LOCAL WISDOM OF PESANTREN AND THE RESILIENCE OF ISLAMIC EDUCATION IN THE DIGITAL DISRUPTION ERA

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ABSTRACT
Pesantren, as the oldest Islamic educational institution in Indonesia, play a povital role not only in religious education but also in character building, da'wah, and community engagement grounded in local wisdom. The values *of ta'dzim* (respect) and *tawadhu'* (humility) constitute the ethical and epistemological foundations of Islamic education within pesantren. However, the rapid advancement of digital technologies has posed significant challenges to the value system, epistemic authority, and traditional pedagogical practices in pesantren. This study examines how pesantren's local wisdom, particularly the values of *ta'dzim* and *tawadhu'*, sustains the resilience of Islamic education amid digital disruption. The research employed a qualitative phenomenological approach conducted at pesantren Al-Munawwariyyah, Malang. Data were collected through observations, in depth interviews with *Kyai* (caregivers), administrators, *Ustaz* (teacher), *santri* (students), and graduates, and documentation of *santri* activities. Data were analyzed qualitatively by identifying and interpreting contextual meanings and values until reaching saturation.

The findings indicate that *ta'dzim* and *tawadhu'* function not merely as interpersonal ethics but as socio-spiritual mechanisms fostering moral resilience amid rapid digitalization. These values serve as the cultural capital of pesantren in shaping students who are civilized, disciplined, and reflective in their engagement with technology. Pesantren demonstrate adaptability by integrating traditional values with digital innovation through ethical technology literacy, social media based *da'wah*, and digital learning initiatives without compromising *adab* (manners). Furthermore, the resilience of Islamic education within pesantren is multidimensional, encompassing spiritual resilience through *tazkiyat al-nafs*, social resilience through solidarity and collective discipline, and digital resilience through ethical media engagement. These findings affirm that pesantren are not only capable of surviving but also of transforming into resilient, relevant, and contextually adaptive educational institutions in the digital era.

This study contributes theoretically to strengthening an Islamic education paradigm grounded in local wisdom and offers practical implications for developing pesantren education policies that remain adaptive to technological change without eroding spiritual values. In conclusion, integrating local wisdom with digital

innovation represents a sustainability strategy through which pesantren can foster a resilient, cultured, and globally competitive Islamic education system.

Keywords: digital disruption, local wisdom, Islamic educational resilience, Pesantren, *ta'dzim* and *tawadhu'*

INTRODUCTION

As the oldest Islamic educational institution in Indonesia, pesantren are not only centers of religious learning, but also centers for character building, da'wah, and social service rooted in local wisdom (Mufidah Ch, 2010). Pesantren are Islamic educational institutions that exist and are considered the initial forum for the formation of pesantren (Islamic education) in Indonesia. Pesantren were established by scholars to teach Islamic teachings to students (Muid, n.d.). Pesantren foster an Islamic personality, namely a personality that is faithful and devoted to Allah SWT, has noble character, is useful, and serves Allah SWT as *Khadim Al-Ummah* (Mansyuri et al., 2023) . As a comprehensive educational institution, Pesantren teach students about religion, ethics, discipline, and simple living. These principles have helped many young Indonesians grow into morally strong, ethical, and responsible individuals (Mada Indramawan, 2024) .

The popularity of pesantren has not declined at all since they were first established. In fact, according to data from the Ministry of Religious Affairs in October 2025, the number of pesantren in Indonesia reached 42,391 (Nouvan, 2025) . These figures certainly prove that public trust in the educational model of Pesantren remains high. Pesantren are still considered educational institutions that not only teach religious knowledge but also shape the moral and spiritual resilience of society.

In the midst of the digital disruption era, pesantren face increasingly complex challenges. The flow of information that flows without limits through social media and mass media has a significant impact on the image of pesantren. Various news reports about the world of pesantren spread quickly and shape public perception. Not infrequently, the information that emerges highlights problematic issues, such as the increase in reports of sexual violence in pesantren, which in 2025 reached 130 cases out of a total of 573 reports (Mustofa, 2025) . Media framing of these issues, including narratives about the alleged feudal culture in pesantren, has contributed to a decline in the level of trust among some members of the public toward these institutions (Lathifah, 2025) . This phenomenon shows that Pesantren now face not only internal challenges in terms of education and moral guidance, but also external challenges in maintaining their image and public trust amid the flood of digital information.

Another common stereotype is the assumption that pesantren are synonymous with technological backwardness and low digital literacy. In the view of some modern communities, pesantren are considered unable to keep up with the times because of their traditional learning systems that are oriented towards classical Islamic texts. However, behind this stigma,

many pesantren are actually continuing to strive to strengthen their identity through the preservation of local wisdom values, while adapting to the demands of the digital era (Wachid, 2025) . This adaptation is evident in various educational innovations, such as the use of digital platforms in learning, the integration of information technology for student management, and the use of social media as a means of preaching and publicizing pesantren activities.

Local wisdom in the context of Pesantren is not only interpreted as inherited traditions or customs, but also as a value system that guides behavior, mindset, and social relations in the boarding school environment. Values such as *ta'dim* and *tawadhu'* become the moral foundation that strengthens the identity of Pesantren in the midst of modernity (Fauzi et al., 2023). This value system grew naturally from the interaction between Islamic teachings, local culture, and the needs of the local community. Therefore, Pesantren have a unique adaptive ability to maintain the principles of Islamic spirituality while adapting to social and technological changes without losing their traditional substance (Alnashr, 2019) .

On the other hand, the resilience of pesantren in the era of digital disruption cannot be separated from their ability to maintain the continuity of scientific and social traditions. The scientific tradition of pesantren, which is rooted in the scientific *sanad* (transmission of knowledge from teacher to student), provides a different epistemological strength compared to modern education models that tend to be rationalistic and fragmented (Habibi, n.d.). Through this tradition, pesantren not only transfer knowledge but also build the moral, spiritual, and social integrity of their students. This makes pesantren remain relevant despite being in the midst of a wave of value changes due to the penetration of global culture and the digitization of life.

The continued strategic role of pesantren in the era of digital disruption demands ongoing reflection and innovation. Tradition cannot be used as an excuse for stagnation, while modernization should not be used as a justification for abandoning the noble values that have been passed down (Simanjuntak, n.d.) . The biggest challenge for pesantren today is finding a balance between preserving traditional values and adopting modern technology. Digital transformation should not be interpreted as a threat to tradition, but rather as an opportunity to expand the reach of Islamic preaching and education. By maintaining the principles of local wisdom while developing digital literacy capacities, pesantren can become models of Islamic education that are resilient, inclusive, and globally competitive (Fadliah, 2025) .

Thus, this research is important to analyze how local wisdom applied in pesantren can increase the resilience of Islamic education in facing the challenges and changes caused by digital disruption. The focus of the study is directed at the dynamics of interaction between tradition and innovation

in pesanteren environment, as well as how the local value system that lives within it becomes a source of strength to face the changing times. This study is expected to not only enrich the academic knowledge about Islamic education, but also provide practical contributions for the future development of pesantren so that they remain the moral and intellectual beacons of the Indonesian nation.

METHOD

The research employed a qualitative phenomenological approach aimed at identifying the essence of participants' lived experiences regarding the observed phenomenon (Rofiah, 2023) .

The research was conducted at pesantren Al-Munawwariyyah, located in Sudimoro village, Bululawang subdistrict, Malang district. The subjects of this study were the *Kyai* (caregivers), administrators, Ustaz (teacher), *santri* (students), and graduates of the Al-Munawwariyyah Islamic boarding school.

This study focuses on how local wisdom is applied within pesantren to sustain Islamic educational resilience amid digital disruption. The research examined two aspects, the implementation of local wisdom within pesantren, and its contribution to sustaining the resilience of Islamic education amid digital disruption. The data sources consisted of primary data obtained from observations and interviews, and secondary data derived from documentation of *santri*'s daily activities. The data collection techniques included observation, interviews, and documentation. Data were analyzed qualitatively, involving continuous and iterative processes of data condensation, triangulation, and synthesis until saturation was reached (Sugiyono, 2013) .

The study adopted the interactive model of Miles, Huberman, and Saldaña, encompassing three concurrent and cyclical components: data condensation, data display, and conclusion drawing/verification. These interrelated stages were applied continuously throughout the research process, from data collection to the synthesis of final findings.

RESULTS AND DISCUSSION

Findings

This study explored how *pesantren*'s local wisdom, particularly the values of *ta'dzim* and *tawadhu'*, contributes to sustaining Islamic education's resilience amid digital disruption. Data were obtained through interviews with *kyai*, *santri*, and graduates of pesantren Al-Munawwariyyah, as well as supporting informants from other Pesantren. The findings reveal that *ta'dim* and *tawadhu'* function not merely as interpersonal ethics between *santri* and ustaz, but also as moral and social mechanisms guiding *santri* to adapt to digital realities without compromising *adab* and spiritual integrity.

Local Wisdom of Pesantren: Implementation of the Values of *Ta'dim* and *Tawadhu'*

The values *of ta'dim* and *tawadhu'* constitute the core of pesantren life. These values are embodied in *santri*'s respect toward teachers, courteous speech, and humility in learning. Interview data indicate that *ta'dzim* manifests not only in symbolic behaviors such as salim (hand kissing), bow or humble demeanor, but also in an inner disposition of reverence and intellectual humility.

Table 1. Manifestations of *Ta'dim* and *Tawadhu'* Values in the Lives of *Santri*

No	Informant	Manifestations of *Ta'dim and Tawadhu'*	Impact on Student Character
1	AR1 (*Santri*)	Being humble is a way to show respect; *ta'dim* does not have to be shown by walking on one's knees, it can be shown through small gestures, and most importantly, by humbling one's heart.	Cultivating a good attitude, namely with respect and without arrogance or pride
2	NC (*Santri*)	Speaking politely and not using foul language; when meeting a teacher, kiss their hand	Cultivating social awareness and fostering respect
3	CR (Ustaz)	Time discipline, polite speech, and adherence to worship schedules	Enhancing discipline and moral exemplary behavior
4	AR2 (Graduated)	Etiquette and sincerity are the spirit of the boarding school	Cultivating inner peace and emotional maturity

Source: Field interview results (2025)

These findings suggest that *ta'dzim* and *tawadhu'* form the moral foundation of an Islamic personality that harmonizes knowledge and virtue. As noted by AR2, *adab* (manners) and sincerity represent the spiritual essence of *pesantren*, enabling *santri* to navigate modernity without losing their identity. These values also reinforce the students' awareness that knowledge must be accompanied by humility and respect for its sources, both ustaz and books.

Challenges and Opportunities for Pesantren in the Era of Digital Disruption

The digital disruption era has profoundly affected the institutional and cultural dynamics of *pesantren.* Extensive access to information offers *santri* opportunities to expand their knowledge, yet it simultaneously poses threats such as technological misuse, reduced learning focus, and altered social interactions. The interview results show that some pesantren consciously limit internet access to maintain the concentration and morals of students. However, some students realize that technology is still needed to expand their knowledge and learning resources.

Table 2. Students' Attitudes toward Pesantren Digitalization

No	Informant	Views on Digital Technology	Impact on Students' Lives
1	FMS (*Kyai*)	Students must have a critical and logical mindset, using social media for religious outreach	Transforming pesantren values into the digital space
2	MS (Administrator)	Digitalization is important, but it requires competent and capable human resources, and selectivity in digital content	Encouraging ethical digital literacy with filtering information and exercising caution in using media
3	AR1 (*Santri*)	Digitalization is important, but internet restrictions are also necessary to avoid negative aspects	Achieving a balance between control and the utilization of technology
4	NC (*Santri*)	The need for digitalization is inevitable, but it must still be limited so as not to be excessive	Fostering selective awareness of technology
5	CR (Ustaz)	Digitalization is needed in certain aspects of life. To avoid becoming overly focused on technology, it is wiser to use time for other beneficial activities	Cultivating a disciplined nature

Source: Field interview results (2025)

The data suggest that *pesantren* adopt a moderate stance toward digitalization. Internet restrictions are not viewed as backwardness but as an educational strategy to cultivate self-discipline and ethical digital literacy. In this context, once again, the values of *ta'dzim* and *tawadhu'* serve as guiding principles that *santri* are taught to regard technology as a means rather than an end, respecting the ethical boundaries established by Ustaz and *Kyai*.

The Resilience of Islamic Education Amid Digital Disruption

The resilience of Islamic education in Pesantren lies not only in its ability to survive change, but in its ability to reinterpret core values so that they remain relevant to the challenges of the times. Based on the results of interviews, Pesantren are able to maintain moral stability through the application of flexible and contextual local wisdom values.

According to FMS, *santri* in the digital era must have a learner's spirit, which means having a critical, logical, and open-minded enthusiasm for learning change, without losing *their manners* and morals. This shows a form of epistemological resilience in that pesantren remain a space for reflective learning, rather than reactive to the digital trend. Meanwhile, MS emphasizes the importance of maintaining a balance between digitalization and spirituality, because the death of initiative often arises when *santri* become too dependent on technology without understanding the essence *of ta'dim* or vice versa.

Additionally, the results of the interview with AR2 show that values such as *legowo* (open-mindedness) and *patience*, which are acquired from life in the pesantren, are important assets in facing the dynamics of modern and digital life. The competitive world of work demands mental and emotional resilience, and these two values are clear evidence of the resilience of Islamic education instilled in the pesantren.

Thus, the resilience of Islamic education in pesantren is multidimensional:

1) Spiritual, through the internalization of the values of *ta'dim*, *tawadhu'*, patience, and sincerity
2) Social, through solidarity and collective discipline; and
3) Digital, through selective and ethical management of technology. These three dimensions combine to form the resilience of Pesantren in maintaining their identity while adapting to the changing times.

Synthesis of Findings

The results of the study show that the values *of ta'dim* and *tawadhu'* are not merely ethics of politeness, but function as a value system that

guides students to live wisely amid the complexities of the digital age. These values become instruments of character education that keep students from losing their way amid the rapid flow of information and the temptations of digitalization. Pesantren have thus succeeded in combining spiritual traditions with modern needs through value-based education and strong social control.

These findings also show that the resilience of Islamic education in the era of digital disruption relies on the ability of Pesantren to preserve local wisdom while selectively adapting to technology. By making *ta'dim* and *tawadhu'* as moral foundations, Pesantren are able to nurture a generation of students who are knowledgeable, civilized, and have integrity, capable of navigating the digital world without losing their spiritual identity.

Analysis

The values of *ta'dzim* and *tawadhu'* within *pesantren* constitute the moral and epistemological foundations of Islamic educational systems. This tradition fosters a harmonious hierarchy between *kyai* and *santri*, grounded in reverence, courtesy, and sincerity in the pursuit of knowledge. As explained by Try Heni Aprilia et al., *ta'dzim* represents a distinctive form of character education in *pesantren*, emphasizing not only symbolic reverence for *Kyai* but also the spiritual internalization of *tazkiyat al-nafs* (self-purification) (Aprillia et al., 2023).

This aligns with Al-Ghazali's conception of moral education as a process that cultivates self awareness in relation to knowledge and the teacher's authority. In this context, *tawadhu'* embodies intellectual humility, acknowledging that knowledge is attained not solely through reason but through *adab* and the spiritual bond between Ustaz and *Santri*. Together, these virtues function as socio spiritual mechanisms that preserve harmony, curb intellectual arrogance, and nurture spiritual discipline in learning. Hence, *ta'dzim* and *tawadhu'* represent forms of local wisdom within *pesantren*, serving as cultural capital that harmonizes knowledge and morality amid digital disruption. (Aprillia et al., 2023) .

The digital disruption era poses novel challenges to the value system embedded within *pesantren* culture. Digitalization accelerates information flows and reconfigures the structure of epistemic authority that was once centralized in the *Kyai* or Ustaz. Flavin (2012) defines this phenomenon as disruptive technology, referring to innovations that alter teaching and learning processes through technologies no longer controlled by educational institutions. (Flavin, 2012) .

Lingard et al. emphasize argue that digital disruption in education extends beyond technological change to ideological and ethical dimensions, involving a power shift from educators to digital platforms and the rise of educational commercialization. (Lingard et al., 2021) . This shift risks

eroding the spiritual and ascetic values of *pesantren* unless counterbalanced by the reinforcement of *ta'dzim* and *tawadhu'*.

The concept of digital disruption, as explained by Skog, Wimelius, and Sandberg, is a process of environmental turbulence that causes systemic changes and shifts in the boundaries of values in the production and dissemination of knowledge (Skog et al., 2018) . In the context of pesantren, this means that digitalization has the potential to transform traditional patterns of knowledge transmission (sanad) and replace them with massive and rapid data distribution patterns.

As described by Meinokat and Wagner, contend that managing digital environments necessitates new pedagogical competencies to prevent classroom disruptions and uphold ethical digital engagement. (Meinokat & Wagner, 2022) . Therefore, the principal challenge for *pesantren* lies not in technology per se but in sustaining learning ethics that continue to embody the *adab* and decorum intrinsic to *pesantren* culture.

The resilience of Islamic education resides in its capacity to reconcile tradition and innovation without compromising its spiritual essence. Mushfi El Iq Bali asserts that *pesantren* exhibit strong mental and spiritual resilience through the application of comprehensive Islamic educational values encompassing faith, morality, and knowledge that holistically shape students into virtuous individuals. (El Iq Bali & Fadli, 2019) .

In the digital era 4.0, this resilience is tested by the speed of information and the challenges of cyber morality. Nevertheless, through the internalization of *ta'dzim* and *tawadhu'*, *pesantren* cultivate both social and spiritual resilience. These virtues nurture self-awareness, self-regulation, and moral responsibility in navigating digital environments. Kosasi suggests that educational transformation in the era of disruption must be directed towards the formation of digital literacy, technology, and humanity competencies so that the learning process remains collaborative and meaningful (Kosasi, 2020) . If applied in pesantren, this can be integrated without abandoning their traditional character, for example through *virtual classes based on manners,* where technology becomes a tool, not a substitute for the scientific authority of teachers.

Drawing on Dat Bao's theory of *silence as autonomy*, reflective and contemplative learning constitutes a form of deep learner autonomy. (Bao, 2024). Within the *pesantren* context, the practices of *tawadhu'* and *ta'dzim* entail silence and contemplation as pathways for internalizing knowledge through *adab*. This value can enrich learning practices in the digital age, which tends to be instant and superficial, by emphasizing contemplation and *digital mindfulness.*

Consequently, the integration of local values *ta'dzim* and *tawadhu'* with digital adaptation should be viewed not as a contradiction but as a strategic foundation for educational resilience. Pesantren can become a resilient and

contextual educational model, maintaining spirituality while utilizing digitalization to expand da'wah and learning.

CONCLUSION

The local wisdom of pesantren, centered on *ta'dzim* and *tawadhu'*, constitutes the ethical and epistemological core that fortifies Islamic education against value crises in the digital age. In this context, these values are not only guidelines for behavior, but also a spiritual foundation that maintains the integrity of the teaching and learning process amid the rapid flow of modernization. Digital disruption, however, functions as a double-edged phenomenon threatening the preservation of traditional pesantren values while simultaneously offering opportunities for educational innovations aligned with contemporary demands. The resilience of Islamic education derives from its ability to balance technological competence with spiritual consciousness, so that disruption is no longer seen as a threat, but rather as a new space for da'wah, reflection, and scientific development. Through an integrative approach, pesantren hold significant potential to serve as models of digitally resilient Islamic education deeply rooted in local wisdom yet open to global innovation., while at the same time being open to global innovations that enrich Islamic educational practices in the future.

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