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Ilmu Mantiq in Pesantren: Epistemological Foundations, Intellectual Transmission, and Rational Religious Reasoning

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Abstract:
Pesantren represents an important institution in the preservation and development of Islamic intellectual traditions, yet the epistemological role of Ilmu Mantiq remains insufficiently understood. This study aims to examine the historical transmission, epistemological development, pedagogical implementation, and practical application of Ilmu Mantiq within pesantren scholarship. The study employed a qualitative descriptive design based on library research, combining a conceptual-historical approach with textual hermeneutics. Data were obtained from classical mantiq texts, including Isaghuji, as-Sullam al-Munawraq, relevant commentaries, and supporting scholarly literature. Data were analyzed through data condensation, data display, textual comparison, conceptual interpretation, and verification. The findings demonstrate that mantiq developed from a transmitted logical tradition into an epistemological instrument that was selectively adapted and purified to align with Islamic theological principles. Its intellectual structure emphasizes Tashawwur and Tashdiq as foundations for conceptual precision, judgment, and syllogistic reasoning. Its pedagogical implementation is reinforced through graded texts, nadhom memorization, Bandongan, and Sorogan, while its practical application becomes evident in Bahtsul Masail. The study implies that mantiq can strengthen rational reasoning while maintaining textual and spiritual dimensions of pesantren scholarship.

INTRODUCTION

Pesantren occupies a distinctive and central position in Indonesia's social, cultural, and intellectual landscape (Ma'rufi, 2024; Rudiana et al., 2026). As an Islamic educational institution that developed organically within local traditions, pesantren has contributed not only to religious education but also to the formation of ethical reasoning, scholarly discipline, and community knowledge. Understanding how pesantren cultivates intellectual capacities is therefore important for broader discussions of Islamic education and knowledge transmission (Junaedi et al., 2025; Septiliani et al., 2026). One particularly significant yet frequently overlooked dimension is the teaching of Ilmu Mantiq, or Islamic logic. The study of mantiq demonstrates that traditional Islamic education is not exclusively concerned with memorization and textual obedience but also

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involves systematic training in reasoning. Examining this dimension is important because it provides a more balanced understanding of how religious institutions develop analytical competencies while maintaining continuity with inherited scholarly traditions (Mursid et al., 2026; Hidayati et al., 2025). Thus, mantiq represents an important entry point for understanding the intellectual character of pesantren education.

The significance of Ilmu Mantiq extends beyond pesantren because logical reasoning constitutes an essential foundation for interpreting complex religious, legal, and ethical questions. Islamic scholarly traditions frequently require students to distinguish universal from particular propositions, identify logical relationships, evaluate arguments, and recognize contradictions within competing claims (Arifin et al., 2026; Noor et al., 2025). These abilities remain relevant in contemporary societies where religious information circulates rapidly through diverse media and where individuals encounter increasingly complex interpretations of Islamic teachings. Pesantren can therefore be understood as an educational environment in which rational analysis and textual tradition interact rather than operate as mutually exclusive domains (Furqon & Ramadani, 2025; Musthofa et al., 2026). The continued presence of mantiq in advanced religious curricula provides evidence that traditional Islamic scholarship contains mechanisms for cultivating disciplined reasoning. Consequently, investigating its epistemological function is important for understanding how pesantren education can preserve religious intellectual traditions while simultaneously developing analytical capabilities needed for responsible interpretation and contemporary knowledge engagement (Nasution et al., 2025; Risnawati & Idrus, 2026).

Despite the intellectual importance of logical reasoning, a general problem persists in the public understanding of pesantren education. Traditional Islamic boarding schools are frequently perceived as institutions primarily oriented toward textual transmission, memorization, obedience to established authorities, and reproduction of inherited interpretations (Kharis et al., 2026; Rasyidi et al., 2025). Such perceptions can obscure the methodological instruments through which students are trained to examine, organize, and evaluate knowledge. The problem becomes particularly significant when advanced Islamic legal texts contain complex argumentative structures that cannot be adequately understood through memorization alone. Without systematic reasoning skills, students may encounter difficulties in distinguishing propositions, assessing relationships between arguments, and identifying inconsistencies in legal reasoning. This condition creates a conceptual gap between the public image of traditional Islamic education and its actual intellectual practices (Kartanegara, 2025; Taqiyuddin et al., 2025). Addressing this gap requires closer examination of the epistemological instruments embedded within pesantren curricula, particularly the role of mantiq as a structured method of rational inquiry.

The phenomenon observed in pesantren education indicates that Ilmu Mantiq is commonly positioned as an instrumental discipline rather than as speculative philosophy. Similar to Arabic grammar, morphology, and other auxiliary sciences, mantiq functions as a methodological tool for protecting reasoning from error during the interpretation of religious texts. Its practical significance becomes visible in advanced learning activities, especially when students engage with classical Islamic jurisprudential literature and participate in

Bahtsul Masail. In these forums, participants formulate problems, present arguments, compare interpretations, examine textual evidence, and negotiate legal conclusions through collective reasoning. Such practices demonstrate that logical principles are not merely taught as abstract concepts but can become operational resources in scholarly discussion (Sumadi et al., 2025; Susandi et al., 2025). The phenomenon is important because it reveals a dynamic relationship between textual authority and rational analysis. Nevertheless, the precise epistemological processes through which mantiq is transmitted, applied, and transformed within pesantren intellectual practices remain insufficiently articulated (Batara et al., 2026; Uwaisah, 2026).

Previous scholarship on pesantren has extensively examined its institutional history, curriculum, religious authority, textual traditions, and role in preserving Islamic knowledge. Other studies have explored the transmission of Islamic intellectual traditions from the Middle East to Southeast Asia and the development of scholarly networks connecting Indonesian ulama with wider Islamic centers. Research on Islamic jurisprudence has also highlighted the importance of classical texts and collective deliberation in constructing legal understanding (Pratama et al., 2026; Rahmah & Umam, 2025). However, these strands of scholarship tend to examine pesantren either as a site of textual preservation or as a socioreligious institution, while the epistemological function of mantiq receives comparatively limited systematic attention. Consequently, the relationship between logical reasoning, textual interpretation, and legal deliberation remains fragmented. This limitation is important because understanding mantiq merely as an auxiliary subject does not fully explain its intellectual function (Jazil et al., 2025; Kafabihi & Bachrun, 2026). A more integrated analysis is needed to connect historical transmission, epistemological development, pedagogical practice, and contemporary legal deliberation.

A further limitation concerns the insufficient integration of three dimensions that are often studied separately: the historical transmission of mantiq into the Nusantara Islamic scholarly tradition, the intellectual debates surrounding its legitimacy and purification, and its practical application within pesantren learning. Studies of intellectual history can explain how logical knowledge traveled across scholarly networks, but they may not adequately demonstrate how that knowledge was pedagogically institutionalized. Conversely, studies of pesantren pedagogy may describe classroom practices without tracing the intellectual transformations that shaped the curriculum. Research concerning Bahtsul Masail may illuminate collective legal deliberation but often leaves the underlying logical mechanisms insufficiently examined. This fragmented approach creates a research gap because the epistemological continuity between historical transmission, curricular institutionalization, and practical legal reasoning remains unclear. Addressing this gap is important for constructing a more comprehensive account of how pesantren integrates rational inquiry with textual authority.

This study introduces an integrated epistemological perspective that positions Ilmu Mantiq as a connecting mechanism between inherited Islamic texts, rational reasoning, pedagogical practice, and collective legal deliberation. Its novelty lies in examining mantiq not simply as a curriculum subject but as an intellectual infrastructure that enables students to engage critically and systematically with complex religious knowledge while remaining connected to

established scholarly traditions. The study focuses on three interconnected dimensions: the historical genealogy of mantiq and its transmission into the Nusantara, the intellectual negotiation surrounding its acceptance and conceptual purification, and its pedagogical implementation in advanced pesantren learning and Bahtsul Masail. The central research problem is how mantiq functions epistemologically within pesantren and how its principles are transformed from theoretical rules into practical reasoning. The study argues that mantiq operates as a mediating instrument through which textual authority and rational inquiry can be systematically integrated.

RESEARCH METHODS

This study employed a qualitative descriptive design based on library research to examine the epistemological function of Ilmu Mantiq within pesantren intellectual traditions. A qualitative design was selected because the study focuses on meanings, concepts, intellectual developments, and interpretive relationships contained in classical Islamic texts rather than numerical measurements (Hasyim & Rahmatunnisa, 2025; Rum, 2025). The study also adopted a conceptual-historical perspective to trace the development, transformation, and transmission of logical thought from the classical Islamic intellectual tradition to pesantren education in the Nusantara. A descriptive orientation was used to systematically explain how mantiq is positioned within the pesantren curriculum and how its principles relate to religious reasoning and legal deliberation. This design was considered appropriate because it enables an integrated examination of historical development, textual meaning, pedagogical function, and practical application without reducing the phenomenon to quantitative indicators or isolated textual descriptions.

The study did not involve a physical field research location because its entire research process was conducted through library-based investigation. Instead, the research setting was defined as the corpus of classical Islamic literature and scholarly works relevant to Ilmu Mantiq, pesantren education, and Islamic legal reasoning (Dinca et al., 2026; Villamin et al., 2025). This setting was selected because the primary research object is intellectual and textual rather than geographical. The main corpus consisted of classical mantiq texts commonly associated with advanced Islamic educational traditions, including Matan Isaghuji by Athiruddin al-Abhari, Matan as-Sullam al-Munawraq by Abdurrahman al-Akhdhari, Syarah al-Quwaisni 'ala Matn as-Sullam by Hasan al-Quwaisni, and Hasyiyah al-Bajuri 'ala Matn as-Sullam by Ibrahim al-Bajuri. Supporting literature concerning pesantren history, Islamic intellectual traditions, and epistemology was also examined to contextualize the primary textual evidence.

Data were collected through systematic document selection, reading, classification, and textual examination. The collection process began by identifying literature directly related to the historical development of mantiq, its position within Islamic education, its transmission into the Nusantara, and its application in pesantren scholarly practices. Primary data were obtained from classical mantiq texts that represent different levels of textual development, including foundational texts, commentaries, and marginal annotations. Secondary data consisted of scholarly works addressing pesantren traditions, Islamic intellectual history,

epistemology, and legal reasoning. Each selected source was read repeatedly to identify relevant concepts, arguments, definitions, methodological principles, and descriptions of mantiq's educational function. The collected information was then organized thematically into historical transmission, conceptual development, pedagogical implementation, and practical reasoning in Bahtsul Masail to facilitate systematic interpretation and comparison.

Data analysis followed a qualitative interactive process consisting of data condensation, data display, and verification. During data condensation, relevant information from the selected literature was identified, reduced, categorized, and coded according to the research focus, including historical transmission, epistemological function, conceptual purification, pedagogical practice, and legal deliberation. Data display was conducted by organizing the condensed information into thematic matrices and narrative structures that enabled comparison among different texts, intellectual periods, and forms of mantiq application. The analysis emphasized conceptual relationships rather than merely describing textual contents. Verification was subsequently conducted through continuous comparison of interpretations across primary and secondary sources, examination of conceptual consistency, and identification of recurring patterns and differences. The final conclusions were developed inductively by connecting historical evidence, textual interpretations, and pedagogical practices into an integrated explanation of the epistemological position of mantiq within pesantren.

RESULTS AND DISCUSSION

Results

Historical Transmission of Ilmu Mantiq from Greek Logic to the Pesantren Tradition

The findings indicate that the presence of Ilmu Mantiq in pesantren developed through a long process of intellectual transmission, adaptation, and cultural localization. The historical trajectory began with the translation of Greek logical works into Arabic during the Abbasid period. Aristotelian logical texts, particularly the Organon, subsequently became part of the intellectual materials available within the Islamic scholarly tradition. However, the findings show that the acceptance of logic was initially accompanied by substantial intellectual resistance. The disagreement emerged between scholars concerned with Arabic language and religious sciences and scholars who engaged with Greek philosophy. This resistance demonstrates that the incorporation of logic into Islamic scholarship was neither immediate nor uniform. Instead, mantiq underwent a process of intellectual negotiation before becoming accepted as an instrument for scholarly reasoning.

The findings further demonstrate that the transformation of mantiq occurred through a process of separating logical procedures from philosophical speculation. Logic was progressively repositioned from a component associated with broader Greek philosophical thought into an independent instrument for organizing and evaluating reasoning. Its terminology, examples, and applications were increasingly adapted to Islamic intellectual contexts. Qur'anic illustrations and examples derived from Islamic jurisprudence became important means of

explaining logical principles. This transformation established a conceptual distinction between logic as a method of reasoning and metaphysical doctrines that could conflict with Islamic theological principles.

The transmission of mantiq to the Nusantara occurred through scholarly networks connecting Islamic intellectual centers in the Middle East with scholars from the Indonesian archipelago. Students from various regions of the Nusantara traveled to major centers of Islamic learning, acquired knowledge of religious and rational sciences, and subsequently returned to establish or strengthen educational networks. The findings indicate that mantiq was transmitted together with other supporting disciplines, including Arabic language sciences and rhetorical knowledge. Upon its arrival in the Nusantara, mantiq was further localized through pesantren learning practices. Classical texts were reproduced using Arabic script and supplemented with local-language explanations, including Javanese, Sundanese, Madurese, and Malay expressions. This process transformed an originally abstract logical tradition into a culturally embedded component of pesantren scholarship.

Legal Debates and Epistemological Reconciliation

The findings reveal three major positions concerning the status of Ilmu Mantiq within Islamic scholarship. The first position rejected the study of logic because of its historical association with philosophy and concerns regarding theological deviation. The second position regarded logic as a legitimate and necessary intellectual instrument for defending religious knowledge and constructing valid arguments. The third position adopted a conditional approach, permitting or recommending the study of mantiq when learners possessed sufficient intellectual maturity and strong foundations in the Qur'an, Hadith, and Islamic jurisprudence. These three positions demonstrate that the legal status of mantiq developed through a complex process of negotiation rather than through a single, universally accepted determination.

Within the pesantren tradition examined in this study, the findings indicate that the conditional position became the practical basis for integrating mantiq into advanced religious education. Its integration was accompanied by a process of epistemological purification. Elements considered to belong to speculative metaphysics were separated from the formal procedures of logical reasoning. The materials retained within pesantren instruction primarily concerned the classification of meanings, formulation of definitions, organization of propositions, identification of logical relationships, and construction of syllogisms. Consequently, mantiq was institutionalized primarily as an instrumental science for disciplined reasoning rather than as a comprehensive system of speculative philosophy.

This process produced a distinctive epistemological configuration. The pesantren did not simply reproduce the entire intellectual structure associated with the historical development of Greek logic. Instead, the findings show that logical knowledge was selectively incorporated according to its perceived usefulness for Islamic scholarship. The resulting form of mantiq was therefore characterized by functional selectivity: logical procedures were maintained because they supported precision in reasoning, while philosophical elements regarded as inconsistent with

theological principles were excluded from the instructional framework. This configuration explains how a historically foreign intellectual tradition became integrated into the internal structure of pesantren education.

The Epistemological Structure of Tashawwur and Tashdiq

The findings identify Tashawwur and Tashdiq as the two fundamental cognitive dimensions through which mantiq organizes the acquisition and validation of knowledge. Tashawwur refers to the formation of a mental conception of an object without assigning a judgment of affirmation or negation. At this stage, the primary intellectual task is to establish a sufficiently precise conceptual representation. The findings show that this process is supported by the classification of universal concepts, including Jins, Nau', Fasl, Aradl 'Am, and Khasah. These categories provide the conceptual components required for constructing a definition. The ultimate objective is the formation of a complete and exclusive definition that includes the essential members of a concept while excluding elements that do not belong to it.

Tashdiq represents the subsequent cognitive stage in which the mind establishes a relationship between concepts and produces an affirmation or negation. Unlike Tashawwur, which concerns conceptual recognition, Tashdiq involves judgment and the establishment of a proposition. The findings show that this process is developed through the formulation and examination of propositions, including categorical and conditional propositions. These propositions are subsequently examined through principles such as contradiction and conversion. The purpose of this process is to determine whether a judgment possesses an internally coherent logical structure.

The highest level of this process is represented by Qiyas, or syllogistic reasoning. The findings demonstrate that students are trained to construct conclusions from interconnected premises and to examine different syllogistic forms. The First Figure receives particular attention because its structure provides a strong formal basis for deductive reasoning when its required conditions are fulfilled. Through this structure, mantiq provides a systematic mechanism for moving from established premises toward a logically necessary conclusion. The findings therefore position Tashawwur as the foundation for conceptual precision and Tashdiq as the mechanism through which conceptual knowledge becomes structured judgment.

Traditional Pedagogy of Ilmu Mantiq in Pesantren

The findings indicate that the teaching of mantiq in pesantren follows a hierarchical pedagogical structure. Learning progresses from introductory texts toward increasingly complex commentaries and critical annotations. At the elementary level, students encounter Matan Isaghuji as an introductory text for understanding the basic anatomy of logic. At the intermediate level, students study Matan as-Sullam al-Munawraq, which presents logical principles through a poetic structure. At the advanced level, students engage with explanatory and marginal texts, including Syarah al-Quwaisni and Hasyiyah al-Bajuri. This progression

indicates that mantiq is not taught as a single, isolated subject but as a cumulative intellectual discipline in which conceptual knowledge is gradually expanded, refined, and subjected to increasingly complex forms of analysis.

The findings also identify memorization through nadhom as a central pedagogical mechanism. Abstract logical principles are transformed into rhythmic poetic formulations that can be repeatedly recited and memorized. The memorization process establishes a stable cognitive repository of logical rules. Once these principles are internalized, students can retrieve them when interpreting texts or constructing arguments without continuously consulting the original material. Thus, memorization functions not merely as the reproduction of information but as an initial mechanism for embedding logical structures within the learner's cognitive repertoire.

The processes of Bandongan and Sorogan provide further stages of intellectual internalization. Bandongan facilitates collective exposure to textual interpretation through the teacher's reading, explanation, translation, and contextualization of the text. Sorogan introduces a more individualized form of evaluation in which students must independently read, translate, explain, and defend their understanding of the logical material. The findings indicate that these two methods create complementary learning environments: Bandongan establishes shared textual understanding, while Sorogan tests individual mastery and reasoning. Together, they transform textual knowledge into demonstrated intellectual competence.

Actualization of Formal Logic in Bahtsul Masail

The findings show that the practical culmination of mantiq education occurs in Bahtsul Masail. This forum provides an environment in which the logical principles acquired through textual study, memorization, and individual examination are applied to legal questions. Rather than remaining theoretical knowledge, mantiq becomes an operational instrument for organizing arguments, examining premises, evaluating relationships between propositions, and constructing legal conclusions. The forum therefore represents a transition from individual cognitive mastery toward collective intellectual deliberation.

In Bahtsul Masail, students encounter contemporary problems that may not have direct textual precedents in classical literature. The findings indicate that the reasoning process requires participants to identify the relevant legal concepts, formulate propositions, establish relationships between premises, and derive conclusions through structured argumentation. Qiyas consequently becomes a practical mechanism for connecting established knowledge with new problems. The application of mantiq in this context demonstrates that its pedagogical value is realized when logical principles are transferred from textual learning into active problem-solving.

The findings further reveal an interaction among three forms of intellectual reasoning: Bayani, Irfani, and Burhani. Bayani operates through textual and scriptural authority, Irfani through spiritual and intuitive dimensions, and Burhani through rational demonstration and logical procedures. Within the pesantren context examined here, mantiq provides the principal mechanism for strengthening the Burhani dimension without eliminating the other two. The

resulting intellectual structure combines textual fidelity, rational analysis, and spiritual orientation. In this configuration, formal logic functions as an instrument for strengthening the process through which religious knowledge is interpreted and applied.

Discussion

The findings demonstrate that the historical development of Ilmu Mantiq in pesantren reflects a process of intellectual adaptation rather than simple transmission (Jazil et al., 2025; Kafabihi & Bachrun, 2026). The incorporation of Aristotelian logic into Islamic scholarship and its subsequent transformation into an instrumental discipline illustrate how logic was integrated into Islamic intellectual traditions. Furthermore, the transmission of mantiq to the Nusantara was facilitated by scholarly networks connecting Middle Eastern learning centers with Indonesian scholars. However, this study extends the historical understanding of such transmission by emphasizing the pedagogical transformation that occurred afterward. The use of local-language explanations and pesantren textual practices indicates that mantiq was not merely transferred geographically but also culturally reconstructed to suit local educational contexts (Kharis et al., 2026; Taqiyuddin et al., 2025). The theoretical implication is that knowledge transmission should be understood as an adaptive epistemological process involving reinterpretation, contextualization, and pedagogical transformation rather than a linear movement of texts across geographical and cultural boundaries.

The findings concerning the contested status of mantiq are broadly consistent with the intellectual tensions reflected in the classical Islamic tradition. Al-Akhdhari's presentation of differing legal positions demonstrates that the legitimacy of mantiq was historically negotiated rather than universally accepted. The findings identify three positions: rejection, unrestricted acceptance, and conditional acceptance. This configuration provides a more structured interpretation of the debate by showing how pesantren education eventually operationalized mantiq through a selective and conditional model. The purification process identified in the findings also corresponds with the treatment of mantiq in later instructional traditions, particularly the commentarial tradition represented by Al-Bajuri (Junaedi et al., 2025; Kartanegara, 2025). The theoretical implication is that epistemological legitimacy can emerge through contextual adaptation rather than through absolute acceptance or rejection. Practically, this process provides pesantren with a framework for teaching logical reasoning while maintaining boundaries around theological and philosophical assumptions considered incompatible with its educational orientation.

The distinction between Tashawwur and Tashdiq further strengthens the epistemological interpretation of pesantren mantiq. The findings indicate that students are first trained to construct accurate concepts before establishing judgments and subsequently developing syllogistic conclusions. This structure corresponds with the internal organization of classical mantiq texts, particularly the instructional progression represented in Isaghuji and as-Sullam al-Munawraq. The contribution of the present study lies in interpreting this structure not merely as a classification of logical concepts but as a cognitive sequence underlying

pesantren intellectual formation (Hidayati et al., 2025; Ma'rufi, 2024). Conceptual precision becomes a prerequisite for valid judgment, while judgment becomes the basis for systematic demonstration. The theoretical implication is that pesantren mantiq can be understood as a model of staged epistemic formation in which knowledge acquisition progresses from conceptualization to validation. Practically, this structure can strengthen students' ability to identify ambiguous concepts and construct more disciplined religious arguments.

The pedagogical findings are consistent with the traditional pesantren learning structure, particularly the importance of gradual textual mastery and teacher-mediated learning. The present findings, however, indicate that this pedagogical structure has a specific function in mantiq education. The progression from Isaghuji to as-Sullam and subsequently to commentaries and marginal texts creates increasingly sophisticated levels of logical engagement. Similarly, nadhom memorization, Bandongan, and Sorogan operate as complementary mechanisms rather than isolated teaching methods (Arifin et al., 2026; Septiliani et al., 2026). The institutional continuity of these practices helps explain their enduring role, while the present study demonstrates how they facilitate the internalization and application of abstract logical principles. The practical implication is that traditional pedagogical methods can support complex analytical learning when organized progressively. The theoretical contribution is to show that pesantren pedagogy involves not only transmission and preservation but also cognitive internalization and intellectual competence.

The actualization of mantiq in Bahtsul Masail further demonstrates the relationship between formal reasoning and religious legal deliberation. This finding extends the textual and pedagogical dimensions discussed above by showing how logical principles become operational when students confront problems requiring interpretation and argumentation. The integration of Bayani, Irfani, and Burhani reasoning illustrates the interaction of different epistemological approaches in Islamic scholarship (Kharis et al., 2026; Nasution et al., 2025). While these modes represent distinct structures of knowledge, the present findings show that pesantren practice can bring them into functional interaction. Bayani maintains textual authority, Irfani provides spiritual orientation, and Burhani contributes logical organization. The theoretical implication is that pesantren epistemology cannot be adequately explained through a single mode of reasoning. Practically, Bahtsul Masail demonstrates how logical training contributes to collective problem-solving while remaining connected to textual and ethical considerations.

Overall, this study contributes by integrating historical transmission, epistemological structure, pedagogy, and practical legal reasoning into a single account of Ilmu Mantiq in pesantren. Existing literature has provided important explanations of Islamic intellectual history, Jawi scholarly networks, pesantren educational traditions, and Islamic epistemology, but these dimensions are often examined separately. The present study connects them by showing how mantiq moved from an externally transmitted intellectual tradition into a localized educational instrument and subsequently became embedded in patterns of reasoning and deliberation. This integrated perspective contributes theoretically to the study of Islamic educational epistemology by demonstrating how rational

and textual forms of knowledge can operate within the same institutional framework (Susandi et al., 2025; Uwaisah, 2026). Its practical contribution lies in identifying the pedagogical mechanisms through which abstract reasoning becomes usable intellectual competence. The study therefore provides a basis for understanding pesantren as a dynamic environment of knowledge preservation, adaptation, and rational development.

CONCLUSION

This study demonstrates that Ilmu Mantiq has developed from a historically transmitted logical tradition into an epistemological instrument that has been selectively adapted and institutionalized within pesantren scholarship. The most important finding is that mantiq provides a structured foundation for rational religious reasoning through the progression from Tashawwur and Tashdiq to syllogistic reasoning, supported by graded textual learning, nadhom memorization, Bandongan, and Sorogan, and applied in collective legal deliberation through Bahtsul Masail. This shows that the preservation of traditional Islamic scholarship involves not only the transmission of authoritative texts but also the cultivation of disciplined reasoning to interpret and address religious questions. The scholarly contribution of this study lies in integrating the historical transmission, epistemological structure, pedagogical implementation, and practical application of mantiq into a comprehensive framework for understanding rational reasoning within pesantren intellectual traditions. Nevertheless, the study is limited by its reliance on library-based sources and textual interpretation, without direct empirical examination of contemporary teaching and learning practices in pesantren. Future research should therefore investigate the implementation of mantiq through field-based and comparative studies across different pesantren, including empirical assessments of its contribution to students' analytical and religious reasoning abilities. The implications of this study highlight the importance of strengthening mantiq education as an integral component of pesantren intellectual development, particularly in supporting conceptual precision, critical argumentation, responsible religious interpretation, and the integration of rational inquiry with textual authority and spiritual values.

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CONFLICTS OF INTEREST

The author declares that there is no conflict of interest related to the publication of this article.

USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

ChatGPT was used as an AI-assisted tool to support the revision and refinement of the manuscript. The author remains fully responsible for the content, interpretation, and conclusions presented in this article.

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