

Implementation of KH. Hasyim Asy'ari's Pedagogical Model and Its Implications for Arabic Language Learning in Madrasah Diniyah

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ABSTRACT

This study aims to analyze the implementation of KH. Hasyim Asy'ari's pedagogical model and its implications for Arabic language learning in madrasah diniyah through a systematic literature review (SLR) approach and bibliometric analysis using VOSviewer. Islamic education, which is rooted in the pesantren tradition, places character formation at the core of the learning process, as formulated in the book *Adabul Ta'lim wal Muta'allim*. This study applies the PRISMA protocol with a publication range of 2021–2026 and identifies 20 articles that meet the inclusion criteria. The results show that KH. Hasyim Asy'ari's pedagogical model is characterized by an emphasis on educator ethics, teacher–student relationships grounded in adab, and the integration of knowledge mastery with personality formation. VOSviewer visualization identifies five main clusters: pesantren and kitab kuning as the pedagogical basis, Islamic education reform, the conceptual dimension of educational thought, the national context, and Arabic language learning. The findings indicate a shift from philosophical studies toward practical implementation and methodological innovation, particularly in increasingly adaptive Arabic language learning. The implications of this study show that traditional methods such as *sorogan* and *bandongan* remain relevant, but need to be integrated with communicative approaches, learning technology, and contextual strategies to improve Arabic language competence. This study affirms that KH. Hasyim Asy'ari's pedagogical model remains an important foundation for developing Arabic language learning rooted in ethical values while remaining open to modern educational innovation.

1. INTRODUCTION

Islamic education in Indonesia grew from the pesantren tradition, which places character formation as the main goal of learning. This idea is strongly reflected in the thought of KH. Hasyim Asy'ari, who viewed education not merely as the transfer of knowledge, but as a process of shaping students' personality and ways of thinking. Amalya et al. (2025) affirm that the goal of Islamic education is directed toward forming a complete human being as both servant and khalifah, so the learning process must address both cognitive and moral dimensions. This thought provides an important foundation for developing a pedagogical model rooted in the values of adab, scholarly discipline, and an ethical teacher–student relationship. KH. Hasyim Asy'ari not only formulated ideas but also actualized them through pesantren educational institutions. Tamim (2024) explains that Tebuireng Pesantren became a center of Islamic education reform that combined the teaching of classical Islamic texts with the cultivation of social and moral responsibility. Syafei (2025) adds that the education system he developed underwent curriculum reform while maintaining the strengthening of Arabic as the main instrument for understanding Islamic scholarship. This condition

shows that KH. Hasyim Asy'ari's pedagogical model has an integrative character, combining scholarly tradition with evolving educational needs (Yelliza et al., 2026). The book *Adabul Ta'lim wal Muta'allim* serves as the main reference for understanding this pedagogical model. Islami (2025) emphasizes that this book places ethics as the foundation of learning, both for educators and students. Sholihah and Sopingi (2025) explain that the character of educators according to KH. Hasyim Asy'ari includes sincerity, exemplary conduct, and moral responsibility in the learning process in madrasah diniyah. Ramdani et al. (2021) show that the concept of learning ethics in the book includes the teacher–student relationship, attitudes toward knowledge, and learning discipline, which remain relevant to the current generation. Other studies point to the relevance of KH. Hasyim Asy'ari's thought to educational practices in madrasah diniyah. Bagaskoro (2023) shows a correspondence between the curriculum concept in *Adabul Ta'lim wal Muta'allim* and learning practices at Madrasah Diniyah At-Tahdzibiyah. This study confirms that the learning structure, from planning to evaluation, is aligned with the pedagogical principles formulated by KH. Hasyim Asy'ari. Fuadi and Azis (2025) also position KH. Hasyim Asy'ari's thought as an important part of the development of Islamic education models in Indonesia that are oriented toward ethics and the personality of educators. Nevertheless, existing studies still focus on normative aspects such as character education, teacher ethics, and curriculum concepts. Hermawan (2025) places greater emphasis on comparing educational concepts between figures, while other studies tend to describe moral values without linking them specifically to Arabic language learning.

In fact, Arabic holds a strategic position as the language of knowledge within the pesantren and madrasah diniyah traditions. Mun'im and Yanto (2025) affirm that Arabic language teaching is an important part of the pesantren education reform carried out by KH. Hasyim Asy'ari. This indicates the existence of a research area that has not yet been explored in depth. In addition, previous studies have not widely used a bibliometric approach to map the development of research on KH. Hasyim Asy'ari's pedagogy. The available studies are still mostly descriptive analyses or conventional literature studies. Meanwhile, the use of VOSviewer enables the mapping of research networks, dominant themes, and relationships among concepts in Islamic education studies. This gap means that the direction of research development on KH. Hasyim Asy'ari's pedagogical model and its implications for Arabic language learning has not yet been systematically identified. Based on the explanation above, there is a clear gap between the conceptual studies of KH. Hasyim Asy'ari's thought and the implementative analysis of Arabic language learning in madrasah diniyah, as well as a limitation in the use of bibliometric approaches to map existing research. This study seeks to bridge that gap through a structured literature review and VOSviewer analysis in order to present a visual and analytical map of research development. The purpose of this study is to analyze the implementation of KH. Hasyim Asy'ari's pedagogical model and its implications for Arabic language learning in madrasah diniyah through a VOSviewer-based literature review, so as to obtain an overview of research patterns, thematic tendencies, and future research development directions

2. METHODS

The study entitled *The Implementation of KH. Hasyim Asy'ari's Pedagogical Model and Its Implications for Arabic Language Learning in Madrasah Diniyah* employs a systematic literature review (SLR) approach combined with bibliometric analysis. This approach was selected to obtain a comprehensive overview of research developments, research patterns, and the interrelationships among topics in the scientific literature. SLR and bibliometric analysis have mutually reinforcing workflows, beginning with the formulation of objectives, development of research questions, search strategies, and data analysis (Bartolini et al., 2019; Huang et al., 2020). The protocol used refers to PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses), which includes

the stages of identification, screening, eligibility, and inclusion (Page et al., 2021). The entire process was conducted systematically, structurally, and in a documented manner to maintain research transparency and validity. This study focuses on scientific publications within the 2021–2026 period in order to capture the most recent developments related to KH. Hasyim Asy’ari’s pedagogical model and Arabic language learning in madrasah diniyah. The data collection stage was carried out through several steps: (1) accessing the Google Scholar database; (2) entering keywords in the title, abstract, and keyword sections; (3) limiting document types to research articles and review articles; (4) setting the publication year range from 2021 to 2026; and (5) running the search process. The keywords used included: “Hasyim Asy’ari Pedagogy,” “Islamic Education Pedagogy,” “Madrasah Diniyah,” “Arabic Language Learning,” “Kitab Adabul ‘Alim wal Muta’allim,” and “Pesantren Education.” All data obtained were downloaded in CSV format and stored using the Mendeley reference manager. The data were then visualized using VOSviewer software to map relationships among keywords, authors, and research trends. The next stage involved screening the articles based on predetermined inclusion and exclusion criteria. This process was carried out by reading titles, abstracts, and full texts to ensure their relevance to the research focus. The selection criteria are presented in Table 1 below.

Table 1. Selection Criteria

No.	Exclusion Criteria	Excluded Results
1	Articles not written in Indonesian or English	18 articles
2	Articles that do not include keywords related to KH. Hasyim Asy’ari’s pedagogy, Islamic education, or Arabic language learning	22 articles
3	Duplicate articles	10 rticles

After the exclusion stage, a number of articles that met the initial criteria were identified for further analysis. These articles then proceeded to the eligibility stage, which involved full-text reading to assess methodological suitability, topic relevance, and contribution to the study. Quality assessment was conducted using the following questions: Is the article published in an indexed journal within the 2021–2026 period?; Does the article explicitly discuss the pedagogical model of KH. Hasyim Asy’ari or Islamic education based on classical texts?; Does the article relate learning to the Arabic language or educational practices in madrasah diniyah/pesantren?. Articles that met all of these criteria were considered eligible and included in the final inclusion stage. The final result of the selection process yielded 20 included articles, which were analyzed systematically and visualized using VOSviewer. The visualization was conducted to identify thematic clusters, relationships among concepts, and trends in the development of studies on KH. Hasyim Asy’ari’s pedagogy. In addition, a manual analysis was performed to synthesize research findings, identify gaps, and formulate implications for Arabic language learning in madrasah diniyah.

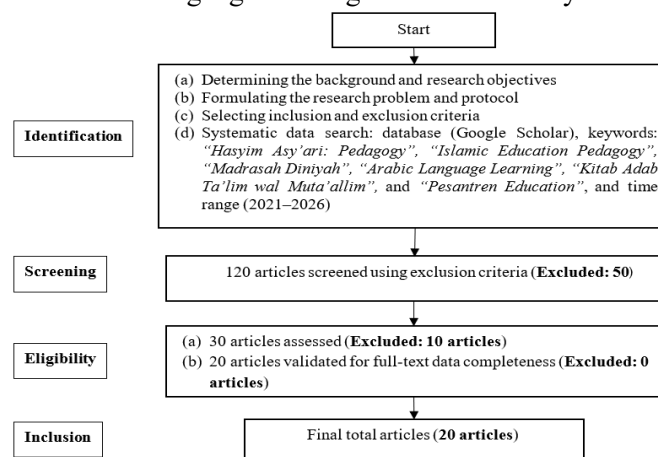


Figure 1. PRISMA Flow Diagram

The PRISMA flow diagram illustrates the research process beginning with the identification stage, where a literature search across three major databases yielded 120 articles. During the screening stage, 50 articles were excluded based on their titles and abstracts. Subsequently, in the eligibility stage, full-text assessments were conducted, resulting in 50 remaining articles, with 30 articles excluded due to not meeting methodological criteria. Finally, in the inclusion stage, 20 articles met all the criteria for systematic analysis and were visualized using VOSviewer.

3. RESULTS AND DISCUSSION

RESULTS

The Network Visualization in VOSviewer shows the thematic structure that shapes studies on the implementation of KH. Hasyim Asy'ari's pedagogical model and its implications for Arabic language learning in madrasah diniyah. This map not only displays the most frequently occurring terms, but also illustrates semantic proximity, the direction of relationships among themes, and the research focus across five main clusters. The proximity between nodes indicates that discussions on KH. Hasyim Asy'ari move from the roots of pesantren and kitab kuning, then expand toward Islamic education reform, the strengthening of madrasah diniyah, and more adaptive Arabic language learning strategies.

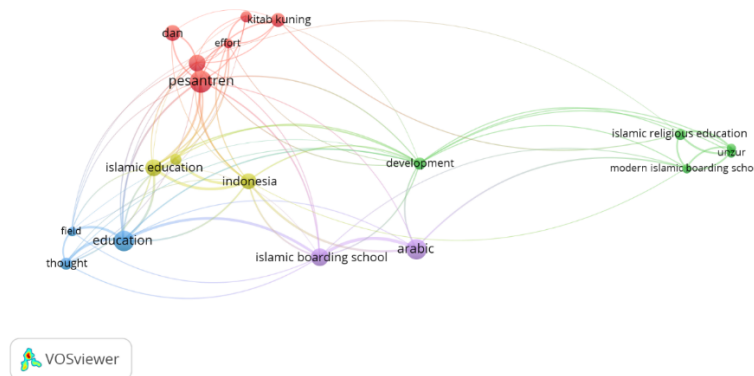


Figure 2. Network Visualization Results

The mapping results in the Network Visualization show that Cluster 1 (red) connects the terms *and*, *effort*, *Hasyim Asy'ari*, *kitab kuning*, *madrasah*, and *pesantren* as the core of KH. Hasyim Asy'ari's pedagogy. This relationship indicates that his educational practice was rooted in pesantren and the transmission of *kitab kuning* as a means of forming adab and knowledge. Ramadhan and As'ad (2024) emphasize that learning *kitab kuning* through *bandongan* and *sorogan* can strengthen religious character. Al Qowi and Hasani (2024) show the function of *kitab kuning* as a foundation for deepening religious knowledge, supported by teacher competence and strategies to increase learning motivation. Amin (2022), Lubis (2023), and Damiri (2025) position pesantren as a basis for reform that remains rooted in traditional values, while Rizqi et al. (2025) and Rafik and Kaharuddin (2023) emphasize the importance of teachers, methodology, and curriculum in maintaining the continuity of this pedagogical model. The mapping results in the Network Visualization show that Cluster 2 (green) connects the terms *development*, *Islamic religious education*, *modern Islamic boarding school*, *qul method*, and *unzur*, which illustrate the direction of Islamic education reform. This cluster indicates a shift toward more reflective and communicative learning methods without abandoning fundamental values. AM et al. (2026) formulated the *Unzur wa Qul* method as an approach based on observation and active communication. Sugito (2024) demonstrates the integration of digital pedagogy through hybrid learning to strengthen twenty-first-century

competencies. Ashari et al. (2021) explain educational reform by KH. Wahid Hasyim through curriculum renewal and the integration of general sciences. Nurhasanah et al. (2026) affirm that KH. Hasyim Asy'ari's thought remains relevant in the flow of modern education. This cluster marks a shift from a textual approach toward more participatory and adaptive learning. The mapping results in the Network Visualization show that Cluster 3 (blue) and Cluster 4 (yellow) intersect in presenting conceptual dimensions and the national context. Cluster 3 connects the terms *education*, *field*, and *thought*, indicating the dominance of studies on KH. Hasyim Asy'ari's educational thought as a philosophical foundation. Lubis (2023), Kahfi (2025), and Damiri (2025) emphasize the orientation of education toward character, knowledge integration, and ethical teacher–student relationships. Hakim (2025) shows the implementation of these values in the formation of *akhlakul karimah* in madrasah diniyah. Meanwhile, Cluster 4 connects the terms *Indonesia*, *Islamic education*, and *Wahid Hasyim*, indicating the expansion of these ideas to the national level. Amin (2022) and Ashari et al. (2021) emphasize contributions to the reform of Islamic education in Indonesia, while Kahfi (2025) and Nurhasanah et al. (2026) show the continued relevance of KH. Hasyim Asy'ari's thought in the national education system.

The mapping results in the Network Visualization show that Cluster 5 (purple) connects the terms *Arabic* and *Islamic boarding school*, which are directly related to Arabic language learning in madrasah diniyah. Anggian (2023) shows the success of pesantren in building a language environment that supports mastery of Arabic language skills. Furoidah and Siska (2022) and Halim (2025) prove that communicative and interactive approaches can improve students' Arabic language abilities. This cluster also indicates the direction of developing more varied learning methods. Asizi and Badri (2024) identify the need to strengthen practical and technological aspects, Fauzah (2025) encourages the reconstruction of traditional methods, Thoriq et al. (2025) show the integration of pesantren methods with the modern curriculum, and Salam et al. (2025) affirm the continuity of the *sorogan* and *bandongan* methods. This pattern supports Nisa's (2026) view that Arabic language learning develops through the strengthening of tradition as well as pedagogical innovation. The Overlay Visualization in VOSviewer shows the dynamics of research theme development based on publication time. The color of each node represents the period in which a topic emerged, ranging from blue for earlier themes to yellow for more recent ones. Through this visualization, the development direction of studies on KH. Hasyim Asy'ari's pedagogy can be read chronologically, beginning with the dominance of conceptual studies and shifting toward the development of learning methods and educational innovation, including Arabic language learning in madrasah diniyah.

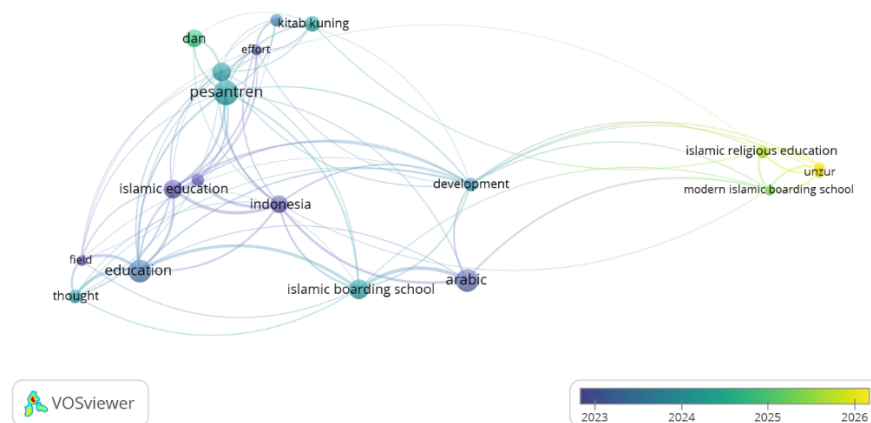


Figure 3. Overlay Visualization Results

In the initial phase, indicated by blue to dark green, themes such as *education*, *thought*, *field*, *Islamic education*, *Indonesia*, and *pesantren* appear more dominant. This indicates that research in the early period focused on the conceptual and philosophical foundations of Islamic education.

Studies at this stage positioned KH. Hasyim Asy'ari as an educational thinker, emphasizing the values of adab, teacher–student relationships, and character-based educational goals. This direction can be seen in the works of Lubis (2023), Rafik and Kaharuddin (2023), and Damiri (2025), which place KH. Hasyim Asy'ari's thought as the epistemological foundation of Islamic education. At this stage, Arabic language learning had not yet become the main focus, but remained within the general framework of pesantren education. The movement of color toward green indicates a shift toward strengthening educational practices. Nodes such as *kitab kuning*, *pesantren*, *madrasah*, and *Islamic boarding school* begin to appear more dominant. This suggests that research began to examine the concrete implementation of KH. Hasyim Asy'ari's pedagogical model through *kitab kuning* learning and the pesantren education system. Ramadhan and As'ad (2024) show that *kitab kuning* learning plays a role in shaping religious character while also serving as a means of strengthening Arabic language competence. Salam et al. (2025) also affirm that the integration of *sorogan* and *bandongan* methods serves as a foundation for maintaining the continuity of scholarly tradition while supporting students' language competence. At this stage, Arabic language learning begins to emerge as part of the pesantren learning system, although it has not yet become the main focus of research. The yellow color on nodes such as *development*, *Islamic religious education*, *modern Islamic boarding school*, *unzur*, and *Arabic* indicates the most recent themes. This shows a significant shift toward pedagogical innovation and the development of Arabic language learning methods. AM et al. (2026) introduce the *Unzur wa Qul* method as a reflective and communicative approach in Islamic education. Fauzah (2025) emphasizes the importance of reconstructing traditional methods to make them more adaptive to the needs of today's learners. Thoriq et al. (2025) demonstrate the integration of pesantren methods and modern curriculum approaches in Arabic language learning. Asizi and Badri (2024) highlight the need to strengthen practical aspects and the use of technology in Arabic language learning in pesantren. The yellow color in this cluster confirms that recent research is moving toward methodological innovation while remaining rooted in KH. Hasyim Asy'ari's pedagogical values.

Table 2. Frequency Distribution of Articles by Year of Publication

Year	Frequency	Percentage
2021	1	5%
2022	2	10%
2023	3	15%
2024	4	20%
2025	8	40%
2026	2	10%
Total	20	100%

As shown in Table 2, the distribution of articles indicates a significant increase from 2024 to 2025, with the peak occurring in 2025 at 40%. This pattern is consistent with the dominance of yellowish-green to yellow colors in the overlay visualization, which indicates the emergence of new themes such as *development*, *modern Islamic boarding school*, and *Arabic*. This means that the surge in publications during this period was driven by growing attention to learning innovation and the development of Islamic education methods, including Arabic language learning in madrasah diniyah. In contrast, the number of articles published between 2021 and 2023 was relatively smaller, as reflected in the dominance of blue colors on nodes such as *education* and *thought*. This indicates that, in the early period, research still focused on exploring KH. Hasyim Asy'ari's educational concepts and thought. Therefore, the integration of the frequency table and overlay visualization reveals a clear shift from philosophical studies toward implementative and innovative studies, particularly in the development of Arabic language learning that is more contextual, interactive, and relevant to the current educational needs of madrasah diniyah. Density Visualization in VOSviewer is used to show the density level of keyword occurrence and the interrelationships among keywords in the research map. Brighter colors, such as yellow, indicate a high intensity of occurrence and

strong relationships with other themes, while darker colors, such as blue, indicate lower intensity. Through this visualization, the main focus of research can be clearly identified, thereby providing an overview of dominant research areas as well as areas that remain underexplored in studies on KH. Hasyim Asy'ari's pedagogical model and Arabic language learning in madrasah diniyah.

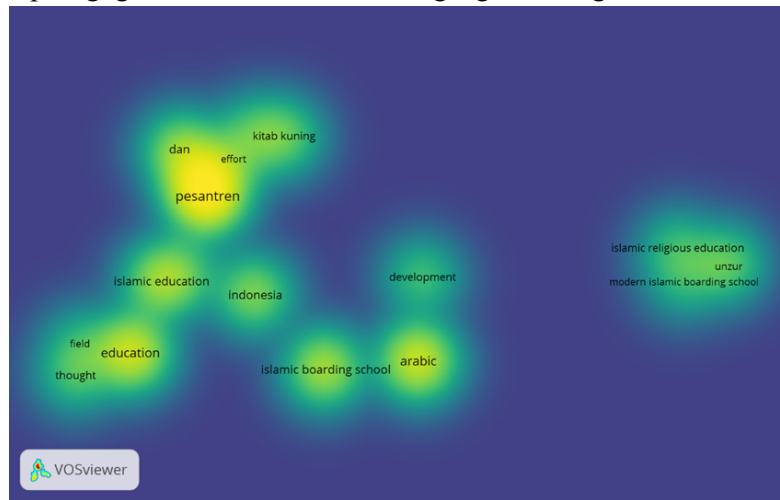


Figure 4. Density Visualization Results

Figure 3 shows that the areas with the highest density are found in the keywords *pesantren*, *kitab kuning*, and *education*, marked by bright yellow. This confirms that studies remain centered on the pesantren educational tradition and *kitab kuning* learning as the main foundation of KH. Hasyim Asy'ari's pedagogy. Areas with medium density appear in *Islamic education*, *Indonesia*, and *Islamic boarding school*, indicating the expansion of studies into the broader Islamic education system. Meanwhile, keywords such as *Arabic* and *development* begin to appear with fairly high intensity, indicating increasing attention to the development of Arabic language learning. Conversely, areas such as *modern Islamic boarding school*, *unzur*, and *Islamic religious education* remain at a lower density, showing that methodological innovation and new learning approaches have not been widely explored. This pattern confirms that research is still rooted in the pesantren tradition, but is beginning to move toward strengthening more adaptive Arabic language learning methods in madrasah diniyah.

Implementation of KH. Hasyim Asy'ari's Pedagogical Model

The results of bibliometric mapping using VOSviewer show that studies on KH. Hasyim Asy'ari's thought experienced a significant increase during the 2024–2026 period, with the highest frequency in 2025 reaching 40% of total publications. This indicates that researchers' attention to the pedagogical model formulated by the founder of Tebuireng Pesantren continues to grow. This pattern shows that KH. Hasyim Asy'ari's intellectual legacy, particularly as contained in *Adabul 'Alim wal Muta'allim*, remains an important reference in the development of Islamic education in Indonesia. Lubis (2023) explains that KH. Hasyim Asy'ari's educational thought emphasizes ethics as the main foundation, without neglecting other aspects. This emphasis is closely related to his expertise in hadith, Sufism, and fiqh, which aligns with al-Ghazali's thought. Furthermore, Rizqi et al. (2025) explain that personality competence according to KH. Hasyim Asy'ari includes sincerity of intention, a motivating attitude, affection for students, ease in delivering lessons, enthusiasm in teaching, mastery of various methods, evaluation, mentoring, fairness, monitoring of students' behavior, humility, and good speech. All these elements show that his pedagogical model does not merely regulate teaching techniques, but also shapes an ethical relationship between educators and students. These findings support Lubis (2023), who emphasizes ethics as the foundation of education, and strengthen Rizqi et al. (2025), who position teacher personality competence as the core of Islamic pedagogy. The findings also reinforce Damiri's (2025) argument that adab occupies a central position

in the educational process. In current educational practice, there is a tendency toward a decline in emotional closeness between educators and students due to the dominance of technology-based learning, which often emphasizes efficiency over human relationships. This phenomenon can be seen in the decreasing warmth of dialogic interaction, causing the value of *adab* in the learning process to be marginalized. In this situation, KH. Hasyim Asy'ari's thought becomes important as a balancing framework that restores education to its ethical and spiritual dimensions. The findings of this study demonstrate that KH. Hasyim Asy'ari's pedagogical model strengthens the view that Islamic education should not solely focus on cognitive achievement, but also prioritize moral and spiritual formation. This finding supports Kahfi (2025), who emphasizes ethical teacher–student relationships, while also reinforcing Amin (2022), who argues that *pesantren* modernization must preserve Islamic identity and values. Damiri (2025) emphasizes that the core of KH. Hasyim Asy'ari's educational thought revolves around the concept of *adab* as an epistemological and ontological prerequisite in seeking knowledge. The system he developed successfully synthesized the authority of *salaf pesantren* with the need for methodological renewal. Rafik and Kaharuddin (2023) add that KH. Hasyim Asy'ari's educational methodology includes four aspects: educational methodology, teaching processes and evaluation, the objectives of Islamic education, and curriculum and teaching materials. Amin (2022) confirms that KH. Hasyim Asy'ari's success in aligning elements of modernity with Islamic tradition under the guidance of religion as the main axis represents a concrete contribution to the development of new *madrasahs* with a distinctive identity. Kahfi (2025) strengthens this finding by stating that KH. Hasyim Asy'ari's educational paradigm emphasizes three main aspects: educational goals oriented toward character formation, the integration of religious and general sciences, and ethical teacher–student relationships as the central axis of the educational process. The findings of this research strengthen the theoretical perspective proposed by Rafik and Kaharuddin (2023) regarding the integration between curriculum, methodology, and educational goals. In addition, the findings support Kahfi (2025), who views character formation as the primary orientation of Islamic education. The present study also confirms Amin's (2022) argument that pedagogical reform in *pesantren* can coexist with the preservation of Islamic traditions. Field realities also show a tendency among some educational institutions to place too much emphasis on cognitive achievement and examination results, leaving insufficient space for character development. This condition contributes to the emergence of pragmatic learning behavior, such as focusing solely on grades without internalizing the meaning of knowledge. Such a situation strengthens the urgency of applying KH. Hasyim Asy'ari's pedagogical model, which places *adab* as the main foundation before the mastery of knowledge. The findings demonstrate that KH. Hasyim Asy'ari's pedagogical framework offers criticism toward educational practices that prioritize academic achievement without ethical cultivation. This finding differs from educational approaches that focus primarily on measurable outcomes, because KH. Hasyim Asy'ari's model positions morality and character as inseparable from intellectual mastery.

Implications for Arabic Language Learning in Madrasah Diniyah

The VOSviewer mapping also reveals a close relationship between KH. Hasyim Asy'ari's pedagogical model and the practice of Arabic language learning in *madrasah diniyah*. Bahri (2024) emphasizes that Arabic language teaching was an important part of the *pesantren* education reform carried out by KH. Hasyim Asy'ari. The position of Arabic as the language of knowledge in the *pesantren* tradition makes it a key instrument for understanding *kitab kuning* as well as a medium for shaping students' character. The findings of this study strengthen Bahri's (2024) view that Arabic learning in *pesantren* is not only linguistic instruction, but also a process of transmitting Islamic values and scholarly traditions. The results also support Anggian (2023), who explains that Arabic functions as the main medium for developing students' linguistic competence in *pesantren* environments. The emerging phenomenon shows that interest in learning Arabic among some

students has declined, particularly due to the dominance of global languages such as English and the influence of digital culture, which is closer to the daily lives of younger generations. As a result, Arabic is often perceived as a difficult and less relevant subject, requiring a pedagogical approach that more deeply touches the affective and spiritual dimensions of students. The findings indicate that KH. Hasyim Asy'ari's pedagogical model remains relevant because it combines spiritual values, discipline, and meaningful interaction in learning. This finding strengthens Hakim (2025), who emphasizes the importance of character formation through religious learning traditions, and supports Furoidah and Siska (2022), who demonstrate the effectiveness of communicative mentoring in improving students' motivation and confidence in Arabic learning. The literature review identifies several implications: Strengthening integrated conventional methods. Asizi and Badri (2024) explain that Arabic language learning in pesantren has strengths in its long teaching tradition, the presence of knowledgeable teachers, its focus on Qur'anic memorization, and its communal learning environment. Salam et al. (2025) show that the integration of sorogan and bandongan methods is a key strategy in maintaining the adaptive scholarly tradition of pesantren. These methods not only support the effective transmission of knowledge, but also serve as a foundation for strengthening students' linguistic competence. In practice, these methods still survive in many pesantren, although they face pressure from fast-paced modern learning models. Their continued existence shows that conventional approaches remain viable because they can develop deep understanding and learning discipline. The findings of this study support Salam et al. (2025), who argue that sorogan and bandongan remain relevant in maintaining scholarly traditions, and reinforce Ramadhan and As'ad (2024), who found that kitab kuning learning strengthens students' religious character through structured instructional methods. Adaptation without abandoning pedagogical principles. Thoriq et al. (2025) found that Arabic language teachers in pesantren-based schools develop five adaptation models: methodological hybridization, content contextualization, assessment innovation, limited digitalization, and learning community collaboration. This finding aligns with Fauzah's (2025) idea that the deconstruction of conventional methods is needed not to eliminate them, but to reconstruct them so they fit the needs of today's generation. Current practice shows that educators have begun to use digital media such as learning videos and language applications, while still maintaining the value of adab in learning interactions. This combination reflects an effort to maintain balance between technological advancement and Islamic educational values. The findings strengthen Fauzah (2025), who advocates the reconstruction of traditional Arabic pedagogy, and support Sugito (2024), who highlights the integration of digital pedagogy with Islamic values. However, this study also emphasizes that technological adaptation should not weaken ethical interaction between teachers and students. Improving motivation and language skills. Al Qowi and Hasani (2024) add that efforts to increase learning motivation include integrating technology with conventional learning, using digital media, applying interactive teaching methods, conducting group discussions, and contextualizing the curriculum. Halim (2025), in his classroom action research, proves that the application of an interactive learning model can significantly improve Arabic speaking skills. In the field, students appear more enthusiastic when learning is connected to daily life, such as through simple conversations or direct practice.

This shows that an approach close to students' learning experiences can meaningfully increase their engagement. The findings support Halim (2025), who demonstrates the effectiveness of interactive learning models, and reinforce Al Qowi and Hasani (2024), who emphasize motivational strategies in Arabic instruction. The findings also strengthen Thoriq et al. (2025), who view contextual learning as an effective response to contemporary educational changes. Effective communicative mentoring. Furoidah and Siska (2022) demonstrate the effectiveness of communicative mentoring in Arabic language learning for madrasah diniyah students, which contributes to increased motivation as well as active and creative learning enthusiasm. This

phenomenon can be seen in students' growing courage to communicate in Arabic when they receive dialogic and supportive guidance rather than merely instructional direction. The findings reinforce Furoidah and Siska (2022), showing that communicative interaction contributes significantly to students' confidence and participation in Arabic learning. Character cultivation through a classical text-based curriculum. Hakim (2025) emphasizes that NU-based madrasah diniyah plays a significant role in instilling *akhlakul karimah* values through the methods of *ta'lim*, *ta'wid*, and exemplary conduct. Classical text-based curricula such as *Al-Akhlāq lil-Banīn* and the implementation of NU religious practices serve as effective instruments for character formation. Field realities show that students who receive classical text-based learning tend to demonstrate more polite attitudes and greater respect for teachers, so language learning does not only produce linguistic ability, but also shapes personality. The findings support Hakim (2025), who positions madrasah diniyah as an institution for character formation, and strengthen Damiri (2025), who emphasizes adab as the ethical foundation of Islamic education. A language environment that familiarizes students with the use of foreign languages. Anggian (2023) reinforces that students learn Arabic in an environment that requires the use of foreign languages, allowing language skills to develop proportionally. This phenomenon can be seen in pesantren that implement daily language-use policies, where students gradually become accustomed to using Arabic in everyday communication, making the learning process more natural and sustainable. The findings strengthen Anggian (2023), who explains that language habituation in pesantren environments supports proportional mastery of Arabic skills and encourages sustainable communicative competence. Based on all findings mapped through VOSviewer, future research development needs to focus on further elaborating the relationship between KH. Hasyim Asy'ari's pedagogical principles and innovations in Arabic language learning that are relevant to contemporary developments, without abandoning the ethical and moral roots that characterize his thought. Nurhasanah et al. (2026) emphasize the importance of synthesizing the thoughts of great Muslim scholars in formulating the direction of contemporary Islamic education. Sugito (2024) also proposes a framework for learning implementation and evaluation that includes cognitive, affective, psychomotor, and digital ethics dimensions. Therefore, strengthening the value of adab combined with learning innovation becomes a middle path that preserves the continuity of scholarly tradition while responding to the needs of today's generation. The findings of this study support Nurhasanah et al. (2026), who advocate the synthesis of Islamic educational thought, while also strengthening Sugito's (2024) argument regarding the integration of digital pedagogy and Islamic ethics. The present study confirms that KH. Hasyim Asy'ari's pedagogical model remains relevant as a foundation for developing adaptive Arabic language learning without losing its moral orientation.

4. CONCLUSION

The results of the study show that the implementation of KH. Hasyim Asy'ari's pedagogical model centers on strengthening *adab* as the foundation of learning, integrating knowledge and morality, and establishing ethical relationships between educators and students. Bibliometric mapping reveals five main clusters, showing that the study develops from the basis of pesantren and *kitab kuning* toward more adaptive innovations in Arabic language learning. Arabic language learning in madrasah diniyah functions not only as a tool for understanding religious texts, but also as a means of character formation and intellectual discipline. Traditional methods such as *sorogan* and *bandongan* remain foundational, but they are strengthened through communicative approaches, the use of digital media, and the integration of modern curricula. The implications of this study show that the development of Arabic language learning needs to preserve pedagogical ethical values while also opening space for methodological innovation. Teachers serve as role models as well as

facilitators who are able to adapt learning methods according to students' needs. The integration of technology, contextual learning, and an active language environment are important factors in improving language skills. In addition, KH. Hasyim Asy'ari's pedagogical model can be used as a normative framework in designing a madrasah diniyah curriculum that balances cognitive, affective, and moral aspects. This study has limitations in terms of the number of articles analyzed and its dependence on secondary data, so it does not yet directly represent implementation practices in the field. Therefore, future research is recommended to use an empirical approach through case studies or mixed methods to examine the effectiveness of this pedagogical model in Arabic language learning. Furthermore, future studies may be directed toward the integration of digital-based educational technology and more measurable learning evaluation to strengthen the relevance of KH. Hasyim Asy'ari's pedagogical model in contemporary Islamic education.

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