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Research Article

Preventing Radicalism In Islamic Boarding Schools: A Case Study of the Use of Blended Learning in Islamic Religious Education

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Abstract

Islamic religious education must not remain static in a purely textual understanding, as this has the potential to trigger radicalism carried out in the name of religion. This study aims to examine and analyze the implementation of the blended learning method in Islamic Religious Education (PAI) as a preventive effort against the spread of radical ideology within Islamic boarding schools (pesantren). This research uses a descriptive qualitative approach. The main informants in this study consisted of the pesantren's caregiver (kyai), educators, and congregation members (jamaah). The total number of participants in this study was 15 people. Data were collected through in-depth interviews and documentation, with the researcher acting as the primary instrument, and were then analyzed using data reduction, data display, and conclusion-drawing techniques. The novelty of this research lies in the implementation of blended learning that does not merely combine offline and online learning systems technically, but methodologically integrates the study of classical Islamic texts (kitab kuning) with deradicalization content in an inclusive manner for the general community. The research findings reveal three key aspects of the effectiveness of this method's implementation: (1) a material delivery strategy that prioritizes the integration of deradicalization content based on the principle of moderation (tawassut); (2) the active role of the caregiver in facilitating an open discussion space that wisely responds to differing opinions; and (3) the adaptation of material to contemporary issues, which was positively received by the congregation in the form of implementing tolerance in real life. This method has proven effective in building the congregation's ideological resilience against radical ideology. The implications of this study contribute practically by helping similar institutions design a comprehensive, inclusive, and tolerant learning approach.

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INTRODUCTION

Islam is an extremely broad religion, connected to a wide range of disciplines that regulate human affairs in detail.(Risaldy & Sitorus, 2023). Islam is a highly comprehensive belief system that governs various aspects of its adherents' lives and is closely linked to numerous fields of knowledge, both from a rational perspective (*ta'aquly*) (Rahmawati, 2020, p. 2) and a spiritual one (*ta'abbudy*) (Nurudin et al., 2020). Islamic religious

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education has a fundamental purpose related to strengthening students' faith, understanding, appreciation, and lived experience of Islamic teachings, so that they develop noble character in both their personal lives and their social, national, and civic relationships (Rozi et al., 2022).

Islam is a comprehensive belief system that governs various aspects of its adherents' lives while emphasizing values of humanity, peace, and virtue (Risaldy & Sitorus, 2023; Shihab, 2022). To instill these noble values, Islamic religious education serves as a fundamental vehicle aimed at strengthening students' faith, understanding, and noble character in national and civic life (Rozi et al., 2022). This education is not merely a transfer of intellectual knowledge but also the cultivation of character, so that believers are protected from rigid, literalist understandings (Darmi, 2020). However, these efforts to instill moderate character and religious understanding are currently confronted by a real threat: the troubling infiltration of extremist understanding (Sri Nilawati et al., 2023).

This troubling threat of extremist infiltration is manifested in the research phenomenon of the proliferation of radical Islamic groups that spread intolerant attitudes and trigger acts of violence within society (Alfiani & Cahyati, 2023). Based on empirical observation data from the Indonesian Institute of Sciences (LIPI), there are a number of groups with radical views such as the Islamic State (IS), al-Qaeda, Jamaah Islamiyyah (JI), and Hizbut Tahrir Indonesia (HTI) that actively attempt to alter the social order by rejecting the principles of pluralism (Latif et al., 2023; Sari et al., 2024). In light of this empirical evidence, this research is of great importance, since radicalization frequently hijacks religious narratives in absolutist terms, making it necessary to transform educational methodology in order to effectively counter the spread of such radical ideology (Naamy & Abdulroya Panaemalae, 2022).

In responding to and effectively countering the spread of such radical ideology, traditional educational institutions such as Islamic boarding schools (pesantren) play a highly strategic role (Hefni & Ahmadi, 2022). Pesantren have historically been known as institutions that cultivate a culture of peace grounded in balance (tawazun), moderation (tawasuth), and tolerance (tasamuh) in order to prevent friction among religious communities (Buhari, 2021; Maimun, Ishomuddin, et al., 2021). Nevertheless, in today's digital era, where the flow of radical information spreads very rapidly, the conventional face-to-face educational approach used in pesantren requires new innovation (Hakam et al., 2022). This innovation requires pesantren to adopt an adaptive learning approach that synergizes religious education with technology.

One way of adopting an adaptive learning approach that synergizes religious education with technology is through the blended learning method that is, the combination of face-to-face (offline) and distance (online) education (Rahmani, 2022). To date, previous studies have generally focused either solely on the role of pesantren in offline religious moderation, or, conversely, have examined blended learning only in terms of its function in improving cognitive academic outcomes in formal school institutions. Therefore, there exists a research gap regarding how the blended learning method is specifically implemented within the non-formal setting of pesantren to deconstruct radical narratives through the integration of classical texts. It is precisely this research gap that gives rise to the urgency of examining an alternative learning model that offers novelty, both practically and methodologically.

This alternative learning model, which offers both practical and methodological novelty, can be found in the educational implementation at Islamic boarding schools Nurul Musthofa in Kemuteran, Gresik. The novelty of this research lies in the way this pesantren implements blended learning not merely as a technical combination of offline and online media, but as a strategy for gradually structuring deradicalization content. The material begins with an etymological analysis (lughotan wa syar'an), is enriched with quotations from religious scholars (maqālah), and is then translated into Javanese and Indonesian so that it can be easily understood by ordinary congregation members, thereby ensuring the formation of a firm, moderate understanding.

Building on this effort to establish a firm, moderate understanding, this study formulates a specific objective. The aim of this research is to analyze in depth the implementation and challenges of the blended learning method in Islamic Religious Education, as well as to describe its impact on the congregation's level of understanding at Pondok Pesantren Nurul Musthofa in Kemuteran, Gresik, in countering the spread of radical doctrine.

METHOD

This study uses a descriptive qualitative research design aimed at describing, analyzing, and interpreting the implementation of learning in a deep and naturalistic manner (Moleong & Surjaman, 2014, p. 166). The research was conducted at Islamic boarding schools Nurul Musthofa, located at Jl. KH. Faqih Usman No. 34, Kemuteran Village, Gresik District, Gresik Regency, East Java. Informants were determined through purposive sampling, in which subjects were selected based on the criteria and capacity deemed most relevant to the focus of the study. The informants involved numbered 13 people, consisting of the pesantren's caregivers (pengasuh), educators (ustadz), and representatives of the congregation or santri who took part in the Islamic Religious Education learning process.

In collecting data, the researcher acted as the primary instrument, employing in-depth interviews, documentary study, and participant observation (Sugiyono, 2010) to directly observe the interaction and implementation of the blended learning method in the field. To test the validity of the data obtained, this study applied triangulation techniques, including source triangulation (comparing information across informants) and method triangulation (cross-checking data from interviews, observation, and documentation). The validated data were then processed using an interactive data analysis model consisting of three main stages: data reduction (selecting and focusing on relevant data), data display, and conclusion drawing/verification, in order to comprehensively address the objectives of the research.

RESULTS

Design and Technical Implementation of the Blended Learning Method

Based on field observation and documentation, the implementation of blended learning in Islamic Religious Education (PAI) at Islamic boarding schools Nurul Musthofa in Kemuteran, Gresik is designed to bridge physical space limitations without abandoning pesantren tradition. Offline learning remains centered in the mosque veranda (serambi) area of the pesantren, where congregation members or santri interact directly with the kyai or ustadz. At the same time, this process is integrated with technology through live streaming and the management of online communication groups (such as WhatsApp or YouTube) so that it can be followed by congregation members outside the region.

Attendance documentation and digital activity records show a high level of enthusiasm among the congregation for both modes of learning. The use of online platforms is considered highly effective for expanding the reach of moderate da'wah. This was confirmed by a statement from one of the pesantren's administrators:

> "We realize that the flow of information on social media is extremely fast-moving, including rigid religious understandings. That is why the pesantren must be present in the digital space. We broadcast our study sessions live so that congregation members who are working or located outside the city can still study and receive knowledge with a clear chain of transmission (sanad), rather than merely learning from short video clips on the internet that are prone to triggering radicalism."

Methodology of Classical Text Transformation and Contextualization of Understanding

Another important finding from this study's observations is the methodological approach used by educators when analyzing the material. Blended learning at this pesantren does not merely transfer material into digital form, but adapts the delivery of classical text (kitab kuning) study so that it is relevant and not understood in a rigidly literalist way by ordinary people. The material is arranged in stages, beginning with an analysis of word meaning based on etymology and terminology (lughotan wa syar'an), then enriched with quotations (maqālah) from recognized (muktabar) scholars of the various schools of jurisprudence.

Furthermore, since the majority of the offline congregation are Javanese speakers, the pesantren applies a layered translation strategy. The material is first rendered in Javanese (makna pegon/gandul), and then further elaborated in Indonesian using easily digestible word choices.

> "A lot of religious misunderstanding arises because people swallow the Indonesian translation raw, without knowing the Arabic grammatical structure (nahwu-sharaf) or its original context. That's why we break it down slowly. We first render it into Javanese so that the cultural nuance comes through, and only then do we explain it in Indonesian so that congregation members joining online can also fully understand."

Internalization of Aswaja Values as a Pillar of Deradicalization

In terms of content substance, analysis of syllabus documentation and teaching observation shows that PAI learning is explicitly directed as an instrument of deradicalization. The pesantren consistently integrates the three main pillars of Ahlus Sunnah wal-Jamā'ah (Aswaja) doctrine: the principle of ta'ādul (proportionality and justice), tawāzun (balance between the use of rational/aqli and textual/naqli arguments), and tawassut (taking the middle, moderate path).

These principles are instilled when discussing crucial topics such as creed (akidah), Islamic law (fiqh), and Sufism (tasawuf). Based on classroom observation, educators consistently emphasize that Sufism functions as an ihsan-based framework for softening the heart, so that the congregation is protected from extremism whether of the right or the left. It is precisely this moderate attitude that directly prevents the emergence of the seeds of radicalism.

Dynamics of Interaction and Response to Differences of Opinion

The success of the blended learning method at this pesantren is also supported by an egalitarian and inclusive space for interaction. In both offline sessions and online comment sections, congregation members are given the opportunity to raise questions about contemporary religious issues developing within society. Participant observation notes that the pesantren's caregiver responds to provocatively worded or potentially radical questions with calm, well-reasoned arguments, and without judgment.

The caregiver's wise response in the face of differing opinions is a key indicator of the success of this learning approach. Rather than imposing uniformity, the caregiver educates the congregation about ikhtilaf the natural and legitimate differences of opinion among religious scholars.

> "Sometimes in the online group, someone asks about bid'ah (religious innovation) or the ruling on declaring the government kafir, influenced by outside news. I always explain that our scholars have long been accustomed to differing opinions while still respecting one another. If we are quick to declare others kafir, that is not the teaching of the pesantren."

Results of the Congregation's Understanding: The Formation of Tasāmḥḥ (Tolerant) Character

The impact of implementing this method culminates in a growing emotional and intellectual maturity in the congregation's understanding. Based on interviews with congregation representatives, PAI learning built on the blended learning concept and grounded in moderation has succeeded in changing their perspective on social reality. They have become more selective in accepting religious information and are less easily provoked by narratives of violence carried out in the name of jihad.

> "I used to often feel confused reading religious articles on the internet that liked to condemn other people's religious practices. Since regularly attending study sessions at Nurul Musthofa whether coming in person or having to listen from my phone at work my mind has become more open. I now understand the importance of tasāmḥḥ (tolerance). It turns out that religion is meant to protect and embrace people, not to turn them against one another."

These findings demonstrate that the implementation of the blended learning method at Pondok Pesantren Nurul Musthofa has not only succeeded technically in facilitating educational accessibility, but has also, culturally and methodologically, succeeded in producing an ideologically resilient, moderate, and inclusive congregation capable of countering the spread of radicalism within society.

DISCUSSION

Synergy between Technology and Traditional Epistemology in Blended Learning

The implementation of the blended learning method at Pondok Pesantren Nurul Musthofa in Kemuteran, Gresik represents a fundamental pedagogical breakthrough, in which the sophistication of modern technology is fused with traditional Islamic epistemology. Academically, blended learning is conceptually understood as the transformative integration of face-to-face learning experiences rich in social interaction with the efficiency of online learning (Garrison & Kanuka, 2004). However, analysis of the field findings shows that the pesantren adapts this innovation beyond mere technical instructional boundaries. The pesantren employs blended learning as a strategic instrument for digitalizing the tradition of talaqqi (direct learning based on teacher–student encounters) without reducing the essence of sanad (the chain of knowledge transmission), which has for centuries served as the primary foundation of pesantren epistemology (Azra, 2015).

This synergy becomes highly crucial amid an era of digital disruption that frequently triggers an epistemological crisis. Today, religious authority is undergoing massive fragmentation within cyber-Islamic environments, where the internet is filled with instant preachers lacking adequate scholarly background, who often produce literalist, intolerant, and radical narratives (Bunt, 2018). The absence of a direct teacher figure (mursyid) in cyberspace leaves ordinary people vulnerable to learning religion in a self-taught manner via search engines a method strongly avoided in the Islamic tradition because of its potential to produce extremist understanding. Through the blended learning system, Pesantren Nurul Musthofa reclaims this 'digital space.' By broadcasting the study of classical texts in a hybrid format centered on the kyai's authority, the pesantren ensures that congregation members accessing material remotely via their devices remain within a knowledge ecosystem that is valid, chain-authenticated (bersanad), and accountable (Hefni & Ahmadi, 2022).

Furthermore, this synergy between technology and tradition succeeds in maintaining a fundamental balance between the rationality of the digital era and Aswaja spirituality. The offline learning aspect in the mosque veranda is preserved in order to maintain rabithah (spiritual/inner bonding) and the transmission of adab (proper conduct) between educator and student a dimension of character education that, according to Zakiyah Daradjat (2011), can never be fully replicated by an electronic screen. On the other hand, the online component is maximized to break through geographic barriers in disseminating the principles of tawassut (moderation). Thus, blended learning at this pesantren is not merely a combination of physical and virtual space, but a brilliant reconciliation between preserving classical Islamic epistemology and employing modern technological instruments one that ultimately creates a robust ideological bulwark within society.

Deconstruction of Textualist Reasoning through Linguistic Transformation

One of the fundamental problems that fuels the escalation of radical ideology in the modern era is the dominance of textualist reasoning in understanding religious teachings. Extremist groups tend to read sacred texts (the Qur'an and Hadith) literally, ahistorically, and detached from their linguistic complexity, which then leads to claims of singular truth and interpretive authoritarianism (Abou El Fadl, 2001). In responding to this crisis, Islamic boarding schools Nurul Musthofa in Kemuteran, Gresik utilizes the blended learning ecosystem not only as a medium for distributing material, but also as an arena for epistemological deconstruction. Through a systematic strategy of linguistic transformation, the pesantren proactively dismantles this rigid mode of thinking by revealing the depth and flexibility of meaning behind classical Islamic literature.

The research findings show that this deconstruction is carried out through a layered translation process, beginning with Arabic grammatical analysis (nahwu-sharaf) and translated into Javanese through the makna pegon or makna gandul method. This pedagogical step is not merely a traditional formality, but a highly crucial hermeneutic strategy. The use of the local language (Javanese) functions as a cultural filter capable of absorbing the sharpness of the Arabic text into a frame of local wisdom, so that religious teachings are not interpreted in a confrontational manner (Sirry, 2015). This process of carefully parsing the position of every word (mufrodat) forces students to slow down their pace of learning ('slow learning'), which at the same time serves as an antithesis to the culture of 'instant' religious consumption on social media that frequently serves as a gateway to radicalization.

After passing through the stage of cultural internalization, the material is then contextualized into Indonesian so that it is relevant to contemporary social realities and can be comprehensively understood by congregation members from various regions who take part in the study sessions online. This linguistic transformation from Arabic to Javanese, then to Indonesian represents an integrative-interconnective approach in Islamic education (Abdullah, 2006). This approach teaches the congregation that religious texts never stand in a vacuum; they are always tied to their reasons for revelation (asbab al-nuzul), history (sirah), and sociological context. By dissecting the text in layers, educators are philosophically teaching the congregation that every religious argument (dalil) carries a depth of meaning (tafaqquh fi al-din) and must not be exploited merely to judge or declare other groups with differing views as kafir (Qodir, 2014).

Furthermore, the success in broadcasting this process of linguistic transformation onto digital platforms through blended learning produces a massive deconstructive impact. Pesantren Nurul Musthofa succeeds in offering an authoritative counter-narrative within cyberspace. Online congregation members are no longer presented with fragments of doctrinal translation designed to provoke emotion, but are instead invited to engage with the discursive process by which earlier scholars derived legal rulings. The intellectual maturity

formed through this rich, layered method of linguistic interpretation ultimately produces a congregation that is tolerant, inclusive, and possesses high cognitive resilience in rejecting simplistic radical doctrines.

Internalization of Tawassut Values as an Ideological Shield

Amid the increasingly sharp polarization of religious ideology in the digital era, the infiltration of extremist movements frequently exploits the absence of moderate narratives in the public sphere. Facing this threat, Pondok Pesantren Nurul Musthofa in Kemuteran, Gresik positions the teaching of tawassut (moderation, or taking the middle path) not merely as an ethical slogan, but as an ideological shield systematically instilled through the blended learning method. Conceptually, tawassut—rooted in the principle of wasathiyyah (the middle way)—is a balancing paradigm between the extremes of puritanical conservatism (tatharruf al-yamini) and secular liberalism (tatharruf al-yasari) (Kamali, 2015). By making tawassut the epistemological axis of every study session, the pesantren actively deconstructs the binary (black-and-white) worldview that characterizes the way radical groups perceive a pluralistic reality.

Field findings show that the internalization of tawassut values at this pesantren is carried out holistically, covering the study of creed (akidah), jurisprudence (fiqh), and Sufism (tasawuf). In every blended learning session, the educators (kyai/ustadz) consistently elaborate on Ahlus Sunnah wal-Jamā'ah doctrine with an emphasis on Sufism as an instrument of spiritual education. Sufism functions to soften the congregation's religious cognition and emotion, so that religion is not understood purely in formalistic and legalistic terms—an understanding that often leads to takfiri attitudes (readily declaring others as kafir) (Shihab, 2019). This integration of Sufism into the study of Islamic law creates a framework of 'ihsan-consciousness,' in which the congregation is taught to seek common ground (kalimatun sawa) and to prioritize wisdom (hikmah) in responding to differences of opinion (ikhtilaf), whether interacting face-to-face or debating on social media platforms.

Furthermore, the transmission of tawassut values through blended learning has a strategic impact in building ideological resilience at the grassroots level. The shift from mosque-veranda study sessions to digital broadcasting space allows the pesantren to penetrate and dismantle the echo chambers of radical groups on the internet (Hilmy, 2013). Online congregation members, previously vulnerable to exposure to narratives of hatred, now have access to an authoritative and calming alternative discourse. The success of this internalization is evident in the emergence of emotional maturity among the congregation, who are no longer reactive to provocation. The value of tawassut has become institutionalized within the congregation's social cognition, turning it into an invisible yet highly effective shield that protects believers from the penetration of radical ideology while also preserving the social cohesion of a pluralistic society.

Inclusivity of Dialogue and Management of Conflict Resolution in Thinking

A key characteristic of the radicalization process is dogmatic indoctrination that takes place within closed echo chambers, in which religious narratives are delivered monologically and reject any space for rebuttal (Sahin, 2013). As an antithesis to this exclusive pattern, the implementation of blended learning at Pondok Pesantren Nurul Musthofa instead designs its learning space as an arena for inclusive public dialogue. Through the integration of offline and online platforms, the pesantren facilitates egalitarian two-way interaction. The audience is not positioned as a passive object receiving doctrine, but rather as a rational subject entitled to raise questions, doubts, and even critical views regarding contemporary religious issues. This openness directly dismantles the exclusivity that has long served as a precondition for the growth of extremist ideology.

In practice, this inclusivity brings its own challenge in the form of emerging conflicts of thought, particularly when congregation members raise provocative issues sourced from hoaxes or radical narratives on social media. Field findings show that the pesantren's caregiver responds to this cognitive clash with highly mature conflict resolution management. Rather than silencing, judging, or stigmatizing those who ask questions, the educator employs a non-violent approach, unpacking the roots of such questions in an argumentative and empathetic manner (Abu-Nimer, 2003). The educator presents various perspectives from classical scholars on the issue at hand, so that the conflict of thought is resolved through an enlightening educational process rather than through intellectual repression.

This management of conflict resolution in thinking is essentially an actualization of the tradition of ikhtilaf (differences of opinion), which is deeply rooted in Islamic scholarly epistemology. By exposing the congregation to the fact that the earlier imams of the various schools of jurisprudence also frequently disagreed

while still respecting one another, the pesantren instills the understanding that differences in interpretation are a sociological and intellectual inevitability (Maimun, Lahmi, et al., 2021). This management trains the congregation's cognitive resilience in facing ambiguity and diversity of views. When the congregation becomes accustomed to constructive and argumentative dialogue, they are not easily thrown into psychological shock (cognitive dissonance) when confronted with provocation from extremist groups claiming to hold absolute truth.

Ultimately, the inclusivity of dialogue facilitated by this blended learning ecosystem functions as a social-psychological safety valve. Congregation members experiencing identity confusion or a crisis in religious understanding do not need to seek refuge in anonymous radical forums on the internet, because they already have a safe, valid, and authoritative discursive space at the pesantren. The institution's capacity to manage conflicts of thought demonstrates that dynamic, dialogue-centered Islamic religious education is the primary key to nurturing critical reasoning and neutralizing the spread of radicalism at its source.

Manifestation of Tasāmḥ Values in the Cognition and Behavior of the Congregation

The culmination of the entire pedagogical design of blended learning and the internalization of tawassut values at Pondok Pesantren Nurul Musthofa is the formation of a fully internalized character of tasāmḥḥ (tolerance) within the congregation. In the discourse of the sociology of religion, tasāmḥḥ is not merely a passive attitude of allowing difference, but an active acknowledgment of diversity as sunnatullah (a divine ordinance) that must be managed on the principles of mutual respect and fairness (Shihab, 2022). The findings of this research demonstrate that the pesantren's learning strategy which combines classical scholarly tradition with the reach of digital technology has succeeded in transforming the concept of tasāmḥḥ from the theoretical realm into practical manifestation, both at the level of cognition (ways of thinking) and behavior (social action) among the congregation.

At the cognitive level, the manifestation of tasāmḥḥ is evident in the congregation's increasing complexity of thought in processing religious information. Radicalism generally takes root in cognitive simplification, in which individuals see the world in binary terms (black-and-white, believer-infidel) due to an inability to digest the plurality of interpretation. Through the presentation of material rich in the dialectics and ikhtilaf of religious scholars, delivered both offline and online, the congregation is trained to develop cognitive flexibility. They come to realize that absolute truth belongs to God alone, while human understanding of sacred texts is relative and discursive in nature (Mukzizatin, 2024). This intellectual maturity gives the congregation high resilience; they are no longer vulnerable to shock or cognitive dissonance when confronted with provocative narratives, hoaxes, or extremist propaganda circulating on social media.

Furthermore, this cognitive maturity manifests in a corresponding manner at the level of social behavior. Based on interviews and daily observation of the congregation, the internalization of tasāmḥḥ is reflected in an attitude of non-violence and a commitment to peaceful coexistence (ta'ayush). The congregation demonstrates inclusive behavior when interacting with communities of different religious affiliations or schools of thought. They are not reactive or confrontational in responding to differences of opinion, but instead prioritize a civil, dialogical approach (mujadalah bi al-lati hiya ahsan). This phenomenon is consistent with the concept of 'communal tolerance' in Indonesia, in which moderate religious education contributes directly to shaping citizens capable of living side by side amid heterogeneity without losing their faith identity (Ahmad & Saepudin, 2023).

These cognitive and behavioral manifestations ultimately confirm the success of the preventive function of the blended learning model applied. Pesantren Nurul Musthofa produces individuals who are not only devout in a ritual (vertical) sense, but also socially devout (horizontal). The congregation's ability to consistently practice tasāmḥḥ both in physical interaction and in the virtual world is empirical evidence that Islamic religious education managed through the synergy of traditional epistemology and modern technology serves as the most robust bulwark for neutralizing, deconstructing, and breaking the chain of radical ideology within society.

Theoretical Synthesis and Implications

Based on a comprehensive analysis of the implementation of blended learning, linguistic transformation, the internalization of tawassut, and the manifestation of tasāmḥḥ at Pondok Pesantren Nurul Musthofa in Kemuteran, Gresik, this study constructs a new theoretical synthesis concerning anti-radicalism pedagogy.

Theoretically, the educational practice at this pesantren demonstrates that traditional Islamic epistemology (the sanad system, talaqqi, and the study of kitab kuning) is not diametrically opposed to technological innovation. On the contrary, when this tradition is integrated with the theory of digital connectivism a learning paradigm in which knowledge is distributed across internet networks (Siemens, 2005) it produces a model of 'Digitalized Traditional Pedagogy.' This model breaks through the pesantren's physical isolation while simultaneously taming the wildness of information in cyberspace. The pesantren no longer serves merely as an object of the current of disruption, but transforms into an active subject that produces authoritative counter-narratives to stem the spread of extremist ideology.

Furthermore, the synthesis of these findings enriches the discourse on the sociology of Islamic education, particularly regarding strategies for countering radicalism. Until now, deradicalization efforts have often been trapped within a security-based (hard) approach that is curative and repressive in nature. The model implemented by Pesantren Nurul Musthofa offers a paradigm shift toward a cultural-pedagogical (soft) approach with a preventive dimension. By prioritizing linguistic flexibility, inclusive dialogue, and religious moderation, the pesantren proves the thesis that traditional Islamic educational institutions in Indonesia inherently possess an 'inherent immunity' against rigid transnational ideologies (Hefner, 2009). The values of tolerance and spirituality (the 'spirit of education') deeply embedded in pesantren culture constitute the most effective form of social capital for nurturing public civility and neutralizing intolerance (Nilan, 2009).

The practical and policy implications of this research encompass several strategic aspects. First, institutionally, the success of this blended learning model can be replicated as a blueprint for the thousands of other salaf (traditional) pesantren in Indonesia seeking to expand the reach of their da'wah without sacrificing the authenticity of their scholarly sanad. Second, from a sociological perspective, the presence of inclusive pesantren study sessions across various digital platforms provides a safe and valid alternative source of religious learning for the urban middle class a group that has long been most vulnerable to exposure to radical narratives due to the trend of instant 'hijrah.' Third, in terms of policy, these findings recommend that stakeholders, such as the Ministry of Religious Affairs, provide more extensive policy support and information technology infrastructure assistance to pesantren. Strengthening the digital ecosystem of pesantren is not merely an investment in education, but a strategic investment in the nation's ideological defense in safeguarding the integrity of the Unitary State of the Republic of Indonesia (NKRI)..

CONCLUSION

The implementation of blended learning at Pondok Pesantren Nurul Musthofa in Kemuteran, Gresik proves to be not merely a technological adaptation for instructional efficiency, but a strategic pedagogical maneuver in countering the tide of radicalism in the era of digital disruption. Through the synergy between sanad-based traditional epistemology and the reach of digital connectivity, the pesantren has succeeded in reclaiming cyberspace from the dominance of puritanical and intolerant religious narratives. This research concludes that the pesantren is able to present a model of 'Digitalized Traditional Pedagogy' that facilitates the authoritative, safe, and inclusive transmission of Islamic knowledge to the wider community.

The success of this preventive strategy is supported by several interconnected main pillars. First, the tiered linguistic transformation (from Arabic, to Javanese, to Indonesian) has proven effective in deconstructing literalist-textualist reasoning, while also training the congregation's cognitive flexibility in understanding the complexity of religious texts. Second, the internalization of tawassut (moderation) values and the creation of an inclusive space for dialogue function as a means of resolving conflicts of thought without repression, ultimately neutralizing the congregation's vulnerability to ideological shocks. The manifestation of this entire process culminates in the formation of a robust tasāmḥḥ (tolerance) character, in which the congregation is not only cognitively mature in responding to differences, but also practices peaceful coexistence in their daily social behavior.

Overall, this research affirms that traditional Islamic educational institutions such as pesantren possess an inherent resilience and immunity against extreme transnational ideologies. With appropriate policy support and optimal use of technology, salaf pesantren can transform their classical scholarly tradition into the most robust ideological bulwark for nurturing critical reasoning, public civility, and social cohesion amid the plural constellation of Indonesian society.

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