



# Design of a Ribāṭ-Based Module Adaptation Model to Strengthen Learners' Resilience at PKBM Alam Jingga

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**Abstract:** This study conceptualizes a Ribāṭ-based resilience learning module for Indonesian Islamic education, targeting Fase D (middle school) students at PKBM Alam Jingga. Using a qualitative document-based adaptation method with narrative synthesis, thematic analysis, and Interpretative Phenomenological Analysis (IPA), the study integrated classical Islamic ethical principles with contemporary resilience frameworks. The UCLG Resilience Learning Module I served as the reference for adaptation. Key Ribāṭ principles—moral vigilance (murāqabah), spiritual perseverance (ṣabr), structured routines, self-discipline, and community responsibility—were operationalized through four components: Ribāṭ Awareness, Ribāṭ Disciplinary Practices, Ribāṭ Resilience Competencies, and Ribāṭ Community Engagement. The model fosters psychological, moral, and social resilience via reflective exercises, scenario-based problem solving, and community projects. Findings suggest that Ribāṭ principles enhance ethical reasoning, emotional regulation, spiritual fortitude, and collective responsibility, offering a holistic approach to youth development

**Keywords:** Ribāṭ, Resilience Education, Islamic Ethics

## Introduction

The increasing vulnerability of young learners to psychological pressures, digital risks, and socio-cultural disruptions has become a pressing concern for contemporary education. Empirical studies indicate that adolescents face growing exposure to cyberbullying, social media pressures, emotional distress, and declining academic performance, which collectively erode their coping capacities (Andini et al., 2025; Pujianti & Mardiansyah, 2025; Maulana et al., 2025; Putri et al., 2025; Hidayat & Putra, 2025). Such challenges not only affect learners' mental health and social interactions but also impact their academic achievement and long-term personal development. Addressing these vulnerabilities requires structured interventions that cultivate resilience, emotional intelligence, and ethical awareness from an early age, particularly in contexts where digital and social pressures are pervasive.

At the same time, global educational trends emphasize adaptive, flexible, and contextually relevant curriculum and module design. Contemporary pedagogy highlights the need for education to respond dynamically to learners' diverse cognitive, socio-emotional, and cultural contexts (Syachbana & Rahmah, 2023; Yuliansyah & Saidah, 2025; Karakuyu, 2023; Rofi'atul Munawaroh & Pateemoh Meedeng, 2024; Surahman et al., 2019;

Munif et al., 2024). Adaptive curriculum approaches enable educators to modify content, instructional strategies, and learning activities according to students' needs, fostering inclusion, engagement, and higher learning outcomes. These strategies are particularly critical in contexts such as Indonesia, where learners encounter varied socio-cultural, ecological, and spiritual backgrounds that influence how they perceive and internalize knowledge at PKBM Alam Jingga.

Parallel to these modern educational imperatives, Islamic educational heritage provides rich conceptual resources for resilience-building. The notion of *ribāṭ*—historically associated with discipline, vigilance, moral steadfastness, and spiritual resilience—offers a framework for guiding learners to protect their mental, moral, and spiritual faculties against destabilizing influences. In educational practice, *ribāṭ* can be interpreted as a continuous process of self-regulation, ethical mindfulness, and proactive engagement with life challenges. Integrating *ribāṭ* principles into contemporary curriculum design allows for a holistic approach that simultaneously nurtures intellectual, emotional, and spiritual capacities.

Efforts to adapt existing resilience frameworks into culturally grounded Islamic educational contexts have become increasingly important. One such widely recognized resource is the Resilience Learning Module I developed by United Cities and Local Governments (UCLG), which provides a structured approach to resilient governance, risk reduction, and capacity building (United Cities and Local Governments, 2021). While effective at the institutional level, this module is primarily designed for adult stakeholders and lacks the ethical-spiritual dimensions necessary for nurturing resilience in youth. Without adaptation, the module risks being disconnected from learners' lived experiences, cultural values, and spiritual frameworks.

Therefore, there is a critical need to reconstruct and adapt this global resilience module into a *Ribāṭ*-based educational module that is pedagogically tailored for Indonesian youth. This adaptation involves integrating Islamic ethical principles such as vigilance, moral responsibility, emotional regulation, and stewardship, alongside modern educational strategies to enhance engagement, contextual relevance, and developmental appropriateness at PKBM Alam Jingga. Current research underscores the importance of adaptive curriculum practices in achieving these goals, particularly in inclusive and diverse educational settings (Karakuyu, 2023; Mishra et al., 2019; Munawaroh & Meedeng, 2024; Yuliansyah & Saidah, 2025; Syachbana & Rahmah, 2023; Surahman et al., 2019; Munif et al., 2024).

The objective of this study is to design a conceptual adaptation model that bridges *ribāṭ* principles with a globally recognized resilience framework. By aligning classical Islamic ethical guidance with contemporary resilience pedagogy, the model aims to strengthen learners' psychological, moral, and emotional resilience while fostering character development, self-regulation, and proactive coping strategies (Kirk et al., 2020; Jaakkola, 2020; You et al., 2019). In doing so, the proposed module aspires to create a balanced educational experience that not only equips students with practical skills to face contemporary challenges but also nurtures their spiritual and ethical formation, ultimately

contributing to the holistic development of resilient and morally grounded young individuals at PKBM Alam Jingga.

## **Methodology**

This study employed a qualitative document-based adaptation method aimed at conceptualizing a Ribāṭ-based resilience learning module. The research did not involve human subjects, focusing instead on theoretical, textual, and interpretative analyses. The methodological framework combined philosophical interpretation, narrative synthesis, and thematic analysis, allowing for in-depth exploration of resilience principles, epistemological alignment, and curriculum adaptation processes (Maxwell, 2012; Cohen & Sherman, 2014).

## **Source Module Identification**

The primary source selected for adaptation was the Resilience Learning Module I developed by United Cities and Local Governments (2020). This module provides structured guidance on resilience, governance, and risk reduction, offering a comprehensive reference for designing youth-focused interventions. The document was analyzed to identify core learning objectives, pedagogical approaches, and sequenced learning activities that could be aligned with Ribāṭ-based principles. The selection of a structured, evidence-informed module ensured that the adaptation process began with a robust, theoretically grounded foundation (Maxwell, 2012).

## **Ribāṭ Concept Synthesis**

Classical Islamic educational literature, historical analyses, and contemporary studies were examined to extract key resilience-oriented principles embedded in the concept of ribāṭ. Core elements identified include moral vigilance (*murāqabah*), emotional discipline, spiritual perseverance (*ṣabr*), readiness in facing adversity, and community-oriented responsibility. These principles provided a culturally and spiritually grounded lens for interpreting the resilience constructs presented in the source module. Concept synthesis followed an interpretative approach, integrating textual evidence from historical texts with modern educational interpretations to ensure relevance to adolescent learners (Bakioğlu et al., 2022).

## **Interpretative Phenomenological Analysis**

To understand how Ribāṭ principles could be operationalized within resilience learning, Interpretative Phenomenological Analysis (IPA) was employed. IPA facilitated an in-depth exploration of learners' potential internal experiences of resilience, emphasizing the subjective and lived dimensions of ethical, emotional, and spiritual development (Smith, Larkin, & Flowers, 2021; Alase, 2017). This analysis allowed for the identification of epistemological intersections between classical Islamic ethical frameworks and contemporary resilience competencies, ensuring that the adapted module addressed both cognitive and affective dimensions of learning (Cohen & Sherman, 2014).

## **Narrative Reconstruction and Model Development**

Using a narrative methodology, the study reconstructed the source module into a new conceptual model incorporating Ribāṭ-based components. Narrative synthesis enabled the integration of diverse sources, including resilience literature, Islamic educational principles, and curriculum adaptation frameworks, into a coherent and logically sequenced model (Riessman, 2008). The reconstruction process emphasized maintaining fidelity to core knowledge while embedding culturally and spiritually meaningful content, thus enhancing contextual relevance for Indonesian youth.

## **Validation Through Methodological Triangulation**

The proposed adaptation model was validated through methodological triangulation, involving cross-analysis of theoretical foundations, curriculum adaptation strategies, and Islamic educational principles (Ayoub, Wallace, & Zepeda-Millan, 2014). This triangulation ensured that the model was conceptually sound, pedagogically coherent, and culturally appropriate. By comparing multiple data sources and analytical perspectives, the study established a high degree of credibility and reliability for the resulting Ribāṭ-based resilience learning framework. No empirical classroom trials were conducted at this stage; instead, validation relied on rigorous conceptual and methodological checks to assess theoretical and practical plausibility (Bakioğlu et al., 2022; Maxwell, 2012).

## **Result and Discussion**

### **Gaps Identified in the Source Module (UCLG Module I)**

Analysis of the UCLG Resilience Learning Module I revealed several limitations when applied to youth Islamic education contexts. The module primarily targets institutional governance, emphasizing administrative and community-level resilience rather than personal and psychological development (United Cities and Local Governments, 2020). It lacks integration of spiritual and moral components, leaving learner ethics and character largely unaddressed. Emotional regulation, coping with digital vulnerabilities, and culturally specific values such as religious guidance are absent, highlighting the need for substantial adaptation rather than superficial modification (Abbas, Ngatmin, Astoko, & Rochmawan, 2024; Siti Soleha & Pusvisasari, 2024). These gaps are particularly evident in practical contexts such as PKBM Alam Jingga, where youth programs aim to combine experiential learning with ethical-spiritual development, underscoring the necessity for a module that addresses both personal resilience and community-oriented moral formation.

### **Core Ribāṭ Principles Relevant to Learner Resilience**

Islamic educational literature emphasizes that ribāṭ embodies foundational resilience elements, including self-control in adversity, structured discipline (tadīb), moral grounding, spiritual perseverance (ṣabr), and community safeguarding (Ibrahim, 2020; Musaddad, 2023; Taja et al., 2023). These principles offer a multidimensional perspective on resilience, combining psychological, ethical, and social dimensions. By incorporating moral and spiritual vigilance, ribāṭ provides learners with internal mechanisms to regulate behavior,

emotions, and social interactions, aligning closely with modern frameworks of personal and social resilience while adding a deeper ethical-spiritual dimension (Abbas et al., 2024). Implementing these principles in educational settings such as PKBM Alam Jingga demonstrates how *ribāṭ* can be operationalized to foster holistic learner resilience, integrating both personal development and community responsibility within Islamic pedagogical practices.

### Adaptation Mapping Between Ribāṭ and the Source Module

Tabel 1. Adaptation Mapping

UCLG Module Component	Identified Gap	Ribāṭ-Based Adaptation
Resilience concepts	Institutional focus	Personal moral–spiritual resilience
Governance & leadership	Not learner-centered	Self-leadership, nafs management
Risk reduction	Physical–environmental risks	Internal risks: digital harm, moral threats, emotional instability
Capacity building	Community-level	Individual vigilance & discipline

This mapping indicates that *ribāṭ* principles can meaningfully enrich the resilience competencies of learners by addressing gaps in emotional regulation, ethical awareness, and personal responsibility (Siti Soleha & Pusvisasari, 2024; Taja et al., 2023).

### Proposed Ribāṭ-Based Module Adaptation Model

The findings of this study led to the formulation of a four-component *Ribāṭ*-based adaptation model designed specifically for Indonesian Islamic educational contexts, particularly for Fase D students (equivalent to middle school students) at PKBM Alam Jingga. This model aligns global resilience principles with Islamic ethical and spiritual values, ensuring that learners not only develop psychological resilience but also cultivate moral and spiritual fortitude. Each component of the model is structured to integrate directly with learning activities, reflective exercises, and community engagement projects outlined in the *Ribāṭ*-based module.

#### a. Ribāṭ Awareness

*Ribāṭ* Awareness focuses on helping learners recognize internal and external threats that challenge personal resilience, including psychological stress, social pressures, and digital risks such as cyberbullying or exposure to harmful online content. Activities under this component (e.g., *Kegiatan Belajar 1* [Learning Activity 1]) involve self-reflection, identification of personal challenges, and discussions guided by the teacher to enhance self-awareness and risk perception. By cultivating vigilance, learners develop the ability to anticipate and respond proactively to potential threats, fostering a foundation for ethical and emotionally balanced decision-making. Implementation in PKBM Alam Jingga demonstrates how learners can contextualize these threats within their daily spiritual and community practices.

**b. Ribāṭ Disciplinary Practice**

Ribāṭ Disciplinary Practices emphasize the development of structured routines, self-monitoring, emotional regulation, and moral commitments. In practice (e.g., Kegiatan Belajar 2 [Learning Activity 2]), learners design and follow daily schedules integrating study, worship (ibadah), and social responsibilities, while applying self-control and patience (ṣabr). These activities build self-discipline and strengthen internal coping mechanisms, enabling students to manage stress, maintain focus, and uphold moral principles in daily life. This component bridges resilience theory with tangible daily practices, making ethical and spiritual development actionable. Both PKBM Alam Jingga serve as practical settings where students apply these principles in guided experiential learning environments.

**c. Ribāṭ Resilience Competencies**

Ribāṭ Resilience Competencies combine psychological resilience with Islamic virtues such as ṣabr (patience), tawakkul (trust in God), istiḳāmah (steadfastness), and murāqabah (self-monitoring). In Kegiatan Belajar 3 (Learning Activity 3), students engage in scenario-based exercises to confront social, digital, or moral pressures, applying spiritual values to navigate challenges effectively. This component fosters ethical reasoning, emotional regulation, and spiritual fortitude, enabling learners to respond adaptively to adversity while maintaining moral integrity and inner stability. Application at PKBM Alam Jingga highlights how structured exercises can reinforce both personal and community-oriented resilience within Islamic learning contexts.

**d. Ribāṭ Community Engagement**

Ribāṭ Community Engagement extends the principles of resilience beyond the individual to social and communal responsibility. Learners participate in projects such as peer mentoring, digital literacy campaigns, or anti-cyberbullying initiatives (Kegiatan Belajar 4 [Learning Activity 4]). This component encourages collaborative problem-solving, ethical social behavior, and active contribution to community well-being. By emphasizing communal ethics, students understand that personal resilience is intertwined with collective welfare, reflecting the historical and contemporary significance of Ribāṭ as a social and spiritual practice. Implementation in PKBM Alam Jingga ensures that community engagement is both culturally grounded and spiritually meaningful.

**Integration with Educational Practice**

The proposed model adapts the structural foundation of the UCLG Resilience Learning Module I while transforming its content to align with Islamic educational needs. Each component is linked with specific learning objectives, activities, formative assessments, and reflective exercises in the Fase D module. This ensures a holistic approach that simultaneously develops cognitive, emotional, moral, and spiritual dimensions of learner resilience. Moreover, the model provides flexibility for teachers to guide students individually or in groups, ensuring contextual relevance and promoting sustained engagement, as demonstrated in the practical experiences of PKBM Alam Jingga.

**Table 2.** Summary Table of the *Ribāṭ*-Based Adaptation Model

Component	Focus	Sample Activities	Resilience/Values Developed
<i>Ribāṭ</i> Awareness	Recognition of internal/external threats	Self-reflection, identifying personal challenges, discussion ( <i>diskusi</i> )	Self-awareness ( <i>kesadaran diri</i> ), vigilance ( <i>kewaspadaan</i> ), ethical foresight ( <i>pandangan etis</i> )
<i>Ribāṭ</i> Disciplinary Practices	Structured routines & self-regulation	Daily schedule planning ( <i>jadwal harian</i> ), self-control exercises, patience training ( <i>latihan kesabaran</i> )	Discipline ( <i>disiplin</i> ), emotional regulation ( <i>pengendalian emosi</i> ), moral consistency ( <i>konsistensi moral</i> )
<i>Ribāṭ</i> Resilience Competencies	Integration of spiritual virtues	Scenario-based problem solving, applying <i>ṣabr</i> , <i>tawakkul</i> , <i>istiqāmah</i> , <i>murāqabah</i>	Ethical reasoning ( <i>penalaran etis</i> ), spiritual fortitude ( <i>keteguhan spiritual</i> ), adaptive coping ( <i>ketahanan adaptif</i> )
<i>Ribāṭ</i> Community Engagement	Collective responsibility & ethics	Peer mentoring ( <i>pembimbing sebaya</i> ), community projects ( <i>proyek komunitas</i> ), digital literacy campaigns ( <i>kampanye literasi digital</i> )	Social responsibility ( <i>tanggung jawab sosial</i> ), collaborative ethics ( <i>etika kolaboratif</i> ), communal resilience ( <i>ketahanan komunitas</i> )

### Implications for Addressing Youth Challenges

The adapted *Ribāṭ*-based model provides a contextually relevant framework to mitigate contemporary youth challenges, including emotional instability due to cyberbullying, declining academic performance associated with digital addiction, lack of moral grounding in online interactions, and social pressure or identity confusion (Abbas et al., 2024; Siti Soleha & Pusvisasari, 2024). By embedding vigilance, structured discipline, and ethical awareness, the model strengthens learners’ internal coping capacities, promoting sustainable resilience that encompasses psychological, moral, and communal dimensions (Musaddad, 2023; Taja et al., 2023). Implementation at PKBM Alam Jingga demonstrates how these principles can be applied in practical educational settings, providing learners with authentic opportunities to navigate contemporary challenges while fostering moral and spiritual development.

This study presents a conceptual framework for adapting the UCLG Resilience Learning Module I into a *Ribāṭ*-Based Resilience Module tailored to Islamic educational contexts in Indonesia. Through a careful synthesis of classical Islamic educational literature and contemporary resilience theories, the proposed adaptation highlights the potential of *ribāṭ* principles to provide learners with a holistic, ethically grounded, and spiritually informed foundation for resilience (Abbas et al., 2024; Siti Soleha & Pusvisasari, 2024). Unlike the original UCLG module, which primarily emphasizes institutional governance and community-level resilience, the *Ribāṭ*-based module centers on personal moral and spiritual development, focusing on the cultivation of self-control, emotional discipline, and readiness to face both internal and external challenges (Musaddad, 2023; Ibrahim, 2020), as exemplified in practice at PKBM Alam Jingga.

The model further integrates structured practices that encourage learners to internalize ethical values and moral vigilance, fostering psychological resilience alongside

spiritual and social competencies. By emphasizing community-oriented responsibility, the module maintains a balance between individual development and collective well-being, reflecting the communal dimension of *ribāṭ* as articulated in classical Islamic pedagogy (Taja et al., 2023). This approach ensures that resilience is not merely a reactive skill but a proactive capacity, enabling adolescents to navigate contemporary challenges, such as cyberbullying, digital addiction, and social pressures, within a framework that reinforces ethical and spiritual integrity (Abbas et al., 2024; Siti Soleha & Pusvisasari, 2024), as demonstrated in the programs at PKBM Alam Jingga.

Importantly, this conceptual design demonstrates that *ribāṭ*, traditionally understood as a historical and spiritual practice, can be reinterpreted as a contemporary framework for youth resilience. It bridges global educational standards with culturally and religiously relevant principles, offering a model that is both adaptable and context-sensitive. The study highlights the potential of this model to enrich Islamic education by integrating psychological, moral, and social dimensions of resilience, thus supporting learners' holistic development in alignment with national and global educational priorities, with practical application in PKBM Alam Jingga.

Future research should empirically evaluate the effectiveness of the *Ribāṭ*-based module in real classroom and extracurricular settings, examining its impact on learner resilience, ethical behavior, and emotional well-being. Longitudinal studies could provide further insights into how sustained engagement with *ribāṭ*-informed learning influences adolescents' capacity to manage digital risks, social challenges, and moral dilemmas. By establishing empirical evidence, educators and policymakers can refine and scale the module, ensuring that Islamic educational institutions, such as PKBM Alam Jingga, effectively prepare students to thrive in complex and rapidly changing socio-digital environments.

## Conclusion

Future research is recommended to empirically examine the effectiveness of the *Ribāṭ*-based adaptation of the UCLG Resilience Learning Module I through longitudinal and mixed-methods designs across diverse Islamic educational settings. Comparative studies involving formal schools, *pesantren*, and community-based learning centers would provide deeper insight into its scalability, contextual adaptability, and impact on measurable resilience outcomes. Practically, educators and policymakers are encouraged to integrate *Ribāṭ* principles into youth development programs by designing learning activities that explicitly connect spiritual discipline, ethical reflection, and collective responsibility with contemporary challenges such as digital vulnerability and social pressure. Capacity-building initiatives for teachers and facilitators are also essential to ensure faithful and reflective implementation, while curriculum developers may consider embedding *Ribāṭ*-inspired reflective inquiry as a cross-cutting pedagogical approach to strengthen sustainable, values-based resilience education.

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