

Islamic Knowledge Transmission in Salafiyah Pesantren: An Analysis of Sorogan, Wetonan, and Bandongan Learning Methods

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ARTICLE INFO

Keywords:

Salafiyah pesantren;
Islamic knowledge
transmission;
traditional learning methods.

Article history:

Received 2026-02-14

Revised 2026-04-12

Accepted 2026-06-26

ABSTRACT

This study aims to analyze the process of Islamic knowledge transmission in Salafiyah pesantren through the application of traditional learning methods such as *sorogan*, *wetonan*, and *bandongan*. The research employs a qualitative approach through field research conducted at Musthafawiyah Purbabaru Islamic boarding school in North Sumatra, Indonesia. Data were collected through in-depth interviews with teachers and students, direct observation of learning activities, and analysis of documentation related to educational practices within the pesantren. The findings reveal that the transmission of Islamic knowledge in Salafiyah pesantren is carried out through a classical curriculum centered on the study of *kutub al-turās* (classical Islamic texts) combined with traditional pedagogical methods. The *sorogan* method plays an important role in strengthening students' individual competence in reading and understanding classical texts through direct interaction with teachers. Meanwhile, the *wetonan* and *bandongan* methods serve as collective learning mechanisms that enable teachers to transmit religious knowledge to large groups of students systematically. These methods serve not only as instructional strategies but also as mechanisms for preserving the intellectual traditions of Islamic scholarship within the pesantren environment. The study concludes that the sustainability of Islamic knowledge transmission in Salafiyah pesantren depends on the consistent use of traditional learning methods, the authority of religious teachers, and the continued use of classical Islamic texts as primary sources of learning.

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INTRODUCTION

Islamic boarding schools, commonly known as *pesantren*, represent one of the oldest and most enduring institutions of Islamic education in Indonesia. Historically, *pesantren* emerged from the presence of a *kyai* (Islamic scholar) who taught religious knowledge to students seeking to deepen their understanding of Islam. Over time, groups of students gathered around the *kyai*, leading to the development of residential learning communities that later evolved into organized educational institutions known as *pesantren*. These institutions play a vital role not only in transmitting Islamic knowledge but also in shaping religious identity, moral character, and social values within Muslim communities in Indonesia (Huda, 2024; Mujahid, 2021a; Tanjung & Erniwati, 2023; Zuhirsyan, 2018). Through a unique combination of religious instruction, communal living, and spiritual mentorship, *pesantren* have maintained their relevance as central institutions in Islamic education across generations.

Unlike formal schools, *pesantren* traditionally maintain distinctive educational characteristics such as dormitory-based learning systems, the study of classical Islamic texts (*kitab kuning*), and a close pedagogical relationship between the *kyai* and students (*santri*). These features create a unique educational environment where religious knowledge is transmitted not only through formal instruction but also through daily interactions, moral guidance, and lived experience within the *pesantren* community. Despite the growing influence of modernization and educational reform, many *pesantren* continue to preserve these traditional elements while simultaneously integrating national curricula or formal education systems to adapt to contemporary educational demands (Prihatin & Wulandari, 2022; Samudera, 2023; Setyawan, 2024).

Within the broader landscape of Islamic education, *pesantren* can generally be categorized into traditional (*salafiyah*) and modern models. *Salafiyah pesantren* emphasize mastery of classical Islamic sciences such as *fiqh*, *hadith*, *tafsir*, and Arabic grammar through the study of classical texts and the use of traditional pedagogical methods such as *sorogan*, *bandongan*, and *halaqah*. These methods prioritize deep comprehension of religious knowledge, discipline in learning, and the cultivation of ethical character rooted in Islamic teachings (AR & Hendriyani, 2022; Tanjung & Erniwati, 2023; Zarkasyi, 2015). In contrast, modern *pesantren* often adopt dual curricula that combine religious education with general academic subjects, reflecting efforts to integrate Islamic tradition with contemporary educational systems (I. Anshori & Maziyah, 2022; Samudera, 2023).

The role of *pesantren* extends beyond religious instruction to include the formation of social identity and character among students. Through structured communal life, moral training, and the internalization of Islamic values, *pesantren* contribute significantly to the development of ethical leadership, social responsibility, and tolerance within Indonesian Muslim society (Chaerunisa et al., 2019; Nurfai, 2022). This character-building dimension reflects the broader function of *pesantren* as institutions that integrate religious education with social and cultural development, reinforcing both Islamic values and national identity.

At the epistemological level, the tradition of Islamic knowledge transmission within *pesantren* is closely linked to the classical heritage of Islamic scholarship. Historically, Islamic knowledge has been transmitted through scholarly networks connecting the Muslim world, including intellectual exchanges between scholars in the Middle East and Southeast Asia. These networks facilitated the circulation of classical texts, scholarly methodologies, and educational traditions, which were later institutionalized in *pesantren* as centers for the preservation and reproduction of Islamic scholarship (Anshori et al., 2024; Riady, 2025; Rosyada, 2023). As a result, *pesantren* function not only as educational institutions but also as important nodes within the global intellectual tradition of Islam.

Despite extensive literature on *pesantren* education, existing studies have predominantly focused on institutional modernization, curriculum integration, or the historical evolution of Islamic boarding schools (e.g., Anshori & Maziyah, 2022; Samudera, 2023; Setyawan, 2024). While several works have documented individual learning methods such as *sorogan* or *bandongan* in isolation, there remains a

significant research gap regarding how these three pedagogical approaches—*sorogan*, *wetonan*, and *bandongan*—function synergistically as an integrated knowledge transmission system within a Salafiyah pesantren. Few studies have examined the epistemological and interactive dynamics that link these methods, particularly how they collectively sustain the continuity of classical Islamic scholarship in contemporary contexts.

This study addresses this gap by analyzing the interconnected application of *sorogan*, *wetonan*, and *bandongan* at Pesantren Musthafawiyah Purbabaru, one of Indonesia's oldest Salafiyah institutions. The novelty of this research lies in its systemic perspective: rather than treating these methods as isolated instructional techniques, it examines them as complementary epistemological mechanisms that structure how classical knowledge is read, interpreted, and internalized. Theoretically, this study enriches the discourse on Islamic pedagogy by demonstrating that traditional learning methods are dynamic systems that actively reproduce scholarly authority and textual competence. Practically, the findings offer valuable insights for pesantren leaders, educators, and educational policymakers seeking to preserve authentic pedagogical traditions while navigating the pressures of educational modernization. By clarifying the functional roles and synergies of these classical methods, this research provides a reference for curriculum development, teacher training, and the sustainable preservation of Islamic intellectual heritage in traditional educational settings.

METHODS

This study employed a qualitative approach with a case study design, enriched by a phenomenological lens, to explore the process of Islamic knowledge transmission in a Salafiyah pesantren, particularly through the learning methods of *sorogan*, *wetonan*, and *bandongan*. A qualitative approach was chosen because the study aims to understand the lived experiences, meanings, and pedagogical dynamics that occur naturally within the pesantren educational environment. By integrating phenomenology, the research focuses on how teachers and students perceive, experience, and internalize classical Islamic knowledge through traditional instructional practices. The case study was conducted at Musthafawiyah Islamic Boarding School (Pesantren Musthafawiyah) in Purbabaru, Mandailing Natal Regency, one of the oldest Salafiyah pesantren in Indonesia that continues to maintain the tradition of teaching classical Islamic texts (*kitab turāth*). Fieldwork was carried out during 2024 through several stages, including research preparation, data collection, data analysis, and report writing.

The data sources in this study consisted of primary and secondary data. Primary data were obtained from the pesantren leader (*mudir*), foundation administrators, teachers, caregivers, and students (*santri*) who are directly involved in the learning process within the pesantren. To ensure analytical depth and contextual relevance, the scope of this research was deliberately limited to senior-level *santri* (equivalent to Aliyah or advanced study levels) who have completed foundational Arabic literacy and are actively engaged with intermediate to advanced classical textbooks (*kitab kuning*), particularly in the fields of *fiqh*, *nahwu-sharaf*, and *usul al-din*. Informants were selected using purposive sampling, by choosing individuals who possess relevant knowledge and experience regarding the transmission of Islamic knowledge in the pesantren context. Secondary data were collected from institutional documents, archives, learning records, and other relevant materials related to the Salafiyah educational system. Data were collected through participant observation, in-depth interviews, and documentation studies to obtain a comprehensive understanding of learning practices and the tradition of Islamic scholarship in the pesantren.

Data analysis was conducted interactively and continuously throughout the research process, from data collection to the final interpretation of findings. The analysis followed three main stages: data reduction, data categorization, and data interpretation. Data reduction involved selecting and focusing on information relevant to the research topic, particularly the practices of *sorogan*, *wetonan*, and *bandongan* learning methods. The data were then categorized into thematic patterns derived from

interviews, observations, and documents. Finally, data interpretation was carried out to understand the patterns of Islamic knowledge transmission within the pesantren and their relationship to the tradition of salafiyah education. To ensure the credibility and validity of the findings, this study applied data triangulation, methodological triangulation, and member checking.

FINDINGS AND DISCUSSION

Results

Islamic Knowledge Transmission in Salafiyah Pesantren

The findings of this study reveal that the transmission of Islamic knowledge in the Salafiyah pesantren of Musthafawiyah Purbabaru is carried out through a structured educational system rooted in the classical tradition of Islamic scholarship. The pesantren maintains a strong commitment to preserving the intellectual heritage of Islamic learning through the study of classical texts (*kutub al-turās*) and the application of traditional learning methods. These methods function not only as pedagogical strategies but also as mechanisms for preserving the continuity of Islamic scholarly traditions.

Based on field observations and interviews conducted during the research, the pesantren applies several traditional learning methods to facilitate the transmission of Islamic knowledge to students. These methods include sorogan, wetonan, bandongan, muzakarah, and tahfidz, each of which plays a distinctive role in the educational process. The use of these methods reflects the pesantren's commitment to maintaining the authenticity of classical Islamic education while ensuring that students acquire both textual understanding and religious values.

Table 1. Methods of Islamic Knowledge Transmission in Musthafawiyah Pesantren

No	Learning Method	Main Characteristics
1	<i>Sorogan</i>	Individual learning between student and teacher
2	<i>Wetonan</i>	Collective learning where the teacher reads and explains texts
3	<i>Bandongan</i>	Teacher-centered explanation of classical texts
4	<i>Muzakarah</i>	Discussion among students
5	<i>Tahfidz</i>	Memorization of Islamic texts

The table above illustrates that the pesantren employs a combination of individual and collective learning approaches in transmitting Islamic knowledge. This combination allows students to develop both independent learning skills and collaborative understanding of religious texts. Among these methods, sorogan, wetonan, and bandongan are considered the most prominent and widely practiced in the daily learning activities of the pesantren.

Sorogan Learning Method

The sorogan method represents one of the most fundamental learning methods used in the transmission of Islamic knowledge in Musthafawiyah Purbabaru. This method is characterized by an individual learning approach in which students read classical texts directly in front of a teacher who then corrects and explains the content of the text.

Field observations conducted over a period of more than two months revealed that sorogan activities usually take place in smaller learning groups or individual sessions. Students bring their respective classical texts and read them aloud while the teacher carefully listens to the recitation.

During the process, the teacher corrects pronunciation, grammatical structure, and textual interpretation when necessary.

The significance of this method was emphasized in an interview with one of the pesantren teachers who explained the central role of sorogan in developing students' ability to understand classical Islamic texts. The teacher stated: *"The sorogan method is one of the most fundamental methods in this pesantren. Students read the classical texts directly in front of the teacher, and the teacher corrects their reading and explains the meaning of the text. Through this method, students gradually develop the ability to understand Arabic grammar and the structure of classical Islamic texts."*

Similarly, a senior student described how sorogan requires careful preparation before attending the learning session: *"In the sorogan session we have to read the book ourselves in front of the teacher. If there are mistakes in reading or understanding, the teacher immediately corrects them. Because of that, we must prepare ourselves well before reading."* These interview findings demonstrate that the sorogan method encourages students to engage actively with the learning material. Unlike lecture-based teaching methods, sorogan requires students to take responsibility for their own learning process by preparing the text beforehand and presenting it before the teacher.

Observation data also indicate that the sorogan method facilitates intensive interaction between teacher and student. This interaction allows teachers to assess each student's level of comprehension and provide direct guidance tailored to individual learning needs. As a result, students gradually develop stronger linguistic competence in reading classical Arabic texts, which are central to the pesantren curriculum.

Table 2. Observation Results of Sorogan Learning Activities

Observed Aspect	Findings
Learning format	Individual reading of classical texts
Teacher's role	Correcting reading and explaining meaning
Student participation	Active and direct engagement
Learning objective	Strengthening comprehension of classical texts

The observation findings presented in Table 2 indicate that the sorogan method creates a highly interactive learning environment. The direct engagement between teacher and student ensures that misunderstandings in reading or interpreting the text can be corrected immediately. This process contributes significantly to the development of students' analytical skills in interpreting Islamic scholarly texts.

Wetonan Learning Method

Another important method used in the transmission of Islamic knowledge in Musthafawiyah Purbabaru is the wetonan method. Unlike sorogan, which is conducted individually, wetonan is a collective learning activity involving a group of students who listen to the teacher's explanation of a classical text.

Based on the observations conducted during the research period, wetonan sessions usually take place in the mosque or in large learning halls within the pesantren environment. During these sessions, the teacher reads the text of a classical Islamic book aloud while providing explanations of the meaning and context of the text. Students follow the reading in their own books and record explanatory notes provided by the teacher.

The importance of this method in transmitting Islamic knowledge was highlighted in an interview with a teacher responsible for teaching Islamic jurisprudence. The teacher explained: *"Wetonan is usually used for larger classical books. The teacher reads the text and explains its meaning while the students listen and follow the explanation in their own books."* A student who regularly attends wetonan sessions

also described the learning process in the following way: “During wetonan sessions we sit together in the mosque or classroom. The teacher reads the book and explains the meaning, while we write notes or mark important explanations in the margins of our books.”

These statements illustrate that wetonan functions as an effective mechanism for delivering large volumes of textual knowledge to a large number of students simultaneously. In this context, the teacher plays a central role as the primary source of knowledge and interpretation of classical texts.

Table 3. Observation of Wetonan Learning Activities

Observed Aspect	Findings
Learning location	Mosque or pesantren hall
Number of students	Large groups of students
Teacher's role	Reading and explaining classical texts
Student activity	Listening and annotating texts

The observation results indicate that wetonan represents a form of collective intellectual engagement in the pesantren learning environment. The presence of many students in a single learning session creates a shared learning atmosphere in which knowledge is transmitted through oral explanation and textual interpretation. Furthermore, wetonan contributes to the preservation of the oral scholarly tradition in Islamic education. Through the teacher’s explanation, students gain access not only to the textual meaning of the book but also to the interpretative tradition associated with the text. This process allows the pesantren to maintain the continuity of classical Islamic scholarship across generations.

Bandongan Learning Method

The bandongan method represents another important pedagogical approach used in the transmission of Islamic knowledge in the pesantren. Although it shares some similarities with the wetonan method, bandongan places greater emphasis on the teacher’s systematic explanation of the text. During bandongan sessions, the teacher reads the classical text while providing detailed explanations of each sentence or phrase. Students follow the reading in their respective books and write annotations or translations in the margins of the text. This method allows students to gradually understand the structure and meaning of complex classical texts.

One of the teachers interviewed during the study explained the importance of bandongan in helping students understand difficult Islamic texts: “*In the bandongan method, the teacher reads the text and immediately explains the meaning. Students follow the text in their own books and write the explanation next to the sentences.*” Similarly, a student explained that bandongan is particularly helpful for understanding difficult texts: “*Bandongan is usually used for books that are more difficult. The teacher explains the meaning word by word so that we can understand the text better.*”

These interview findings suggest that the bandongan method plays a crucial role in facilitating students’ comprehension of complex classical texts. By listening to the teacher’s explanation while following the written text, students gain a clearer understanding of both the linguistic and conceptual aspects of Islamic scholarship.

Table 3. Observation of Bandongan Learning Activities

Observed Aspect	Findings
Learning format	Teacher reads and explains text
Student activity	Following text and writing annotations
Learning focus	Detailed explanation of classical texts
Interaction pattern	Teacher-centered learning

The observation results demonstrate that *bandongan* represents a teacher-centered learning model in which the teacher serves as the primary interpreter of the text. However, despite its teacher-centered nature, the method remains highly effective in transmitting complex scholarly knowledge to students. Through the *bandongan* method, students become familiar with the traditional interpretative style of Islamic scholarship. The teacher’s explanation not only clarifies the meaning of the text but also introduces students to the broader intellectual context of classical Islamic literature.

Synergistic Relationship and Conceptual Model of Knowledge Transmission

The findings indicate that *sorogan*, *wetonan*, and *bandongan* do not operate in isolation but function as an interconnected pedagogical system that structures the transmission of Islamic knowledge in a sequential and complementary manner. *Bandongan* serves as the foundational stage, where the teacher provides systematic, collective explanations of classical texts, enabling students to grasp the broader conceptual framework and linguistic structure. Following this, *wetonan* acts as a reinforcing mechanism, allowing students to revisit and deepen their understanding through structured listening, note-taking, and contextual interpretation in a group setting. Finally, *sorogan* functions as the mastery and evaluation stage, where individual students demonstrate their comprehension directly to the teacher, receive personalized feedback, and refine their textual accuracy and analytical skills. Together, these three methods create a cyclical and progressive learning pathway that moves from collective instruction to collaborative reinforcement, and ultimately to individual mastery. This integrated system ensures that knowledge is not merely transmitted but thoroughly internalized, preserving both the textual integrity and the interpretative tradition of classical Islamic scholarship. To illustrate this dynamic, Figure 1 presents a conceptual visualization of the knowledge transmission scheme within

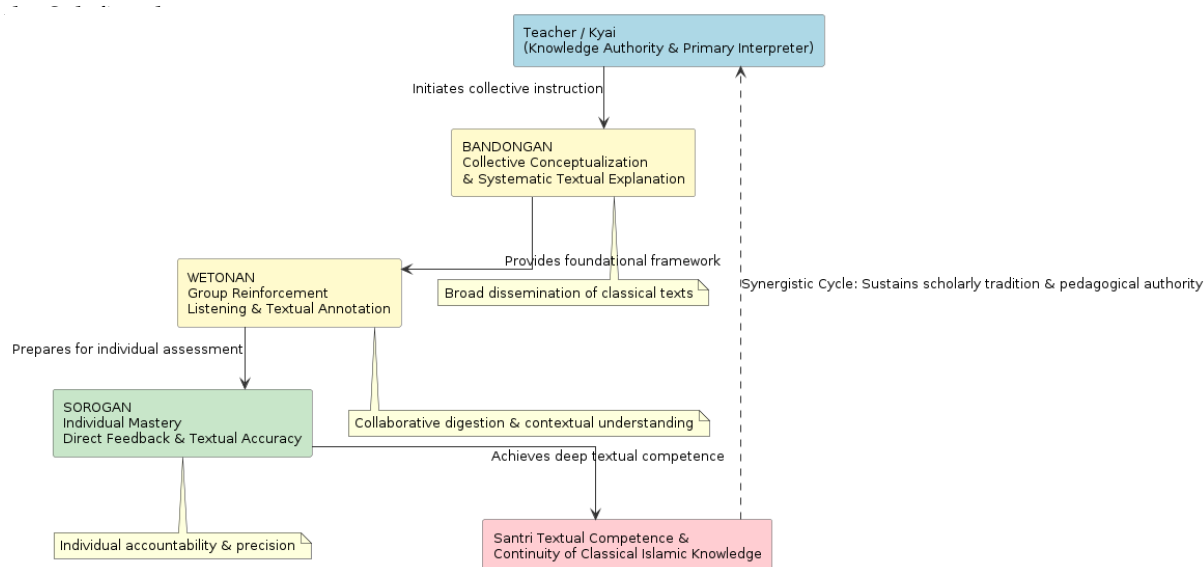


Figure 1. Conceptual Visualization of the Knowledge Transmission Scheme in Salafiyah Pesantren

The model demonstrates how the three pedagogical methods operate synergistically rather than independently. While *bandongan* and *wetonan* facilitate the broad dissemination and collective digestion of classical texts, *sorogan* ensures individual accountability and precision. This triad of methods forms a coherent epistemological cycle that sustains the scholarly tradition, maintains teacher authority, and cultivates deep textual literacy among students over time.

Consistency of the Salafiyah Curriculum

Another important finding of this study concerns the consistency of the Salafiyah curriculum implemented in Musthafawiyah Purbabaru. Observational data indicate that the pesantren maintains a strong commitment to preserving both the content and methods of traditional Islamic education.

The consistency of this curriculum can be observed in two main aspects: the continued use of classical Islamic texts as the primary learning material and the consistent application of traditional learning methods such as sorogan, wetonan, and bandongan.

Table 5. Consistency of the Salafiyah Curriculum

Curriculum Aspect	Implementation
Classical texts	Continuous use of classical Islamic books
Learning methods	Consistent use of traditional methods

These findings indicate that the pesantren has successfully preserved the authenticity of Salafiyah education despite the ongoing transformation of educational systems in Indonesia. The continued use of traditional learning methods demonstrates the pesantren's commitment to maintaining its intellectual identity as a center of classical Islamic scholarship.

Overall, the results of this study reveal that the transmission of Islamic knowledge in Musthafawiyah Purbabaru is sustained through a combination of traditional learning methods, strong teacher-student interaction, and the preservation of classical Islamic texts. These elements collectively contribute to maintaining the continuity of Islamic scholarly traditions within the pesantren environment.

Discussion

The findings of this study demonstrate that the transmission of Islamic knowledge in Salafiyah pesantren is deeply rooted in the preservation of classical Islamic scholarly traditions. The use of traditional learning methods such as *sorogan*, *wetonan*, and *bandongan* reflects a pedagogical system that prioritizes direct engagement with classical Islamic texts (*kutub al-turās*) and emphasizes the central role of teachers in guiding students' understanding of religious knowledge. This model of learning is consistent with the broader tradition of Islamic education in pesantren, where knowledge is transmitted through close teacher-student interaction and the careful study of authoritative texts. According to Achmadin et al (2024), Mahrus et al (2025), Panakkal (2024), Sofi et al (2025), Suwendi et al (2024), and Ubaidillah & Faiz (2025), pesantren institutions have historically functioned as centers for the transmission of Islamic intellectual traditions in Southeast Asia, maintaining continuity with classical Islamic scholarship while adapting to local cultural contexts.

The sorogan method observed in this study illustrates the importance of individualized learning in the pesantren educational system. Through direct reading sessions between students and teachers, sorogan encourages students to develop strong competencies in reading and interpreting Arabic texts. This method allows teachers to provide immediate feedback and correction, thereby strengthening students' linguistic and analytical skills. Such an approach reflects the traditional Islamic pedagogical principle of *talāqqī*, in which knowledge is transmitted through direct interaction between teacher and student. As highlighted by Budiman et al (2025), Pahlawati et al (2025), and Purwowidodo & Zaini (2024), the teacher-student relationship in pesantren education is fundamental to the formation of religious authority and intellectual discipline, ensuring that students acquire not only textual knowledge but also the interpretative skills necessary for understanding Islamic scholarship.

The wetonan method, on the other hand, represents a collective learning model that enables the transmission of religious knowledge to a larger group of students simultaneously. In this method, the teacher reads and explains classical texts while students listen and annotate their books. This form of

learning reflects the oral tradition that has long characterized Islamic educational institutions. Through *wetonan* sessions, students gain access to the interpretative tradition associated with classical Islamic literature, which often includes explanations of linguistic nuances, legal interpretations, and theological perspectives. According to Arif et al (2020), Cibro & Salminawati (2023), Jamil (2024), Lasawali et al (2025), Maryati (2023), Anwar et al (2025), and Taisir et al (2025), the study of classical Islamic texts in *pesantren* is not merely an academic exercise but also a process of intellectual socialization that introduces students to the broader tradition of Islamic thought.

Similarly, the *bandongan* method reinforces the teacher's role as the primary interpreter of classical Islamic texts while allowing students to engage actively with the material through annotation and note-taking. The systematic explanation of texts during *bandongan* sessions helps students understand complex theological and legal concepts contained in classical works. This method demonstrates how *pesantren* pedagogy combines textual study with oral explanation to facilitate deeper comprehension. In the broader context of Islamic education, this approach reflects a long-standing scholarly tradition in which teachers transmit knowledge through both textual commentary and oral instruction. As noted by Fathurrohman et al (2025), Halimah et al (2024), Mashudi (2020), and Sulusiyah & Sugiono, (2025), the *pesantren* educational system emphasizes the integration of intellectual, moral, and spiritual learning through the study of classical Islamic texts and close interaction with religious scholars.

Furthermore, the persistence of these traditional learning methods indicates the strong institutional commitment of Salafiyah *pesantren* to preserving their educational identity. Despite the rapid modernization of educational systems in Indonesia, *pesantren* such as Musthafawiyah Purbabaru continue to maintain their classical curriculum and teaching methods as a means of safeguarding the authenticity of Islamic scholarship. This continuity demonstrates that *pesantren* remain important institutions for the preservation and transmission of Islamic intellectual traditions in contemporary society. As argued by As'ad (2021), Jaenullah et al (2022), Majid & Nurwahidin (2025), and Sugito (2024), the resilience of *pesantren* education lies in its ability to balance tradition and adaptation, maintaining its core pedagogical principles while responding to changing social and educational contexts.

While existing literature has extensively documented the historical evolution of *pesantren* or examined individual learning methods in isolation, a significant research gap remains in understanding how *sorogan*, *wetonan*, and *bandongan* operate synergistically as an integrated knowledge transmission system. Previous studies have often treated these pedagogical approaches as separate instructional techniques, overlooking their epistemological interdependence and sequential function in shaping textual competence. This study addresses that gap by demonstrating that these methods do not function independently, but rather as complementary mechanisms that structure the progressive internalization of classical knowledge. The novelty of this research lies in its systemic and phenomenological perspective: rather than merely describing historical or technical aspects of traditional learning, it reveals how the triad of methods creates a cyclical pedagogical pathway—from collective conceptualization (*bandongan*) and collaborative reinforcement (*wetonan*) to individual mastery and direct evaluation (*sorogan*). This framing moves beyond descriptive accounts of *pesantren* pedagogy to offer a structural understanding of how Salafiyah institutions sustain scholarly continuity in contemporary educational landscapes.

Theoretically, this study enriches the discourse on Islamic pedagogy by reconceptualizing traditional learning methods as dynamic epistemological systems that actively reproduce scholarly authority, interpretative tradition, and textual literacy. It challenges the assumption that classical pedagogies are static relics, showing instead that they function as adaptive knowledge-structuring

mechanisms that maintain intellectual rigor across generations. By highlighting how teacher–student interaction, oral transmission, and textual annotation converge within these methods, the study contributes to broader theoretical frameworks on embodied learning, epistemic relationships in religious education, and the sociology of Islamic knowledge transmission.

Practically, the findings offer actionable guidance for pesantren leaders, educators, and educational policymakers. For pesantren administrators, the study underscores the importance of preserving the synergistic application of traditional methods rather than fragmenting them into isolated modern instructional models. For curriculum developers and teacher trainers, it provides a reference for designing pedagogical frameworks that balance classical textual mastery with contemporary educational demands. Furthermore, in the context of ongoing educational modernization and digitalization in Indonesia, this research demonstrates how traditional knowledge transmission systems can be strategically maintained to safeguard Islamic intellectual heritage while fostering ethical, disciplined, and scholarly formation among students. These insights support evidence-based policy development aimed at strengthening the resilience of Salafiyah pesantren without compromising their epistemological identity.

CONCLUSION

One of the most significant findings of this study is that the sustainability of Islamic knowledge transmission in Salafiyah pesantren is not solely maintained through the preservation of classical Islamic texts, but more importantly through the consistent application of traditional pedagogical methods, particularly *sorogan*, *wetonan*, and *bandongan*. The study reveals that these methods function not only as instructional techniques but also as epistemological mechanisms that structure how knowledge is understood, interpreted, and internalized by students. A surprising finding of this research is that, despite the rapid modernization of educational systems, these traditional learning methods remain highly effective in developing students' textual literacy and interpretative competence in classical Islamic scholarship. This indicates that the strength of pesantren education lies in the integration of textual study, teacher authority, and direct pedagogical interaction.

From an academic perspective, this study contributes to the broader discourse on Islamic education by confirming previous studies that emphasize the central role of classical texts and teacher–student interaction in pesantren learning traditions. At the same time, this research offers a new perspective by demonstrating that traditional learning methods should not merely be understood as historical educational practices but as dynamic pedagogical systems that sustain intellectual continuity within Islamic scholarship. By highlighting the pedagogical functions of *sorogan*, *wetonan*, and *bandongan*, this study contributes to a deeper understanding of how knowledge transmission operates within Salafiyah pesantren and enriches the academic discussion on traditional Islamic education in contemporary contexts.

Nevertheless, this study has several limitations. First, the research was conducted in a single pesantren, namely Musthafawiyah Purbabaru, which limits the generalizability of the findings to other pesantren with different educational traditions or institutional structures. Second, the scope of the study focused primarily on three learning methods, without examining variations across different educational levels, student backgrounds, or gender dynamics. Third, the qualitative approach used in this research relied on a limited number of interviews and observations within a specific institutional setting. Therefore, future studies are recommended to include a larger number of pesantren, more diverse samples of students and teachers, and comparative approaches across different regions and educational contexts. Such broader investigations would provide a more comprehensive understanding of Islamic knowledge transmission in pesantren and support the development of more informed educational policies for Islamic boarding schools in the future.

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