

Integrating Relational Frame Theory And Aswaja-Based Habituation In Madrasah Education: The Way Of Insan Kamil Transformation

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Merah Remaja, literasi, banjari, seni, dan bela diri mampu memperkuat kesadaran spiritual, kemampuan berpikir kritis, kepemimpinan, kreativitas, empati, serta tanggung jawab sosial peserta didik. RFT menjelaskan bahwa pembiasaan tersebut membangun jaringan makna simbolik yang memungkinkan peserta didik menginternalisasi nilai-nilai Islam dan mewujudkannya dalam perilaku sehari-hari. Penelitian ini menyimpulkan bahwa integrasi RFT dengan pembiasaan berbasis Aswaja menghasilkan model pedagogis inovatif yang menyinergikan dzikir, fikir, dan karya sehingga mampu membentuk generasi Muslim yang berlandaskan spiritualitas, memiliki kompetensi intelektual, bertanggung jawab secara sosial, serta siap menghadapi tantangan era digital.

ABSTRACT

This study explores the integration of Relational Frame Theory (RFT) with Ahlussunnah wal Jama'ah (Aswaja)-based habituation as a holistic educational framework for developing Insan Kamil in madrasah education. The study addresses the need for an educational approach that not only transmits Islamic knowledge but also internalizes religious values through meaningful habitual practices and symbolic learning. A qualitative descriptive design with a phenomenological orientation was employed. The research was conducted in an NU-affiliated madrasah involving six students, two teachers, and school leaders selected through purposive sampling. Data were collected through observations, interviews, and documentation, and analyzed using RFT as the primary theoretical lens. The findings indicate that the integration of daily religious practices, including Sholat Dhuha, Istighotsah, congregational prayers, and Aswaja learning, with extracurricular activities such as scouting, Red Cross Youth, literacy, Banjari, arts, and self-defense, strengthens students' spiritual awareness, critical thinking, leadership, creativity, empathy, and social responsibility. RFT explains how these repeated practices construct symbolic relational networks that enable students to internalize Islamic values and translate them into consistent behaviors. The study concludes that integrating RFT with Aswaja-based habituation provides an innovative pedagogical model that harmonizes dzikir, fikir, and karya, enabling madrasahs to cultivate spiritually grounded, intellectually competent, socially responsible, and future-ready Muslim generations capable of responding to the challenges of the digital era.

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Introduction

Islamic education has historically played a pivotal role in building the moral, spiritual and intellectual character of Muslim societies. Within this tradition, the madrasah stands as a cornerstone institution, serving not only as a center for transmitting religious knowledge but also as a transformative arena for cultivating character, discipline, and life skills (Bukhari, 2025). In the Indonesian context, madrasahs are uniquely positioned because they embody a dual mission: preserving Islamic traditions rooted in *Ahlussunnah wal Jamaah* (Aswaja) while at the same time preparing students to navigate the rapidly evolving technological area (Mudhofi et al., 2025). This

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dual mandate reflects the broader vision of education in Islam: to form *Insan Kamil*, or the “complete human being,” and who integrate spiritual, intellectual, and practical dimensions of life. The Aswaja framework emphasizes a balanced approach to faith and life through the values of *tawasth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance). (Saefudin, 2020). In practical educational settings, these values are operationalized through the triadic principle of *berdzikir*, *berfikir*, and *berkarya* (remembrance, reflection, and action). This integrative model not only ensures spiritual grounding (*dzikir*), but also nurtures intellectual engagement (*fikir*), and encourages social contribution (*karya*). Such an approach envisions education as holistic, transcending mere academic achievement and fostering resilience, creativity, and moral responsibility among students (Muluk, 2024). Islamic education has long been understood as an endeavor to form well-rounded human beings, a vision encapsulated in the *Qur'anic* emphasis on knowledge ('ilm), reflection (*tafakkur*), and righteous action (*amal*) (Hamida & Thobroni, 2021).

Within the contemporary landscape of Islamic education, the madrasah holds an irreplaceable role as an institution that not only imparts knowledge but also cultivates the spiritual and moral character of its students (Shah & Inamullah, 2025). A fundamental distinction of madrasahs, particularly those affiliated with the *Ahlus Sunah wal Jama'ah (Aswaja)* tradition, lies in their unwavering commitment to integrating *Ubudiyah* practices (acts of worship) into the daily curriculum as a central pillar of instruction (Ikhsan et al., 2024). This goes beyond the theoretical study of fiqh and theology. Instead, the madrasah proactively creates an ecosystem where spiritually becomes a lived and dynamic experience. Practices such as *Istighotsah* (communal supplication for assistance), the morning *Sholat Dhuha*, regular congregational prayers and a pervasive culture of supplication are not merely supplementary activities. They are at the heart of madrasah's pedagogy, aimed at directly instilling the core values of Aswaja. Through this habituation, students not only intellectually grasp the concepts of tolerance, moderation, and compassion (*tasamuh*, *tawassuth* and *tawazun*) but also internalize them through tangible actions and spiritual reflection (Ubaidillah, 2025). Congregational prayer, for example, fosters discipline and a sense of unity, while *Istighotsah* builds an awareness of dependence on a higher power and encourages humility. As such, the madrasah strategically uses *Ubudiyah* practices as a foundational tool for character formation. They are transformed from mere educational environments into a spiritual community that collectively strives for self-perfection. The strengthening of *Aswaja* in these institutions, therefore, is not limited to doctrine but becomes the living manifestation of a traditional passed down through consistent and meaningful practice, thereby making each student a profound inheritor of a robust moral and spiritual heritage.

In the paradigm of 21st century education, the focus has shifted beyond the mere accumulation of academic knowledge (Chetry, 2024). The primary objective is now to cultivate well-rounded individuals who are resilient, adaptable, and capable of meaningful collaboration. This is where the role of extracurricular activities becomes indispensable. They serve as vital bridge connecting classroom theory with real-world application, providing students with an informal “laboratory” to develop crucial non-academic skills. Far from being mere add-ons, extracurricular are strategic platforms that enable students to explore their interests and talents, build a sense of responsibility and foster a strong ethos of teamwork (Wu & Fernando, 2023). Through active participation in these activities, students are encouraged to step outside their comfort zones and navigate social and emotional challenges. A debate team teaches them to think critically and articulate persuasive arguments. An athletic team instills the values of sportsmanship, discipline and resilience. Meanwhile, art and culture groups provide a space for self-expression and an appreciation for diversity. All these experiences collectively contribute to character formation, emotional intelligence, and self-confidence. Thus, the role of extracurricular is not simply limited to talent development. It fundamentally transforms students from passive recipients of information into proactive agents of change and prepares them to face the complexities of future life. Extracurricular activities play a strategic role in extending learning beyond the classroom. Studies highlight how scouting fosters leadership and independence (Suratman et al., 2024), Red Youth Cross cultivates empathy and health awareness (Ehlisa et al., 2024), and traditional arts strengthen cultural identity and spiritual attachment (Sabaruddin & Mastur, 2023) within madrasahs, these activities also embody religious symbolism. Self-defense represents the defense of faith and nation (Little, 2024), Banjari channels devotional creativity (Uyuni, 2023), and literacy circles promote critical engagement with texts (Talenta & Himawati, 2023).

However, achieving these ideals requires more than traditional didactic methods. Education must also rely on habit formation, where repeated practices cultivate enduring dispositions (Bennett, 2023). This is particularly crucial in today's technological era, where students are inundated with diverse values, cultural influences and digital distractions (Dontre, 2021). To address this challenge, the integration of Relation Frame theory (RFT) offers a promising pedagogical perspective. As a modern behavioral theory, RFT explains how humans construct meaning through symbolic relations, language, and contextual learning (Sivaraman et al., 2023). Unlike classical behaviorism, which focuses on stimulus responses patterns, RFT highlights how relational

learning enables individuals to connect experiences, values and symbols into coherent meaning structures (Neufeld & Stewart, 2023). In the context of madrasahs, this means that when students are habituated to rituals such as *Sholat Dhuha* or *Istighotsah*, they are also constructing relational meanings (Fahmi et al., 2022). *Sholat* is associated with inner peace, *Istighotsah* with collective resilience with spiritual blessing (Sirait, 2024). Similarly, extracurricular activities such as scout, Red Cross youth, art, literacy, are not only functional activities but also carriers of symbolic meaning (Feraco et al., 2023). Scout foster independence, red cross youth nurtures social empathy, art grows aesthetic, self-defense embodies religious courage, banjari increase the rhythm and holy of heart. While literacy strengthens student to have a good intellectual culture in reading.

Thus, madrasah represent an arena where traditional Islamic pedagogy and modern behavioral psychology intersect. By implanting RFT-informed habit formation into *Aswaja*-based practices, madrasahs can effectively address the challenges of modern education, preparing students who are spiritually resilient, intellectually competent, technologically literate, and socially responsible (Rahayu et al., 2025). This study seeks to explore the potential of integrating RFT and *Aswaja*-based habituation in extracurricular and religious practices of madrasahs, with the boarder aim of demonstrating how Islamic education can remain authentic while responding to the demands of globalization and the digital age. While considerable literature exists on *Aswaja* education, habituation, and extracurricular activities in madrasahs, there remains a paucity if research that explicitly integrates these practices with Relational Frame Theory. Must studies address either the theological-philosophical aspects of *Aswaja* or the sociocultural functions of extracurricular activities, but rarely do they employ a psychological framework that explains how students internalize values through symbolic relational learning. This gap suggests the need for a study that bridges Islamic pedagogical traditional with modern behavioral psychology, thereby enriching both domains and offering practical strategies for madrasah education in the technological era.

Method

This study employed a qualitative descriptive design with a phenomenological orientation. The primary purpose of the research was to explore how habit formation rooted in *Ahlussunnah wa jama'ah* (*Aswaja*) values can be interpreted through the lens of Relational Frame Theory (RFT) within the context of Islamic education. A qualitative approach was chosen because it allows an in-depth examination of the lives experiences of students and teachers in madrasah settings, particularly in relation to the integration of spiritual (*dzikir*), intellectual (*fikir*), and practical (*karya*) dimensions (Mohajan & Mohajan, 2022). Phenomenology was considered appropriate, as it focuses on uncovering the meanings constructed by individuals through habitual practices and symbolic relations. Which aligns closely with the theoretical assumptions of RFT. The study was conducted in a madrasah under the auspices of *Nahdlatul Ulama* (NU), where *Aswaja*-based practices are systematically embedded in both curricular and extracurricular activities. Participants consisted of students from grades VII-IX, teachers, and extracurricular mentors. Purposive sampling was employed to select participants who had substantial involvement in routine *ubudiyah* activities (such as *sholat dhuha*, *Istighotsah*, *sholawat* and *tahfidz*) as well as extracurricular programs (such as scout, Red Cross youth, art, *banjari*, literacy, and self-defense). In total, 6 students and 2 teachers were included as primary participants, while school leaders served as key informants to provide contextual insights. Relational Frame Theory (RFT) served as an analytical lens to interpret how symbolic relations were formed through habitual practices. For instance, *sholat dhuha* was analyzed not merely as ritual performance but as a relational frame connecting “worship” with “serenity”, while scout was linked with independence and leadership. By applying RFT, the study identified patterns of relational framing that build students’ identities and resilience.

Finding and Discussion

The findings revealed that the integration of *Ubudiyah* routines and extracurricular activities within the madrasah constitutes a holistic educational ecosystem that significantly contributes to students' spiritual, cognitive, social, and behavioral development. Rather than functioning as separate educational components, both domains operate synergistically to cultivate the values of *Ahlussunnah wal Jama'ah* (*Aswaja*), particularly the principles of *tawasuth* (moderation), *tawazun* (balance), and *tasamuh* (tolerance). The participants consistently described these educational experiences as interconnected processes that shape their religious identity, moral awareness, and social responsibility.

The findings indicate that routine religious activities including *Sholat Dhuha*, congregational prayers, *Istighotsah*, daily supplications, Qur'anic recitation, and *Aswaja* studies provide structured opportunities for students to internalize Islamic values through continuous habituation. Students reported that participation in these practices fostered greater emotional stability, self-discipline, gratitude, humility, and a stronger sense of closeness to Allah SWT. Teachers emphasized that these activities were intentionally designed not merely to fulfill ritual obligations but to cultivate resilience, self-control, sincerity, and spiritual identity. Within the *Aswaja* educational

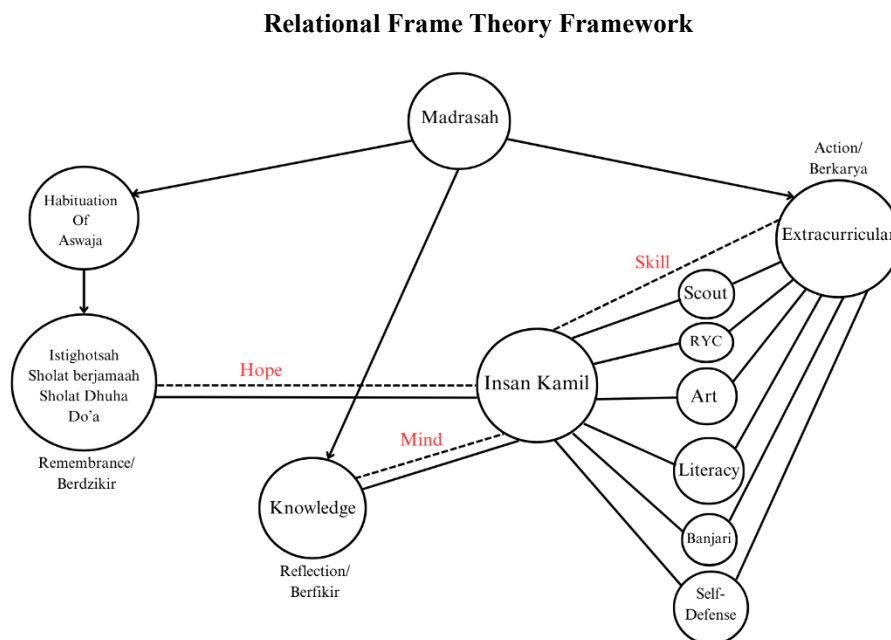
philosophy, consistent religious habituation serves as the foundation for nurturing *Insan Kamil*, in which faith is reflected through ethical conduct and everyday behavior rather than through ritual performance alone.

From the perspective of Relational Frame Theory (RFT), these repeated religious practices function as symbolic learning experiences that gradually establish relational networks between worship and broader personal meanings. Students no longer perceive prayer, remembrance (*dzikir*), or communal worship as isolated religious obligations; instead, they associate these practices with inner peace, discipline, gratitude, patience, perseverance, and dependence upon Allah. Through continuous relational framing, religious values become deeply embedded within students' cognitive structures and are subsequently expressed in their attitudes, decision-making, and interpersonal relationships. This finding supports the central proposition of RFT that repeated contextual experiences enable individuals to construct enduring symbolic meanings that influence future behavior.

Similarly, extracurricular activities emerged as an essential component of holistic character formation. Programs such as Scouting, Red Cross Youth (PMR), literacy clubs, arts, Banjari, and self-defense extended learning beyond the classroom by providing authentic opportunities for students to apply religious and moral values within real social contexts. Students perceived these activities as meaningful experiences that strengthened both their personal competencies and their commitment to serving others. Scouting promoted leadership, independence, teamwork, and responsibility; Red Cross Youth developed empathy, humanitarian awareness, and social service; literacy programs strengthened critical thinking and communication skills; artistic activities enhanced creativity and cultural appreciation; Banjari reinforced religious identity through devotional artistic expression; while self-defense cultivated discipline, courage, resilience, and self-control. These findings demonstrate that extracurricular engagement functions not only as talent development but also as a medium for translating spiritual values into concrete social action.

The conceptual framework proposed in this study, which integrates *dzikir* (spiritual formation), *fikir* (intellectual development), and *karya* (practical engagement) as three complementary dimensions of *Insan Kamil* formation. Spiritual habituation nurtures faith and moral consciousness (hope), intellectual learning develops critical reasoning and wisdom (mind), while extracurricular participation cultivates practical competence and social contribution (skill). Rather than operating independently, these three dimensions interact dynamically to produce learners who are spiritually grounded, intellectually reflective, ethically responsible, and socially engaged. The integration of Relational Frame Theory with Aswaja-based habituation therefore offers a comprehensive pedagogical model capable of responding to contemporary educational challenges while preserving the essential values of Islamic education. The madrasah consequently functions not merely as an institution for knowledge transmission but as a transformative environment that systematically prepares students to become balanced, resilient, and future-ready Muslim individuals who embody the ideals of *Insan Kamil*.

Figure 1. Relational Frame Theory Framework



The provided figure illustrates a comprehensive educational framework centered on the madrasah as the primary institution for nurturing students. The core objective of this model is to cultivate the *Insan Kamil* (perfect human) through a tripartite approach that integrates spiritual, intellectual and practical dimensions. This analysis details the findings on how each component—habituation, knowledge and extracurricular activities—contributes to this ultimate goal.

The Madrasah as the Nexus of Development

The madrasah is positioned as the central institution that orchestrates all educational processes aimed at holistic student development. Rather than functioning solely as a place for formal knowledge transmission, the madrasah serves as an integrated ecosystem where spiritual formation, intellectual growth, and character development occur simultaneously. As illustrated in the framework, every major educational component—including Aswaja-based habituation, knowledge construction, and extracurricular engagement—originates from the madrasah, emphasizing its strategic role in shaping students into balanced individuals. This structural arrangement reflects the institutional vision of nurturing learners who are spiritually devoted, intellectually competent, emotionally mature, and socially responsible. The madrasah therefore assumes responsibility not only for academic achievement but also for cultivating values, attitudes, and behaviors that become embedded in students' everyday lives. Through continuous interaction between classroom learning, religious practices, and experiential activities, students gradually internalize Islamic values and develop the capacity to apply them in real-life situations. This demonstrates that the philosophy of madrasah education extends beyond conventional classroom instruction, embracing education as a lifelong process of character formation that integrates faith, knowledge, and action. Consequently, the madrasah becomes a transformative educational environment that prepares students to navigate contemporary societal challenges while maintaining a strong commitment to Islamic principles and the ideals of *Insan Kamil*.

The Spiritual Path: Habituation and the *Insan Kamil*

One of the primary pathways illustrated in the framework is the **habituation of Aswaja values**, which represents the systematic and continuous implementation of religious practices within the madrasah environment. Rather than viewing religious rituals as isolated acts of worship, the framework conceptualizes them as an integrated process of character formation through repeated experience and meaningful engagement. This pathway encompasses a range of core religious activities, including **Istighotsah**, congregational prayers, **Sholat Dhuha**, daily supplications (*du'a*), recitation of **sholawat**, **Qur'anic learning**, and other Aswaja-based devotional practices that are embedded within students' daily routines. These activities collectively constitute the dimension of **Remembrance (Berdzikir)**, emphasizing continuous spiritual awareness, mindfulness of Allah (SWT), and the cultivation of a strong relationship between the learner and the Divine.

From the perspective of **Relational Frame Theory (RFT)**, these repetitive religious practices enable students to construct symbolic relational networks that connect worship with broader psychological and moral meanings. Through repeated participation, students gradually associate **Sholat Dhuha** with inner peace, discipline, gratitude, and optimism; **Istighotsah** with collective resilience, humility, and dependence on Allah; congregational prayer with unity, responsibility, and social solidarity; while daily supplications reinforce sincerity and trust in divine guidance. Consequently, religious activities become more than ritual obligations, serving instead as powerful mechanisms for internalizing Islamic values and shaping enduring patterns of thought and behavior.

The framework further illustrates a dashed arrow labeled **"Hope"** connecting the dimension of **Remembrance (Berdzikir)** to the ultimate goal of **Insan Kamil**. This symbolic relationship signifies that spiritual development constitutes the foundational pillar of holistic human formation. The concept of **hope** reflects not merely optimism for future success but a profound spiritual aspiration rooted in faith (**iman**), trust in Allah (**tawakkul**), perseverance (**istiqamah**), and moral commitment. Through consistent devotional practices, students develop spiritual resilience, emotional stability, and ethical awareness that guide their decisions and actions in everyday life. Therefore, the pursuit of **Insan Kamil** is portrayed not as an outcome of intellectual achievement alone but as the result of sustained spiritual discipline that continuously nurtures faith, strengthens character, and inspires individuals to embody Islamic values in both personal and social contexts.

The Intellectual Path: Knowledge and the "*Insan Kamil*"

The second essential pathway within the conceptual framework is knowledge, which is represented by the dimension of **Reflection (Berfikir)**. Unlike conventional educational models that often emphasize memorization and the passive acquisition of information, this framework conceptualizes knowledge as a dynamic process of critical reflection, intellectual inquiry, analytical reasoning, and the continuous search for truth. In the context of madrasah education, learning is designed not only to expand students' cognitive abilities but also to develop

wisdom (hikmah), ethical judgment, and the capacity to integrate religious teachings with contemporary knowledge. Thus, *berfikir* reflects a holistic intellectual process in which students actively interpret, evaluate, and apply knowledge to solve real-life problems while maintaining alignment with Islamic values.

From the perspective of Relational Frame Theory (RFT), knowledge acquisition involves the construction of symbolic relational networks that enable learners to assign meaning to concepts and experiences. Students gradually establish relationships between Islamic teachings, scientific knowledge, social realities, and personal experiences, allowing them to develop coherent cognitive frameworks for understanding the world. Through this relational learning process, intellectual activities extend beyond academic achievement and become instruments for cultivating critical thinking, creativity, problem-solving skills, and responsible decision-making. Consequently, knowledge is internalized not merely as information but as a transformative resource that shapes attitudes, behaviors, and lifelong learning.

The framework further illustrates this pathway through a dashed arrow labeled "Mind," which connects the dimension of Reflection (*Berfikir*) directly to the concept of *Insan Kamil*. This symbolic connection signifies that intellectual maturity is an indispensable component of holistic human development. The notion of mind encompasses rational thinking, wisdom, discernment, and the ability to evaluate situations critically while remaining guided by ethical and spiritual principles. Within the Aswaja educational tradition, intellectual excellence is inseparable from moral responsibility, emphasizing that knowledge should generate humility, justice, moderation (*tawasuth*), and compassion rather than arrogance or individualism.

Ultimately, the model proposes that the integration of spiritual hope (*dzikir*) and intellectual reflection (*fikir*) forms the essential foundation for achieving *Insan Kamil*. Spiritual devotion provides moral direction and purpose, while intellectual reflection equips learners with the capacity to understand, analyze, and respond wisely to the complexities of contemporary life. Together, these complementary dimensions cultivate balanced individuals who possess strong faith, critical reasoning, ethical awareness, and the intellectual resilience required to contribute positively to society while remaining firmly grounded in Islamic values.

The path of Action: Extracurricular Activities

The third pathway from the madrasah is extracurricular activities, which are framed as "Action/*berkarya*" or "Work/Producing." This signifies that theoretical learning must be applied and expressed through tangible actions. Extracurricular serve as a practical forum for students to apply skills and knowledge. Relationship to *Insan Kamil* arrows from each specific extracurricular activity point toward the "*Insan Kamil*" with a notable dashed arrow labeled "skill" connecting to the activities. This suggests that each activity contributes a unique and specific skill set essential for holistic development. The specific contributions of activities are scout. It is foster discipline, self-reliance, and life skills. RYC (Red Cross Youth) develops empathy, first-aid skill, and social consciousness. Art cultivates creativity, self-expression and confidence. Literacy enhances critical thinking, communication and written expression. *Banjari* builds team cohesion and spiritual understanding through art. Self-defense teaches discipline, physical resilience and self-control.

The conceptual framework depicted in this study illustrates the integration of Relational Frame Theory (RFT) within the context of madrasah education as a pathway toward formation of *Insan Kamil*. RFT emphasizes the rational process in which learners establish meaning by connecting experiences, practices, and knowledge across different domains. Within the madrasah, this framework is operationalized through three interrelated pillars: religious habituation, intellectual development, and extracurricular engagement. Firstly, the habituation of *Aswaja* practices—such as *Istighotsah*, congregational prayer, *sholat dhuha* and daily supplications—serves as the foundation of spiritual cultivation. These practices foster remembrance (*dzikir*), nurturing students' inner sense of hope and reliance upon divine guidance. In the RFT perspective, such habituations are not isolated acts of worship but relational anchors that connect learners' spiritual behaviors with the broader goal of becoming holistic human beings. Secondly, the dimension of knowledge reflects the intellectual aspect of madrasah education. The framework shows that knowledge acquisition, reflection, and critical thinking represent the mind, which is essential for empowering students to engage in reasoning, problem solving, and ethical decision making. Through this relational process, learners are encouraged to view knowledge not only as cognitive mastery but also as a transformative tool for character and societal contribution.

Thirdly, the extracurricular domain provides students with a wide spectrum of skills, ranging from scouting, art, literacy, and cultural expression (e.g., *banjari*) to physical preparedness through self-defense training. This dimension is conceptualized as skill within the framework, highlighting that action (*berkarya*) is a vital extension of both spiritual and intellectual capacities. Extracurricular activities become the bridge where students apply their values and knowledge into tangible contributions, thereby actualizing their potential in real world contexts. The integration of hope, mind, and skill into the development of *Insan Kamil* underscores a holistic approach that

harmonizes faith, intellect, and action. This triadic balance ensures that students are not only knowledgeable but also spiritually grounded and socially productive. The madrasah, therefore, is positioned as a transformative institution capable of fostering complete individuals who embody both religious devotion and civic responsibility. In line with previous studies, the framework affirms that holistic education requires synergy between religious habituation, cognitive development, and practical engagement (Muluk, 2024). However, this model offers a unique contribution by explicitly processes can be intentionally designed to align spiritual, intellectual, and skill-based growth toward the vision of *Insan Kamil*.

Conclusion

This study affirms that integrating Relational Frame Theory (RFT) with *Aswaja*-based habituation offers a robust pedagogical model for madrasah education. By embedding spiritual practices (*dzikir*), intellectual inquiry (*fikir*) and extracurricular engagement (*karya*), madrasah are able to nurture *Insan kamil*, holistic individuals who are spiritually grounded, intellectually critical, socially responsible and future oriented. The finding highlight that routine worship activities such as *Sholat dhuha* and *Istighitsah* , when framed through RFT, cultivated enduring symbolic associations that strengthen students' resilience, discipline and religious identity. Similarly, extracurricular programs such as scouting, Red Cross Youth, art, literacy, and self-defense function as platforms to instill leadership, empathy, creativity and cultural awareness. The integration of RFT underscores that values in Islamic education are not only transmitted but also internalized through relational meaning-making and consistent habituation. This tripartite model of *dzikir*, *fikir* and *karya* demonstrates how *Aswaja* principles can be synergized with contemporary behavioral psychology to respond effectively to the challenges of globalization and the digital era. Ultimately, this study conclude that madrasah education, rooted in Islamic tradition yet responsive to modern context- remains a vital means of cultivating balanced and resilient Muslim generations who embody moderation, justice and readiness to face the future.

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