

Installing *Barakah* in The Digital Mind: Contextualizing Ta'lim Muta'allim For Millennial Santri At Mambaus Sholihin

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Abstract: *This study investigates the adaptive strategies employed by Pondok Pesantren Mambaus Sholihin in internalizing the values of Kitab Ta'lim Muta'allim for the millennial generation of santri, who face the challenges of the digital era and "instant culture." Method: Employing a qualitative approach with a descriptive field research design, data were collected through participant observation, in-depth interviews, and documentation involving caregivers, Asatidz (teachers), and santri. The data were analyzed using Miles, Huberman, and Saldaña's interactive model. Findings: The research reveals three critical pedagogical shifts: (1) From Text to Logic: Teachers contextualize the traditional Bandongan method by using "Logical Analogies" (e.g., framing Barakah as "System Validity" and the Kitab as "Software") to satisfy the critical nature of digital natives; (2) Redefining Ta'dhim: Millennial santri perceive physical gestures of respect not as feudalism, but as a "spiritual transaction" or currency required to gain useful knowledge; and (3) Cultivating Grit: The pesantren counters the fragility of the "Strawberry Generation" through strict discipline Jid wa-l-Muwazabah and a high-pressure 24-hour activity cycle, transforming the "instant mentality" into mental resilience. Conclusion: This study concludes that Mambaus Sholihin successfully negotiates the tension between Salaf tradition and modernity. It demonstrates that classical Islamic pedagogy remains relevant when delivered through rational and contextual frameworks, producing graduates who possess both ethical grounding and practical resilience.*

Keywords: *Ta'lim Muta'allim, Millennial Santri, Mambaus Sholihin, Character Education, Islamic Pedagogy, Grit.*

Abstrak: Penelitian ini mengkaji strategi adaptif yang diterapkan Pondok Pesantren Mambaus Sholihin dalam menginternalisasikan nilai-nilai Kitab Ta'lim Muta'allim kepada santri generasi milenial yang menghadapi tantangan era digital dan "budaya instan". Metode: Penelitian ini menggunakan pendekatan kualitatif dengan desain penelitian lapangan deskriptif. Data dikumpulkan melalui observasi partisipan, wawancara mendalam, dan dokumentasi yang melibatkan pengasuh, asatidz (para guru), dan santri. Data dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña. Hasil: Penelitian ini mengungkap tiga pergeseran pedagogis yang krusial: (1) Dari Teks ke Logika: para guru mengontekstualisasikan metode bandongan tradisional dengan menggunakan "analogi logis" (misalnya, membingkai barakah sebagai "validitas sistem" dan kitab sebagai "perangkat lunak") untuk memenuhi sifat kritis para digital native; (2) Redefinisi Ta'dhim: santri milenial memandang gestur penghormatan fisik bukan sebagai feodalisme, melainkan sebagai "transaksi spiritual" atau alat tukar yang diperlukan untuk memperoleh ilmu yang bermanfaat; dan (3) Menumbuhkan Ketangguhan (Grit): pesantren menangkak kerapuhan "Generasi Stroberi" melalui disiplin ketat jidd wal-muwazhabah serta siklus kegiatan 24 jam yang padat dan menuntut, sehingga mengubah "mentalitas instan" menjadi ketahanan mental. Kesimpulan: Penelitian ini menyimpulkan bahwa Mambaus Sholihin berhasil menegosiasikan ketegangan antara tradisi salaf dan modernitas. Temuan ini menunjukkan bahwa pedagogi Islam klasik tetap relevan apabila disampaikan melalui kerangka yang rasional dan kontekstual, sehingga menghasilkan lulusan yang memiliki landasan etis sekaligus ketahanan praktis.

Kata Kunci: *Ta'lim Muta'allim*, Santri Milenial, Mambaus Sholihin, Pendidikan Karakter, Pedagogi Islam, Ketangguhan (Grit).

INTRODUCTION

Pondok pesantren, as traditional Islamic boarding schools, serve as pivotal institutions in the moral and spiritual education of Muslim communities. They epitomize a unique blend of religious instruction and character development aimed at fostering a holistic understanding of Islamic values among their students, known as santri. A critical component of this educational framework is the study of classical texts, particularly the Kitab Ta'lim Muta'allim, authored by Shaykh al-Zarnuji. This seminal work offers insights into the proper etiquette and moral obligations of students in the pursuit of knowledge, asserting that the internalization of such ethical values is fundamental to the educational journey of santri (Ansori, Rosyidi, and Absari 2024; Rokim, Manan, and Saifudin 2025; Roziqin and Hasbullah 2022; Syairozi 2025).

In recent years, there has been a pronounced effort to adapt the teachings encapsulated in Kitab Ta'lim Muta'allim to contemporary educational practices within pesantren. Previous studies have highlighted various aspects of implementing this curriculum, exploring its efficacy in shaping santri's moral character, discipline, and interpersonal relationships within the unique socio-religious context of the pesantren (Afifah and Hindun 2023; Mufidah, Sulalah, and Hasanah 2025; Rachmah et al. 2023; Rispani, Sukari, and Sugiyat 2025). Notably, researchers have identified both supporting and inhibiting factors related to the application of this text, as well as its implications for character development, including the cultivation of virtues such as honesty, respect for teachers, persistence in learning, and social responsibility (Jumsar, Mujiburrohmah, and Abdullah 2023; Ridho 2025; Wibowo 2021).

Despite the extensive existing literature on the subject, a distinct research gap remains. The aforementioned studies predominantly focus on the general implementation of the text and the traditional compliance of santri, without specifically addressing how these classical values are negotiated by a distinct demographic navigating the digital era. Therefore, this study explicitly focuses on Generation Z santri specifically those aged 15 to 20 years old who present unique psychological and demographic characteristics. As digital natives, this generation navigates a world heavily influenced by rapid technological advancement, globalization, and a shifting moral landscape (Amin 2021; Hidayat and Abdul 2021). What thematically differentiates this research from previous studies is its focus on the adaptive pedagogical strategies employed by Pondok Pesantren Mambaus Sholihin. Rather than merely observing traditional rote learning, this study investigates how Mambaus Sholihin bridges the cognitive and cultural gap between 13th-century literature and the contemporary mindset of Generation Z. Understanding this specific alignment is essential for fostering a relevant and impactful educational experience.

The primary objective of this research is to analyze the internalization of the values from Kitab Ta'lim Muta'allim and their role in shaping the manners and ethics of Generation Z santri at Pondok Pesantren Mambaus Sholihin. By utilizing a qualitative approach, the study aims to gather empirical data through interviews, observations, and documentation to elucidate how these values are manifested in the daily lives of students. To systematically guide this investigation and anticipate the structure of the findings, this study is driven by the following three research questions: (1) How do Generation Z

santri at Mambaus Sholihin comprehend and internalize the classical ethics taught in *Kitab Ta'lim Muta'allim* amidst their exposure to digital culture? (2) What specific adaptive pedagogical strategies are implemented by the pesantren to make the text relevant to the characteristics of Generation Z? and (3) What are the implications of this pedagogical adaptation on the santri's daily moral conduct and character development?

This investigation is particularly novel as it not only examines the integration of classical Islamic texts within a modern educational framework but also reflects on the transformative potential of this integration in shaping a Generation Z of santri who are equipped with both the ethical grounding and practical skills necessary for their roles in modern society.

METHOD

This study employs a qualitative research approach with a descriptive field research design. This approach is selected to achieve a comprehensive and in-depth understanding of the internalization of *Kitab Ta'lim Muta'allim* values in forming the character of millennial santri. As Creswell (2014) asserts, qualitative research is particularly useful for exploring the meanings that individuals or groups attach to social or human problems (Wibowo 2021). This research focuses on the "process" of internalization instead of merely evaluating outcomes, thereby aiming to provide a "thick description" of the educational atmosphere at Pondok Pesantren Mambaus Sholihin.

The research is conducted at Pondok Pesantren Mambaus Sholihin, situated in Suci, Gresik. This location was deliberately chosen for its distinctive educational ecosystem that organically couples traditional Salaf values with modern educational demands. The pesantren caters to a substantial population of millennial santri who confront the realities of globalization and technology, providing an ideal environment to observe how the teachings of *Ta'lim Muta'allim* are adapted in contemporary contexts (Maslani 2025).

This data is garnered directly from informants selected through purposive sampling. Key informants include the caregivers (Kyai or Bunyai), senior teachers (Asatidz) responsible for teaching *Ta'lim Muta'allim*, and the administrative staff. Additionally, millennial santri, aged between 15 and 20 years, are chosen to represent the subjects of the character-building process (Hosen 2025). And Secondary data is obtained from pertinent literature, including the text of *Kitab Ta'lim Muta'allim*, pesantren archives, rulebooks (Tata Tertib), and previous studies relevant to this research (Syairozi 2025).

To ensure comprehensive data saturation, three primary techniques were employed: 1) Participant Observation: The researchers actively observed

the daily routines of the santri, particularly during Kitab recitation sessions (bandongan or sorogan), congregational prayers, and social interactions. This observation allows for insights into how adab is actualized in real-time settings (Rokim et al., 2025). 20 In-depth Interviews: Semi-structured interviews were conducted with the Asatidz to glean information about their pedagogical strategies, as well as conversations with santri to explore their perceptions and understanding of the values promoted in Ta'lim Muta'allim (Hidayat and Abdul 2021). 3) Documentation: This method involved the examination of lesson plans, the curriculum of the Madrasah Diniyah, and visual materials that illustrate the implementation of moral values within the pesantren (Ridho 2025).

The data analysis was conducted following the interactive model proposed by Miles, Huberman, and Saldaña (2014), which encompasses three interrelated processes: 1) Data Condensation: This involves selecting, focusing, simplifying, and abstracting raw data gathered from field notes and interview transcripts. 2) Data Display: The condensed data are organized into narrative formats and matrices, thereby facilitating a clearer understanding of internalization patterns. 3) Conclusion Drawing/Verification: This final phase includes deriving conclusions from the displayed data and verifying their validity through continuous reflection and cross-checking (Meliana et al. 2022).

Trustworthiness of Data, to guarantee the validity of the findings, the researcher employed triangulation techniques. This encompassed source triangulation (cross-referencing the information provided by teachers with reports from students) and methodological triangulation (comparing data collected through interviews with observational data). This rigorous approach is intended to ensure that the findings accurately depict the character education processes at Pondok Pesantren Mambaus Sholihin (Mufidah et al. 2025).

RESULTS AND DISCUSSION

Positionality Statement and Analytical Approach

Before delving into the findings, it is necessary to address the researchers' positionality in this qualitative inquiry. While the researchers recognize the socio-religious significance of Pondok Pesantren Mambaus Sholihin, a deliberate critical distance was maintained during data collection and analysis to mitigate confirmation bias. The findings presented below do not seek to evaluate the absolute success of the institution, but rather to objectively analyze the complex, and sometimes challenging, pedagogical dynamics involved in adapting classical texts for Generation Z santri.

Field data collected through observations and in-depth interviews reveal three significant themes regarding the internalization of Kitab Ta'lim Muta'allim. The findings indicate that the pesantren attempts to go beyond mere textual reading, employing adaptive socio-cultural strategies to negotiate classical values with the psychological characteristics of Generation Z.

Contextualization of Bandongan Method: From Text to Logic

The Bandongan method, traditionally employed in Islamic studies, illustrates a significant pedagogical shift at the Wustho level of Pondok Pesantren Mambaus Sholihin. Traditionally, this method emphasizes collective listening to maintain the sanad (chain of transmission) of knowledge (Muhammad A'inul Haq 2025). However, empirical observations indicate that educators are actively blending this traditional method with "Logical Analogies" to accommodate the critical mindset of Generation Z.

To understand this shift, it is essential to look at the original text. In Kitab Ta'lim Muta'allim, specifically in the chapter *Fashl fi Ta'dhim al-'Ilm wa Ahlihi* (Glorifying Knowledge and its People), Shaykh Al-Zarnuji textually mandates physical respect for books, stating that a student should not stretch their legs toward a book and should place books of Tafsir above others. Traditionally, these rules were taught dogmatically as *pamali* (taboo). However, field data reveals a hermeneutic reinterpretation. One Ustadz (Ustadz A, interview, 20 May 2026) illustrated this adaptive approach: "Generation Z cannot simply be told 'it is forbidden or you will sin.' They demand logical reasons. Therefore, when teaching Ta'dhim to the book, I use a technological analogy. I tell them that the Kitab is like a software's operating system, and adab is the installation protocol. If you don't follow the protocol, the 'software' of knowledge will fail to install in your brain, leading to a system error." (Demir and Kartal 2022).

This analogy resonates strongly with the students. A 16-year-old santri confirmed this cognitive engagement: "Previously, I just thought placing a book on the floor was merely a strict old rule. But when the Ustadz explained it as 'corrupting the data of knowledge,' it suddenly made logical sense to me. I respect the book now not just out of fear, but because I understand its function" (Santri B, interview, 15 May 2026).

Such pedagogical strategies reflect principles inherent to Contextual Teaching and Learning (CTL), where understanding is optimized when material is perceived within the learners' own context. This dynamic model aligns seamlessly with Islamic pedagogy, allowing the static nature of Al-

Zarnuji's text to be delivered through fluid methodologies (Macchia and Brézillon 2021). This shift transforms compliance from blind obedience into a rational decision (Videla et al., 2021). Thus, the pesantren attempts to negotiate between the preservation of Salaf (traditional) identity and the contemporary needs of "Digital Natives," navigating the risk of alienating younger cohorts (Burstyn, 2024; Martin et al., 2024; Moon & Park, 2021; Setiawaty et al., 2024).

Redefining Ta'dhim (Respect) in the Era of Egalitarianism

The second theme addresses the complex interplay of cultural and religious values regarding the concept of Ta'dhim (respect). In the same chapter (*Fashl fi Ta'dhim al-'Ilm wa Ahlihi*), Al-Zarnuji dictates explicit physical boundaries between students and teachers, such as not walking in front of the teacher, not sitting in their place, and refraining from speaking without permission. In the contemporary digital era, characterized by an egalitarian culture, enforcing these 13th-century physical boundaries poses a considerable challenge.

Nevertheless, field observations reveal a strong persistence of physical gestures of respect among Generation Z santri at Mambaus Sholihin. Santri were observed performing *Laku Dodok* (walking in a crouched position) when passing the Ndalem (Kyai's residence) and engaging in *Mushafahah* (kissing the teacher's hand). Interestingly, interviews indicate that the santri have developed a "pragmatic-spiritual" mindset, reframing these traditional gestures. A 17-year-old santri articulated this internal negotiation: "I realize that out there, everyone is treated equally. But here at Mambaus Sholihin, *adab* is the currency. If I want my knowledge to be useful (*manfa'at*) when I return home, I must 'pay' for it with respect to the Kyai. It is a spiritual transaction" (Santri C, interview, 20 may 2026).

This generation has seemingly redefined the traditional value of Ta'dhim into a "Value Proposition," underscoring the belief that intellectual pursuits devoid of humility lack divine blessing (*Barakah*) (Sofiyandi et al., 2024). These physical manifestations function as psychological anchors reinforcing the idea that Islamic knowledge is a form of light (*Nur*) necessitating a receptive attitude (Dian et al., 2024; Mokodenseho et al., 2024).

However, this internalization is not without resistance. An Ustadz noted, "Not all new santri readily accept this. Some initially resist, viewing *Laku Dodok* as feudalistic. It takes months of continuous dialogue to shift their perspective from seeing it as 'oppression' to seeing it as 'spiritual

discipline" (Ustadz D, interview, [Date]). From a theoretical perspective, Pierre Bourdieu's concepts of Habitus and Bodily Hexis provide crucial insights into how these social values are embodied as "Symbolic Capital" (Karimi, 2020; Prasetyo & Fadhillah, 2022). By enforcing these practices, the pesantren constructs a cultural ecosystem that attempts to counter the narcissistic tendencies often attributed to the digital generation, fostering an environment that prioritizes ethical integrity (Haq and Abdi 2024).

Overcoming "Instant Culture" through Strict Discipline (Jid wa-l-Muwazabah)

The final theme concerns the principle of Jidd (seriousness) and Muwazabah (consistency/perseverance). In Kitab Ta'lim Muta'allim, within the chapter Fashl fi al-Jidd wa al-Muwazabah wa al-Himmah, Al-Zarnuji emphasizes that seeking knowledge requires immense struggle (masyaqqah), night vigils, and continuous repetition, explicitly rejecting laziness and the desire for quick results.

This classical demand stands in stark contrast to the modern "instant culture" surrounding Generation Z, a demographic often subjected to the societal stereotype of the "Strawberry Generation"—perceived as visually appealing but easily bruised under pressure (Nurseha, 2025). The study found that Mambaus Sholihin operationalizes Al-Zarnuji's concept of Jidd through a rigorous, high-pressure daily schedule designed specifically to counter this instant gratification mentality. Data from the Student Affairs division (Bagian Kepengasuhan) shows a relentless 24-hour activity cycle from Tahajud at 03:00 AM until the night review at 10:00 PM.

Furthermore, observations in the "Language Court" (Mahkamah Bahasa) revealed that santri violating linguistic rules face educational punishments, such as memorizing vocabulary while standing. Elaborating on this design, a senior Ustadz stated: "We intentionally create a 'busy and exhausting' culture to kill their 'instant' mentality. Generation Z is used to getting answers from Google in seconds. Here, they must feel the fatigue of the process, the physical exhaustion of memorizing, to truly appreciate the weight of the result" (Ustadz E, interview, 20 may 2026).

This approach demands significant resilience. A female santri shared her experience: "In my first year, the schedule felt suffocating. I cried often because I couldn't just rest when I wanted to. But eventually, I realized that this pressure is exactly what the Kitab means by 'Muwazabah'—forcing yourself to be consistent even when you are exhausted" (Santri F, interview, [Date]).

This structured environment compels santri to cultivate essential skills in time management and grit, aligning with Angela Duckworth's Theory of Grit regarding the importance of passion and perseverance (Rujani & Ashadi, 2025). Combined with the classical Islamic concept of *Riyadhah* (spiritual exercise), the process of enduring challenges is framed not merely as academic pressure, but as an act of worship (Putra & Sholihah, 2020; Subair et al., 2024). While this disciplinary framework may initially appear harsh, it serves as a critical mechanism to build mental fortitude and a sense of *Wara'* (caution), distinguishing these santri from peers in more lenient educational pathways (Dian et al., 2024; Nurharini & Munawwaroh, 2025; Rohman et al., 2025).

CONCLUSION

This study concludes that the internalization of *Kitab Ta'lim Muta'allim* values at Pondok Pesantren Mambaus Sholihin is not a static preservation of tradition, but a dynamic and adaptive pedagogical process. The findings demonstrate that the pesantren successfully negotiates the gap between classical heritage and modern challenges by shifting from dogmatic instruction to rational contextualization. Through the use of "logical analogies" in the Bandongan method, the reinterpretation of *Ta'dhim* as a "spiritual transaction," and the cultivation of grit through strict discipline (*Jidwa-l-Muwazabah*), Mambaus Sholihin effectively constructs a moral framework that resonates with the millennial santri. This implies that the relevance of classical Islamic texts *Turats* in the digital era depends heavily on the educators' ability to translate ancient values into contemporary logical frameworks without diluting their spiritual essence.

The researcher acknowledges that this study has several limitations. First, as a single-site case study, the findings are deeply embedded in the specific socio-cultural context of Mambaus Sholihin and may not be fully generalizable to other pesantren with different traditions or organizational structures. Second, the scope of this research is limited to the "process" of internalization observed within the pesantren environment; it does not extend to measuring the consistency of these values once the santri graduate and interact with the wider society. Third, this study did not specifically analyze gender variables, overlooking potential differences in how male and female santri internalize these ethical codes given the often distinct regulations applied to them.

Based on these limitations, it is highly recommended that future researchers expand this discourse by conducting comparative studies involving multiple pesantren typologies (*Salaf*, *Khalaf*, and Integrated) to map broader patterns of character education adaptation. Additionally, a longitudinal study tracking alumni would be invaluable to verify the long-term efficacy of *Ta'lim Muta'allim* values in professional and social life. Finally, researchers are encouraged to employ quantitative or mixed-method approaches to empirically measure the correlation between the understanding of *Ta'lim Muta'allim* concepts and psychological variables such as resilience (grit) or emotional intelligence among Gen Z students.

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