasoning, empathy, and life skills. Embedding interdisciplinary, culturally responsive, and ethically grounded pedagogy into curricula promotes global citizenship, social responsibility, and adaptive problem-solving in complex, interconnected contexts such as climate change, inequality, and technological disruption. The combined insights underscore the need for educational design, teacher development, and policy frameworks that harmonize ethical, cognitive, and social capacities, preparing



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, March 2026, pp. 521-551

learners to engage thoughtfully, collaboratively, and responsibly in both local and global spheres.

References

- Abudu, A. M., Bariham, I., & Quansah, J. Y. D. (2024). Integrating Global Citizenship Education Into Ghana's Common Core Programme: Pathways to Empowering 21st Century Learners. *African Journal of Empirical Research*, 5(4), 1997–2013. <https://doi.org/10.51867/ajernet.5.4.167>
- Abuzar, M., Mahmudulhassan, M., & Khondoker, S. U. A. (2025). Ethical Curriculum Development: Insights From Islamic Epistemology Towards Sustainable Development Goals (SDGs). *Profetika Jurnal Studi Islam*, 25(02), 273–286. <https://doi.org/10.23917/profetika.v25i02.7306>
- Achmad, S., & Izza, F. N. (2023). Pesantren Education System From the Perspective of Paulo Freire's Thought. *Attarbiyah Journal of Islamic Culture and Education*, 8(1), 1–14. <https://doi.org/10.18326/attarbiyah.v8i1.1-14>
- Ahmad, A. ahmad syahrul alim. (2020). Urgensi Kode Etik Guru Dalam Membentuk Karakter Siswa: Studi Pemikiran KH. Hasyim Asy'ari. *Al-Wijdān Journal of Islamic Education Studies*, 5(1), 91–108. <https://doi.org/10.58788/alwijdn.v5i1.433>
- Ahmad, N. (2025). The Islamic Ethical Principles and Maqasid Al-Shariah to Enhance Digital Competency Among Adolescents. *Umran – Journal of Islamic and Civilizational Studies*, 12(3), 101–117. <https://doi.org/10.11113/umran2025.12n3.833>
- Allès, D., & Seeth, A. t. (2021). From Consumption to Production: The Extroversion of Indonesian Islamic Education. *Trans Trans -Regional and -National Studies of Southeast Asia*, 9(2), 145–161. <https://doi.org/10.1017/trn.2021.6>
- Alruwaili, N. M., Ali, Z., Siddiqui, M. S., Butt, A. H., Ahmad, H., Ali, R., & Alsalem, S. H. (2025). Exploring the Impact of Female Student's Digital Intelligence on Sustainable Learning and Digital Mental Well-Being: A Case Study of Saudi Arabia. *Sustainability*, 17(14), 6632. <https://doi.org/10.3390/su17146632>
- Altınay, F., Altınay, Z., Aydın, C. H., & Dağlı, G. (2020). Widening International Perspectives and Practices Through Online Learning for Developing Critical Friendship and Skills. *Educational Technology Research and Development*, 69(1), 231–234.



- <https://doi.org/10.1007/s11423-020-09869-z>
- Amira, N., Julita, T., Rahmadiani, F., Syahwira, E., Alfattah, M. R., & Handani, R. (2025). Pemikiran Pendidikan Islam Perspektif KH. Hasyim Asy'ari. *JPCP*, 3(1), 87–91. <https://doi.org/10.70292/jpcp.v3i1.147>
- Anam, S., Degeng, I. N. S., Murtadho, N., & Kuswandi, D. (2019). The Moral Education and Internalization of Humanitarian Values in Pesantren: A Case Study From Indonesia. *Journal for the Education of Gifted Young Scientists*, 7(4), 815–834. <https://doi.org/10.17478/jegys.629726>
- Anam, W., Sulaeman, M., Mustakim, A. A., Putra, A., & Hakim, L. (2024). Quo Vadis Hadith Studies in Islamic Boarding Schools in Al-Jabiri's Perspective. *Nazhruna Jurnal Pendidikan Islam*, 7(2), 290–314. <https://doi.org/10.31538/nzh.v7i2.4328>
- angraini, R., Sitorus, P. S., Nurpadila, N., Febrian, N. P., Ariza, F. N., & Nabilah, N. N. (2025). Strategi Komunikasi Qur'ani Sebagai Modal Sosial Dakwah: Pendekatan Balāghah-Pragmatik Untuk Pengembangan Literasi Keagamaan Masyarakat. *Development Journal of Community Engagement*, 4(1), 217–227. <https://doi.org/10.46773/djce.v4i1.2108>
- Arends, J. (2014). The Role of Rationality in Transformative Education. *Journal of Transformative Education*, 12(4), 356–367. <https://doi.org/10.1177/1541344614549600>
- Arifin, B. (2026). Fiqh Humanism in Interfaith Relations. *Justicia Islamica*, 23(1), 191–220. <https://doi.org/10.21154/justicia.v23i1.10264>
- Asy'ari, H., Marsela, A., Pardini, A., & Amelia, F. (2017). The Leadership of Revivalist Kiai: Kiai's Leadership Behaviours in Pesantren Shuffah Hizbullah Al-Fattah Cileungsi Bogor. *Jurnal Pendidikan Islam*, 6(2), 427. <https://doi.org/10.14421/jpi.2017.62.427-447>
- Badarussyamsi, B., Robbo, A., Muzammil, S., & Ermawati, E. (2021). Tolerant Worldview and Deradicalism in Pesantren: Case of Pesantren Al-Baqiyatush Shalihat Tanjung Jabung Barat, Jambi. *Esensia Jurnal Ilmu-Ilmu Ushuluddin*, 22(2), 183–195. <https://doi.org/10.14421/esensia.v22i2.3021>
- Baharun, H., & Maryam, S. (2019). Building Character Education Using Three Matra of Hasan Al-Banna's Perspective in Pesantren. *Jurnal Pendidikan Islam*, 4(2), 51–62. <https://doi.org/10.15575/jpi.v4i2.2422>
- Baurain, B. (2011). Common Ground With &A Common Faith: Dewey's Idea of the "Religious." *Education and Culture*, 27(2), 74–91. <https://doi.org/10.1353/eac.2011.0014>
- Carr, D. (2014). Diverse Senses, and Six Conceptions, of Education. *Revista Española De Pedagogía*, 72(258). <https://doi.org/10.22550/2174-0909.3402>
- Castner, D., Pfrang, A., Kraus, A., Price, T. A., & Ylimaki, R. M. (2024). Symposium Introduction: A Cross-National Dialogue About Education and Pedagogy. *Educational*



- Theory*, 74(2), 177–182. <https://doi.org/10.1111/edth.12634>
- Cathrin, S., Dardiri, A., Purwastuti, L. A., & Priyoyuwono, P. (2021). The Educational Philosophy of Pesantren Al-Falah and Its Contribution to Character Development. *Kne Social Sciences*. <https://doi.org/10.18502/kss.v6i2.10016>
- Chervona, L., Chornoivan, H., Grynko, O., & Myroshnychenko, S. (2021). Implementation of the Strategy of Sustainable Development in the Model of Critical Theory of Society and Education System. *E3s Web of Conferences*, 277, 6005. <https://doi.org/10.1051/e3sconf/202127706005>
- Choi, T. H. (2016). English Activation Through Art: Tensions and Rewards. *Tesol Journal*, 8(3), 518–539. <https://doi.org/10.1002/tesj.285>
- Choudhury, S., & Kumar, S. (2022). *Normative Ethics, Human Rights, and Artificial Intelligence*. <https://doi.org/10.31124/advance.19419344>
- Clair, V. W., & Smythe, E. (2012). *Being Occupied in the Everyday*. 25–37. https://doi.org/10.1007/978-94-007-4429-5_3
- Cphoon, M. (2023). *Thinking With Bell Hooks and Paulo Freire: A Syllabus for the Digital Middle East*. <https://doi.org/10.21428/f1f23564.1f310314>
- Cooper, T., Corney, T., & Gorman, J. C. (2024). Youth Work for People and Planet: Integrating Insights From Ecopedagogy Into Youth Work. *Youth*, 4(2), 735–744. <https://doi.org/10.3390/youth4020049>
- Dąbek, A. (2025). Etyka a Sztuczna Inteligencja. Sprzeczność Czy Koherencja? *Pse*, (4), 134–142. <https://doi.org/10.35619/pse.vi4.104>
- Dinanti, N. P., Asri, F. M., Azzahra, A. H., Sabri, A., & Hidayatullah, R. (2024). Learning Methods in the Era of Society of Society 5.0: Implications of the Islamic Education System Within the Merdeka Curriculum. *J. Reg. Dev. Tech. Initiatives*, 2, 37–47. <https://doi.org/10.58764/j.jrdti.2024.2.64>
- Everett, N. (2025). From Knowledge to Competence: Educational Purpose in Competency-Based Education. *Journal of Advanced Research in Education*, 4(6), 19–37. <https://doi.org/10.56397/jare.2025.11.03>
- Fajar, D. M., & Izzah, I. (2023). Rancangan Modul Ipa Materi Lapisan Bumi Terintegrasi Ayat-Ayat Al-Qur'an Untuk Siswa SMP/MTS Di Lingkungan Pesantren. *Lensa (Lentera Sains) Jurnal Pendidikan Ipa*, 13(1), 20–29. <https://doi.org/10.24929/lensa.v13i1.276>
- Ferdiansyah, A., Haris, Y. S., & Syarqowi, M. (2025). Harmonisasi Tradisi Dan Modernitas Dalam Metodologi Pendidikan Islam KH. Hasyim Asy'ari. *Gemi*, 5(1), 85–102. <https://doi.org/10.47200/gemi.v5i1.3018>
- Gaudite, V. (2021). *Perioperative Nurses' Experiences of Point-of-Care Nursing Leadership: a Narrative Inquiry*. <https://doi.org/10.32920/ryerson.14663559.v1>
- Giaber, R. B. (2023). Libyan Teachers as Transitionalist Pragmatists: Conceptualising a Path Out of the Peacebuilding Narrative in Conflict-Affected Contexts. *London Review of Education*, 21(1). <https://doi.org/10.14324/lre.21.1.15>



- Gilpin, S., Yoon, S. R., & Lazzara, J. (2023). Building Open Pedagogy in Community Colleges. *Online Learning*, 27(4). <https://doi.org/10.24059/olj.v27i4.4031>
- Gök, M., & Özen, B. (2024). *The Role of Minecraft in STEM Education: A Study on the Development of Motivation and Spatial Abilities*. <https://doi.org/10.21203/rs.3.rs-5551349/v1>
- Ha, C., Kang, Y. J., Lee, S. H., Lee, D. H., & Kim, K. W. (2024). Analysis of the Current Status of Interview Evaluations in Korean Medical Schools and Professors' Perceptions of the Interview Evaluations Process. *Korean Journal of Medical Education*, 36(3), 275–285. <https://doi.org/10.3946/kjme.2024.302>
- Hakim, A., Saepudin, D., & Husaini, A. (2024). KH.M.'S Educational Concept Hasyim Asy'ari's Perspective on the Jihad of Ibn Qoyyim Al Jauziyyah. *Asian Journal of Philosophy and Religion*, 3(2), 97–112. <https://doi.org/10.55927/ajpr.v3i2.12053>
- Hangyál, Z., & Teng, J. (2017). Educational Transfer of Liberal Arts Education Into China: A Case Study From Chongqing. *International Journal of Research Studies in Education*, 7(1). <https://doi.org/10.5861/ijrse.2017.1709>
- Hartel, J., Latham, K. F., Tench, B., Samson, H., Siracky, H., & Chabot, R. (2021). Finding Sanctuary and Strength in the LIS Classroom. *Proceedings of the Annual Conference of Cais / Actes Du Congrès Annuel De L Acsi*. <https://doi.org/10.29173/cais1205>
- Hasanah, N. (2026). Career Women in Realizing Family Resilience: a Phenomenological and Maqasid Sharia Perspective. *Quru' Journal of Family Law and Culture*, 4(1), 79–98. <https://doi.org/10.59698/quru.v4i1.492>
- Hassett, D. D. (2008). Teacher Flexibility and Judgment: A Multidynamic Literacy Theory. *Journal of Early Childhood Literacy*, 8(3), 295–327. <https://doi.org/10.1177/1468798408096479>
- Hasyim, M., & Nashrullah, N. (2025). TAFSIR MAQÂŞIDI AND THE EDUCATION EPISTEMOLOGY IN Q.S. AL-'ALAQ: A Quranic Vision for Learning. *Ulul Albab Jurnal Studi Islam*, 26(1). <https://doi.org/10.18860/ua.v26i1.32144>
- Huda, S., & Habibi, I. H. (2021). Wahdat Al-Wujūd, Pesantren, and Religious Moderation Model in Indonesia. *Religió Jurnal Studi Agama-Agama*, 11(2), 203–222. <https://doi.org/10.15642/religio.v11i2.1759>
- Kango, A., Perdana, D. A., & Biya, S. R. (2021). Developing Ethics for “Santri” Empowerment: The Case of the Pesantren Al-Falah of Gorontalo, Indonesia. *Jurnal Pemberdayaan Masyarakat Media Pemikiran Dan Dakwah Pembangunan*, 5(1), 27–52. <https://doi.org/10.14421/jpm.2021.051-02>
- Kasztelnik, K. (2024). Artificial Intelligence-Assisted Curriculum Development: Innovations in Designing Educational Content for the 21st Century Learner. *Journal of Higher Education Theory and Practice*, 24(11). <https://doi.org/10.33423/jhetp.v24i11.7367>
- Kavrayıcı, C., & Kesim, E. (2021). School Management During the Covid-19 Pandemic: A Qualitative Study. *Educational Administration Theory and Practice Journal*, 27(1).



- <https://doi.org/10.14527/kuey.2021.004>
- Kersten, C. (2009). Indonesia's New Muslim Intellectuals. *Religion Compass*, 3(6), 971–985. <https://doi.org/10.1111/j.1749-8171.2009.00187.x>
- Khalil, A., & Thakur, I. (2025). *Beyond Reality*. 429–456. <https://doi.org/10.4018/979-8-3373-2612-2.ch016>
- Khasawneh, O. M., Miqdadi, R., & Hijazi, A. Y. (2014). Implementing Pragmatism and John Dewey's Educational Philosophy in Jordanian Public Schools. *Journal of International Education Research (Jier)*, 10(1), 37–54. <https://doi.org/10.19030/jier.v10i1.8465>
- Khoir, M. A. (2025). Pendidikan Islam Menurut KH. Hasyim Asy'ari. *Tsaqofah*, 6(2), 1463–1476. <https://doi.org/10.58578/tsaqofah.v6i2.8562>
- Konchovych, K. T. (2018). The Development of Dialogue Culture in the Context of a Person Oriented Pedagogical Process. *International Scientific Journal «education and Science»*, (24(1)), 123–127. [https://doi.org/10.31339/2617-0833-2018-24\(1\)-123-127](https://doi.org/10.31339/2617-0833-2018-24(1)-123-127)
- Korte, S.-M., Körkkö, M., Kyrö-Ämmälä, O., Hast, M., Mommo, S., Paksuniemi, M., ... Beaton, M. C. (2023). A Transnational Comparative Study of Teachers' Experiences of Remote Teaching and Learning During COVID-19 Pandemic. *Current Issues in Comparative Education*, 25(1), 4–24. <https://doi.org/10.52214/cice.v25i1.10221>
- Ks, M., Suprayogo, I., & Barizi, A. (2024). Renewal of Islamic Education Management at Senior High Schools. *Al-Ishlah Jurnal Pendidikan*, 16(2). <https://doi.org/10.35445/alishlah.v16i2.4773>
- Lindsay, G. M. (2015). Reflections in the Mirror of Reggio Emilia's Soul: John Dewey's Foundational Influence on Pedagogy in the Italian Educational Project. *Early Childhood Education Journal*, 43(6), 447–457. <https://doi.org/10.1007/s10643-015-0692-7>
- Listianah, L., Hadi, M. F. R., & Cahyadi, R. A. H. (2024). Konsep Pendidikan Akhlak Dalam Kitab Adabul 'Alim Wal Muta'alim (Studi Pemikiran Kh. Khasyim Asy-Ari) Dan Relevansinya Dengan Pendidikan Di Era Digitalisasi. *Jurnal Manajemen Pendidikan Dan Ilmu Sosial*, 5(3), 475–479. <https://doi.org/10.38035/jmpis.v5i3.1986>
- Lubis, P. (2025). Implementation of Rehabilitation for Drug Abuse Victims at the Amelia Rehabilitation Foundation in North Sumatra. *Waraqat Jurnal Ilmu-Ilmu Keislaman*, 10(1), 190–204. <https://doi.org/10.51590/waraqat.v10i1.987>
- Manthalu, C. H., & Waghid, Y. (2019). Interrogating a Cosmopolitanism of African Higher Education. *South African Journal of Higher Education*, 33(2). <https://doi.org/10.20853/33-2-3526>
- Margonis, F. (2007). Reconstructing Pragmatism to Address Racial Injustice. *Journal of Philosophy of Education*, 41(1), 141–149. <https://doi.org/10.1111/j.1467-9752.2007.00538.x>
- Maulana, A. M. R., Untung, S. H., Nuriz, M. A. F., Awaludin, A., & Qorib, K. A. (2023). Shahrastani's Exposition of Judaism in Al-Milal Wa Al-Nihal in the Light of Comparative Theology. *Ulumuna*, 27(2), 794–822.



<https://doi.org/10.20414/ujis.v27i2.570>

- Mehta, R., & Aguilera, E. (2020). A Critical Approach to Humanizing Pedagogies in Online Teaching and Learning. *International Journal of Information and Learning Technology*, 37(3), 109–120. <https://doi.org/10.1108/ijilt-10-2019-0099>
- Mokmin, M. W. A. B. M., Susanto, H., Syam, A. R., & Basri, M. (2025). Study of the Philosophy of Islamic Education by KH. Ahmad Dahlan and KH. Hasyim Asyari and Its Relevance to the Reform of Islamic Education. *Jie (Journal of Islamic Education)*, 10(1), 471–487. <https://doi.org/10.52615/jie.v10i1.647>
- Moll, Y. (2018). Television Is Not Radio: Theologies of Mediation in the Egyptian Islamic Revival. *Cultural Anthropology*, 33(2), 233–265. <https://doi.org/10.14506/ca33.2.07>
- Morshedi, A. (2025). Theoretical Perspectives on Ṭabāṭabā'ī's Constructional Conceptions: Islamic Tradition and Modernity in the Iranian Context. *Critical Research on Religion*. <https://doi.org/10.1177/20503032251381307>
- Muhaimin, Z. A. (2025). Education and Civilisational Worldviews: A Comparative Study of Syed Muhammad Naquib Al-Attas and John Dewey. *Injas*, 3(1), 97–114. <https://doi.org/10.21111/injas.v3i1.14699>
- Muharir, M., Hanafi, S. M., & Soehadha, M. (2025). Reciprocity and the Values of Maqasid Sharia Among Muslim Transmigrant Farmers From Java in Strengthening Agricultural Economics. *La_riba*, 11(2), 879–912. <https://doi.org/10.20885/jielariba.vol11.iss2.art9>
- Mujahid, I. (2021). Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185–212. <https://doi.org/10.18326/ijims.v11i2.185-212>
- Mukhtari, A. (2025). Model Kepemimpinan Pendidikan Kh Hasyim Asy'ari: Analisis Historis Terhadap Konsep Adab Al-'Alim Wa Al-Muta'allim. *Nihayah Journal of Islamic Studies*, 1(2), 256–271. <https://doi.org/10.65802/nihayah.v1i2.22>
- Munandar, S. A., & Khoirunnisfa, R. (2020). KH Hasyim Asy'ari and the Teacher Code of Ethics: Thought Study KH. Hasyim Asy'ari on Ethics Education and Its Relevance to Modern Education in Indonesia. *Journal Evaluasi*, 4(1), 114. <https://doi.org/10.32478/evaluasi.v4i1.359>
- Munawir, M., & Novita, A. (2023). A Century of Nadhlatul Ulama's Contribution to Modernizing Islamic Education in Indonesia. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 11(1), 17–26. <https://doi.org/10.15642/jpai.2023.11.1.17-26>
- Muryanti, T. (2026). Islamic Philosophy as the Foundation of Modern Education: A Systematic Review. *Journal of Social Work and Science Education*, 7(1), 342–358. <https://doi.org/10.52690/jswse.v7i1.1344>
- Muspawi, M. (2018). The K.H. Hasyim Asy'ari: The Reformer of Islamic Education of East Java. *Jurnal Pendidikan Islam*, 7(1), 147–163.



- <https://doi.org/10.14421/jpi.2018.71.147-1163>
- Nasir, M., Rijal, M., Primarni, A., Lima, L. A. de O., & Prastawa, S. (2024). Philosophical Foundations of Holistic Education in the 21st Century. *International Journal of Educational Narratives*, 2(6), 471–482. <https://doi.org/10.70177/ijen.v2i6.1610>
- Nasrullah, N. (2025). Etika Muslim Di Dunia Virtual Tantangan Baru Dalam Ruang Digital. *Nihayah Journal of Islamic Studies*, 1(2), 158–173. <https://doi.org/10.65802/nihayah.v1i2.14>
- Nasution, H. M. (2025). Integrasi Nilai-Nilai Islam Dalam Kurikulum Pendidikan Modern: Tantangan Dan Peluang Di Era Digital. *Al-Murabbi Jurnal Pendidikan Islam*, 3(1), 79–94. <https://doi.org/10.62086/al-murabbi.v3i1.1068>
- Neonub, P. (2025). Religious Policy in the Age of Ai: A Personalist Inquiry Into Moral Praxis and Digital Transformation. *Journal of Religious Policy*, 4(2). <https://doi.org/10.31330/repo.v4i2.114>
- Olmeda, G. J., & Pérez, V. E. G. (2024). Service Learning and the Just Community: Complementary Pragmatist Forms of Civic Character Education. *Theory and Research in Education*, 22(1), 71–88. <https://doi.org/10.1177/14778785241227076>
- Ortaçtepe, D. (2022). Creating Anti-Oppressive Digital Spaces for Social Justice Language Education. *Tesol Quarterly*, 57(1), 285–297. <https://doi.org/10.1002/tesq.3180>
- Osei-Asiamah, J. (2025). *From Green Chemistry to Sustainable Citizenship: Transformative Teaching Approaches*. 130–137. https://doi.org/10.70593/978-93-7185-662-1_14
- Pandey, A. K. (2025). Empowering Children Through Education. *International Journal for Multidisciplinary Research*, 7(4). <https://doi.org/10.36948/ijfmr.2025.v07i04.53217>
- Papastephanou, M. (2016). Genocide, Diversity, and John Dewey's Progressive Education. *Metaphilosophy*, 47(4–5), 627–655. <https://doi.org/10.1111/meta.12208>
- Park, M. (2008). Implementing Curriculum Integration: The Experiences of Korean Elementary Teachers. *Asia Pacific Education Review*, 9(3), 308–319. <https://doi.org/10.1007/bf03026719>
- Patel, A. (2014). Person of the Issue: John Dewey (1859-1952). *International Journal of Indian Psychology*, 2(1). <https://doi.org/10.25215/0201.001>
- Prabhakar, A. K. (2023). The Intersection of Traditional Wisdom and Modern Education: Unpacking the Potential of Folk Pedagogy in the Context of India's National Education Policy 2020. *The Creative Launcher*, 8(2), 115–121. <https://doi.org/10.53032/tcl.2023.8.2.15>
- Pramitha, D. (2021). KH. ACHMAD ZAMACHSYARI, LEADERSHIP, AND MODERNIZATION OF PESANTREN: Character Study in Al-Rifa'ie Modern Islamic Boarding School of Malang. *Ulul Albab Jurnal Studi Islam*, 22(1), 115–141. <https://doi.org/10.18860/ua.v22i1.11678>
- Putri, D. W. M., Alvionita, M., Harly, M. R., & Afandi, M. (2024). Konsep Pemikiran Manajemen Pendidikan Islam Perspektif Kh. Hasyim Asy'ari. *Al-Mujahidah*, 5(1), 36–



45. <https://doi.org/10.51806/al-mujahidah.v5i1.125>
- Rachman, R. F. (2025). Manajemen Media Komunikasi Pada Aplikasi ASSiK Di Surabaya Dalam Perspektif Islam. *Idarotuna Journal of Administrative Science*, 6(1), 78–89. <https://doi.org/10.54471/idarotuna.v6i1.133>
- Radomyr, H., & Tararoyev, J. (2025). Ethics of Artificial Intelligence: History of Formation and Current State. *Bulletin of the National Technical University Khpi Series Actual Problems of Ukrainian Society Development*, (1), 11–15. <https://doi.org/10.20998/2227-6890.2025.1.01>
- Rafli, M., Susri, M. E., & Rochimah, N. (2024). Mosque-Based Islamic Transmission: Historical Tracks of Diponegoro and KH. Hasyim Asy'ari in the Cemetery of Kediri. *Juspi (Jurnal Sejarah Peradaban Islam)*, 7(2), 173. <https://doi.org/10.30829/juspi.v7i2.19209>
- Ramdani, S., Tafsir, A., & Sukandar, A. (2021). Etika Pembelajaran Perspektif KH. Hasyim Asy'ari Dalam Kitab Adabul 'Alim Wal Muta'allim Serta Relevansinya Terhadap Generasi-Z. *Edukasi Journal of Educational Research*, 1(3), 100–123. <https://doi.org/10.57032/edukasi.v1i3.104>
- Rani, S. (2025). Reimagining Teacher Education for Sustainable Development: A Novel Framework for Empowering Educators to Integrate SDGs Into National Curricula. *Cana*, 1022–1035. <https://doi.org/10.52783/cana.v32.5129>
- Refinal, R., Ritonga, M., Rusydi, R., & Saputra, R. (2024). Epistemology of Knowledge: Bridging Western and Islamic Thought. *Sicopus*, 3(01), 95–110. <https://doi.org/10.61455/sicopus.v3i01.250>
- Ribeiro, T., & Vasconcelos, C. (2025). Earth System Science and Education: From Foundational Thoughts to Geoethical Engagement in the Anthropocene. *Geosciences*, 15(6), 224. <https://doi.org/10.3390/geosciences15060224>
- Ritonga, T., Ananda, A., Lanin, D., & Hasan, H. (2019). Practice to Theory of Learning: A Lesson Learned From Islamic Boarding School in South Tapanuli of Indonesia. *Humanities & Social Sciences Reviews*, 7(5), 1304–1310. <https://doi.org/10.18510/hssr.2019.75169>
- Rosidin, D. N. (2022). The Historical Relevance of Islamic Education Development in the Disruption Era. *International Journal of Social Science and Human Research*, 05(05). <https://doi.org/10.47191/ijsshr/v5-i5-44>
- Roumell, E. A. (2018). Experience and Community Grassroots Education: Social Learning at Standing Rock. *New Directions for Adult and Continuing Education*, 2018(158), 47–56. <https://doi.org/10.1002/ace.20278>
- Saenong, F. F. (2021). *Nahdlatul Ulama (NU): A Grassroots Movement Advocating Moderate Islam*. 129–150. https://doi.org/10.1163/9789004435544_009
- Santoso, D. (2024). Islamic Education and Civilized Democracy: Haedar Nashir's Polite Communication Strategy From a Qur'anic and Pragmatic Perspective. *Nadwa Jurnal*



- Pendidikan Islam*, 18(2), 259–276. <https://doi.org/10.21580/nw.2024.18.2.28598>
- Santoso, D. (2025). Politeness in Political Discourse: Bridging Brown-Levinson's Theory and Adab Values in the Qur'an. *Journal of Linguistica*, 2(3), 47–54. <https://doi.org/10.62872/d7rnzh02>
- Saputri, D. Y., & Sunardi, S. (2023). The Development of the Flows of Educational Philosophy: Theoretical Concept and Implementation in 21st-Century Learning. *Dwija Cendekia Jurnal Riset Pedagogik*, 7(1), 19. <https://doi.org/10.20961/jdc.v7i1.67804>
- Singha, S. (2025). *Social and Digital Media*. 191–216. <https://doi.org/10.4018/979-8-3693-0997-1.ch008>
- Smith, E. E. (2024). Building Critical Digital Literacies for Social Media Through Educational Development. *Journal of Contemporary Issues in Education*, 19(2), 64–89. <https://doi.org/10.20355/jcie29599>
- Solanki, N. K. (2025). The Future of Pedagogy: Digital Innovations for Preparing Students in a Complex World. *Gimrj*. <https://doi.org/10.69758/gimrj/2508s01v13p021>
- Standish, P. (2020). *Tu Weiming, Liberal Education, and the Dialogue of the Humanities*. 81–101. https://doi.org/10.1007/978-3-030-45673-3_6
- Stearns, J. (2011). Writing the History of the Natural Sciences in the Pre-modern Muslim World: Historiography, Religion, and the Importance of the Early Modern Period. *History Compass*, 9(12), 923–951. <https://doi.org/10.1111/j.1478-0542.2011.00810.x>
- Stoller, A. (2016). The Theory Gap in Higher Education. *Research in Education*, 96(1), 39–45. <https://doi.org/10.1177/0034523716664574>
- Sulaiman, S., & Anam, H. (2023). Reaktualisasi Pondok Pesantren Terhadap Nilai-Nilai Moderasi Beragama Di Kalimantan Barat. *Tadbir Jurnal Manajemen Dakwah Fdik Iain Padangsidempuan*, 5(1), 71–88. <https://doi.org/10.24952/tadbir.v5i1.7134>
- Sultanzade, N., & Pashayev, E. (2025). The Future of Holistic Education: Trends and Predictions. *Vpo*, 33(62), 232–252. [https://doi.org/10.58442/3041-1831-2025-33\(62\)-232-252](https://doi.org/10.58442/3041-1831-2025-33(62)-232-252)
- Syafiq, A., & Rahardja, E. (2023). The Transformation Model of Islamic Boarding Schools in Curriculum Development Seen From Local Religiosity Towards Global Ideality at the Raudloh Al Thohiriyah Islamic Boarding School Kajen Pati. *Jurnal Bisnis Strategi*, 32(1), 26–37. <https://doi.org/10.14710/jbs.32.1.26-37>
- Syarifuddin, U. K., Akmal, M. D., Shofiyah, S., Chairunnisa, A., & Daffa, T. M. (2023). Islamic Boarding School and Counseling Teachers: The Challenge of Creating Resilient Santri in the New Paradigm. *Journal of Islamic Communication and Counseling*, 2(2), 119–127. <https://doi.org/10.18196/jicc.v2i2.35>
- Synytsia, A. (2020). Education as a Means of Affirming Democracy Values in John Dewey's Pragmatism: From Today's Standpoint. *Journal of Education Culture and Society*, 11(1), 30–41. <https://doi.org/10.15503/jecs2020.1.30.41>
- Tampio, N. (2017). Democracy and National Education Standards. *The Journal of Politics*,



- 79(1), 33–44. <https://doi.org/10.1086/687206>
- Tauratiya. (2025). Maqāṣid Al-Sharī'ah and Copyright Protection: A Critical Examination of Copyright Regulation in Indonesia. *Asy Syar Iyyah Jurnal Ilmu Syari Ah Dan Perbankan Islam*, 10(2), 110–134. <https://doi.org/10.32923/zdsgrc57>
- Taye, B. (2021). John Dewey's Ethics, Pragmatist Bioethics, and the Case of Gestational Surrogacy. *Contemporary Pragmatism*, 18(1), 36–56. <https://doi.org/10.1163/18758185-bja10006>
- Termaat, A. (2023). Framing, Classification, and Conceptual Linkages: What Can Interdisciplinary Practice in Small Secondary Schools Contribute to the Curriculum Conversation? *The Curriculum Journal*, 35(2), 145–167. <https://doi.org/10.1002/curj.229>
- Uljens, M. (2016). Non-Affirmative Curriculum Theory in a Cosmopolitan Era? *Revista Tempos E Espaços Em Educação*, 9(18), 121–132. <https://doi.org/10.20952/revtee.v9i18.4970>
- Wade, S. E., Fauske, J. R., & Thompson, A. (2008). Prospective Teachers' Problem Solving in Online Peer-Led Dialogues. *American Educational Research Journal*, 45(2), 398–442. <https://doi.org/10.3102/0002831207308224>
- Wafi, A. (2025). Perbandingan Pandangan Pendidikan Dakwah Menurut KH. Hasyim Asy'ari Dan Kh. Ahmad Dahlan. *JDP (Jurnal Dinamika Pendidikan)*, 11(4), 160–167. <https://doi.org/10.64540/0vz9xz55>
- Wang, X. (2010). Teaching Reform on Comprehensive English— In Light of John Dewey's Pragmatism. *Journal of Language Teaching and Research*, 1(5). <https://doi.org/10.4304/jltr.1.5.717-720>
- Wilcock, N. (2021). Rousseau, Dewey, and Freire. *Metaphilosophy*, 52(2), 255–279. <https://doi.org/10.1111/meta.12483>
- Williams, J. (2023). Islamic Traditionalists: "Against the Modern World"? *The Muslim World*, 113(3), 333–354. <https://doi.org/10.1111/muwo.12475>
- Willy, W., Evalyn, N., Hellen, A., Paul, O. J., Sarah, A. A., Ben, M., ... Amos, O. (2025). Developing Life Skills Through Science Education: Enhancing Values and Communication for Holistic Learner Growth. *East African Journal of Education Studies*, 8(3), 114–131. <https://doi.org/10.37284/eajes.8.3.3426>
- Yasin, M., & Khasbulloh, M. N. (2022). Constructing Ethical Critical Thinking at Pesantren. *Jurnal Pendidikan Islam*, 8(2), 127–144. <https://doi.org/10.15575/jpi.v8i2.19028>
- Yazidi, R. E., & Rijal, K. (2024). Science Learning in the Context of "Indigenous Knowledge" for Sustainable Development. *Ijete*, 1(1), 28. <https://doi.org/10.33394/ijete.v1i1.10880>
- Yulqowin, I., & Mujiburrohman, M. (2025). Urgensi Pemikiran Filsafat Pendidikan Islam KH. Hasyim Asy'ari Dalam Kitab Adabul Alim Wal Muta'alim Di Pondok Pesantren Sunan Gunung Jati. *Tsaqofah*, 5(2), 1452–1470.



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, March 2026, pp. 521-551

<https://doi.org/10.58578/tsaqofah.v5i2.4832>

- Zaini, A. (2022). Modernizing Islamic Education in the Most Populated Muslim World. *Journal of Indonesian Islam*, 16(1), 175. <https://doi.org/10.15642/jiis.2022.16.1.175-196>
- Zvereva, E. (2023). Digital Ethics in Higher Education: Modernizing Moral Values for Effective Communication in Cyberspace. *Online Journal of Communication and Media Technologies*, 13(2), e202319. <https://doi.org/10.30935/ojcmt/13033>
- Штеняра, А. (2025). Generation Z's Engagement With Digital Technologies and New Media: Insights From Ukraine. *Unesco Chair Journal Lifelong Professional Education in the Xxi Century*, 1(11), 141–154. [https://doi.org/10.35387/ucj.1\(11\).2025.0009](https://doi.org/10.35387/ucj.1(11).2025.0009)