International Journal of Education Management and Religion
Volume 4 No 1 January 2027
E-ISSN: 3090-3145
https://journal.as-salafiyah.id/index.php/ijemr/index
editoriemr@gmail.com

Hadith Transmission in the Digital Era: Reconstructing *Sanad* and *al-Taḥammul wa al-Adā'* at Pesantren Tebuireng

[1]Izzatus Sholihah, [2]Salamah Noorhidayati, [3]Abad Badruzaman
[1,2,3]Universitas Islma Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia
[1]izzahasep@gmail.com, [2]salamahnoorhidayati@gmail.com, [3]abad.badruzaman@uinsatu.ac.id

*Correspondence Email: izzahasep@gmail.com.

Abstract: *This study examines the transformation of hadith transmission at Pesantren Tebuireng by investigating the historical continuity of* sanad *and* al-taḥammul wa al-adā', *the influence of digital technology on transmission practices and scholarly authority, and the reconstruction of an adaptive model for contemporary hadith scholarship. Employing a qualitative case study with historical, ethnographic, and epistemological perspectives, the study draws on interviews, participant observation, documentary analysis, and relevant scholarly literature. The findings demonstrate that digital transformation has not displaced the epistemological foundations of hadith transmission.* Sanad, al-taḥammul wa al-adā', *and teacher authority remain central mechanisms of scholarly legitimacy, while digital technologies function as supporting instruments for knowledge production, documentation, preservation, distribution, and public access. Social media, digital archives, hadith databases, artificial intelligence, and online learning platforms expand the spatial and temporal reach of hadith education without independently determining the validity of transmitted knowledge. Based on these findings, the study reconstructs the* Hybrid Transmission of Hadith Model, *which conceptualizes contemporary transmission through two interconnected layers: an epistemic layer grounded in* sanad, al-taḥammul wa al-adā', *and teacher authority, and a digital support layer oriented toward technological facilitation. The model contributes to contemporary hadith studies by conceptualizing digitalization as mediated continuity and selective adaptation rather than epistemological displacement, thereby demonstrating how* pesantren *can engage digital transformation while maintaining scholarly legitimacy, verification, pedagogical authority, and ethical responsibility.*
Keywords: *Hadith Transmission, Sanad, al-Taḥammul wa al-Adā', Digital Islam, Pesantren*

INTRODUCTION

Islamic boarding schools (*pesantren*) have historically functioned not merely as educational institutions but also as important centers for the preservation, transmission, and reproduction of Islamic scholarly traditions across generations within Indonesian Muslim society. Within this institutional setting, *pesantren* have played a particularly significant role in maintaining the continuity of hadith scholarship through teacher–student relationships, textual study, oral instruction, *ijāzah*, and scholarly chains (*sanad*) that connect contemporary learners with earlier generations of Muslim scholars. Consequently, the transmission of hadith in *pesantren* represents a complex epistemological and social process in which knowledge, authority, ethical formation,

and scholarly legitimacy are simultaneously constructed and reproduced (Azra, 2013; Brown, 2018; Dhofier, 2011).

The classical tradition of hadith transmission demonstrates that the validity and authority of transmitted knowledge have historically been associated with systematic mechanisms governing how a student receives (*al-taḥammul*) and subsequently transmits (*al-adā'*) knowledge to others within an established chain of scholarly transmission. Classical hadith scholars developed various modes of transmission, including *samā'*, *qirā'ah*, *ijāzah*, and *munāwalah*, each of which possesses particular epistemological implications concerning the relationship between the transmitter, recipient, text, and scholarly authority (Ibn al-Ṣalāḥ, 1986; al-Khaṭīb, 1989; al-Suyūṭī, 1996). Therefore, *al-taḥammul wa al-adā'* should not be understood merely as technical procedures within hadith methodology, but rather as scholarly practices through which knowledge is received, authenticated, embodied, and legitimately transmitted across generations.

The significance of *sanad* within Islamic scholarship similarly extends beyond its function as a chain of transmitters because it constitutes a form of epistemic legitimacy that establishes continuity between contemporary knowledge and authoritative scholarly traditions of the past. In the context of *pesantren*, the *sanad* is embedded within direct pedagogical interaction, ethical relationships between teachers and students, and practices of respect toward scholarly authority, thereby transforming transmission into both an intellectual and moral process (Dhofier, 2011; Idriz, 2022). Recent studies further indicate that *sanad*-based learning continues to provide an important mechanism for maintaining scholarly continuity and strengthening students' connection with established traditions of Islamic knowledge (Khasanah et al., 2025). Such a framework becomes particularly significant when conventional patterns of knowledge transmission encounter technological transformations that fundamentally alter the ways religious knowledge is produced, accessed, and circulated.

The rapid expansion of digital technologies has fundamentally transformed contemporary religious communication by enabling Islamic knowledge to circulate beyond the physical, temporal, and institutional boundaries that traditionally structured relationships between teachers, students, texts, and communities. Digital platforms, social media, online databases, video-sharing services, and live-streaming technologies have created new spaces through which religious

knowledge can be accessed without requiring physical participation in conventional learning environments (Bunt, 2018; Campbell, 2013). Although such developments provide unprecedented opportunities for expanding access to hadith scholarship, they simultaneously generate epistemological questions concerning authenticity, contextualization, verification, scholarly authority, and the continued relevance of traditional mechanisms of transmission.

The emergence of digital religious environments has consequently contributed to a reconfiguration of religious authority because access to Islamic knowledge is increasingly mediated through technological infrastructures rather than being exclusively dependent upon face-to-face relationships between recognized scholars and their students. In digital environments, authority may become increasingly fluid and decentralized, with visibility, communication skills, audience engagement, and media reach potentially influencing perceptions of religious credibility alongside conventional indicators such as scholarly competence and *sanad* (Bunt, 2018). This transformation raises an important question for hadith scholarship: whether digital accessibility merely constitutes a new medium for transmitting established knowledge or whether it produces a substantive transformation in the epistemological and social structures through which hadith authority is constructed and recognized.

These transformations are particularly important for *pesantren* because their intellectual identity has traditionally depended upon direct teacher–student interaction, embodied learning, scholarly genealogy, and the ethical dimensions of knowledge transmission that cannot be reduced to the circulation of textual information alone. Digitalization may extend the geographical reach of traditional religious instruction, yet the displacement of physical learning environments by digital platforms potentially alters the nature of participation, authority, verification, and scholarly intimacy that have historically characterized *pesantren* education. Previous studies have therefore emphasized the importance of examining digital Islamic education not simply as technological innovation but as a transformation in the social organization and epistemological configuration of religious knowledge (Campbell, 2013; Suryadilaga et al., 2022; Wahid & Junida, 2023).

Within this broader transformation, Tebuireng Islamic Boarding School in Jombang constitutes a particularly significant empirical setting because its historical development is closely associated with the preservation and advancement of Islamic scholarship, particularly through the

intellectual legacy of KH. Hasyim Asy'ari and the subsequent development of hadith education within the institution. Established by KH. Hasyim Asy'ari in 1899, Tebuireng developed into an influential center of Islamic learning whose scholarly tradition emphasized the integration of textual knowledge, teacher–student relations, ethical formation, and continuity of Islamic scholarship (Dhofier, 2011; Putra, 2016). The intellectual orientation associated with KH. Hasyim Asy'ari is also reflected in his emphasis on educational ethics and the proper relationship between teachers and students, particularly as articulated in *Adab al-'Ālim wa al-Muta'allim* (Aini, 2023; Astuti et al., 2021).

The historical development of hadith studies at Tebuireng demonstrates that the institution has continuously adapted its educational structures while retaining important elements of its inherited scholarly tradition, including the study of major hadith collections, direct instruction, *sanad*, and various forms of scholarly authorization. Studies concerning hadith scholarship at Tebuireng have documented the development of hadith learning from classical pedagogical arrangements toward more structured forms of higher Islamic education through Ma'had Aly, while contemporary research has also examined *living hadith* practices and the methodological approaches of prominent scholars within the institution (Khasani, 2024; Nursyahbani, 2022; Suryadilaga, 2019; Yahya et al., 2025). These developments demonstrate that the hadith tradition at Tebuireng is neither static nor isolated from broader educational transformations, but instead constitutes a dynamic scholarly field in which continuity and adaptation coexist.

The contemporary adoption of digital media at Tebuireng provides an especially important context for examining how traditional mechanisms of hadith transmission interact with technological change because major religious lectures and hadith studies can increasingly reach audiences through online platforms and live-streaming practices. Such developments have expanded access to hadith learning beyond students and participants physically present at the *majlis*, thereby creating new forms of participation and extending the social boundaries of the institution's scholarly community. At the same time, this transformation raises fundamental questions concerning whether digital transmission preserves the epistemological significance of *sanad* and *al-taḥammul wa al-adā'*, and whether the authority traditionally attached to direct scholarly encounters remains equally influential within digitally mediated environments.

International Journal of Education Management and Religion
Volume 4 No 1 January 2027
E-ISSN: 3090-3145
https://journal.as-salafiyah.id/index.php/ijemr/index
editoriemr@gmail.com

Although previous scholarship has examined the historical development of hadith studies at Tebuireng, *living hadith*, the methodology of *riwāyah* and *dirāyah*, and the contemporary development of *taḥammul wa al-adā'*, these studies have generally focused on particular dimensions of the tradition rather than examining their interaction with digital transformation within a single analytical framework. Niam and Ramadhan (2025), for example, specifically examine the development of *taḥammul wa al-adā'* in the *Ṣaḥīḥayn* teaching tradition at Tebuireng during 2020–2025, while other studies have focused on the institutional and pedagogical development of hadith studies at Tebuireng (Khasani, 2024; Nursyahbani, 2022; Suryadilaga, 2019). However, the relationship between historical *sanad* continuity, *al-taḥammul wa al-adā'* as a social practice, digital mediation, and the transformation of hadith authority remains insufficiently examined.

The principal research gap therefore lies in the limited integration between classical hadith epistemology and contemporary studies of digital religious authority, particularly in relation to how established mechanisms of scholarly transmission are negotiated, maintained, or transformed within digitally mediated *pesantren* environments. Existing hadith scholarship provides substantial methodological discussions concerning *sanad*, transmission, authentication, and *al-taḥammul wa al-adā'*, whereas studies of digital Islam primarily emphasize changing patterns of access, communication, and religious authority (Bunt, 2018; Campbell, 2013). As a result, the interaction between these two scholarly domains remains underexplored, particularly in relation to Indonesian *pesantren* whose educational legitimacy is historically grounded in continuous scholarly transmission. This gap is especially evident in the limited attention given to the ways digitalization may reshape, rather than simply replace, traditional mechanisms of hadith transmission.

This study consequently positions *sanad* as an epistemic structure of scholarly legitimacy, *al-taḥammul wa al-adā'* as a social and scholarly practice of transmission, and digitalization as a contemporary historical context that potentially transforms the configuration of religious authority. By employing a socio-historical perspective combined with the sociology of knowledge, the study conceptualizes the hadith tradition at Tebuireng as a dynamic field in which continuity, adaptation, negotiation, and reconstruction occur simultaneously. Rather than assuming that digital media necessarily erodes traditional *sanad*-based authority, this study investigates how traditional

mechanisms of transmission are preserved, adapted, or reconstructed in response to changing technological and social conditions.

Accordingly, this study aims to investigate three interconnected dimensions of hadith transmission at Tebuireng: first, the historical dynamics of *sanad* and *al-taḥammul wa al-adā'* from the period of KH. Hasyim Asy'ari to the contemporary era; second, the ways in which digital technological developments influence patterns of hadith transmission and the configuration of scholarly authority at Tebuireng; and third, the conceptual reconstruction of hadith transmission in the digital era based on the historical and contemporary dynamics of *sanad* and *al-taḥammul wa al-adā'*. Through this approach, the study seeks to contribute theoretically to contemporary hadith studies and the sociology of Islamic knowledge while providing an empirically grounded model for understanding how *pesantren* negotiate the continuity of scholarly traditions amid digital transformation.

METHOD

Research Design and Approach

This study employed a qualitative research design using a case study approach to investigate the historical, social, epistemological, and digital dimensions of hadith transmission at Pesantren Tebuireng in Jombang, East Java. A qualitative case study was considered appropriate because the research sought to develop an in-depth understanding of hadith transmission practices, *sanad*, and *al-taḥammul wa al-adā'* within their natural institutional and sociocultural contexts. Case study research enables researchers to examine contemporary phenomena comprehensively within their real-life settings while maintaining attention to the interaction between the phenomenon and its contextual conditions (Yin, 2018). Accordingly, Pesantren Tebuireng was treated as a bounded case in which historical traditions of hadith transmission interact with contemporary educational practices and digital technological developments.

The study further incorporated historical, ethnographic, and epistemological perspectives in order to capture the multidimensional character of hadith transmission and avoid reducing the phenomenon exclusively to either textual or technological aspects. The historical approach was employed to trace the development and continuity of *sanad* networks and hadith scholarship at

Tebuireng from the period of KH. Hasyim Asy'ari to the contemporary period. Historical inquiry enables researchers to reconstruct past developments through critical examination of available evidence, historical documents, and institutional memories (Gottschalk, 1969). This perspective was particularly important for identifying patterns of continuity, transformation, and adaptation within the scholarly tradition of hadith transmission.

The ethnographic perspective was employed to examine how *al-taḥammul wa al-adā'*, *talaqqī*, teacher–student relationships, scholarly interaction, and academic culture are practiced and interpreted within the everyday life of the pesantren community. Participant observation provides researchers with an opportunity to understand social practices through direct engagement with the settings in which those practices naturally occur (Spradley, 2016). In this study, ethnographic attention was therefore directed toward the interaction between teachers, students, alumni, and institutional actors during hadith learning activities, including both face-to-face and digitally mediated forms of instruction.

The epistemological perspective was subsequently used to analyze how knowledge, authority, legitimacy, verification, and scholarly continuity are constructed when traditional mechanisms of hadith transmission encounter digital technologies and new modes of religious communication. Epistemological analysis concerns the conditions through which knowledge is acquired, justified, validated, and recognized as legitimate within particular intellectual contexts (Rescher, 2003). Within this framework, the study examined whether digital mediation merely changes the medium of hadith transmission or also contributes to a broader transformation in the mechanisms through which *sanad*, *al-taḥammul wa al-adā'*, and scholarly authority are recognized and reproduced.

Research Setting

This study was conducted at Pesantren Tebuireng, Jombang, East Java, which was selected purposively because of its historical significance and continuing contribution to Islamic scholarship, particularly in the field of hadith education and scholarly transmission. The selection of Tebuireng was based on several interconnected considerations that directly correspond to the objectives of this research. First, Tebuireng represents one of Indonesia's historically significant Islamic boarding schools, with an intellectual tradition strongly associated with KH. Hasyim

Asy'ari and the development of Islamic scholarship in the Indonesian context. Second, the institution has maintained an established tradition of hadith learning and scholarly transmission through various educational structures and teacher–student networks (Dhofier, 2011; Putra, 2016; Suryadilaga, 2019). Third, Tebuireng provides an important contemporary setting for examining the interaction between inherited *sanad*-based traditions and the increasing use of digital technologies in Islamic education.

The research setting was not limited to physical classrooms but also included relevant digital spaces through which hadith-related knowledge was produced, transmitted, documented, and accessed by members of the Tebuireng scholarly community. This broader conception of the research setting was necessary because digitalization increasingly connects conventional educational spaces with online platforms, thereby creating hybrid environments in which face-to-face and mediated forms of religious learning coexist. The inclusion of these digital spaces enabled the study to examine how traditional practices such as *talaqqī*, *ijāzah*, and *sanad* are maintained, adapted, or negotiated when hadith learning extends beyond physical institutional boundaries.

Data Sources and Participants

The study utilized both primary and secondary data sources in order to develop a comprehensive account of the historical development, contemporary practices, and digital transformation of hadith transmission at Pesantren Tebuireng. Primary data were generated through interviews and observations, whereas secondary data were obtained from relevant scholarly literature, institutional documents, historical records, manuscripts, hadith texts, and digital materials. The combination of these sources enabled the researcher to compare individual accounts with observed practices and documentary evidence, thereby strengthening the analytical depth and credibility of the findings.

Primary data were obtained through purposive selection of participants who possessed direct knowledge or experience concerning hadith education, *sanad*, *al-taḥammul wa al-adā'*, institutional management, or digital religious learning at Tebuireng. The participants included *kiai*, pesantren caregivers, hadith lecturers, Ma'had Aly administrators, hadith teachers, alumni, and students who were actively or historically involved in hadith-related learning activities. Purposive sampling was used because qualitative research requires participants who can provide information-

International Journal of Education Management and Religion
Volume 4 No 1 January 2027
E-ISSN: 3090-3145
https://journal.as-salafiyah.id/index.php/ijemr/index
editoriemr@gmail.com

rich accounts relevant to the phenomenon under investigation (Creswell & Poth, 2018). Participant selection therefore emphasized scholarly experience, institutional involvement, knowledge of hadith transmission, and familiarity with the changing practices of religious learning.

Secondary data were collected from the intellectual works of KH. Hasyim Asy'ari, institutional documents of Pesantren Tebuireng and Ma'had Aly, records of hadith learning activities, *ijāzah* and *sanad* documents, classical hadith and *'ulūm al-ḥadīth* texts, scholarly books, peer-reviewed journal articles, theses, dissertations, and relevant digital publications. Documentary evidence was particularly important for reconstructing historical developments that could not be adequately captured through contemporary interviews and observations alone. The use of multiple documentary sources also enabled the researcher to identify consistencies and discrepancies between institutional narratives, historical records, and contemporary accounts of hadith transmission.

4. Data Collection Techniques

Data collection was conducted through three complementary techniques, namely semi-structured in-depth interviews, participant observation, and documentation, which were applied systematically to capture both the expressed meanings and actual practices of hadith transmission. The combination of these techniques was designed to ensure that the research did not depend exclusively on retrospective narratives but also incorporated direct observation and documentary evidence.

Semi-structured in-depth interviews were conducted to explore participants' perspectives regarding the historical development of hadith studies, the transmission of *sanad*, mechanisms of *al-taḥammul wa al-adā'*, teacher–student relationships, scholarly authority, and the implications of digital technology for contemporary hadith learning. Semi-structured interviewing provides sufficient methodological structure to ensure comparability across participants while allowing researchers to pursue emerging issues and participants' experiences in greater depth (Kvale & Brinkmann, 2009). Interview questions were therefore organized around the three principal research concerns while remaining sufficiently flexible to accommodate participants' distinctive experiences and interpretations.

International Journal of Education Management and Religion
Volume 4 No 1 January 2027
E-ISSN: 3090-3145
https://journal.as-salafiyah.id/index.php/ijemr/index
editoriemr@gmail.com

Participant observation was conducted during hadith learning activities, *talaqqī* sessions, religious lectures, Ma'had Aly learning activities, interactions between teachers and students, and selected digitally mediated hadith-learning activities. Observation enabled the researcher to examine how hadith transmission was actually performed rather than relying solely on participants' verbal descriptions of their practices. Following the principles of participant observation, particular attention was given to patterns of interaction, forms of scholarly communication, modes of textual engagement, expressions of authority, and the relationship between physical and digital learning environments (Spradley, 2016).

Documentary analysis was undertaken by systematically collecting and examining institutional archives, *sanad* certificates or *ijāzah*, records of hadith lectures, photographs, teaching materials, recordings, digital content, and other documents relevant to the transmission of hadith at Tebuireng. Documentary materials were used not only as supplementary evidence but also as historical and contextual sources for reconstructing changes in institutional practices and scholarly transmission. The integration of documentary evidence with interviews and observations enabled the researcher to corroborate information and identify areas requiring further interpretation (Creswell & Poth, 2018).

Data Analysis

Data analysis followed the interactive model developed by Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification as interconnected analytical processes rather than strictly sequential stages. This model was selected because it allows qualitative researchers to move continuously between empirical evidence, categorization, interpretation, comparison, and theoretical development throughout the research process (Miles et al., 2014). Data analysis began during the collection process and continued throughout the interpretation of interview transcripts, observational records, documentary materials, and digital artifacts.

Data condensation involved selecting, focusing, simplifying, abstracting, and transforming empirical materials according to their relevance to the research questions concerning *sanad*, *al-taḥammul wa al-adā'*, digitalization, and scholarly authority. The researcher organized the data into thematic categories that represented historical continuity, transmission practices, teacher–

student relationships, mechanisms of authorization, digital mediation, changing authority structures, and forms of adaptation. This process enabled large volumes of qualitative data to be reduced into analytically meaningful units while retaining the contextual meanings of participants' accounts.

Data display was conducted by organizing the condensed findings into thematic narratives, matrices, chronological representations, and conceptual relationships that facilitated systematic comparison across historical periods, participants, and forms of transmission. Particular attention was given to comparing traditional face-to-face transmission with digitally mediated transmission in order to identify patterns of continuity and transformation. The final analytical stage involved drawing and verifying conclusions through iterative comparison between empirical findings, theoretical concepts, documentary evidence, and participant interpretations (Miles et al., 2014).

The interpretation was organized around three analytical dimensions corresponding to the objectives of the study, namely the historical dynamics of *sanad* and *al-taḥammul wa al-adā'*, the influence of digital technology on patterns of hadith transmission and scholarly authority, and the conceptual transformation of pesantren-based hadith transmission in the digital era. These dimensions were subsequently integrated to develop a conceptual understanding of how traditional epistemic mechanisms may be maintained, negotiated, or reconstructed under changing technological conditions.

Trustworthiness of the Data

The trustworthiness of the findings was established through source triangulation, methodological triangulation, and theoretical triangulation to enhance the credibility, dependability, confirmability, and contextual adequacy of the qualitative interpretation. Triangulation is particularly relevant in qualitative inquiry because complex social phenomena may generate different interpretations depending on the source, method, and theoretical perspective through which they are examined (Lincoln & Guba, 1985). Rather than treating triangulation merely as a procedural requirement, this study used it as an analytical strategy for testing the consistency and explanatory adequacy of emerging findings.

Source triangulation was conducted by comparing information obtained from *kiai*, teachers, institutional administrators, alumni, and students in order to identify convergent and divergent

accounts concerning hadith transmission, *sanad*, and digital learning practices. Methodological triangulation was implemented by comparing findings from interviews, observations, and documentary evidence, particularly when reconstructing historical developments or evaluating claims regarding contemporary practices. Theoretical triangulation was applied by interpreting empirical findings through complementary perspectives derived from hadith studies, pesantren studies, sociology of knowledge, and digital religion research.

The verification process was conducted continuously throughout data collection and analysis by revisiting emerging interpretations, comparing them with documentary evidence, and examining alternative explanations before establishing analytical conclusions. Such procedures were intended to ensure that the findings represented a reasoned interpretation of the empirical evidence rather than an uncritical acceptance of individual narratives. The resulting analytical framework therefore emerged through an iterative process of comparison among historical records, observed practices, participant accounts, and relevant theoretical perspectives.

Ethical Considerations

Ethical considerations were incorporated throughout the research process to protect participants, respect the scholarly environment of Pesantren Tebuireng, and ensure that the collection and interpretation of qualitative data were conducted responsibly. Participation in interviews was based on informed consent, and participants were informed about the purpose of the study, the nature of their participation, and the intended use of the information provided. Where necessary, participants' identities and sensitive institutional information were anonymized in reporting the findings.

Particular ethical attention was also given to materials involving *sanad*, *ijāzah*, institutional archives, recordings, and digitally distributed religious content because such materials may possess scholarly, personal, or institutional significance beyond their immediate research value. Documentary and digital materials were therefore interpreted within their appropriate contextual boundaries, and their use was limited to materials for which access and scholarly use were appropriately authorized. These procedures were intended to preserve the integrity of the research process while respecting the intellectual and cultural traditions of the pesantren community.

International Journal of Education Management and Religion
Volume 4 No 1 January 2027
E-ISSN: 3090-3145
https://journal.as-salafiyah.id/index.php/ijemr/index
editoriemr@gmail.com

RESULT AND DISCUSSION

Reconstruction of the Concept of *Sanad* and the Practice of *al-Taḥammul wa al-Adā'*

The reconstruction of *sanad* and *al-taḥammul wa al-adā'* at Pesantren Tebuireng demonstrates that hadith transmission represents a dynamic epistemic and social process through which inherited scholarly principles are continuously negotiated within changing educational and technological environments. The findings indicate that *sanad* cannot be reduced to a chronological chain of transmitters because it simultaneously functions as a mechanism for establishing scholarly legitimacy, intellectual continuity, ethical responsibility, and relational authority between teachers and students. Within the Tebuireng tradition, the continuity of *sanad* therefore depends not solely on preserving names and genealogical links but also on maintaining the scholarly relationships and pedagogical practices through which hadith knowledge acquires legitimacy.

The historical development of hadith scholarship at Tebuireng indicates that *sanad* has been closely associated with direct scholarly encounters, sustained teacher–student interaction, and established mechanisms of knowledge reception and transmission. These practices correspond with the classical framework of *al-taḥammul wa al-adā'*, which recognizes several modes of receiving and transmitting hadith, including *al-samā'*, *al-qirā'ah*, and *al-ijāzah* (Ibn al-Ṣalāḥ, 1986; al-Suyūṭī, 1996). Each mode reflects a particular relationship between the transmitter, recipient, and transmitted text, while collectively establishing conditions through which knowledge can be recognized as legitimately acquired and subsequently transmitted. The Tebuireng tradition thus illustrates that *sanad* operates simultaneously as an epistemological structure and a social mechanism for sustaining scholarly continuity.

The empirical evidence further demonstrates that the practices associated with *al-taḥammul wa al-adā'* have experienced institutional adaptation without losing their foundational orientation toward scholarly authorization and direct pedagogical engagement. Practices such as *al-samā'*, *al-qirā'ah*, and *al-ijāzah* continue to provide important mechanisms through which students participate in the reception and transmission of hadith knowledge. *Al-samā'* maintains the significance of receiving knowledge directly from a recognized teacher, while *al-qirā'ah* provides space for students to engage actively with hadith texts under scholarly supervision. *Al-ijāzah* contributes an additional mechanism of authorization through which the continuity of scholarly

transmission can be formally recognized. Such practices demonstrate that modernization within the pesantren environment does not necessarily entail the disappearance of classical transmission mechanisms.

The expansion of digital technology has introduced a substantial modification to the *al-adā'* dimension because hadith lectures and learning materials can now be disseminated beyond the physical boundaries of the traditional *majlis*. The availability of *Ṣaḥīḥayn* studies through the Tebuireng Official YouTube channel illustrates how digital media extend the temporal and geographical accessibility of hadith learning, allowing audiences to access lectures repeatedly without being physically present during the original teaching session. From this perspective, digital technology functions as an additional channel of dissemination that expands the reach of knowledge while creating new possibilities for documentation, repetition, and independent engagement with hadith materials. This development is consistent with Bunt's (2018) observation that digital environments have increasingly become spaces through which Islamic knowledge, religious practices, and authority circulate beyond conventional institutional boundaries.

The transformation of the transmission medium does not eliminate the pedagogical significance of direct scholarly interaction because physical participation continues to provide dimensions of learning associated with *adab*, embodied engagement, contextual explanation, and interpersonal recognition. The findings indicate that reliance on recorded lectures may reduce opportunities for direct interaction between teachers and students, particularly when learners increasingly substitute physical participation with asynchronous access to digital materials. This condition demonstrates that the effectiveness of digital transmission cannot be assessed exclusively through accessibility and technological efficiency. The epistemological and educational value of hadith transmission also depends upon the quality of interaction through which students receive explanations, clarification, scholarly guidance, and ethical formation.

From an epistemological perspective, the findings support a reconstruction of *sanad* from an exclusively physical chain of transmission toward a broader structure of scholarly legitimacy that can accommodate technological mediation without making technology itself the source of authorization. Digital platforms may facilitate the dissemination and documentation of hadith knowledge, while the legitimacy of transmission continues to depend upon recognized scholarly

authority, reliable sources, appropriate verification, and continuity with established traditions of learning. This interpretation is compatible with the historical development of hadith transmission, in which different recognized modes of receiving and transmitting knowledge developed according to particular scholarly circumstances (Ibn al-Ṣalāḥ, 1986; al-Suyūṭī, 1996).

The empirical findings also identify epistemological challenges associated with the increasingly open circulation of religious materials in digital environments, particularly when hadith content becomes detached from the scholarly context in which it was originally taught. Digital dissemination may facilitate the fragmentation of religious authority because audiences can encounter religious claims without sufficient information concerning the qualifications of transmitters, the authenticity of sources, or the continuity of the relevant *sanad*. Bunt (2018) similarly demonstrates that digital environments can reshape established patterns of Islamic religious authority by allowing religious knowledge and interpretation to circulate through networks that extend beyond traditional institutional boundaries. This condition reinforces the importance of verification mechanisms and institutional scholarly authority within digital hadith education.

The reconstruction emerging from the Tebuireng context can therefore be conceptualized as a hybrid model of hadith transmission that integrates classical principles of *sanad* and *al-taḥammul wa al-adā'* with contemporary forms of digital mediation. Within this model, *sanad* continues to constitute the principal foundation of scholarly legitimacy, *al-taḥammul* retains its function as a process of legitimate reception and pedagogical engagement, and *al-adā'* can utilize digital platforms to expand dissemination while remaining connected to established scholarly authority. The model does not position technological innovation and traditional transmission as mutually exclusive categories; rather, it understands digitalization as a new environment within which established principles of hadith transmission are interpreted, adapted, and institutionally regulated.

The Tebuireng experience consequently demonstrates that the reconstruction of *sanad* and *al-taḥammul wa al-adā'* involves a process of epistemological adaptation in which the medium of transmission may change while the foundational principles of scholarly legitimacy, continuity, verification, and ethical responsibility remain central. This reconstruction provides a conceptual basis for understanding contemporary pesantren hadith scholarship as an adaptive tradition capable

of engaging technological transformation without surrendering the epistemic structures that have historically sustained its authority. The significance of this model extends to the broader discussion of Islamic education because it illustrates how traditional institutions can participate in digital knowledge environments while retaining institutional mechanisms for maintaining scholarly credibility and responsible transmission.

B. Digital Transformation of Hadith Transmission and Scholarly Authority

The transformation of hadith transmission at Pesantren Tebuireng illustrates how digital technology has expanded the spatial, temporal, and communicative dimensions of Islamic scholarship while simultaneously generating new questions concerning scholarly authority, epistemic legitimacy, and the continuity of traditional transmission practices. The findings indicate that digital media do not simply introduce new technical instruments for disseminating hadith knowledge but also reshape the relationship between teachers, students, texts, institutions, and wider audiences. Within this transformation, digital platforms function as complementary spaces of transmission through which established pesantren scholarship becomes accessible beyond the physical boundaries of the *majlis*.

The empirical evidence indicates that the use of digital media has significantly increased the accessibility of hadith learning at Tebuireng by enabling lectures, discussions, and religious materials to be distributed to audiences who cannot participate directly in conventional learning environments. The practice of broadcasting *Ṣaḥīḥayn* studies through digital platforms demonstrates that the transmission of hadith can now reach geographically dispersed audiences while allowing learners to revisit previously delivered materials. Recent research specifically examining Tebuireng during 2020–2025 confirms that traditional methods such as *simā'*, *qirā'ah*, and *munāwalah* have continued alongside modern educational systems and live broadcasts, creating an expanded environment for the continuity of *sanad* and hadith scholarship. Such developments demonstrate that digitalization operates primarily as an extension of the existing transmission infrastructure rather than as an immediate replacement for conventional scholarly practices.

The expansion of digital access also changes the temporal characteristics of hadith learning because knowledge that was previously dependent upon attendance at a specific learning session

can now be accessed repeatedly through recorded materials. This condition creates a pedagogical environment in which students are no longer dependent exclusively upon synchronous participation, while teachers and institutions gain greater capacity to preserve and circulate scholarly materials. Campbell (2013) explains that digital environments increasingly connect online and offline religious practices, allowing religious communities to maintain continuity between established forms of religious engagement and technologically mediated communication. The Tebuireng experience reflects this pattern because digital materials remain connected to an institutional scholarly environment rather than emerging independently from it.

The transformation of transmission media also has implications for the construction of religious authority because digital platforms enable audiences to encounter religious knowledge without necessarily entering the traditional institutional structures through which scholarly legitimacy has historically been established. Bunt (2018) demonstrates that digital environments have altered the circulation of Islamic authority by enabling religious scholars and institutions to reach audiences beyond conventional geographical and organizational boundaries. Within the Tebuireng context, this expansion can strengthen institutional visibility and broaden access to recognized scholarly resources, while simultaneously creating the possibility that audiences may interpret digital accessibility as equivalent to scholarly authority. The distinction between accessibility and authorization consequently becomes an important epistemological principle in understanding digital hadith transmission.

The findings suggest that the authority of hadith transmission at Tebuireng continues to depend substantially upon the credibility of the transmitter, continuity of scholarly learning, institutional recognition, and the principles associated with *sanad*. Digital technology may facilitate the distribution of a lecture or hadith text, yet the technological medium itself does not automatically confer legitimacy upon the content being transmitted. This distinction becomes increasingly significant because online environments permit religious materials to circulate rapidly across networks without necessarily preserving the original scholarly context. Research on Islamic religious authority in cyberspace similarly identifies difficulties in evaluating the credibility and qualifications of online religious actors, particularly when audiences encounter religious claims through highly accessible digital channels (Campbell & Evolvi, 2020).

International Journal of Education Management and Religion
Volume 4 No 1 January 2027
E-ISSN: 3090-3145
https://journal.as-salafiyah.id/index.php/ijemr/index
editoriemr@gmail.com

The digital environment therefore introduces a form of epistemic tension between the democratization of access and the preservation of scholarly hierarchy. Wider access to hadith materials can strengthen public engagement with Islamic scholarship, yet unrestricted circulation can also weaken the contextual mechanisms through which students traditionally learn how to evaluate transmitters, texts, interpretations, and chains of transmission. Recent research concerning claims of connected *sanad* on social media demonstrates that digital dissemination may generate difficulties in verifying the authenticity of transmission claims when the relevant scholarly context is absent or insufficiently documented. The Tebuireng model consequently requires digital accessibility to remain connected with mechanisms of scholarly verification rather than allowing technological circulation to become an independent criterion of authority.

From an institutional perspective, digitalization also creates opportunities for pesantren to preserve intellectual heritage through systematic documentation and wider dissemination of scholarly activities. Recorded lectures, digital archives, online learning materials, and institutional platforms can function as repositories through which hadith scholarship remains accessible to future generations. Such documentation extends the preservation function historically associated with written texts and institutional archives into a digital environment. The significance of this development lies in its ability to connect historical continuity with contemporary modes of knowledge preservation without requiring the abandonment of established scholarly structures.

The relationship between digital technology and *sanad* at Tebuireng can therefore be conceptualized as a process of mediated continuity, in which the medium of transmission changes while the normative foundations of scholarly legitimacy remain institutionally anchored. Digital platforms expand the reach of *al-adā'*, facilitate documentation, and create new forms of interaction, while *sanad*, teacher–student relationships, scholarly authorization, and ethical responsibility continue to provide the principal framework for determining legitimate transmission. This model differs from an interpretation of digitalization as a complete rupture with traditional scholarship because the evidence demonstrates an ongoing interaction between inherited practices and technological innovation.

The Tebuireng case consequently reveals that digital transformation should be understood as an epistemological negotiation rather than a purely technological development, because the

central issue concerns how traditional criteria of legitimate knowledge can remain meaningful when the transmission environment becomes increasingly mediated by digital platforms. The emerging model combines institutional authority, *sanad*-based legitimacy, direct scholarly engagement, and digital dissemination within a hybrid structure of hadith education. Such a configuration provides a relevant framework for understanding the future development of pesantren scholarship, particularly in contexts where traditional institutions seek to expand their intellectual reach while maintaining the authenticity, accountability, and ethical foundations of Islamic knowledge transmission.

Reconstruction of the *Hybrid Transmission of Hadith* Model

The empirical findings concerning the historical development of *sanad*, the practice of *al-taḥammul wa al-adā'*, teacher authority, and the adoption of digital technologies provide the foundation for reconstructing a Hybrid Transmission of Hadith Model at Pesantren Tebuireng. The model presented in Figure 1 conceptualizes hadith transmission as an integrated knowledge system in which classical epistemological foundations remain central while digital technologies function as supporting instruments for extending the reach, preservation, documentation, and accessibility of hadith scholarship. This configuration demonstrates that technological transformation does not necessarily constitute an epistemological rupture because the expansion of digital media can take place within an institutional framework that continues to recognize *sanad*, legitimate modes of knowledge reception and transmission, and teacher authority as essential elements of scholarly legitimacy.

International Journal of Education Management and Religion
Volume 4 No 1 January 2027
E-ISSN: 3090-3145
https://journal.as-salafiyah.id/index.php/ijemr/index
editoriemr@gmail.com

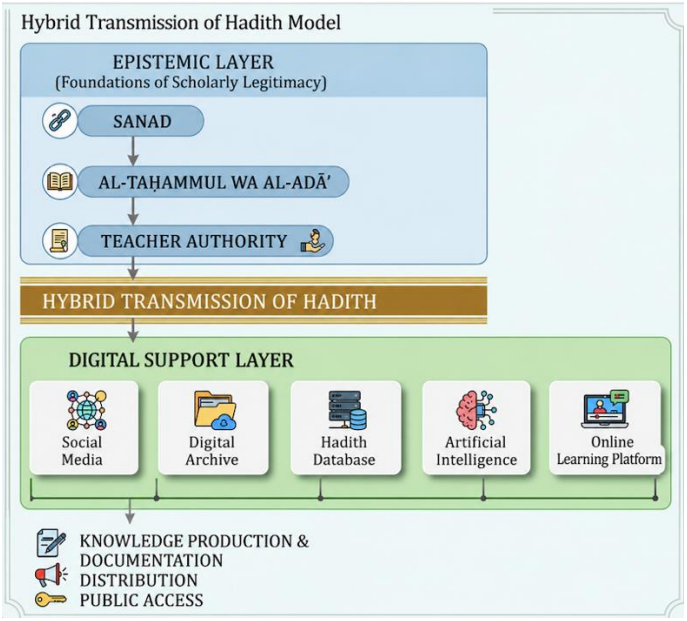


Figure 1. *Model Hybrid Transmission of Hadith*

As illustrated in Figure 1, the model is structured through two interconnected layers, namely the Epistemic Layer (Foundations of Scholarly Legitimacy) and the Digital Support Layer, whose relationship produces broader forms of knowledge production, documentation, distribution, and public access. The Epistemic Layer contains *sanad*, *al-taḥammul wa al-adā'*, and teacher authority, whereas the Digital Support Layer incorporates social media, digital archives, hadith databases, artificial intelligence, and learning platforms. The vertical arrangement of these components represents a functional hierarchy in which digital technologies support the transmission process without becoming independent sources of epistemological legitimacy. This structure is important because the availability of hadith information through digital platforms does not by itself establish the authenticity, scholarly validity, or authorized transmission of that knowledge.

The placement of *sanad* at the uppermost position of the Epistemic Layer reflects its foundational function in maintaining continuity between contemporary hadith learning and previous generations of scholars. Within the classical tradition of hadith scholarship, *sanad* constitutes a principal mechanism through which the continuity and credibility of transmission can be established, while the practices of *al-taḥammul wa al-adā'* regulate the ways in which knowledge is received and subsequently transmitted. Classical hadith methodology recognizes various modes of reception and transmission, including *al-samā'*, *al-qirā'ah*, and *al-ijāzah*, each

of which reflects particular forms of scholarly interaction and authorization (Ibn al-Ṣalāḥ, 1986; al-Suyūṭī, 1996). The Tebuireng findings indicate that these principles remain meaningful within contemporary pesantren education even as the technological environment surrounding the transmission process continues to change.

The position of teacher authority within the Epistemic Layer further demonstrates that hadith transmission cannot be reduced to the movement of texts from one medium to another because legitimate knowledge transmission also involves interpretation, explanation, contextualization, verification, and ethical formation. The teacher serves as the connecting element between inherited scholarly knowledge and contemporary learners by ensuring that hadith materials are studied within appropriate methodological and intellectual contexts. Digital recordings may reproduce a teacher's lecture, and online platforms may expand its audience, yet the technological medium does not assume the scholarly function traditionally performed by the teacher. The model therefore distinguishes the medium through which knowledge circulates from the authority through which knowledge becomes legitimate.

The Digital Support Layer presented in Figure 1 illustrates the technological mechanisms that increasingly facilitate contemporary hadith education at Tebuireng. Social media enables wider dissemination of lectures and religious materials, digital archives contribute to the preservation and documentation of scholarly activities, hadith databases facilitate information retrieval and textual exploration, artificial intelligence provides additional assistance in searching and organizing information, and learning platforms create alternative spaces for educational interaction. These technologies expand the functional capacity of hadith transmission by reducing spatial and temporal limitations that characterize conventional learning environments. Such developments correspond with broader scholarship on digital religion, which demonstrates that digital environments have become important spaces for the circulation of religious knowledge, communication, and authority (Campbell, 2013; Bunt, 2018).

The relationship between the two layers demonstrates what this study conceptualizes as mediated continuity, referring to the capacity of traditional epistemological structures to remain operative while the technological means of knowledge circulation undergo substantial transformation. Digital technologies do not occupy the same epistemological position as *sanad*,

al-taḥammul wa al-adā', and teacher authority because their principal function is instrumental rather than normative. Technology facilitates access, recording, preservation, retrieval, and distribution, whereas epistemic legitimacy continues to depend upon scholarly competence, recognized transmission practices, authoritative sources, and institutional recognition. The model consequently avoids treating digitalization as a direct substitute for traditional hadith transmission and instead interprets it as an additional infrastructure supporting an existing scholarly system.

A significant conceptual implication of this structure concerns the distinction between knowledge transmission and information dissemination, which provides one of the central contributions of the proposed model. Digital media can disseminate a hadith quotation, lecture, manuscript, or scholarly statement to a large audience within a short period, while genuine knowledge transmission requires a broader process involving legitimate reception, scholarly explanation, contextual understanding, and mechanisms of verification. The difference becomes particularly important in the digital environment because information can be detached from its original institutional and pedagogical context as it circulates through social media and other open platforms. The accessibility of religious information therefore cannot be treated as equivalent to the legitimacy of transmitted knowledge. Bunt (2018) demonstrates that digital environments have significantly transformed the circulation of Islamic authority, while the Tebuireng findings indicate that such expanded circulation continues to require institutional and scholarly mechanisms of validation.

The lower section of Figure 1 identifies knowledge production and documentation, distribution, and public access as the principal outcomes generated through interaction between the epistemic and digital layers. Knowledge production is strengthened through access to broader digital resources and scholarly materials, while documentation enables lectures, discussions, and intellectual activities to be preserved for future learning. Distribution extends the geographical reach of hadith scholarship beyond the physical boundaries of the pesantren, while public access allows wider communities to encounter scholarly materials that were previously available primarily through direct participation in pesantren learning. This configuration illustrates how digitalization can strengthen the social function of pesantren scholarship without requiring the institutional abandonment of established epistemological principles.

International Journal of Education Management and Religion
Volume 4 No 1 January 2027
E-ISSN: 3090-3145
https://journal.as-salafiyah.id/index.php/ijemr/index
editoriemr@gmail.com

The model also reveals a pattern of selective technological adaptation, through which technological resources are incorporated according to their educational and scholarly usefulness rather than accepted as replacements for established transmission mechanisms. This pattern is particularly significant for understanding the relationship between Islamic tradition and technological modernization because it challenges the assumption that technological innovation necessarily produces the erosion of traditional authority. The Tebuireng case suggests that an established pesantren can selectively appropriate digital technologies while retaining *sanad, al-taḥammul wa al-adā'*, teacher authority, and direct scholarly engagement as the foundations of legitimate hadith learning. Digitalization consequently becomes a process of institutional adaptation shaped by existing epistemological priorities.

The Hybrid Transmission of Hadith Model therefore offers a conceptual framework in which classical epistemology and technological innovation operate through differentiated but interconnected functions. *Sanad* provides continuity and scholarly legitimacy, *al-taḥammul wa al-adā'* regulates legitimate processes of reception and transmission, and teacher authority ensures interpretation, pedagogical guidance, and scholarly accountability. Digital technologies provide supporting infrastructures for documentation, preservation, retrieval, dissemination, and public access. The model positions these components within a relationship of technological support and epistemological continuity, allowing innovation to strengthen the reach of hadith scholarship without transferring epistemic authority from qualified scholars to technological platforms.

The theoretical significance of this reconstruction extends beyond the Tebuireng context because it offers an analytical alternative for examining hadith transmission within other Islamic educational institutions experiencing digital transformation. Contemporary hadith studies can benefit from moving beyond a binary understanding in which traditional transmission is treated as incompatible with digital technology. The Tebuireng model demonstrates the possibility of an adaptive scholarly tradition in which technological change modifies the infrastructure of transmission while the foundational principles governing legitimacy, authorization, verification, and scholarly responsibility remain operative. The model thus conceptualizes contemporary hadith transmission as a form of epistemologically anchored digital transformation, in which technological innovation expands the circulation of knowledge while *sanad* and established

International Journal of Education Management and Religion
Volume 4 No 1 January 2027
E-ISSN: 3090-3145
https://journal.as-salafiyah.id/index.php/ijemr/index
editoriemr@gmail.com

scholarly practices continue to determine the conditions under which that knowledge is recognized as legitimate.

Contribution of the Study to the Development of Contemporary Hadith Studies

The reconstruction of the Hybrid Transmission of Hadith Model developed in this study contributes to contemporary hadith scholarship by providing a conceptual framework for understanding how classical mechanisms of knowledge transmission interact with digital transformation within an established Islamic educational institution. Existing scholarship on hadith transmission has generally developed around historical and philological investigations of *sanad*, narrator reliability, textual authenticity, and the development of *al-taḥammul wa al-adā'*, while studies of digital Islam have concentrated more heavily on technological mediation, online religious practices, and transformations in religious authority. The Tebuireng case creates an analytical space between these two scholarly domains by demonstrating that digital transformation can be examined through the epistemological principles that have historically governed the legitimate transmission of hadith.

The central contribution of the proposed model lies in its conceptualization of digitalization as a transformation of the medium of transmission rather than an automatic transformation of epistemic legitimacy. The findings indicate that digital platforms can strengthen accessibility, documentation, preservation, and dissemination of hadith knowledge while *sanad* and established practices of *al-taḥammul wa al-adā'* continue to provide the principal framework for determining scholarly legitimacy. This interpretation challenges approaches that understand technological modernization primarily through the displacement of traditional religious authority. Within the Tebuireng context, technological innovation appears as an additional infrastructure through which established scholarly traditions can be extended to new audiences and learning environments (Bunt, 2018; Campbell, 2013).

Theoretical Contribution

The theoretical contribution of this study emerges from the integration of *sanad*, *al-taḥammul wa al-adā'*, teacher authority, and digital mediation within a single analytical framework. Classical hadith scholarship conceptualizes *al-taḥammul wa al-adā'* as a regulated process through which knowledge is received and subsequently transmitted through recognized

mechanisms, including *al-samā‘*, *al-qirā’ah*, and *al-ijāzah* (Ibn al-Ṣalāḥ, 1986; al-Suyūṭī, 1996). The findings from Tebuireng demonstrate that these epistemological principles retain analytical relevance even when transmission increasingly occurs through technologically mediated environments.

The proposed Hybrid Transmission of Hadith Model consequently distinguishes between the instrumental function of digital technology and the epistemological function of *sanad*. Digital technology facilitates access, communication, recording, archiving, and dissemination, whereas *sanad* establishes continuity, scholarly authorization, accountability, and legitimacy. This distinction provides a conceptual refinement to discussions of digital religion because expanded access to religious information does not necessarily constitute a corresponding transfer of religious authority. Bunt (2018) demonstrates that digital environments can redistribute the circulation of Islamic knowledge and authority, while the Tebuireng findings indicate that institutional and genealogical structures of authority can remain influential within such environments.

This theoretical contribution also enriches the discussion of tradition and modernity in hadith studies by demonstrating that technological modernization does not inevitably require the abandonment of traditional epistemological structures. The Tebuireng experience suggests a process of epistemological conservation through technological adaptation, whereby the principles underlying *sanad* remain stable while the mechanisms for disseminating knowledge become increasingly diverse. Such an interpretation positions tradition not as a static structure opposed to technological development but as an adaptive intellectual system capable of incorporating new media while preserving its normative foundations.

Methodological Contribution

The methodological contribution of this research concerns the development of an integrated approach for investigating hadith transmission within contemporary Islamic educational environments. The complexity of digital hadith transmission cannot be adequately captured through textual analysis alone because the phenomenon encompasses historical continuity, institutional practices, interpersonal relationships, technological mediation, and changing patterns of scholarly authority. The qualitative case study conducted at Pesantren Tebuireng therefore brings together historical inquiry, ethnographic observation, interviews, documentary analysis,

and epistemological interpretation to examine transmission as a multidimensional process (Creswell & Poth, 2018; Yin, 2018).

This methodological orientation provides an analytical framework that can be extended to other pesantren and Islamic educational institutions experiencing digital transformation. Research on contemporary hadith transmission can consequently move beyond the binary distinction between textual authenticity and technological dissemination by examining how knowledge is actually received, interpreted, authorized, transmitted, and reproduced within specific institutional contexts. Such an approach is particularly relevant as digital platforms increasingly become integrated into religious education and scholarly communication.

Empirical Contribution

The empirical contribution of the study lies in documenting the transformation of hadith transmission within Pesantren Tebuireng, an institution with a historically significant scholarly tradition in Indonesia. The findings demonstrate that digitalization has not eliminated *talaqqī*, *sanad*-based learning, scholarly authorization, or teacher–student interaction; rather, these practices coexist with digital lectures, recorded learning materials, online dissemination, and technologically supported documentation. This empirical pattern illustrates that contemporary pesantren scholarship can develop hybrid forms of learning without necessarily severing its relationship with classical transmission practices.

The Tebuireng context therefore provides empirical evidence for understanding digitalization as a process of institutional adaptation. Digital platforms create wider opportunities for preserving lectures, disseminating hadith scholarship, and enabling learners outside the immediate pesantren environment to engage with scholarly materials. The coexistence of physical and digital learning spaces provides an important empirical basis for the proposed hybrid model and distinguishes the study from approaches that conceptualize digital religion primarily through the emergence of entirely new online religious communities (Campbell & Evolvi, 2020).

Practical Contribution

The practical implications of the Hybrid Transmission of Hadith Model extend to the development of digital hadith education within pesantren and other Islamic educational institutions. The findings suggest that digital technologies can be strategically employed to

strengthen documentation, expand access to scholarly resources, preserve intellectual heritage, and facilitate communication without positioning technological platforms as substitutes for scholarly authority. Digital libraries, institutional archives, recorded lectures, social media, hadith databases, and artificial intelligence can function as supporting instruments within a broader pedagogical system governed by principles of scholarly verification and ethical responsibility.

This perspective provides an institutional framework for managing digital transformation while maintaining the distinctive epistemological character of pesantren scholarship. Technology can support the transmission process, yet the determination of scholarly validity remains connected to qualified teachers, reliable sources, recognized *sanad*, and established mechanisms of knowledge verification. Such an orientation is particularly important because the rapid circulation of religious information through digital networks can create difficulties in distinguishing authoritative scholarship from decontextualized or inadequately verified religious content (Bunt, 2018; Campbell & Evolvi, 2020).

The broader contribution of this study to contemporary hadith scholarship lies in its attempt to bridge classical hadith epistemology and digital transformation through a single conceptual framework that recognizes continuity and innovation as interconnected dimensions of contemporary knowledge transmission. The Hybrid Transmission of Hadith Model demonstrates that the future of hadith studies does not necessarily require a choice between preserving traditional *sanad* and embracing technological innovation. The model instead proposes an integrated configuration in which *sanad* provides epistemic legitimacy, *al-taḥammul wa al-adā'* regulates the processes of reception and transmission, teachers maintain scholarly authority and pedagogical guidance, and digital technology expands the reach, preservation, and accessibility of hadith knowledge. This framework offers a theoretically grounded and empirically informed perspective for understanding how Islamic scholarly traditions can remain intellectually sustainable within rapidly changing digital knowledge environments.

CONCLUSION

Changing educational environments at Pesantren Tebuireng demonstrate continuity in the epistemological functions of *sanad* and *al-taḥammul wa al-adā'* from the period of KH. Hasyim

Asy'ari to the contemporary era. The continuity is reflected in the sustained importance of teacher–student relationships, scholarly authorization, learning, verification, and institutional recognition. The findings indicate that *sanad* continues to operate as a mechanism of scholarly legitimacy, while *al-taḥammul wa al-adā'* remains relevant as a regulated process through which hadith knowledge is received, understood, and transmitted. This confirms that changing educational environments need not entail abandonment of classical hadith epistemology.

Digital technology has transformed the instrumental environment of hadith transmission by expanding access, documentation, preservation, retrieval, and dissemination. Social media, digital archives, hadith databases, artificial intelligence, and online learning platforms provide infrastructures through which hadith materials can reach audiences and remain accessible beyond conventional spaces. The findings reveal that technological accessibility does not automatically generate scholarly authority because digitally circulated information remains subject to questions of authenticity, interpretation, contextualization, and verification. Teacher authority therefore continues to function as an essential mechanism for transforming accessible information into academically and religiously accountable knowledge.

The conceptual outcome is the reconstruction of the *Hybrid Transmission of Hadith Model*, which places the epistemic layer and digital support layer within a complementary relationship. The epistemic layer consists of *sanad*, *al-taḥammul wa al-adā'*, and teacher authority as foundations of scholarly legitimacy, while the digital support layer encompasses social media, digital archives, hadith databases, artificial intelligence, and learning platforms as instruments for knowledge production, documentation, distribution, and access. The model demonstrates that digitalization operates through mediated continuity and selective adaptation, allowing the infrastructure of transmission to change while normative foundations of legitimacy, authorization, verification, and scholarly responsibility remain anchored.

The implication is that contemporary hadith scholarship requires a framework capable of recognizing technological innovation without reducing religious knowledge to digital information. The Tebuireng experience demonstrates that *pesantren* can participate in digital knowledge environments while maintaining the epistemological principles that sustain their scholarly identity. The *Hybrid Transmission of Hadith Model* provides a conceptual reference for Islamic educational

institutions seeking to develop digital hadith education without weakening *sanad*-based legitimacy and teacher-guided learning. Future research may test the model across *pesantren*, universities, and Islamic learning networks, particularly by examining how artificial intelligence affects verification practices, scholarly authority, and ethical accountability in digitized hadith transmission.

REFERENCES

Aini, Q. (2023). Implementation of KH. Hasyim Asy'ari's educational thought. *Fadlan, 1*(2), 73–80. https://doi.org/10.61166/fadlan.v1i2.34

Akmaluddin, M. (2021). Sanad digital: Ijazah hadis musalsal dalam kajian hadis virtual di grup dan halaman Facebook. *Nabawi: Journal of Hadith Studies, 2*(1).

Al-Suyūṭī, J. al-D. (1996). *Tadrīb al-rāwī fī sharḥ Taqrīb al-Nawāwī*. Dār al-Kutub al-'Ilmīyah.

Astuti, A. F., Ismail, Z., & Hasanah, T. (2021). Konsep akhlak menurut KH Hasyim Asy'ari dalam kitab *Adab al-Alim wa al-Muta'alim*. *Eduinovasi Journal of Basic Educational Studies, 2*(1), 24–36. https://doi.org/10.47467/edui.v2i1.661

Azra, A. (2013). *Jaringan ulama Timur Tengah dan kepulauan Nusantara abad XVII*. Prenada Media.

Brown, J. (2018). *Hadith: Muhammad's legacy in the medieval and modern world*. Oneworld Academic.

Bunt, G. R. (2018). *Hashtag Islam: How cyber-Islamic environments are transforming religious authority*. University of North Carolina Press. https://doi.org/10.5149/northcarolina/9781469643168.001.0001

Campbell, H. A. (2013). *Digital religion: Understanding religious practice in new media worlds*. Routledge.

Campbell, H. A. (2013). Religion and the Internet: A microcosm for studying Internet trends and implications. *New Media & Society, 15*(5), 680–694. https://doi.org/10.1177/1461444812462848

Campbell, H. A., & Evolvi, G. (2020). Contextualizing current digital religion research on emerging technologies, platforms, and communities. *Human Behavior and Emerging Technologies, 2*(1), 5–13. https://doi.org/10.1002/hbe2.149

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications.

Denzin, N. K., & Lincoln, Y. S. (Eds.). (2018). *The SAGE handbook of qualitative research* (5th ed.). SAGE Publications.

Dhofier, Z. (2011). *Tradisi pesantren: Studi tentang pandangan hidup kyai dan visinya mengenai masa depan Indonesia*. LP3ES.

Gottschalk, L. (1969). *Understanding history: A primer of historical method* (2nd ed.). Alfred A. Knopf.

Ibn al-Ṣalāḥ, ‘U. ibn ‘A. al-R. (1986). *Muqaddimat Ibn al-Ṣalāḥ fī ‘ulūm al-ḥadīth*. Dār al-Fikr.

Idriz, M. (2022). Educational tradition of ijāzah in Islamic history with reference to Persian milieu. *Journal of Islamic Thought and Civilization, 12*(2), 179–195. https://doi.org/10.32350/jitc.122.13

Khasanah, M. N., Yusgiantara, A., & Ibrahim, R. (2025). Model pembelajaran bersanad sebagai strategi peningkatan pengetahuan di pesantren. *ANWARUL, 5*(6), 781–794. https://doi.org/10.58578/anwarul.v5i6.8035

Khasani, F. (2024). Living hadis dalam kultur pendidikan tinggi pesantren: Studi kasus pada Ma’had Aly Hasyim Asy’ari Tebuireng. *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan, 23*(2), 184–210. https://doi.org/10.21274/dinamika.2023.23.02.184-210

Kvale, S., & Brinkmann, S. (2009). *InterViews: Learning the craft of qualitative research interviewing* (2nd ed.). SAGE Publications.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.

Muawanah, A. (2025). Eksaminasi klaim sanad bersambung dalam penyebaran hadis di media sosial perspektif *tahammul wal ada’*. *DIRAYAH: Jurnal Ilmu Hadis, 6*(1). https://doi.org/10.62359/dirayah.v6i01.752

Niam, M. F., & Ramadhan, M. R. S. (2025). Perkembangan *taḥammul wa al-adā'* di Pesantren Tebuireng: Studi tradisi pengajian *Ṣaḥīḥayn* tahun 2020–2025. *Diya Al-Afkar: Jurnal Studi Al-Qur'an dan Al-Hadis, 13*(1), 22–40. https://doi.org/10.24235/diyaafkar.v13i1.21412

Nursyahbani, I. (2022). KH. Syansuri Badawi's method in the study of riwayah and dirayah hadith at Pesantren Tebuireng. *Nabawi: Journal of Hadith Studies, 3*(1). https://doi.org/10.55987/njhs.v3i1.61

Putra, A. (2016). Pemikiran hadis KH. M. Hasyim Asy'ari dan kontribusinya terhadap kajian hadis di Indonesia. *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya, 1*(1), 46–55. https://doi.org/10.15575/jw.v1i1.577

Rescher, N. (2003). *Epistemology: An introduction to the theory of knowledge*. State University of New York Press.

Spradley, J. P. (2016). *Participant observation*. Waveland Press.

Suryadilaga, M. A. (2019). Dinamika studi hadis di PP Hasyim Asy'ari Tebuireng Jombang: Dari klasikal hingga Ma'had 'Aly. *Al Quds: Jurnal Studi Alquran dan Hadis, 3*(2), 119–134. https://doi.org/10.29240/alquds.v3i2.1001

Suryadilaga, M. A., Qudsy, S. Z., & Mustautina, I. (2022). Digitalisasi hadis ala Pusat Kajian Hadis (PKH): Distribusi, ciri, dan kontribusi dalam kajian hadis Indonesia. *Mashdar: Jurnal Studi Al-Qur'an dan Hadis, 3*(2), 105–128. https://doi.org/10.15548/mashdar.v3i2.2982

Wahid, A., & Junida, J. (2023). Urgensitas pembelajaran ilmu hadis di era digital. *El-Sunan: Journal of Hadith and Religious Studies, 1*(1), 12–20. https://doi.org/10.22373/el-sunan.v1i1.3464

Yahya, Y. I., et al. (2025). Living teks hadis komunitas kajian hadis Ma'had Aly Hasyim Asy'ari Tebuireng. *Tebuireng: Journal of Islamic Studies and Society, 6*(1), 18–43. https://doi.org/10.33752/tjiss.v6i1.9420

Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). SAGE Publications.