

Reconstructing Pesantren Epistemology: Modernizing the Kitab Kuning Curriculum in the Digital Era (A Case Study at Pesantren Darul Huda Mayak Ponorogo)

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ARTICLE INFO	ABSTRACT
Keywords: Educational Transformation, Neo-Pesantren Epistemology, Kitab Kuning Curriculum, Al-Jabiri Epistemology, Digital Disruption, Darul Huda Mayak.	Globalization and digital disruption necessitate the modernization of Islamic boarding schools (pesantren). However, this transition often raises concerns regarding an epistemic crisis, particularly the reduction of chain-of-transmission authority (<i>sanad</i>) and the erosion of the sacredness of classical texts (<i>kitab kuning</i>). This qualitative case study aims to analyze the epistemological reconstruction of the <i>kitab kuning</i> curriculum at Pondok Pesantren Darul Huda Mayak Ponorogo in negotiating <i>salaf</i> traditions with information technology. Data were gathered through participant observation, in-depth interviews with teachers (<i>asatidz</i>) and students (<i>santri</i>), and documentation, and then analyzed inductively using triangulation. The results indicate that, within Muhammad Abed al-Jabiri's framework, Darul Huda Mayak is fundamentally characterized by the dominance of Bayani Epistemology, which is reflected in its strict preservation of textual-linguistic traditions through the <i>halaqah</i> system (<i>sorogan</i> and <i>bandongan</i>). However, the pesantren successfully achieves an epistemic synchronization by integrating Burhani Epistemology through a double-track formal education system and techno-pedagogical infrastructure, while concurrently reinforcing Irfani Epistemology through the preservation of <i>adab</i> and spiritual authority. This study presents a conceptual novelty termed Neo-Pesantren Epistemology, a hybrid framework that demonstrates how technological adaptation does not compromise the originality of <i>Salaf</i> . Instead, it serves as a strategic-reconstructive instrument to strengthen, preserve, and actualize the intellectual treasures of classical Islam in the digital era sustainably.
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INTRODUCTION

Pesantren do not merely serve as the epicenter for the transmission of Islamic intellectuality, but also function as a strategic instrument in fostering the affective and ethical dimensions of students (*santri*).¹²³⁴ The 2020 Ministry of Religious Affairs census recorded the existence of more than 28,000 *pesantren* hosting millions of students. This vast demographic turns *pesantren* into educational entities with a profound sociological impact, particularly within the contestation between traditional and modern values.⁵ However, this exponential growth in quantity demands an equivalent acceleration in educational quality.⁶ In terms of curriculum typology and educational systems, *pesantren* in Indonesia are generally classified into three major categories: traditional (*salaf*), modern (*kehalaf*), and comprehensive. Traditional *pesantren* consistently reinforce their scientific orthodoxy through the teaching of the *kitab kuning* (classical Arabic texts authored by medieval Islamic scholars). Conversely, modern *pesantren* undergo transformation by fully adopting classical school systems and tend to abandon traditional teaching methodologies. Situated between these two poles is the comprehensive *pesantren* type, which simultaneously integrates both classical and modern educational systems. It is this comprehensive model that creates a space for dialectics between preserving old intellectual traditions and adopting contemporary educational innovations.⁷

Along with the strong current of globalization, *pesantren* institutions are currently confronted with an inevitable sociocultural shift. As a logical consequence of this dynamic, *pesantren* are demanded to provide an adaptive response in order to maintain their functional relevance amidst modern society.⁸ Digital transformation within the *pesantren* environment requires a comprehensive integration between pedagogical aspects and local cultural entities. Adopting technology partially, without considering these dimensions, risks triggering a degradation of quality and a reduction of substantive meaning in the process of scientific transmission.⁹ This modernization of *pesantren* sparks a fundamental shift from a

¹ Mala, "Hadis dan Pergeseran Otoritas Keagamaan," 591.

² Miles dan Huberman, *Qualitative Data Analysis A Methods Sourcebook*.

³ Salma, "Mengurai Problematika Pengelolaan Pondok Pesantren dan Solusi di Era Globalisasi."

⁴ Andy dkk., "Adaptasi Pembelajaran Kitab Kuning dalam Konteks Modernisasi Pada Pondok Pesantren Darul Falah Ternate," 376.

⁵ Faisal dkk., *Dari pesantren untuk peradaban Indonesia*, 5.

⁶ Bashori dkk., "Budaya Pesantren," 68.

⁷ Agus Moh. Sholahuddin dan Saeful Anwar, "Transformasi Model Pendidikan Pesantren Berbasis Kitab Kuning Ke Digital Platform (Studi Di Pondok Pesantren Al-Ma'ruf Kendal, Dander, Bojonegoro)," 242.

⁸ Mursyidi, "Pembaharuan Sistem Pendidikan Pesantren Tradisional di Aceh (Studi Penelitian Pesantren Mudi Mesra Samalanga Kabupaten Bireuen - Aceh)," 66.

⁹ Faisal Musa dan Marwah, "Transmisi Nilai Dan Keilmuan Kitab Kuning Di Era Digital," 173.

homogenous community pattern toward a heterogeneous social structure. In this phase, *pesantren* not only open themselves up to students (*santri*) from diverse religious affiliation backgrounds, but also adopt modern management systems based on systematic organizational functions.¹⁰

In addition to the sociological challenges regarding student (*santri*) heterogeneity, *pesantren* in the era of globalization are also confronted with complex managerial problems. As highlighted by Salma, the main obstacles in *pesantren* transformation often lie in governance that remains traditional-conventional, limited technology-supporting infrastructure, and the low qualification of human resources in operating digital instruments optimally. This condition creates a gap between the ambition of curriculum modernization and the operational reality on the ground. Putra, in his research, states that several *salaf pesantren* choose to remain independent by neither adopting the national curriculum nor establishing academic formalities with government educational institutions.¹¹ Consequently, this situation causes many *pesantren* graduates to face obstacles in competing within the modern job market, which demands a complex variety of skills.¹²

This objective reality confirms that the acceleration of digitalization in *pesantren* often encounters serious obstacles if it is not accompanied by an appropriate paradigm reconstruction. The emerging problems are not merely technical phenomena; rather, they touch upon the epistemological realm, where concerns arise regarding the reduction of scholarly authority and the loss of the sacredness of *kitab kuning* transmission within digital spaces. To dissect this complexity, this study is grounded in a theoretical integration of Islamic epistemology, *pesantren* theory, and paradigm reconstruction theory. Within the realm of Islamic epistemology, Muhammad Abed al-Jabiri offers an analytical tool through his critique of Arab-Islamic reason, which is categorized into an epistemological trilogy: **Bayani** (a textual-linguistic approach based on the authority of sacred texts/*nash*), **Burhani** (a rational-analytical approach based on logic and empirical reality), and **Irfani** (an intuitive-spiritual approach based on inner illumination/*kashf* and the purification of the soul).¹³ This authority-based transmission network is sociologically institutionalized through the *pesantren*, which Martin van Bruinessen conceptualizes as a great tradition whose primary anchor relies

¹⁰ Alfian Nur Rois, "Modernisasi Pendidikan Islam Menurut Azyumardi Azra," 20.

¹¹ Putra dkk., "Dinamika Pesantren Modern dan Salafi dalam Perspektif Kebijakan Pendidikan Islam," 39.

¹² Musytari dkk., "Problema Pendidikan Agama Islam Di Pesantren," 35.

¹³ Anam, "Trilogi Epistemologi Muhammed Abid al-Jabiri," 63.

on the transmission of *kitab kuning*.¹⁴ When this tradition collides with digital disruption, the situation triggers what Thomas Kuhn, in his reconstruction theory, terms an anomaly and an epistemic crisis, which ultimately demands a paradigm reconstruction; a shift from a rigid, old paradigm toward a comprehensive new paradigm, wherein technology is not viewed as a destructive force to *salaf* originality, but rather as a reconstructive tool to actualize classical texts within contemporary spaces.¹⁵

Although studies on pesantren modernization have grown extensively, existing literature suffers from significant thematic myopia. The vast majority of prior research tends to focus partially on macro-institutional digital management or treats technology merely as a superficial administrative tool. Consequently, prior studies often present a false dichotomy, viewing digitalization either as an absolute threat to *salaf* originality or as a total displacement of traditional authority. To date, no research has specifically explained how *sanad* authority, the transmission of *kitab kuning*, and digital literacy skills are integrated and negotiated within a single, unified epistemological framework.

This study directly addresses this empirical and theoretical vacuum by using Pondok Pesantren Darul Huda Mayak Ponorogo as a significant research locus. As a representation of a comprehensive pesantren, Darul Huda endeavors to renegotiate the traditionalist rationale of *kitab kuning* with information technology instruments. The fundamental novelty of this research lies in its micro-epistemological analysis. Rather than viewing technology as an external disruptor, this study decodes how digital tools are organically woven into the curriculum as a new space for dialectics. By exploring this negotiation model, this study offers a new paradigm termed *Neo-Pesantren Epistemology* proving that comprehensive pesantren can successfully reconstruct their curriculum to produce graduates who possess both profound religious literacy and resilient competence in the globalized digital era.

RESEARCH METHOD

This study employs a qualitative approach with an exploratory-descriptive single-case study design focusing on a bounded system: the reconstruction process of the *kitab kuning* (classical texts) curriculum at Pondok Pesantren Darul Huda Mayak Ponorogo. This site was purposively selected due to its unique characteristics as a comprehensive pesantren that actively renegotiates *salaf* (traditionalism) traditions with digital infrastructure. Data were gathered over a six-month period through three integrated data collection techniques. First,

¹⁴ Van Bruinessen, *Kitab Kuning, Pesantren, & Tarekat*, 386.

¹⁵ Padli dkk., “Rekonstruksi Epistemik Era Digital melalui Perspektif Paradigma Ilmiah Kuhn,” 4386.

participant observation was conducted to monitor digital-based learning activities, technological classrooms, and evening *halaqah* (*sorogan* and *bandongan*) sessions. Second, semi-structured in-depth interviews were held with key informants selected through purposive sampling, including the head of the madrasah, three senior teachers (*asatidz*), and six students (*santri*) from various educational levels who were directly involved in the digital curriculum transition. Third, documentation studies were utilized to analyze the Madrasah Miftahul Huda curriculum blueprints, instructional media designs, and digital policy records.

Data analysis followed an inductive interactive model consisting of three concurrent steps: data reduction (coding and clustering themes based on Al-Jabiri's epistemological trilogy: *Bayani*, *Burbani*, and *Irfani*), data display in matrix and narrative forms, and drawing conclusions to build the *Neo-Pesantren Epistemology* framework. To ensure data trustworthiness and rigorous validity, the researcher employed source triangulation and technique verification, thereby guaranteeing that the findings were objective, dependable, and credible. Furthermore, institutional ethical considerations were strictly managed to safeguard the integrity of the educational setting. The researcher secured formal institutional clearance and research permits from the leadership of Pondok Pesantren Darul Huda Mayak prior to fieldwork. Informed consent was obtained from all participants, ensuring they understood the research objectives and their right to withdraw at any stage, while the confidentiality of student and institutional identities was protected through the use of pseudonyms and treated with the utmost academic discretion.

RESULT AND DISCUSSION

Curriculum Dialectics: Integration of the Formal System and Diniyah Tradition

As one of the largest Islamic educational institutions in the Madiun Raya region, Pondok Pesantren Darul Huda Mayak possesses a long historical track record in maintaining the stability of contemporary *salaf* education. Founded on March 3, 1968, this *pesantren* has traversed various eras that demanded high adaptability. The momentum of systemic transformation within this institution is clearly evidenced by the establishment of formal education units, namely Madrasah Aliyah (MAS) Darul Huda on November 30, 1990, followed by Madrasah Tsanawiyah (MTSS) Darul Huda on July 1, 2010. The existence of these two formal institutions within the well-established *pesantren* structure creates space for the implementation of an integrative curriculum. Pondok Pesantren Darul Huda Mayak applies an integrative curriculum model that systematically divides the students' (*santri*) time.

In the morning (07.00–13.30 WIB), students focus on formal education at the MTs and MA levels, which follow national curriculum standards. However, the *pesantren* identity is firmly maintained through the insertion of the *Kitab Bulughul Maram* as a Local Content (*Muatan Lokal*) subject at the Aliyah level. This transformation continues in the afternoon through Madrasah Miftahul Huda, a *diniyah* (religious) education system that examines classical texts until 16.30 WIB. This division demonstrates precise time management aimed at maintaining a balance between general literacy and religious specialization.

The curriculum structure at Pondok Pesantren Darul Huda Mayak reveals an epistemic synchronization strategy that goes beyond a mere combination of two educational systems. The double-track system pattern, which precisely separates the formal and *diniyah* schedules, represents a managerial response to the educational dualism dilemma that often challenges comprehensive *pesantren*.¹⁶ This aligns with Lukens-Bull's thesis stating that modern *pesantren* tend to undergo a 're-inventing of tradition' an effort to package ancient traditions within a modern structure so that they remain relevant without losing their core identity.¹⁷

By maintaining the *Kitab Bulughul Maram* as a local content subject, Darul Huda has successfully created an “Identity Buffer,” wherein the national curriculum is adopted as an instrument for global adaptability, while classical literature remains the moral foundation. As emphasized by Azra (2019), this type of integration is highly crucial to prevent a 'split personality' in students (*santri*), enabling them to master the sciences while simultaneously possessing profound spiritual depth.¹⁸ The existence of Madrasah Miftahul Huda as a dedicated space for the study of classical texts proves that modernization within this institution is not reductive, but rather integrative, ensuring that the mastery of technology goes hand in hand with a traditional scholarly authority that remains authoritative.

Structure and Typology of the Kitab Kuning Curriculum at PP Darul Huda Mayak

To specifically dissect how the components of the *turats* (classical) curriculum are implemented, exploring the genealogy and intellectual mapping at Madrasah Diniyah Miftahul Huda is fundamental. Based on in-depth interviews, the structure of the *kitab kuning* curriculum currently applied at Pondok Pesantren Darul Huda is rooted in the scholarly

¹⁶ Saputra, “Kebijakan Pendidikan Berbasis Double Track,” 31.

¹⁷ Lukens-Bull, “Two Sides of the Same Coin,” 350.

¹⁸ Azra dan Thaha, *Pendidikan Islam*, 45.

transmission of well-established Javanese *salaf pesantren* networks. Historically, this curriculum design adopts the model used at Madrasah Diniyah Mafatihul Huda, Pondok Pesantren Al Ihsan Jampes, Kediri. The replication of this curriculum occurred through the lineage of teacher transmission (*sanad*), where the founder and former guardian, Kyai Haji Hasyim Sholeh, had studied (*mondok*) at the Jampes *pesantren*, leading him to contextualize and implement the same *kitab kuning* curriculum structure at Darul Huda Mayak. This robust educational lineage was confirmed by one of the informants in the field:

“The structure of the *kitab kuning* curriculum currently implemented at Pondok Pesantren Darul Huda is identical to that of Madrasah Diniyah Mafatihul Huda at Pondok Pesantren Al Ihsan Jampes, Kediri. Since Kyai Haji Hasyim Sholeh previously pursued his studies (*mondok*) at Pondok Al Ihsan Jampes, he adopted and aligned the *kitab kuning* curriculum exactly with that of the aforementioned pesantren”¹⁹

Structurally, the *diniyah* education level at Darul Huda Mayak is divided into six regular class grades. To facilitate students (*santri*) who wish to pursue a comprehensive and specific specialization after graduating from the regular classes, the *pesantren* provides an advanced program called the *Takhasus* Class, which is undertaken over two full years. The distribution map of *kitab kuning* materials in this *pesantren* encompasses highly varied and hierarchical clusters of disciplines. The learning of linguistic instruments, such as the sciences of *Nahwu* (syntax) and *Shorof* (morphology), is positioned as the fundamental basis for students to be able to read unvocalized Arabic texts. Furthermore, students are equipped with *Fiqh* (jurisprudence) as a practical guide to Islamic law, alongside *Ushul Fiqh* (principles of Islamic jurisprudence), which functions as both the philosophy and methodology for deriving those laws. Not only that, the students' sharp critical thinking and deep literary appreciation are honed through the teaching of *Mantiq* science as formal Islamic logic, and *Balaghah* science as Arabic rhetoric, in addition to reinforcing the core subjects of *aqidah* (creed), *akhlak* (ethics), *tafsir* (exegesis), and *hadith*.

Interestingly, despite the era shifting toward massive digital disruption, the *pesantren* authorities choose to maintain the originality of their primary scholarly texts. The types of books, levels, and mandatory reference titles taught to students (*santri*) from generation to generation remain exactly the same as during the early leadership era of Kyai Haji Hasyim Sholeh. The *pesantren* management and the ranks of teachers (*asatidz*) consciously established

¹⁹ Informan A-1, “Struktur Kurikulum Kitab Kuning di PP Darul Huda Mayak,” 12 Februari 2025, In-depth Interview.

a policy not to alter or replace these classical books with modern textbooks.

Considerations regarding the demands of the digital era are not manifested in the form of material overhauls or curriculum liberalization. Instead, they are epistemologically reconstructed within the realm of delivery methodology (pedagogical method) and the utilization of technological instruments in learning activities by the teachers. In other words, the *kitab kuning* text is positioned as a constant variable, whereas information technology and digital media are managed as dynamic variables to accelerate the students' (*santri*) understanding of the text.

Techno-Pedagogical Infrastructure: Modernizing the Learning Space

Modernity at Darul Huda is not merely administrative in nature; rather, it has touched upon the infrastructure of learning. The utilization of projectors in classrooms, alongside the availability of computer laboratories, language laboratories, and fully equipped science laboratories, indicates that this *pesantren* has adopted modern standards for facilities and infrastructure. The existence of these laboratories serves as a bridge for students (*santri*) to master science and technology skills without having to leave the *pesantren* ecosystem. Furthermore, library facilities that remain operational during formal school hours reinforce the students' literacy culture in accessing cross-disciplinary references.

The existence of this techno-pedagogical infrastructure indicates that Pondok Pesantren Darul Huda Mayak has surpassed the "technology anxiety" phase and transitioned into an integrated digital acceleration phase. An analysis of the laboratory and projector availability reveals institutional efforts to create a learning environment aligned with the TPACK (Technological Pedagogical Content Knowledge) framework, where technology is not merely an additional tool but an instrument intertwined with material content and teaching methods²⁰ This aligns with Airohaniah's argument emphasizing that physical modernization in *pesantren* is an absolute prerequisite for creating an inclusive scientific culture without degrading religious values.²¹ As stated by Sanjaya in his study on learning media, the utilization of audiovisual technology (such as projectors) in the classroom can increase students' retention of abstract concepts.²² Consequently, the library facilities at Darul Huda function as a social-intellectual laboratory that enables students (*santri*) to simultaneously synthesize classical literature and modern science.

²⁰ Inayati dkk., "Teori TPACK Dalam Pengembangan Bahan Ajar Pendidikan Agama Islam (PAI)," 139.

²¹ Airohaniah dkk., "Peningkatan Kualitas Pembelajaran Di Madrasah Tsanawiyah," 1003.

²² Sanjaya, *Media Komunikasi Pembelajaran*, 57.

Preservation of Salaf Epistemology through the Halaqah System and Methodological Adaptation

Although it has adopted a modern classical school system (MTs/MA), Darul Huda firmly maintains its *salafiyah* spirit through the practices of *sorogan* and *bandongan*. After the *Maghrib* prayer, the *pesantren* hall transforms into a space for traditional scholarly transmission where students form small *halaqah* (study circles). Within this forum, intensive interaction between students (*santri*) and teachers occurs, ensuring a profound understanding of Arabic grammar while safeguarding an authoritative lineage of knowledge (*sanad*). This practice proves that technology (laboratories and projectors) is positioned as a supporting tool, while the *kitab kuning* remains the core educational epistemology in this *pesantren*. The distinctiveness of the curriculum at Madrasah Aliyah Darul Huda is further evidenced in the Islamic Studies (*Ilmu-Ilmu Agama*/IIA) specialization, where the primary literature and textbooks used are entirely in Arabic. One of the active students described this dynamic synchronization between digital infrastructure and traditional learning:

“In the morning, we study in the computer laboratory, where we watch contextual learning videos under the direct guidance of *Ustaz* and *Ustazah*. After *Maghrib*, the activities continue with the *sorogan* of *kitab kuning*. We sit in *halaqah* circles, and each group is guided directly by a teacher to correct our pronunciation.”²³

Through this narrative, it is clear that the integration of modern tech-pedagogical spaces during the day does not displace the sacred text-centric practices in the evening.

Theoretically, the practices of *sorogan* and *bandongan* within small *halaqah* represent an effort to safeguard a Transmission Authority that cannot be replaced by any digital technology. The intensive interaction between students (*santri*) and teachers within this forum enables a direct *tashih* (correction) process regarding the understanding of classical texts, which in the *pesantren* tradition is referred to as an effort to preserve the Lineage of Knowledge (*Sanad Keilmuan*). This aligns with Martin van Bruinessen's argument that the *kitab kuning* and its delivery method (*halaqah*) constitute the "heart" of the *pesantren* intellectual tradition, guaranteeing the originality of religious understanding from generation to generation.

²³ Informan S-5, “Bentuk kurikulum kitab kuning di Pondok Pesantren Darul Huda,” 13 Februari 2026, In-depth Interview.

To prevent traditional methods such as *wetonan*, *bandongan*, or *sorogan* from triggering psychological burnout among Generation Z and Alpha students (*santri*), the teachers (*asatidz*) at PP Darul Huda Mayak undertake a creative methodological reconstruction without disrupting the original structure of traditional teaching. The study of *kitab kuning* is now intentionally interspersed with deep, interactive discussions regarding the principles of *Fiqh*, *Nahwu*, and *Shorof*. Teachers combine this with active question-and-answer methods and the screening of contextual video broadcasts via electronic devices. Furthermore, student fatigue is mitigated by expanding their scholarly horizons through the introduction or citation of references from other books outside the mandatory curriculum at Pondok Pesantren Darul Huda Mayak.

Based on these findings, this study proposes a conceptual model termed Neo-Pesantren Epistemology. This model illustrates the dynamic interaction among three primary dimensions. First, the tradition preservation dimension, which encompasses the *kitab kuning*, scholarly lineage (*sanad keilmuan*), *halaqah*, and the authority of the *kiai* and *asatidz* as the primary sources of knowledge legitimization. Second, the knowledge integration dimension, which includes digital literacy, critical thinking, research culture, and the ability to contextualize Islamic teachings within contemporary social realities. Third, the digital adaptation dimension, which comprises the utilization of learning technology, digital learning resources, interactive media, and techno-pedagogical innovations that enhance instructional effectiveness.

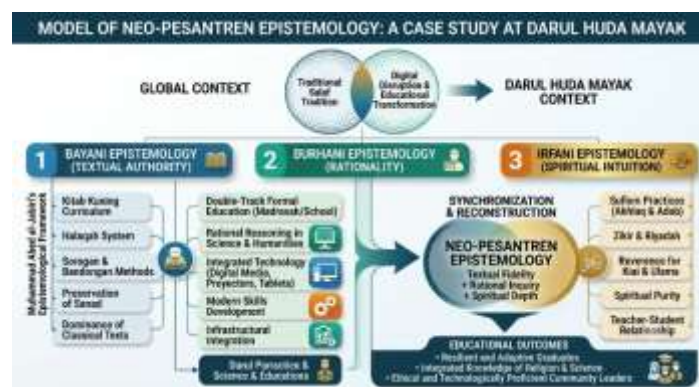


Figure 1. The Triadic Epistemic Model of Neo-Pesantren Epistemology.

This model demonstrates that the epistemological orientation of the *pesantren* is no longer solely centered on the traditional transmission of texts; rather, it has evolved into a hybrid knowledge ecosystem that bridges the classical Islamic intellectual heritage with the demands of a digital society. Consequently, technology is not positioned as a threat to

pesantren tradition, but rather as a strategic instrument to strengthen the sustainability of the Islamic scholarly tradition in the digital era.

CONCLUSION

This study concludes that *pesantren* modernization cannot be understood merely as a process of technological adoption, but rather as an epistemological transformation involving the reconstruction of how knowledge is produced, transmitted, and validated within the Islamic educational environment. The study at Pondok Pesantren Darul Huda Mayak demonstrates the emergence of a model termed *Neo-Pesantren Epistemology*, a hybrid epistemological framework capable of preserving the authority of *kitab kuning* (classical texts), the chains of intellectual transmission (*sanad*), and traditional *pesantren* scholarship, while simultaneously integrating digital literacy and technological innovation into the learning process. Based on a sharp analysis of its curricular structure, Pondok Pesantren Darul Huda Mayak is fundamentally classified under the **dominance of the Bayani Epistemology** due to its consistency in preserving classical textual-linguistic traditions through unalterable sacred texts and linguistic foundations. However, this comprehensive *pesantren* successfully achieves an integrative synthesis by absorbing the **Burhani Epistemology** (rational-objective reasoning) through its formal madrasah system (MTs/MA) and digital infrastructure, while concurrently reinforcing the **Irfani Epistemology** (spiritual-intuitive reasoning) through the assurance of manners (*adab*), reverence for the *sanad*, and the spiritual guidance of the *kiai*.

The primary contribution of this research lies in offering a new theoretical perspective that digitalization does not inherently imply the weakening of *pesantren* traditions. On the contrary, technology functions as a strategic instrument that reinforces the transmission of classical Islamic knowledge, enhances students' critical literacy, and expands the relevance of *pesantren* education in addressing the challenges of a digital society. Through these findings, digital disruption is no longer viewed as a threat that reduces the sacredness of *salaf* (traditionalism), but rather as a reconstructive-contextual space. Therefore, the concept of *Neo-Pesantren Epistemology* with its *Bayani* foundation that remains adaptive to *Burhani* and *Irfani* reasonings can serve as a benchmark model for contemporary Islamic educational development that is adaptive, sustainable, and firmly rooted in the authenticity of Islamic intellectual traditions.

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