



KH. Hasyim As'ari's Concept of Adab Education As Foundation For Students' Learning Ethics

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ARTICLE INFORMATION

Article History:

Received 2026-June-10

Revised 2026-July-14

Accepted 2026-August 30

Keywords:

adab education; learning ethics

DOI:

10.71280/jotter.v4i1.629

ABSTRACT

The findings carry several academic implications extending beyond Islamic education. First, this study enriches educational ethics by presenting *adab* not merely as moral prescription but as an epistemological framework shaping how knowledge is acquired, validated, and applied. It challenges mainstream theories that separate ethics from epistemology and proposes ethical conduct as a prerequisite for legitimate learning. Second, the study bridges classical Islamic pedagogy and contemporary educational discourse by demonstrating that *Adab al-'Alim wa al-Muta'allim* contains systematic ethical principles applicable to curriculum design, teacher education, and character education policy. Third, the identified values of sincerity, respect for teachers, and respect for learning resources provide an adaptable framework for assessing and developing students' learning ethics from primary school through higher education. Fourth, the findings encourage interdisciplinary research in educational psychology, moral philosophy, and digital pedagogy to examine relationships between *adab*, motivation, digital citizenship, and academic integrity in technology-mediated learning. Finally, the study establishes a basis for comparing Islamic ethical traditions with virtue ethics, care ethics, and Lickona's character education model, thereby enriching global discussions on cultivating ethical learners in complex and pluralistic societies. Overall, this research addresses an important gap in scholarship on KH. Hasyim As'ari's educational thought while opening new directions for theorizing, implementing, and evaluating ethics-based education. Its framework is relevant not only to Muslim-majority institutions but also to multicultural educational settings seeking to integrate intellectual development with moral responsibility, respectful relationships, and ethically grounded engagement with knowledge. It also supports practical policy development across formal and nonformal educational contexts.

INTRODUCTION

Education is a crucial aspect of human life because it plays an important role in developing intellectual, spiritual, emotional, and social potential. Education should not merely be understood as a process of transferring knowledge, but also as a means of shaping students' character and personality so that they are able to live their lives responsibly. From the perspective of Islamic education, the purpose of education does not end with the acquisition of knowledge, but is directed toward the development of individuals who possess faith and piety, demonstrate noble character, and are able to apply their knowledge in everyday life (Aat Royhatudin, 2020). Therefore, moral values and *adab* constitute inseparable components of the Islamic educational process (Royhatudin, 2023).

The development of science and technology in the modern era has brought significant changes to the field of education. On the one hand, technological advancement has facilitated access to



various sources of knowledge; on the other hand, it has also created challenges to students' character development (Adinda Zahrah et al., 2025). Various phenomena, such as declining respect for teachers, low levels of responsibility in learning, increasing practices of plagiarism, and a learning orientation that emphasizes academic achievement rather than the pursuit of knowledge, indicate that learning ethics has become one of the important challenges in contemporary education (Yulizha et al., 2023). These conditions demonstrate that education cannot merely focus on cognitive aspects but also requires the strengthening of moral and spiritual dimensions.

Furthermore, various educational policies in Indonesia also place character development as one of the primary objectives of education (Indonesia, 2003). Student success is no longer measured solely by academic achievement but also by their ability to develop religious attitudes, honesty, discipline, responsibility, and respect for others (Lickona, 2013). This indicates that the character dimension holds an equally important position alongside the mastery of knowledge. Accordingly, the learning process requires an ethical foundation capable of guiding students to use knowledge properly, responsibly, and beneficially for life.

Within this context, learning ethics constitutes an important element that requires serious attention in the educational process (Al-Attas, 1999). Learning ethics is not limited to the procedures for participating in classroom learning but also encompasses students' inner attitudes in seeking knowledge, such as honesty, earnestness, discipline, responsibility, respect for teachers, and appreciation for knowledge and learning resources (Al-Zarnuji, 2006). When learning ethics is properly instilled, education can produce not only intellectually capable students but also individuals with mature personalities and noble character. Therefore, an educational concept is needed that is capable of integrating the development of knowledge with the cultivation of adab in a balanced manner.

In the tradition of Islamic education, moral development is manifested through adab education. Adab is not merely understood as politeness in behavior, but also encompasses sincerity in seeking knowledge, respect for teachers, appreciation of knowledge, and responsibility for applying the knowledge acquired (Asyari, 1237). Adab education constitutes an important foundation for the development of students' learning ethics because it guides their relationship with Allah SWT, fellow human beings, and knowledge in a proportionate manner.

One of the Indonesian scholars who devoted considerable attention to adab education was KH. Hasyim Asy'ari through his work *Adab al-'Alim wa al-Muta'allim*. The book contains guidelines concerning the ethics of teachers and students within the educational process. According to KH. Hasyim Asy'ari, the success of education is determined not only by intellectual intelligence but also by the quality of adab possessed by students. Therefore, he placed sincerity, respect for teachers, respect for knowledge, and the application of knowledge as fundamental principles in the educational process (Asyari, 1237). These ideas remain relevant to contemporary educational conditions, which continue to face various challenges related to learning ethics.

Several previous studies have examined the educational thought of KH. Hasyim Asy'ari from various perspectives. The study by M. Ikhsan Nurdin, Umul Khrotus, and Ani Ramada examined the relevance of the teachings contained in *Adab al-'Alim wa al-Muta'allim* to student ethics in higher education. The study demonstrated that KH. Hasyim Asy'ari's adab values remain relevant to students' academic lives, particularly in terms of respect for lecturers, academic responsibility, and spiritual awareness (Nurdin et al., 2025). Jubaidah Apriani Tambunan focused more specifically on the concept of moral education contained in the work (Tambunan, 2025), while Sugeng Riyadi examined KH. Hasyim Asy'ari's Islamic educational thought in general and its relevance to character education (Riyadi, 2021). A. Munir also focused on the concept of moral education from the perspective of KH. Hasyim Asy'ari and its implementation in Islamic education (A. Munir, 2020).

Although these studies have made important contributions to the study of KH. Hasyim Asy'ari's thought, most of them remain focused on moral education, character education, or the implementation of the values contained in the book within particular contexts. Studies that specifically analyze the concept of adab education in *Adab al-'Alim wa al-Muta'allim* and examine it as a foundation for students' learning ethics remain relatively limited. Therefore, the novelty of this study lies in its focus on analyzing the concept of adab education formulated by KH. Hasyim Asy'ari, identifying the adab values contained in the book, and analyzing their relevance as a foundation for learning ethics within the context of contemporary education.

Although studies on KH. Hasyim Asy'ari's educational thought have developed considerably, particularly in the areas of moral education, character education, and the implementation of values derived from kitab kuning in particular educational institutions, most of these studies remain thematic-applied or contextually localized. They have not yet comprehensively addressed the philosophical-pedagogical framework underlying the concept of adab as systematically formulated in *Adab al-'Alim wa al-Muta'allim*. Furthermore, existing studies tend to position the book merely as a source of secondary moral values rather than as an independent epistemological framework of learning ethics. Consequently, no study has specifically and comprehensively analyzed the concept of adab education in the book as a foundation for students' learning ethics, particularly in terms of its value structure, teacher-student relational framework, and relevance to the challenges of academic moral degradation in the contemporary era. Thus, the fundamental knowledge gap lies in the absence of a comprehensive conceptual mapping of KH. Hasyim Asy'ari's approach to learning adab, as well as the lack of examination regarding whether this framework remains adaptive and potentially provides solutions to the current crisis of learning ethics in education.

The urgency of this study lies in the increasingly evident degradation of learning ethics among students, including the loss of respect for teachers, declining seriousness in pursuing knowledge, and the emergence of instant and pragmatic approaches to the learning process. These phenomena cannot be adequately addressed merely through general moral approaches or character education based on global values. Rather, they require an ethical foundation rooted in an Islamic intellectual tradition that has been historically and culturally established. This study seeks to address this gap by restoring adab as a fundamental foundation of learning ethics—not merely as a complementary element—while also offering a framework capable of bridging the pesantren tradition and the modern educational system.

The uniqueness of this study lies in three aspects. First, its analytical approach is not merely textual but also contextual-functional, viewing *Adab al-'Alim wa al-Muta'allim* as a structured ethical system rather than merely a collection of moral instructions. Second, this study explicitly identifies and categorizes students' adab values into practical dimensions, namely intention, attitude, behavior, and social interaction, which can be operationalized in everyday learning. Third, this study critically examines the relevance of these adab values to contemporary issues, such as online learning, digital culture, and the crisis of scholarly authority. Thus, the study does not merely romanticize the past but seeks to offer an ethical response that is contextual and applicable to contemporary education. Accordingly, this research is not merely a complementary study to previous scholarship but represents an effort to position adab as a comprehensive, independent, and relevant paradigm of learning ethics.

Based on the foregoing discussion, this study aims to analyze the concept of adab education according to KH. Hasyim Asy'ari as presented in *Adab al-'Alim wa al-Muta'allim*, identify the students' adab values contained therein, and explain the relevance of this concept as a foundation for students' learning ethics in the context of contemporary education.

METHODS

This study employs a qualitative approach using library research. The research design is philosophical-pedagogical in nature, as it aims to examine in depth the concept of adab education according to KH. Hasyim Asy'ari as presented in *Adab al-'Alim wa al-Muta'allim* and to analyze its relevance as a foundation for students' learning ethics (Sugiyono, 2023). The object of the study is the concept of adab education contained in KH. Hasyim Asy'ari's *Adab al-'Alim wa al-Muta'allim*, which serves as the primary data source. Secondary data sources were obtained from books, scholarly journals, undergraduate theses, master's theses, doctoral dissertations, and other relevant literature concerning adab education, learning ethics, and Islamic educational thought (Creswell, John W.; Poth, 2018). The research was conducted through a literature study throughout the research process and was not limited to any particular field location, as all data were obtained from various literary sources.

The research procedure consisted of several stages: problem identification, determination of data sources, data collection, data reduction, data classification, data analysis, and conclusion drawing (Miles et al., 2020). Data were collected using documentation techniques by examining, recording, and organizing information relevant to the research focus. Data analysis employed content analysis, which involved identifying, classifying, interpreting, and synthesizing the contents of *Adab al-'Alim wa al-Muta'allim* to identify the concept of adab education, students' adab values, and their relevance as a foundation for students' learning ethics. Data validity was established through source triangulation by comparing the primary data with various relevant secondary sources, thereby obtaining a more comprehensive interpretation.

RESULTS AND DISCUSSION

This study analyzes the concept of adab education according to KH. Hasyim Asy'ari as presented in *Adab al-'Alim wa al-Muta'allim* using content analysis. The results indicate that the concept of adab education does not merely emphasize the mastery of knowledge but also focuses on the development of students' character, morality, and spirituality. The research findings are summarized in Table 1 below.

Table 1. Summary of Research Findings

Research Focus	Research Findings
Concept of Adab Education	Oriented toward seeking the pleasure of Allah SWT, character development, honoring knowledge, ethical relationships between teachers and students, and the application of knowledge.
Students' Adab Values	Sincerity in seeking knowledge, respect for teachers, and respect for learning resources.
Relevance	Serves as a foundation for developing students' learning ethics in contemporary education through the strengthening of character, academic integrity, and respect for knowledge.

The Concept of Adab Education According to KH. Hasyim Asy'ari

The findings of this study indicate that the concept of adab education according to KH. Hasyim Asy'ari is built upon five main characteristics: education as a means of drawing closer to Allah SWT, character development, honoring knowledge, establishing ethical relationships between teachers and students, and encouraging students to apply their knowledge in everyday life. These five characteristics demonstrate that KH. Hasyim Asy'ari's concept of education is holistic because it integrates intellectual, moral, and spiritual dimensions.

These findings indicate that the purpose of education is not merely to produce students who master knowledge but also to develop individuals with noble character. This perspective is consistent

with the concept of Islamic education, which positions knowledge as a means of drawing closer to Allah SWT while simultaneously developing human beings who possess adab (Maisarah et al., 2025). Thus, educational success cannot be adequately measured solely through academic achievement but must also be assessed based on students' moral qualities.

This concept demonstrates that the adab education formulated by KH. Hasyim Asy'ari has an integrative orientation. The mastery of knowledge is positioned as part of the process of developing the whole person, namely an individual who possesses intellectual intelligence, spiritual maturity, and noble character. Accordingly, the educational process is not directed solely toward the achievement of academic competencies but also toward the development of moral awareness, enabling students to utilize their knowledge responsibly for themselves and society.

In addition to demonstrating an integrative orientation, KH. Hasyim Asy'ari's concept of adab education also indicates that education is a continuous process of personality development. Knowledge is understood not merely as a body of information that must be mastered but as a trust (*amanah*) that entails moral responsibility in its application. Therefore, every stage of learning should be directed toward developing students who possess harmony between knowledge, attitudes, and behavior in their everyday lives.

The findings of this study reinforce Sugeng Riyadi's research, which states that KH. Hasyim Asy'ari's educational thought is oriented toward developing individuals who possess piety through the integration of knowledge, morality, and spirituality (Riyadi, 2021). However, this study places a more specific emphasis on the concept of adab education as a foundation for students' learning ethics.

Students' Adab Values in *Adab al-'Alim wa al-Muta'allim*

An analysis of *Adab al-'Alim wa al-Muta'allim* indicates that students' adab values can be classified into three main categories: adab toward oneself, adab toward teachers, and adab toward learning resources.

Adab toward oneself is manifested through sincerity in seeking knowledge. KH. Hasyim Asy'ari emphasizes that learning should be grounded in the intention of seeking the pleasure of Allah SWT, rather than merely pursuing worldly interests. Sincerity serves as a foundation that determines the blessing of knowledge while simultaneously shaping an appropriate motivation for learning.

Adab toward teachers is manifested through respecting and honoring teachers, following their guidance, maintaining their approval, and refraining from speaking before the teacher or taking precedence over the teacher in explaining or answering a particular issue. These values demonstrate that the teacher-student relationship is not merely an academic relationship but also a moral relationship grounded in respect for knowledge.

Adab toward learning resources is manifested through respect for books as means of acquiring knowledge. In the context of modern education, this value applies not only to traditional books but also to various learning resources, including textbooks, scholarly journals, and digital learning resources. Respect for learning resources is reflected in their responsible use, the maintenance of academic integrity, and the avoidance of plagiarism.

These findings demonstrate that the three dimensions of adab identified in this study are interconnected and cannot be separated from one another. Sincerity serves as the spiritual foundation for seeking knowledge, respect for teachers establishes ethical conduct within educational relationships, while respect for learning resources reflects students' academic responsibility. Together, these three dimensions constitute an interconnected value system that supports the creation of a learning process that is not only effective but also grounded in moral values.

Furthermore, these adab values demonstrate that learning ethics is not limited to students' relationships with teachers and learning resources but also involves the development of personal

responsibility in the process of acquiring knowledge. Discipline, humility, and earnestness in learning constitute important manifestations of adab that can foster a healthy academic culture. In the context of contemporary education, these values can serve as a foundation for developing students' character so that they are able to utilize advances in science and technology wisely without neglecting moral values.

These findings are consistent with the research of Jubaidah Apriani Tambunan, which states that education according to KH. Hasyim Asy'ari places morality as a fundamental foundation of the learning process (Tambunan, 2025). However, this study extends that analysis by categorizing students' adab values into three main dimensions that directly constitute students' learning ethics.

The findings of this study further affirm that KH. Hasyim Asy'ari's concept of adab education functions not merely as a moral norm but also as an epistemological foundation that determines how knowledge is acquired, respected, and applied. The significance of this finding becomes increasingly apparent when considered in relation to the framework of Syed Muhammad Naquib al-Attas, who fundamentally identifies the crisis of adab as a root cause of the problems of modern education (Husna et al., 2025). For al-Attas, the loss of adab is not merely a manifestation of moral decadence but also reflects an epistemological crisis, namely the loss of the ability to recognize and place things in their proper position within the order of reality (In'Ami et al., 2025). In this context, the value of sincerity (*niyyah lillahi ta'ala*) emphasized by KH. Hasyim Asy'ari is highly fundamental because it purifies the learning process from pragmatism and utilitarian orientations while restoring knowledge to its function as a divine trust (*amanah*). This study reinforces al-Attas's thesis that solutions to the educational crisis do not lie merely in curriculum reform but also in restoring adab as a prerequisite for acquiring authentic and meaningful knowledge.

Consistent with this perspective, these findings also support and extend Thomas Lickona's character education framework. Lickona defines good character as the unity of moral knowing, moral feeling, and moral action (Lickona, 2020). The findings of this study indicate that KH. Hasyim Asy'ari's concept of adab integrally encompasses all three dimensions. The values of respect for teachers and learning resources, for example, require not only cognitive understanding (knowing) of the importance of ethics but also an affective dimension (feeling) in the form of humility and appreciation, which ultimately manifests in concrete behavior (action) through politeness, discipline, and academic responsibility. Thus, adab education within KH. Hasyim Asy'ari's framework can be understood as a form of holistic character education that simultaneously addresses the limitations of conventional character education approaches, which tend to be overly cognitive or normative without adequately engaging the spiritual and transcendental dimensions.

The original contribution of this study lies in demonstrating that KH. Hasyim Asy'ari's concept of adab possesses adaptive-transformative characteristics amid changes in the educational landscape. This finding is consistent with recent studies indicating that adab values have not been eroded by digitalization but have instead been renegotiated and re-actualized within digital learning practices. Research by Wardani et al. (2025) found that adab has transformed into a dynamic social practice within digital contexts, involving negotiations among students, teachers, and institutional authorities. Furthermore, another study indicates that Islamic boarding schools (*pesantren*) can strengthen students' character through digital literacy and media ethics programs, allowing adab to remain a fundamental foundation even as learning patterns change (Wardani, 2025). This confirms the finding of this study that the values of sincerity, respect for teachers, and respect for learning resources remain relevant and can be integrated into various learning models, both face-to-face and digital-based.

The main academic contribution of this study is the development of a conceptual framework that positions adab not as a complementary element or additional value but as a comprehensive and

independent ethical epistemology of learning. Unlike previous studies that have primarily examined the implementation of moral values within limited contexts or as part of character education in general, this study explicitly demonstrates that KH. Hasyim Asy'ari's concept of adab education provides a foundation for developing trans-situational learning ethics that applies across different spaces, periods, and learning media. Accordingly, this study not only addresses a gap in the literature on KH. Hasyim Asy'ari's educational thought but also provides a theoretical foundation for developing character education models that are responsive to the challenges of the digital era while maintaining their spiritual and ethical roots.

CONCLUSION

This study demonstrates that KH. Hasyim Asy'ari's concept of adab education as presented in *Adab al-'Alim wa al-Muta'allim* constitutes an educational concept that integrates intellectual, moral, and spiritual dimensions. The concept is oriented toward attaining the pleasure of Allah SWT, developing noble character, respecting knowledge, establishing ethical relationships between teachers and students, and applying knowledge in everyday life. The analysis also demonstrates that the students' adab values most relevant as a foundation for learning ethics include sincerity in seeking knowledge, respect for teachers, and respect for learning resources. These findings extend previous studies by positioning KH. Hasyim Asy'ari's concept of adab education not merely as a concept of moral education but also as a foundation for students' learning ethics that remains relevant to the challenges of contemporary education.

The implications of this study indicate that the values of adab education contained in *Adab al-'Alim wa al-Muta'allim* can be integrated into the learning process and character education across various levels of education. The internalization of sincerity, respect for teachers, and respect for knowledge and learning resources has the potential to develop students who possess not only academic competence but also strong character, integrity, and responsibility in utilizing knowledge. Therefore, KH. Hasyim Asy'ari's concept of adab education remains relevant as one of the foundations for learning ethics in the context of contemporary education.

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