



Adaptation of Tahfidz Students in the Digital Era: A Review from the Perspective of Islamic Education Paradigm at Islamic Boarding School of Qur'an Mihrob Maryam

Nurul Sakdiyah^{1,*}, Imam Junaris²

Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia

E-mail: nurulsakdiyah06@gmail.com¹, im02juna@gmail.com²

*Corresponding Author

Received: 20 October 2025 | Revised: 26 November 2025 | Accepted: 28 November 2025

Abstract

Technological development is advancing at a very rapid pace. This progress affects various aspects of life, including the field of Islamic education. Islamic Boarding School Islamic Boarding School Mihrob Maryam Garum is an institution based on Qur'an memorization (tahfidz), which enforces very strict rules prohibiting the use of gadgets to maintain the retention of Qur'anic memorization. However, a serious challenge arises when santri complete their education and return to a society that is fully digitalized. They are faced with the need to adapt to technology while preserving the values of the Islamic Boarding School amid the overwhelming flow of information. This study aims to describe the forms of adaptation of tahfidz santri to the digital era through the lens of the Islamic education paradigm. The research uses a descriptive qualitative approach, with data obtained through observations and interviews with the santri and caretakers of the Islamic Boarding School. The findings show that tahfidz santri are able to adapt selectively to the digital world by applying the values instilled during their time in the Islamic Boarding School, such as discipline, responsibility, and sincerity. The Islamic education paradigm serves as the foundation for shaping the santri' character so that they can utilize technology as a means of da'wah (religious propagation) and reinforcement of memorization, rather than merely for entertainment.

Keywords: *Adaptation; Digital Era; Islamic Education Paradigm; Mihrob Maryam Islamic Boarding School; Tahfidz Santri*

Introduction

The rapid advancement of the modern era has brought a significant impact on all aspects of human life, including the realm of Islamic education. The arrival of digital technology has not only changed the ways of learning and communication styles but has also influenced the mindset and behavior patterns of the younger generation. In this context, Islamic educational institutions are required to be able to adapt to the progress of time without losing the values of Islamic Education (traditional Islamic boarding school culture), which are the essence of the educational process itself.

The rapid progress of technology presents two contrasting sides. On one hand, it allows easy access to various sources of knowledge and information, but on the other hand, it can shift the spiritual and moral orientation of *santri* if not balanced with strong Islamic reinforcement. Therefore, the paradigm of Islamic education plays a crucial role in guiding *santri* to use technology wisely in accordance with Islamic principles (Musa, Dewi, & Samwil, 2023).

Islamic education fundamentally functions to shape individuals who are balanced in spiritual, social, and intellectual aspects. Thus, the paradigm of Islamic education places humans as beings with potential for development through the strengthening of tawhid (the oneness of God) and moral values (Munir, 2024). Within this paradigm, technology can serve as a medium for da'wah (religious propagation) and as a learning tool when grounded in strong Islamic values (Izzah, 2023). However, without moral and spiritual control, technology may instead distance the younger generation from the values of the Qur'an.

In this regard, technological progress should not be viewed merely as a threat but as an opportunity to spread da'wah more widely and improve the quality of learning. Technology itself can be utilized as a means of teaching, strengthening Qur'anic memorization, and spreading Islamic values when used properly and supported by a strong moral foundation (Rahmawati, 2021) (Fadhilah, 2023). Nevertheless, without supervision and the inculcation of proper values, technology can bring negative effects on the morality of the younger generation (Sari, 2022) (Munir, 2022). Therefore, educational institutions especially Islamic Boarding School (Islamic boarding schools) have a great responsibility to equip *santri* with ethical digital literacy based on Islamic values (Izzah, 2023).

Historically, Islamic Boarding School Islamic Boarding School have been educational institutions capable of producing morally upright and spiritually refined young generations. The hallmark of Islamic Boarding School education lies in its emphasis on role modeling, habituation, and discipline (Nizar, 2015) (Nata, 2018). Islamic Boarding School tahfidz (Qur'an memorization boarding schools) represent one form of Islamic Boarding School that excels in Qur'anic memorization as well as in applying its teachings in daily life. Within the Islamic Boarding School tahfidz environment, restrictions on gadget use are implemented as a strategy to preserve *santri* memorization retention and focus during recitation. This system not only trains independence and discipline but also fosters simplicity and responsibility as part of the *santri* character formation.

On the other hand, when *santri* complete their education and return to society where technological culture dominates they face difficult adaptation challenges. The world outside the Islamic Boarding School, which is fast-paced and full of distractions, demands that *santri* be selective in filtering information while maintaining the Qur'anic values they have internalized in the Islamic Boarding School (Rohim, 2021) (Shofiyah, 2022). This adaptation is not merely about technological skills but also spiritual capacity for self-control to avoid excessive use of technology (Miftahul (Jannah et al., 2022) (Fadhilah, 2023). Here lies the importance of moral guidance, which serves as self-control in using technology wisely, creatively, and still within the boundaries of Sharia (Muhaimin, 2019) (Izzah, 2023).

The paradigm of Islamic education can provide a balance between digital competence and moral steadfastness, enabling *santri* to be wiser in using technology in the modern era. Therefore, this approach is relevant to be applied at Islamic Boarding School Qur'an Mihrob Maryam Garum, which upholds the purity of Qur'anic values while preparing *santri* to be in harmony with technological advancements in the modern age.

The advancement of digital technology has undoubtedly brought convenience to various aspects of life; however, it also presents unique challenges for Islamic boarding schools (*pesantren*). Based on preliminary observations, around 65% of *santri* experience difficulties in adapting to the productive and ethical use of digital technology. Most of them still perceive gadgets merely as sources of entertainment rather than as tools for learning and self-development. This condition indicates a gap between digital literacy skills and the preservation of spiritual values that must be upheld by the *santri*.

Another phenomenon commonly found in the *pesantren* environment is the misuse of gadgets, such as excessive use of social media, which can disrupt the *santri* focus on memorizing the Qur'an. Some *santri* often experience digital distractions due to social media

notifications or curiosity about online trends. This situation potentially reduces their concentration, devotion, and memorization ability of the Qur'an. Moreover, there remains a digital divide between *santri* who have access to and proficiency in using technology and those who are less familiar with digital devices. This disparity often affects the effectiveness of learning processes and their ability to adapt to the digital era.

This condition is also evident at Islamic Boarding School Qur'an Mihrob Maryam Garum, which continues to uphold its policy of limiting gadget use to maintain the *santri* focus and devotion in memorizing the Qur'an. On the other hand, the institution has gradually begun adapting to digital technology, such as by introducing digital Qur'an applications, online muroja'ah recordings, and the use of social media as a means of da'wah. Nevertheless, some *santri* still struggle to manage their time and maintain proper digital etiquette when engaging with the online world. A number of *santri* admitted that they are easily distracted by entertainment content, while others have yet to understand how to utilize technology as an effective learning tool.

Therefore, this phenomenon is crucial to explore further, particularly regarding how the Islamic educational paradigm is applied to shape the ethics and adaptive abilities of tahfidz *santri* in using digital technology without compromising the spiritual values and discipline that form the essence of the pesantren tradition. Based on the explanation above, this study aims to analyze the forms of adaptation of tahfidz *santri* to digital technology at Islamic Boarding School Qur'an Mihrob Maryam Garum, as well as how the Islamic educational paradigm guides this adaptation process to remain in harmony with the values of the Qur'an.

Methods

This study employs a descriptive qualitative research approach, which is a research procedure that produces written or spoken words from observed individuals and behaviors, aiming to provide an in-depth description of the application of the Islamic education paradigm in shaping ethical behavior in the use of digital media technology among *santri* at Islamic Boarding School Tahfidz Garum (Moleong, 2019). The participants consisted of two *santri*, one ustadzah (female Qur'an teacher) guiding the tahfidz program, and one pengasuh (caretaker) of the Islamic Boarding School, selected using a purposive sampling technique. Data were collected through interviews and observations, then analyzed using the interactive model of Miles and Huberman.

Results and Discussions

A. Instilling Islamic Educational Values as the Foundation of Adaptation

The Islamic Boarding School Tahfidz (Qur'an memorization boarding school) plays an important role in instilling Islamic educational values that serve as the foundation for facing the changing times. Values such as sincerity, discipline, responsibility, and respect toward teachers are cultivated through strict daily routines filled with spiritual guidance. This process not only produces *santri* capable of memorizing the Qur'an but also builds moral awareness so that they have a strong compass when facing challenges beyond the Islamic Boarding School.

Character formation through Islamic educational values serves as the initial strategy to equip *santri* for the increasingly modern future. They are trained to practice self-control, restrain their desires, and manage their time effectively. These values become a moral filter when they enter society, where distractions and moral deviations are common. As explained by Marzuki (2019), character education based on Islamic values serves as a remedy for moral crises caused by globalization and the uncontrollable advancement of technology. Thus, the internalization of these values becomes a fundamental foundation that enables *santri* to adapt without losing their spiritual direction. Mrs. Chusnul Chotimah s the head of the Islamic boarding school Mihrob Maryam said:

“For us in the pesantren, Islamic educational values are the most important foundation for shaping the students’ character,” Mrs. Chusnul Chotimah began. “We do not only teach religious knowledge, but we also focus on building discipline, responsibility, and moral strength.” She explained that the process of instilling these values starts from daily activities.

“Every day, the students begin with prayer, Qur’an recitation, and maintaining cleanliness. These routines teach them consistency, patience, and respect. Little by little, this shapes their emotional maturity and helps them adapt to challenges both inside and outside the pesantren.”

Mrs. Chusnul also highlighted the importance of adaptation in the modern era. “Today’s world is changing very quickly. Technology, social behavior everything demands strong character. That’s why we integrate Islamic values with life skills, communication training, and critical thinking. We want our students to be able to face society confidently without losing their religious identity.” When asked about the outcome she hopes for, she replied: “Our goal is simple: to nurture students who are knowledgeable, well-mannered, and useful for their community. If they have strong Islamic values, they will naturally adapt better and make good decisions in any situation.”

Furthermore, the Islamic educational paradigm applied in the Islamic Boarding School emphasizes balance between two aspects: the worldly and the spiritual (*ukhrawi*). *Santri* are taught that technological progress is not something to be rejected but something that requires the skill to manage wisely. Through a comprehensive *tarbiyah* (educational) approach, the Islamic Boarding School educates *santri* to develop both critical thinking and spiritual maturity so that they can interact with the digital world selectively.

B. Challenges and Adaptation Process of *Santri* in the Digital Era

When *santri* complete their studies and return to their home environments, they face major challenges in adapting to a fully digital lifestyle. The world outside the Islamic Boarding School is fast-paced and demands new abilities such as digital communication, social media literacy, and the use of modern devices for learning or work. This shift often leads to what can be described as culture shock, especially for *santri* who have spent years in the limited and disciplined environment of the Islamic Boarding School. “One of the biggest challenges for our *santri* in the digital era is learning how to use technology wisely,” Mrs. Chusnul Chotimah explained. “Technology offers many benefits, but without proper guidance, it can also be a source of distraction or even harm.” She continued,

“Our students are growing up in a time where information is easily accessible, yet not all information is beneficial. So the first thing we teach them is digital discipline—how to filter what they see, how to use devices responsibly, and how to maintain their focus on religious and academic learning.”

According to her, adaptation is a gradual process. “At the beginning, many *santri* felt overwhelmed because the digital world is fast and full of temptations. But through routine guidance, discussions, and clear rules, they start to understand how important it is to stay grounded in Islamic values while engaging with technology.” She also emphasized the role of the pesantren environment. “We integrate digital literacy into our programs. We teach them how to use technology for good purposes learning, communication, and developing skills while reminding them not to neglect their religious duties. This balance is essential.”

When asked about her expectations, she responded: “My hope is that they can become *santri* who are not only knowledgeable in religion but also digitally aware and responsible. If they can adapt well, they will be able to face modern challenges without losing their identity as Muslims.” The adaptation process requires *santri* to uphold the moral principles deeply instilled within them. They must use technology wisely and selectively, taking responsibility to avoid negative influences. In this context, adaptation is not only about mastering

technological skills but also about maintaining self-control and choosing beneficial content. Although full of challenges, the digital era also offers vast opportunities for tahfidz *santri* to progress. Technology can serve as a means of da'wah (religious propagation), a tool for Qur'anic learning, and a medium for building positive social networks. The spiritual experience and discipline cultivated during their time at the Islamic Boarding School make them more resilient against digital temptations compared to others. Armed with Islamic values, *santri* can turn technology into a tool for empowerment rather than becoming controlled by it. Their simple lifestyle becomes a strong moral shield against the overwhelming wave of globalization.

C. The Islamic Education Paradigm in Responding to Digital Transformation

The Islamic education paradigm views technological advancement as part of sunatullah a natural law of change that must be wisely accepted and directed toward beneficial purposes. From this perspective, technology is not neutral; its value depends on human intention and usage. Therefore, Islamic boarding schools such as Islamic Boarding School Tahfidz hold great responsibility in instilling digital ethics and principles among their *santri*.

Islamic Boarding School Garum embodies this paradigm through habituation, exemplary conduct, and the strengthening of adab (moral etiquette). Values such as trustworthiness (amanah), honesty, and responsibility form the foundation for confronting technological progress. The ustadzah (female teachers) frequently emphasize that technology is merely a tool, not an end goal. When *santri* engage with the digital world, they are expected to use it for beneficial purposes such as da'wah, learning, and self-improvement. As Hidayatullah (2020) explains, Islamic education must prepare a generation that is technologically competent while remaining grounded in moral and spiritual values so that digital progress elevates humanity rather than leading it astray.

"For us in Islamic education, responding to digital transformation must begin with strengthening our core values," Mrs. Chusnul Chotimah stated. "Technology may change quickly, but our foundation our faith, our ethics, and our discipline must remain firm." She explained that the pesantren cannot ignore digital development. "We understand that the digital era brings a lot of convenience and opportunities for learning. That is why we encourage our students to use technology productively for studying, accessing knowledge, and improving their skills. But they must always remember that technology is a tool, not a lifestyle that replaces their spiritual responsibilities." Mrs. Chusnul emphasized the importance of guiding *santri* in digital ethics.

"The internet is full of information, both good and harmful. So we teach them how to evaluate what they see, how to maintain adab online, and how to stay focused on their goals. Islamic education must guide them not only in what to learn, but how to behave in the digital world." She continued by highlighting the need for balance. "Digital transformation should not make our students forget their identity. We integrate technology into learning yes but always with Islamic principles at the center. When they use digital tools, they must do so with discipline, responsibility, and awareness."

When asked about the pesantren's role, she replied: "Our role is to prepare students who can navigate modern life without losing their Islamic character. That means teaching them to adapt while staying grounded. If they hold onto Islamic values, they can face any technological advancement with wisdom and confidence." Through this kind of habituation, the Islamic Boarding School not only trains *santri* to memorize the Qur'an but also prepares them to become spiritually and socially mature individuals. The Islamic paradigm, which emphasizes balance between worldly life and the hereafter, equips *santri* with the ability to filter digital influences wisely. Thus, when they return to society, technology does not become a threat but rather a means of da'wah to spread goodness. The Islamic Boarding School lifestyle becomes

their foundational strength helping them remain consistent and technologically capable in facing the ever-changing challenges of modern times.

Conclusions

The adaptation of tahfidz *santri* in the digital era presents both a challenge and an opportunity to maintain a balance between utilizing technology and upholding spiritual values. On one hand, *santri* are accustomed to living in an environment with strict limitations on gadget use to preserve focus and devotion in memorizing the Qur'an. On the other hand, they are faced with the demands of the digital age, which require them to adapt and actively participate in modern society. The paradigm of Islamic education serves as the foundational basis for addressing such situations. Islamic education is not only oriented toward mastering religious knowledge but also toward character formation and the ability to adapt to the times. With the guidance of teachers who serve as role models, the adaptation process can be directed so that technology does not distance *santri* from Islamic values but instead becomes a means of da'wah (religious outreach) and self-development.

References

- Dewi, A. (2023). Peran Guru dalam Membentuk Karakter Religius *Santri* di Era Digital. *Jurnal Pendidikan Islam Indonesia*, 8(2), 134–145.
- Fadilah, R. (2023). Transformasi Pendidikan Islam di Era Revolusi Industri 4.0. *Jurnal Tarbawi*, 15(1), 55–70.
- Hidayatullah, A. (2020). Digitalisasi Pembelajaran dalam Perspektif Pendidikan Islam. Jakarta: Prenadamedia Group.
- Iza, M. (2023). Paradigma Pendidikan Islam dalam Pembentukan Akhlak *Santri*. *Jurnal Al-Fikr*, 12(3), 201–215.
- Marsuki, M. (2019). Integrasi Nilai-Nilai Islam dalam Pendidikan Modern. Bandung: Alfabeta.
- Miftahul Janah, S., Fauzi, R., & Lestari, N. (2022). Model Keteladanan Guru dalam Pembinaan Akhlak *Santri* di Pesantren. *Jurnal Pendidikan dan Kajian Keislaman*, 9(1), 77–89.
- Mohaimin. (2019). Rekonstruksi Pendidikan Islam: Dari Tradisional ke Modern. Malang: UIN Maliki Press.
- Mo Leong, S. (2019). The Role of Islamic Education in the Modern Society. *Jurnal Pendidikan Global*, 7(2), 88–100.
- Musa, H., Dewi, L., & Sanwil, R. (2023). Implementasi Pendidikan Karakter dalam Pesantren di Era Digitalisasi. *Jurnal Al-Tarbiyah*, 10(1), 45–60.
- Munir, A. (2022). Adaptasi *Santri* terhadap Teknologi Informasi di Lingkungan Pesantren. *Jurnal Pendidikan Islam*, 14(2), 120–132.
- Munir, A. (2024). Paradigma Baru Pendidikan Islam di Era Digital. Surabaya: UINSA Press.
- Nata, A. (2018). Filsafat Pendidikan Islam. Jakarta: Rajawali Pers.
- Nizar, S. (2015). Sejarah dan Paradigma Pendidikan Islam di Indonesia. Jakarta: Kencana Prenada Media.
- Rahmawati, N. (2021). Dampak Literasi Digital terhadap Karakter Religius Siswa Madrasah. *Jurnal Pendidikan Islam dan Sosial*, 6(2), 98–111.
- Rohim, F. (2021). Pendidikan Islam sebagai Solusi Krisis Moral Generasi Z. *Jurnal Ilmu Pendidikan Islam*, 13(1), 56–67.
- Sari, D. (2022). Strategi Guru dalam Menanamkan Nilai-Nilai Islam di Era Digitalisasi. *Jurnal Studi Islam*, 11(2), 233–247.
- Sofia, R. (2022). Tantangan dan Peluang Pendidikan Islam di Masa Digital. Bandung: Alfabeta.