

## The Concept of Adab in Islamic Pedagogy: Bridging Traditional Teachings and Modern Educational Practices

Mohammad Rifky<sup>1\*</sup>, Muhammad Wildan Shohib<sup>2</sup>, Muhammad Nur Rochim Maksum<sup>3</sup>

<sup>1,2,3</sup> Faculty of Islamic Education, Universitas Muhammadiyah Surakarta, Surakarta,

Indonesia

Email: o100250040@student.ums.ac.id

### Abstract

The concept of *adab* in Islamic education plays a pivotal role in shaping the character and moral development of students. *Adab*, which encompasses ethics, morality, and spiritual values, goes beyond mere social politeness; it integrates character formation with intellectual and spiritual growth. This study explores the application of *adab* in both traditional and modern Islamic educational practices, emphasizing its significance in fostering a well-rounded individual. In traditional settings, such as pesantren and madrasahs, *adab* is deeply embedded in the learning process, with teachers serving as role models for both academic and moral values. However, modern education systems, often focused on academic achievement and technical skills, tend to overlook the importance of *adab*, resulting in a gap in character education. This research identifies the challenges of integrating *adab* into contemporary education, particularly in the face of technological advancements and the shifting priorities of global education systems. By proposing a more holistic approach, this study suggests that integrating *adab* into modern curricula can bridge the gap between intellectual competence and moral integrity, fostering individuals who are not only knowledgeable but also ethically responsible. The findings underscore the importance of revisiting *adab* in Islamic education to create a balanced educational framework that nurtures both the mind and the soul.

### Introduction

*Adab* in Islamic education is a highly important concept in shaping individual character and personality. In general, *adab* refers to morals and behavior that reflect proper relationships between individuals, society, and God. In the context of Islamic education, *adab* does not merely encompass the teaching of morals and ethics, but also the integration of knowledge with noble character. Therefore, *adab* becomes a crucial component in every learning process, both in traditional education and modern education.

In traditional Islamic education, such as in pesantren and madrasahs, *adab* is an inseparable part of the entire educational process. However, in the modern era, education often focuses more on cognitive and technical achievement without emphasizing moral and ethical aspects. Technological developments and more scientific educational paradigms have caused modern education to tend to neglect the values of *adab* in its curriculum, resulting in a gap in the formation of students' character.

Along with the progression of time, it is important to further explore how *adab* can be applied in modern education and what challenges are faced in integrating it. Therefore, this study aims to understand the implementation of *adab* in traditional and modern Islamic education, as well as the challenges that arise in integrating it into contemporary education.

*Adab* has a high level of urgency in today's educational world. Based on available data, it can be observed that modern education is increasingly focused on academic achievement and technical skills, while moral and ethical values are becoming increasingly marginalized. The decline in moral standards and the rise of negative behaviors occurring in many schools can be linked to the lack of character education that emphasizes the aspect of *adab*.

A report from (Education Monitoring Report Team, 2021) states that more than 40% of students in developing countries, including countries with Muslim majorities, admit that they do not receive sufficient education on moral and social values within their educational systems. This indicates that education integrating *adab* is still very limited in many educational curricula.

Many studies show that school environments that lack strong moral and character education tend to have high rates of bullying and related social problems, indicating the importance of integrating values such as *adab* into curricula. For example, research (Alsaleem et al., 2021) conducted among secondary school students in Saudi Arabia found that 64.7 % of students reported experiencing bullying, including verbal, physical, and social forms of aggression, highlighting a widespread challenge within school contexts. Additionally, educational researchers have argued that the absence of effective multicultural and values education in school curricula is associated with increased rates of bullying and victimization, suggesting that moral and character education could play a crucial role in prevention. Other peer-reviewed work confirms that embedding moral education and values learning within the curriculum can be an effective avenue for reducing bullying and fostering positive social behavior among students.

Many modern education systems still put academic performance and technical skills first while giving limited formal attention to character education, even though research (Taylor et al., 2017) shows that when schools *do* teach social-emotional and character skills, students benefit both socially and academically. For example, a comprehensive meta-analysis of school-based social and emotional learning (SEL) programs found that students participating in SEL showed an average gain of 11 percentile points in achievement compared to peers who did not receive SEL instruction, yet SEL and character development are not yet routinely embedded in most national curricula focused on test scores and cognitive outcomes. Another review of SEL research noted that while positive effects on student behavior and school climate are well-documented, many education systems still lack policies and structures to integrate these character-related competencies systematically. These findings support the idea that moral and character education such as *adab* is often under-emphasized in curricula that prioritize academic achievement.

Islamic education has long viewed *adab* as an essential foundation in the learning process. Research by (Kurnia Hidayat, 2024) reveals that traditional Islamic education integrates the learning of knowledge with the formation of good character, involving the teaching of *adab* values such as honesty, responsibility, and respect for others. Although this traditional education has proven effective in shaping students' character, its implementation in the context of modern education remains very limited.

Another study conducted by (Komala et al., 2025) shows that the application of *adab* in modern education is more often neglected, even though many education experts acknowledge that *adab* can help students face social and moral challenges. For example, in many modern schools, *adab* is viewed more as an additional aspect that is not formally integrated into the curriculum, despite awareness of the importance of character education.

Several studies, such as that conducted by (Ali et al., 2025), have begun to propose more holistic educational models that do not only focus on cognitive knowledge but also emphasize the development of students' character through *adab* values. This model seeks to bridge traditional and modern Islamic education by integrating *adab* into every aspect of the educational curriculum.

Although a number of studies have discussed the importance of *adab* in Islamic education, studies that systematically examine the application of *adab* in modern education are still limited. Moreover, there is still a lack of research that provides practical solutions to the challenges faced in integrating *adab* into modern education. This study is expected to fill this

gap by offering a new perspective on how *adab* can be implemented in contemporary education.

Based on the background presented above, this study aims to address the following research questions: (RQ1) What is the definition of *adab* in Islamic education? (RQ2) How is *adab* applied in traditional and modern Islamic educational practices? (RQ3) What are the challenges in integrating the concept of *adab* into modern education?

This study aims to provide a deeper understanding of the concept of *adab* in Islamic education and its application in traditional and modern Islamic education. In addition, this study seeks to identify the challenges in integrating *adab* into modern education and to provide recommendations for addressing these challenges.

This study is expected to make a significant contribution to the development of a more holistic and character-based Islamic education by emphasizing the importance of *adab* in education. The results of this study can be used by policymakers, educators, and academics to formulate educational curricula that integrate *adab* as an essential part of learning, encompassing not only academic aspects but also the development of strong moral character in students.

### **Methodology**

Based on the search conducted on the topic “*The Concept of Adab in Islamic Pedagogy: Bridging Traditional Teachings and Modern Educational Practices*,” the following methodology can be applied in this study with relevant inclusion and exclusion criteria.

This study employs a qualitative approach using a systematic literature review method. The primary objective of this research is to explore the application of the concept of *adab* in Islamic pedagogy by integrating traditional teachings and modern educational practices. The article search process was conducted using databases such as Scopus and Google Scholar, with the search limited to articles published between 2022 and 2026, written in English, and available as open access.

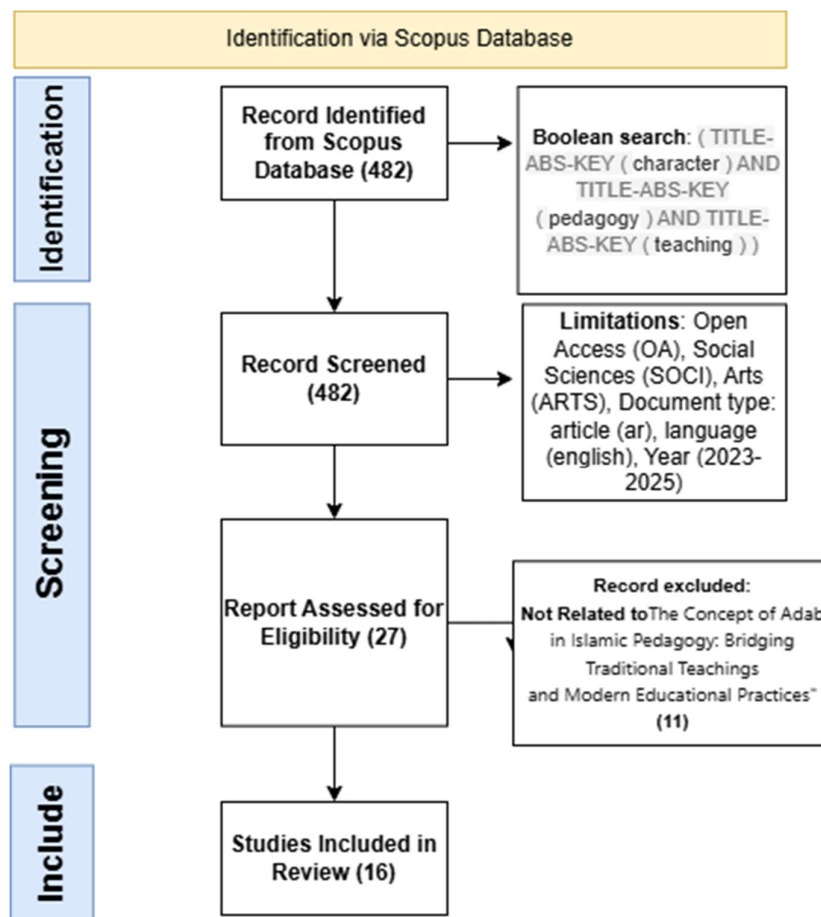
The search criteria for this study include the use of the keywords “character,” “pedagogy,” and “teaching” in the articles to be considered. The publication year was restricted to the period from 2022 to 2026, with a focus solely on articles published as research articles (ar). Relevant subject areas for this search include those related to the fields of Social Sciences and Arts (SOCI, ARTS). In addition, only articles available in open access (OA) were included in this review to ensure that the selected articles can be freely and openly accessed by the public.

The inclusion criteria for this study consist of articles that discuss the concept of *adab* in Islamic education or pedagogical theories related to character education within an Islamic context. The selected studies must be conducted within the scope of higher education, secondary education, or Islamic religious education, with a focus on integrating traditional Islamic teachings and modern pedagogical approaches. Furthermore, the articles used must be published in international journals indexed in the Scopus database or have a strong reputation in the field of education. Relevant studies must also be written in English and focus on educational aspects within the Islamic context, either from theoretical or practical perspectives, as well as involve empirical analysis or implementation of the concept of *adab* in Islamic education.

Meanwhile, the exclusion criteria include articles that do not discuss the concept of *adab* or character in Islamic education, or that are not relevant to Islamic pedagogy. Studies that focus solely on theory without empirical analysis or field-based case studies are also excluded. Articles that address topics outside Islamic education, such as those more focused on social sciences or secular education, are not included. In addition, studies that do not contain information related to the integration of traditional Islamic teachings with modern educational

practices, as well as research published in languages other than English, are excluded from consideration.

The article selection process began with a literature search that yielded 482 articles relevant to the topic of the concept of *adab* in Islamic education and the relevance of traditional education and modern education. This search was conducted using the predetermined keywords, namely “Character,” “pedagogy,” and “teaching.” After an initial screening based on the inclusion criteria, the number of eligible articles was reduced to 27. Further screening was carried out by considering the relevance of the titles and the alignment of the articles with the focus of this study, which aims to examine the relevance of the concept of *adab* in Islamic education within modern education. Following this further selection process, only 16 articles were ultimately selected for in-depth analysis. This article selection process was conducted to ensure that only the most relevant and high-quality studies were considered in this systematic literature review.



## Results and Discussion

Table 1 Main Information About Data

No.	Title	Authors	Year	Journal/Source	Country	Author Affiliation
1	A Shelter for the Spirit: Ken'an Rifa'i's Practical Theology and Adaptive Sufi Praxis in Early 20th-Century Istanbul	Arzu Eylul Yalcinkaya	2025	Religions	Turkey	Institute for Sufi Studies, Üsküdar University
2	Behind-The-Scenes Aspects of a Film Reception: The Case of The Independence of Romania and The Rest is Silence	Andra Bruciu-Cozlean	2024	Swedish Journal of Romanian Studies	Romania	Babeş-Bolyai University, Cluj-Napoca
3	Community of Inquiry Framework Combined With Podcast Media in Nursing Education Innovation During Covid-19 Pandemic	Ah Yusuf, Ronal Surya Aditya, Daifallah M AlRazeeni, Reem Lafi AlMutairi, Fitriana Kurniasari Solikhah, Siti Kotijah, Wiwit Dwi Nurbadriyah	2023	Advances in Medical Education and Practice	Indonesia, Saudi Arabia	Universitas Airlangga, State University of Malang, King Saud University, Poltekkes Kemenkes Malang, Universitas Bina Sehat PPNI
4	Conflict Resolution Education Model Based on Pikukuh (mPRKBP): A Strategy to Strengthen Local Wisdom-Based Learning in Schools	Sidik Puryanto	2025	The Journal of Education Culture and Society	Indonesia	Universitas Terbuka, Faculty of Education and Teacher Training
5	Tasawwuf as Ethical Science: Embodied Pedagogy in the Poetics of Khoja Ahmad Yasawi	Islombek Mannopov, Boburjon Rajavaliyev, Zuhridin Juraev	2025	Cogent Arts & Humanities	Uzbekistan, South Korea	Fergana State University, Chonnam National University
6	Teaching Difficult Stories: Trauma-Informed Teaching in the	Peter Swallow	2023	The Journal of Classics Teaching	United Kingdom	Notting Hill and Ealing High School, London

	Classics Classroom					
7	Teaching Kindness and Compassion: An Exploratory Intervention Study to Support Young Children's Prosocial Skills in an Inclusive ECEC Setting	Katri Pardon, Arniika Kuusisto, Lotta Uusitalo	2023	Education Sciences	Finland	University of Helsinki
8	Teaching Stare Decisis to First-Year Law Students in Higher Education: A Pedagogical Blind Alley?	Kenneth Yin, Carmela De Maio	2024	The Law Teacher	Australia	Edith Cowan University
9	Technohumanistic Education: Building Harmony Between Technology and Humanity in 21st Century Learning	Ni Luh Putu Yesy Anggreni, I Gede Astra Wesnawa, Ida Bagus Made Astawa, Luh Putu Sendratari	2025	Indian Journal of Information Sources and Services	Indonesia	Universitas Pendidikan Ganesha, Indonesia
10	The Meanings of Professional Development: Perspectives of Malaysian Piano Teachers	Kathryn Ang, Ryan Lewis, Albi Odendaal	2024	Research Studies in Music Education	South Africa	North-West University, South Africa; University of Melbourne, Australia
11	Thinking Palestine, Decolonization and Abolition in Ethnic Studies	Loubna Qutami	2023	State Crime	USA	University of California, Los Angeles (UCLA)
12	Utilizing Game-Based American Simulation Pedagogy to Teach Norwegian Students American Studies	Erik Mustad, Maren Johnson, Sean Taylor	2024	American Studies in Scandinavia	Norway, USA	University of Agder, Luther College, Minnesota State University-Moorhead
13	The Character Education revolution: The Impact of Multiple Intelligence-Based Reading Learning on	Sholeh, K., Pamungkas, O.Y., Sufanti, M., Sularni, S., Faizah, U., & Afif, S.	2025	Educational Process	Indonesia	University of Muhammadiyah Purwekerto

	Student Development					
14	What Visibilising Pedagogical Approaches do the Chinese as a Foreign Language (CFL) Teachers Adopt in the Teaching of Chinese Characters?	Jinghan Yu, Jo Fletcher, John Everatt, Chris Astall	2024	Video Journal of Education and Pedagogy	New Zealand	University of Canterbury
15	Integration of Curriculum Ideology and Politics in Higher Education: A Case Study of English Linguistics in China	Zhixing Mei	2024	Frontiers in Education	China	Communication University of China
16	Character Education Model for High School Students During the Pandemic in Terms of Pedagogic Competence and Teacher Personality	Hasbiyallah, Muhammad Munadi, Dadan Nurulhaq	2023	International Journal of Instruction	Indonesia	State Islamic University of Sunan Gunung Djati Bandung, IAIN Surakarta

Based on the data presented in the table, it can be observed that research in the fields of education and social studies has become increasingly diverse, encompassing a wide range of topics that adopt interdisciplinary approaches. Most of the recorded publications originate from the years 2023 to 2025, indicating a strong impetus to address contemporary challenges through academically grounded research. Several major themes emerge, including the development of educational models based on local wisdom, trauma-informed teaching to address difficult narratives, and the application of socially conscious pedagogy in character education and language education.

Countries such as Indonesia, Turkey, and the United States appear prominently in this list. For instance, Indonesia focuses on character education and educational models grounded in local wisdom, as reflected in publications related to conflict resolution models and multiple intelligences-based teaching. Meanwhile, Turkey and Uzbekistan introduce new approaches in practical theology and Sufism as ethical science, illustrating the importance of integrating spiritual knowledge within the context of modern education. In addition, countries such as the United Kingdom, Finland, and Australia also play a role in developing innovative approaches to teaching empathy, kindness, and trauma-informed classroom practices.

The trends emerging from this body of research indicate a strengthening connection between educational theory and field practice, with an emphasis on the application of in-depth concepts such as critical pedagogy theory and the implementation of character education to address contemporary social issues. Overall, these studies highlight the crucial role of

education in creating more humane and adaptive solutions to global social, political, and cultural changes.

These studies reflect a significant shift in the world of education, in which new approaches based on social awareness and adaptation to changing times are increasingly necessary. This demonstrates an ongoing transformation in education, where aspects of cultural diversity, inclusivity, and a deep understanding of trauma are receiving greater attention in the design of more relevant and effective teaching strategies for the future.

### **What is the definition of *adab* in Islamic education?**

*Adab* in Islamic education is a fundamental concept that encompasses ethics, morality, and spiritual values that are essential in shaping the character of learners. This concept goes beyond mere social politeness; it also includes self-control, respect for Allah, teachers, fellow students, and the surrounding community. *Adab* plays a role in maintaining the physical and spiritual purity of learners and in shaping their moral quality (Yalcinkaya, 2025). Education based on *adab* encourages learners to think critically and intellectually while maintaining courteous behavior and a deep sense of respect for others, which ultimately builds good character. In this regard, *adab* also plays an important role in creating an educational climate that supports the moral and ethical development of learners, as well as facilitating their sense of responsibility toward themselves and the surrounding community (Bruciu-Cozlean, 2024). (Yusuf et al., 2023) add that *adab* in Islamic education does not merely aim to produce intellectually capable individuals, but also individuals with noble character who are able to contribute positively to society.

*Adab* in Islamic education teaches the importance of proper interaction among individuals, including relationships between students and teachers, among fellow students, and within the wider community. This concept involves the formation of noble character and spiritual depth through a holistic approach that does not focus solely on intellectual development, but also on moral formation and spiritual closeness to God (Mannopov et al., 2025). In the tradition of *Tasawwuf*, *adab* plays a crucial role in moral education through spiritual practices such as *dhikr*, *sulūk*, and *tarbiyah*. Self-discipline, humility, and the avoidance of negative traits are core elements in the effort to draw closer to God (Puryanto, 2025). *Adab* is also applied as a model for conflict resolution rooted in local wisdom and plays a role in the development of learners' character (Mannopov et al., 2025). Education based on *adab* emphasizes ethical values that guide learners to respect God, teachers, parents, and others, so that they not only master knowledge but also possess noble and virtuous qualities in their daily lives (Swallow, 2023).

Islamic education based on *adab* also includes the teaching of moral values and spiritual development that influence the entire learning process. *Adab* is not only related to external behavior, but also involves internal qualities such as humility, patience, and sincerity (Mannopov et al., 2025). As an integral part of Islamic education, *adab* teaches students not only to acquire knowledge, but also to cultivate character in accordance with religious guidance, which includes self-control, simplicity, and adherence to Islamic principles (Mannopov et al., 2025). In the context of traditional Islamic education, *adab* plays a very important role as the foundation of learning, teaching students to respect knowledge and its sources and to integrate moral and spiritual values in accordance with Islamic teachings (Yin & De Maio, 2024). Modern Islamic education continues to integrate *adab*, even though it now places greater emphasis on technology and contemporary pedagogical approaches. Modern Islamic education seeks to combine academic knowledge with spiritual and moral values aimed at shaping students' character (Anggreni et al., 2025). In this context, *adab* also includes the use of technology that adheres to moral principles in the learning process and daily life (Anggreni et al., 2025). Thus, Islamic education based on *adab* not only develops students'

intellectual skills but also moral character that is applied in everyday life (Hasbiyallah et al., 2023).

*Adab* in Islamic education is a highly important concept for the formation of students' character and morals. Education on *adab* in Islam does not focus solely on the mastery of knowledge, but also on the development of good and ethical character. *Adab* teaches students to possess noble character reflected in their daily behavior and guides them to be responsible, honest, and morally upright in social life (Qutami, 2023). This demonstrates that *adab*-based education in Islam is not limited to intellectual aspects, but also emphasizes ethical and responsible personal development. In addition, *adab* in Islamic education involves moral attitudes and spiritual development that influence the entire learning process (Mustad et al., 2024). Teaching *adab* is important in shaping character that is manifested in daily behavior, including discipline, respect for teachers, and positive social interaction. Thus, *adab* teaches students the importance of courtesy in various social relationships, which will shape individuals who are ready to play an active role in social life (Mustad et al., 2024). From a pedagogical perspective, *adab* also teaches mutual respect between teachers and students, which is an integral part of the educational process (Ang et al., 2025). In this regard, Islamic education teaches that teachers are not merely transmitters of knowledge, but also role models in practicing *adab* in daily interactions (Sholeh et al., 2025). The integration of *adab* in modern education faces challenges, particularly due to the increasingly dominant influence of technology in the educational sphere. Although the use of technology can enhance student engagement, it is important to ensure that teaching continues to prioritize *adab* values in teacher–student interactions (Yu et al., 2024). Therefore, *adab*-based education must be able to maintain moral values even within the context of digital learning, so that educational objectives are achieved not only cognitively, but also morally and ethically in accordance with the teachings of Islam (Yu et al., 2024).

#### **How is *adab* applied in traditional and modern Islamic educational practices?**

The application of *adab* in Islamic education, both traditional and modern, is crucial in shaping the character and moral development of learners. Traditional Islamic education, as seen in the Rifa'i Sufi tradition, emphasizes the teaching of *adab* through daily rituals and direct examples provided by teachers who serve as role models in practicing *adab*. In contrast, modern Islamic education integrates *adab* into academic curricula and more systematic ethical learning, such as tolerance, honesty, and empathy (Yalcinkaya, 2025). Modern education also adapts *adab* to technological developments, such as digital ethics in online learning (Bruciu-Cozlean, 2024). Despite differences in approach, both forms of education aim to produce individuals who are academically competent and possess noble character, with *adab* remaining relevant to contemporary contexts (Yusuf et al., 2023).

The implementation of *adab* in Islamic education, both traditional and modern, plays a significant role in the formation of students' character and morals. In traditional Islamic education, such as in pesantren, *adab* is taught through direct experience, with teachers serving as role models in instilling moral and spiritual values, including through *Tasawwuf* practices such as *sulūk* and *dhikr* (Puryanto, 2025); (Mannopov et al., 2025). Meanwhile, modern Islamic education integrates *adab* with technology and more systematic curricula, such as digital ethics and values of justice, while still maintaining the moral principles inherent in traditional education (Swallow, 2023). Although modern education offers flexibility through online learning media, the challenge lies in balancing moral instruction with academic achievement so that *adab* remains a central principle in shaping students' character.

Islamic education, both traditional and modern, emphasizes the importance of *adab* as the foundation for character formation and the internalization of moral values. In traditional Islamic education, such as in madrasahs and pesantren, *adab* is taught through the direct example of teachers who are regarded as moral and intellectual role models, with a focus on

character and moral development. This education also integrates values such as respect, humility, and discipline into daily life, including within Sufi education that emphasizes moral and spiritual attainment (Mannopov et al., 2025). Meanwhile, in modern Islamic education, although *adab* continues to be taught, the approach is more integrated with contemporary pedagogical methods that focus on academic achievement and cognitive development. *Adab* is incorporated into character development programs that include moral values in daily life and is supported by technology that facilitates learning, although challenges remain in preserving the essence of *adab* within digital processes (Anggreni et al., 2025); (Yin & De Maio, 2024).

*Adab*, as an integral part of Islamic education, plays an important role in shaping individual character in both traditional and modern Islamic education. In traditional education, *adab* is taught through a personal approach in which teachers not only convey knowledge but also serve as role models in practicing *adab*, such as politeness in communication and respect for time, which are applied in daily life in madrasahs or pesantren (Qutami, 2023). In modern Islamic education, *adab* is integrated with technology and more structured learning methods, such as e-learning and web-based learning, which teach digital interaction ethics and the importance of respecting time (Qutami, 2023). However, challenges arise from the differences between the more personal approach of traditional education and the more structured nature of modern education, which may lead to inconsistencies in teaching *adab*, as well as generational differences in educational approaches, where modern education often focuses on academic achievement and technical skills while *adab* is considered secondary (Ang et al., 2025); (Mustad et al., 2024).

*Adab*, which is a key aspect of Islamic education, is applied differently in traditional and modern Islamic educational contexts, although both focus on the formation of students' character. In traditional Islamic education, *adab* is emphasized through direct interaction between teachers and students, with teachers serving as role models in proper behavior, such as respecting teachers and speaking politely (Yahya et al., 2022). In contrast, modern Islamic education teaches *adab* through more structured curricula and the use of technology, such as multimedia and digital applications, to teach communication ethics in online instruction (Yu et al., 2024). Modern Islamic education also integrates *adab* values into the development of social skills, including ethics in cyberspace, which aligns with (Mei, 2024) findings on character education in China. Despite these differences, both approaches emphasize the importance of character values in creating moral individuals, as explained by (Hasbiyallah et al., 2023), who demonstrate how modern Islamic education during the pandemic combined traditional values with technological innovation.

### **What are the challenges in integrating the concept of *adab* into modern education?**

The integration of the concept of *adab* into modern education faces a number of significant challenges, particularly due to the gap between traditional *adab* values, which emphasize ethics, morality, and spiritual discipline, and the demands of modern education, which are more focused on academic achievement and practical skills (Yalcinkaya, 2025). Modern education, driven by technological advancement, tends to prioritize outcomes that are directly applicable to the labor market, while deep character formation through *adab* requires a more comprehensive approach and a longer period of time (Yalcinkaya, 2025). In addition, rapid technological development in education often reduces attention to *adab* values, which require direct interaction and spiritual reflection (Yalcinkaya, 2025). The influence of more secular Western culture further complicates the application of *adab* principles, which focus on spiritual discipline and social balance, within societies that prioritize individual achievement (Bruciu-Cozlean, 2024). Another challenge emerges in online education, which often cannot accommodate the emotional and spiritual interactions required in teaching *adab* (Yusuf et al., 2023). Therefore, collaborative efforts among educators, policymakers, and society are needed

to create a more holistic educational system that balances knowledge and moral values (Yalcinkaya, 2025).

The integration of the concept of *adab* into modern education also faces various challenges, particularly related to the differences between more secular, outcome-based educational approaches and the moral values embedded in *adab*, which emphasize character formation and ethics within social and spiritual contexts (Puryanto, 2025); (Mannopov et al., 2025). Modern education often focuses more on academic achievement and technical skills, neglecting the importance of character development. Globalization and secularization exacerbate this situation by introducing cultural values that conflict with the principles of *adab*, while technological developments, such as online learning, reduce the social interaction necessary to teach *adab* effectively (Puryanto, 2025); (Mannopov et al., 2025). Therefore, to integrate *adab* into modern education, efforts are required to balance academic education with character development and to adapt curricula to contemporary demands without neglecting deeper moral values (Swallow, 2023).

The integration of the concept of *adab* into modern education encounters various challenges, particularly related to the separation between character education and academic education, differences in understanding *adab* in a global context, the influence of globalization and digitalization, tensions between traditional and modern education, and limited training for educators. In many educational systems, *adab* is often viewed as an issue separate from academic curricula that focus more on technical skills and academic achievement (Mannopov et al., 2025). In addition, differences in the understanding of *adab* among Muslim communities in different countries make it difficult to formulate a uniform approach to teaching *adab* (Mannopov et al., 2025). The increasingly widespread use of technology in education also reduces face-to-face interaction, which is essential for teaching moral values such as empathy and politeness (Anggreni et al., 2025). Therefore, to overcome these challenges, it is important to integrate *adab* values as part of a broader curriculum and to provide better training for educators so that they can teach *adab* effectively within the context of modern education.

Integrating the concept of *adab* into modern education faces major challenges, both in terms of culture, educational systems, and technological influence. Modern education, which focuses more on academic achievement and technological development, often perceives *adab* as a less relevant element (Qutami, 2023); (Mustad et al., 2024). The differences between traditional values that emphasize strict discipline and modern educational approaches that are more flexible and technology-based further complicate the implementation of *adab*, which places greater emphasis on teaching norms and character formation through direct experience (Qutami, 2023). In addition, dominant secular culture and rapid social change lead to resistance among younger generations toward moral values such as *adab* (Ang et al., 2025). Some students, particularly in developed countries, prioritize practical skills that can be directly applied in the workplace, causing *adab* to be perceived as abstract and less practical. Therefore, innovative approaches are needed to connect moral values with the demands of education that are increasingly based on technical competence and technology (Mustad et al., 2024), so that a more holistic education can be created and the gap between technical learning and character development can be addressed.

The integration of the concept of *adab* into modern education faces various significant challenges, particularly related to the difference between a focus on academic outcome-based education and the development of moral character. Modern education tends to emphasize measurable achievements, such as examinations, while *adab* emphasizes character formation such as patience and respect (Sholeh et al., 2025). In addition, the influence of globalization and Western culture often conflicts with *adab* values, which prioritize ethics and cooperation (Yu et al., 2024). The use of technology in learning also limits direct interaction that is important for teaching *adab* effectively (Hasbiyallah et al., 2023), and the lack of teacher

training in integrating *adab* further exacerbates this problem (Mei, 2024). Moreover, differences in the interpretation of *adab* values and cultural changes that shift focus toward technical skills further intensify the challenges of maintaining the relevance of *adab* in modern education (Yu et al., 2024).

### **Discussion**

*Adab* in Islamic education plays a very important role as the foundation for the formation of students' character, morality, and spirituality. *Adab* is not merely a matter of social etiquette, but encompasses comprehensive personal development, including ethical behavior, moral responsibility, and spiritual growth. In traditional Islamic education, *adab* is strongly emphasized through respectful teacher–student relationships, with teachers serving as role models in both conduct and scholarship. However, as time progresses, challenges emerge in integrating *adab* into modern education, which tends to focus on academic achievement and technical skills. Technology and digitalization in education also create gaps in instilling *adab* values, which generally develop more effectively through direct interaction.

Nevertheless, *adab* can still be implemented in modern education through a more holistic approach. Integrating ethical and character education with academic curricula can create an educational system that produces not only intellectually capable individuals but also those with noble character. Teachers, as the primary mediators in transmitting *adab*, must be trained to balance academic instruction with the moral and spiritual development of students. In the future, technology can serve as an effective tool for discussing and practicing *adab* values, while the integration of tradition and pedagogical innovation can foster a generation that is not only intellectually prepared but also strong in morality and ethics.

### **Conclusion**

The concept of *adab* in Islamic education occupies a highly important position as a moral, spiritual, and intellectual foundation in the process of forming a complete human being. *Adab* is not merely understood as politeness or social etiquette, but as a system of values that unites knowledge, faith, and morality into a harmonious whole. In this context, *adab* functions as a bridge between knowledge and character, guiding learners to become individuals who are knowledgeable, ethical, and morally responsible. Traditional Islamic education, such as that found in pesantren and madrasahs, has long placed *adab* at the core of learning, where teachers function not only as instructors but also as role models in attitude, behavior, and spirituality. Through direct practice, discipline, and the habituation of values such as honesty, patience, and respect for teachers, traditional educational systems have succeeded in deeply instilling *adab* within learners.

Conversely, modern Islamic education seeks to adapt *adab* values within contemporary pedagogical frameworks by incorporating elements of character education, digital ethics, and technology-based and collaborative approaches. However, this process continues to face various fundamental challenges. Modern education, which tends to be oriented toward academic achievement and practical skills, often neglects the moral and spiritual aspects that constitute the essence of *adab*. Additional challenges arise from the rapid development of technology, which alters patterns of interaction between teachers and students, making values such as respect, empathy, and moral responsibility increasingly difficult to instill directly. Furthermore, the lack of teacher training in applying *adab* values contextually has resulted in the integration of Islamic tradition and modern education not yet being fully effective.

Therefore, a more holistic and integrative approach is required in the development of Islamic education in the modern era. *Adab* must be repositioned as the soul of education, rather than merely a supplementary element within the curriculum. The integration of traditional Islamic wisdom with modern pedagogical innovation can give rise to an educational system that produces not only intellectually intelligent individuals, but also those who are noble in character and firmly rooted in spiritual values. Thus, Islamic education in the present and the

future is expected to produce generations who are both knowledgeable and well-mannered, capable not only of facing global challenges, but also of maintaining a balance between scientific progress and the integrity of human morality.

## References

- Ali, M., Himayaturohmah, E., Iqbal, M., & Ghozali, A. (2025). INTEGRATION OF ADAB VALUES IN HIGHER EDUCATION CURRICULUM (KPT 2024) BASED ON OUTCOME-BASED EDUCATION (OBE). *Scaffolding*, 7(3), 220–237. <https://doi.org/https://doi.org/10.37680/scaffolding.v7i3.7942>
- Alsaleem, M. A., Alhashem, H. A., & Alsaleem, S. A. (2021). Bullying Prevalence among Secondary School Children in Khamis Mushait City, Southwestern Saudi Arabia Mohammed. *Behavioral Sciences*. <https://doi.org/https://doi.org/10.3390/bs11100134>
- Ang, K., Lewis, R., & Odendaal, A. (2025). The meanings of professional development: Perspectives of Malaysian piano teachers. *Research Studies in Music Education*, 47(1), 109–128. <https://doi.org/10.1177/1321103X241270746>
- Anggreni, N. L. P. Y., Wesnawa, I. G. A., Astawa, I. B. M., & Sendratari, L. P. (2025). Technohumanistic Education: Building Harmony between Technology and Humanity in 21st Century Learning. *Indian Journal of Information Sources and Services*, 15(2), 400–405. <https://doi.org/10.51983/ijiss-2025.IJISS.15.2.48>
- Bruciu-Cozlean, A. (2024). Behind-the-Scenes Aspects of a Film Reception. the Case of the Independence of Romania (Aristide Demetriade, Grigore Brezeanu, 1912) and the Rest Is Silence (Nae Caranfil, 2007). *Swedish Journal of Romanian Studies*, 7(2), 189–200. <https://doi.org/10.35824/SJRS.V7I2.26228>
- Education Monitoring Report Team, G. (2021). *Global education monitoring report, 2021/2: non-state actors in education: who chooses? who loses?* <https://doi.org/ttps://doi.org/10.54676/XJFS2343>
- Hasbiyallah, Munadi, M., & Nurulhaq, D. (2023). Character Education Model for High School Students during the Pandemic in terms of Pedagogic Competence and Teacher Personality. *International Journal of Instruction*, 16(2), 1077–1094. <https://doi.org/10.29333/iji.2023.16257a>
- Komala, A. T., Sukandar, A., & Group, F. (2025). Character education model based on islamic adab values in the tsanawiyah madrasah environment. *At Turots: Jurnal Pendidikan Islam*, 7(1), 628–638. <https://doi.org/https://doi.org/10.51468/jpi.v7i1.1047>
- Kurnia Hidayat, I. (2024). Integrating Islamic Education Values: The Key to Character Education of The Young Generation al-Hikam Perspective. *Edureligia*, 08(01), 90–101. <https://doi.org/http://doi.org/10.33650/edureligia.v8i1.8596>
- Mannopov, I., Rajavaliev, B., & Juraev, Z. (2025). Tasawwuf as ethical science: Embodied pedagogy in the poetics of Khoja Ahmad Yasawi. *Cogent Arts and Humanities*, 12(1). <https://doi.org/10.1080/23311983.2025.2521206>
- Mei, Z. (2024). Integration of curriculum ideology and politics in higher education: a case study of English linguistics in China. *Frontiers in Education*, 9(July), 1–7. <https://doi.org/10.3389/feduc.2024.1389469>
- Mustad, E., Johnson, M., & Taylor, S. (2024). Utilizing Game-Based American Simulation Pedagogy To Teach Norwegian Students American Studies. *American Studies in Scandinavia*, 56(2), 103–110. <https://doi.org/10.22439/asca.v56i2.7380>
- Puryanto, S. (2025). 7. CONFLICT-RESOLUTION-EDUCATION-MODEL-BASED-ON-PIKUKUH-MPRKBP-A-STRATEGY-TO-STRENGTHEN-LOCAL-WISDOMBASED-LEARNING-IN-SCHOOLS\_2025\_Pro-Scientia-Publica-Foundation.pdf. *The Journal of Education Culture and Society*.
- Qutami, L. (2023). Thinking Palestine, Decolonization and Abolition in Ethnic Studies. *State*

- Crime Journal*, 12(2), 304–321. <https://doi.org/10.13169/statecrime.12.2.0304>
- Sholeh, K., Pamungkas, O. Y., Sufanti, M., Sukarni, S., Faizah, U., & Afif, S. (2025). The Character Education Revolution: The Impact of Multiple Intelligence-Based Reading Learning on Student Development. *Educational Process: International Journal*, 15. <https://doi.org/10.22521/edupij.2025.15.186>
- Swallow, P. (2023). Teaching Difficult Stories: Trauma-Informed Teaching in the Classics Classroom. *Journal of Classics Teaching*, 24(48), 162–164. <https://doi.org/10.1017/S2058631023000442>
- Taylor, R. D., Oberle, E., Durlak, J. A., & Weissberg, R. P. (2017). Promoting Positive Youth Development Through School-Based Social and Emotional Learning Interventions : A Meta-Analysis of Follow-Up Effects. *Child Development*, 88(4), 1156–1171. <https://doi.org/https://doi.org/10.1111/cdev.12864>
- Yahya, Y. K., Sholeh, B., Rasyid, M., Bin, M., & Religious, S. S. (2022). Treatment of Non-Muslims in Moderate Saudi in Mu hammad Bin Salman ’ s R eligious Reform. *Australian Journal of Islamic Studies*, 3(3), 76–100. <https://doi.org/https://doi.org/10.55831/ajis.v7i3.561>
- Yalcinkaya, A. E. (2025). A Shelter for the Spirit: Ken‘ān Rifā‘ī’s Practical Theology and Adaptive Sufi Praxis in Early 20th-Century Istanbul. *Religions*, 16(8). <https://doi.org/10.3390/rel16081039>
- Yin, K., & De Maio, C. (2024). Teaching stare decisis to first-year law students in higher education: a pedagogical blind alley? *Law Teacher*, 58(1), 131–149. <https://doi.org/10.1080/03069400.2024.2312030>
- Yu, J., Fletcher, J., Everatt, J., & Astall, C. (2024). What Visibilising Pedagogical Approaches do the Chinese as a Foreign Language (cfl) Teachers Adopt in the Teaching of Chinese Characters? Visiblising Pedagogies. *Video Journal of Education and Pedagogy*, 8(1), 1–15. <https://doi.org/10.1163/23644583-bja10049>
- Yusuf, A., Aditya, R. S., Alrazeeni, D. M., Almutairi, R. L., Solikhah, F. K., Kotijah, S., & Nurbadriyah, W. D. (2023). Community of inquiry Framework Combined With Podcast Media in Nursing Education innovation During Covid-19 Pandemic: An Evaluative Study. *Advances in Medical Education and Practice*, 14(June), 573–584. <https://doi.org/10.2147/AMEP.S409209>