

# Modernizing Traditional Islamic Education: A Case Study of Value Internalization Through the Rutinan Malam Senin at Al-Munawwir Pesantren

Barur Rohman<sup>1</sup>, Ahmad Natsir<sup>2</sup>, Diana Lutfiana Ulfa<sup>3</sup>, Hasbulloh Nadaraning<sup>4</sup>

<sup>1,2,3</sup>Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia

<sup>4</sup>Yala Rajabhat University Thailand

## ARTICLE INFO

### Keywords:

Deradicalization;  
Ngaji; Rutinan Malam  
Jumat; Teaching Method;  
Pesantren

### Article history:

Received: 2026-03-03  
Revised: 2026-04-16  
Accepted: 2026-04-22  
Published: 2026-04-27

## ABSTRACT

This study investigates the implementation of the Monday Night Routine (*Rutinitas Malam Senin*) at Al-Munawwir Islamic Boarding School, examining how traditional Islamic educational practices are modernized through community-based religious routines. While existing literature has extensively documented formal pesantren curricula, limited attention has been paid to non-formal, community-oriented recitation (*pengajian*) as a vehicle for internalizing Islamic values among the broader public, a gap this study seeks to address. The novelty of this research lies in its analysis of how a structured communal ritual integrates classical Islamic texts with contemporary pedagogical methods to cultivate religious and moral transformation outside the classroom setting. This qualitative study employed interviews, observation, and documentation as data collection methods. Findings indicate four key outcomes: (1) the Monday Night Routine emerged from a community need for structured religious education grounded in the *Ahlus Sunnah wal Jama'ah* tradition; (2) the activity follows a structured sequence, opening recitation of Al-Fatihah and *salawat*, reading of Al-Ibriz and Al-Hikam (approximately 30 minutes each), followed by *istighotsah*, communal prayer, and a fellowship session; (3) Islamic values are cultivated through three primary mechanisms: habituation (*pembiasaan*), exemplary modeling (*uswatun hasanah*), and classical text recitation; and (4) participants report psychological and spiritual benefits, including inner peace, emotional satisfaction, and acquisition of practical religious knowledge. These findings suggest that community-based religious routines function not merely as devotional practices but as informal educational institutions capable of sustaining Islamic moral formation in modern society.

This is an open access article under the [CC BY-NC-SA](#) license.



## Corresponding Author:

Ahmad Natsir

Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia; [ennatsir@gmail.com](mailto:ennatsir@gmail.com)

## 1. INTRODUCTION

Islamic Religious Education is generally found in formal institutions such as public schools and Islamic boarding schools. In public schools, Islamic Religious Education aims to educate students in believing, understanding, and practising the teachings of Islam using guidance, teaching, and training activities by paying attention to demands for tolerance between other religions in relations of inter-religious harmony in society to maintain national unity (Muhaimin, 2001).

At home, Islamic Religious Education is also very important because the home is the first school for children to get Islamic religious education before getting education from formal and non-formal educational institutions, so that children already have provisions from the family by placing the father and mother as the first educator (Kifer, 1977).

The role of the community in assisting the process of Islamic Religious Education is as a teacher. Community leaders who educate are called *kiai* or *ustaz*, who are tasked with helping children learn and understand how to read and write the Koran, memorise short letters, learn *tajwīd*, *tawhīd* material, *fiqh* material, and memorise daily prayers. The community also needs to understand and comprehend the values of Islamic Religious Education with the right method. Methods are ways or steps used to convey an idea, thought, or insight that are arranged in an orderly and planned manner and are based on certain theories, concepts and principles contained in various related disciplines (Nata, 2014).

Whereas in Islamic boarding schools, Islamic Religious Education aims to prepare students to explore and master Islamic religious knowledge called *Itafaqquh fi al-din*, which aims to produce prospective scholars who participate in educating the general public by preaching to introduce Islam in depth. The material taught in Islamic boarding schools consists of Islamic religious material taken directly from classical Arabic books or better known as *kitab kuning* (Natsir, 2019; Putri et al., 2023).

It is common for Islamic religious education to be held by formal educational institutions to students, but on the one hand it turns out that there are institutions that organise Islamic religious education to the general public to instil Islamic religious values, namely the *Rutinan Malam Senin* activities organised by the Al-Munawwir Islamic Boarding School, this is where this study becomes interesting to research. Al-Munawwir Islamic Boarding School is one of the boarding schools in Tulungagung which is located in Dsn. Pojok, Pandansari village, Ngunut sub-district. Al-Munawwir Islamic Boarding School was built by Kiai Ahmad Shodiq in 1995. Al-Munawwir Islamic Boarding School has several activities, one of which is the Monday Night Routine activity aimed at the general public. Monday night routine activities at Al-Munawwir Islamic Boarding School contain the recitation of the book of Sufism Al-Hikam by Shaykh Ibn Athaillah As-Sakandari. (Ahmad Shodiq [The Head of Al-Munawwir Islamic Boarding School], personal communication, July 2023)

From the explanation above, researchers are interested in knowing more about how the method of Al-Munawwir Islamic Boarding School in instilling the value of Islamic religious education to the community.

## 2. RESEARCH METHOD

The approach used by researchers in this study is a qualitative approach, which is an approach used to examine natural objects, or actual data (Ren, 2025). This research is used to obtain in-depth data, data that contains meaning, so this research emphasises meaning. Qualitative research is one of the research procedures that produces descriptive data in the form of speech or writing and the behaviour of the people observed. The type of research used is a case study, which is a comprehensive description and explanation of various aspects of an individual, a group, an organisation (community), a program, or a social situation. This case study research is an in-depth study of a social unit that covers the entire life cycle or can only be on certain segments. It can focus on some specific factors and can also pay attention to all elements or events (Azwar, 1998).

In this research, the case study taken to be researched with qualitative methods is the Monday night routine: the method of the Al-Munawwir Islamic boarding school in instilling the value of Islamic religious education in the Pandansari Tulungagung village community.

## 3. RESULT AND DISCUSSION



**Figure 1:** Pondok Pesantren Al-Munawwir

Al-Munawwir Pandansari Tulungagung Islamic Boarding School was founded by Kiai Ahmad Shodiq on 15 December 1995 which is located in RT 001 Pojok Hamlet, Pandansari Village, Ngunut District, Tulungagung Regency. This pesantren is a pesantren that uses traditional or pure salafiyah methods. (Ahmad Shodiq, personal communication, July 2023)

Kiai Ahmad Shodiq is a figure who concentrates in the field of religious education, especially pesantren. He comes from Dsn. Bonsari, Ds. Betak, Kalidawir Kec, Tulungagung Kab. His father is a farm labourer and coconut seller, while his mother is a housewife. He was born and lived in an environment full of simplicity, and like the habits of children at that time he studied general knowledge in formal schools from Mi to MTs level. (Achmad Ngubaidillah Shalih [director of Al-Munawwir Islamic Boarding School], personal communication, July 2023)

After graduating from MTs, he went to Lampung Sumatra, he was there clearing the forest and farming to plant coffee, during the planting process he experienced a strange incident, he was chased by monkeys and wild boars he ran to the hill to secure himself, because he was tired and afraid he slept on the hill with coffee leaves, But the monkeys and wild boars were

still waiting for him around him, finally he reflected and thought how come life was just like this, from here he had the determination and intention to go to mondok to study, then he said goodbye to his family in Lampung to return to Java to go to mondok. Without pocket money and provisions from his parents he was desperate to go to Java to study. (Achmad Ngubaidillah Shalih, personal communication, July 2023)

His first boarding school was in Mangunsari, which at that time was still under the care of Kyai Lukman Hakim for approximately 2 years. After that he moved to the al falah mojosari kras kediri pesantren which was still under the care of kh. Abdul Hanan, for 7 years in Mojokari he stayed while working for the provision of studying. After he felt that he had studied enough in Mojokari, he continued his study to Pondok Ploso, for 1 year.

Then he continued his study to Kebumen, Central Java, in the huts of Klirong (Kh. Hasan Basri) and Sumolangu (Kh. Afibuddin). After completing his studies in Kebumen, he was directed to go looking for a hut near the railway tracks, so he walked from Kebumen along the train tracks to find a hut near the station, finally he found a hut near the Kertosono station, namely the toriqoh AL Mustofa pesulukan hut which was fostered by Al Mukarrom Kh. Munawwir Mustofa, he served there for 3 years.

Because he felt he had mastered all fields of religious knowledge, he was given the mandate to return home and establish an Islamic boarding school. Before establishing the boarding school in 1991 he married Mrs Saropah from the village of Pandansari Ngunut, Tulungagung. Finally, on 15 December 1995 he established a boarding school with 15 students, and the boarding school was named Al Munawwir, the name was taken from the name of his teacher, Kh. Munawwir mustofa, with the intention of maintaining the sanad of his knowledge, and he considers the cottage he founded not his own but that of his teacher, KH. Munawwir. (Ahmad Shodiq, personal communication, July 2023)

The background of the establishment of Al-Munawwir Islamic Boarding School is based on the reality in the community that the handling of efforts to improve the morals and morals of the nation from time to time increasingly requires more serious handling, especially with the monetary crisis in 1997 which is sustainable with a crisis of confidence in all aspects of the life of the nation and state.

### **Background of the Monday Night Routine**

Among the backgrounds of the implementation of this recitation is that the community around Al-Munawwir Islamic Boarding School needs additional spiritual inspiration in improving religiosity. The community around Al-Munawwir Islamic Boarding School is a heterogeneous community, semi-urban village. Indeed, they have carried out the pillars of Islam such as prayer, zakat, fasting and so on, but still need to be improved again. Initially worshipping just to carry out or fulfil obligations, now it needs to be improved so that worship is based on love for Allah and a sense of need for Him. They still often complain when facing life's trials, and are still individualistic with neighbours. (Ahmad Shodiq, personal communication, July 2023)

In instilling the value of Islamic religious education in the community, it is necessary to have a special recitation that educates the community so that they become perfect human beings in this world and in the hereafter. This is where the role of the Monday night recitation

is needed. Because here the community is educated about understanding Islamic religious values such as the value of faith, the value of sharia and moral values. Before the recitation of the Monday night routine grew rapidly and had many congregants, the congregation of the Monday night routine was only 2 people as a result of an interview with Kiai Ahmad Sodik:

*"Di zaman sekarang pengaruh akidah wahabi sudah menyebar di lingkungan masyarakat, maka dari itu sangat penting untuk membentengi masyarakat dengan akidah ahli sunnah wal jamaah agar tidak terjerumus kejalan yang salah dan untuk menanamkan tauhid terhadap orang yang sepuh-sepuh soyo lingguh tuwek ora panggah reno-reno, supaya mapan pikirannya, terus dulu ketika pembangunan pondok belum sempurna ada 2 orang dari Kalidawir yaitu alm sahlam dan alm muhayyan rene jalok ngaji kitab Ibriz, asline ngaji ne dek Domasan gene alm mbah Kiai Mahdi, mbah kiai sedo trus jalok ngaji rene, sampae saiki teros gak lere, ket lekas kae gurung tau prei sampe saiki, poso ae jalok ngaji, prei ne gur bodho, sampe saiki jamaah e nek 200 an."*[

Nowadays, the influence of the Wahhabi creed has spread throughout society; therefore, it is paramount to fortify the community with the *Ahlu Sunnah wal Jamaah* creed to ensure they do not stray down the wrong path, and to instill *tawhid* within the elderly so that as they grow older, they can sit quietly and find peace of mind rather than chasing after worldly whims. Years ago, when the construction of the Islamic boarding school (*pondok*) was still incomplete, two people from Kalidawir — the late Sahlan and the late Muhayan — came here requesting to study the *Kitab Al-Ibriz*, having originally studied in Domasan under the late Mbah Kiai Mahdi before his passing. From that moment until now, the classes have never stopped; they have never been cancelled since they first began, with the students even requesting to keep studying during Ramadan and only taking a break for Eid, and to this day, the congregation has grown to around 200 people.] (Ahmad Shodiq, personal communication, July 2023)

The results of the interview show the background of the Monday night recitation activities, the background of the selection of *Al-Ibriz* as the book studied, and the development of activities. Starting from 2 people until now there are around 200 people. People flock from various sub-districts, namely Ngunut, Kalidawir, Sumber Gempol, and Rejotangan.

The interview also explained the background of the selection of the book of *Al-Ibriz* as a book studied in the Monday night routine at Al-Munawwir Islamic Boarding School, which initially only 2 people asked Kiai Ahmad Shodiq to continue the recitation of the book of *Al-Ibriz* which was previously studied by alm Kiai Mahdi because alm Kiai Mahdi died.

The background of the selection of the *Al-Hikam* tasawwuf book by Shaykh Ibn Athaillah As-Sakandari as conveyed by Kiai Ahmad Shodiq as follows:

*"Lek wes sepo ki opo to seng digolek, seng digolek i kan noto ati karo nyelehne awak, nek wes sepo ki seng penak iyo hikam dadine seleh wes tuwek panggah ngonjo-ngonjo ngurusi dunyo ngurudi nyambut gawe kan iyo ora pas"* "When you are elderly, what is it that you are truly seeking? What you are looking for is to settle your heart and find peace within yourself. At an old age, the *Kitab Al-Hikam* is the most comforting guide, allowing you to let go and rest. When you are already old, still being overly ambitious, chasing after worldly matters, and obsessing over work just doesn't sit right anymore." (Ahmad Shodiq, personal communication, July 2023)

The interview explained the background of the selection of the Al-Hikam Sufism book as one of the books studied in the Monday night routine recitation because the Al-Hikam book contains guidelines for cleansing the heart, the purpose of life and to increase the value of Godhead for the Monday night routine congregation, which is mostly people who are elderly.

Islamic educational institutions serve as venues for transmitting religious knowledge, general knowledge, and culture (civilisation). Through educational practice, learners are guided to understand Islamic teachings and to grasp how historical and cultural experience may be transformed to suit the era they will live through, whilst also being prepared to face the challenges and demands that this entails (Ansori, 2017; Sulaiman, 2024).

It is within this context that Pondok Pesantren Al-Munawwir established its Monday-evening recitation (*pengajian rutin malam Senin*). The gathering began with two residents of Kalidawir who requested study of the Kitab Ibriz. They had previously studied this text in Domasan, Tulungagung, under the late Kiai Mahdi; following his death, they asked Kiai Ahmad Shodiq to continue the teaching of the Al-Ibriz.

The surrounding community was found to be in considerable need of further spiritual nourishment, so as to elevate their religious practice from mere obligatory observance towards worship grounded in love of, and dependence upon, God. Members of the community still frequently complained when facing life's trials and tended towards individualism in their relations with neighbours. In response, in 2003 the study of the Kitab Al-Hikam was incorporated into the Monday-evening recitation, as this text offers guidance on purifying the heart, clarifying life's purpose, and deepening one's sense of monotheism (tauhid) matters considered especially pertinent given that the congregation consisted predominantly of elderly attendees.

The Monday-evening recitation thus represents an effort (*ikhtiyar*) to enable individuals, both within the immediate community of the pesantren and society more broadly, to become good servants of God and to contribute to human welfare, as well as an effort to strengthen the religious values of the community. In Islam, religious value is broadly reflected in the practice of sharia, *aqidah* (creed), and *akhlaq* (morality) or, put differently, in Islam, Iman, and Ihsan. A person who possesses all these elements may rightly be considered a truly religious individual (Nata, 2014).

### Activity Implementation Method

The method used in the Monday night routine is the bandongan method, as explained by Kiai Ahmad Shodiq as follows: “Di rutin ini bentuknya bandongan kang, *dadi aku moco kitab e trus tak jelasne maksud e gone jamaah, trus jamaah e merhatekne iy owes podokoyok santri ngaji ngono kae*”. [In this regular gathering, the method used is bandongan, meaning I read the book and explain its meaning to the congregation, while they listen attentively. Yes, it is exactly like how santri (students) study in a traditional Islamic school.] (Ahmad Shodiq, personal communication, July 2023)

The interview explained that the Monday night routine uses the bandongan method where Kiai Ahmad Shodiq is the speaker who reads and explains the contents of the book read to the congregation.

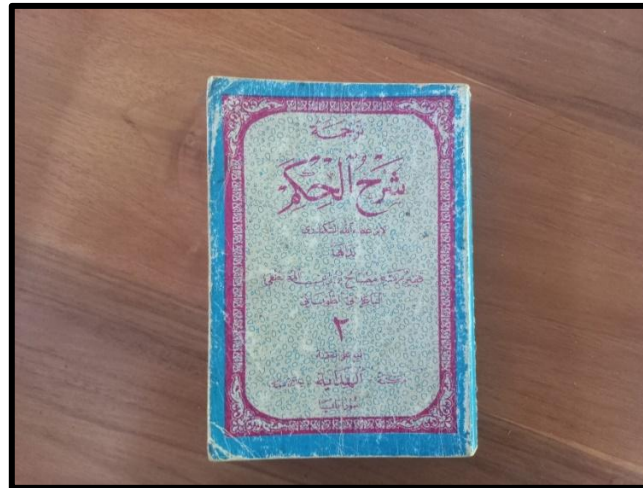


Figure 2 Book Al Hikam

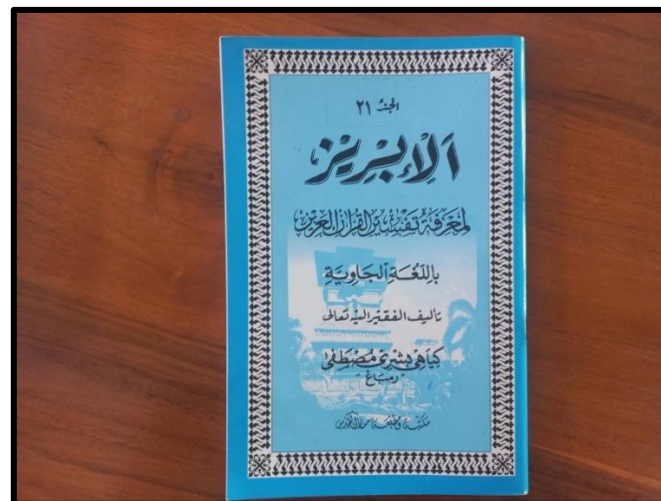


Figure 3. Book of Al Ibrizi

To prepare for this Monday night routine, the students prepare equipment for the continuation of the Monday night routine activities and prepare a place for the Monday night routine congregation, as conveyed by Gus Ngubaidillah as follows:

*"The preparations made by the santri for this regular Monday night gathering include setting up the sound system, checking the microphones, sweeping the pondok's pavilion (pendopo), laying out the carpets for the congregation to sit on, arranging the benches, setting up the equipment for the YouTube live stream, and preparing food for the attendees of the Monday night gathering."* (Achmad Ngubaidillah Shalih, personal communication, July 2023)

From this interview, it can be seen that there are two preparations made before the activity. The first is the preparation prepared by Kiai Ahmad Shodiq as the speaker, namely studying the books to be studied, the time to explain on what page and how to apply it in everyday life, so that during the activity the congregation can understand what Kiai Ahmad Shodiq says easily. The second is the preparation carried out by the students of Al-Munawwir Islamic Boarding School in preparing the seats of the congregation, and the equipment that

supports the smooth running of the Monday night routine activities, as well as preparing food for the congregation when the event is over.

Based on observations made by researchers, at the preparation stage, some male students help prepare a place for the Monday night routine congregation which is located in the pavilion of the hut, starting from sweeping, arranging seating mats, preparing the sound system, while Gus Ngubaidillah prepares tools for live on Youtube, for the Youtube channel is pp Al-Munawwir corner with 246 subscribers and there are 137 videos, while the female students help clean the house and prepare consumption for the Monday night routine congregation when the event is over.



**Figure 4.** Ambience of Monday Night Routine Activities

This Monday night routine starts every Sunday night after the evening prayer, as explained by Gus Ngubaidillah as follows:

*"Since its inception, this regular Monday night gathering has been held every Sunday evening after the Isha prayer. Abah then takes his seat at his desk, offers the Islamic greeting (salam), and announces the page number for today's lesson. The first session covers the Kitab Al-Ibriz and lasts for about 30 minutes. This is followed by the study of the Kitab Al-Hikam, where, just like before, Abah indicates which page will be taught, with this session also lasting for around 30 minutes."* (Achmad Ngubaidillah Shalih, personal communication, July 2023)

From Gus Ngubaidillah's explanation, it can be seen that the schedule of the Monday night routine activities. The first recitation of the book of Al-Ibriz then continued with the book of AL-Hikam, then continued with istighosah and prayer, then the congregation shook hands with Kiai Ahmad Shodiq, and closed with a meal together.

The role of santri during the Monday night routine activities takes place as explained by Gus Ngubaidillah as follows: "The task of Santri during the activity is to maintain security and maintain parking, as well as being a laden caretaker for the Monday night routine congregation." (Achmad Ngubaidillah Shalih, personal communication, July 2023)

From Gus Ngubaidillah's explanation, it can be seen that the role of santri during the Monday night routine is as security officers and guarding the parking of the congregation's

vehicles, and delivering food and drinks to the congregation when the Monday night routine ends.

Based on observations made by researchers, this Monday night routine activity is carried out every Monday night after the congregational Ishak prayer at the hut around 20:15 WIB, with the event starting at 20:30 WIB. This timing is due to differences in the Ishak prayer time between the hut and outside the hut, but most worshipers arrive after praying Ishak outside the hut around 19:30 WIB. There are two books studied on Monday night. The first is the Al-Quran interpretation book, *Al-Ibrizi* by K.H. Bisri Mustofa, which is studied for about 45 minutes. The second is *Al-Hikam* by Shaykh Ibn Athaillah As Sakandari, also studied for approximately 45 minutes. During the activity, the male students are responsible for arranging and maintaining the parking lot for the congregation's vehicles.

In terms of modernizing the routine, the activities are also uploaded to social media platforms like YouTube. This allows the teachings to reach a broader audience, including those who are unable to attend in person, thereby expanding the impact of the lessons beyond the physical congregation. The video is uploaded in this channel [https://youtube.com/@ppalmunawwirpojok?si=2z1dS8\\_F\\_IG3wOpE](https://youtube.com/@ppalmunawwirpojok?si=2z1dS8_F_IG3wOpE).



**Figure 5.** Final Activity: Dinner also called *Ramah Tamah*

At this stage, it is noisy about the conclusion of the material presented and provides an opportunity for students to ask questions, this is in accordance with what Kiai Ahmad Shodiq said as follows: So when the kiai (teacher) recites the book, I must not give a summary; rather, we (the congregation) must do as instructed/follow accordingly. Then comes *istighosah* (collective supplication), and after the *istighosah*, if there is anyone who wishes to ask something, [it] should not be answered. After that, [we] shake hands and then eat together. (Ahmad Shodiq, personal communication, July 2023)

From what was conveyed by Kiai Ahmad Shodiq, it can be seen that in the closing stage, Kiai Ahmad Shodiq gave conclusions about the material from each book and how it is applied in life, after which the congregation was invited to *istighosah* and also Kiai Ahmad Shodiq gave the congregation the opportunity to ask questions after the *istighosah* was over, then the congregation shook hands with Kiai Ahmad Shodiq and continued with hospitality.

Based on observations made by researchers, at the time of closing Kiai Ahmad Shodiq led *istighosah* and was followed by the entire congregation, followed by reading prayers, after

which the congregation shook hands with each other and read the prophet's prayer, then continued with hospitality activities as a closing activity for the Monday night routine.

The internalization of Islamic religious educational values within the routine Monday-night gathering (*rutinan malam Senin*) at Pondok Pesantren Al-Munawwir is undertaken through three principal approaches. First, the method of *uswatun hasanah* (exemplary conduct), (Amiruddin, 2021; Muktafi, 2018; Munawwaroh, 2019) whereby exemplary guidance is provided directly by Kiai Ahmad Shodiq, not only within the conduct of the routine gathering itself but throughout the entirety of his daily life, thereby embodying the example of the Prophet Muhammad as articulated in Surah Al-Ahzab, verse 21. Secondly, the method of habituation (*pembiasaan*), (Rohman, 2012; M. Umar et al., 2021; Wahyuni, 2021) which functions to shape the congregation's patterns of thought, attitude, and behaviour so as to cultivate piety towards Allah and devotion to the Prophet, in accordance with Al-Ghazali's view that human character can fundamentally be moulded through a sustained process of habituation. Thirdly, the method of *kitab kuning* (classical Islamic text) study, conducted according to the halaqah or bandongan pattern, whereby a teacher or kiai reads aloud, translates, and elucidates the contents of Arabic-language texts to the congregation; although in practice some members of the congregation bring and follow the texts directly, the majority tend merely to listen to the teacher's oral exposition without consulting the text itself. (Bashirotul Hidayah, 2019; Chairi, 2019, 2019; Roviana, 2014) Taken together, these three methods, exemplary conduct, habituation, and classical text study, operate in a complementary manner in the endeavour to instil Islamic values comprehensively within the congregation.

### **The Implication of Cultivating Islamic Education Values in the Monday Night Routine**

The motivation of the congregation to follow the Monday Night Routine at Al-Munawwir Islamic Boarding School

#### **1). Gathering together in order to pray to Allah.**

According to Kiptiyah, "My motivation for attending this regular Monday night gathering is to be able to gather together with the community to offer *munajah* (supplication to God) through this religious lecture." (Kiptiyah, personal communication, July 2023) *Munajah* means to speak or whisper in secret. Meanwhile, according to the term *munajah* is a form of worship either by speech, deed or prayer that is done wholeheartedly, solemnly, *tawadu'* so as to feel close to Allah to expect forgiveness, help, and His pleasure. The Monday night routine is a place for the community to get closer to Allah. Through the medium of reciting the book of Al-Ibriz and the book of Al-Hikam. (Marpaung et al., 2021; Saini, 2021).

#### **2). Drawing closer to Allah**

According to Komsatun and bapak Edy Muarif, "*Motivasiku melu rutinan pingin cidek mbek gusti Allah, sebab kapan maneh lek gak saiki gae keapikan*" (Komsatun, personal communication, July 2023) Drawing closer to Allah in Arabic terms is *taqarrub*, which comes from the words *qurb* (near), and *aqriba* (relative). *Taqarrub* means to get closer, while according to the term is an effort to get closer to Allah by carrying out the obligations that have been set by Him. The

proximity of Allah to humans in the Qur'an is called *qorib* (near) which means abstract, namely the distance between the human heart (spiritual) and Allah (Fransiska et al., 2025).

By gathering in the Monday night routine, we make ourselves love Allah, love His Messenger, and love the scholars. Because if a person wants to get closer to Allah, surely Allah will get closer to His servant, on the contrary, if a servant moves away from Allah, then Allah will be far from him.

### 3). *Bersilaturahmi* [maintaining fraternal bonds]

As stated by Mr Rofi'i, Mr Edy, and Mr Syahrul, "My motivation for joining this regular gathering is to make new friends, expand my circle of brothers and sisters, and maintain ties of kinship (*silaturahmi*) with fellow attendees of the Monday Night Gathering" (Rofi'i, personal communication, July 2023) Keeping in touch means connecting affection, brotherhood, kinship. Keeping in touch can be done in various ways, including through gatherings at the Monday night routine (Nadlifah et al., 2025).

By attending the Monday Night Meeting, a person will directly interact with other people which will result in adding a new brotherhood, strengthening the sense of kinship among the congregation. By following this routine, it means that we open up opportunities to make new friends. Because in this rutinan the congregation is not from Pandansari alone but from 4 Kecamatan namely Kec. Ngunut, Sumber Gempol, Kalidawir and Rejotanggan.

### 4). *Tholabul ilmi* [looking for knowledge]

As stated by bapak Rofi', pak Syahrul, pak Edy, pak Toni, pak Akhyak, pak Yusuf, "Alasan mengikuti Rutinan Malam Senin adalah untuk *tholabul ilmi*." (Edi, personal communication, July 2023) (Akhyak, personal communication, July 2023) Tholabul ilmi is an obligation for every Muslim and Muslimah. In modern times many think that tholabul ilmi is considered only for children, even though demanding knowledge is until death, therefore requiring *tholabul ilmi* signs pay attention to age (Musaffa & Abidin, 2025).

### 5). Expecting the blessings of life

As stated by Bapak Rofi'i, pak Akhyak, dan pak Toni, "I take part in this routine gathering to seek blessings." (Akhyak, personal communication, July 2023) Blessing is the increase of goodness after doing good. Blessing means the flow of goodness from Allah. Blessing is often used as the goal of a person's life in addition to obtaining the pleasure of Allah. In essence, seeking blessings means seeking happiness in this world and the Hereafter (Al-Fauzan, 2008; Alaydrus, 2009; N. Umar, 2014).

While the positive impact of following the Monday Night Routine at Al-Munawwir Islamic Boarding School

Firstly, gaining peace of mind. As stated by Edy Muarif, 'By joining this regular gathering, my heart feels more ayem tentrem (serene and peaceful).' Komsatum stated, 'By studying the Kitab Al-Hikam, my heart becomes peaceful.' Syahrul stated, 'By attending the lectures, my heart becomes even more serene and peaceful.' Kiptiyah stated, 'My heart is more serene and enlightened.' Rofi'i explained, 'My life has become calm, and my heart has found peace.' Akhyak added, 'It brings peace; my heart and mind have become open and calm.' Toni mentioned, 'My heart feels calmer, my mind is clear, and I feel at peace.' Lastly, Yusuf shared,

'My heart has become calmer, my mind is clear, and I am at peace. From the results of interviews conducted by researchers with some worshipers, it shows that the positive impact obtained by the congregation when participating in the Monday night routine activities is a calmer heart, a clean and peaceful mind.

Every person who believes in Allah must believe that the source of inner peace and tranquillity of the soul is by dhikr, reading the Koran, mentioning His name, and doing acts of obedience to Him. By attending the Monday night ritual, we are seeking inner peace. *Secondly*, gain knowledge. This is in accordance with kiptiyah, 'By following this routine I get useful knowledge to equip the ahlu sunnah wal jamaah creed' According to the narrative of Mr Edy Muarif, Mr Rofi'i, Mr Akhyak, Mr Toni, Mr Yusuf: 'I get useful knowledge.' Syahrul: "*Saya mendapatkan ilmu agama.*" Komsatun: "*Saya mendapatkan ilmu tentang kehidupan.*" (Syahrul & Komsatun. July, 2025).

From the results of interviews conducted by researchers with Mr Edy Muarif, Mr Rofi'i, Mr Akhyak, Mr Toni, Mr Yusuf, it shows that the positive impact of participating in the Monday night routine is getting very useful knowledge. Knowledge is knowledge about something. In this Monday night routine, religious knowledge is conveyed. With the provision of religious knowledge, the congregation will be strong in its faith, especially the faith of *ahlu sunna wal jama'ah*, a lot of knowledge, and good belief, especially the faith of *ahl sunnah wal jama'ah*.

#### 4. CONCLUSION

This study demonstrates that the Monday Night Routine at Al-Munawwir Islamic Boarding School functions as a structured, community-based Islamic education model that extends the pedagogical mission of the pesantren beyond its institutional walls, contributing theoretically to the discourse on non-formal Islamic education (*tarbiyah ghayr rasmiyyah*) by identifying three indigenous pedagogical mechanisms, habituation (*pembiasaan*), exemplary modeling (*uswatun hasanah*), and classical text recitation (*kitab kuning*), as effective instruments for cultivating Islamic values among the general public. Practically, the structured sequencing of activities and the integration of digital platforms such as YouTube offer a replicable and scalable model for other Islamic boarding schools seeking to expand their *da'wah* reach without compromising the integrity of traditional pedagogy, as evidenced by congregants' reported outcomes of inner peace, spiritual satisfaction, and acquisition of practical religious knowledge. Future research should pursue longitudinal assessments of participants' behavioral and spiritual development, comparative studies across diverse pesantren contexts, and the development of standardized evaluative instruments for non-formal religious programs, particularly as the phenomenon of digital congregation continues to grow as a distinct and understudied dimension of contemporary Islamic education.

#### REFERENCES

- Al-Fauzan, A. bin S. (2008). *Nikmat Selalu Bertambah, Hidup Semakin Berkah Dengan Syukur*.  
 Alaydrus, H. S. M. (2009). *Agar Hidup Selalu Berkah: Meraih Ketentraman Hati dengan Hidup*

- Penuh Berkah. Mizan.
- Amiruddin, A. (2021). Urgensi Pendidikan Akhlak : Tinjauan Atas Nilai Dan Metode Perspektif Islam Di Era Disrupsi. *Journal of Islamic Education Policy*, 6(1), 1–19. <https://doi.org/10.30984/jiep.v6i1.1474>
- Ansori, R. A. M. (2017). Strategi Penanaman Nilai-Nilai Pendidikan Islam Pada Peserta Didik. *Jurnal Pustaka*, 4(2).
- Azwar, S. (1998). *Metode Penelitian*. Pustaka Pelajar.
- Bashirotul Hidayah. (2019). Peningkatan Kemampuan Membaca Kitab Kuning Melalui Pembelajaran Arab Pegon. *MUROBBI: Jurnal Ilmu Pendidikan*, 3(1), 102–119.
- Chairi, E. (2019). Pengembangan Metode Bandongan dalam Kajian Kitab Kuning di Pesantren Attarbiyah Guluk-Guluk dalam Perspektif Muhammad Abid al-Jabiri. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 4(1), 70–89. <https://doi.org/10.31538/ndh.v4i1.233>
- Fransiska, F., Ulhaq, Z., & Huda, A. N. (2025). Taqarrub in the perspective of sufi exegesis: a comparative study of haqā'iq al-tafsīr by abū 'abd al-raḥmān al-sulamī (d. 412 h) and laṭā'if al-isyrāt by abū al-qāsim al-qushayrī (d. 465 h). *At Turots: Jurnal Pendidikan Islam*, 7(2), 1615–1634. <https://doi.org/10.51468/jpi.v7i2.1065>
- Kifer, E. (1977). *The Relationship between the Home and School in Influencing the Learning of Children*. Research in the Teaching of English. <https://www.jstor.org/stable/40170812>
- Marpaung, M., Ridwan, M., Sriani, S., & Silalahi, P. R. (2021). Analisis Moderasi Religiusitas Pada Pengaruh Pendidikan, Pengalaman dan Motivasi Terhadap Kinerja Pegawai Pemprov Sumut. In *Jurnal Ilmiah Ekonomi Islam* (Vol. 7, Number 2). STIE AAS Surakarta. <https://doi.org/10.29040/jiei.v7i2.2152>
- Muhaimin. (2001). *Paradigma Pendidikan Islam Upaya Mengidentifikasi Pendidikan Agama Islam di Sekolah*. Remaja Rosdakarya.
- Muktafi, M. (2018). Pengarusutamaan Moderasi Islam di Masjid Nasional al-Akbar Surabaya (MAS). In *Islamika Inside: Jurnal Keislaman dan Humaniora* (Vol. 4, Number 1, pp. 121–153). IAIN Jember. <https://doi.org/10.35719/islamikainside.v4i1.61>
- Munawwaroh, A. (2019). Keteladanan Sebagai Metode Pendidikan Karakter. In *Jurnal Penelitian Pendidikan Islam* (Vol. 7, Number 2, p. 141). IAID Ciamis, Jawa Barat. <https://doi.org/10.36667/jppi.v7i2.363>
- Musaffa, R., & Abidin, Z. (2025). The Values of Tholabul 'Ilmi in the Story of Prophet Musa and Prophet Khidr (A Comparative Study of Tafsir Ibn Kathir and Ihya' Ulumuddin). *Tarbawiyah: Jurnal Ilmiah Pendidikan*, 9(2), 23–31. <https://doi.org/10.32332/tarbawiyah.v9.i2.11435>
- Nadlifah, A. A., Adi Kuswoyo, N., Mashuri, M. M., & Ainis Rohtih, W. (2025). Silaturahmi Online dalam Perspektif Al-Qur'an: Telaah Penafsiran Wahbah az-Zuhaili dalam *Tafsir al-Munir*. *Jurnal Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir*, 5, 166–190. <https://doi.org/10.19109/jsq.v5i1.27417>
- Nata, A. (2014). *Perspektif Islam tentang Strategi Pembelajaran*. Kencana.
- Natsir, A. (2019). Identitas Poskolonialisme Pesantren Modern. *Cendekia*, 17(2), 203–218. <https://doi.org/https://doi.org/10.21154/cendekia.v17i2.1549>
- Putri, A. Y., Mariza, E., & Alimni, A. (2023). Pesantren Sebagai Lembaga Pendidikan Islam (Sejarah Lahirnya Pesantren Sebagai Lembaga Pendidikan Islam Di Indonesia, Sejarah Perkembangan Pesantren/ Sistem Pendidikan, Dan Perkembangannya Masa Kini). *Innovative: Journal of Social Science Research*, 3(2), 6684–6697. <https://j-innovative.org/index.php/Innovative/article/view/1140>

- Ren, C. (2025). Qualitative Research. In *Encyclopedia of Tourism* (pp. 841–844). Springer Nature. [https://doi.org/10.1007/978-3-030-74923-1\\_426](https://doi.org/10.1007/978-3-030-74923-1_426)
- Rohman, A. (2012). Pembiasaan Sebagai Basis Penanaman Nilai-Nilai Akhlak Remaja. *Nadwa*, 6(1).
- Roviana, S. (2014). Gerakan Perempuan Nahdlatul Ulama dalam Transformasi Pendidikan Politik. In *Jurnal Pendidikan Islam* (Vol. 3, Number 2, p. 403). Al-Jamiah Research Centre. <https://doi.org/10.14421/jpi.2014.32.403-424>
- Saini, M. (2021). Diseminasi Moderasi Beragama Melalui Pendidikan Agama Islam pada Ekstrakurikuler Sie Kerohanian Islam (ROHIS) di SMAN 1 Kertosono Kabupaten Nganjuk. In *TABYIN: JURNAL PENDIDIKAN ISLAM* (Vol. 3, Number 1, pp. 46–63). Universitas Islam Darul Ulum Lamongan. <https://doi.org/10.52166/tabyin.v3i01.124>
- Sulaiman, M. (2024). Peran Guru Pendidikan Agama Islam dalam Menanamkan Sikap Toleransi Siswa di SDN Pekuncen Kota Pasuruan. *Jurnal Pendidikan, Komunikasi, Dan Pemikiran Hukum Islam*, 16(1), 159–179.
- Umar, M., Ismail, F., & Syawie, N. (2021). IMPLEMENTASI PENDIDIKAN KARAKTER BERBASIS MODERASI BERAGAMA PADA JENJANG PENDIDIKAN ANAK USIA DINI. In *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* (Vol. 19, Number 1, pp. 101–111). Puslitbang Pendidikan Agama dan Keagamaan Balitbang Kementerian Agama RI. <https://doi.org/10.32729/edukasi.v19i1.798>
- Umar, N. (2014). *Menuai Fadhillah Dunia Menuai Berkah Akhirat*. Kompas.
- Wahyuni, A. (2021). *Pendidikan Karakter*. Umsida Press. <https://doi.org/10.21070/2021/978-623-6292-78-5>