

Article

Recontextualization of Tafsīr al-Jalālayn in Javanese Pesantren: The Role of Ḩāshiyah Literature in Qur'anic Pedagogy

Aryza Sativa Puspasari

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Yogyakarta,
Indonesia; email : sativaica07@gmail.com

Abstract

This article examines the recontextualization of *tafsīr al-Jalālayn* in Javanese pesantren through the pedagogical practice of *ḥāshiyah* as a central component of the instructional curriculum. The study aims to demonstrate how *al-Jalālayn*, rather than functioning solely as a classical exegetical text, is continuously reproduced and adapted through layered commentaries that respond to local educational contexts. Employing a qualitative research design with descriptive-analytical analysis and contextual hermeneutics, this study focuses on Pegen-script *ḥāshiyah* used in Qur'anic exegesis instruction in Javanese pesantren. The findings reveal that *tafsīr al-Jalālayn* remains a foundational text, transmitted through established pedagogical systems such as *sorogan* and *bandongan*. Classical *ḥāshiyah* works, particularly *Ḩāshiyah al-Şāwī*, function as authoritative intellectual models that shape the production of local Pegen *ḥāshiyah*. This study argues that the enduring relevance of *tafsīr al-Jalālayn* is inseparable from the pesantren educational milieu, where the tradition of *ḥāshiyah* ensures its continuity, interpretive adaptability, and sustained pedagogical significance across generations.

Keyword

Bandongan, *ḥāshiyah*, Pegen-script, Sorogan, *Tafsīr al-Jalālayn*



Abstrak

Artikel ini mengkaji rekontekstualisasi *tafsīr al-Jalālayn* dalam tradisi pesantren Jawa melalui praktik pedagogis *hāshiyah* sebagai bagian sentral dari kurikulum pembelajaran. Penelitian ini bertujuan menunjukkan bahwa *al-Jalālayn* tidak semata diperlakukan sebagai karya *tafsir klasik*, tetapi terus direproduksi dan diadaptasi melalui lapisan-lapisan komentar yang responsif terhadap kebutuhan pendidikan lokal. Penelitian ini menggunakan desain kualitatif dengan analisis deskriptif-analitis dan pendekatan hermeneutika kontekstual, dengan fokus pada *hāshiyah* beraksara *Pegon* yang digunakan dalam pembelajaran *tafsir* di pesantren-pesantren Jawa. Temuan penelitian menunjukkan bahwa *tafsīr al-Jalālayn* tetap menjadi teks fundamental yang ditransmisikan secara berkelanjutan melalui sistem pedagogis mapan, seperti *sorogan* dan *bandongan*. Karya-karya *hāshiyah klasik*, khususnya *Ḩāshiyah al-Şāwī*, berfungsi sebagai model intelektual otoritatif yang memengaruhi produksi *hāshiyah lokal* beraksara *Pegon*. Artikel ini berargumen bahwa keberlanjutan relevansi *tafsīr al-Jalālayn* tidak dapat dipisahkan dari konteks pendidikan pesantren, di mana tradisi *hāshiyah* menjamin kontinuitas, adaptabilitas interpretatif, dan signifikansi pedagogisnya lintas generasi.

Kata Kunci

Bandongan, hāsyiyah, sorogan, Tafsīr al-Jalālayn, tulisan Pegon

Introduction

Tafsir represents a dynamic manifestation of human engagement with the revealed text, unfolding within specific social, historical, and cultural contexts. Within the Islamic intellectual tradition, *tafsir* does not merely function as a textual explanation of the Qur'ān; it also constitutes an interpretative practice through which scholars negotiate authority, pedagogy, and communal relevance. The production and transmission of *tafsir* are therefore inseparable from educational environments that shape how Qur'anic knowledge is taught, internalized, and sustained across generations (Riddell, 2015). In this sense, *tafsir* is both a scholarly endeavor and a social practice, continuously mediated by the structures and expectations of local educational institutions.

In the Malay-Indonesian archipelago, Qur'anic interpretation developed through a trajectory marked by the localization of authoritative exegesis. Rather than producing independent *tafsir* compositions, many Nusantara scholars engaged classical texts through translation, *sharḥ*, and particularly *hāshiyah*. The etymology of *hāshiyah*, derived from the Arabic root *h-sh-y*, conveys "margin" or "edge," yet its functional significance far exceeds a mere spatial designation. This mode of engagement reflects the dialogical and adaptive character of Nusantara *tafsir*, in which local scholars actively recontextualize global Islamic knowledge to address pedagogical and social needs within their communities (Gusmian, 2015). Consequently, *tafsir* in this context functions not only as a repository of religious meaning but also as a living pedagogical medium embedded in pesantren education.

Among the most influential exegetical works transmitted within pesantren is *tafsīr al-Jalālayn*, composed by Jalāl al-Dīn al-Mahallī and Jalāl al-Dīn al-Suyūtī. Its concise structure and dense interpretative style have long made it a foundational text for Qur'anic pedagogy across the Islamic world, including Southeast Asia. In Javanese pesantren, *al-Jalālayn* is commonly taught through *bandongan* and *sorogan* methods, emphasizing oral exposition, repetition, and guided reading, two complementary teaching methods, form the core of Qur'anic and *tafsir* instruction.

The term *bandongan* derives from the Javanese root *bandha* or *bandung*, which conveys the sense of "group" or "collective," combined with the verbal suffix -an, indicating a process or activity. Literally, *bandongan* can be understood as "the act of presenting to a group." In practice, it refers to a collective learning session where the teacher reads aloud and explains a text to a group of students, emphasizing comprehension, memorization, and collective discussion.

Sorogan, by contrast, derives from the Javanese verb *sorog*, meaning "to examine closely" or "to observe carefully." The suffix -an transforms it into a noun indicating an instructional process. In practice, *sorogan* involves individualized instruction, where a student reads the text aloud and the teacher provides direct correction, commentary, and guidance. This method allows intensive interaction, precise correction, and tailored explanation suited to the student's linguistic and cognitive level, demonstrate how pesantren pedagogy combines social, linguistic, and intellectual mediation to sustain Qur'anic knowledge.

Together, these methods reflect the structured oral pedagogy of pesantren. *Bandongan* emphasizes collective exposure and comprehension, while *sorogan* ensures personalized mastery. Both methods provide a pedagogical framework within which marginal explanations, *sharḥ*, and *ḥāshiyah* commentaries can be seamlessly integrated into the learning process. These practices encourage active engagement with the text, often complemented by marginal annotations provided by teachers or preserved in written form (Bruinessen, 1990).

Within this pedagogical milieu, *ḥāshiyah* literature emerges as a crucial mechanism for knowledge transmission. *Ḥāshiyah* are marginal commentaries intended to clarify difficult passages, supplement concise explanations, or negotiate interpretative ambiguities in the base text. In classical Islamic education, *ḥāshiyah* played an essential role in sustaining textual continuity while allowing interpretative flexibility across generations (Johns, 1999). In the Nusantara context, *ḥāshiyah* assumed an expanded pedagogical function: it mediated between Arabic exegetical discourse and the linguistic, cultural, and cognitive horizons of pesantren students. This pedagogical role is particularly evident in *ḥāshiyah* written in *Pegon* script, a modified Arabic script used to write Javanese and Malay languages. *Pegon* functioned as a medium of vernacularization, making Qur'anic interpretation more accessible within local educational settings,

and embedding Islamic knowledge within the social and cultural fabric of Javanese Muslim communities.

Despite its centrality, the pedagogical role of ḥāshiyah in the Nusantara has received limited scholarly attention. Existing studies tend to focus on *tafsīr al-Jalālayn* as a primary text or its translations, often treating ḥāshiyah as secondary or derivative. This approach overlooks how ḥāshiyah operates as an active pedagogical instrument, shaping both the teaching of the Qur'an and the intellectual agency of pesantren scholars. Addressing this gap, the present study investigates ḥāshiyah literature on *tafsīr al-Jalālayn* as an integral component of Qur'anic pedagogy in Javanese pesantren. Employing a philological approach combined with contextual hermeneutics, the study analyzes the structure and function of marginal commentaries, their relationship with the base text, and their pedagogical rationale within local educational contexts.

This study argues that Qur'anic interpretation in the Nusantara is neither static nor merely reproductive. Rather, it represents a continuous process of recontextualization, in which global exegetical authorities such as *tafsīr al-Jalālayn* are pedagogically adapted, localized, and sustained within pesantren education. By foregrounding the role of ḥāshiyah literature, the study highlights the intellectual agency of Javanese pesantren scholars, demonstrating how they actively shape Qur'anic pedagogy and ensure the continuity, adaptability, and relevance of Islamic scholarly traditions across generations in Southeast Asia.

Method

This study employs a qualitative research design with a descriptive-analytical focus, tailored to investigate the pedagogical function of ḥāshiyah within Javanese pesantren. The research does not approach qualitative methodology as a general principle; rather, it directly applies analytical tools to examine how ḥāshiyah operates as an active pedagogical instrument in the teaching of *tafsīr al-Jalālayn*. The primary object of study is a Pegon-script ḥāshiyah *Jalālayn* manuscript originating in Javanese pesantren. This manuscript is analyzed as a representative example of the ways in which marginal commentaries mediate understanding, explanation, and contextualization of classical *tafsir* texts within the pesantren tradition.

Primary data consist of the manuscript itself, including its physical features, script, language, layout, and structural relation to the base text. Secondary data include classical exegetical works especially *tafsīr al-Jalālayn* and scholarly literature on Qur'anic pedagogy, pesantren traditions, Pegon script, and Nusantara *tafsir*. These sources provide comparative and theoretical frameworks that contextualize the manuscript within the broader Southeast Asian Islamic scholarly landscape.

The research applies two integrated methodological strategies. First, descriptive-analytical analysis is used to systematically examine both the physical and textual characteristics of the manuscript. This

includes identifying patterns of annotation, sequence of explanations, thematic emphases, and the relationship between commentary and base text. Descriptive-analytical analysis also examines how the commentary addresses pedagogical needs, particularly in domains such as shari'ah, 'aqidah, and social ethics.

Second, contextual hermeneutics interprets the manuscript as a responsive pedagogical medium, designed to make Qur'anic teachings accessible and relevant to pesantren students. This approach highlights the interplay between classical exegetical authority and local educational, linguistic, and cultural realities. By reading the hāshiyah as a teaching tool rather than merely a textual artifact, the study captures how explanations are structured to facilitate comprehension, repetition, and guided learning within sorogan and bandongan pedagogical systems.

The research follows four operational stages:

1. Identification and Description – the manuscript is documented in terms of script, language, structure, and the relationship between commentary and base text.
2. Comparative Analysis – the hāshiyah is compared to *tafsīr al-Jalālayn* to identify patterns of clarification, elaboration, simplification, and reinterpretation.
3. Linguistic Mediation – the study examines the function of Pegan and the Javanese language as mediating tools between Arabic source texts and local audiences.
4. Contextual Interpretation – commentary content is analyzed in relation to pesantren pedagogical practices, local Islamic norms, and the broader Nusantara framework of Qur'anic learning.

Through this integrated framework, the study demonstrates that the Pegan-script hāshiyah is not a marginal or derivative text, but a meaningful pedagogical instrument that actively shapes Qur'anic education in Javanese pesantren. The research highlights the dynamic adaptation of classical Islamic exegesis to local teaching contexts, showing how hāshiyah mediates between global scholarly traditions and the practical educational needs of the pesantren community.

Result and Discussion

Hāshiyah: Pedagogical Dynamics and Localized Exegesis in Javanese Pesantren

Within the Islamic exegetical tradition, hāshiyah operates as an interpretive mechanism that simultaneously preserves textual authority and facilitates pedagogical adaptation. While traditional scholarship often presents hāshiyah descriptively, this study argues that it is a dynamic instrument through which Javanese pesantren scholars actively engage classical texts, particularly *tafsīr al-Jalālayn*, ensuring its transmission, comprehension, and contextual relevance.

In examining Pegan-script hāshiyah produced in Javanese pesantren, a

clear pattern emerges: marginal commentaries not only clarify dense lexical and syntactic formulations but also embed culturally resonant explanatory strategies. Pegon hāshiyah demonstrating an interplay between classical Arabic conceptualization and cognitive frameworks. Hāshiyah mediates between universal exegesis and localized comprehension, a feature often overlooked in standard tafsir historiography.

Classical works such as Hāshiyat al-Šāwī provide a methodological template that subsequent local hāshiyah emulate. However, the analysis reveals that Javanese adaptations are not mere copies; they reflect deliberate pedagogical choices. Teachers often expand or condense explanations, incorporate oral elaboration strategies, and occasionally introduce cross-references to other tafsir or legal sources relevant to the pesantren context. This operational flexibility indicates that hāshiyah functions as a site of interpretive agency, where pedagogical priorities shape the form and content of commentary.

Moreover, the use of Pegon script itself represents a strategic localization. By transcribing Arabic exegesis into a familiar orthography, scholars facilitate cognitive accessibility while retaining textual fidelity. Linguistic mediation through Pegon allows students to engage with complex interpretive materials without losing the authority and nuance of the original Arabic. This dual function accessibility and fidelity demonstrates that hāshiyah is not peripheral but central to the learning ecosystem of pesantren.

Critically, the proliferation of hāshiyah on tafsīr al-Jalālayn challenges prevailing assumptions in Nusantara tafsir studies that marginal commentaries are merely derivative. The evidence shows that hāshiyah operates as an adaptive interpretive strategy, sustaining classical exegesis while permitting iterative pedagogical innovation. In effect, hāshiyah mediates between the canonical text, the teacher's interpretive choices, and the learner's comprehension, creating a triadic pedagogical network. Such an understanding extends theoretical frameworks on the social life of texts (Riddell, 2015) and the dialogical nature of Nusantara tafsir (Gusmian, 2015), demonstrating how local educational institutions actively shape the meaning of global Islamic knowledge.

Through close reading of multiple Pegon hāshiyah manuscripts, this study identifies several pedagogical mechanisms:

1. Lexical clarification: elaborating on ambiguous Arabic terms using Javanese or Malay equivalents.
2. Structural annotation: marking relationships between base text and commentary for guided reading.
3. Cultural contextualization: integrating local metaphors or ethical examples to facilitate comprehension.
4. Pedagogical layering: sequencing explanation from simple to complex to accommodate varying student abilities.

Collectively, these mechanisms reveal a sophisticated pedagogy embedded in ḥāshiyah production, demonstrating the agency of Javanese pesantren scholars in preserving and transmitting *tafsīr al-Jalālayn*. Rather than a static, derivative layer, ḥāshiyah is an active, living component of Qur'anic pedagogy, responsive to temporal, cultural, and educational needs.

In sum, this study argues that ḥāshiyah literature in Javanese pesantren exemplifies the dynamic intersection of global textual authority and local pedagogical practice. By foregrounding its interpretive and instructional roles, the study contributes to a more nuanced understanding of Nusantara *tafsir*, emphasizing the centrality of pedagogy in the production, reception, and sustainability of Qur'anic exegesis.

The Global Circulation of *Tafsīr al-Jalālayn* and Its Localization in Indonesian Pesantren

Tafsīr al-Jalālayn emerged within the intellectual milieu of late Mamluk Egypt as a concise exegetical work designed to facilitate teaching and learning. Authored initially by Jalāl al-Dīn al-Mahallī (d. 864/1459) and completed by Jalāl al-Dīn al-Suyūṭī (d. 911/1505), the *tafsir* was characterized by its brevity, grammatical precision, and direct engagement with Qur'anic wording. These features rendered *al-Jalālayn* particularly suitable for instructional contexts, enabling it to circulate widely beyond its original geographic setting (Saleh, 2010).

From the early modern period onward, *tafsīr al-Jalālayn* became part of the core exegetical canon taught across the Muslim world. Its transmission followed the major networks of Islamic learning, including madrasahs in the Middle East, North Africa, South Asia, and Southeast Asia. The portability of the text both in terms of length and pedagogical function facilitated its integration into diverse educational systems, where it was often positioned as an introductory or intermediate *tafsir* text (Riddell, 2015). Through scholarly travel, manuscript transmission, and later print culture, *al-Jalālayn* acquired global authority as a foundational work of Qur'anic interpretation.

In the Malay-Indonesian archipelago, the circulation of *tafsīr al-Jalālayn* was closely linked to the intensification of scholarly exchanges between Southeast Asia and the Middle East from the seventeenth century onward. Students from the region who studied in Mecca, Medina, Cairo, and other centers of Islamic learning encountered *al-Jalālayn* as part of their exegetical training and subsequently transmitted it upon returning to their home regions (Azra, 2004). Within pesantren, *Tafsīr al-Jalālayn* was adopted not merely as a reference text, but as a pedagogical cornerstone for teaching Qur'anic interpretation.

The prominence of *al-Jalālayn* in Indonesian pesantren can be attributed to its compatibility with traditional teaching methods such as *bandongan* and *sorogan*. Its concise explanations allowed teachers to elaborate orally, while its dense style invited marginal clarification and supplementary commentary. Consequently, *tafsīr al-Jalālayn* became a standard component of the pesantren curriculum, often introduced after

basic studies in Arabic grammar and jurisprudence, and before engagement with more expansive tafsir works (Bruinessen, 1990).

Within the pesantren curriculum, *tafsīr al-Jalālayn* does not stand in isolation, but is studied alongside other exegetical works that serve complementary pedagogical functions. More extensive tafsir texts such as *tafsīr Ibn Kathīr* and *al-Ṭabarī* are typically consulted for narrative elaboration and hadith-based interpretation, while modern works like *tafsīr al-Manār* or Indonesian tafsir compositions are introduced to address contemporary issues. In this layered curriculum, *al-Jalālayn* occupies a strategic middle position: it provides a concise exegetical framework that anchors further exploration without overwhelming students with excessive detail (Gusmian, 2015).

The pedagogical centrality of *tafsīr al-Jalālayn* is further evidenced by the extensive body of *ḥāshiyah* literature written upon it. As discussed in the previous section, the emergence of multiple *ḥāshiyah* including those by al-Ṣāwī, al-Jamal, al-Qalyūbī, and al-‘Adawī reflects the exegetical vitality of *al-Jalālayn* and its adaptability to diverse scholarly contexts (Riddell, 2015). These *ḥāshiyah* did not challenge the authority of the base text; rather, they reinforced it by rendering its interpretations pedagogically accessible and intellectually expandable.

This tradition of writing *ḥāshiyah* on *Tafsīr al-Jalālayn* was continued and localized by Nusantara scholars. Within Indonesian pesantren, ulama adopted the *ḥāshiyah* genre to mediate between Arabic exegetical discourse and the linguistic as well as cultural realities of their students. The use of Pegen script in particular enabled Qur’anic interpretation to be conveyed in Javanese idioms without abandoning the authority of the Arabic text. Several Pegen *ḥāshiyah* manuscripts on *tafsīr al-Jalālayn*, preserved in pesantren collections across Java, attest to this localized pedagogical engagement (Fathurahman, 2020).

Through these Pegen *ḥāshiyah*, *tafsīr al-Jalālayn* was not merely translated, but pedagogically transformed. Explanations were simplified, key theological and legal points were emphasized, and Qur’anic meanings were connected to local moral and social concerns. In this way, Nusantara scholars positioned themselves within the global exegetical tradition of *al-Jalālayn* while simultaneously asserting their pedagogical agency within local contexts.

Taken together, the global circulation and local appropriation of *tafsīr al-Jalālayn* demonstrate how a classical tafsir text can function as both a transregional authority and a flexible pedagogical medium. In Indonesian pesantren, *al-Jalālayn* achieved canonical status not only because of its scholarly pedigree, but because of its capacity to generate layered interpretation through *ḥāshiyah*. The proliferation of Pegen *ḥāshiyah* on *Tafsīr al-Jalālayn* thus exemplifies the dynamic interaction between global Islamic scholarship and local Qur’anic pedagogy in the Nusantara.

Hāshiyah as a Core Curriculum in Pesantren and the Dialectical Pedagogy of Tafsīr al-Jalālayn

Within the traditional pesantren system, *hāshiyah* literature occupies a central position as an integral component of the curriculum rather than a supplementary or optional layer of knowledge. The study of *hāshiyah* reflects a pedagogical philosophy in which mastery of Islamic sciences is achieved through gradual deepening, dialogical engagement, and continuous interpretation of authoritative texts. In this context, *hāshiyah* functions as a structured medium through which santri are trained to navigate complexity, ambiguity, and scholarly plurality while remaining anchored to canonical works (Bruinessen, 1990).

Tafsīr al-Jalālayn, accompanied by its various *hāshiyah*, has long been positioned as a compulsory exegetical text in many pesantren across Java. Its inclusion in the core curriculum signifies its role as a foundational gateway to Qur'anic interpretation. Rather than reading *al-Jalālayn* in isolation, pesantren pedagogy emphasizes engagement with explanatory layers that clarify linguistic subtleties, theological implications, and legal nuances. Through *hāshiyah*, the concise and sometimes elliptical style of *al-Jalālayn* becomes pedagogically accessible and intellectually generative for students at different levels of study (Riddell, 2015).

The instructional process through which *tafsīr al-Jalālayn* is taught is inherently dialectical. *Kiai* do not merely transmit the text verbatim; instead, they actively mediate between the base text, the *hāshiyah*, and the lived realities of the santri. In *bandongan* sessions, the *kiai* reads the Arabic text while providing oral explanations, often drawing upon *hāshiyah* to expand meanings, resolve ambiguities, or address potential misunderstandings. Santri are encouraged to annotate their manuscripts, creating personalized layers of marginal commentary that reflect both received knowledge and local interpretive needs (Fathurahman, 2020).

This dialogical pedagogy is further reinforced through *sorogan*, where santri read the text individually before the *kiai* and receive direct correction and elaboration. In this setting, *hāshiyah* becomes a tool for cultivating critical attentiveness rather than passive memorization. Santri learn to recognize interpretive choices, assess alternative explanations, and understand how exegetical meanings are constructed through linguistic, theological, and contextual considerations. Such practices underscore that Qur'anic interpretation in pesantren is not a static transmission of meaning, but an ongoing intellectual exercise shaped by interaction and guidance.

Importantly, the study of *Tafsīr al-Jalālayn* and its *hāshiyah* does not stand apart from other disciplines within the pesantren curriculum. It is embedded within a dense matrix of Islamic sciences, including *fiqh*, *'aqīdah*, *sīrah*, *nahw*, *sarf*, and *balāghah*. Exegetical discussions in *al-Jalālayn* frequently intersect with legal reasoning, theological doctrine, and grammatical analysis, enabling santri to integrate insights across disciplines. This interdisciplinary engagement reinforces the role of *tafsir*

as a synthesizing science that draws upon and contributes to multiple fields of Islamic knowledge (Azra, 2004).

Within this curricular ecosystem, *hāshiyah* on *tafsīr al-Jalālayn* serves as a pedagogical bridge that connects abstract textual knowledge with practical religious understanding. The explanations offered in *hāshiyah* particularly those written in Pegan translate complex Arabic formulations into familiar linguistic and cultural frames. This process not only facilitates comprehension, but also instills confidence among santri to engage with Qur'anic texts as meaningful guides for religious life rather than distant scholarly artifacts (Gusmian, 2015).

The long-term impact of this pedagogical formation becomes evident when santri graduate and assume roles as religious teachers, preachers, and community leaders across the Nusantara. Their engagement with *tafsīr al-Jalālayn* and its *hāshiyah* equips them with a concise yet robust exegetical framework that can be adapted to diverse social contexts. In sermons, study circles, and informal teaching settings, alumni of pesantren frequently draw upon *al-Jalālayn* as an authoritative yet accessible reference for explaining Qur'anic meanings to broader audiences (Riddell, 2015).

In this sense, *tafsīr al-Jalālayn* mediated through *hāshiyah* functions as an intellectual conduit through which pesantren based Qur'anic knowledge circulates into society. The prominence of *hāshiyah* as a mandatory component of pesantren education ensures continuity between scholarly tradition and communal practice. Far from being marginal glosses, *hāshiyah* constitute a foundational epistemic layer that shapes how Qur'anic interpretation is learned, taught, and disseminated within the Nusantara Islamic landscape.

The Global Corpus of *Hāshiyah* on *Tafsīr al-Jalālayn*: Scope, Distribution, and Documentation

From a global perspective, *tafsīr al-Jalālayn* is among the Qur'anic commentaries that generated the largest number of *hāshiyah* in Islamic intellectual history. Although no single bibliographical source provides a definitive numerical count, cross-referencing classical *tabaqāt*, bibliographical compendia (*fihris*), and modern manuscript catalogues allows for a reasonably accurate estimation of the scale of this tradition.

Classical bibliographical works such as *Kashf al-Ζunūn* by Ḥājjī Khalīfah and *Hadiyyat al-Ārifīn* record more than twenty named scholars who authored *hāshiyah* or extended marginal glosses on *tafsīr al-Jalālayn* between the sixteenth and nineteenth centuries. These entries include both full *hāshiyah* and partial glosses (*ta'līqāt*), indicating that the exegetical engagement with *al-Jalālayn* occurred continuously across several generations of scholars (al-Ziriklī, 2002).

When manuscript evidence is taken into account, the number becomes significantly larger. Modern catalogues of major manuscript repositories such as Dār al-Kutub al-Miṣriyyah (Cairo), Süleymaniye Library (Istanbul), Leiden University Library, and the British Library collectively list over

forty distinct manuscript titles explicitly identified as *hāshiyah* on *Tafsīr al-Jalālayn*. Many of these titles survive in multiple copies, suggesting that they were widely used for instructional purposes rather than preserved merely as authorial works (Brockelmann, 2018).

Recent manuscript based studies further refine this estimation. Research on Qur'anic manuscript traditions conducted over the last decade indicates that, when unnamed or anonymous *hāshiyah*, regional variants, and pedagogical marginalia are included, the global corpus of *hāshiyah* on *tafsīr al-Jalālayn* can be conservatively estimated at between fifty and sixty identifiable works. This figure does not include brief interlinear notes or oral commentaries that were never committed to manuscript form, which were common in madrasa and pesantren settings.

Geographically, these *hāshiyah* are distributed across several major intellectual zones of the Islamic world. The earliest and most influential works emerged in Egypt and the Hijaz, reflecting the Mamluk and early Ottoman scholarly milieu in which *al-Jalālayn* was composed and disseminated. Subsequently, significant production occurred in Ottoman Anatolia, North Africa, and South Asia, where *al-Jalālayn* became a staple text in madrasa curricula. Each region produced *hāshiyah* that reflected its own pedagogical priorities, whether grammatical precision, theological clarification, or legal elaboration (Gilliot, 2012).

In Southeast Asia, particularly in the Malay-Indonesian archipelago, the tradition took on a distinct local form. While the number of Nusantara-authored *hāshiyah* is smaller in comparison to the Middle Eastern corpus, manuscript surveys identify at least five to seven locally produced *hāshiyah* or extended Pegan glosses on *tafsīr al-Jalālayn*, preserved in pesantren libraries, private collections, and national archives. These works are significant not for their quantity, but for their function in translating and rearticulating *al-Jalālayn* within the linguistic and pedagogical framework of pesantren education (Gusmian, 2015).

Taken together, the available evidence allows us to conclude that *tafsīr al-Jalālayn* generated one of the largest and most geographically widespread bodies of *hāshiyah* in Qur'anic exegetical history, with an estimated fifty to sixty documented works globally, spanning the Middle East, South Asia, and Southeast Asia. This extensive *hāshiyah* tradition underscores the enduring pedagogical authority of *al-Jalālayn* and confirms that its relevance has been continuously renewed through localized acts of interpretation across different historical periods.

Hāshiyah Pegan as Localized Exegesis: Examples and Analytical Reflections

One of the most tangible manifestations of the recontextualization of *tafsīr al-Jalālayn* within Javanese pesantren is found in the Pegan-script *hāshiyah* that accompanies the base text. These marginal notes do not merely replicate the Arabic explanation provided by *Jalālayn*; rather, they actively translate, expand, and rearticulate Qur'anic meanings into a linguistic and pedagogical framework familiar to santri. Through Pegan, complex

theological, ethical, and metaphysical concepts are rendered accessible, allowing the *tafsir* to function effectively as a teaching curriculum.

A common example appears in the explanation of theological terms. When Jalālayn defines *al-ḥamdu* as *al-thānā’ bi al-lisān ‘alā al-jamīl ikhtiyāran*, Pегон *ḥāshiyah* often renders this explanation as: “*Al-ḥamdu iku muji marang Allah kelawan lisan, ora kelawan ati bae, lan muji iku amarga nikmat sing diparingake, dudu amarga dipaksa.*” This formulation demonstrates a pedagogical expansion of Jalālayn’s concise definition. The Pегон text emphasizes the distinction between verbal praise and inner intention, a conceptual pairing deeply rooted in pesantren ethical instruction. Linguistically, the choice of everyday Javanese vocabulary ensures comprehension, while conceptually it preserves the theological intent of the original *tafsir*. Such a strategy reflects the educational priority of pesantren, where understanding (*fahm*) is valued over literal translation.

Another recurring pattern in Pегон *ḥāshiyah* is the reinforcement of Sunni theology (*Ahl al-Sunnah wa al-Jamā’ah*). In explaining the phrase *alladhīna yu’minūna bi al-ghayb*, a Pегон marginal note may state: “*Iman marang barang sing ora katon, kaya iman marang Allah, malaikat, lan akhirat. Iman iku kelawan tasdiq ing ati, ora cukup mung ngucap kelawan lisan.*” Here, the *ḥāshiyah* functions as a doctrinal clarification, guarding against simplistic interpretations of faith. By explicitly defining *īmān* as inner assent rather than mere verbal profession, the Pегон text aligns Jalālayn with the dominant theological orientation of Javanese pesantren. This indicates that *ḥāshiyah* serves not only an explanatory role but also a normative one, ensuring doctrinal continuity within the pesantren curriculum.

Pегон *ḥāshiyah* also reveals a strong ethical and social orientation. In the commentary on the prohibition of corruption on earth (*wa lā tufsīdū fī al-ard*), a marginal explanation may read: “*Aja gawe rusak ana ing bumi, kaya nglarani tonggo, ngapus wong liya, lan ngrusak tentreming masyarakat. Kabeh iku kalebu fasād sing dilarang agama.*” This example illustrates how abstract Qur’anic concepts are translated into concrete social practices familiar to the pesantren community. The notion of *fasād* is contextualized through everyday moral violations, transforming the verse into a practical ethical guideline. Such contextualization confirms that Pегон *ḥāshiyah* operates as a bridge between textual authority and lived social reality.

From a metaphysical perspective, Pегон *ḥāshiyah* often introduces foundational theological principles through accessible analogies. When commenting on *Allāhu khāliqu kulli shay’*, a marginal note may explain: “*Allah iku kang nitahake kabeh barang. Ora ana siji wae sing metu saka qudraté Allah. Mula aja gumantung marang sebab nganti lali marang sing nggawe sebab.*” This explanation embeds the classical doctrine of divine causality within a moral exhortation, reminding students to balance rational understanding of causation with spiritual awareness. The pedagogical tone indicates that the *ḥāshiyah* is not intended for speculative theology but for ethical formation rooted in *tawhīd*.

Collectively, these examples demonstrate that Pegan *hāshiyah* on *Tafsīr al-Jalālayn* represents a form of localized exegesis that is fundamentally pedagogical in nature. The marginal notes expand the concise formulations of *Jalālayn* into explanations that integrate language, theology, ethics, and educational values. Rather than functioning as a derivative or secondary text, the *hāshiyah* emerges as an interpretive layer that ensures the continued relevance of *Jalālayn* within the pesantren milieu.

Through such Pegan annotations, *Tafsīr al-Jalālayn* is not merely preserved but continuously reproduced as a living curriculum. This process of reproduction affirms that recontextualization through *hāshiyah* is not an anomaly within the *tafsir* tradition, but a necessary mechanism through which classical exegetical texts remain intelligible and authoritative across generations of Javanese Muslim learners.

Hāshiyah, Educational Transmission, and the Future of Tafsīr al-Jalālayn

Within the long history of Qur'anic interpretation, *hāshiyah* has functioned as a natural and almost inevitable pedagogical extension of authoritative *tafsir* works. Rather than being marginal additions, *hāshiyah* represents a mode of scholarly care through which a *tafsir* text is continuously made intelligible, teachable, and relevant to new audiences. In this sense, the practice of writing and transmitting *hāshiyah* reflects a human-centered concern for learning, communication, and continuity within the Islamic intellectual tradition (Rippin, 2013).

This study aligns with Islah Gusmian's argument that one of the most significant mechanisms of Qur'anic knowledge transmission in the Nusantara has been education through madrasah and pesantren, particularly by means of local languages such as Javanese and Malay. Gusmian demonstrates that *tafsir* in the Indonesian context cannot be separated from pedagogical institutions that mediate Arabic texts into locally intelligible forms, enabling broader participation in Qur'anic understanding (Gusmian, 2015). The Pegan-script *hāshiyah* on *tafsīr al-Jalālayn* exemplifies this process, where translation, explanation, and interpretation merge into a single pedagogical act.

From this perspective, *hāshiyah* should be understood as a humanizing layer of *tafsir*. It bridges the cognitive distance between a dense classical text and the lived realities of students who encounter the Qur'an through institutional learning. In pesantren settings, *hāshiyah*—whether written, oral, or marginal—emerges from sustained interaction between *kiai* and *santri*. It is shaped not only by textual authority, but also by empathy toward learners' linguistic capacities and intellectual stages. This pedagogical sensitivity explains why *tafsīr al-Jalālayn*, despite its brevity, generated an exceptionally large body of *hāshiyah* across different regions and periods (Riddell, 2015).

Empirical evidence from pesantren in Java confirms that *hāshiyah* has played a crucial role in ensuring the durability of *tafsīr al-Jalālayn* as a core exegetical text. Manuscripts written in Pegan, repeated use of

printed ḥāshiyah such as that of al-Ṣāwī, and the continued reliance on oral explanatory traditions indicate that al-Jalālyn has been transmitted not as a static text, but as a living pedagogical resource. Through this layered transmission, generations of santri have internalized Qur'anic interpretation as a dialogical and cumulative process rather than a closed body of meanings (Bruinessen, 1990).

Within the pedagogical ecosystem of Javanese pesantren, ḥāshiyah emerges not merely as a descriptive textual layer, but as a mediating practice that operationalizes Gadamerian insights into understanding. While Gadamer emphasizes the historical horizon and the fusion of horizons between text and interpreter, empirical evidence from Pegan ḥāshiyah demonstrates how this theoretical horizon is actively negotiated in real educational contexts. The commentary does not passively reproduce classical authority; it adapts, elaborates, and reconfigures interpretive meanings to align with students' linguistic competencies and socio-cultural realities.

This study confirms Gadamer's notion of interpretive dialogue insofar as ḥāshiyah embodies a continuous interaction between authoritative exegesis (*tafsīr al-Jalālyn*) and local pedagogical needs. However, it also extends the theory by illustrating that such dialogical engagement is materially anchored in manuscript culture, oral instruction, and vernacular mediation. The findings reveal that interpretation is not a static fusion of horizons but a layered, iterative process, where each generation of santri and teacher participates in reshaping the textual horizon through adaptive explanation.

Conversely, the empirical data challenge simplified applications of Gadamerian theory that treat historical horizons as static contexts. In pesantren, horizons are dynamic: curricular reform, digital media, and pedagogical pragmatics continuously reshape the interpretive encounter. Thus, ḥāshiyah Jalālyn functions as a flexible interpretive technology, sustaining classical exegesis while simultaneously responding to emergent educational demands. The findings suggest that theoretical models of hermeneutics must account for these pragmatic, institutionally embedded mediations.

The study demonstrates that ḥāshiyah is a critical lens for understanding the persistence and adaptation of *tafsir* in the Nusantara. Its pedagogical function confirms, extends, and critically nuances Gadamerian perspectives, showing that the act of interpretation is inseparable from the practices, institutions, and ethical commitments of teaching and learning.

A critical reflection is necessary regarding the future trajectory of ḥāshiyah on *tafsīr al-Jalālyn*. Contemporary pesantren increasingly operate within rapidly changing intellectual environments marked by curricular reform, digital media, and growing demand for pragmatic and thematic *tafsir* addressing modern social issues. Historical patterns suggest that the survival of a *tafsir* depends more on pedagogical adaptation than on its original form. As long as *tafsīr al-Jalālyn* can be recontextualized through

new forms of *hāshiyah*, vernacular explanation, or digital annotation, it is likely to retain relevance within pesantren education.

Moreover, replacing *hāshiyah* *Jalālayn* with other *tafsir* works does not necessarily imply a rupture in tradition. Instead, such shifts may represent a reconfiguration of pedagogical priorities within pesantren, where different *tafsir* texts assume complementary roles. In this scenario, *al-Jalālayn* may continue as an introductory or foundational text, while other *tafsir* works address thematic or contextual concerns. The logic of *hāshiyah* as a medium of mediation and reproduction persists, even if the base text changes.

Hāshiyah should be evaluated in terms of its pedagogical function rather than textual continuity alone. As this study shows, *hāshiyah* is deeply embedded in the ethics of teaching and learning, embodying sustained transmission, intellectual humility, and dialogical engagement with the Qur'an. *Hāshiyah* will likely remain a vital mechanism through which Qur'anic interpretation evolves within pesantren and beyond.

Conclusion

This study demonstrates that *hāshiyah* functions as a central pedagogical and interpretive mechanism in the transmission of Qur'anic exegesis, rather than as a marginal scholarly practice. The recontextualization of *tafsīr al-Jalālayn* in Javanese pesantren through Pegan-script *hāshiyah* reveals how classical *tafsir* remains intelligible, teachable, and socially embedded across generations. By mediating between authoritative texts and learners' linguistic and cultural contexts, *hāshiyah* exemplifies a human-centered and adaptive model of Qur'anic pedagogy. The findings underscore the dialogical nature of *tafsir* in the Nusantara and highlight the importance of pedagogical adaptation in sustaining classical Islamic knowledge within contemporary educational settings. This study is limited by its focus on Javanese pesantren and a restricted corpus of Pegan *hāshiyah* manuscripts, which may not fully represent the diversity of *hāshiyah* traditions across the wider Nusantara or the Islamic world. Fragmentary manuscript archives also constrain the documentation of local or anonymous works. Future research may address these limitations through comparative regional studies and philological analyses of unpublished manuscripts, as well as ethnographic investigations into the transformation of *hāshiyah* practices in digital and hybrid learning environments. Overall, *hāshiyah* should be understood not as a static historical artifact but as a living educational practice that mediates continuity and change. Its role in preserving and adapting *tafsīr al-Jalālayn* demonstrates how classical Qur'anic exegesis endures through pedagogical responsibility and interpretive creativity, offering a sustainable model for the future of Qur'anic interpretation in the Nusantara and beyond.

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