

REINTERPRETING THE VISIONARY ISLAMIC EDUCATION MODEL IN *ADABUL 'ALIM WAL MUTA'ALLIM* BY KH. M. HASYIM ASY'ARI: A POSTMETHOD PERSPECTIVE

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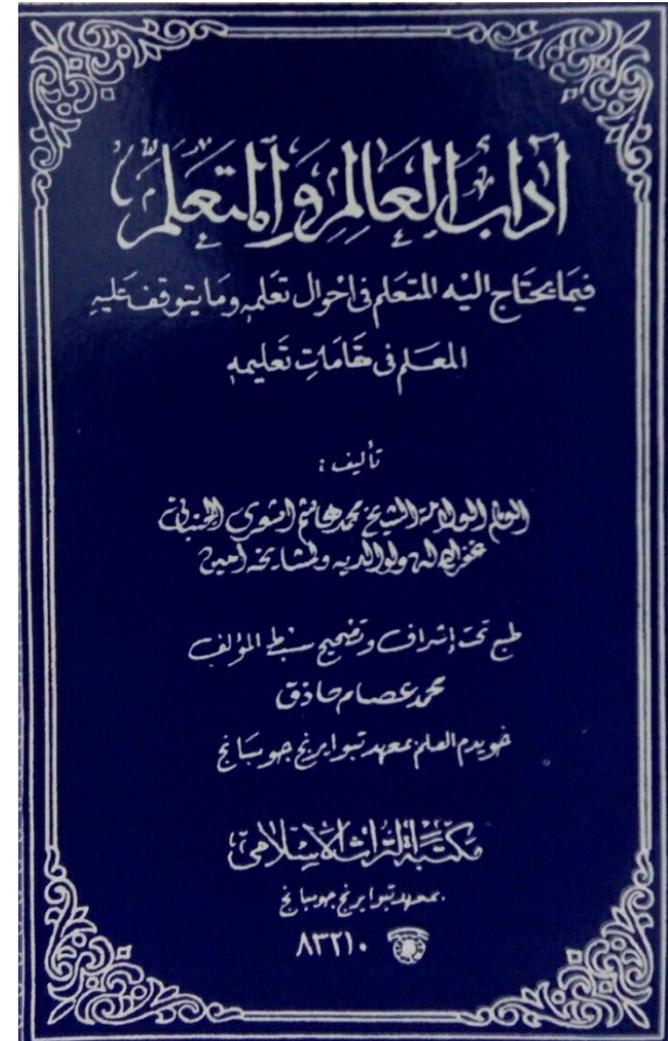


KEMENTERIAN AGAMA RI



About *Adabul 'Alim wal Muta'allim*

- Completely written by *Nahdlatul Ulama* founder KH. M. Hasyim Asy'ari in Jumadis Tsani 22, 1343H
- First printed in 1415H by Maktabah Turats of Pesantren Tebuireng under the supervision of the Author's grandsons, i.e. Gus Ishomuddin Hadziq
- Used as one of main references on “Ethics of Teaching and Learning” in Pesantren



Overview of the Book Contents

CONTENT	CH.
The importance of knowledge, intellectuals, and teaching-learning process	1
The ethics of learners to themselves	2
The ethics of learners to the teacher	3
The ethics of learners in their learning activities	4
The ethics of intellectuals (teachers) to themselves	5
The ethics of intellectuals (teachers) in their teaching activities	6
The ethics of intellectuals (teachers) to their students	7
The ethics on books as learning sources	8

Reflective Summary of the Book

1. Education as a spiritual journey
2. 'Alim vs. Mu'allim
3. Focus on Ethics
4. Character-based Education

1900s-1960s



1960s



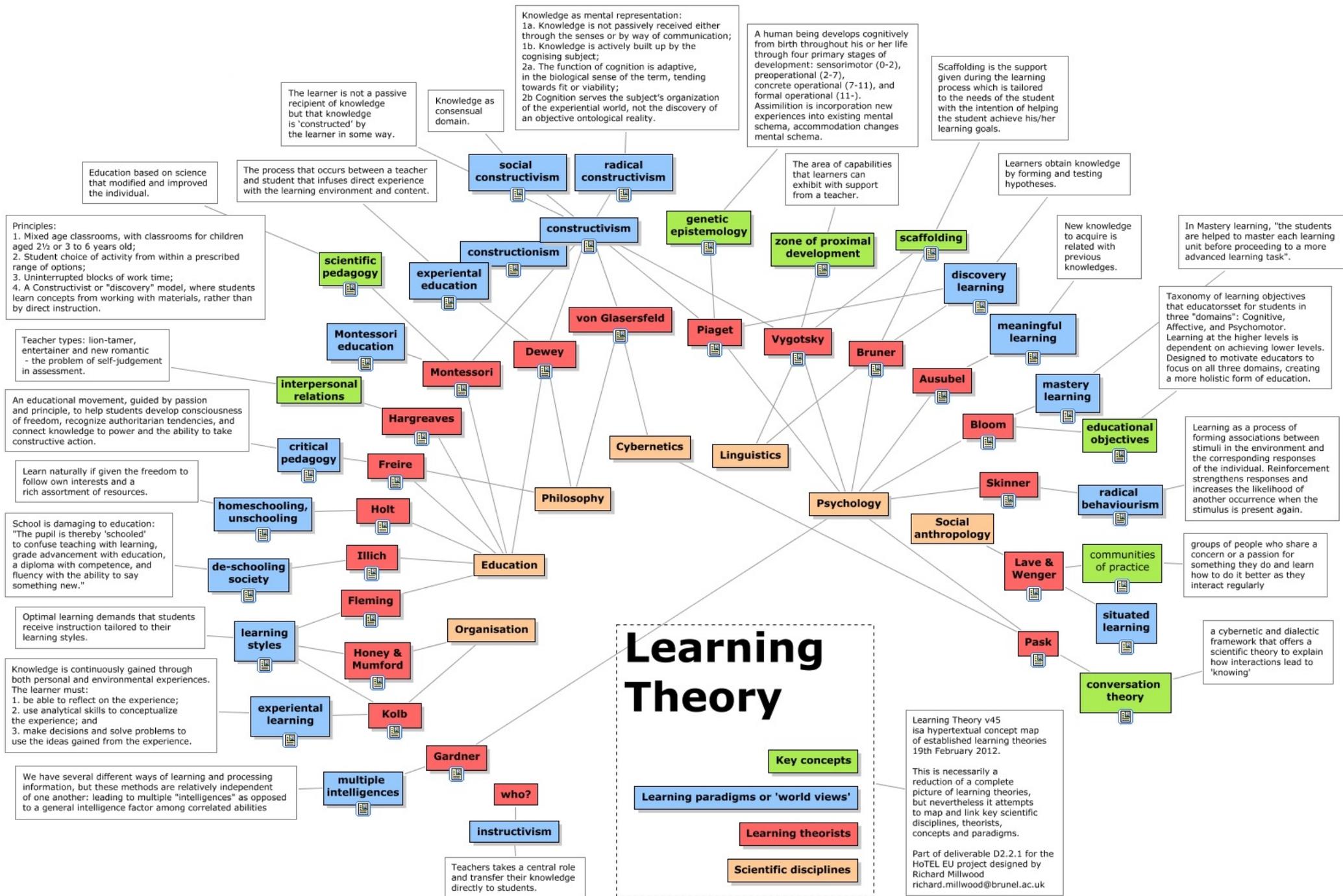
1970s-1980s



1980s-1990s



1990s-Present



Learning Theory v45
isa hypertextual concept map
of established learning theories
19th February 2012.

This is necessarily a
reduction of a complete
picture of learning theories,
but nevertheless it attempts
to map and link key scientific
disciplines, theorists,
concepts and paradigms.

Part of deliverable D2.2.1 for the
HOTEL EU project designed by
Richard Millwood
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Adabul 'Alim wal Muta'allim: Critical Voices?

1. Irrelevance for today's modern educational context
2. Over-reliance on the teacher's roles
3. Lack of discussions on the philosophy of knowledge (ontology and epistemology)
4. Lack of discussion on the ideal teaching and learning method --- lecturing (students' passive learning)

THE LIMITATIONS OF METHOD

- Myth 1 : There is a best method out there ready and waiting to be discovered
- Myth 2 : Method constitutes the organizing principle for teaching
- Myth 3 : Method has a universal and ahistorical value
- Myth 4: Theorists conceive knowledge, teachers consume knowledge
- Myth 5 : Method is neutral and has no ideological motivation

Pennycook (1989); Prabhu (1990); Allwright (1991); Stern (1992); Kumaravadivelu (2003)

**“WE NEED TO FIND AN ALTERNATIVE TO METHOD,
NOT ALTERNATIVE METHOD”**

Conceptualizing Post-method pedagogy

Pedagogy of particularity

- seeks to facilitate the advancement of a context-sensitive, location-specific pedagogy that is based on a true understanding of local linguistic, sociocultural, and political particularities

pedagogy of practicality

- seeks to rupture such a reified role relationship by enabling and encouraging teachers to theorize from their practice and practice what they theorize.

pedagogy of possibility

- seeks to branch out to tap the sociopolitical consciousness that participants bring with them to the classroom so that it can also function as a catalyst for a continual quest for identity formation and social transformation

Post Method Pedagogy in *Adabul 'Alim wal Muta'allim*

Particularity:

Context-sensitive (pesantren), Local traditions (sorogan and bandongan/wetonan), teacher as the role-model,

Practicality:

Mastery learning, The Author's journey as International students and experienced intellectuals (teacher-theorist)

Possibility:

Learning process for the sake of identity formation as learners with eastern "Islamic" culture



THANK YOU