

# Holistic Education through the Hiziban Tradition in Nahdlatul Wathan Madrasahs

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## Abstrak

Pendidikan Islam hari ini lebih cenderung kognitif-sentris, dan kurang menyentuh aspek efektif, emosional, serta sosial peserta didik. Tradisi *hiziban* di Madrasah Nahdlatul wathan secara pedagogis mampu mengintegrasikan dimensi spiritual, moral, emosional-psikologis, dan sosial sebagai kerangka pendidikan holistik. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data yang dikumpulkan melalui observasi partisipatif, wawancara kepada guru Pembina dan peserta didik, serta dokumentasi, dianalisis secara tematis melalui proses reduksi, penyajian data, dan penarikan kesimpulan berdasarkan dimensi pendidikan holistik. Hasil penelitian ini menegaskan bahwa tradisi *hiziban* merupakan pembelajaran berbasis pengalaman, pembiasaan, penghayatan, dan interaksi kolektif. Model ini menjadi alternatif bagi pendidikan Islam yang terlalu focus pada aspek kognitif. Oleh sebab itu, tradisi *hiziban* dapat menjadi rujukan pedagogis yang kontekstual, berbasis budaya lokal, dan efektif dalam membentuk karakter peserta didik dalam kerangka pendidikan holistik.

**Kata kunci:** Pendidikan Holistik, Tradisi Hiziban, Madrasah Nahdlatul Wathan

## Abstract

Islamic education today tends to be cognitively centered and gives insufficient attention to the affective, emotional, and social dimensions of learners. The Hiziban tradition practiced in Nahdlatul Wathan madrasahs pedagogically demonstrates the capacity to integrate spiritual, moral, emotional psychological, and social dimensions as a framework of holistic education. This study employs a qualitative approach using a case study design. Data were collected through participatory observation, interviews with supervising teachers and students, and documentation. The data were analyzed thematically through processes of data reduction, data display, and conclusion drawing based on the dimensions of holistic education. The findings indicate that the Hiziban tradition functions as experiential learning rooted in habituation, internalization, and collective interaction. This model serves as an alternative to Islamic education that is overly focused on cognitive aspects. Therefore, the Hiziban tradition can be considered a contextual pedagogical reference that is grounded in local culture and effective in shaping students' character within the framework of holistic education.

**Keywords:** Hiziban Tradition, Holistic Education, Nahdlatul Wathan Madrasahs

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## Introduction

The national education system in Indonesia continues to undergo revisions in line with changes to the applicable national curriculum. This phenomenon has implications for madrasahs, which are required to emphasize a balance between cognitive, affective, and psychomotor aspects. However, conditions in practice show a different reality. Many madrasahs instead place greater emphasis on cognitive aspects within their learning systems (Purba, 2025). The evaluation of educational success that is dominated by this cognitive approach tends to focus on academic achievement that is purely intellectual in nature (Anita, 2025).

The dominance of cognitive aspects in the learning system results in limited attention to affective dimensions such as empathy, responsibility, and honesty. This condition leads to a degradation of the transformational essence of Islamic education. Similarly, psychomotor aspects such as Qur'anic reading skills, worship practices, and involvement in various social activities have not been optimally developed and tend not to be positioned as essential components of learning (Anita, 2025). In addition, spiritual values in Islam, such as awareness of the presence of God and inner reflection, have not received significant attention in learning evaluation. Assessment of these aspects is still conducted implicitly, informally, and without systematic documentation (Saputra and Latipah, 2024).

This condition encourages efforts to realize a more holistic model of Islamic education. A holistic approach in Islamic education refers to an educational perspective that does not emphasize only a single aspect, namely the cognitive domain. Instead, balanced attention is also given to emotional, social, and spiritual aspects. Holistic Islamic education is oriented toward producing individuals who possess balance across all aspects of life, enabling them to face the complexity of the world based on Islamic teachings (Utomo and Rizqa, 2024).

Within the context of Nahdlatul Wathan, there exists the tradition of hiziban, which has long been practiced in educational institutions, particularly madrasahs under the auspices of the Nahdlatul Wathan organization. This tradition represents an integration of local culture and Islamic culture. The implementation of hiziban involves the collective recitation of the Hizib Nahdlatul Wathan book compiled by TGKH Muhammad Zainuddin Abdul Madjid. The recitation is conducted together by many participants at the same time and place (Arpan, 2020). Hizib Nahdlatul Wathan is a compilation of prayers and remembrances that has become a spiritual symbol of the Nahdlatul Wathan community. The hiziban activity is not merely a ceremonial routine, but also serves as a medium for building positive social interaction, fostering unity and togetherness, and strengthening social integrity (Muzakki et al., 2021). This study selects MA Plus Munirul Arifin NW Praya as the research site. The madrasah operates under the Munirul Arifin Nahdlatul Wathan Islamic Boarding School Foundation Praya and is affiliated with the Nahdlatul Wathan organization. The madrasah routinely conducts hiziban activities. These activities are not only performed as spiritual routines, but are also positioned as a non formal learning environment that enables processes of habituation, internalization, and value formation to occur naturally (Islam, 2025a).

Although the hiziban tradition is an important part of the cultural and religious identity of the Nahdlatul Wathan community, it has not been widely studied from an educational perspective. In fact, the tradition is practiced repeatedly and involves active participation from individuals within the community. Moreover, the tradition can provide religious experiences that contribute to character formation. A review of existing literature shows that research on the hiziban tradition has largely focused on specific themes, such as the socio political engagement of the Hizib Nahdlatul Wathan order through a living Sufism approach (Ziadi, 2018), cultural and social descriptions of hiziban as a collective prayer tradition of the Nahdlatul Wathan community (Arpan, 2020), da'wah messages and religious values in the recitation of Hizib Nahdlatul Wathan as a medium for transmitting moral and religious values

(Dewi, 2025), the Hizib Nahdlatul Wathan order as an agent of social change (Muslihan, 2023), and the preservation of the hiziban tradition through communication patterns within the Nahdlatul Wathan community with an emphasis on socio cultural aspects (Zuhratul, 2024).

Several studies have examined the hiziban tradition from an educational perspective, producing diverse findings. These include hiziban as a non formal educational environment through spiritual and socio religious practices (Rahman, 2023), the formation of student character values through collective prayer programs including the recitation of Hizib Nahdlatul Wathan (Asror et al., 2024), hizib recitation as a medium for character development among Islamic boarding school students (Saudi, 2022), and hizib recitation as a medium for spiritual and emotional development among university students (Anugrah, 2022).

Most previous studies emphasize spiritual and social aspects as the primary values and benefits of the hiziban tradition. There is no research that explicitly connects the hiziban tradition to a holistic education framework in the context of madrasahs that encompasses moral, social, psychological, and implicitly cognitive dimensions. Therefore, this study offers a new perspective by viewing the hiziban tradition as a holistic educational practice with a measurable pedagogical structure. This research seeks to explain that the hiziban tradition is not merely a religious ceremonial activity, but also contains elements of habituation, value internalization, and character formation that can be formulated as a holistic education model based on the local culture of the Nahdlatul Wathan organization.

## Method

The purpose of this study is to conduct an in depth exploration of the hiziban tradition as part of holistic education in Nahdlatul Wathan madrasahs. Accordingly, this study employs a qualitative approach using a case study design. This approach is chosen because the focus of the research is to explore the meanings, values, and experiences of members of Nahdlatul Wathan madrasahs in practicing hiziban, particularly as a form of holistic education that shapes students' spiritual, moral and character, emotional psychological, and social dimensions. Data were collected through participatory observation during hiziban activities, in depth interviews with the head of the madrasah, teachers, and students, as well as documentation studies of supporting documents. The collected data were then analyzed thematically through processes of data reduction, data presentation, and conclusion drawing based on holistic education dimensions. This process enables the researcher not only to describe hiziban activities as religious ritual practices, but also to interpret their pedagogical function as a medium for value internalization and personality development. The validity of the findings was ensured through source and technique triangulation by comparing data obtained from observations, interviews, and documentation.

## Result and Discussion

### The Implementation of Hiziban as a Holistic Learning Environment

Hiziban activities are conducted every Thursday after congregational Maghrib prayer in the madrasah hall (Munir, 2025). Based on in depth field observations, the activities take place in a relatively calm, orderly, and conducive atmosphere as a value based learning environment. The well arranged hall setting and the separation between male and female participants enable students to engage in the activity with focus. The implementation of hiziban follows a structured pattern, beginning with the collective recitation of Hizib Nahdlatul Wathan, followed by reflective discussions. The interactions that occur during the activity are not only vertical in the form of prayer, but also horizontal in the form of togetherness. The simultaneous recitation of Hizib Nahdlatul Wathan builds social energy

among students, fostering a sense of belonging to a learning community. This positions hizib as a supportive learning environment through processes of habituation, internalization, and natural value formation (Islam, 2025a). The implementation of hizib at MA Plus Munirul Arifin NW Praya aligns with the concept of holistic education that emphasizes two key components, namely humanistic and spiritual dimensions (Yusuf, 2022).

After the recitation of Hizib is completed, the activity continues with the core pedagogical component in the form of reflective instruction delivered by the supervising teacher. Interview findings indicate that the teacher does not merely act as a ritual leader, but also as a facilitator of student self development (A. Fahrurrozi, personal communication, 11 December 2025). The role of the supervising teacher as a facilitator is consistent with humanistic education, which emphasizes that the teacher's role in learning is to support students in achieving their individual learning goals (Sulaiman and S, 2021).



**Figure 1. Recitation of Hizib Nahdlatul Wathan**

Based on the results of observations, the study materials delivered were highly integrative and consistently connected to students' everyday lives as well as to the four dimensions of holistic education, namely the spiritual dimension, moral and character dimension, emotional psychological dimension, and social dimension. Through a persuasive and reflective mode of delivery, teachers encouraged students to independently recognize the relevance of the spiritual, moral, emotional psychological, and social values conveyed (Islam, 2025a). This pattern indicates that the role of the teacher is not as a controller of the learning process, but rather as a role model and companion who guides students in shaping their personal development. This finding aligns with the concept of holistic education, which emphasizes learning processes that are closely connected to real life contexts (Juhra, 2025).

Interview data obtained from several students indicate a shift in perception, from initially viewing hizib activities merely as routine rituals that must be performed, to perceiving them as meaningful learning experiences that have a personal impact. This change in perception occurred through processes of habituation, internalization, and meaning making carried out by the students themselves. Several students stated that hizib activities helped them attain greater spiritual calmness, improved emotional regulation, and a deeper understanding of the importance of discipline and togetherness. Hizib activities were no longer perceived as a form of punishment that required sitting for long periods, but rather as a learning process to cultivate inner balance and as a space to relieve fatigue from formal classroom learning in the madrasah (M. H. F. Firdaus, personal communication, 11 December

2025; W. Hadi, personal communication, 11 December 2025; A. Jibril, personal communication, 11 December 2025).

This shift in students' perceptions toward hiziban activities demonstrates that hiziban constitutes a meaningful educational experience for them. The experience in question does not involve memorizing academic content, but rather learning to recognize and understand oneself. This finding is reinforced by observational data showing that students were reflectively and consistently engaged throughout the activity (Islam, 2025b). The integration of spiritual, moral, emotional, and social dimensions within the hiziban tradition, which continues to be practiced at MA Plus Munirul Arifin NW Praya, reflects the principles of holistic education in fostering positive character formation, empathy, responsibility, cooperation, and preparing students to enter the workforce where soft skills are essential (Juhra, 2025).

### **Spiritual Dimension**

Observational data indicate that the atmosphere of hiziban activities in the madrasah hall was consistently orderly and solemn from the beginning to the end of the session. Students recited Hizib Nahdlatul Wathan collectively in a structured and synchronized manner. Interviews with several students revealed that after participating in hiziban activities in the hall, they experienced inner calm both during and after the activity. One student stated, "At first I joined hiziban because it was mandatory, but over time I actually felt calm when participating, so I began to like hiziban because it makes me feel more peaceful and closer to Allah" (N. H. Zeini, personal communication, 11 December 2025). Documentation data also show that hiziban activities were conducted consistently every week as a routine spiritual practice for students (Munir, 2025). These findings are consistent with the concept of holistic education proposed by Jeremy Henzell-Thomas, as cited by Ika et al., which emphasizes achieving awareness of the relationship between students and God (Ika et al., 2025).

Through hiziban activities, MA Plus Munirul Arifin NW Praya has successfully established a learning environment that supports the development of students' spiritual character. This finding aligns with the perspective of Basori et al., who argue that schools must create an atmosphere that supports the practice of worship and activities that strengthen students' relationship with God. This view is also consistent with the philosophy of Islamic education, which emphasizes balance between spiritual and intellectual aspects, so that education is oriented not only toward knowledge transmission but also toward character formation and the cultivation of noble morals (Basori et al., 2025).

Hiziban activities, characterized by consistent repetition of dhikr, encouragement to enhance devotion, and interpretative explanations of the Hizib Nahdlatul Wathan text provided by the supervising teacher, function as mechanisms that foster students' spiritual development in a reflective and sustained manner. The supervising teacher stated in an interview, "We conduct hiziban every Friday night after the Maghrib prayer. This activity is intentionally carried out weekly so that students can read the hizib properly, understand its meaning, and experience the spiritual depth of reciting it" (A. Fahrurrozi, personal communication, 11 December 2025). This statement is reinforced by observational findings showing that hiziban activities are held every Thursday evening, corresponding to Friday night, following the congregational Maghrib prayer. After completing the recitation, the supervising teacher explains the meanings of the prayers contained in the hizib and

encourages students to explore the meaning of life and apply spiritual values in maintaining harmonious relationships with God, fellow humans, and the surrounding environment (Islam, 2025a).

These findings are consistent with the analysis by Aisyi et al., which emphasizes that the spiritual dimension of holistic education should foster deep self understanding as well as comprehension of moral and ethical values among students (Aisyi et al., 2025). This analysis also aligns with Nafis' perspective, as cited by Syahnaz et al., which defines the spiritual dimension as an emphasis on how individuals manage and actualize their spiritual values and qualities (Syahnaz et al., 2023).

The emphasis on the spiritual dimension within hiziban activities encourages students to develop religious awareness. One student expressed, "At first I just followed along with the hizib recitation, but every week after the recitation we receive religious guidance from the teacher, and gradually I started to enjoy hiziban. Performing acts of worship feels lighter now, not because of obligation" (M. H. F. Firdaus, personal communication, 11 December 2025). This finding is consistent with Rumadi Sagala's argument that religious spirituality fulfills fundamental human religious needs. Through religious spirituality, individuals gain inner tranquility and develop disciplined religious character (Sagala, 2018).

Interview data indicate that the spiritual experiences students gain through participation in hiziban activities serve as a strong foundation for personal maturity. One student stated, "After regularly joining hiziban, I do not get angry easily when facing problems. I feel calmer when dealing with issues at the boarding school or at home." Theoretically, the spiritual dimension in holistic education enhances inner quality and ethical foundations for students. This concept aligns with Pedhu's argument that spiritual intelligence enables individuals not only to interpret life meaningfully, but also to improve their capacity to confront challenges and problems (Pedhu, 2022).

### **Moral and Character Dimension**

Based on observational findings, routine hiziban activities function as a natural space for the habituation of moral values. The moral values internalized through hiziban activities include perseverance, discipline, humility, and honesty. Perseverance is reflected in students' consistent participation in weekly hiziban activities without feelings of coercion or pressure. Discipline is evident in students' compliance with the rules and procedures established for hiziban activities. Humility is demonstrated through students' respectful posture during prayer recitation and their respectful attitudes toward the supervising teacher and peers. Honesty is manifested in students' sincere recitation of the hizib even without direct supervision, as well as in the etiquette and reverence they maintain throughout the activity (Islam, 2025b).

These findings are relevant to Thomas Lickona's framework, which identifies three core components of character education: moral knowing, moral feeling, and moral action (Saiful et al., 2022). Within the context of hiziban activities, moral knowing begins with the supervising teacher providing explanations about the values of perseverance and discipline. This understanding then develops into students' awareness of responsibility and adherence to rules during hiziban activities. This demonstrates that students not only recognize perseverance and discipline as positive values, but also understand the moral reasoning underlying them. As one student stated, "The rules applied during hiziban made me realize that in life we must have a sense of responsibility" (A. Jibril, personal communication, 11 December 2025).

Additionally, moral knowledge related to perseverance and discipline is conveyed through reflective explanations integrated into hiziban sessions, enabling students to apply moral values in decision making based on their understanding (A. Fahrurrozi, personal communication, 11 December 2025). Thus, hiziban functions as a natural medium for moral learning that fosters moral reasoning, moral awareness, and ethical decision making.

At the level of moral feeling, hiziban activities reinforce humility and honesty. Observational data show that during hiziban sessions, the supervising teacher consistently demonstrates humility, while students collectively maintain proper conduct (Islam, 2025a). This environment cultivates students' moral emotions, including conscience, empathy, and appreciation for goodness. In interviews, one student stated, "When I participate in hiziban, my teacher is very kind, and that makes me feel ashamed if I do not show respect" (W. Hadi, personal communication, 11 December 2025). Another student explained, "When we recite hizib, the meanings are often explained, and that makes me uncomfortable with the idea of lying. As my teacher says, honesty should be upheld even when it is difficult, and I try to practice that" (M. H. F. Firdaus, personal communication, 11 December 2025). These findings indicate that humility and honesty reinforced through hiziban activities are not merely understood conceptually, but are experienced as inner dispositions that shape students' relationships with God and others.

In terms of moral action, the values of perseverance, discipline, humility, and honesty are manifested in students' behavior both during and beyond hiziban activities. Observational and interview data indicate that perseverance is reflected in students' consistent participation in hiziban and other madrasah programs. Discipline is demonstrated through adherence to institutional rules and regulations. Humility and honesty are evident in students' manners, speech, and interactions with teachers and peers (A. Fahrurrozi, personal communication, 11 December 2025; Islam, 2025b). Based on these findings, hiziban activities can be understood as a form of character education practice aligned with Thomas Lickona's character education framework, as it simultaneously addresses moral knowing, moral feeling, and moral action.

### **Emotional Psychological Dimension**

The implementation of hiziban activities creates an atmosphere that is relatively calm and free from formal academic pressure (Islam, 2025b). During the activity, students who initially appeared restless gradually adapted to the rhythm of the hizib recitation. One student expressed, "I used to feel uncomfortable at the boarding school and wanted to go home, but I feel calmer once hiziban begins. There is a melodic rhythm in the recitation, and for some reason it makes me feel more at ease" (W. Hadi, personal communication, 11 December 2025). This finding indicates an emotional transition from disorganization to emotional regulation during participation in hiziban activities. The data support the view that hiziban functions not merely as a tradition, but also as a mechanism for emotional regulation, where calmness emerges through direct experience rather than formal psychological instruction.

Conceptually, emotional regulation refers to efforts to influence one's own emotions or those of others (McRae and Gross, 2020). Gross emphasizes that emotional regulation involves influencing emotions in ways believed to enhance their adaptive value (Gross, 2015). This concept aligns with hiziban activities, which contribute to transforming students' emotional states in positive and beneficial ways. In addition, hiziban activities foster a sense of safety and self confidence among students. One student stated, "When we recite the hizib,

it means we are praying to Allah, so after finishing the recitation I feel safe and more confident" (A. Jibril, personal communication, 11 December 2025). According to Abraham Maslow's Hierarchy of Needs, the need for safety is a foundational requirement prior to self actualization. Safety needs encompass physical and emotional security, protection, and freedom (Rahmi et al., 2022). The findings of this study indicate that hiziban activities contribute to fulfilling students' safety needs and enhancing their self confidence. With positive psychological conditions, students are better prepared to pursue self actualization.

Emotional psychological transformation among students does not occur instantly, but gradually through sustained engagement in hiziban activities. Interviews with students reveal that improvements in stress management develop alongside consistent participation in hiziban (N. H. Zeini, personal communication, 11 December 2025). This indicates that hiziban provides emotional experiences that contribute to building psychological resilience, defined as the ability to cope with emotional or psychological disturbances. The supervising teacher also confirmed that students who initially experienced stress gradually exhibited positive changes in their daily interactions, as evidenced by reduced conflicts and improved emotional control (A. Fahrurrozi, personal communication, 11 December 2025).

These findings are consistent with Allison S. Troy et al.'s concept of psychological resilience, which refers to the ability to confront and recover from adversity despite challenges (Troy et al., 2023). Furthermore, Richard Reid emphasizes that psychological resilience is not merely about enduring challenges, but is a process of growth, development, and learning (Reid, 2016). The theoretical relevance of these findings underscores that hiziban contributes to students' psychological well being as an integral component of holistic education that cannot be separated from spiritual and moral dimensions.

## Social Dimension

The social dimension in holistic education emphasizes that individuals must be able to establish meaningful connections with their social environment. This is emphasized by Miller, who argues that one of the core connections in a holistic education curriculum is connection with the community (Miller, 2020). In the hiziban tradition, this social dimension is manifested through interactions that are not transactional in nature, but cohesive. Observational data indicate the presence of positive social interactions among students during hiziban activities. During the collective recitation of Hizib Nahdlatul Wathan, rhythmic synchronization can be observed, in which students who are more fluent in recitation naturally adjust their reading tempo to accommodate peers who are less proficient. In addition, positive interaction is also reflected in students' cooperation in dividing roles, such as appointing a recitation leader and maintaining orderly rows. Students also remind one another if someone forgets to bring the hizib book to the hall (Islam, 2025b). These phenomena demonstrate cooperation, mutual support, and solidarity among students during hiziban activities.

Through interviews, one student stated that participating in hiziban made them feel closer to their peers. "When we do hiziban, it is not a competition. There is no one who is considered smarter or better. We do it together. Those who are more fluent adjust themselves to friends who are not yet fluent, and that is what makes us feel a sense of togetherness" (W. Hadi, personal communication, 11 December 2025). This interaction pattern reflects emotional and religious solidarity, which subsequently influences students' social sensitivity in their daily lives. Documentation of hiziban activities shows that the activity involves all

students regardless of their background, academic ability, or personal tendencies. This non hierarchical atmosphere forms an inclusive learning community in which each student's role and contribution are valued. Teachers do not merely function as supervisors, but also accompany students personally, thereby fostering a supportive atmosphere within the learning community during hiziban activities (Munir, 2025).

The supervising teacher stated in an interview, "Students who appear less active in classroom learning often become more confident during hiziban activities" (A. Fahrurrozi, personal communication, 11 December 2025). This indicates that hiziban activities provide an alternative space that is psychologically safe, supporting students who may experience difficulties in formal academic environments. Through routine participation in hiziban activities, students develop a strong socio religious identity. This identity is not limited to religious understanding, but also encompasses social experiences as part of a group that shares common values and goals. Students perceive hiziban as shaping them into individuals who are more religious, socially sensitive, and aware of shared values within their community. One student stated, "Hiziban not only makes us more devoted in worship, but also strengthens our sense of togetherness as Nahdlatul Wathan students" (A. Jibril, personal communication, 11 December 2025). This identity is important in the context of holistic education, as it serves as personal guidance and contributes to emotional stability.

Observational findings indicate that hiziban fosters strong social integrity among students. This social integrity is reflected in the development of social responsibility through students' habitual cooperation before and after hiziban activities, such as helping to arrange the hall and cleaning it together (Islam, 2025b). The supervising teacher explained, "From hiziban activities where students usually help one another to carry out the program, their concern for others also grows. For example, when a student is ill, they coordinate with each other to provide assistance" (A. Fahrurrozi, personal communication, 11 December 2025). Based on this explanation, social care among students who routinely participate in hiziban shows positive development. This indicates that social responsibility and mutual concern cultivated through hiziban activities are practiced in real social life within the madrasah. Theoretically, these findings align with the concept of communities of character, in which schools as communities of character play an essential role in character education. Hiziban activities, through their collective practice, represent an actualization of communities of character in fostering values of social responsibility and mutual care among students (Wahyuni et al., 2023).

### **Holistic Education Model Based on Hiziban**

Hiziban activities in Nahdlatul Wathan madrasahs demonstrate a model of holistic education that emerges organically from traditional practice. This activity integrates four primary dimensions of holistic education, namely the spiritual dimension, moral dimension, emotional psychological dimension, and social dimension. The spiritual dimension is developed through collective dhikr and prayer recitation, guiding students toward inner calmness and transcendental awareness. The moral dimension develops through habituation of proper conduct, role modeling by supervising teachers, and direct experiences of obedience, discipline, perseverance, and humility. Meanwhile, the emotional psychological dimension develops through emotional regulation, a sense of safety, and psychological stability that arise within the collective worship space. The social dimension is constructed through collective

interaction, cooperation, mutual care, and the growth of socio religious identity as a shared learning community. Through hiziban activities, these four dimensions develop simultaneously. This is consistent with Widystono's view that holistic education develops all student potentials harmoniously (Widystono, 2012).

Pedagogically, the hiziban tradition represents experiential learning, in which students do not learn from textbooks but from real life experiences. This aligns with the concept proposed by Prakash et al., who argue that experiential learning is a pedagogical approach that prioritizes practical experience through active interaction with the environment to acquire knowledge, skills, understanding of ideas and concepts, and to encourage self reflection and critical thinking (Prakash et al., 2024). Thus, hiziban tradition is not merely a religious ritual, but a learning experience that integrates students' physical, cognitive, emotional, and spiritual dimensions.

A distinctive feature of holistic education through hiziban tradition lies in the strong elements of habituation, value internalization, and community. Habituation is evident in the consistency of the activity and students' sustained participation in hiziban. This regular practice gradually shapes students' moral and spiritual character. Value internalization occurs not through one way communication, but through role modeling, reflective understanding, and collective experience. The community element is realized through group learning patterns grounded in a shared spiritual vision.

This tradition based holistic education is highly relevant to contemporary issues in Islamic education, which has increasingly emphasized cognitive aspects. Many Islamic educational institutions focus on teaching sets of religious knowledge and concepts rather than presenting religion as a lived experience. Hiziban tradition serves as a balancing mechanism. While classroom religious instruction provides doctrinal knowledge, hiziban enables students to engage in experiential religious learning, allowing them to feel, internalize, experience, and practice religious values in a social context. Therefore, hiziban tradition offers an effective pedagogical solution for developing emotional and social dimensions and functions as a bridge between theological concepts and the application of spiritual ethics in everyday life.

## Conclusion

This study demonstrates that the hiziban tradition in Nahdlatul Wathan madrasahs is not merely a ceremonial religious activity, but has evolved into an effective and contextual model of holistic education. Hiziban tradition integrates spiritual, moral and character, emotional psychological, and social dimensions as an educational framework that unfolds naturally, repetitively, and meaningfully. Through spiritual experiences, students are guided to strengthen their vertical connection with God. Moral values are internalized through habituation, role modeling by supervising teachers, and positive collective interaction. Additionally, hiziban tradition provides a safe and supportive space for students to develop emotional regulation, self confidence, and psychological stability. Social interactions within hiziban activities foster solidarity, religious identity, and social responsibility among students, which are integral components of holistic development.

The findings of this study affirm that tradition based learning can address the limitations of Islamic education that has tended to focus on cognitive aspects. Hiziban tradition presents experiential learning that integrates spiritual reflection, moral habituation, emotional

engagement, and social interaction as core components of the learning experience. Accordingly, this model offers an alternative approach for Islamic education to better engage affective and social dimensions while strengthening character formation. Hiziban tradition demonstrates that local religious practices can serve as relevant and transformative pedagogical references for students' development within the framework of holistic education.

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## Conflict Of Interest Statement

The author declares no conflict of interest in the preparation of this work.

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