MIKAILALSYS
Journal of Multidisciplinary Sciences

e-ISSN : 2987-2286
p-ISSN : 2987-3924

Index: Harvard, Boston, Sydney, Copernicus, Sinta 4, Scilit, Semantic, Google, etc

https://doi.org/10.58578/mikailalsys.v4i2.10469

Sanad-Based Learning and Teaching Resources: Relevance, Implementation, and Challenges in Contemporary Islamic Education

Fakhrullah & Rustam Ibrahim
UIN Raden Mas Said Surakarta, Indonesia
faqihfakhrullah33@gmail.com; rustamibrahim@staff.uinsaid.ac.id

Article Info:

Submitted:	Revised:	Accepted:	Published:
Apr 22, 2026	May 20, 2026	Jun 1, 2026	Jun 6, 2026

Abstract

Although learning resources in the digital era have received considerable attention, research specifically addressing the integration of modern learning resources with the traditional *sanad*-based learning system in Islamic education remains limited. This study aims to analyze the concept of learning resources from the perspective of Islamic education, explain the nature and urgency of *sanad*-based learning, and formulate strategies for integrating modern learning resources with Islamic scholarly traditions. A qualitative approach with a library research design was employed, using relevant literature selected through a purposive literature selection strategy. Data were collected through documentation of textual sources and analyzed using content analysis. The findings indicate that learning resources in Islamic education are holistic, encompassing revelational (*naqli*), rational-empirical (*'aqli* and *tajribi*), and spiritual (*irfani*) dimensions. Within this framework, teachers serve as central authorities through *sanad*, which functions as a quality assurance mechanism that ensures the validity, authority, and spiritual value of knowledge. These findings contribute to the development of Islamic educational methodology

Mikailalsys is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License

and extend current understanding of contemporary *sanad*-based learning platforms and curricula. The study concludes that synergy between modern learning resources and the *sanad* tradition is essential for maintaining the quality, authenticity, and sustainability of Islamic education in the digital era. The implications include theoretical contributions to Islamic pedagogy and practical guidance for Islamic educational institutions in implementing *sanad* digitalization, curriculum integration, and adaptive learning platforms. This study also opens opportunities for further empirical research on the challenges of verifying digital *sanad* authority.

Keywords: Learning Resources; *Sanad*-Based Learning; Islamic Education; Digital Pedagogy; Islamic Scholarly Tradition.

INTRODUCTION

Islamic education possesses distinct characteristics that differentiate it from other educational systems, encompassing intellectual, spiritual, and moral dimensions within the integrated process of knowledge transmission. One of the most critical epistemological heritages in this tradition is the concept of *sanad*—a continuous chain of narration that connects learners to authoritative scholarly sources back to the original source. *Sanad* serves not only as a transmission mechanism but also as a rigorous verification system that guarantees the validity of knowledge while preserving ethical values and the profound spiritual bond between teacher and student (Kharisma & Muhammad Fathur Rozaq, 2026). Historically, this tradition has formed the primary foundation for the development and preservation of Islamic scholarship for over fourteen centuries, spanning various core disciplines such as the Qur'an, Hadith, Fiqh (jurisprudence), and Tasawwuf (sufism) (Makdisi, 1984). However, in the contemporary era—marked by a massive information explosion and rapid digital disruption—a critical paradox has emerged within Islamic learning. The abundant, borderless availability of learning materials does not automatically guarantee either the depth of comprehension or the authenticity of scholarship. Although digital texts, recorded lectures, and open-access online courses can be retrieved instantly by anyone anywhere, (Raidatul Umanah, 2024) the absence of a clear *sanad* raises serious epistemological issues regarding the origin, validity, and authority of the acquired knowledge. This unsettling condition indicates that modern technological advancement has

not been fully balanced with adequate scholarly verification mechanisms within the contemporary Islamic educational landscape.

In response to this phenomenon, this study argues that learning resources in Islamic education cannot be reduced to mere physical materials, digital data, or neutral media technologies accessible to students. From an Islamic pedagogical perspective, a true learning resource inherently encompasses a relational and spiritual dimension between teacher and student, woven into a meaningful, sacred scholarly bond (Hasanah, 2024) Teachers in the Islamic tradition are not merely facilitators of information delivery or technical instructors; rather, they are the living guardians of the authenticity of knowledge and spiritual guides who shape the students' character, intellect, and morals (*akhlak*). This scholarly connection is fundamentally embodied in the tradition of *sanad* or *isnad*, representing the unbroken transmission of knowledge through recognized teacher authority. Through *sanad*, the validity of knowledge is strictly guaranteed because its lineage can be traced directly back to its authentic origin, rendering the entire educational process accountable both academically and spiritually (Ulya & Nikmah, 2024b). Therefore, the conceptual and empirical urgency of this study lies in the necessity to rescue modern Islamic education from intellectual superficiality and spiritual disconnection by re-anchoring contemporary learning resources to this authoritative tradition.

In modern educational discourse, the definition of learning resources has undergone a significant expansion. Modern theories widely perceive learning resources as anything that can be utilized to facilitate the learning process, including human resources, materials, devices, techniques, and the immediate environment. For instance, the Association for Educational Communications and Technology (AECT) defines learning resources comprehensively as all sources—including data, people, and objects—that can be utilized individually or collectively to enhance learning effectiveness and outcomes. While this conventional definition is highly systematic and universally accepted in secular education, it exhibits a distinct limitation when applied to Islamic institutions. Previous studies on modern educational technology often overlook the non-material aspects of learning. Within the specific context of Islamic education, conventional frameworks completely omit crucial metaphysical dimensions, such as the spiritual quality of the transmission and the concept of blessings (*barakah*) in knowledge, which are directly tied to the validity of its pedagogical lineage (Ulya & Nikmah, 2024b). Although a number of recent studies have discussed the technical aspects of modern learning resources and the

historical importance of the *sanad* tradition as separate entities, a profound research gap remains: there is a critical shortage of literature that integrates both elements into a unified, functional conceptual framework. Previous research has treated modern technology and *sanad* as mutually exclusive or inherently conflicting systems, leaving a logical void on how the two can co-exist.

To address this gap, this study offers a distinctive theoretical novelty by synthesizing modern instructional design with traditional Islamic epistemology. Instead of rejecting modern digital resources or, conversely, abandoning the classical *sanad* system, this research introduces an integrative framework where modern technological learning resources are systematically synergized with the tradition of *sanad*-based learning. The theoretical foundation of this study is built upon a hybrid analytical framework that juxtaposes the modern instructional resource theory (AECT framework) with the classical Islamic epistemology of *isnad* transmission. By doing so, this study provides a fresh perspective on how digital platforms, artificial intelligence, and open educational resources (OER) can be re-conceptualized to accommodate the verification mechanisms, ethical values, and spiritual supervision inherent in *sanad*-based instruction (Hefner, 2022).

Based on the aforementioned rationale, this study focuses specifically on establishing a conceptual bridge between modern pedagogical tools and traditional Islamic transmission lineages. The primary objective of this research is to comprehensively analyze the concept and classification of learning resources from an Islamic educational perspective, while simultaneously explaining the nature and urgent position of *sanad*-based learning in the 21st century. Furthermore, this study aims to systematically identify viable implementation models of *sanad*-based learning within contemporary Islamic educational institutions. Ultimately, this investigation is directed toward formulating concrete, strategic recommendations for integrating modern, technology-driven learning resources with the timeless, authoritative tradition of *sanad*-based learning.

METHODS

This study utilizes library research, which is a qualitative research approach that focuses on collecting, reviewing, and analyzing various relevant literary sources to address the research objectives comprehensively. This approach is characterized by a critical and systematic examination of existing literature concerning the integration of modern

instructional designs and traditional Islamic epistemology. By its nature, this qualitative library research does not involve field manipulation or human subjects; instead, it treats existing academic publications, historical texts, and conceptual frameworks as the primary landscape of inquiry to generate deep, conceptual insights (Ulya & Nikmah, 2024b).

The research design is structured as a systematic conceptual framework aimed at bridging the gap between conventional learning resource definitions and the traditional Islamic *sanad* system. This design aligns the research problems directly with the implementation procedures by structuring the inquiry into four consecutive phases: identifying relevant literature databases, screening and selecting sources based on predefined credibility criteria, classifying data into thematic categories (conceptual definitions, *sanad* urgency, implementation models, and integration strategies), and synthesizing the findings. This structured framework ensures that the collected qualitative data directly feeds into answering the study's core objectives systematically and transparently (Pringgar, Rizaldy Fatha, 2020).

In lieu of human participants, respondents, or field informants, the "participants" in this library research consist of selected literary texts and academic documents. The sampling technique employed is purposive sampling, wherein literature is chosen selectively based on strict relevance, credibility, and its direct connection to the research problem The data corpus is divided into two categories: primary and secondary data sources. Primary data sources comprise foundational literature that directly addresses the core concepts of learning resources in education and the classical mechanics of *sanad* transmission. Secondary data sources consist of peer-reviewed scientific articles, academic books, and previous research publications that support the analysis and enrich the interpretation of the primary texts (Gentles, Charles, Nicholas, Ploeg, & McKibbon, 2016).

Data collection was executed through a rigorous documentation study, which serves as the primary instrument for this investigation. This procedure involved utilizing digital search engines and academic databases—such as Google Scholar, Scopus, and Moraref—to locate valid scholarly publications, digital books, and institutional archives. The data collection process followed a clear sequence: searching using specific keywords (e.g., "learning resources," "sanad-based learning," "Islamic epistemology"), screening titles and abstracts, reading the full texts critically, taking structured notes, and finally classifying the selected literature according to its thematic relevance (Ulya & Nikmah, 2024). The

trustworthiness and validity of the data were maintained through source triangulation and peer debriefing, ensuring that only peer-reviewed, academically recognized, and high-integrity digital documents were included in the final analysis.

The collected qualitative data were processed using content analysis as the primary data analysis technique, allowing for a systematic, objective, and comprehensive interpretation of the written texts. The analysis was conducted through a series of rigorous qualitative stages, beginning with data reduction, where irrelevant information from the gathered literature was filtered out. This was followed by data display, where the core arguments, historical facts, and pedagogical models from various authors were organized into conceptual matrices. Next, a process of open coding and categorization was applied to group the data into distinct themes representing modern learning resources and classical *sanad* systems. Finally, the findings were interpreted using a comparative-integrative approach to synthesize a new framework, culminating in drawing valid, verifiable conclusions regarding how modern educational technologies can be structurally integrated with the authoritative tradition of *sanad*-based learning in contemporary Islamic education.

RESULTS

The findings of this qualitative content analysis study are structured into five core themes derived from the text-screening process: the conceptual map of learning resources, contemporary implementation models, the dual-dimension urgency of *sanad*, structural barriers, and integrative frameworks.

Conceptual Map of Learning Resources in Islamic Education

The data reveals that the conceptualization of learning resources in Islamic education transcends material-technological boundaries, integrating physical elements with epistemological and spiritual dimensions. Unlike conventional frameworks that categorize learning sources based purely on utilitarian functions, the Islamic educational tradition structures resources into a holistic ecosystem across three fundamental pathways. The distribution and components of this mapping are systematically summarized in Table 1. (Saputra, Hermawan, & Priatna, 2024).

Table 1. Conceptual Mapping of Learning Resources in Islamic Education

Dimension	Core Epistemological Source	Functional Scope in Pedagogy
Naqli (Revelational)	Divine Texts (The Qur'an, Hadith, Classical Commentaries)	Foundational absolute truth, primary content source
Aqli & Tajribi (Rational-Empirical)	Human Intellect, Modern Media, Environment, Tools	Facilitator of information processing, instructional materials
Irfani (Spiritual)	Relational Bond, Moral Modeling (Akhlak), Barakah (Blessing)	Character transformation, ethical-spiritual validation

The text-derived data underscores that within this tri-dimensional ecosystem, the teacher is identified as the living center of the learning architecture. The relational mechanism between teacher and student functions not merely as an administrative or instructional delivery system, but as a critical repository of authoritative knowledge and value transformation (Saputra et al., 2024).

Implementation Models of Sanad-Based Learning

The documentation analysis indicates that *sanad*-based learning is operationalized through three distinct instructional designs within Islamic educational institutions, particularly traditional boarding schools (*pesantren*). These models demonstrate specific structural patterns regarding student-teacher density, interaction mediums, and feedback mechanics:

1. The Classical *Talaqqi* Model: Characterized by an exclusive, face-to-face, one-on-one interaction between the teacher and the individual student. The data shows this model is structurally required for disciplines demanding high-precision transmission, such as Qur'anic recitation (phonetics) and Hadith validation, allowing instant, real-time auditory and visual correction.

2. The *Halaqah* Model: Structured as a collective circle of learning where a single authorized teacher delivers text-based instruction to a group of students within a shared space. The data marks this model as the standard layout for the transmission of *kitab kuning* (classical Islamic texts), blending teacher-centered authority with peer-level scholastic discourse.

3. The Contemporary Digital *Sanad* Model: An emerging hybrid layout where the essential requirements of live, un-severed student-teacher interaction are preserved, yet mediated through digital communication networks (Hidayati, 2025).

Urgency and Relevansi of Sanad-Based Learning

The qualitative analysis of contemporary texts identifies exactly five core indicators that establish the functional urgency of *sanad*-based instruction amidst modern digital information landscapes. These indicators span across strict epistemic verification to metaphysical values, which are laid out in Figure 1 (Ansori et al., 2024).

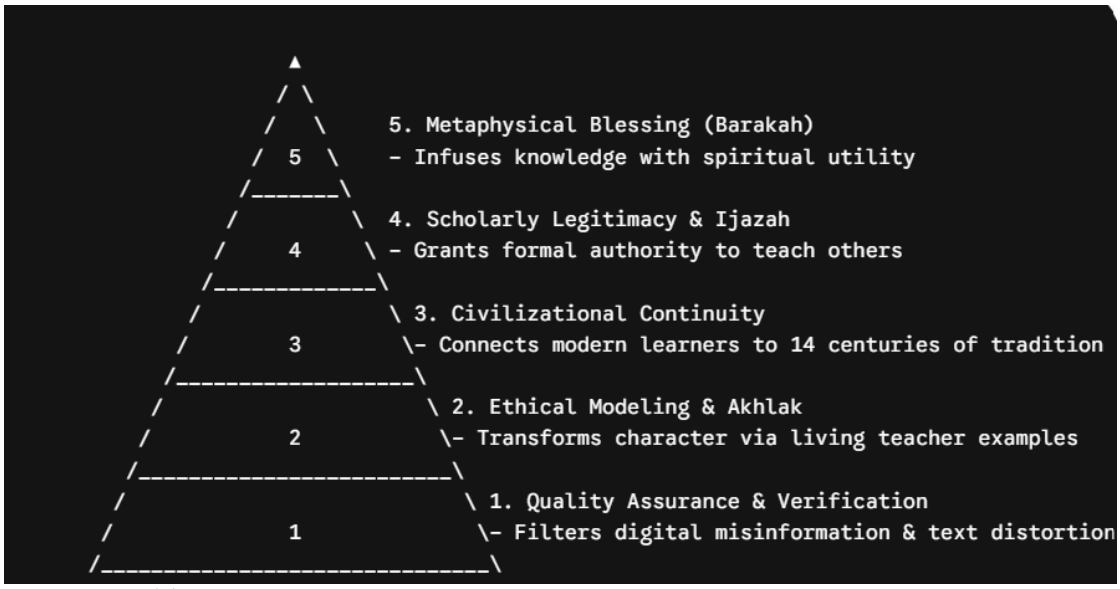


Figure 1. The Five Indicators of Functional Urgency for Contemporary *Sanad*-Based Learning

Quality Assurance and Verification serves as the primary defense mechanism against the digital landscape's chaos at the very foundation of the pyramid shown in Figure 1. In an era dominated by algorithms, social media soundbites, and unverified religious content, this foundational layer actively filters digital misinformation and text distortion. By demanding an authentic chain of transmission, it ensures that the core knowledge remains pure, unaltered, and rigorous, preventing the erosion of textual integrity before it can spread online (Raidatul Umanah, 2024).

Ethical Modeling and Akhlak occupies the next tier of the pyramid in Figure 1, emphasizing that sacred knowledge cannot be fully synthesized or embodied through digital screens alone. This aspect focuses heavily on the human element of education, as it transforms character via living teacher examples. Through direct interaction, students do not just memorize texts; they absorb the behavioral ethics, humility, and lived values modeled by their instructors, turning abstract data into real-world character development.

Civilizational Continuity is located at the absolute center of the pyramid in Figure 1 and acts as a vital historical anchor for the modern Muslim community. This indicator connects modern learners directly to 14 centuries of tradition, creating an intellectual bridge that spans from the present day back to classical times. This continuity ensures that contemporary interpretations of religious texts do not become unmoored, remaining strictly aligned with the unbroken chain of classical Islamic scholarship (Ajrina & Sabda, 2026).

Scholarly Legitimacy and Ijazah represents formal academic accountability and licensing at the upper tier of the pyramid in Figure 1. This component moves beyond personal study by granting formal, peer-reviewed authority to teach others. In a chaotic digital ecosystem where anyone can claim expertise, this mechanism ensures that only those who have mastered a text under qualified guidance receive the mandate to pass it on, successfully preventing self-proclaimed or unqualified individuals from misleading the public in online spaces (Rosenau, 1992).

Metaphysical Blessing, or Barakah, crowns the entire framework at the absolute peak of the pyramid in Figure 1. This indicator infuses the educational process with spiritual value, moving beyond mere intellectual or empirical metrics. By honoring the traditional chain of teachers, it infuses knowledge with spiritual utility, transforming technical data into an active source of divine guidance, inner peace, and ultimate benefit for the soul of the learner.

Implementation Challenges and Adaptive Strategies

The analysis found three specific structural categories of challenges that impede the execution of *sanad*-based learning in modern educational systems, along with their respective concrete counter-strategies. The factual alignments of these findings are structured in Table 2 (Abrar, 2025).

Table 2. Matrix of Challenges and Corresponding Reinforcement Strategies

Challenge Category	Factual Indicator	Strategic Reinforcement Model
Demographic & Geographic	Unequal physical access to authorized teachers; growth of isolated self-guided digital learning.	Digitalization of Sanad: Development of open, verifiable, and transparent electronic silsilah databases.

Challenge Category	Factual Indicator	Strategic Reinforcement Model
Paradigmatic Alignment	Perceived conflict between modern student-centered learning (SCL) and traditional teacher-centered authority.	Curricular Snyergy: Formal inclusion of sanad ethics, lineage value, and epistemological validity into modern curricula.
Verification & Quality Control	Inability to easily validate verbal claims of un-severed scholarly lineages in open online spaces.	Verified Platform Development: Building interactive digital platforms connecting authorized scholars with learners.

Based on the qualitative data analysis mapped out in Table 2, three primary structural categories of challenges have been identified as impediments to executing *sanad*-based learning within modern educational systems. These challenges do not merely document existing field obstacles; they are systematically paired with concrete strategic reinforcement models that offer tactical and integrative solutions.

The first challenge identified in Table 2 lies within the *Demographic & Geographic* dimension. Factual field indicators reveal a severe disparity in physical access to authorized teachers or scholars possessing valid *sanad* lineages, a situation further exacerbated by the rapid growth of isolated, self-guided digital learning without direct scholarly supervision. To dismantle these geographic barriers, the strategic reinforcement model formulated in the table is the *Digitalization of Sanad*, which involves the systematic development of open, verifiable, and transparent electronic *silsilah* databases accessible to the public (Raidatul Umanah, 2024)

The second challenge outlined in Table 2 addresses the issue of *Paradigmatic Alignment*. This obstacle stems from a perceived conceptual conflict between contemporary educational frameworks that heavily emphasize student-centered learning (SCL) and the traditional *sanad* tradition, which is inherently anchored in teacher-centered authority. To bridge this conceptual divide, Table 2 proposes *Curricular Synergy* as a strategic solution, which is operationalized through the formal inclusion of *sanad* ethics, lineage values, and epistemological validity into the existing curricula of modern educational institutions without undermining the active learning principles of SCL (Crook, 2022).

The third challenge captured in Table 2 focuses on the domain of *Verification & Quality Control*. The reality of open online spaces highlights a critical vulnerability: the

absolute inability to easily validate verbal or unverified claims of un-severed scholarly lineages made by various online actors. To counter this potential distortion and manipulation of scholarly authority in cyberspace, the technical reinforcement strategy presented in the table is *Verified Platform Development*, which advocates for building interactive digital platforms that directly connect authorized scholars with contemporary learners to guarantee the authenticity of knowledge transmission.

Integration of Modern Learning Resources and Sanad-Based Learning

The final theme extracted from the data demonstrates that modern instructional technologies and traditional *sanad* mechanisms are not structurally incompatible, but can be synchronized into an integrative framework through three distinct digital modalities (Yaumi, 2018) :

• Synchronous Distance *Talaqqi*: Data from institutional case studies shows the deployment of high-definition video conferencing tools to replicate physical *talaqqi* requirements. This enables real-time phonetic feedback and un-severed interactive transmission over vast geographical distances.

• Scholastic Content Curation: The operationalization of the authorized teacher as an active digital content curator. In this model, the student's access to modern digital resource repositories is guided by an authorized scholar who screens, filters, and validates digital documents to prevent text distortion.

• Sanad-Linked Digital Classical Texts: The structural digitization of classical Islamic texts (*kitab kuning*), where the digital interface embeds interactive commentaries (*sharḥ*) and marginal glosses (*ḥāsyiyah*) authenticated by living lines of *sanad* transmission.

Divergent Findings and Anomalies

The data corpus reveals a notable anomaly regarding the conceptualization of technology within traditional *sanad* environments. While the general pattern across the literature treats digital media either as a purely neutral tool or as an optimal conduit for learning expansion, specific institutional records document an explicit, rigid rejection of digital *talaqqi*. These divergent sources state that physical proximity and bodily presence within the spatial domain of the teacher are non-negotiable prerequisites for valid *sanad* transmission. According to this alternative pattern, technological mediation inherently compromises the transmission of spiritual energy and non-verbal moral cues, thereby

rendering any digital-only transmission invalid under strict classical protocols (Wahyudi & Mawardi, 2023).

DISCUSSION

The critical integration of modern instructional designs with traditional Islamic epistemology represents a vital evolution in contemporary religious pedagogy. The findings of this study demonstrate that the architectural framework of learning resources in Islamic education cannot be restricted to secular, purely technical definitions. By addressing the research objectives systematically, this discussion uncovers the deep-seated meaning, scholastic implications, and structural intersections of a synthesized, contemporary Islamic educational model.

Analysis and Interpretation of Findings

The finding that learning resources in Islamic education are mapped into an expansive tri-dimensional ecosystem—encompassing *naqli* (revelational), *aqli & tajribi* (rational-empirical), and *irfani* (spiritual) dimensions—indicates that knowledge construction in this tradition is inherently holistic. This finding is highly consistent with the objective of the study, which seeks to explain the complex relationship between material media and metaphysical authenticity within contemporary Islamic pedagogy. While conventional instructional frameworks perceive learning sources merely as external, utilitarian vehicles designed to optimize cognitive performance, the data demonstrates that an authentic Islamic learning resource structurally embeds the relational bond between teacher and student.

Furthermore, the identification of the three operational models—Classical *Talaqqi*, *Halaqah*, and the Contemporary Hybrid Model—clarifies how traditional institutions preserve structural authority while adapting to spatial shifts. The data concerning the five functional indicators of *sanad* (Quality Assurance, Ethical Modeling, Civilizational Continuity, Scholarly Legitimacy, and *Barakah*) underscores that the *sanad* system operates as an epistemological firewall. In an era plagued by unfiltered digital information, this firewall ensures that the transmission of knowledge remains valid, contextualized, and anchored to an authoritative lineage. Therefore, the contemporary urgency of *sanad* is not merely an act of historical preservation; rather, it is a functional, defensive necessity against

the text distortion and intellectual superficiality brought about by unguided digital consumption.

Comparison with Theories and Previous Literature

This finding is highly consistent with previous research by Saputra, which asserts that the relational dimension between teacher and student forms a sacred, irreplaceable scholarly bond that cannot be entirely replaced by technical interfaces. Similarly, the documented mechanics of quality control within digital frameworks mirror the conclusions of who argue that the *sanad* tradition serves as a vital filter against the chaotic flow of religious information in open digital landscapes (Ulya & Nikmah, 2024).

However, the findings of this study differ slightly from conventional instructional resource theories, such as the standard AECT framework. While conventional instructional design treats human resources merely as interchangeable technical facilitators or information delivery systems, this study proves that Islamic pedagogy demands the teacher act as a spiritual guide and moral exemplar (*murobbi*). Furthermore, a major point of divergence emerged from the documented institutional anomaly: while modern educational technology literature universally champions digital media as an optimal conduit for educational expansion (Yaumi, 2018), a strict traditionalist faction within the data explicitly rejects digital *talaqqi*. This minority viewpoint maintains that physical proximity is a non-negotiable prerequisite for valid transmission. This sharp difference may be attributed to variations in institutional contexts, differing theological strictness regarding classical transmission protocols, and deep ideological variations regarding the metaphysical nature of spiritual blessings (Yaumi, Sirate, & Patak, 2018).

Research Implications

The findings of this study offer significant contributions across multiple dimensions of contemporary Islamic education. Conceptually and theoretically, these results contribute to the development of a hybrid instructional design model that bridges secular educational technology (the AECT framework) with traditional Islamic epistemology (*isnad*). It redefines "learning resources" to formally include metaphysical elements, behavioral modeling, and chain-linked verification as measurable pedagogical variables.

Practically and methodologically, these findings serve as a concrete basis for Islamic educational institutions, policymakers, and digital developers in designing blended learning

programs that preserve traditional authenticity. Practically, administrators can utilize the identified challenges and strategies matrix to implement digitalized *sanad* databases and structured, online *talaqqi* systems. For policymakers, this study provides an evidence-based recommendation to integrate the ethics of traditional scholarly lineages directly into modern, technology-driven Islamic school curricula, thereby shielding contemporary Muslim learners from digital religious radicalization and fragmented theological understandings.

Research Limitations and Directions for Future Research

This study is limited by its methodology as a qualitative library research study, which relies strictly on the content analysis of existing literature, conceptual frameworks, and documented institutional texts. Consequently, it lacks empirical field data regarding the direct, real-world psychological and social impacts of digital *talaqqi* on contemporary students, which may affect the immediate generalizability and practical applicability of the findings across diverse, non-traditional settings.

To address these boundaries and build upon this framework, future studies are strongly encouraged to deploy empirical mixed-methods approaches. Researchers should integrate quantitative surveys and longitudinal qualitative interviews with teachers and students who actively use hybrid *sanad* platforms. Future research should also expand the geographical coverage to include cross-cultural comparative studies between traditional Middle Eastern, South Asian, and Southeast Asian *pesantren* networks. This would allow for a more comprehensive, globally validated understanding of how modern technology and timeless sacred lineages interact in practice.

CONCLUSION

Based on the findings and discussion of this study, it can be concluded that learning resources within Islamic education possess distinct holistic and integrative characteristics. These resources systematically encompass the revelational (*naqli*), rational-empirical (*'aqli* and *tajribi*), and spiritual (*irfani*) dimensions. Within this comprehensive framework, the teacher occupies a central position as the primary learning resource. The educator's role extends far beyond the mere transmission of data; they act as the essential guardian of scholarly authority through unbroken lineages while actively shaping the moral character and spiritual development of the learners.

Furthermore, *sanad*-based learning is demonstrated to be a rigorous epistemological system that functions as an essential quality assurance and verification mechanism. This system ensures the validity, structural authority, and metaphysical blessings (*barakah*) of knowledge. Its implementation within Islamic educational institutions, particularly traditional boarding schools (*pesantren*), showcases a resilient, adaptive capacity through various operational models—such as *talaqqi*, *halaqah*, and digital integrations—without compromising the foundational principles of authoritative knowledge transmission.

In the contemporary era, *sanad*-based instruction has become increasingly vital as a direct pedagogical response to the chaotic flow of unfiltered digital information. The *sanad* tradition plays a critical role in preserving the validity of knowledge, cultivating intellectual ethics (*akhlak*), and maintaining the continuity of the Islamic civilizational heritage. Nevertheless, its contemporary execution faces significant structural challenges, including restricted demographic access to authorized scholars, shifting modern educational paradigms, and the difficulty of verifying legitimate scholarly credentials in open digital spaces.

Consequently, this study underscores the necessity of adaptive reinforcement strategies, such as the systematic digitalization of *sanad* lineages, the integration of curriculum frameworks rooted in traditional scholarly ethics, the expansion of physical institutional access, and the development of verified, interactive digital learning platforms. Forging a structural integration between modern instructional resources and the *sanad* tradition stands as a strategic imperative. This approach guarantees that technological advancements are fully utilized without sacrificing the authenticity, validity, and spiritual depth of Islamic education. Ultimately, a balanced synergy between modern technological tools and the timeless tradition of *sanad* serves as the definitive key to building an Islamic educational system that remains relevant, authoritative, and sustainable in the contemporary world.

REFERENCES

Abrar, M. (2025). Pendidikan Islam Dalam Perspektif Epistemologi Islam: Tantangan dan Peluang Abad 21. *Jurnal Seumubeuet: Jurnal Pendidikan Islam, 4*(1), 44–59. https://doi.org/10.63732/jsmbt.v4i1.158

Ajrina, S., & Sabda, S. (2026). Landasan Historis Pendidikan Islam: Klasik-Modern dan Tokoh Pendidikan Islam & Barat. *YASIN, 6*(1), 429–454. https://doi.org/10.58578/yasin.v6i1.8841

Ansori, M. Z., Fattah, A., Nasri, U., & Muhtar, F. (2024). Revolusi Pembelajaran di Pesantren Modern: Pengaruh dan Implikasi Pembelajaran Bersanad. *Jurnal Ilmiah Global Education, 5*(1), 54–62.

Crook, T. (2022). *The UK Media Law Pocketbook*. Routledge. https://doi.org/10.4324/9781315143286

Gentles, S. J., Charles, C., Nicholas, D. B., Ploeg, J., & McKibbon, K. A. (2016). Reviewing the research methods literature: Principles and strategies illustrated by a systematic overview of sampling in qualitative research. *Systematic Reviews, 5*, Article 172. https://doi.org/10.1186/s13643-016-0343-0

Hasanah, U. (2024). Integrating social sciences and technology in Islamic Religious Education for moral development. *International Journal of Instructional Technology, 3*(2), 87–97. https://doi.org/10.33650/ijit.v3i2.11174

Hefner, C.-M. (2022). Morality, religious authority, and the digital edge: Indonesian Muslim schoolgirls online. *American Ethnologist, 49*(3), 359–373. https://doi.org/10.1111/amet.13088

Hidayati, N. (2025). Qur'anic scholarly authority within pesantren networks in Indonesia: A genealogical reading of the sanad of KH Munawwar Sidayu, Gresik. *QOF: Jurnal Studi Al-Qur'an dan Tafsir, 9*(1), 155–170. https://doi.org/10.30762/qof.v9i1.2850

Kharisma, S. N. L., & Rozaq, M. F. (2026). The transmission network of qirā'āt knowledge: The genealogy of the sanad of Arab-Indonesian scholars and the dominance of the Riwayat Hafs in national standardization. *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir, 5*(1), 460–472. https://doi.org/10.58363/alfahmu.v5i1.743

Makdisi, G. (1984). *The Rise of Colleges*. Edinburgh University Press. https://doi.org/10.1515/9781474470643

Pringgar, R. F., & Sujatmiko, B. (2020). Penelitian Kepustakaan (Library Research) Modul Pembelajaran Berbasis Augmented Reality pada Pembelajaran Siswa. *IT-Edu: Jurnal Information Technology and Education, 5*(1), 317–329. https://doi.org/10.26740/it-edu.v5i1.37489

Rosenau, P. M. (1992). *Post-Modernism and the Social Sciences*. Princeton University Press. https://doi.org/10.1515/9781400820610

Saputra, A. H., Hermawan, H., & Priatna, T. (2024). Integrasi Epistemologi Keilmuan Islam Dalam Pengembangan Kurikulum Pendidikan Agama Islam pada Sekolah. *Educational Journal of Islamic Management, 4*(2), 26–31. https://doi.org/10.47709/ejim.v4i2.5140

Ulya, F., & Nikmah, K. (2024). Upaya Pesantren Dalam Menjaga Tradisi Sanad Keilmuan di Era Society 5.0. *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam, 14*(1), 18–29. https://doi.org/10.22373/jm.v14i1.20668

Umanah, R. (2024). The digital era of hadith: Challenges of authenticity and opportunities for innovation. *Al-Iftah: Journal of Islamic Studies and Society, 5*(2), 136–148. https://doi.org/10.35905/aliftah.v5i2.12647

Wahyudi, S., & Mawardi, K. (2023). Online learning talaqqi method in pesantren of Indonesia. *Al-Ishlah: Jurnal Pendidikan, 15*(3), 2996–3004. https://doi.org/10.35445/alishlah.v15i3.2596

Yaumi, M. (2018). *Media dan Teknologi Pembelajaran*. Prenadamedia Group.

Yaumi, M., Sirate, S. F. S., & Patak, A. A. (2018). Investigating multiple intelligence-based instructions approach on performance improvement of Indonesian elementary madrasah teachers. *SAGE Open, 8*(4). https://doi.org/10.1177/2158244018809216