

Spiritual Resilience in the Digital Age: Implementing At-Tijaniyah Sufi Education for Gen Z Moral Development

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Abstract

This research is prompted by the moral degradation crisis and the mental vulnerability of Generation Z caused by massive digital disruption. The study aims to explore the implementation of moral education through the disciplines of Wirid Lazima and Wadhifa at the As-Syafiiyah At-Tijaniyah Islamic Boarding School (Pesantren) in Malang as an instrument for character building. Employing a qualitative method with a phenomenological case study approach, data were collected through participant observation and in-depth interviews, then analyzed using the Miles, Huberman, and Saldaña model. The results indicate that the routine practices of the At-Tijaniyah Sufi Order successfully foster spiritual resilience and "Digital Ihsan," enabling students to independently exercise self-control against technological distractions through the consciousness of muraqaba (divine presence). The impact of this research offers a transformative "Digital Sufism" model for Islamic educational institutions in addressing post-truth challenges. The integration of classical Sufi traditions is proven effective in reconstructing digital ethics and emotional stability in the younger generation, shifting the perception of Sufism from an escapist teaching to a strategic solution for global morality problems in the 21st century.

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INTRODUCTION

In today's fast-paced digital era, global society faces a crisis of moral disorientation that threatens social structures and individual mental resilience (Koggel, 2017; Rushton, 2016; Xakimov, 2025). The urgency of this research lies in the pressing need to discover a spiritual anchor capable of balancing technological advancement with noble character. The primary point is that education based on profound spirituality (Sufism) is no longer merely a mystical escape but a functional necessity for maintaining ethical sanity amidst an information deluge. The reason is that without a solid spiritual foundation, modern humans tend to lose their sense of meaning and become trapped in hollow pragmatism. Empirical evidence shows increasing rates of depression and moral degradation among youth due to social media pressure and the loss of authentic role models (Green et al., 2025; Hidayat et al., 2024). Consequently, research on the implementation of the At-Tijaniyah Order becomes crucial as both a preventive and curative solution. In conclusion, integrating Sufi values into the contemporary educational

curriculum is a strategic step toward creating a society that is not only intellectually brilliant but also emotionally mature and spiritually robust in the face of modern challenges.

A common problem facing society today, particularly parents and educators, is the phenomenon of "spiritual emptiness" behind the grandeur of digital accessibility. Society is experiencing a paradigm shift from communal-religious values toward extreme secular individualism (Collins, 2009), where social validation is often measured solely by digital metrics such as follower counts and likes. This gives rise to systemic issues, namely the loss of ethics (*adab*) in interaction, both in public spaces and on social media (D'arcy & Young, 2012; Marin, 2022). The community's inability to filter negative content and hoaxes reflects a weakening of *bashirah* (inner vision), which ought to be sharpened through spiritual education. As a result, a massive identity crisis has emerged where moral standards become relative and fluid, creating a generation vulnerable to stress and lacking a moral compass (Côté, 2018; Dauwi et al., 2024). This sociological problem demands an educational method capable of touching the deepest aspect of human existence—the heart (*qalb*)—to enable independent filtration against destructive external influences. The At-Tijaniyah Order, with its disciplined *wirid*, offers a spiritual self-defense mechanism urgently needed to address the increasingly complex and uncertain problems of modern society.

Field phenomena indicate that Generation Z students (*santri*) in Malang face a challenging duality of reality regarding the demands of information technology adaptation. As a heterogeneous city of education, the influence of urban lifestyles strongly overshadows the lives of students, creating a risk of shifting priorities from seeking Allah's pleasure toward the pursuit of worldly existence. However, preliminary observations reveal an interesting transformation where the practice of the At-Tijaniyah Order at the As-Syafiiyah At-Tijaniyah Islamic Boarding School in Malang serves as a catharsis for them. This phenomenon warrants deeper investigation as it demonstrates how a classical Sufi order can negotiate with the Gen Z lifestyle, transforming *dhikr* routines into a form of resistance against the instant culture and the shallowing of life's meaning that commonly occurs in their surrounding environment.

A literature review shows that research on Sufism and Gen Z has been conducted from various perspectives, yet significant gaps remain. Previous studies by (Haryanto, 2025a; Teten et al., 2025) focused on religious moderation through Sufism, while (Isdianto et al., 2025; Winarti & Agustia, 2025; Zahir & Qoronfleh, 2025) highlighted the psychotherapeutic aspects of *dhikr* for mental health. Conversely, studies by (Mardani, 2019; Munandar, 2023) discussed the role of the Order in the economic empowerment of its congregation, and a study by (Islam, 2023) related to building *adab* from the perspective of the Tijaniyah Order. Although these studies contribute significantly, the majority remain theoretical-textual or focus on older generations. The fundamental weakness of previous research is the lack of exploration into how specific tools within At-Tijaniyah, such as *Lazimah* and *Wadhifah*, are practically internalized by Gen Z students who possess unique psychological characteristics. This research positions itself to fill that research gap by dissecting the pedagogical-spiritual mechanisms that connect Sufi rituals with the formation of digital ethics. The contribution of this research is vital to resolving

the uncertainty surrounding moral education methods, which have long been considered too antiquated for Millennials and Gen Z.

Continuing this synthesis, the limitations of previous studies also lie in the lack of sociological analysis regarding the impact of *Wadhifah* (communal practice) on strengthening social cohesion among students in an era of social atomization. Most researchers view Sufism as an escapist practice, whereas, in the context of Gen Z, it can manifest as a form of spiritual activism. Research by (Miller, 2021) on digital spirituality in the West fails to capture the depth of the *shuhud* tradition in Tijaniyah as applied in Indonesian boarding schools. Therefore, this study aims to bridge the classical Sufi tradition with the contemporary needs of Gen Z. The focus is not only on the final outcome of character (*akhlak*) but on the process of value internalization through the transcendental experiences felt by students during *dhikr*. By highlighting the weaknesses of previous research that tends to ignore technological behavior among students, this study becomes essential to provide a comprehensive guide for Islamic educational institutions in facing the challenges of the times. The transformation from theoretical understanding toward practical-pedagogical implementation is the primary distinction and competitive advantage of this research compared to existing literature.

The novelty of this research lies in combining the concept of spiritual resilience with the specific practices of the At-Tijaniyah Order as a methodology for moral education for Generation Z. No specific research has yet dissected how the structures of *Lazimah* (individual) and *Wadhifah* (communal) function as an "inner shield" against the negative impacts of social media algorithms and digital identity crises. This novelty offers a fresh perspective that an 18th-century Sufi tradition possesses technical relevance in managing the mental health and ethics of 21st-century adolescents. The importance of completing this research relates to the formulation of a character education model that is more effective and psychologically relevant. If not addressed promptly, there is a concern that religious education in boarding schools will become a mere formal ritual without the power to effect real behavioral change for future generations. By exploring the uniqueness of Sheikh Ahmad At-Tijani's teachings in the context of Malang students, this research provides a new theoretical contribution to the fields of Islamic educational psychology and the sociology of religion, while simultaneously offering practical solutions for educators in facing massive and disruptive changes.

Based on this background, the research formulates three primary focuses: First, how is the internalization of moral values carried out through the discipline of *Wirid Lazimah* and *Wadhifah* among Gen Z students at Pesantren As-Syafiiyah At-Tijaniyah Malang? Second, what are the challenges and opportunities in implementing the spiritual practices of the At-Tijaniyah Order amidst strong digitalization within the boarding school environment? Third, what is the impact of these spiritual practices on the mental resilience and digital ethics of students in their daily lives? The temporary argument proposed is that the routine practice of *Lazimah* and *Wadhifah* can create high self-awareness, allowing students to maintain strong self-control against external distractions. This preliminary answer leads to the conclusion that the At-Tijaniyah Order is not only a means of drawing closer to Allah but also a transformative character-building instrument. The contribution of this research is expected to provide a new,

integrative-adaptive model in Sufi moral education, capable of producing a generation of students who are "Sufi at heart yet technologically savvy," preparing them to be future leaders with integrity and noble character.

RESEARCH METHOD

This study employs a qualitative design integrating case study and phenomenology approaches (Creswell, 2009, 2013). The case study approach was selected to explore in-depth the moral education system at Pesantren As-Syafiiyah At-Tijaniyah Malang as a unique entity, while phenomenology was utilized to uncover the essence of the religious experiences of Gen Z students in practicing *Lazimah* and *Wadhifah*. This location was chosen through purposive sampling because Pesantren As-Syafiiyah serves as a primary center for the transmission of the At-Tijaniyah Order in East Java, consistently integrating Sufi disciplines with the dynamics of modern students within the heterogeneous urban environment of Malang. The researcher's presence in the field functioned as the primary instrument to capture the inner spiritual atmosphere and authentic behavior of the research subjects in responding to the pull of the digital world versus spiritual discipline.

Data collection techniques were conducted through participant observation of the students' *wirid* activities, in-depth interviews with *Muqaddams* and Gen Z students, as well as documentation of the curriculum and moral development records. The collected data were analyzed using the interactive model by Miles, Huberman, and Saldaña, which consists of three concurrent activity streams (Miles et al., 2014); data condensation (sorting and simplifying raw data), data display in the form of narrative descriptions and charts of inter-variable relationships, and conclusion drawing or verification to test the research arguments. To ensure scientific rigor, data validity was checked through triangulation (source, technique, and time), prolonged observation at the pesantren, and member checks to ensure that the research findings align with the perspectives and spiritual experiences lived by the students.

RESULT AND DISCUSSION

RESULT

Internalization of Moral Values through Lazima and Wadhifa

The internalization of moral values through the discipline of *Wirid Lazima* and *Wadhifa* in the field is defined as a process of repetitively instilling divine (*ilahiyah*) and humanistic (*insaniyah*) values through Sufi paths. Operationally, the individual nature of *Lazima* functions as a medium for soul purification (*tazkiyatun nafs*) for Gen Z students to build spiritual independence, while the communal *Wadhifa* serves as a social laboratory to sharpen congregational etiquette (*adab*). This process is not merely an oral activity but a mental transformation mechanism that shifts student consciousness from a worldly orientation (including digital distractions) toward an awareness of God's presence (*muraqaba*) in every daily action.

In an in-depth interview, one student (Informant S, 20 years old) revealed: "*Before I was consistent with Lazima, I felt anxious if I wasn't holding my smartphone or checking*

notifications. But after routine morning and evening litanies, there is a different sense of 'calm.' I feel ashamed now to post useless things because I feel constantly watched by Allah through that *dhikr*." The researcher's interpretation of this data indicates a shift in the source of self-validation; from what was originally external-digital (social media validation) to internal-spiritual (*muraqaba* awareness). Here, the At-Tijaniyah litany acts as a digital detoxification tool that restores the students' focus on robust self-control.

In line with this, one of the Boarding School Leaders (Informant M) stated: "*Moral education for Gen Z is not enough with theory alone. Through congregational Wadhifa, they are forced to be 'present' physically and mentally. They learn that within the dhikr circle, everyone is equal; no one is superior. This is how we train humility (tawadhu) so they do not fall into the narcissistic traits common in this era.*" The researcher interprets that *Wadhifa* functions as a balancer to Generation Z's egocentrism. This collective practice indirectly breaks down the walls of individualism and replaces them with spiritual solidarity based on respect for all beings. The following table presents the observational data depicting the systematic flow of the *Lazima* and *Wadhifa* activities

Table 1. Activity Flow of Moral Value Internalization Through *Wirid Lazima* and *Wadhifa*

Activity Phase	Observation Activity Description	Internalized Moral Value	Gen Z Behavioral Indicator
1. Pre-Wirid (Preparation)	Students perform ablution (<i>Wudhu</i>) and cease all digital/study activities 15 minutes before the session begins.	Adab & Inner Readiness	Eliminating multitasking addiction and practicing focus (<i>mindfulness</i>).
2. Lazima Implementation (Individual)	Students sit calmly (<i>khusyu'</i>) reciting <i>Istighfar</i> , <i>Salawat</i> , and <i>Tahlil</i> (100x) independently in the morning and evening.	Istiqomah & Muraqaba	Cultivating inner honesty and self-discipline without strict supervision.
3. Wadhifa Implementation (Communal)	Students sit in a circle, chanting <i>dhikr</i> together in harmonious and orderly tones.	Ukhuwah & Egalitarianism	Eroding individualistic ego and digital narcissism through perceived equality of status.
4. Meditation & Prayer (Closing)	A brief moment of silence post-recitation to absorb the meaning of the litany and pray for steadfastness.	Tawakkal & Self-Healing	Reduction in anxiety levels and academic stress.
5. Post-Wirid (Actualization)	Students return to their activities with supervision over their speech and social attitudes within the school environment.	Integrity & Social Ethics	Use of polite language and stable emotional control during interactions.

The activity flow above demonstrates a structured process of "Spiritual Engineering" designed to recalibrate the mentality of Gen Z students, who tend to be accustomed to instant rhythms and high distraction. This process begins with a termination phase of external influences (Pre-*Wirid*), followed by the strengthening of personal integrity through *Lazima*, which trains the awareness of being constantly observed by God (*Muraqaba*), thereby minimizing the urge to seek superficial validation. The climax occurs through communal *Wadhifa*, where students are invited to dissolve their individual egos into a collective harmony—a psychologically effective method for dampening the narcissistic and individualistic traits that often emerge as residues of social media culture. Thus, repetition within this

discipline is not merely an oral ritual but a value-instillation method that gradually transforms the students' consciousness, making them mentally resilient and ethically refined in their daily lives.

Observational data also indicates that during the *Wadhifa* process, students exhibit physical tranquility and high focus, contrasting sharply with their impulsive behavior when interacting with digital devices. The researcher observed changes in gestures and communication styles post-recitation, becoming more polite and reflective. The researcher's interpretation is that the consistent rhythm of *dhikr* creates a "pause space" in the students' brains, ensuring they no longer react impulsively to environmental stimulants but instead act responsively and ethically. This ritual effectively serves as attention training for students living in an era of information overload.

The data above confirms that the internalization of moral values in the *Pesantren* occurs through a mechanism of disciplined spiritual habituation. *Lazima* strengthens the individual defense fortress (internal), while *Wadhifa* reinforces social ethics (external). In other words, the At-Tijaniyah Order at this location is implemented not only as religious doctrine but as a practical instrument to mitigate the negative impacts of digital culture by strengthening transcendental awareness.

Table 2. Ideal Influence of At-Tijaniyah Value Internalization

Informant Position	Primary Interview Excerpt	Formed Moral Indicator
<i>Muqaddam</i> (Leader)	"This litany is a tether to prevent the soul from running wild in the cyber world."	Self-Control
Senior Student (Gen Z)	"The <i>Jawharatul Kamal</i> Salawat makes me care more about <i>adab</i> (etiquette) than just viral content."	Ihsan & Digital Empathy
<i>Ustadz</i> (Instructor)	"The time discipline of <i>Lazima</i> correlates with the students' study discipline."	Istiqomah (Consistency)

The table above illustrates a systematic pattern of ideal influence between the *tariqa* practice and student character formation. A deeper interpretation reveals a positive correlation between the frequency of recitation and the students' emotional maturity. The emerging pattern is the "Spiritual Filtering Process," where each recitation (*Istighfar*, *Salawat*, *Tahlil*) is internalized as a tool to filter information and behavior. Students no longer view the litany as an administrative burden of the *pesantren* but as a psychological necessity to attain tranquility amidst the complexities of modern life.

This data pattern portrays a transition from Ritual Spirituality to Functional Spirituality. This means that the At-Tijaniyah practice at Pesantren As-Syafiiyah has successfully fostered behavioral patterns resilient to digital distraction. This pattern is evident in the synchronization between speech (*dhikr*) and action (digital ethics). Indicators of self-control, *ihsan*, and *istiqomah* shown in the table prove that the At-Tijaniyah method is effective in addressing specific Generation Z challenges, namely mental vulnerability and identity crises. Collectively, this pattern forms an integrative and adaptive moral education ecosystem.

Implementation Challenges and Opportunities Amidst Digitalization

The operational definition of the challenges and opportunities sub-findings refers to the dialectic between the strict regulations of the *tariqa* discipline and the psychological pull of digital culture that continues to permeate students' cognition despite the ban on devices. Challenges are identified as internal barriers in the form of "digital longing" and external barriers such as antiquated stigmas. Conversely, opportunities are defined as the potential of the *tariqa* to become a space for mental recovery for Gen Z from information fatigue. Although mobile phones are physically prohibited, students bring residues of a digital mindset from home; thus, the implementation of At-Tijaniyah practices serves as a consciousness re-conditioning process from an "instant mentality" toward a "patient and contemplative mentality."

Table 3. Matrix of Implementation Challenges and Opportunities

Interview Excerpt	Indicator	Informant
"At first, it was hard to focus on the litany because my mind was still picturing social media trends or unreplied messages from before entering the pesantren."	Cognitive Interference	Student A (Gen Z)
"The phone ban is actually a golden opportunity; students are forced to 'fast' from the cyber world so that Wadhifa is not just on the lips but seeps into the heart."	Spiritual Deepening	Muqaddam (Leader)
"The challenge is convincing students that this dhikr is more 'updated' for soul tranquility than scrolling through TikTok."	Educational Relevance	Ustadz (Instructor)

The table above indicates the phenomenon of a "digital shadow" that remains etched in the students' memory. Despite physical access to technology being cut off, Gen Z cognitive patterns—accustomed to rapid stimulation—create challenges in the form of low concentration levels when starting the litany. The researcher observes that the primary challenge is not the absence of the device itself, but rather how to shift the brain's tendency, which is used to instant dopamine from phone screens, toward a meditative spiritual calm. This proves that digitalization is not merely a matter of hardware, but a matter of thinking structures that must be recalibrated through the *tariqa* discipline.

Conversely, the emerging opportunities are significant; physical isolation from devices creates a "digital-proof space" that allows the internalization of At-Tijaniyah values to occur more acceleratively. The researcher interprets that the phone ban at Pesantren As-Syafiiyah is not merely a punishment, but a facility to help students reach the station of *khusyu'* (serenity). This opportunity positions *tariqa* practices as a systematic "Digital Detox" method. Thus, *Lazima* and *Wadhifa* transform into inner technologies that replace the role of devices in providing satisfaction and peace for students' souls who previously experienced mental exhaustion due to information exposure. Observational results reinforce this data; in the early months, new students tended to appear restless during long dhikr sessions. However, over time and with consistent intensity, their body language shifted to become calmer and more rhythmic. The researcher interprets this change as a successful neuro-spiritual adaptation, where dhikr begins to take over the role of a neural sedative. This observation proves that the At-Tijaniyah

discipline is capable of winning the "attention competition" in the student's brain, shifting the residues of digital addiction into tangible spiritual resilience.

The restatement of this finding is that even though the pesantren eliminates device access, digital challenges persist as mental residues. However, these challenges provide a massive opportunity for the At-Tijaniyah Order to prove its effectiveness as an instrument of consciousness engineering. The discovered pattern indicates that severing physical connections with the digital world is a prerequisite, but establishing a connection with the spiritual world through *wirid* is the key solution to rebuilding focus and ethics. The pattern emerging from the data is "The Substitutive Spiritualism Pattern." The data shows a transition pattern where students gradually replace the need for digital stimulation with spiritual stimulation. There is a strong correlation between the duration of the "device fast" and the quality of the dhikr; the longer students are detached from screen interaction, the more sensitive their inner eye (*bashirah*) becomes in perceiving the influence of *Lazima* and *Wadhifa*.

Table 4. Ideal Influence in a Device-Free Ecosystem

Informant Position	Interview Excerpt	Indicator
Muqaddam	"Without phones, students are forced to dialogue with themselves through istighfar."	Self-Reflectivity
Senior Student	"I used to find entertainment on YouTube; now our entertainment is the peace found during Hailalah."	Spiritual Joy
Security Officer	"Rule violations decreased drastically once students became disciplined in Wadhifa."	Behavioral Transformation

The table above illustrates that the absence of devices creates ideal conditions for the growth of Self-Reflectivity. In normal external conditions, Gen Z rarely has time for self-dialogue because every gap of time is filled with digital content. In this pesantren, At-Tijaniyah practices fill those gaps, forcing students into deep introspection. The researcher views this ideal influence as a form of "silent revolution" within the student, where spiritual peace begins to be regarded as more luxurious and valuable than mere visual entertainment on the internet.

Furthermore, the emerging behavioral transformation pattern indicates that the At-Tijaniyah Order functions as an internal social control system. In the absence of devices, external supervision by pesantren officials becomes more effective because it is supported by the students' inner awareness resulting from routine litanies. This proves that the formed ethics are not born out of fear of sanctions, but out of the refinement of character polished through the *Jawharatul Kamal* Salawat. This creates a harmonious educational ecosystem where inner technology (*tariqa*) compensates for the lack of physical technology with superior moral outcomes.

Impact of Spiritual Practices on Mental Resilience and Digital Ethics

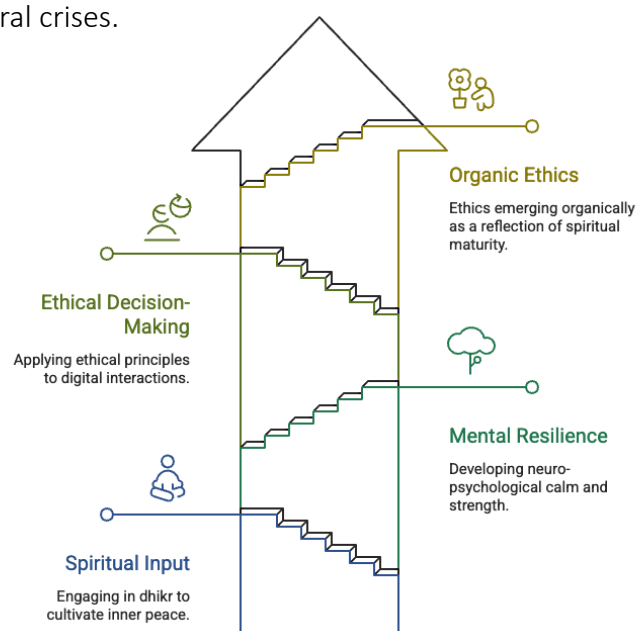
The operational definition of the impact of spiritual practices refers to the psychological and behavioral manifestations of students as a result of the continuous internalization of *Lazima* and *Wadhifa*. This impact is divided into two dimensions: an internal dimension of spiritual resilience characterized by the ability to manage stress and anxiety, and an external

dimension of digital ethics manifested in behavioral integrity when students come into contact with technology. In the field, this impact is visible in the ability to remain calm under pressure and possess strong moral filtering in processing information in the post-truth era.

In an in-depth interview, a student (Informant R, 19 years old) stated: *"Before coming here, I easily had 'mental breakdowns' if there were problems at school or if I was bullied on social media. But now, reciting Hailallah 1,200 times on Fridays truly makes my psyche strong. I feel like I have a 'fortress' in my heart, so I don't get 'baper' (overly sensitive) over other people's comments anymore."* The researcher's interpretation shows that the repetition of the *tariqa* phrases functions as a psychological immune system booster. This resilience emerges because students have successfully shifted their "locus of happiness" from human validation in cyberspace to God's validation through the spiritual path.

Another informant, a senior student (Informant K, 21 years old), added a perspective on digital ethics: *"Wadhifa taught me the etiquette (adab) of being present before Allah. When I am given permission to use a phone for pesantren assignments, that adab stays with me. I think twice before sharing doubtful news or commenting harshly because my heart feels 'dirty' if the tongue used for Salawat is used to insult on the internet."* The researcher interprets this as the birth of "Digital Ihsan"—the awareness that God is present even behind the digital screen. Digital ethics here is no longer just compliance with cyber laws, but a spiritual necessity to maintain the purity of the heart.

Documentation of the pesantren curriculum and teaching materials shows an integration of *Adab al-Murid* (student ethics) with the context of modernity. In the *wirid* pocketbooks published by the pesantren, there are footnotes emphasizing the importance of *hifzhul lisan* (guarding the tongue) and *hifzhul bashar* (guarding the gaze) across all media. The researcher interprets that this curriculum is designed to create continuity between classical texts and the digital context. This documentation proves that the pesantren systematically uses At-Tijaniyah practices as a curricular basis to build student mental resilience against information distortion and digital moral crises.



Figur 1. Achieving Digital Ethics

The flow described above illustrates the transformation process from spiritual input (*Lazima/Wadhifa*) to behavioral output. Consistent *dhikr* practice generates neuro-psychological tranquility (mental resilience), which then serves as the foundation for ethical decision-making (digital ethics). Without mental resilience, ethics remain a mere formality; however, with inner strength, digital ethics emerge organically as a reflection of the student's spiritual maturity.

Observational results indicate that students who consistently practice the *tariqa* discipline possess better emotional stability when facing daily conflicts at the *pesantren*. They demonstrate patience and non-impulsive behavior. The researcher interprets this tranquility as a long-term effect of the breathing rhythm and focus maintained during the At-Tijaniyah litany. This influence automatically forms a mature mindset; if they can maintain polite conduct in a physical environment, it is highly probable they will apply the same pattern in digital spaces. These observations confirm that At-Tijaniyah spiritual practices have a tangible impact on the formation of a calm and measured character.

The restatement of this finding is that the spiritual practices of the At-Tijaniyah Order possess a dual-impact. Internally, it functions as a natural sedative and mental fortifier for students living in a high-pressure era. Externally, it acts as a moral compass regulating communication ethics in digital spaces. In other words, the *tariqa* has successfully modernized its function: from a mere mystical tradition to an ethical navigation system for Generation Z in facing cyber dynamics that often erode value systems.

The discovered pattern is "The Spiritual Shielding Pattern." The data reveals a pattern where the deeper a student's intensity of *dhikr*, the thicker their mental shield against external disturbances. This pattern consistently shows that digital ethics are not the result of strict device supervision, but the result of inner strength calibrated through At-Tijaniyah discipline, creating a generation capable of controlling technology rather than being controlled by it.

Table 5. Ideal Influence on Mental Resilience and Digital Ethics

Informant Position	Primary Interview Excerpt	Indicator
Muqaddam	"A student whose <i>tariqa</i> is correct will not waver just because of slander on social media."	Spiritual Resilience
Assistant Teacher	"The <i>tariqa</i> practice trains them to perform inner <i>tabayyun</i> (verification) before acting."	Digital Discernment
Student (Gen Z)	"I feel 'cooler' having a calm heart than having many followers."	Value Realignment

The table above demonstrates that the ideal influence of At-Tijaniyah is the occurrence of Value Realignment. For Gen Z students, who are typically obsessed with digital popularity metrics, this spiritual practice successfully shifts their standard of being "cool" or successful from the quantity of followers to the quality of inner peace. This pattern is crucial as it shows that the *tariqa* is capable of psychological intervention at the level of core values, providing students with mental resilience that does not depend on external digital validation.

Furthermore, the Digital Discernment indicator shows that this ideal influence fosters the ability to distinguish between true and false information through intuitive sharpness (*bashirah*). This influence transcends mere technical digital literacy; it is a spiritual literacy where students use their conscience as the primary filter. Overall, this table proves that At-

Tijaniyah spiritual practices provide a comprehensive transformative impact, preparing students to become mentally resilient and ethically wise individuals in an increasingly complex digital world.

DISCUSSION

The discussion of these findings reveals a new dimension in moral education for Generation Z through the practice of the At-Tijaniyah Order. The first finding regarding value internalization indicates that *Wirid Lazima* and *Wadhifa* serve as a highly effective methodology for strengthening *Muraqaba* (divine presence). This aligns with Al-Ghazali's theory in *Ihya' Ulumuddin* concerning *tazkiyatun nafs* (purification of the soul); however, the findings in Malang provide a contemporary nuance where repetitive *dhikr* acts as a counterbalance to excessive dopamine stimulation in the Gen Z brain. This study reinforces research by (Muhaini et al., 2024) which states that *tariqa* discipline can enhance self-control, while complementing the research of (Haryanto, 2025b; Syarif, 2021) who suggest that Sufism is an instrument of internal moderation. The distinction here is that for Gen Z, value internalization occurs through a process of "cognitive negotiation" between the tranquility of *dhikr* and the residual visual memories from the digital world—an aspect seldom discussed in classical Sufi literature. The theoretical implication is the need to redefine Sufi pedagogy to consider the neuropsychological profile of the digital native generation, while practically, *pesantrens* can utilize the rhythm of *dhikr* as an applicable method of religious mindfulness.

The second finding concerning challenges and opportunities amidst digitalization shows that even when device access is eliminated, the phenomenon of "digital longing" remains a significant internal challenge. This confirms the theory of (Yudi et al., 2024) regarding Fear of Missing Out (FoMO), which evidently permeates the isolation of the *pesantren*. However, the opportunities found in Malang demonstrate that the *tariqa* serves as a "Digital Detox" mechanism far more potent than mere physical prohibition. This supports the research of (McCaw, 2025) which emphasizes the importance of contemplative spaces in the era of disruption. Consistency is also seen in the studies of (Adzikri et al., 2025; Herlambang, 2025) stating that a device-free *pesantren* environment accelerates the attainment of Islamic values. Yet, the unique position of this research is in identifying that the At-Tijaniyah Order excels in the "social-spiritual" aspect through congregational *Wadhifa*, which, according to (Khushvaktovna & Fayzievna, 2023; Lormans et al., 2021), can replace the need for digital social interaction with a more tangible and meaningful spiritual social cohesion.

Regarding the third finding on the impact on mental resilience and digital ethics, the data shows the emergence of "Digital Ihsan" as a form of transcendental awareness behind the screen. This impact on mental resilience matches the concept of resilience in Islamic psychology discussed by (Mohd et al., 2022; Thowseaf et al., 2025), where *tariqa dhikr* raises an individual's stress threshold. Furthermore, the findings on digital ethics arising from the refinement of the heart align with the research of (Charan et al., 2018; Mardonov et al., 2025) which link Sufi etiquette (*adab*) with communication behavior in public spaces. The fundamental difference between this research and the studies of (Mardani, 2019; Munandar,

2023) lies in the locus of impact; while previous studies emphasized economic aspects, this study proves that the impact on Gen Z is more prominent in the restoration of cognitive function and communication ethics. Practically, the At-Tijaniyah model can be adopted as a spirituality-based digital literacy curriculum in other Islamic educational institutions to build a moral fortress from within, rather than relying solely on external surveillance.

This discussion also highlights that the integration of spiritual practices and modern challenges creates a "Spiritual Shielding" pattern. The researcher notes a correlation with the theories of (Adien et al., 2025; Mitha, 2019; Mu'azzaz & Chamami, 2025; Muhammad, 2025) regarding Sufi healing, stating that the *tariqa* provides a stable coping mechanism for Muslim youth. However, this study contributes uniquely by showing that the *Jawharatul Kamal* prayer in At-Tijaniyah possesses a spiritual aesthetic impact capable of shifting Gen Z's obsession away from the superficial visual aesthetics of the digital world. This indicates that the *tariqa* provides not only tranquility but also "inner satisfaction" that surpasses the hollow gratification of social media. The theoretical implication supports the idea that Sufism is a dynamic science (*salihun likulli zaman wa makan*), capable of behavioral engineering even for the most technology-exposed generation through an approach that touches both emotional and spiritual roots simultaneously.

Overall, the comparison with literature from (Bhat, n.d.; Zaid et al., 2022) regarding digital spirituality and Muslim social media ethics reinforces the argument that the At-Tijaniyah Order in the *pesantren* has successfully created a preventive "Digital Sufism" model. The weakness of previous research, which tended to view *tariqa* as antiquated, is refuted by these findings demonstrating the technical relevance of *wirid* to Gen Z mental health. The restatement of this discussion is that value internalization, digital challenge management, and mental resilience impacts are intertwined, forming a robust moral education ecosystem. The practical implication for policymakers at the Ministry of Religious Affairs is the need to support the development of *tariqa mu'tabarah* among youth as a national strategy for character building in the cyber era. Thus, this research not only fills an academic gap but provides a real-world solution for the digital morality crisis currently affecting the younger generation through a universal local wisdom approach.

CONCLUSION

The most significant finding of this research reveals that the discipline of the At-Tijaniyah Order through *Lazima* and *Wadhifa* acts as an "inner technology" capable of recalibrating the cognitive structures of Gen Z students from an instant digital mentality toward a stable transcendental awareness. The primary wisdom gained is that mental resilience and digital ethics cannot be formed merely through physical regulation or cognitive literacy, but must through a consistent process of soul purification (*tazkiyatun nafs*). A valuable lesson for the world of education is that classical Sufi traditions possess extraordinary functional relevance in mitigating the negative impacts of digital disruption, where repetitive *dhikr* serves as an effective religious mindfulness medium to dampen the anxiety and narcissism commonly experienced by the digital native generation.

The strength of this paper lies in its scholarly contribution to bridging the gap between traditional Sufi pedagogy and the psychological challenges of the 21st-century information society. This study proposes a new "Digital Sufism" model that positions the *tariqa* as a preventive instrument in character building, rather than a mere mystical escape. However, this research is limited by its study locus, which focuses only on one *pesantren* with a no-gadget regulation; therefore, the results may vary if applied in more open environments. For future research, it is recommended to conduct comparative or longitudinal studies involving students in modern *pesantren* environments that allow the use of technology, to observe the extent to which the spiritual filter of At-Tijaniyah can endure amidst direct and unlimited exposure to information flows.

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