

KH. HASYIM ASY'ARI'S QUR'ANIC THOUGHT AND ROLE IN INDONESIAN QUR'ANIC SCHOLARSHIP

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Abstract

This study examines KH. Hasyim Asy'ari's Qur'anic thought and his role in shaping Indonesian pesantren-based Qur'anic scholarship. Employing a qualitative descriptive library research design, this study analyzes his primary works, including *Ta'liqāt 'alā Manẓūmat al-Shaykh 'Abd Allāh ibn Yāsīn al-Fāsūrwānī*, *Ziyādah Ta'liqāt 'alā Manẓūmat al-Shaykh 'Abd Allāh ibn Yāsīn al-Fāsūrwānī*, *Adab al-'Ālim wa al-Muta'allim*, and *An-Nūr al-Mubīn fī Maḥabbati Sayyidi al-Mursalīn*, supported by historical documents, manuscript evidence, sanad records, and relevant scholarly studies. Data were collected through documentation and analyzed using qualitative content analysis within a historical-intellectual framework. The findings reveal that KH. Hasyim Asy'ari developed a contextual traditionalist approach to Qur'anic interpretation by integrating *asbāb al-nuzūl*, transmitted knowledge, interpretive discipline, and scholarly ethics. His Qur'anic thought extended beyond textual interpretation through educational transmission, spiritual formation, and the institutional reproduction of Qur'anic authority within pesantren. By connecting texts, scholars, ethical practices, and educational institutions, KH. Hasyim Asy'ari established a Qur'anic scholarly ecosystem that enabled the continuity of Islamic knowledge in Indonesia. This study argues that KH. Hasyim Asy'ari should not be understood merely as a religious authority who engaged with Qur'anic texts, but as an architect of Indonesian Qur'anic scholarship whose intellectual legacy shaped how Qur'anic knowledge was interpreted, transmitted, and embodied.

Keywords

Hasyim Asy'ari; pesantren; qirā'āt; Qur'anic scholarship; tafsir.



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INTRODUCTION

The development of Qur'anic scholarship in Indonesia has emerged from long-standing interactions among Islamic intellectual traditions, local languages, educational institutions, and the social needs of Muslim communities. Since the early formation of Islamic intellectual networks in the archipelago, Qur'anic interpretation has functioned not only as a textual activity but also as a process of translating religious knowledge into accessible forms within local contexts. The use of Malay, Javanese, and other local languages enabled Qur'anic meanings to reach broader Muslim communities while simultaneously producing distinctive patterns of interpretation shaped by regional experiences,(Said, 2017). Historically, pesantren became one of the most important institutions in maintaining this intellectual continuity through the study of classical texts, teacher–student relationships, and the transmission of religious authority. Recent studies confirm that pesantren remain significant spaces for the production of Qur'anic knowledge because they preserve classical interpretive traditions while continually negotiating new social and intellectual contexts (Idris & Fajarudin, 2025). Therefore, Indonesian Qur'anic scholarship should be understood not only through written commentaries but also through the educational and institutional mechanisms that sustain the production and transmission of Qur'anic knowledge.

Although Indonesian tafsir studies have produced valuable historical mappings of Qur'anic interpretation, previous scholarship has predominantly evaluated intellectual contributions by focusing on formal tafsir works, identifiable exegetical methodologies, and complete commentaries. This approach has successfully documented major Indonesian mufasssirs and their interpretive characteristics, including Mahmud Yunus, Ahmad Hassan, Hamka, Hasbi al-Shiddieqy, and M. Quraish Shihab (Atabik, 2014; Gusmian, 2013). However, this text-centered approach provides limited explanation for scholars whose Qur'anic contributions were manifested through teaching, intellectual networks, ethical formation, and institutional development rather than through a single comprehensive tafsir work. Recent research on pesantren-based Qur'anic studies has increasingly highlighted that Qur'anic authority is produced through interconnected practices involving texts, sanad, pedagogy, and institutional continuity (Baidowi, 2009; Hidayati, 2025). Nevertheless, these dimensions are often examined separately, resulting in a fragmented understanding of how a scholar contributes to the development of Qur'anic scholarship. This limitation becomes particularly relevant in examining KH. Hasyim Asy'ari, whose intellectual influence cannot be adequately measured only through the existence or absence of a complete Qur'anic commentary.

Within this intellectual landscape, KH. Hasyim Asy'ari occupies a distinctive position in Indonesian Qur'anic scholarship. Although he did not produce a sequential thirty-volume tafsir, Qur'anic interpretation constitutes an important dimension of his intellectual works, including *Ta'liqāt 'alā Manẓūmat al-Shaykh 'Abd Allāh ibn Yāsīn al-Fāsūrwānī*, *Ziyādah Ta'liqāt 'alā Manẓūmat al-Shaykh 'Abd Allāh ibn Yāsīn al-Fāsūrwānī*, *Adab al-'Ālim wa al-Muta'allim*, and *An-Nūr al-Mubīn fī Maḥabbati Sayyidi al-Mursalīn*. In these works, Qur'anic verses function not merely as textual references but as foundations for theological reasoning, ethical guidance, educational principles, and responses to social problems. His engagement with Qur'anic interpretation demonstrates that understanding revelation requires methodological discipline, transmitted knowledge, and moral responsibility. His emphasis on *asbāb al-nuzūl*, scholarly authority, and proper conduct in seeking knowledge reflects a broader conception of Qur'anic scholarship in which interpretation is inseparable from education and character formation. Therefore, KH. Hasyim Asy'ari provides an important case for examining how Qur'anic authority was constructed beyond the boundaries of formal tafsir writing.

Recent scholarship has explored several dimensions of Indonesian Qur'anic scholarship, including pesantren tafsir, sanad transmission, qirā'āt networks, and the authority of Islamic scholars. Studies on pesantren tafsir demonstrate the ongoing development of exegetical traditions through shifts in language, methods, and educational orientations (Baidowi & Ma'rufah, 2022; Idris & Fajarudin, 2025). Research on Qur'anic sanad highlights the importance of transmission networks and authorization practices in maintaining the legitimacy of Qur'anic learning (Ayatin & Fadlillah, 2023). Studies on qirā'āt transmission further reveal how pesantren scholars contributed to the preservation of Qur'anic sciences through teaching networks and scholarly genealogies (Syah et al., 2024). Meanwhile, research on individual pesantren scholars shows that Qur'anic authority is socially reproduced through sanad, students, institutional networks, and communal recognition (Hidayati, 2025). However, these studies generally analyze individual dimensions independently. They do not examine how interpretation, pedagogy, ethical formation, textual responsibility, and institutional reproduction operate together within the intellectual legacy of a single scholar. This study addresses this gap by conceptualizing KH. Hasyim Asy'ari's contribution through the framework of a Qur'anic scholarly ecosystem, namely an integrated system through which Qur'anic knowledge is interpreted, transmitted, authorized, and reproduced.

To analyze this phenomenon, this study employs Talal Asad's concept of Islamic discursive tradition to examine how Qur'anic authority is defined through inherited scholarly practices, interpretive norms, and ethical commitments (Asad, 1986). In addition, Eickelman's perspective on the social reproduction of knowledge is used to understand how religious knowledge is transmitted through teachers, students, networks, and educational institutions (Eickelman, 1978). Through this (framework: KH). Hasyim Asy'ari's works and activities are examined not only as individual intellectual products but as components of a broader system of Qur'anic knowledge production. This study aims to identify the characteristics of KH. Hasyim Asy'ari's Qur'anic thought, his role in the transmission of tafsir and Qur'anic sciences, and how his intellectual activities contributed to the formation of Indonesian pesantren-based Qur'anic scholarship are analyzed. The study argues that KH. Hasyim Asy'ari should be understood not merely as a scholar who engaged with Qur'anic verses, but as an architect of a Qur'anic scholarly ecosystem that connected textual interpretation, scholarly ethics, educational transmission, and institutional continuity.

METHOD

This study employed a qualitative descriptive library research design to examine KH. Hasyim Asy'ari's Qur'anic thought and his contribution to Indonesian Qur'anic scholarship. Primary sources included *Ta'liqāt 'alā Manẓūmat al-Shaykh 'Abd Allāh ibn Yāsīn al-Fāsūrwānī*, *Ziyādah al-Ta'liqāt*, *Adab al-'Ālim wa al-Muta'allim*, and *An-Nūr al-Mubīn*, supported by manuscripts, sanad records, organizational publications, and historical documents. Secondary sources consisted of recent studies on tafsir Nusantara, pesantren, and Islamic intellectual traditions. Data were collected through purposive documentation by identifying textual evidence related to interpretation, education, and knowledge transmission. This approach follows recent qualitative studies in Islamic scholarship that emphasize textual analysis within historical and intellectual contexts (Mustaqim, 2010; Zainuddin & Mustaqim, 2022).

Data were analyzed using qualitative content analysis through thematic coding and historical-intellectual interpretation. The analysis categorized evidence into interpretive discipline, Qur'anic pedagogy, knowledge transmission, spiritual formation, and institutional reproduction. Source triangulation was conducted by comparing KH. Hasyim Asy'ari's writings, drawing on historical testimonies and contemporary scholarship, while distinguishing documented evidence from interpretation. Asad's concept of discursive tradition and Eickelman's social reproduction

framework were used to analyze how Qur'anic authority was constructed and transmitted through scholarly networks and pesantren institutions. This analytical strategy aligns with recent studies that emphasize the ulama as producers of intellectual traditions rather than merely transmitters of religious texts (Bizawie, 2021; Rosyidin et al., 2023).

FINDINGS AND DISCUSSION

Findings

KH. Hasyim Asy'ari viewed Islamic scholarship, including Qur'anic studies, as a process of establishing scholarly authority that was oriented not solely toward the acquisition of knowledge but also toward the formation of spiritual character. In *Adab al-'Ālim wa al-Muta'allim*, he begins his discussion by emphasizing the virtue of knowledge, scholars, and the act of teaching (*fī faḍl al-'ilm wa al-'ulamā' wa faḍl ta'līmihī*), while connecting this idea with the Qur'anic statement that those who possess knowledge are those who possess fear of Allah (Q.S. Fāṭir [35]: 28) (Asy'ari, 1415a). This demonstrates that, in KH. Hasyim Asy'ari's perspective, knowledge has a Qur'anic dimension that integrates intellectual understanding, spiritual awareness, and moral responsibility.

Furthermore, *Adab al-'ālim wa al-Muta'allim* illustrates that the continuity of Qur'anic knowledge depends on the relationship between teachers and students, which serves as a channel of scholarly transmission. Through his discussion of the ethics of scholars (*'ālim*) and learners (*muta'allim*), KH. Hasyim Asy'ari emphasizes that knowledge is not transmitted merely through texts, but through an educational process that cultivates discipline, ethical awareness, and intellectual readiness (Asy'ari, 1415a). This concept explains his role in developing a pesantren-based Qur'anic scholarly tradition, in which the continuity of knowledge is maintained by cultivating scholars who possess both intellectual competence and moral integrity.

KH. Hasyim Asy'ari's Qur'anic thought also extends beyond textual understanding of revelation to the internalization of Qur'anic values through love and emulation of the Prophet Muhammad ﷺ. In *An-Nūr al-Mubīn fī Maḥabbati Sayyid al-Mursalīn*, KH. Hasyim Asy'ari explains that a Muslim's relationship with Allah must be manifested through a proper relationship with the Prophet ﷺ as the bearer of divine revelation. He states: “ يجب على كل مكلف متابعتة عليه الصلاة والسلام وامثال ”, meaning that every legally responsible person is obliged to follow the Prophet ﷺ, practice his Sunnah, and emulate his guidance (Asy'ari, 2024). This statement indicates that, for KH. Hasyim Asy'ari, love for Allah cannot be separated from following the Prophet ﷺ, as reflected in the

Qur'anic verse: *(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ)*.

Moreover, KH. Hasyim Asy'ari demonstrates that Islamic understanding must produce moral transformation in Muslim life. In *An-Nūr al-Mubīn*, he discusses the signs of love for the Prophet ﷺ through the section “في علامات محبته عليه الصلاة والسلام”. In this discussion, love for the Prophet is expressed through practical commitments, including remembering him, increasing prayers upon him, following his Sunnah, and emulating his guidance in words and actions (Asy'ari, 2024). This perspective shows that religious knowledge in KH. Hasyim Asy'ari's thought does not remain at the cognitive level but must generate character and behavior that embody Qur'anic values.

Accordingly, *An-Nūr al-Mubīn* represents an important dimension of KH. Hasyim Asy'ari's Qur'anic thought, namely the relationship between knowledge, love for the Prophet ﷺ, and moral formation. Through this work, it becomes evident that the Qur'anic scholarly tradition developed by KH. Hasyim Asy'ari was not merely directed toward the mastery of religious knowledge but also toward the formation of individuals capable of embodying the moral message of the Qur'an in real life. This perspective constitutes part of his contribution to Indonesian pesantren-based Qur'anic scholarship, where knowledge transmission is inseparable from spiritual and ethical formation.

KH. Hasyim Asy'ari further positioned scholarly discipline as a fundamental principle in understanding the Qur'an. In *Ziyādah al-Ta'liqāt*, he highlights the dangers of religious interpretation developed without an adequate scholarly foundation. He emphasizes that interpreting the Qur'an solely on personal opinion, without sufficient knowledge, is problematic. This principle is expressed in his statement: “لأنه من تفسير القرآن بمجرد الرأي” (“because it constitutes interpreting the Qur'an merely based on personal opinion”) (Asy'ari, 1415b). This view demonstrates that, for KH. Hasyim Asy'ari: Qur'anic interpretation is not merely an individual intellectual activity but a scholarly discipline that must adhere to accountable principles, sources, and authorities.

Furthermore, KH. Hasyim Asy'ari connects this principle with the prohibition against speaking about Allah without knowledge. He refers to Qur'anic principles through the verses “ولا” and “وأن تقولوا على الله ما لا تعلمون”, emphasizing the necessity of possessing knowledge before explaining religious teachings (Asy'ari, 1415b). These statements demonstrate the strong epistemological dimension of KH. Hasyim Asy'ari's Qur'anic thought: understanding revelation must be based on knowledge rather than intuition or speculation. Therefore, he positioned the scholarly tradition of ulama as a mechanism for safeguarding the validity of Qur'anic interpretation.

This perspective represents an important contribution of KH. Hasyim Asy'ari to the development of Qur'anic scholarship in Indonesia. Through *Ziyādah al-Ta'līqāt*, he not only addressed religious issues but also maintained a model of Qur'anic interpretation grounded in scholarly authority and continuity with the intellectual tradition of earlier scholars. His thought demonstrates that Qur'anic studies within the pesantren tradition are not constructed through unrestricted interpretation, but through the integration of revelation, scholarly methodology, and the moral responsibility of interpreters.

In KH. Hasyim Asy'ari's Qur'anic thought, understanding the Qur'an must be developed through a scholarly approach that considers the historical context of revelation. In *Ta'līqāt 'alā Manẓūmah al-Shaykh 'Abd Allāh ibn Yāsīn al-Fāsūrwānī*, he cites Ibn Daqiq al-'Id's statement: "بيان سبب النزول طريق قوي في فهم معاني القرآن", meaning that knowledge of the circumstances of revelation provides a strong method for understanding Qur'anic meanings (Asy'ari, 1351). This statement indicates that KH. Hasyim Asy'ari viewed interpretation as requiring more than literal reading; it requires awareness of the historical background and context surrounding revelation.

This approach can be seen when KH. Hasyim Asy'ari explains Q.S. al-Nisā' [4]:105: **إِنَّا أَنْزَلْنَاهُ** **إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا**. Rather than explaining the verse separately from its historical setting, he presents the report of Ibn 'Abbās regarding the event that formed the background of its revelation (Asy'ari, 1351). This demonstrates that KH. Hasyim Asy'ari's method of understanding the Qur'an integrates revelation, transmitted reports, and explanations from previous scholars.

The interpretive pattern found in *Ta'līqāt* shows that Qur'anic scholarship is constructed through continuity between text, knowledge transmission, and scholarly authority. KH. Hasyim Asy'ari did not view interpretation as an unrestricted individual activity, but as a scholarly process requiring specific intellectual instruments. Through his use of Ibn Daqiq al-'Id's view and Ibn 'Abbās' report, he demonstrates that Qur'anic understanding must be situated within the broader Islamic intellectual tradition. Thus, *Ta'līqāt 'alā Manẓūmah al-Shaykh 'Abd Allāh ibn Yāsīn al-Fāsūrwānī* reflects KH. Hasyim Asy'ari's contribution to the development of the epistemology of Qur'anic studies in Indonesia, not only through teaching religious texts in pesantren but also by strengthening methodologies for understanding revelation grounded in classical Islamic scholarship.

Based on the examination of KH. In Hasyim Asy'ari's primary works, it was found that his Qur'anic thought was constructed through four interconnected dimensions: the epistemology of

Qur'anic interpretation, Islamic education and knowledge transmission, religious spirituality, and the formation of a pesantren-based scholarly tradition. KH. Hasyim Asy'ari did not perceive the Qur'an merely as a text to be intellectually interpreted, but as a source of values that must be approached through scholarly methodology, transmitted through teacher–student relationships, and embodied in the formation of moral character. These four dimensions demonstrate that KH. Hasyim Asy'ari's contribution to Indonesian Qur'anic scholarship was not limited to formal exegetical activities but also extended to the construction of a scholarly ecosystem that preserved the continuity of Qur'anic understanding within the pesantren tradition.

Table 1. Dimension of KH. Hasyim Asy'ari's Qur'anic Thought

No	Dimension of KH. Hasyim Asy'ari's Qur'anic Thought	Primary Work	Main Findings
1	The Qur'anic knowledge as the formation of scholarly authority and spiritual character	<i>Adab al-'Ālim wa al-Muta'allim</i>	Knowledge is not merely oriented toward intellectual mastery but must cultivate piety, ethical conduct, and moral responsibility. The teacher–student relationship serves as the primary mechanism for the transmission of knowledge.
2	The Qur'an as a source of moral formation through the Prophet's exemplary model	<i>An-Nūr al-Mubīn fī Maḥabbati Sayyid al-Mursalīn</i>	Religious understanding must be manifested through love for the Prophet ﷺ, adherence to his Sunnah, and the formation of conduct that reflects Qur'anic values.
3	Tafsir as a scholarly activity requiring intellectual authority	<i>Ziyādah al-Ta'liqāt</i>	KH. Hasyim Asy'ari rejected Qur'anic interpretation based solely on personal opinion (tafsīr al-Qur'ān bi al-ra'y) and emphasized the necessity of knowledge as the foundation for understanding revelation.
4	Understanding the Qur'an through context and the scholarly tradition	<i>Ta'liqāt 'alā Manẓūmah al-Shaykh 'Abd Allāh ibn Yāsīn al-Fāsūrwānī</i>	Understanding Qur'anic verses requires attention to <i>asbāb al-nuzūl</i> , transmitted reports, and explanations from previous scholars. The statement “بيان سبب النزول طريق قوي في فهم معاني القرآن” highlights the importance of historical context in interpreting Qur'anic meanings.

Source: *Adab al-'Ālim wa al-Muta'allim*, *An-Nūr al-Mubīn fī Maḥabbati Sayyid al-Mursalīn*, *Ziyādah al-Ta'liqāt*, *Ta'liqāt 'alā Manẓūmah al-Shaykh 'Abd Allāh ibn Yāsīn al-Fāsūrwānī*

Discussion

Repositioning KH. Hasyim Asy'ari in Indonesian Qur'anic Scholarship

Previous studies on Indonesian Qur'anic scholarship have largely examined the contribution of Muslim scholars through the production of tafsir literature, interpretive methodologies, and specific exegetical orientations. This approach has significantly contributed to the historiography of tafsir Nusantara by documenting major works, intellectual trajectories, and contextual characteristics of Indonesian Qur'anic interpretation (Gusmian, 2013; Rohmana, 2014; Said, 2017). Nevertheless, recent scholarship has increasingly demonstrated that Qur'anic authority in Indonesia is produced not solely through written tafsir but also through educational institutions, scholarly networks, and mechanisms of knowledge transmission (Bizawie, 2021; Hidayati, 2025; Rosyidin et al., 2023). This study extends this emerging perspective by arguing that KH. Hasyim Asy'ari should not be evaluated only based on whether he produced a complete Qur'anic commentary, but through his broader contribution to the construction of Qur'anic scholarly authority. The findings reveal that his intellectual legacy operates through four interconnected dimensions: interpretive discipline, pedagogical transmission, spiritual formation, and institutional continuity. Therefore, KH. Hasyim Asy'ari represents not merely a pesantren scholar preserving religious traditions, but an intellectual figure who shaped the infrastructure through which Qur'anic knowledge gained legitimacy and continuity in Indonesia.

The findings of this study challenge the conventional tendency to define Qur'anic scholarship primarily by the existence of formal tafsir works, as in *Adab al-'ālim wa al-Muta'allim*, KH. Hasyim Asy'ari conceptualizes knowledge as a process that integrates intellectual mastery, ethical discipline, and spiritual orientation. His emphasis on the relationship between scholars (*'ulamā'*) and learners (*muta'allim*) demonstrates that knowledge transmission requires not only the transfer of information but also the formation of individuals capable of carrying scholarly responsibility. Recent studies on KH. Hasyim Asy'ari's educational thought supports this interpretation by showing that *Adab al-'ālim wa al-Muta'allim* functions beyond a mere moral guideline; it constitutes an epistemological framework that determines how knowledge is acquired, transmitted, and ethically practiced (Nurhidayah & Supratno, 2025). Similarly, the teaching of this work at Pesantren Tebuireng continues to influence students' scholarly ethics and educational practices. However, these studies primarily position the work within Islamic education discourse. This research expands the discussion by arguing that *Adab al-'Ālim wa al-Muta'allim* should also be

understood as part of KH. Hasyim Asy'ari's Qur'anic intellectual project because it provides the ethical infrastructure necessary for sustaining Qur'anic scholarship (Rosyidin et al., 2023).

This perspective also contributes to contemporary discussions regarding pesantren as institutions of knowledge production rather than merely sites of religious preservation. Previous studies have emphasized that pesantren authority is constructed through the interaction between classical texts, kyai leadership, teacher–student relationships, and institutional continuity (Azra, 2004; Lukens-Bull, 2005; van Bruinessen, 1994). Recent studies further confirm that the intellectual tradition of pesantren remains active by reproducing scholarly ethics, religious authority, and educational culture through continuous engagement between texts and social practices (Mudzakir & others, 2025; Mukhtari, 2024). The findings of this study affirm these arguments while extending them into the field of Qur'anic scholarship. KH. Hasyim Asy'ari's intellectual framework demonstrates that the authority of Qur'anic knowledge is not established only through textual mastery but also through ethical formation and pedagogical relationships. Thus, the teacher–student relationship in pesantren should be understood as an epistemological mechanism through which Qur'anic knowledge is validated, transmitted, and reproduced. In this sense, KH. Hasyim Asy'ari's contribution lies not only in preserving Islamic tradition but in institutionalizing a sustainable model of Qur'anic scholarship within Indonesian Muslim society.

Beyond Tafsir Text: Expanding Qur'anic Authority

The findings of this study further challenge the dominant tendency in Qur'anic studies to equate scholarly contribution primarily with the production of complete tafsir works. Previous studies on Indonesian tafsir have provided valuable historical classifications by examining major exegetical works, methodological approaches, and linguistic and cultural adaptations within Nusantara Qur'anic interpretation (Gusmian, 2013; Rohmana, 2014; Said, 2017). However, recent scholarship has increasingly recognized that Qur'anic authority may also emerge through educational institutions, intellectual networks, and practices of knowledge transmission. Studies on pesantren and Islamic education demonstrate that authority is produced through the interaction between texts, teachers, students, and institutional traditions rather than through textual production alone (Bizawie, 2021; Hidayati, 2025; Mudzakir & others, 2025). The present study contributes to this discussion by demonstrating that KH. Hasyim Asy'ari represents a form of Qur'anic scholarship that operates beyond the conventional category of mufassir. Through *Adab al-Ālim wa al-Muta'allim*, *Ziyādah al-Ta'liqāt*, and *Ta'liqāt*, he constructed the epistemological and institutional conditions

through which Qur'anic knowledge could be interpreted, transmitted, and preserved. Therefore, the absence of a complete tafsir work should not be interpreted as the absence of a contribution to Qur'anic scholarship.

The epistemological orientation of KH. Hasyim Asy'ari's Qur'anic thought becomes particularly visible in his understanding of contextual interpretation. In *Ta'liqāt 'alā Manẓūmah al-Shaykh 'Abd Allāh ibn Yāsīn al-Fāsūrwanī*, his emphasis on *asbāb al-nuzūl* demonstrates that Qur'anic meaning cannot be separated from the historical circumstances of revelation. His citation of Ibn Daqiq al-'Id's statement, “بيان سبب النزول طريق قوي في فهم معاني القرآن”, reflects the view that contextual knowledge constitutes an essential instrument for understanding divine revelation. This finding corresponds to contemporary Qur'anic hermeneutical studies that emphasize the relationship among text, historical context, and interpretive responsibility (Mustaqim, 2010; Saeed, 2006, 2014). Recent studies on Indonesian Qur'anic interpretation also indicate that local Muslim scholars have continually negotiated between inherited interpretive traditions and contemporary social realities rather than simply reproducing classical explanations (Anwar et al, 2023; Baidowi, 2009). However, unlike some modern approaches that frame contextual interpretation as a departure from classical traditions, KH. Hasyim Asy'ari's approach reveals that contextual reasoning was already embedded within traditional Islamic scholarship. Thus, his methodology demonstrates that classical traditions possess internal resources for contextual engagement.

The discussion of contextual interpretation in KH. Hasyim Asy'ari's thought must also be understood together with his concern regarding interpretive authority. Through *Ziyādah al-Ta'liqāt*, he criticizes the practice of interpreting the Qur'an merely based on personal opinion, expressed through the phrase “تفسير القرآن بمجرد الرأي”. This position demonstrates that Qur'anic interpretation, according to KH. Hasyim Asy'ari requires methodological discipline, scholarly competence, and connection with established intellectual traditions. Classical scholarship has long emphasized similar principles by highlighting linguistic mastery, prophetic traditions, reports from early Muslim generations, and interpretive principles as foundations of tafsir (Al-Dhahabi, 2000; Goldziher, 2006). Recent studies on Indonesian Qur'anic authority further show that pesantren communities continue to maintain interpretive legitimacy through references to classical texts, scholarly genealogy, and teacher authority (Hidayati, 2025; Maimun & others, 2022; Musthafa, 2018). However, contemporary debates on hermeneutics sometimes perceive such restrictions as limitations on interpretive freedom. This study offers a different perspective, arguing that

methodological boundaries do not necessarily impede intellectual development; rather, they serve as mechanisms to ensure responsible engagement with revelation.

The relationship between tradition and innovation has become a central debate in contemporary Islamic intellectual studies. Some modern approaches argue that inherited interpretive traditions require reconstruction because classical frameworks were developed within historical contexts different from contemporary realities (Abu Zayd, 2004; Arkoun, 1994; Rahman, 1980). Meanwhile, recent scholarship on Islamic traditions has emphasized that traditions are not static entities but dynamic systems capable of adaptation, reinterpretation, and internal transformation (Asad, 2021; Hefner, 2000; Laffan, 2011)—as in the case of KH. Hasyim Asy'ari provides empirical support for this latter perspective. His works demonstrate that pesantren scholarship did not simply preserve inherited knowledge but actively regulated how Qur'anic meanings should be approached through context, authority, and ethical responsibility. Based on these findings, this study introduces the concept of contextual traditionalism to describe KH—Hasyim Asy'ari's Qur'anic methodology. Contextual traditionalism refers to an interpretive framework in which inherited scholarly traditions function not as barriers to contextual understanding but as epistemic structures that guide responsible interpretation. This concept challenges the binary opposition between traditional and modern approaches by showing that tradition itself can become a source of intellectual adaptation.

Knowledge Transmission and Pesantren as a Qur'anic Institution

The findings of this study indicate that KH. Hasyim Asy'ari's contribution to Qur'anic scholarship is inseparable from his conceptualization of knowledge transmission. Through *Adab al-'Ālim wa al-Muta'allim*, he constructs a model in which knowledge is not merely transferred from teacher to student as information, but transmitted through ethical relations, intellectual discipline, and spiritual responsibility. This perspective demonstrates that the continuity of Qur'anic knowledge depends on the formation of qualified transmitters who possess both scholarly competence and moral integrity. Recent studies on KH. Hasyim Asy'ari's educational thought reinforces this interpretation by showing that *Adab al-'ālim wa al-Muta'allim* functions as an epistemological paradigm in Islamic education, in which *adab* determines the process by which knowledge is acquired, validated, and practiced (Nurhidayah & Supratno, 2025). Similarly, research at Pesantren Tebuireng demonstrates that the teaching of this work continues to shape students' scholarly ethics and their understanding of the relationship between knowledge and character

formation (Rosyidin et al., 2023). Therefore, this study extends previous educational interpretations by arguing that the ethical framework of *Adab al-'ālim wa al-Muta'allim* constitutes an essential infrastructure for the reproduction of Qur'anic scholarship.

This finding contributes to the broader debate regarding pesantren as institutions that produce and reproduce Islamic knowledge. Previous scholarship has emphasized that pesantren authority is established through the interaction between classical texts (*turāth*), kyai leadership, sanad networks, and continuous pedagogical practices (Azra, 2004; Lukens-Bull, 2005; van Bruinessen, 1994). Recent studies confirm that pesantren continue to function as dynamic intellectual spaces where religious knowledge is preserved while simultaneously being adapted to changing educational and social contexts (Mukhtari, 2024). Within this framework, the intellectual legacy of KH. Hasyim Asy'ari demonstrates that pesantren should not merely be viewed as institutions that conserve inherited religious knowledge. Rather, they operate as epistemic communities in which knowledge is selected, transmitted, interpreted, and legitimized. The findings from *Adab al-'Ālim wa al-Muta'allim* reveal that the relationship between kyai and santri is not simply pedagogical but a mechanism through which scholarly authority is reproduced. Thus, the pesantren tradition was developed by KH. Hasyim Asy'ari provides an institutional model explaining how Qur'anic knowledge maintains continuity within Indonesian Muslim society.

Nevertheless, previous discussions of pesantren have often emphasized their function as guardians of classical Islamic traditions, sometimes portraying them primarily as institutions of preservation rather than innovation. This perspective is visible in earlier studies that describe pesantren through the maintenance of *kitab kuning*, classical curricula, and inherited scholarly authority (van Bruinessen, 1994). Although this approach explains the resilience of pesantren institutions, it provides a limited understanding of how pesantren internally generate intellectual renewal. Recent research on KH. Hasyim Asy'ari's educational thought challenges this limited interpretation by demonstrating that *adab* functions not merely as a mechanism for preserving tradition but also as a framework for organizing scholarly authority and educational leadership (Aulia & others, 2025; Halstead, 2004; Suniati et al., 2025). Similarly, studies on the implementation of *Adab al-'ālim wa al-Muta'allim* among pesantren students show that the text continues to shape contemporary educational practices rather than simply reproducing historical patterns (Ayatin & Fadlillah, 2023; Fuadi & Azis, 2025; Hashim, 2013). Therefore, this study argues that pesantren should be understood as dynamic Qur'anic institutions in which tradition serves as a mechanism

for intellectual continuity, ethical regulation, and knowledge innovation.

Qur'anic Knowledge as Moral Formation: Integrating Interpretation and Spirituality

A further dimension of KH. Hasyim Asy'ari's Qur'anic thought concerns the inseparability between knowledge acquisition and moral-spiritual transformation. The findings from *An-Nūr al-Mubīn fī Maḥabbati Sayyid al-Mursalīn* demonstrate that understanding revelation is not merely an intellectual activity but a process directed toward the formation of ethical subjects who embody prophetic values. KH. Hasyim Asy'ari emphasizes that the love of Allah must be manifested through following the Prophet Muhammad ﷺ, practicing his Sunnah, and internalizing his moral guidance. His statement that every believer is obligated to follow the Prophet, implement his Sunnah, and emulate his guidance illustrates that Qur'anic understanding reaches its ultimate purpose when it transforms human conduct. This perspective corresponds with recent studies on KH. Hasyim Asy'ari's educational philosophy highlights that *adab* functions as a bridge between intellectual development and moral responsibility. (Hulu et al, 2026; Indranata & Imawan, 2022; Ulum & Irfan, 2023). However, while these studies primarily discuss *adab* within Islamic education and character formation, this study extends the argument by positioning moral formation as an essential dimension of Qur'anic scholarship itself. Thus, KH. Hasyim Asy'ari's contribution demonstrates that Qur'anic knowledge is not completed through interpretation alone but through the cultivation of individuals whose attitudes and practices reflect the ethical objectives of revelation.

The integration of Qur'anic interpretation and moral formation makes a critical contribution to contemporary discussions in Islamic scholarship, which have often emphasized methodological approaches, hermeneutical frameworks, and contextual interpretation. Modern Qur'anic studies have significantly expanded discussions on how meaning is constructed through historical awareness, linguistic analysis, and contemporary social engagement (Amin, 2023; Federspiel, 1994). Nevertheless, this interpretive orientation sometimes places greater emphasis on the process of understanding the text than on the transformation of the interpreter and the community that receives the interpretation—that is, on the intellectual framework of KH. Hasyim Asy'ari offers an alternative perspective by demonstrating that a valid understanding of the Qur'an requires not only methodological competence but also ethical refinement. Recent studies on *Adab al-'Ālim wa al-Muta'allim* similarly reveal that KH. Hasyim Asy'ari conceptualized education as a transformative process in which knowledge, spirituality, and character formation work together (Alrosid, 2023; Fuadi & Azis, 2025; Messick, 1993). Therefore, this study argues that pesantren-based Qur'anic

scholarship represents a model in which interpretation and ethical cultivation are inseparable. In this framework, the purpose of Qur'anic learning is not only to produce knowledgeable interpreters but also to form morally responsible individuals who can embody Qur'anic values in social life.

CONCLUSION

KH. Hasyim Asy'ari's Qur'anic thought represents a form of contextual traditionalism that integrates *asbāb al-nuzūl*, transmitted knowledge, interpretive discipline, and scholarly ethics as foundations for responsible engagement with the Qur'an. His critique of *tafsīr bi al-ra'y* was not a rejection of intellectual reasoning, but a rejection of interpretation detached from scholarly competence and ethical accountability. This study demonstrates that his contribution to Indonesian Qur'anic scholarship extended beyond the production of a complete tafsir work, as he established a Qur'anic scholarly ecosystem grounded in interpretation, education, spiritual formation, and institutional transmission. Through his writings, pedagogical framework, and pesantren tradition, KH. Hasyim Asy'ari contributed to the reproduction of Qur'anic authority by connecting texts, scholars, and educational institutions. Therefore, his legacy should be understood not merely as the preservation of classical Islamic knowledge but as an intellectual framework that enabled Qur'anic scholarship to be interpreted, transmitted, embodied, and sustained within Indonesian Muslim society.

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