



KH. M. Ishomudin Hadziq Contribution to the Islamic Education Development at Pesantren Tebuireng: the Codification of KH. Hasyim Asy'ari's Thoughts

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Abstract

*This study explores the intellectual contribution of KH. Muhammad Ishomuddin Hadziq (Gus Ishom) in revitalising Islamic education at Pesantren Tebuireng through codifying literary works by KH. Hasyim Asy'ari. The research was driven by the academic neglect of these manuscripts, many of which were no longer taught at the pesantren since 1946. This study employs a qualitative historical method, combining document analysis, literature study, and in-depth interviews with family members and pesantren figures. The findings reveal that Gus Ishom systematically collected, verified, and published several of his grandfather's manuscripts—such as *Adab al-'Alim wa al-Muta'allim*, *al-Tibyān*, and *Risālah Ahl al-Sunnah wa al-Jamā'ah*—into the compilation *Irsyādus Sārī*. These efforts restored Tebuireng's intellectual legacy and reintroduced classical Islamic thought into the formal curriculum of Pesantrens and Islamic universities. This codification contributed to the reintegration of traditional Pesantren scholarship (turāth) into modern Islamic education, while establishing a model for contextualising classical texts. The study concludes that Gus Ishom's scholarly initiative had a transformative impact on the development of Islamic education and the intellectual identity of Pesantren Tebuireng.*

Keywords: Codification, Islamic education, classical Islamic texts, KH. Ishomuddin Hadziq, Pesantren Tebuireng, historical method, manuscript studies, turāth

Introduction

Everyone has a lifelong obligation to seek knowledge. The necessary knowledge can be gained through experience and reading. It is through reading that a person's knowledge expands. Reading is a crucial element in education. Reading should be a part of the culture, whether formal reading of scientific books or informal reading of magazines, newspapers, and storybooks. Modern human life is inseparable from reading, whether it is reading scientific books or fiction. It is through reading that human insight and knowledge rapidly expand.

Research on the role of Islamic figures in education and da'wah is not new, but the study of KH. M. Ishomuddin Hadziq (Gus Ishom) is an important figure in the Pesantren Tebuireng, especially in codifying the works of Hadratussyaikh KH. Hasyim Asy'ari has become of great relevance in the history of Islamic education. Gus Ishom, as the grandson of KH. Hasyim Asy'ari has a very significant role in reviving the works of his grandfather, which had been neglected in the Pesantren, through his dedication to collecting, reprinting, and teaching the works of KH. Hasyim Asy'ari, Gus Ishom played a significant role in preserving the teachings

of the Pesantren and the development of Islamic education, especially in the codification and teaching of previously lost books.

Not only in matters of religious knowledge, Gus Ishom is quite knowledgeable and understands social, cultural, and political issues. He often wrote articles on anything because he loved writing and reading. Then he appeared in various national mass media such as *Harian Surya*, *Jawa Pos*, *Republika*, *Kompas* and others. With his astuteness, he could seize opportunities and opportunities to voice people's opinions. He then ran for and successfully entered the Jombang Regency Regional Representative Council (DPRD); in this case, he could sharpen his experience and understanding of what he had, especially in the political field. In addition to writing books and several articles in the mass media, the grandson of a great cleric is also a reliable preacher. Fluent speech, straightforward language, and high knowledge make every lecture he delivers always interesting to listen to, just like his mother, a preacher nicknamed "the tiger of the podium." (Fahmi Amrullah, "Gus Fahmi Interview," July 17, 2023).

There are many activities that Gus Ishom has and does, namely, very high activities and mobility both inside and outside the routine at the Pesantren, for example, his presence as one of the administrators of the Pesantren Tebuireng Jombang, a legacy of his grandfather, Hadratussyaikh KH. M Hasyim Asy'ari, also the caretaker of the Pesantren Al Masruriyah (for girls), Tebuireng Jombang, which is located directly opposite the Tebuireng boys' Pesantren. In addition, he is also active in teaching yellow books and other books at formal educational institutions, namely the Madrasah Aliyah Salafiah Syafiiyah Tebuireng, especially teaching the teachings conveyed by Hadratussyaikh—Hasyim Asy'ari, which he is currently collecting. With undoubted leadership skills, he also created a student organisation at the institution called "FORDISAF", which is a student organisation specifically intended to accommodate inspiration and ideas and become a place for discussion that will become the forerunner of change in the world of education, apart from being an educator, a caregiver, a writer who has literary abilities which are motivated by his interest in the field of *balaghoh*, especially the *badi'* chapter which has high literary content and has its unique characteristics. (Mohammad Subchan, "Interview with the Principal of Salafiyah Syafi'iyah Tebuireng Islamic Senior High School for the 2023-2025 Period," May 2024).

Regarding the development of Islamic education at the Pesantren Tebuireng, it has been four decades since the thoughts of its founder, KH. M. Hasyim Asy'ari's books are believed to have been lost and not studied at the school. Consequently, the books studied are those of other scholars. This was ironic for the alumni of those years, who longed to hear Kiai Hasyim's teachings directly from his pen. (Fahmi Amrullah, "Gus Fahmi Interview," July 17, 2023).

One is the book "*Adab al-'Alim wa al-Muta'allim*" by KH. M. Hasyim Asy'ari was completed on 22 Jumadil Akhir 1343 AH (January 1925). Although he was the founder of the Pesantren Tebuireng, there are few records of its teaching there; however, according to the autobiography of KH. Abul Choer Kendal, a Tebuireng alumnus from 1928, this book was taught by Kiai Anas Lumajang, not by the author himself. (Chaer, 2019, p. 27) This indicates that the book began to be taught only three years after its writing.

After 1946, there is no evidence that this book was taught in Tebuireng. By the late 1970s, it was not even included in the Ramadan study schedule, replaced by Sheikh az-Zarnuji's *Ta'lim al-Muta'allim*, which has a similar theme. (Qism at-Tarbiyah wa at-Ta'lim, 1996). Several

alumni, such as KH. Mishbahuddin and Fakhurrozi confirmed that this book was not taught between 1977 and 1990. It only reappeared in Ramadan religious studies in 1996, recited by KH—Fahmi Amrullah (grandson of KH. Hasyim Asy'ari).

The revival of this book began in 1991/1992 when KH. Muhammad Ishomuddin Hadzik (Gus Fahmi's older brother) collected and reprinted KH—Hasyim Asy'ari's manuscripts, including *Adab al-'Alim wa al-Muta'allim*. Gus Ishom encouraged the teaching of this book and compiled it in *Irsyadussary* (2007). Prior to this initiative, KH. Hasyim Asy'ari's works were rarely taught, and even during his lifetime, this book was not listed on the main religious study schedule in Tebuireng. (F. Abdullah, personal communication, July 17, 2023)

In the 2000s, the study of KH. Hasyim Asy'ari's books, including *Adab al-'Alim wa al-Muta'allim*, were increasingly encouraged, especially under the leadership of KH. Salahuddin Wahid (2006-2020). The Maktabah Turats Islami Tebuireng, managed by Gus Zaki Hadzik, also distributed these works to other Pesantrens. Thus, these books were re-studied after decades of neglect. Therefore, it is necessary to examine Gus Ishom's role, especially since no previous research has examined his role in the development of Islamic education at the Pesantren Tebuireng, particularly in codifying Hadratussyaikh's books. (Muchibin & Ma'arif, 2022, p. 46).

This study is important because Gus Ishom served as a teacher and a figure who revived the scholarly tradition in Pesantrens. However, research examining his specific role in codifying Hasyim Asy'ari's works, particularly his previously neglected work, *Adab al-'Alim wa al-Muta'allim*, is still rare. This study aims to fill the existing literature gap, particularly regarding the historiography of Islamic education at the Pesantren Tebuireng and the study of manuscripts related to the works of KH. Hasyim Asy'ari.

In the contemporary study regarding pesantren's figures and the historiography of Islamic education, this study focuses on the significance of Gus Ishom's codification of Hasyim Asy'ari's works. Although Gus Ishom is better known as a preacher and political figure, his role in collecting and teaching these works has not been widely discussed in the literature. Therefore, this study aims to fill this gap by highlighting Gus Ishom's contribution in preserving and developing the teachings of KH. Hasyim Asy'ari in Pesantrens, as well as examining its impact on the development of Islamic education in Indonesia, Pesantren Tebuireng and the wider community.

Literature review

Several previous studies focus on the figure and thoughts of KH. Ishomuddin Hadzik. First, Mukani's research (year not stated) entitled "KH M. Ishomuddin Hadziq (1965-2003): A Figure Driving the Literacy Tradition at the Pesantren Tebuireng in Jombang" discusses Gus Ishom's efforts in collecting, editing (*tahqiq*), and publishing the works of KH. M. Hashim Asy'ari, including the book *Irsyadus Sāri**. In addition, this study also reviews three books by Gus Ishom himself, namely *Miftāhul Falāh*, *Irsyādul Mu'minīn*, and *Audhāhul Bayān*, as well as two of his treatises, *Abyānī Nidzām* and *Ahsanul Kalām*. The similarity with this study is the focus on the exact figure, namely, KH. M. Ishomuddin Hadziq. However, the difference lies in the object of study—the previous study discussed Gus Ishom as a literary figure. In contrast, the current study focuses on his role as codifier of the book Hadratussyaikh KH. M. Hasyim Asy'ari (Mukani 2020, 85–102).

Second, the research entitled "Biography of KH. Muhammad Ishomuddin Hadziq: The Incarnation of the Warrior" by Pipit Maulidya examines the profile of Gus Ishom as a figure who came from a pesantren family with a background in religious and general education. This research has similarities with the current research because both discuss KH. M. Ishomuddin Hadziq. However, the difference is that the previous research emphasised the history and role of Gus Ishom in the world of education in general. In contrast, this research focuses on his contribution to codifying the books of KH. M. Hasyim Asy'ari (Maulidya 2015a).

Third, a study entitled "Biography of KH Muhammad Ishomuddin Hadziq: The Educational Journey of 'Mbah Wali'" which was also written by Pipit Maulidya, reviews the intelligence and excellence of Gus Ishom as a young figure who provided innovation and motivation in Pesantren education. The similarity with this study is that both examine the figure of KH. M. Ishomuddin Hadziq. However, the previous study emphasised the aspects of his education and intellectual excellence, while the current study focuses on his role in collecting and publishing the works of KH. M. Hasyim Asy'ari (Maulidya 2015b).

Fourth, a study entitled "Gus Ishom, Idol of Tebuireng Students" by Fawaid Abdullah discusses Gus Ishom as a figure students admire for his character and knowledge. The similarity with this study is the same object of study, namely, KH. M. Ishomuddin Hadziq. However, the previous study emphasised the aspects of his charisma and influence among students, while this study focuses on his contribution to codifying the books of Hadratussyaikh (Abdullah 2019).

Fifth, a study entitled "Biography of KH Muhammad Ishomuddin Hadziq: A Life of Work" by Pipit Maulidya examines Gus Ishom's hard work in writing articles and books. Similar to this study, both discuss KH. M. Ishomuddin Hadziq. However, the previous study emphasised his writing productivity, while this study focuses on his efforts in codifying KH's works. M. Hasyim Asy'ari (Maulidya 2015c).

From the five previous studies, it can be concluded that KH. M. Ishomuddin Hadziq has been widely studied from various aspects, such as literacy tradition, education, charisma, and writing productivity. However, this study makes a new contribution with a specific focus on Gus Ishom's role in codifying and revitalising the books of KH. M. Hasyim Asy'ari, which has not been discussed in depth in previous studies.

This study will analyse the role of KH. M. Ishomuddin Hadziq in codifying the works of KH. M. Hasyim Asy'ari uses the Islamic Educational Leadership Theory approach. This theory views leadership as a process to inspire and direct change in the educational context, which is relevant to Gus Ishom's role in reviving the works of great scholars at the Pesantren Tebuireng. Gus Ishom demonstrated visionary leadership by collecting and redistributing these works, thus inspiring change in the world of Islamic education at the Pesantren (Ma'arif 2018, 115–20).

In addition, the Islamic historiography approach, particularly the intellectual genealogy approach by Fazlur Rahman (2002), will be used to trace Gus Ishom's thoughts in developing and reviving the thoughts of Hadratussyaikh KH. M. Hasyim Asy'ari. This approach provides a perspective on how Islamic figures, including Gus Ishom, contributed to preserving and developing intellectual traditions through their works. (Rahman, 2002, pp. 56–60).

Finally, this study will utilise Syed Naquib al-Attas's (1979) Traditional-Modern Theory of Education, which discusses how the pesantren educational tradition transforms traditional and modern values. This theory is relevant in explaining how Gus Ishom played a crucial role in maintaining the balance between pesantren traditions and the development of modern Islamic education. (Al-Attas 1979, 114–18).

With this approach, this study aims to fill the existing literature gap in the study of Pesantren figures, particularly regarding the codification of Hasyim Asy'ari's works, pioneered by Gus Ishom, and to develop a deeper understanding of his contribution to the development of Islamic education at the Pesantren Tebuireng.

Amidst the weak interest in classical literature and the challenges of transmitting traditional Islamic knowledge, examining Gus Ishom's systematic efforts to standardise and modernise the works of KH. Hasyim Asy'ari becomes very significant, especially in revitalising Pesantren education based on Islamic books.

Research methods

This research uses a descriptive qualitative approach (describing the results of observations in the form of words) (Moleong 2012, 6), with the type of qualitative research, this study uses a descriptive qualitative mixed approach (Arikunto 2013, 121).

This research uses a multi-approach approach, combining several approaches within a single study. First, a case study approach is used to analyse social phenomena deeply. The focus of this research is to examine the role of KH. Ishomuddin Hadziq in codifying the books of KH. M. Hasyim Asy'ari. An interpretive paradigm was chosen to understand the meaning behind the data within its natural context. (Sugiyono 2002, 222).

This study also utilises library research, relying on documentary sources such as books, journals, and historical records. According to Mardalis (1999), library research aims to gather information from previous references to build a theoretical foundation. This method is also descriptive-analytical, where data is systematically described and then analysed (Sari and Asmendri 2020, 45). Furthermore, the approach is interpretive-historical, emphasising a deep understanding of the text and its socio-cultural context. This approach is appropriate because the research examines the thoughts of classical figures and documents, where meaning cannot be separated from the context of its time.

The correlation of each approach used is that this study, in addition to using literature sources based on the focus on codification, is also closely related to the transformation of Islamic education based on the yellow books at the Pesantren Tebuireng. Then linked to another approach, related to history, because this research is closely related to the history of codification and the contribution of KH. Ishomuddin Hadzik in, its relationship is also related to the history of educational transformation in Tebuireng, from all of these approaches, as described in a related review.

Data sources are primary and secondary (Hamzah, 2020, p. 48). Primary sources consist of books by KH. M. Hasyim Asy'ari, which KH codified. Ishomuddin Hadziq, as codified in *Irsyadus Sāri*. Secondary sources come from books, articles, and supporting documents related to the history of Pesantrens, biographies of figures, and literature on Islamic scientific traditions. The primary technique used is a documentation study with the following steps: (1) collecting literature related to the codification of KH. M. Hasyim Asy'ari's books, (2)

classifying primary and secondary documents, (3) conducting interviews with sources involved in or understanding the codification process.

In this study, interviews were conducted with several informants who had knowledge or direct involvement in the codification process of KH. M. Hasyim Asy'ari's works. The informants interviewed included family members of KH. Ishomuddin, senior students, the Pesantren Tebuireng Management, and academics who understood Gus Ishom's role in codifying these works. The inclusion criteria for informants included direct involvement in teaching or managing Hasyim Asy'ari's works at Tebuireng and experience in Islamic education at the Pesantren.

Data analysis followed the Miles and Huberman (interactive) and Content Analysis models. The stages of the Miles and Huberman model include data reduction by sorting relevant data from documents and interviews. Next, data presentation by organising data into thematic categories. Finally, verification involves drawing inductive conclusions and testing validity through source triangulation. (Sugiyono 2002, 308). Meanwhile, content analysis is applied to explore the messages in the text of the book, using the Mayring procedure, namely (1) determining the text material, (2) analysing the historical context, (3) identifying themes and symbols, and (4) systematically interpreting the meaning. (Hamzah 2020, 75) This research method combines a qualitative approach, literature study, and content analysis to uncover KH Ishomuddin Hadziq's contribution to preserving KH's works. M. Hasyim Asy'ari. With this technique, the research is expected to provide a holistic understanding of the book codification process and its intellectual value.

Interviews were conducted using semi-structured methods to obtain in-depth and flexible information from informants. Semi-structured interviews allowed researchers to better explore informants' perspectives and experiences. Data triangulation was used to increase the validity of research findings by comparing interviews, text documents, and other relevant secondary sources. Source triangulation was carried out by comparing information obtained from interviews with existing literature and confirming the accuracy of the data through other sources, such as different informants and related documents.

Results and Discussion

A Brief Profile of KH. Ishomuddin Hadziq

KH. Ishomuddin Hadziq (Gus Ishom) was born on July 18, 1965, in Tebuireng, Jombang, the eldest son of KH. Hadziq Mahbub (from Temanggung) and Siti Khodijah Hasyim (third daughter of KH. Hasyim Asy'ari, founder of NU). His birth is believed to have been blessed after Kiai Mahrus Ali prayed for him during difficult labour and called him "Ishomuddin" (guardian of religion).

From an early age, Gus Ishom demonstrated extraordinary intelligence and piety. At 7, he diligently performed tarawih prayers at various mosques, seeking out the imam with the best Quran recitation. When his mother asked him why, he replied, "I want to learn from the most eloquent." His selective approach to choosing teachers reflected his early spiritual maturity.

Gus Ishom received his formal education at MTs Salafiyah Syafi'iyah and SMP Abdul Wahid Hasyim Tebuireng. However, his interest in religious knowledge encouraged him to study at the Pesantren Lirboyo, Kediri (1981–1991). There, he was immediately placed in the

Aliyah class due to his intelligence on the entrance exam. The speciality at Lirboyo was that he was directly cared for by KH. Mahrus Ali was nicknamed "Mbah Wali" because he always performed ablution, recited shalawat, and memorised classical books. In addition, Gus Ishom was also trusted as Rais Aam Majelis M3HM (Majlis Musyawarah Madrasah Hidayatul Mubtadi'in), an institution that oversees all *bahtsul masa'il* activities at the Pesantren Lirboyo, leading *bahtsul masail* discussions with a dynamic moderation method. Gus Ishom also teaches the book of *fiqh*, *ushul fiqh*, and *balaghah* without bringing the text because he knows it by heart.

In addition, Gus Ishom also continued his studies at the Islamic University of Kediri (UNISKA) and the Hasyim Asy'ari Islamic Institute (IKAHA) Tebuireng. He was known as a brilliant student who enjoyed collecting rare books from flea markets for his thesis references. In 1991, Gus Ishom returned to Tebuireng and focused on collecting and publishing the works of KH. Hasyim Asy'ari then compiled the book *Irsyadus Sārī*. In addition, he was also busy celebrating the month of Ramadan at the Tebuireng Mosque, which was attended by thousands of students and the community. Gus Ishom implemented contextualization of the yellow books *da'wah*, an effort to make the legacy of classical scholars relevant in the modern era. He was also active as a lecturer at IKAHA Tebuireng for 6 years, focusing on the reinterpretation of the books of the Salaf. (Hadziq and Hakim 1996, 33).

Gus Ishom passed away in 2003 at 38, leaving behind a legacy of revitalising the work of KH. Hasyim Asy'ari through the codification of rare manuscripts. He also revitalised the tradition of Pesantren scholarship, integrating spiritual depth with academic insight. He was known as a scholar-thinker who bridged classical traditions with modern challenges. (Maulidya 2015d).

Codification of Books and Works

At the time of the codification of the book by Gus Ishom, this was one of his important and outstanding achievements, namely his success in finding and then uniting the original works of Hadlaratusyaikh KH. M. Hasyim Asy'ari. Even since he was a student at Lirboyo, according to Gus Umar Shohib, who is also one of the teachers, explained that Gus Ishom has been diligently searching, digging and then collecting, and making a systematisation of the works of Hadratusyekh KH. M. Hasyim Asy'ari to be made into authentic documents that can be disseminated in the future, as at this time we can feel and enjoy the results of his work in codifying the book. It is just that at the Lirboyo Pesantren, Gus Ishom has not had time to publish it, then after his return to Tebuireng, the works of Hadratusyaikh that have been found and collected and arranged according to their content and type and are a very valuable legacy for the NU community in particular and Muslims in general can be published to the public.

According to the historical story told by his wife, when Gus Ishom started and obtained Hadratusyaikh's work, it was a journey with a hard struggle. Similarly, his younger brother, Gus Fahmi, explained that every time Gus Ishom heard that there were students of Hadratusyaikh who were still alive, without being lazy and waiting for the time, he immediately rushed to find out the address and meet them. Because with a burning passion and a desire to immediately collect or codify Hadratusyaikh's books, even though often when he found the address and the student in question did not find what he wanted, he maintained and maintained ties with his grandfather's students. There were times when Gus Ishom sought manuscripts

written by Hadratusyaikh's students or given by others. However, he did not accept the manuscripts just like that. Instead, Gus Ishom always took the first step by asking for help from scholars who had high knowledge and were close to his grandfather to do *the manuscript's tashih and tahqiq (in-depth research)*.

This process is carried out to ensure the accuracy and authenticity of the manuscript's contents before it is deemed suitable for publication. Gus Ishom adheres to the principles of scientific prudence and quality, which form the basis for selecting and publishing important works within the Islamic intellectual tradition he inherited book of Hadratusyekh KH. M. Hasyim Asy'ari's works, which KH has codified. Ishomuddin Hadziq, namely first, *Adabul Alim wa al-Muta'allim*. Students need several important things to support their progress in the learning process. This includes the need for a good understanding of the material, access to adequate learning resources, support from teachers in providing clear guidance and explanations, and a conducive and supportive learning atmosphere. On the teacher's side, it is important to have a deep understanding of the subject being taught, the ability to deliver the material effectively, and active involvement in helping students understand and overcome difficulties they may face during the learning process.

Second, Ziyadah al-Ta'liqat, a book that aims to respond to or refute the arguments presented by Sheikh Abdullah bin Yasin al-Fasuruwani in his book *Nadhom*, which are not in line with the views of followers of the Nahdlatul Ulama organisation; first compiled in Tebuireng on 1 Shafar 1415 H. Third, *al-Tanbihat al-Wajibat liman Yashna'u al-Maulida bi al-Munkarat*.

Fourth, Al-Risalah al-Jami'ah, this book explains the condition of people who have died, the signs of the Day of Judgment, and explains the difference between practices that are by the *Sunnah* and those that are considered *bid'ah* (innovation) in Islam; first compiled in Tebuireng on 1 Rajab 1418H. Fifth, *al-Nurul Mubin fi Mahabbati Sayyidil Mursalin*, the explanation in this book includes the concept of love for Rasulullah SAW and everything related to his followers, as well as efforts to maintain and continue the traditions taught by him.

Sixth, Hasyiyah Ala Fathirrahman bi Syarhi Risalasati al-Wali Ruslan li Shaykh Islam Zakariyya al-Ansari. *Seventh, al-Durar al-Muntasirah fi al-Masail al-Tis'ah 'Asyarah*, explains the issues of *tariqat*, *kewaliyan*, and matters related to important issues for *tariqat* experts. *Eighth, al-Tibyan fi al-Nahyi 'an Muqotho'ati al-Arham wa al-Aqarib wa al-Ikhwan*, explains the importance of *shilaturrahim* and the dangers of breaking it; in the first arrangement in Tebuireng on 1 Rojab 1418 H. *Ninth, al-Risala al-Tauhidiyyah*, this is a small book that explains the beliefs of *Ahlus Sunnah wa al-Jama'ah*. *Tenth, al-Qolaid fi Bayani ma Yajibu min al-Aqoid*; And many others show the breadth of Kiai Hasyim's thinking (Maulidya 2015c).

On the other hand, the Pesantren Tebuireng, which was founded in 1899, is also known for its rich scholarly tradition, although not all of its works are widely documented. However, the Pesantren's role as a centre of Islamic civilisation and scholarship is evident in the efforts of Gus Ishomuddin Hadziq, one of its leaders, who actively published the works of Tebuireng scholars. (Asmani 2018, pp. 198–210). One proof is Gus Ishom's efforts in editing and publishing several books by Kiai Hasyim Asy'ari, such as *Adabul 'Alim wal Muta'allim* (1995), *Risalah Ahlisunnah wal Jama'ah* (1998), *al-Tibyân* (1998), *al-Nur al-Mubin* (1998), *Ziyâdah*

Ta'liqât (1995), *al-Tanbihât wa al-Wajibât* (1417 H), and *Dha'ul Mishbâh* (1999). These seven books were compiled into one in *Irsyadus Sâri* in 2007.

In addition, Gus Ishom also edited several treatises by Kiai Hasyim, including *al-Qanun al-Aasy li Jam'iyyat Nahdlatil Ulama* (1998), *Arba'in Haditsan* (1998), *Risâlah fi Ta'akud al-Akhdz bi Madzâhib al-A'immah al-Arba'ah* (1998), *al-Qalâ'id* (1998), and *Risâlah Jami'ah al-Maqâshid*. All of these treatises were then combined into *Irsyadus Sâri* to preserve the intellectual heritage of Pesantrens (Maknun, Nugroho, and Libriyanti 2022, 121–22).

Apart from collecting his grandfather's works, Gus Ishom also wrote and produced many works, including: *Miftahul Falah Fi Ahaditsin Nikah* book that contains a collection of hadiths about marriage, complementing the book *Dhou'ul Misbah fi Bayani Ahkamin Nikah*. Written by the late Gus Ishom, this book presents many hadiths helpful in guiding and building a household according to Islamic teachings. Next is the book *Audhohul Bayan Fi Ma Yata'allaq Bi Wadhoifir Ramadhan*. This book is a collection of Gus Ishom's works, which collects hadiths about the virtues of the great month of Ramadan. Consisting of several parts, this book contains a selection of hadiths describing the glory of Ramadan. In it, we can find out the practices that are highly recommended to be carried out during Ramadan.

Next is the book "Irsyadul Mukminin." This is the final work of the late Gus Ishom, which emphasises morality and Sufism, providing an understanding of Islamic teachings from a moral and mystical perspective. Like his previous works, this book offers invaluable spiritual enlightenment, which, if studied carefully, can significantly benefit our future progress.

In addition to books in Arabic, he also wrote books in Indonesian, such as "Mengenat KH. Hasyim Ass'ari dan Pondok Pesantren" (Getting to Know KH. Hasyim Ass'ari and the Pesantren). The book was compiled and written by Gus Ishom and published in collaboration with Pustaka Warisan Islam and Pondok Pesantren Tebuireng in 1999.. Apart from that, one of his non-literary works founded the Salaf Santri Discussion Forum (FORDESAF), namely a student forum at the Higher Level Formal Education, namely the Salafiyah Syafi'iyah Tebureng Madrasah Aliyah in 1999 (Mohammad Subchan, "Interview with the Principal of Salafiyah Syafi'iyah Tebuireng Islamic Senior High School for the 2023-2025 Period," May 2024).

We have clearly and concretely known that at the Pesantren Tebuireng, Hadratussyekh KH M. Hasyim Asy'ari was a person with extensive knowledge and a hobby of writing. His many masterpieces that we can still enjoy and study today prove this. KH. Muhammad Ishomuddin Hadziq is the person behind the codification of the works of Hadratussyaykh KH. M. Hasyim Asy'ari. In short, his biography is the grandson of Hadratussyaykh KH. M. Hasyim Asy'ari, the son of Khadijah binti Hasyim Asy'ari and Kiai Hadziq Mahbub from Ketanggungan, Brebes. He was born on July 18, 1965, in Jombang, East Java.

In the biographical notes of Gus Ishom contained in the book *Irsyadu as-Sari*, it is stated that since his birth, Gus Ishom has received spiritual blessings and guidance from great scholars in East Java, such as al-Maghfurlah KH. Mahrus Aly Lirboyo and al-Maghfurlah KH. Abd Majid Ma'ruf Kedunglo Kediri. When the birth process was complex, his father, M. Hadziq Mahbub, asked for prayer assistance from KH. Abd Majid Ma'ruf so that the birth of his son would go smoothly. KH. Abd Majid Ma'ruf gave a glass of water containing asma' to drink to his mother, so that the birth process, which was initially difficult, could run smoothly.

After the birth, KH. Mahrus Aly Lirboyo came to visit the baby and gave him the name Muhammad Ishomuddin. This name was chosen with the hope that the newborn baby would

be protected by Allah SWT in every step, especially in spreading the Islamic da'wah. Gus Ishom was given a name that means protection, reflecting the hope and prayer of KH. Mahrus Aly Lirboyo that Allah would always protect him and make every step easier in fulfilling his duties as an Islamic messenger, in the process of digging up information regarding the early codification of the works of KH. M. Hasyim Asy'ari by Gus Ishom, and from various sources, including from Gus Zaki, who is his biological brother and also from his wife, "Gus Ishom returned from boarding school in Lirboyo in 1991 AD. Since returning, he has had many relationships with kiai. Including one of them is KH. Abdul Nashir Fattah, Tambak Beras. Kiai Abdul Nashir, who gave several books by KH. M. Hasyim Asy'ari to Gus Ishom. Since then, the works of KH. M. Hasyim Asy'ari have continued to emerge," said the Caretaker of Pesantren al-Masruriyyah Tebuireng.

In one history, it was written that in the past, the father of KH was Abdul Nashir Fattah, namely KH. Abdul Fattah Hasyim (died in 1997 AD) was a student of Hadratussyaikh KH. M. Hasyim Asy'ari. According to one story, Kiai Abdul Fattah chose to study with Kiai Hasyim after completing his student period at the Siwalan Panji Pesantren. There is a special reason why Kiai Abdul Fattah chose Kiai Hasyim as his teacher, namely, because of his expertise in religion, his simplicity, and his humble attitude. While studying at Mbah Hasyim's Pesantren, Kiai Fattah's intellectual abilities and understanding became increasingly apparent, so he was considered special in the eyes of Hadratussyaikh KH. M. Hasyim Asy'ari. Even according to KH. Ilham Perak Jombang, KH. M. Hasyim Asy'ari would not start reading books for the students before Kiai Fattah was present by his side (Nia Daniati, "Interview with KH. Ishomuddin Hadziq's Wife," May 2024).

A deeper analysis reveals that Kiai Abdul Fattah had a close personal and intellectual relationship with Hadratussyaikh. Therefore, it is not surprising that KH. Abdul Nashir Fattah (his son) possessed several books by KH. M. Hasyim Asy'ari would be studied and re-arranged by Gus Ishom Hadziq. Based on his religious expertise, Gus Ishom was considered a trustworthy individual to process the works of Hadratussyaikh KH. M. Hasyim Asy'ari. According to Gus Zaki, processing these books required special expertise in the science of tools and other skills. "I saw that ability in Gus Ishom, who, since childhood, had a talent and interest in the science of Arabic grammatical tools, and indeed, from the beginning, no one had started to study the books of Kiai Hasyim Asy'ari," recalled Gus Zaki Hadziq. In another discussion, Gus Zaki stated that before Gus Ishom died, he often found manuscripts of KH—Hasyim Asy'ari's books. However, Gus Zaki saved only a few manuscripts after his death. Apart from the Kiai Nashir Fattah Tambak Beras collection, Gus Ishom never revealed the source of these manuscripts. Some of them were obtained from the Tebuireng library. Until the moment before his death, Gus Zaki was still searching for several books that Gus Ishom had mentioned, but had not yet found. One of the challenges faced was finding manuscripts that were difficult to read due to age.

In one of his works entitled "Reinterpretation of Religious Teachings", Abdurrahman Wahid argues that every religion is fundamentally transformative, seeking to incorporate new values and replace old ones deemed inconsistent with religious teachings. For example, the concept of blessing in grave pilgrimages, previously thought to originate from the person in the grave, in the new understanding can be understood as receiving direct blessings from God

by drawing wisdom from the cycle of life and death considered in the grave pilgrimage ceremony.

Abdurrahman Wahid also emphasised the importance of the role of modern-day Islamic students (*santri*), who are not merely passive observers. The relay of knowledge must be continuously maintained and nurtured, with a spirit of continuous learning. Examples include KH. M. Hasyim Asy'ari's journey from being a *santri* to becoming a professor for scholars, as well as Gus Ishom's research and organisation of Hadratusyaikh KH. M. Hasyim Asy'ari's works on blessings. All of this was done with a pure spirit rooted in knowledge. We can pray to our kiai and teachers on this occasion (Sutan, 2018).

The Development of Islamic Education at the Pesantren Tebuireng After the Codification of KH. M. Hasyim Asy'ari's Works by Gus Ishom

Codification in Islamic education refers to the systematic effort to organise and codify Islamic teachings, laws, and knowledge into a structured and accessible form. This codification plays a crucial role in clarifying and disseminating Islamic knowledge in a more organised manner. In Islamic history, codification began with the writing of the Qur'an, the revealed book that serves as the primary guideline for the lives of Muslims. Subsequently, scholars codified the hadiths of the Prophet Muhammad (peace be upon him) to build a broader understanding of Islamic teachings, which was then followed by the compilation of various books on *fiqh*, *tafsir*, and other Islamic sciences. (as-Suyuthi 2001, 45–50).

The role of codification in Islamic education is crucial because it facilitates knowledge transfer while maintaining the authenticity and authority of Islamic teachings. Without codification, Islamic knowledge would spread orally and be vulnerable to distortion. Furthermore, codification allows for the standardisation of educational materials for subsequent generations, ensuring the continuity of Islamic understanding by pure Islamic teachings (the Quran and Hadith) and established Islamic jurisprudence. Therefore, codification serves to preserve knowledge and is a bridge to convey Islamic education to younger generations (Emon 2016, 115).

Talking about codification in classical Islamic literature cannot be separated from studying heritage (*turats*) and manuscripts. Etymologically, the term *turāts* comes from various forms of words such as *al-wirtsu*, *al-wartsu*, *al-irts*, *al-wirats*, *al-irats*, and *at-turāts*, all of which have similar meanings. The word *turāts* is rooted in the verb *waritsa*, which means 'to remain' or 'to remain'. Therefore, inheritance is called *mīrāts* because it remains and transfers ownership to the heirs after the previous owner dies. (Manzhur 2003, 269).

In the lexical studies of classical Arabic linguists, the use of the word *turāts* is very rarely found. For example, in the works *Qāmus al-Muhīth* by Fairuz Abadi (d. 817 AH/1414 CE) and *Mukhtār ash-Shihah* by ar-Razi (d. 666 AH/1267 CE), no entry for the word *turāts* is found. In the current context, the term *turāts* has a new meaning as part of the nomenclature of science. In his work, *al-Madkhal*, Ali Jum'ah explains that *turāts* is a collection of civilizational heritage built by Muslims over centuries (Friday 2009, p. 7) He gave the example of the term *turāts 'ilmī*, which refers to intellectual property produced by past Muslim scientists, and *turāts 'Abbasiyyah*, which refers to the civilisation built by the Abbasid dynasty.

The term "turats" was later translated into Indonesian among Pesantrens as "Kitab Kuning" (yellow book). These books were generally written on yellow paper. Later, the term

"turats" was narrowed down to include the Arabic term "kitab kuning" (yellow book). Although these books are now generally printed on white paper (Van Bruinessen 1990, 3).

In Arabic, the term for manuscript is *al-makhthūth*, and the plural form is *al-makhthūthāt* (Majma' al-Lughah al-'Arabiyah and Jumhuriyyah Mishr al-'Arabiyah 2012, 203). This term refers to texts or manuscripts written manually, not by machines or other tools. Abdussattar al-Haluji, in his work, *al-Makhthūth al-'Araby*, explains that Arabic manuscripts include Arabic writings in various physical forms, such as folded sheets, collections of paper, book form, or even in separate sheet formats (al-Haluji 2002, 15).

However, this definition does not include personal letters (*rasā'il*), treaty texts (*al-'uhūd*), official documents, legal instruments, or inscriptions containing writing. Thus, the primary focus of the term Arabic manuscripts is directed towards the written works of previous scholars, which still exist in handwritten form, whether written directly by their authors (*mu'allif*) or by copyists (*nasikh* or *nussakh*), and which have been passed down to the present generation (al-Masyukhi 1989, 19).

Pesantrens (pesantren), as traditional educational institutions in Indonesia, have long been an integral part of the Islamic education system. The pesantren educational model prioritises learning based on the yellow books, which are classic works by great Islamic scholars, in the fields of *fiqh* (Islamic jurisprudence), *tafsir* (interpretation of the faith), hadith (hadith), and other Islamic sciences. The pesantren education system emphasises a textual approach and direct instruction from a revered *kiai* (teacher), using the sorogan (in-depth understanding of texts) and *wetonan* (discussion and question-and-answer) methods (Heriyudanta 2016, 147).

However, with the changing times, modernising the Pesantren curriculum has begun to be deemed essential to address the challenges of contemporary education. This modernisation includes updates to the curriculum structure, integration of religious and general knowledge, and the use of technology in the learning process. For example, some Pesantrens are now teaching science, technology, foreign languages, and other subjects relevant to the needs of the 21st century. This aims to ensure that students not only master religious knowledge but also prepare them to face global challenges and compete in the professional world (Rosyidin 2021). At the Pesantren Tebuireng, there has also been an interaction between Islamic education and science through the Science Boarding School. This is part of the modernisation of Islamic education at the boarding school (Sa'adiyah et al. 2024, 250).

However, modernising the Pesantren curriculum must be carried out while considering the Islamic values inherent in Pesantren education. Modernization does not mean eliminating the distinctive character of Pesantren but rather strengthening it by adding knowledge that can enrich the students' insights and skills.

The pesantren elite, consisting of *kiai* (Islamic scholars), pesantren administrators, and ulama (Islamic scholars), plays a crucial role in maintaining the pesantren's scholarly authority. This authority relates to teaching religious knowledge and maintaining the traditional Islamic values that underlie the pesantren education system. As authority figures within the pesantren, the pesantren elite are responsible for maintaining the quality and authority of existing scholarship and ensuring that the teachings imparted to students remain sound Islamic principles (Fauzi 2018, 85–86).

The role of the pesantren elite in maintaining scholarly authority is also clearly visible in the teaching and character development process. They teach religious knowledge and serve as role models in daily life. The pesantren elite often mediate internal issues within the pesantren and even in social life. They are also key figures in maintaining the integrity of the pesantren as educational institutions based on a strong Islamic scholarly tradition.

However, in modernisation, the Pesantren elite is challenged to maintain their scholarly authority while opening up space for renewal. Therefore, maintaining a balance between preserving tradition and embracing change is key for the Pesantren elite in maintaining their position in Islamic education. Within the Pesantren, the figures considered elite are, of course, the kiai and their descendants. In this regard, Gus Ishom's role is supported by his status as a *dzurriyah* (descendant) of the founding *kiai*, coupled with other elements of eliteness acquired not by descent but by his conscious effort to pursue knowledge, thus establishing him as a pious figure.

His knowledge of the yellow books brought Gus Ishom into direct contact with the works of his grandfather, Hadratussyaikh KH. M. Hasyim Asy'ari. Several of Hadratussyaikh's books were published and read during Ramadan at the Pesantren Tebuireng Mosque, attended by thousands of participants, thus making Hadratussyaikh's books widely known. Not only in matters of religious knowledge, Gus Ishom is quite knowledgeable about social, cultural, and political issues. Quite often, his writings grace the pages of various mass media, such as the Kompas, Surya, Jawa Pos, Republika, and others. His experience as a member of the Regional Representative Council is a testament to his sharpness in politics.

In addition to writing books and several articles in the mass media, Gus Ishom was also a skilled preacher. His fluent speech, straightforward language, and high level of knowledge made every lecture he delivered interesting. Few people can write books, articles, short stories, and speeches. Gus Ishom was a versatile figure expected to become a capable NU cadre and leader at the Pesantren Tebuireng. Even at that time, many people speculated that if Gus Ishom were still alive, he might surpass the wisdom and character of KH: Abdurrahman Wahid (Gus Dur), his older cousin.

Gus Ishom's codification is similar to the earliest codifications in Islamic civilisation, beginning with manuscripts. Several of Kiai Hasyim's books were scattered among his living and deceased students, but still preserved by his descendants. Gus Ishom traced the manuscripts sequentially over several years, from 1991 to 2003 (when he died).

This codification has given a different direction to the history of Islamic scholarship at the Pesantren Tebuireng—the books written by Hadratussyaikh KH. M. Hasyim Asy'ari, which had disappeared from the educational landscape at Tebuireng since 1946, were discovered piece by piece, title by title, by Gus Ishom.

After 1946, traces of Kiai Hasyim's teaching of books, including *Adab al-'Alim wa al-Muta'allim* at the Pesantren Tebuireng, disappeared from the historical record. No official documents or testimonies indicate that this book was still taught in the pesantren curriculum. Even in the late 1970s, when the Ramadan religious study tradition in Tebuireng experienced a revitalisation, this book was not included in the list of taught materials. As a replacement, the pesantren preferred the book *Ta'lim al-Muta'allim* by Sheikh az-Zarnuji, which has a similar theme regarding the ethics of seeking knowledge (*Qism at-Tarbiyah wa at-Ta'lim*, 1996).

Asnawi Nur Rois's thesis at IAIN Sunan Ampel Malang (now UIN Maulana Malik Ibrahim) mentions the schedule of religious studies in Tebuireng during the time of Kiai Hasyim. Unfortunately, the year the schedule was implemented is not listed. However, the source information for the schedule is from KH. Mahfudz Anwar, husband of Nyai Abidah, daughter of KH. Ma'shum Aly and Nyai Khoiriyah Hasyim. So, if it is related to the active years of Kiai Mahfudz studying in Tebuireng, it is around the 1930s before marriage in 1937. In the schedule table, the name of the book *Adab al-'Alim wa al-Muta'allim* does not appear; again, instead, the name *Ta'lim Muta'allim* appears, read by an unnamed badal/ustadz. There are several books there that were read directly by Kiai Hasyim, such as *Tafsir Baidhawi*, *Iqna'*, *Fathul Qarib*, *Qiroah Sab'ah* by Asy-Syathibi, *Uqudul Juman* and *Tarsir Jalalin*. These books are read by Kiai Hasyim after *Asr*, after *Maghrib*, after *Fajr*, and in the morning at 06.00-07.00 (Rois, 1988, p. 67).

Several alumni, such as KH. Mishbahuddin (1977-1978) and Fakhurrozi (1984-1990) explicitly stated that during their time studying at Tebuireng, this book by Hadratussyaiikh KH. Hasyim Asy'ari was never read in formal or informal religious studies. This raises a significant question: why is the work of the founder of the Pesantren not taught at the institution he founded? Several factors that may have influenced this include the shift in the Pesantren curriculum, which focuses more on standard texts such as *Ta'lim al-Muta'allim*, and the minimal efforts to preserve classical manuscripts at that time. (Mishbahuddin, "Interview with Tebuireng Alumni from the 1970s," July 17, 2023).

The situation began to change in the mid-1990s, specifically in 1996, when the book *Adab al-'Alim wa al-Muta'allim* reappeared on the Ramadan study schedule in Tebuireng. KH read this book. Fahmi Amrullah, the direct grandson of KH. Hasyim Asy'ari, in the North Hall of the Pesantren Tebuireng, every afternoon after *Asr* prayers. This book's reappearance did not occur suddenly, but resulted from a systematic effort pioneered by KH. Muhammad Ishomuddin Hadziq (Gus Ishom), Gus Fahmi's older brother. (Fahmi Amrullah, "Gus Fahmi Interview," July 17, 2023).

In 1991/1992, Gus Ishom embarked on a major initiative to collect, research, and reprint the nearly forgotten manuscripts of KH. Hasyim Asy'ari's works, including *Adab al-'Alim wa al-Muta'allim*. He conducted an in-depth search of old manuscripts scattered among KH. Hasyim Asy'ari's family, his older students, and the Pesantren archives. This effort was difficult because many manuscripts had been damaged or lost. However, thanks to his perseverance, Gus Ishom succeeded in compiling these works into a major book entitled *Irsyadussary fi Jam'i Mushannafat asy-Syaikh Hasyim Asy'ari*, which was first published in 2007 (Variz Muhammad Mirza, "Interview with the Publisher of the Pustaka Warisan Pesantren Tebuireng," July 17, 2023).

Entering the 2000s, the study of KH. Hasyim Asy'ari's books were increasingly encouraged in Tebuireng, especially under the leadership of KH. Salahuddin Wahid (Gus Sholah) from 2006 to 2020. Gus Sholah, who is also KH. Hasyim Asy'ari's grandson paid special attention to preserving his grandfather's intellectual legacy. He encouraged that Kiai Hasyim's works, such as *Adab al-'Alim wa al-Muta'allim*, be taught in Tebuireng and disseminated to other Pesantrens.

The role of Maktabah Turats Islami Tebuireng, managed by Gus Zaki Hadziq (Gus Ishom's younger brother), is also crucial. This institution is not only tasked with printing and distributing the works of KH. Hasyim Asy'ari but also promotes academic studies related to the thought of the founder of Nahdlatul Ulama (NU). Thus, Kiai Hasyim's books, which had been forgotten for decades, have finally become important references in the world of pesantren.

Despite Gus Ishom's immense efforts in codifying and revitalising KH Hasyim Asy'ari's works, to date, there has been no in-depth research specifically examining his contributions. Indeed, without his initiative, important works like *Adab al-'Alim wa al-Muta'allim* would likely remain obsolete manuscripts tucked away on old library shelves.

Gradually, the study of Kiai Hasyim's books that had been disseminated was encouraged in the Pesantren Tebuireng, especially several familiar titles such as *Adab al-'Alim wa al-Muta'allim*, *at-Tibyan fi Nahyi an Muqatha'ati al-Arham wa al-Aqarib wa al-Ikhwan*, *Risalah Ahlussunnah wa al-Jama'ah*, *Nur al-Mubin fi Mahabbati Sayyid al-Mursalin* and several other books. The existence of these books changed many of the curriculums of Pesantren-based educators, where several of Kiai Hasyim's books were included in them, both those based in schools, madrasas, diniyah and pondok, both in *bandongan* (mass learning) and *sorogan* (*talaqqi*).

In addition to teaching students, in Tebuireng, Kiai Hasyim's books, the discovery and codification of which were initiated by Gus Ishom, are used as material for scientific studies, such as those conducted by the Centre for the Study of the Thought of Hadratussyaikh KH. M. Hasyim Asy'ari, the Tebuireng Institute for Islamic Studies, the Hasyimian organisation, the *turats* (classical Islamic literature) review team, and other institutions with similar goals. This increases the intellectual enthusiasm of students in studying Kiai Hasyim's thoughts and intellectual heritage.

For example, the book "Adab al-'Alim wa al-Muta'allim" is currently studied in Pesantrens and schools. At the Pesantren, the Tebuireng caretaker, KH, directly edited this book. Abdul Hakim Mahfudz, with a mixture of bandongan and sorogan every Saturday night and Sunday. The meaning of pegon is read by two senior students, Ustadz Ilham Zidal Haq and Ustadz Syifa'ul Fuad, and explained by the caretaker. The study session taught by the caretaker began on April 4, 2020/20 *Sha'ban* 1441 H, and the first khatam was on 24 *Sha'ban* 1442 H, coinciding with Saturday, March 27, 2021. The book's study has been repeated before the third khatam. As of this research, this third iteration has reached an article on student etiquette when dealing with teachers. In schools, this book is a mandatory teaching material for morals. Even at Unhasy, this book is the basis for the Ethics of the Teaching Profession course and is taught with the original literature about educational theories.

Therefore, Gus Ishom's discovery and codification of Kiai Hasyim's works have significantly impacted the development of Islamic education at the Pesantren Tebuireng. It has even spread to other Pesantrens, particularly those within the Nahdlatul Ulama (NU) community. Kiai Hasyim's works have been sold and taught in various schools, Pesantrens, and madrasas. As evidence, *Irsyadus Sari* has been reprinted dozens of times. This represents a lasting and ever-evolving intellectual legacy for Gus Ishom.

Conclusion

This research demonstrates that KH. Muhammad Ishomuddin Hadziq (Gus Ishom)'s contribution to reviving the works of KH. Hasyim Asy'ari was carried out through a systematic, scientific approach and significantly impacted the development of Islamic education, particularly at the Pesantren Tebuireng. A synthesis of the research findings reveals three concrete forms of this role.

First, Gus Ishom compiled the compilation *Irsyādus Sārī fī Jam'i Mushannafāt asy-Syaikh Hāsyim Asy'ārī* as an effort to codify his grandfather's thoughts. This work is not only documentation, but also an initial classification of various manuscripts of KH. Hasyim Asy'ari, which were previously scattered, lost, and not yet scientifically documented. This compilation demonstrates his ability to read, analyse, and reorganise these manuscripts based on scientific themes.

Second, Gus Ishom conducted a thematic classification of KH. Hasyim Asy'ari's thoughts—such as the themes of scholarly etiquette, unity, faith, jurisprudence, Sufism, and the authority of ulama—which was then used as a framework in reorganising the manuscripts into a systematic and easily accessible form for both academics and pesantren circles. This approach reflects a synthesis between traditional pesantren and modern academic approaches, making KH. Hasyim's thoughts are relevant to contemporary studies.

Third, the results of his codification were disseminated through religious study groups he initiated and supervised himself. These study groups then expanded and invited students to distribute the books to their respective locations. Furthermore, the mass publication and printing of Kiai Hasyim Asy'ar's literary works by *Maktabah Turast al-Islami* Tebuireng also helped disseminate Kiai Hasyim Asy'ar's works. As they developed, these books were strategically integrated into the Islamic education curriculum at the Pesantren Tebuireng. For example, the book *Adab al-'Ālim wa al-Muta'allim* became core teaching material in strengthening students' and university students' scientific and spiritual character. Thus, Gus Ishom's codification did not stop at preserving the texts but continued into a revitalisation of educational practices.

Therefore, Gus Ishom's contribution can be understood as a form of scientific *ijtihād* that goes beyond mere manuscript preservation. He successfully built a bridge between the classical scholarly legacy of KH. Hasyim Asy'ari and the needs of contemporary Islamic education. This role demonstrates a model for involving the pesantren generation in transforming knowledge through ongoing study, codification, and integration into the education system.

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