

Transformation of Identity and Authority of Islamic Pedagogy

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Submitted: 22-05-2026 Revised : 11-09-2026 Accepted: 16-09-2026

ABSTRACT. Study of a new discourse on symbols of identity and authority in Islamic pedagogy in Pesantren. It starts from the Islamic premise of the inseparable nature of knowledge and the sacred. The characteristics of Islamic pedagogy of Pesantren are represented by the interaction between teachers and students through oral, rote memorization, and a didactic (aural) approach to sacred texts. So the purpose of this study is to find the form and implications of the transformation of Islamic identity and pedagogical authority in the Wahid Hasyim Islamic Boarding School Yogyakarta. For this reason, research data sources come from primary and secondary, both verbally and non-verbally. Everything is analyzed using embodiment theory. Where the results of the study show that the establishment of Islamic knowledge and pedagogy in Islamic boarding schools is constructed based on Kyai's thinking, which considers all sciences, both religious and general, equally important and complementary. So that the identity and authority of Islamic pedagogy are seen in several aspects, namely curriculum, methods, and human resources. The implications that arise are seen in educational, social, and cultural patterns.

Keywords: *Transformation, Identity, Authority, Islamic Pedagogy*

 <https://doi.org/10.52640/attajdid.255>

How to Cite Kholik, N., & Qadh, S. M. (2024). Transformation of Identity and Authority of Islamic Pedagogy. *At-Tajdid-Jurnal Ilmu Tarbiyah*, Volume 1(1), 1-16.

INTRODUCTION

Islamic pedagogy integrates oral aural transmission, memorization, and reflective engagement with sacred texts, rather than reducing learning to rote reproduction (Ayyad, 2022). These practices connect knowledge acquisition with embodied ethical and spiritual formation, as Qur'anic engagement cultivates dispositions expressed in everyday conduct (Dweirj, 2023). Applied to pesantren, this perspective frames learning as a relational process in which teacher–student interaction and communal practice connect textual understanding with the formation of Muslim selfhood (Ahmed, 2021). Pesantren pedagogy can be understood as embodied formation: religious learning extends beyond textual instruction to the cultivation of ethical dispositions through teachers' exemplarity and disciplined everyday practice (Zarkasyi, 2020). From this perspective, Islamic knowledge is not merely acquired intellectually but enacted through the body, relationships, and conduct (Hegna & Ørbæk, 2024).

This study examines pedagogical practices in Indonesian pesantren with particular attention to their local cultural contexts. Nurtawab & Wahyudi (2022) show that formal recognition within the national education system creates opportunities for pesantren while potentially reshaping their long-established, socially reproduced values. Building on this institutional perspective, the present study focuses on how local cultural characteristics shape everyday pedagogical practices.

Recent evidence challenges the portrayal of pesantren as uniformly conservative and resistant to intellectual inquiry. At Ma'had Aly Salafiyah Syafi'iyah Sukorejo Situbondo, Islamic legal reasoning combines the *qauli* approach, drawing on established juristic opinions and scriptural texts, with the *manhaji* approach, applying principles of Islamic jurisprudence and considering public welfare. This integration demonstrates that engagement with classical fiqh can support contextual legal interpretation and responses to contemporary issues rather than merely reproduce inherited rulings (Sulthon et al., 2024).

Ma'had Aly Sukorejo advances contextual Islamic jurisprudence through cross-madhab engagement, openness to disagreement, and the integration of *usul al-fiqh*, *maqasid al-shari'ah*, and complementary disciplines. These practices foster dialogical and non-sectarian legal reasoning (Ainol Yaqin et al., 2022). Its collective deliberations, documented in *Tanwirul Afkar*, combine textual interpretation with methodological reasoning grounded in public welfare, enabling adaptive responses to contemporary legal issues (Sulthon et al., 2024).

Pesantren education combines the preservation of Islamic traditions with curricular and institutional adaptation. Isbah (2020) demonstrates how pesantren incorporate general subjects and modern schooling into their educational systems while maintaining their religious foundations. Complementing this perspective, Latif & Hafid (2021) show how tolerance, mutual respect, and recognition of diversity are embedded in the curriculum, teaching practices, and everyday interactions at Pesantren Darul Istiqamah. Together, these studies highlight the potential of pesantren to advance an integrative, socially responsive, and inclusive model of Islamic education.

Integrating Islam and science requires more than combining religious and scientific subjects; it entails embedding Islamic values within scientific inquiry and learning activities. Fahyuni et al. (2020) demonstrated that guided inquiry supported by seamless mobile media improved students' knowledge and skills while incorporating curiosity, accuracy, responsibility, and reflection on divine creation. Their findings provide empirical support for an integrative pedagogical approach that connects scientific learning with ethical and spiritual development.

From the elaboration of some of the studies above, broadly speaking, it can be mapped as follows; first, research with a focus on Islamic studies, education, and establishment elaborates on the epistemological construction of knowledge, and how that knowledge is transmitted and actualized in Islamic teaching traditions; Second, research with a focus on Pesantren elaborates, the variety of teaching, typology of Pesantren, and Islamic thought born from the world of Pesantren. Based on the elaboration and mapping above, the researcher assumes positions on aspects of embodiment, pedagogy of the Qur'an, identity and authority of knowledge as the key and object of research, by finding out: First, how the establishment of Islamic knowledge and pedagogy in the Wahid Hasyim Islamic Boarding School is constructed. Second, how the identity and pedagogical authority of the Qur'an in the Wahid Hasyim Islamic Boarding School was transformed. Third, the social background of the transformation of Islamic identity and pedagogical authority in the Wahid Hasyim Islamic Boarding School Yogyakarta.

Pesantren development follows diverse trajectories: some institutions preserve traditional curricula and teaching practices, while others selectively integrate educational reforms (Isbah, 2020). This diversity also extends to the teaching and interpretation of classical Islamic texts, which shape learners' understandings of religious and social roles (Farida & Kasdi, 2021). Pesantren pedagogy thus encompasses not only memorization and oral aural transmission but also interpretive engagement with religious knowledge.

Pesantren development follows diverse trajectories rather than a uniform transition from tradition to modernity. While some institutions retain a strong commitment to classical Islamic scholarship and established modes of instruction, others selectively incorporate modern schooling structures and non-religious subjects into their curricula, reflecting their capacity to

negotiate continuity and change (Isbah, 2020). These adaptations extend beyond curricular restructuring to the reconfiguration of pedagogical practices and educational purposes. Evidence from Pondok Modern Darussalam Gontor demonstrates that religious learning encompasses not only the acquisition of doctrinal knowledge but also reflective engagement, discussion, and participation in institutional life, fostering more rational, inclusive, independent, and responsible dispositions among students (Jusubaidi et al., 2024). Rather than indicating a wholesale replacement of traditional knowledge transmission, these developments suggest an expansion of pesantren pedagogy towards reflective meaning-making and the engagement of religious knowledge with contemporary social life.

Pesantren Wahid Hasyim was established by K.H. Abdul Hadi As-Syafi'i on 11 March 1977 in Gatlen, Condongcatur, Depok, Sleman, Yogyakarta. Its institutional development subsequently encompassed formal and non-formal education, combining Qur'anic memorization, the study of classical Islamic texts, foreign-language learning, and community engagement (Media Center Sleman, 2021).

This development can be situated within the broader transformation of Indonesian pesantren, whose institutional continuity has depended partly on their capacity to adapt to changing social and educational conditions. Isbah (2020) demonstrates that such adaptation includes the adoption of modern schooling, the incorporation of non-religious subjects into pesantren curricula, and increasing integration into the national education system. From this perspective, educational reform need not imply a departure from the pesantren tradition; rather, it can be understood as a process of institutional adaptation through which religious commitments are maintained while educational provision is expanded (Suciati et al., 2022).

Within this broader context, the inclusion of SMA Sains Al-Qur'an among Wahid Hasyim's educational institutions provides a basis for examining the relationship between Islamic learning and science-oriented education. The analytical focus should therefore extend beyond the coexistence of religious and scientific subjects to consider how their relationship is articulated in curriculum design and classroom practice. Relevant research by (Fahyuni et al., 2020) illustrates how Islamic values can be integrated with science learning through guided inquiry into natural phenomena, linking the development of scientific knowledge with curiosity, responsibility, and ethical character. Accordingly, the relationship between religion and science at Wahid Hasyim is best approached as an empirical question concerning how Qur'anic learning and scientific inquiry are connected in its educational practices, rather than as an already established outcome of institutional reform.

From a sociological perspective, the emergence of Trensains can be understood as an institutional innovation within pesantren education in response to the expanding significance of scientific knowledge. This development resonates with the broader adaptability of Indonesian pesantren, which have incorporated modern schooling and non-religious subjects while maintaining their Islamic educational traditions (Isbah, 2020). Within the context of Pesantren Wahid Hasyim, Trensains may therefore be interpreted as a reconfiguration of Islamic pedagogical identity, in which established modes of religious knowledge transmission are complemented by scientific reasoning and inquiry-oriented learning. This interpretation is consistent with research demonstrating how Islamic values and science can be integrated through guided inquiry to develop students' knowledge, skills, and ethical character (Fahyuni et al., 2020). Rather than representing a departure from tradition, Trensains can thus be conceptualized as an effort to negotiate educational modernity while opening a new pedagogical space for dialogue between Qur'anic learning and scientific inquiry.

METHOD

This study employed qualitative field research at Pesantren Wahid Hasyim, Yogyakarta, to investigate the construction and transmission of Islamic knowledge and the transformation of religious identity and pedagogical authority. Particular attention was given to continuity and change across successive periods of pesantren leadership, examining how leadership transitions and their associated social contexts shaped educational practices, the legitimation of knowledge, and relations of pedagogical authority. The study drew on oral accounts and documentary materials to connect participants' perspectives with the institution's historical development. Primary data were obtained from key and supporting informants comprising pesantren leaders, administrators, ustadz (teachers), and santri (students). Interviews explored participants' understandings of knowledge transmission, religious identity, leadership, and educational change. This use of qualitative interviewing enabled the study to examine how differently positioned institutional actors interpreted their experiences and the social world of the pesantren (Knott et al., 2022).

Documentary materials included institutional records, archival documents, media reports, books, and other publications relevant to the research focus. These materials provided historical and contextual evidence for examining pedagogical developments across leadership periods. Following (Morgan, 2022), documentary sources should be assessed in relation to their authenticity, credibility, representativeness, and meaning, with attention to the circumstances in which they were produced and the perspectives they conveyed. This approach provides a methodological basis for interpreting documentary evidence critically rather than treating institutional records as transparent accounts of the past. Interview accounts were compared across participant groups and examined alongside documentary evidence to identify convergences, discrepancies, and changes across leadership periods. Rather than privileging leaders' accounts as definitive institutional narratives, this comparison situated them in relation to the perspectives of administrators, teachers, and students. Such triangulation supported a more contextualized interpretation of institutional change while addressing the potential biases associated with accounts provided by actors occupying positions of authority (Natow, 2020).

Data were collected from multiple sources to develop a contextualized understanding of knowledge formation and the transformation of pedagogical identity and authority at Wahid Hasyim Islamic Boarding School. Observation, interviews, and document analysis were used as complementary techniques, allowing evidence concerning the same practices and events to be examined from different perspectives. The methodological rationale for combining these techniques was to corroborate participants' accounts, contextualize their interpretations, and identify discrepancies between reported practices and other available evidence, rather than to assume that all sources would necessarily produce identical findings (Natow, 2020); Dalglish et al., 2021). Transparency in connecting the research questions, collected evidence, and interpretations was also emphasized to strengthen the grounding of the study's conclusions (Knott et al., 2022).

RESULT AND DISCUSSION

Result

Construction of the Establishment of Islamic Knowledge and Pedagogy at Wahid Hasyim Islamic Boarding School Yogyakarta

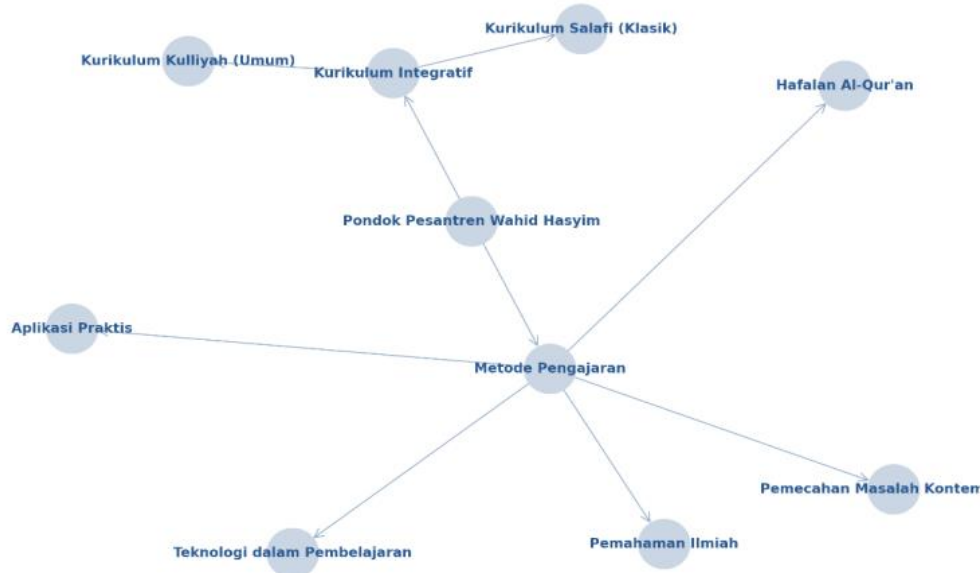


Figure. 1. Education Hierarchy at Wahid Hasyim Islamic Boarding School

In an in-depth analysis of the establishment of Islamic knowledge and pedagogy in Wahid Hasyim Islamic Boarding School Yogyakarta, the main finding that emerged was the integration of knowledge formed and conveyed through rote memorization systems. This system, which has long been the backbone of traditional Islamic education, in Wahid Hashim has undergone significant evolution. Here, memorization is not just an activity of memorizing texts, but also integrates deep understanding and practical application of the memorized material. It reflects the efforts of Pesantren in combining classical Islamic educational methods with contemporary needs and challenges.

This approach marks an important paradigm shift in Islamic education, where memorization of the Qur'an is no longer just seen as an end goal, but as a means to develop a broader understanding of Islamic teachings and their application in everyday life. This shows the awareness of Wahid Hasyim Islamic Boarding School on the importance of providing education that is not only rooted in tradition but also relevant to the context of the modern world. Furthermore, the integration of the use of technology in the learning process became another innovative aspect of Wahid Hasyim's approach. The use of digital tools and online platforms in the process of memorization and learning signifies the adaptation of Pesantren to the learning styles of the current generation. This not only enriches the learning experience but also expands the reach and access to knowledge resources.

Thus, the educational model developed by Wahid Hasyim Islamic Boarding School provides valuable insights into how Islamic educational institutions can integrate traditional and modern aspects in their education. This method offers an example of how Islamic educational institutions can maintain their educational essence while adapting to today's social and technological dynamics, ensuring that they remain relevant and effective in providing holistic and meaningful education.

This research reveals how Wahid Hasyim Islamic Boarding School Yogyakarta not only maintains the tradition of memorization in its education, but also makes significant modifications by transforming itself into a science boarding school. This transformation indicates the efforts of Pesantren in responding to the needs of contemporary education, where text memorization is no longer only focused on aspects of memorization, but also on meaning and contextual application in the realm of science. In this transformation process, Wahid Hasyim Islamic Boarding School shows how memorized texts, including religious texts, can be given new meanings through the perspective of science. Memorization, which once focused on spiritual and ritual aspects, has now expanded to include scientific understanding, integrating Islamic teachings with the principles of science. This demonstrates an innovative approach in Islamic education, where a wealth of traditional texts are given contemporary insights, making Pesantren not only centers of religious learning but also of science.

Furthermore, the modern approach of Wahid Hasyim Islamic Boarding School in dealing with various contemporary problems is one of the key aspects in this transformation. The integration of technology and problem-solving-oriented teaching methods shows that these Pesantren strive to provide education that is not only theoretical but also practical and relevant. It allows students to not only memorize and understand texts, but also apply them in real situations, facing the challenges of the modern world with a strong understanding of religion and applicable scientific knowledge.

The modifications made by the Wahid Hasyim Islamic Boarding School thus reflect a paradigm shift in Islamic education. The integration of scientific approaches in religious learning marks an important evolution, where Pesantren have not only become a place to study religion in a traditional way, but also as a center for the development of critical and scientific thinking. This transformation is an important step in providing Islamic education that is in line with the needs and challenges of the times, showing how Islamic educational institutions can develop and adapt without losing their spiritual and intellectual essence.

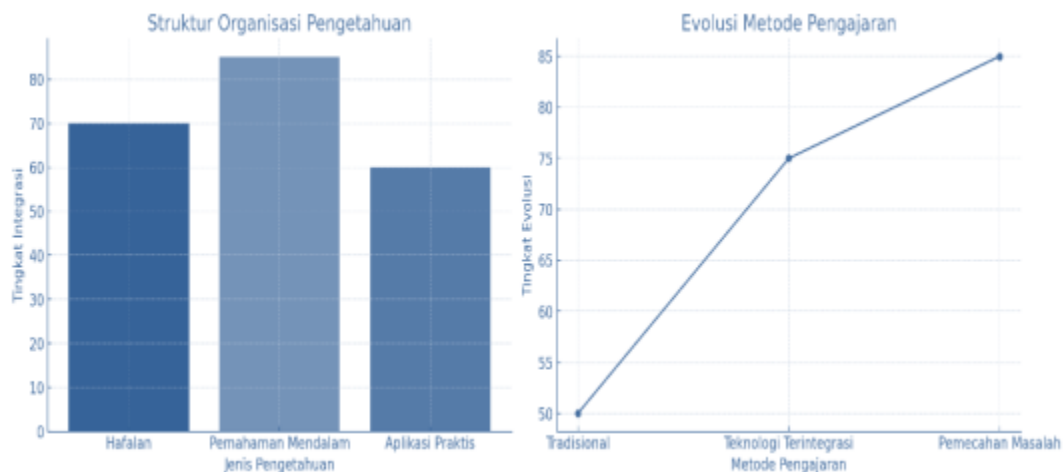


Figure. 2. Data visualization of Wahid Hasyim Islamic Boarding School Education

The findings indicate that the epistemological and pedagogical foundations of Wahid Hasyim Islamic Boarding School in Yogyakarta are shaped by Kyai Suyuti's educational thought, particularly his view that religious and general disciplines are equally important and mutually complementary. This finding can be interpreted through an integrative approach to pesantren education, in which religious scholarship and general knowledge are brought together rather than treated as separate educational domains. Zarkasyi, (2020) illustrates this approach through the integration of religious and social natural sciences, alongside the coordination of formal, non-formal, and informal learning to cultivate students' intellectual capacities, moral character, and practical skills. At the institutional level, (Isbah, 2020) demonstrates that pesantren have adapted

to changing social and educational contexts by adopting modern schooling, incorporating non-religious subjects, and engaging with Indonesia's national education system. Read alongside these studies, the findings suggest that Kyai Suyuti's educational vision provides a local foundation for an integrative pesantren pedagogy that connects religious commitment, intellectual development, and preparation for social life.

Transformation of Identity and Authority of Islamic Pedagogy at Wahid Hasyim Islamic Boarding School Yogyakarta

Wahid Hasyim Islamic Boarding School Yogyakarta has undergone a significant transformation in its approach to education, marking a shift from the traditional model towards the integration of science education and contextual understanding. This transformation began with the redefinition of the curriculum, in which the subjects of science and mathematics were introduced and combined with the study of religious texts. These changes not only added new subject matter but also changed existing teaching approaches, combining critical and analytical methods in understanding religious texts. The importance of teacher training in this transformation process cannot be underestimated. Teachers, who previously may have focused more on rote memorization and interpretation of texts, are equipped with the skills to teach science and apply contextual approaches in their teaching. This leads to more interactive and participatory learning, encouraging students to not only memorize but also understand, inquire, and relate their knowledge to the real world.

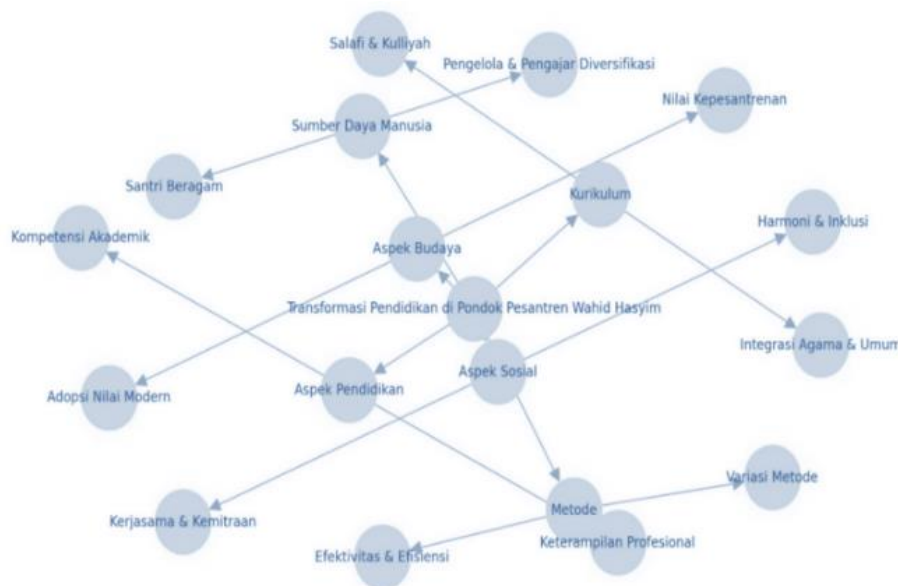


Figure. 3. Education Transformation of Wahid Hasyim Islamic Boarding School

Furthermore, the educational infrastructure was updated to support this new learning method. Classrooms and laboratories are equipped with modern science equipment and access to digital learning resources, facilitating a more experimental and applicable approach to learning. This establishment or integration also includes the use of contemporary case studies in teaching, enabling students to apply their religious and scientific understanding in real and contemporary contexts. The integration process at Wahid Hasyim Islamic Boarding School is an ongoing journey, with regular evaluation and updating of curriculum and teaching methods to ensure that the education provided remains relevant and effective. The result is the creation of an educational environment that not only maintains religious traditions but also promotes critical thinking, analytical skills, and practical application of knowledge. This Islamic boarding school, with its transformation, became an example of how Islamic educational institutions can adapt to the

needs of the times, while still maintaining their spiritual and intellectual essence, becoming a model of contemporary Islamic education that can inspire other educational institutions around the world.

Therefore, the findings of this study show that the identity and authority of Islamic pedagogy in Wahid Hasyim Islamic Boarding School Yogyakarta is undergoing transformation along with the times, community needs, and global challenges. This transformation can be seen from several aspects, namely curriculum, methods, and human resources. This is in accordance with transformation theory, which explains that transformation has several types, factors, processes, and impacts, which occur in various fields, including education.

This Islamic boarding school underwent a curriculum transformation from a Salafi curriculum that only teaches religious sciences, to a combined curriculum between Salafi and Kulliyah that teaches religious and general sciences. This shows that this Islamic boarding school has an identity as a modern, dynamic, and progressive educational institution, and has authority as a quality, accredited, and accredited educational institution. It also shows that this Islamic boarding school carries out adaptive transformation, which is a transformation carried out to adapt to existing situations and conditions, without changing the essence and underlying values. This Islamic boarding school underwent a method transformation from the typical Pesantren method, namely sorogan, bandongan, and halaqah, to a varied method, according to the type and level of study. This shows that this Islamic boarding school has an identity as an educational institution that is flexible, adaptive, and innovative, and has authority as a professional, competent, and skilled educational institution. It also shows that this Islamic boarding school carries out innovative transformation, which is a transformation carried out to create something new, which is different from the previous one, by changing the essence and underlying values.

This Islamic boarding school underwent a transformation of human resources, both in terms of managers, teachers, and students. This shows that this Islamic boarding school has an identity as an inclusive, multicultural, and global educational institution, and has authority as an open, trusted, and competitive educational institution. This also shows that this Islamic boarding school carries out adaptive and innovative transformations, namely transformations carried out to adapt to existing situations and conditions, and create something new, which is different from the previous ones, in human resources.

Wahid Hasyim Islamic Boarding School Yogyakarta, in the process of its transformation, shows a unique and balanced approach in Islamic education. Although these Pesantren adopt new educational approaches and methods, especially in the context of integrating science and contextual understanding, this transformation does not necessarily mean abandoning previously established methods, such as rote memorization. On the contrary, Wahid Hasyim Islamic Boarding School managed to preserve and maintain the tradition of memorization, integrating it with the needs of the context of the times.

This transformation reflects the principle of *Al-muhafadhotu 'ala qodimis sholih wal akhdzu bil jadidil ashlah*, which means "maintaining good old values and taking new better values." Through this approach, Wahid Hasyim Islamic Boarding School not only maintains the rote method that has long been a hallmark of traditional Islamic education, but also modifies it to ensure that memorization not only serves as a mere memorization activity, but also as a tool for understanding and interpreting religious texts in a broader and contemporary context.

This integration allows students to appreciate the richness and depth of traditional texts while building a deeper and more applicable understanding of the teachings in everyday life. Memorization, in this context, is not just about remembering words, but also about understanding the essence and principles behind them, applying them in the context of modern science and the challenges of the times.

This approach also shows how the Wahid Hasyim Islamic Boarding School maintains strong religious principles. By respecting traditional values and at the same time accepting relevant innovations, this Pesantren manages to create harmony between the past and the

present. This approach not only strengthens students' religious identity, but also equips them with the skills and knowledge necessary to navigate the modern world. Thus, transformation in Wahid Hasyim Islamic Boarding School is not only about adapting to changing times, but also about creating a holistic education, which nurtures good old values and takes new better values, in accordance with the principles of *Al-muhafadhotu 'ala qodimis sholih wal akhdzu bil jadidil ashlah*. This approach offers a model for other Islamic educational institutions on how to maintain tradition while adapting to the times, ensuring that the education provided remains relevant, profound, and impactful.

Implications of Identity Transformation and Islamic Pedagogical Authority in Wahid Hasyim Islamic Boarding School Yogyakarta

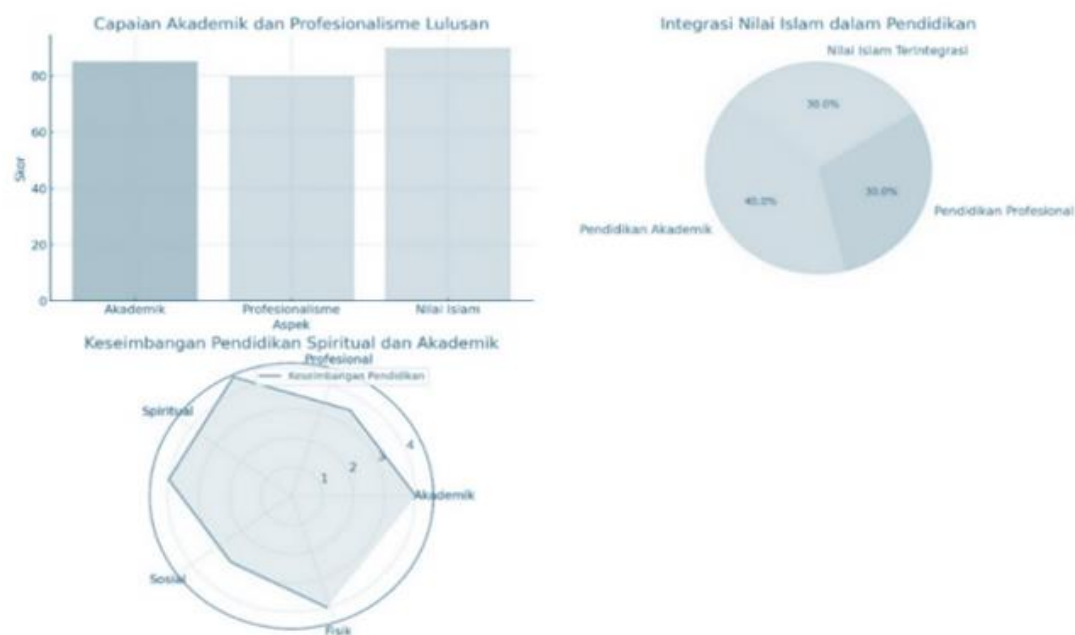


Figure. 4. Visualization of Educational Aspects of Wahid Hasyim Islamic Boarding School

The findings of this study show that the transformation of Islamic identity and pedagogical authority in Wahid Hasyim Islamic Boarding School Yogyakarta has various implications, both for the Islamic boarding school itself, and for parties related to the Islamic boarding school. This implication can be seen from several aspects, namely:

1) Educational Aspect

The findings indicate that this Islamic boarding school has cultivated graduates who combine academic competence and professional skills with a strong commitment to Islamic ethical values. Their progression to higher education in Indonesia and abroad, achievements in further study, and employment across public and private sectors illustrate the institution's capacity to connect religious formation with contemporary educational and professional pathways. These outcomes are consistent with the adaptability of Indonesian pesantren, particularly their incorporation of non-religious subjects and modern schooling within an enduring Islamic educational tradition.

At Wahid Hasyim Islamic Boarding School in Yogyakarta, educational transformation integrates academic and professional preparation with Islamic moral and spiritual formation. Rather than replacing tradition with modernity, this approach can be understood as an adaptive reconfiguration of pesantren education.

The central challenge is to ensure that academic competitiveness strengthens rather than marginalizes the institution's ethical and spiritual mission. highlight how formal educational

restructuring can alter established pesantren values, underscoring the importance of preserving religious commitments within institutional reform. Modernization should therefore integrate contemporary competencies with sustained moral formation, rather than treat them as competing priorities.

Graduates' reported progression into higher education and diverse careers suggests the practical relevance of Wahid Hasyim's educational model, but does not alone establish its holistic effectiveness. A stronger assessment would also examine whether alumni sustain Islamic ethical commitments and contribute meaningfully to society beyond the pesantren. Educational success, in this sense, concerns not only academic and occupational attainment but also the continued enactment of the values cultivated through pesantren life.

In conclusion, the transformation of education in Wahid Hasyim Islamic Boarding School Yogyakarta has succeeded in creating an Islamic education model that integrates academic and professional education with Islamic values in a holistic approach. While this transformation brings many benefits, it also presents challenges in maintaining a balance between traditional values and modern needs, as well as in preparing graduates to apply Islamic values in a variety of increasingly global and pluralistic contexts of life.

2) Social Aspect

The findings suggest that the transformation of Wahid Hasyim Islamic Boarding School has strengthened social cohesion through mutual respect, assistance, and cooperation among administrators, teachers, and students, alongside partnerships with government, businesses, and local communities. These practices can be interpreted as expressions of *ukhuwah*, translating religious solidarity into inclusive social engagement.

The pesantren's peaceful management of internal and external disagreements further suggests that its social contribution extends beyond harmonious coexistence to constructive engagement with difference. Nevertheless, inclusivity should be understood as an ongoing institutional achievement rather than an automatic consequence of religious education. Sustaining this transformation requires maintaining the pesantren's Islamic identity while responding to diverse perspectives and changing community needs. Accordingly, *ukhuwah* provides an ethical orientation, while Islam-based peace education offers a complementary framework for understanding how religious commitments can inform everyday relationships and conflict management.

3) Cultural Aspect

The findings indicate that cultural transformation at Wahid Hasyim Islamic Boarding School represents selective adaptation rather than a departure from tradition. Core commitments to Islamic creed, *sharia*, moral formation, and Sufism remain central, while science, technology, arts, and wider cultural engagement expand the institution's educational orientation. Viewed through the relationship between shared values and institutional identity, this transformation suggests that religious commitments function not merely as inherited traditions but as criteria for evaluating educational change.

The central issue, therefore, is not whether pesantren should choose tradition or modernity, but how innovation and openness are negotiated within their religious commitments. In this study, cultural transformation is best understood as an ongoing negotiation between continuity and change: preserving Islamic identity while broadening educational relevance. Its sustainability depends on embedding these commitments in curricula, institutional practices, and everyday interactions rather than treating preservation and modernization as separate agendas.

Discussion

Construction of the Establishment of Islamic Knowledge and Pedagogy at Wahid Hasyim Islamic Boarding School Yogyakarta

The findings indicate that the pesantren integrates classical Islamic learning with general education and employs teaching methods adapted to the content and level of instruction. Rather than representing a departure from its religious foundations, this curricular and pedagogical configuration can be interpreted as an adaptive response to contemporary educational demands. (Isbah, 2020) identifies the adoption of modern schooling, the incorporation of non-religious subjects, and engagement with the national education system as important expressions of pesantren adaptability. From this perspective, the institution's curricular changes reflect an effort to maintain the relevance of its educational provision while preserving its distinctive Islamic scholarly tradition.

This interpretation is reinforced by Rohman et al. (2023), who demonstrate how the integration of madrasa and pesantren curricula, together with a discovery-learning approach, can support the development of competitive graduates. Although their research focuses on madrasas rather than pesantren as a whole, it provides a relevant comparison for understanding how curricular integration and pedagogical diversification can connect religious learning with broader academic competencies. Accordingly, the combination of classical Islamic and general subjects in the present study suggests an educational orientation that seeks to broaden students' opportunities for further study and participation in contemporary society. However, its effects on graduate competence and employment readiness require direct evidence from student outcomes and alumni trajectories rather than being inferred from curriculum design alone.

The findings also resonate with Nurtawab & Wahyudi (2022), who examine the restructuring of traditional Islamic education following the formal recognition of pesantren within Indonesia's national education system. Their analysis highlights that institutional recognition and regulatory integration may create new opportunities while also bringing changes to long-established educational values and practices. The transformation observed in the present study is therefore better understood as a negotiation between institutional adaptation and the preservation of religious and pedagogical identity, rather than as a linear replacement of tradition by modernity. Taken together, these studies provide a more contextually grounded explanation of pesantren transformation: curricular and pedagogical renewal can coexist with continuity in Islamic scholarship, while requiring careful attention to institutional autonomy and the consequences of formalization.

Transformation of Identity and Authority of Islamic Pedagogy at Wahid Hasyim Islamic Boarding School Yogyakarta

The findings of this study resonate with recent scholarship on the transformation of pesantren in Indonesia, particularly the relationship between institutional adaptation, Islamic educational identity, and the preservation of established traditions of religious learning. (Isbah, 2020) argues that the continued development of pesantren across changing historical contexts is closely associated with their capacity to adapt, as reflected in the adoption of modern schooling, the incorporation of non-religious subjects into their curricula, and their evolving integration into the national education system. This perspective challenges the assumption that preserving pesantren traditions necessarily entails resistance to educational change. Instead, institutional adaptation can be understood as a means of sustaining their relevance within a changing social and educational landscape.

However, such transformation is neither automatic nor without tensions. (Nurtawab & Wahyudi, 2022) demonstrate that the formal recognition of pesantren within Indonesia's national education system creates new institutional opportunities while also raising concerns about changes to values and educational traditions that have long been socially reproduced. Read

together, these studies suggest that pesantren transformation involves negotiating the relationship between educational reform and the continuity of Islamic scholarly traditions, rather than simply replacing tradition with modernity. Accordingly, the findings of the present study may be situated within a broader discussion of how pesantren sustain their commitment to *tafaqquh fi al-din* while responding to contemporary educational demands. Within this framework, changes in Islamic educational identity and pedagogical authority should be examined in relation to the ways institutional reforms reshape established practices of religious learning and knowledge transmission.

Implications of Identity Transformation and Islamic Pedagogical Authority in Wahid Hasyim Islamic Boarding School Yogyakarta

The findings suggest that the transformation of Islamic identity and pedagogical authority at Wahid Hasyim Islamic Boarding School, Yogyakarta, involves more than the expansion of educational programmes. It also concerns how religious commitments are maintained, interpreted, and expressed through academic preparation, social relationships, and institutional culture. Rather than indicating a straightforward transition from tradition to modernity, the findings point towards a selective adaptation in which established Islamic values provide an orientation for responding to contemporary demands. This interpretation is consistent with Isbah's (2020) account of pesantren adaptability and Zarkasyi (2020) analysis of educational modernization within a continuing pesantren tradition. Nevertheless, the implications of this transformation need to be distinguished across educational, social, and cultural domains, because institutional adaptation does not necessarily produce equally sustained outcomes in each domain.

1) Educational Aspect

The educational implications of the transformation are evident in the reported trajectories of graduates, including progression to higher education in Indonesia and abroad, achievements in further study, and employment in public and private institutions. These outcomes suggest that Wahid Hasyim has developed educational pathways connecting religious formation with academic and professional opportunities. This finding supports Isbah (2020) argument that pesantren have maintained their relevance partly through incorporating non-religious subjects, adopting modern schooling arrangements, and engaging with the national education system. In the present case, educational transformation can therefore be interpreted as an expansion of the institution's capacity to prepare students for participation beyond the pesantren, rather than as the abandonment of its religious educational mission.

However, the significance of this integration extends beyond placing religious and general subjects within the same institution. The more substantive issue is whether academic knowledge and professional competence are developed within an ethical framework that informs how graduates use their capabilities. Lahmar (2020) conceptualizes Islamic education as a "wisdom-based cultural environment" in which learning, ethical development, and action (*'amal*) are interconnected. Although her analysis concerns Islamic schooling in a Western context, it provides a useful interpretive perspective for understanding the educational aspirations reported at Wahid Hasyim. From this perspective, academic achievement becomes educationally meaningful when it supports sound judgment, integrity, and responsible action, rather than functioning solely as a route to qualifications or employment.

This interpretation also brings pedagogical authority into the discussion. If academic and professional preparation are understood as part of an Islamic educational mission, the legitimacy of educational guidance cannot be assessed only through the transmission of religious knowledge or through measurable academic performance. It also concerns the institution's capacity to explain how different forms of knowledge contribute to ethically grounded lives. The present findings are compatible with such a reorientation, but graduates' educational and occupational trajectories do not, by themselves, establish how authority is distributed or exercised among religious leaders, teachers, and administrators. Demonstrating this dimension would require direct

evidence concerning curriculum decisions, teaching practices, and the ways students understand and respond to educational guidance.

At the institutional level, integration also creates tensions that should not be overlooked. Nurtawab & Wahyudi (2022), in their analysis of the formal restructuring of pesantren education, show that greater recognition within the national education system can be accompanied by changes to established values that have long been socially reproduced within pesantren communities. Their argument does not imply that modernization necessarily weakens religious education. Rather, it highlights the need to examine which values are sustained, which practices are modified, and whose educational priorities shape reform. Applied to Wahid Hasyim, this suggests that academic competitiveness should be evaluated alongside the continuing place of religious learning, moral guidance, and spiritual formation within institutional life.

Accordingly, the reported achievements of graduates provide evidence of the practical relevance of Wahid Hasyim's educational model, but they should not be treated as conclusive evidence of its holistic effectiveness. Assessing the latter would require examining whether alumni continue to enact the ethical commitments cultivated during their pesantren education, particularly when facing professional pressures and diverse social environments. The educational contribution suggested by this study is therefore the possibility of combining expanded academic and professional opportunities with continuing Islamic moral formation. Its sustainability remains dependent on how consistently these aims are connected in educational practice.

2) Social Aspect

The social implications of transformation are reflected in the reported practices of mutual respect, assistance, and cooperation among administrators, teachers, and students, together with partnerships involving government institutions, businesses, and local communities. These findings suggest that the pesantren's Islamic identity is expressed not only through religious instruction but also through patterns of social interaction. In this context, *ukhuwah* can be interpreted as an ethical orientation that connects internal solidarity with responsibilities towards the wider community. Such an interpretation is consistent with (Santoso & Khisbiyah, 2021) account of Islam-based peace education, which translates Islamic commitments into educational practices supporting respect, cooperation, nonviolence, and reconciliation.

A useful distinction here is between solidarity within the pesantren and openness towards those outside it. Strong internal relationships may support institutional cohesion, whereas partnerships with external actors create opportunities to engage with different interests, expectations, and perspectives. The findings suggest that Wahid Hasyim connects these two dimensions through cooperative activities. Nevertheless, the existence of partnerships should not automatically be interpreted as evidence of social inclusion. Their inclusive character depends on how participants are treated, whether relationships permit meaningful dialogue, and how disagreements or unequal interests are addressed.

The reported peaceful management of internal and external disagreements is therefore particularly relevant. It suggests that the pesantren's social contribution may extend beyond maintaining harmonious relationships to developing ways of engaging constructively with difference. (Santoso & Khisbiyah, 2021) identify values such as *tasamuh* (tolerance), *takrim* (mutual respect), *tafahum* (mutual understanding), and *islah* (reconciliation) as components of Islam-based peace education. These concepts help explain how religious values may inform conflict management without reducing peace to the absence of visible disagreement. They also emphasize that peaceful relationships require educational processes through which individuals learn to listen, cooperate, and respond to others with respect.

From this perspective, the social transformation at Wahid Hasyim can be understood as the practical expression of religious identity through everyday relationships. Religious commitments acquire social significance when they guide conduct, shape cooperation, and provide resources for responding to conflict. This does not mean that inclusivity follows automatically from Islamic education. Indeed, the distinction drawn by (Santoso & Khisbiyah, 2021) between religious ideals

and social realities underscores the importance of deliberately translating ethical principles into educational and institutional practices.

The central implication is that social cohesion should be treated as an ongoing institutional accomplishment rather than a permanent outcome of transformation. For Wahid Hasyim, sustaining it would involve ensuring that cooperation and respectful engagement remain meaningful when differences become difficult, not only when institutional interests are aligned. The findings provide a basis for understanding the pesantren as a site of socially engaged Islamic education, while further evidence from community partners and participants in conflict-resolution processes would strengthen an assessment of the reach and durability of this contribution.

3) Cultural Aspect

The cultural findings suggest a pattern of selective adaptation in which commitments to Islamic creed, sharia, moral formation, and Sufism coexist with engagement in science, technology, the arts, and broader cultural environments. This configuration challenges an interpretation of cultural transformation as the replacement of religious tradition by modern educational practices. Isbah (2020) identifies adaptability as an important explanation for the continued development of Indonesian pesantren, while Zarkasyi (2020) examines how modernization can be pursued within a pesantren framework. Read alongside these studies, the Wahid Hasyim findings suggest that cultural continuity and educational innovation need not be mutually exclusive.

The important analytical question is how continuity is maintained while institutional activities and educational orientations expand (Kawakip & Sulanam, 2023). ethnographic study of Pesantren Sidogiri demonstrates that shared values help construct institutional identity through sustained emphasis on Islamic teaching, moral development, and independence in teaching materials and funding. Their findings indicate that pesantren identity is reproduced through collective commitments and institutional practices, rather than maintained solely by a formal declaration of religious affiliation. This perspective helps explain why the continuing presence of Islamic values at Wahid Hasyim matters: these values may provide the criteria through which new educational and cultural opportunities are assessed.

At the same time, the comparison reveals an important distinction. Whereas Kawakip & Sulanam (2023) emphasize shared values and institutional independence in a traditional pesantren, the present findings describe cultural continuity alongside broader educational engagement and external partnerships. Wahid Hasyim thus illustrates a potentially different relationship between identity and openness. Its religious distinctiveness appears compatible with expanded participation in contemporary educational and social environments. This should not be interpreted as evidence that openness is inherently beneficial, but as an indication that the consequences of openness depend on how it is negotiated within the institution's ethical commitments.

This negotiation also has implications for pedagogical authority. Preserving a religious tradition amid cultural expansion requires more than deciding which new subjects or activities may be introduced; it involves explaining why particular innovations are considered compatible with the pesantren's educational purposes. On the basis of the findings presented, this can be proposed as an interpretive implication rather than a demonstrated redistribution of authority. More direct evidence would be needed to establish who determines the boundaries of acceptable change and how teachers and students participate in those decisions. Nurtawab and Wahyudi's (2022) discussion of institutional restructuring reinforces the importance of examining changes in established values rather than assuming continuity simply because the pesantren retains its religious identity.

The sustainability of cultural transformation therefore depends on whether religious commitments remain embedded in curricula, institutional decisions, and everyday interactions. Lahmar's (2020) emphasis on the relationship between ethical formation and action further

suggests that cultural continuity should be assessed through lived educational practices, not merely through the retention of religious symbols or terminology. For Wahid Hasyim, the principal cultural implication is the possibility of sustaining a recognizable Islamic identity while broadening the institution's educational relevance. Whether this balance endures requires attention to how successive reforms are interpreted, implemented, and experienced by members of the pesantren community.

CONCLUSION

Based on the results of the above analysis, the establishment of traditional religious teaching with modern educational methods affects the identity and pedagogic authority in the Wahid Hasyim Islamic boarding school. Where this indicates an important shift in the way knowledge is taught and understood in the context of Pesantren, in detail it can be described as follows: First, the establishment of Islamic knowledge and pedagogy in Wahid Hasyim Islamic Boarding School Yogyakarta is constructed based on Kyai's thought, which considers all sciences both religious and general equally important and complementary. This Islamic boarding school combines Salafi (classical) and Kuliyah (general) curricula in its education system, and uses varied methods, according to the type and level of lessons. Second, the identity and authority of Islamic pedagogy in Wahid Hasyim Islamic Boarding School Yogyakarta has undergone transformation along with the times, community needs, and global challenges. This transformation can be seen from several aspects, namely curriculum, methods, and human resources. Third, the implications vary, both for the Islamic boarding school itself, and for parties related to the Islamic boarding school. This implication can be seen from several aspects, namely educational, social, and cultural

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