

Morals, Adab, and Morale in the Context Education Islam Contemporary

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ABSTRACT

The crisis of morals and manners that hit the young generation of Muslims in the digital era is the main background of this research. The moral degradation that is seen through bullying behavior, the weakening of social ethics, and the loss of respect for teachers show the need to strengthen the concept of character in Islamic education. This research aims to examine in depth the concepts of morals, manners, and morals in the context of contemporary Islamic education and explore their implications for the formation of an ethical and characterful learning environment. The research uses a qualitative approach with a library research method which is strengthened by normative-philosophical analysis of the sources of the Qur'an, Hadith, as well as the thought of classical and contemporary scholars such as Al-Ghazali, Ibn Miskawaih, and Syed Muhammad Naquib Al-Attas. The results of the study show that morality, manners, and morals are three concepts that complement each other: morality as an inner foundation, adab as an expression of behavior, and morals as social standards. The concept of ta'dib Al-Attas has proven to be the most comprehensive framework of Islamic education because it integrates the formation of knowledge, character, and manners in an integrated manner. Its implementation through a morality-based curriculum, teacher examples, and the integration of Islamic values in learning have proven to be effective in forming a generation of Muslims with integrity. It is concluded that the revitalization of adab values in Islamic education is a strategic imperative to answer the challenges of globalization and moral crises. Empirically advanced research in various Islamic educational institutions is highly recommended.

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1. INTRODUCTION

From an Islamic perspective, education is a comprehensive effort to foster human character with integrity, by harmonizing intellectual intelligence, moral independence, and spiritual depth. In it, manners play a crucial role as a manifestation of sincere faith, not just a formalistic etiquette. Adab is the main foundation that does not just regulate external behavior, but reflects ethical values derived from the Qur'an and Sunnah. In the academic environment, adab functions as a soul that forms self-integrity and builds a harmonious relationship between educators and students. Considering that the main mission of the Prophet PBUH is the improvement of morals, the educational process must focus on the internalization of the values of manners in a sustainable manner. (Shahara & Masyithoh, 2025)

The phrase "manners before knowledge" is a fundamental principle in the Islamic scientific tradition. This sentence is not just a moral motto, but reflects an Islamic epistemological framework that places character formation as the main condition in the pursuit of knowledge. Scholars affirm that adab is the root of knowledge. Without manners, science loses its true essence and purpose. Imam Malik bin Anas, the teacher of Imam Shafi'i, once advised: "Learn manners before learning knowledge" (Al-Zarnuji, Ta'lim al-Muta'allim, 1994). This message affirms that knowledge that is not accompanied by manners will only produce individuals who are intellectually intelligent, but spiritually empty. (Hikam & Ghifari, 2025)

Islamic education has a strategic role in shaping the character and morality of generations. The orientation is not only on achieving the cognitive aspect, but also emphasizing the affective and spiritual dimensions of students. The main challenge of education today is the weakening of values and the crisis of character due to the dominance of materialistic and technocratic approaches. This condition emphasizes the need to strengthen the concept of Islamic education which is integral and comprehensive. (Islam & Nur, 2024)

According to Mahbubi & Aini (2023) in Yogawati, the development of digital technology in the last two decades has had a major impact on human life, including the field of education. The presence of the internet, social media, and various digital platforms has changed communication patterns, ways of obtaining information, and forms of social interaction. Digital media now not only functions as a means of communication, but also as a space for the formation of values, mindsets, culture, and social behavior. This change has direct implications for the formation of character and manners. From the perspective of Islamic education, digitalization requires special attention to the aspect of manners, because education does not just transfer knowledge, but forms a person with noble character. Classical scholars emphasize the importance of manners before knowledge, because knowledge without manners has the potential to give birth to intellectual arrogance and moral deviance. In Hanafiyah (2008), Syed Muhammad Naquib al-Attas emphasized that the main crisis of Muslims is not a crisis of knowledge, but a crisis of adab (loss of adab), which is the loss of the ability to place something according to its correct position. In the context of the digital era, the adab crisis is increasingly complex because the external values that enter through digital media are often not in line with Islamic teachings. (Yogawati, 2025) The crisis of manners in Islamic education is evident through various phenomena, such as harassment of teachers, conflicts between students, bullying practices, and declining concern for the environment and others. In fact, adab is a manifestation of faith and knowledge that has been embedded in a Muslim (Hikam & Ghifari, 2025). The perspective of the Qur'an emphasizes that knowledge and morals cannot be separated, because they complement each other in forming a person with integrity. Surah Al-Mujadalah verse 11 affirms:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ
وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"O you who believe! When it is said to you, 'Make room in the assemblies,' then make room, surely Allah will make room for you. And when it is said, 'Stand up,' then stand up, Allah will surely elevate (the degree

of) those who believe among you and those who have been given knowledge to a few degrees. And Allah is Most Accurate in what you do.”

Based on this background, this study aims to examine in depth the concepts of morals, manners and morals in the context of contemporary Islamic education, as well as exploring their implications for the formation of an ethical learning environment in educational institutions. The main focus of this research is to analyze the strategy of implementing adab values in the learning process and assess how these values contribute to the creation of a harmonious, spiritual, and strong educational climate, as a response to the morality crisis in the contemporary education system.

2. METHODS

This research uses a qualitative approach with the type of library research. The qualitative approach was chosen because this research aims to deeply understand the concepts of morality, manners, and morals in Islamic education and their relevance in the contemporary context. The data studied were in the form of texts, thoughts of figures, and results of previous research related to the research theme.

In addition, this research also uses a normative-philosophical approach, namely by analyzing the values contained in Islamic teachings, especially those sourced from the Qur'an, Hadith, and the thoughts of classical and contemporary scholars.

3. FINDINGS AND DISCUSSION

A. Morality in Islam

1. Al-Ghazali's View on Faith and Morals

Imam Al-Ghazali in his monumental work *Ihya Ulumuddin* emphasized that the creed must be based on pure monotheism, free from the influence of Greek philosophy that has the potential to damage faith, as he criticized in *Tahafut al-Falasifah*. He linked morality as a manifestation of faith, where cleanliness of the heart through dhikr and worship became the basis for ethical behavior. Al-Ghazali divides morality into four levels, namely lust, intellect, heart, and spirit, with the ultimate goal of piety and closeness to Allah. This approach reflects the pattern of Ahlussunnah wal Jama'ah which rejects rationalist extremism while prioritizing moderate Sufism (Al-Ghazali, 1997, pp.20-25).

As a great scholar of the 11th century AD, Al-Ghazali is known as a mujaddid who succeeded in harmonizing theology, philosophy, and Sufism in Islamic teachings. His views on faith and morals are reflected in his works, such as *Ihya Ulumuddin* and *Tahafut al-Falasifah*, which emphasize the balance between intellectual faith and spiritual experience. He rejected the extreme rationalism of the Greek philosophers, but nevertheless developed moderate Sufism in accordance with the principles of Ahlussunnah wal Jama'ah. The ultimate goal is to form a perfect human being, with faith as the foundation and morality as a tangible manifestation (Al-Ghazali, 1997, pp. 5-15).

In Al-Ghazali's view, creed is a pure theological belief in monotheism, the attributes of Allah, and His teachings, which must be based on the revelations of the Qur'an and Sunnah, not just speculation of reason. He divides the faith into three levels: knowledge, belief, and spiritual experience, with the ultimate goal of piety and closeness to Allah. This approach protects Islamic orthodoxy from the influence of distorted thinking.

Morality according to Al-Ghazali is the perfection of character through the training of the heart and behavior. He divides it into four levels: lust (instinct), reason (rationality), heart (spiritual emotion), and spirit (closeness to God). In *Ihya Ulumuddin*, he emphasizes the importance of controlling lust, staying away from reprehensible traits through dhikr, prayer, and muhasabah. Morality is not only understood as social ethics, but also as a path to spiritual perfection. The virtues of patience and gratitude, for example, are seen as manifestations of faith (Al-Ghazali, 1997, pp. 45–60).

According to Al-Ghazali, faith and morals have a complementary relationship. Faith serves to cleanse the heart from doubt, so that morals can develop as pious deeds. Without a strong creed, morality is

only an empty formality, as his criticism of scholars who only emphasize the external aspect. This relationship is reflected in the concept of *ihya* (enlivening) religious sciences, where spiritual beliefs encourage practical morality. This approach distinguishes Al-Ghazali from pure philosophers, making him a moderate figure in the Ahlussunnah tradition (Ghozali et al., 2025)

The relevance of Al-Ghazali's thought is still felt today, especially in the face of the challenges of secularism and moral relativism. He emphasized that a strong faith through spiritual education can give birth to strong and test-resistant morals, as applied in character education in Islamic schools. Many contemporary scholars refer to his idea of developing a moderate Sufism that distances the ummah from extremism. In conclusion, Al-Ghazali's work provides a holistic guide for Muslims to achieve true happiness through harmony between faith and charity.

2. Ibn Miskawaih's View on Faith and Morals

According to Rusfian Efendi (2019), Ibn Miskawaih in *Tahdhib al-Akhlaq* places faith as an intellectual foundation that must be strengthened through education and reflection, while morality is seen as a process of character improvement through practice and habituation. He adopted elements of Aristotle's philosophy, but still adapted it to Islamic teachings, especially in emphasizing the balance between reason and lust as the path to true happiness. His moral concept includes four main virtues: wisdom, courage, simplicity, and justice, which need to be instilled from an early age. This approach is in line with the principle of Ahlussunnah wal Jama'ah which accepts philosophical contributions as long as it does not contradict revelation (Efendi, 2019).

Ibn Miskawaih (d. 1030 AD), a Persian Muslim philosopher and scholar, is known as the pioneer of Islamic ethics that integrated Greek philosophy with Islamic teachings. In his famous work *Tahdhib al-Akhlaq*, he emphasized the importance of moral education as a path to true happiness. Living in the golden age of Islamic civilization, he acted as a secretary as well as a writer who influenced the development of the next generation of ethical thought. The rational and practical approach he used distinguished himself from Sufist scholars such as Al-Ghazali, although it remained within the framework of Ahlussunnah wal Jama'ah. His work is an important reference in the discussion of faith and morals in Islam.

According to Melani (2020), Ibn Miskawaih explained, faith is not just blind belief, but an intellectual foundation that must be strengthened through knowledge and reflection. He emphasized that faith includes a rational understanding of God, destiny, and the afterlife, which must be in harmony with human reason. Although influenced by Aristotle, he still adapted the faith to Islamic revelation and rejected views that were contrary to the Qur'an. For him, faith is the starting point of character formation, where true faith prevents moral deviation. This shows that faith is dynamic and develops through education (Melani, 2020).

Morality, according to Ibn Miskawaih, is the process of character formation through practice, habits, and education, with the aim of achieving happiness in this world and the hereafter. He divides morality into four main virtues: hikmah (wisdom), syaja'ah (courage), iffah (moderation), and 'adl (justice), which must be developed in a balanced manner. Morality is not innate, but the result of the environment and personal effort, with the Prophet PBUH as the main example. He emphasized that good morals require the control of lust by reason, adopting elements of Greek philosophy but still based on Islamic values. This approach is practical and applicable in daily life (Efendi, 2019).

Ibn Miskawaih sees creed and morality as two complementary aspects. Faith provides spiritual motivation, while morality manifests it in real action. A solid creed prevents moral deviation, while morals strengthen the faith through pious deeds. According to him, humans who have the right faith will naturally develop noble morals, as well as the concept of "true happiness" that includes both. This approach differs from pure Sufism in that it emphasizes the rational and ethical aspects, thus becoming the basis for holistic Islamic ethics. Ibn Miskawaih's thought remains relevant today, especially in the face of modern challenges such as individualism and moral relativism. He emphasized the importance of moral education from an early age to build a just and harmonious society, with faith as the main

pillar. In the context of Ahlussunnah wal Jama'ah, his ideas inspired the development of ethics programs in Islamic schools. In conclusion, Ibn Miskawaih offers a balanced framework between faith and charity, which helps Muslims cope with the changing times (Aisyah, 2022).

B. Mahmudah and Mazmumah Morals

1. Akhlakul Mahmudah (Noble Morals)

There are a lot of mahmudah morals or noble morals. However, when viewed from the relationship of man with Allah and his fellow man, noble morality can be grouped into three major parts:

a. Morality towards Allah

Morality towards Allah is the recognition and awareness that there is no God but Allah, who has great and praiseworthy qualities, not even angels are able to reach His essence. The forms of morality towards Allah include:

- 1) Worshipping Allah, that is, carrying out His commands as a form of submission of a Muslim.
- 2) Remembrance of Allah, that is, remembering Him in all circumstances, both verbally and heartily, which gives birth to peace of soul.
- 3) Pray to Allah, that is, ask Him for all needs. Prayer is the core of worship because it shows human limitations as well as recognition of the omnipotence of God. Those who refuse to pray are considered arrogant, a trait that God hates.
- 4) Trusting in Allah, that is, completely surrendering the results of your efforts to Him.
- 5) Tawadhu before Allah, that is, humble oneself and not be arrogant, and carry out worship sincerely without selfishness.

When *the relationship of hablum minallah* is well established, then there will be shame and fear of doing acts that are forbidden by Allah. This is the essence of morality towards Allah (Wahyuni, 2024).

b. Morality towards Humans

- 1) Morality towards oneself, namely fulfilling one's rights and obligations, maintaining physical and spiritual health, and not torturing oneself by ignoring biological and spiritual needs.
- 2) Morality towards the family, starting from being devoted to one's parents as Allah says in QS. Luqman verse 14:

[1] *وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالَهُ فِي غَامِزٍ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ* [1]

"And We commanded man (to do good) to his parents. His mother conceived him in a state of increasing weakness, and weaned him at the age of two years. Give thanks to Me and to your parents. Only to Me will you return." (Qur'an Ministry of Religion, 2025)

In addition, parents also have obligations to their children, such as taking care of, educating, and meeting their life needs. The rights and obligations of husband and wife are also part of morals in the household (Sari, 2022).

- 3) Morals towards neighbors, the Prophet PBUH strongly emphasized the importance of respecting and loving neighbors, so that the companions thought that neighbors had inheritance rights.
- 4) Morals towards the wider community, namely establishing ukhuwah, avoiding division, and playing an active role in helping others.

C. Morals towards the Environment

Islam carries a mission of mercy not only for humans, but also for the universe. Humans are appointed as caliphs on earth to prosper, manage, and preserve nature. Therefore, morality towards the environment means maintaining a harmonious relationship with the surrounding nature (Sari, 2022).

1. Akhlakul Mazmumah (Reprehensible Morals)

Akhlak al-mazmumah or reprehensible morals is the opposite of noble morality. In Islamic teachings, the discussion of reprehensible morals is explained in detail so that it can be understood well and at the same time know how to avoid it. Based on the guidance of sharia, there are various forms of reprehensible morals, such as lying, arrogance (*takabbur*), envy, and miserliness (*bakhil*).

Morality is essentially a behavior that arises from a combination of conscience, thoughts, feelings, innate, and habits, which then combine to form real actions in daily life. This behavior gives birth to moral awareness in humans as *fitrah*, so that they are able to distinguish between good and bad, beneficial or harmful, beautiful and despicable (Wahyuni, 2024).

Islamic morals have the function of directing, guiding, and encouraging humans to build a civilized civilization, as well as being a cure for social diseases and mental disorders. The main goal of good morals is to obtain happiness in this world and the hereafter. Therefore, Islamic morality is much more perfect than other moral concepts. If general morality only discusses relationships between humans, then Islamic morality also includes relationships with other beings, such as animals, plants, water, air, and all natural elements. Thus, every being can feel its function and existence in the world.

(Wahyuni, 2024) emphasizes that Islamic morality is centered on several main things:

- 1) The purpose of a Muslim's life is to enslave himself to Allah to achieve His pleasure and physical and mental well-being, both in this world and in the hereafter.
- 2) Belief in the truth of Allah's revelation and the Sunnah of the Prophet is the main moral guideline, which fosters love for Allah without any external coercion.
- 3) The awareness of the day of retribution encourages people to do good and strive to be the best person in service to Allah.
- 4) Islam is not a new moral system that is contrary to human nature, but is derived from the Qur'an and hadith, which are then explained by mujtahid scholars.

The teachings of Islamic morality cover all aspects of human life, based on good and free from evil. Islam not only teaches morality, but also upholds it with the promises and threats of the Most Righteous God. This moral guidance is in line with the whispers of the human conscience, which is naturally inclined towards good and hates evil (Melani, 2020).

D. Manners in Islamic Tradition

The concept of *adab* is one of the most important pillars in the intellectual tradition and civilization of Islam. Long before becoming the object of modern academic study, *adab* has become the foundation for the formation of civilized human beings (*insan adabi*) which is the highest ideal of classical Islamic education. In contrast to morals, which are more widely studied from an ethical-normative perspective, *adab* includes a more holistic dimension, ranging from procedures, proper knowledge, to correct inner attitudes.

1. Definition of Adab According to Syed Muhammad Naquib Al-Attas

Syed Muhammad Naquib Al-Attas, a highly influential contemporary Muslim thinker from Malaysia, has made a monumental contribution in formulating the concept of *adab* in a systematic and comprehensive manner. In his works, especially *The Concept of Education in Islam* (1980) and *Islam and Secularism* (1978), Al-Attas developed a conception of manners that went far beyond the conventional understanding.

According to Al-Attas, *adab* in its most basic sense is "Recognition and acknowledgment of the right and proper place of things, of oneself and others in relation to God, society, and the physical world." Thus, manners for Al-Attas are not just manners or social etiquette, but they are an acknowledgment and acknowledgment of the correct and correct position of everything towards Allah, towards fellow human beings, towards science, and towards the universe. *Adab* presupposes the existence of correct knowledge (*ma'rifah*) about the hierarchy of reality and then places oneself appropriately in that hierarchy (Al attas, 1980).

Al-Attas specifically emphasizes that *adab* begins with *adab* towards Allah SWT as the Creator

and Ruler of all things, which then emanates in adab towards the Prophet PBUH, adab towards scholars, adab towards parents and teachers, adab towards fellow humans, and finally adab towards all of Allah's creation. This hierarchy of manners reflects a theistic and integral Islamic worldview.

Al-Attas connects the concept of adab with justice (al-'adl). In his view, a civilized person (al-adib) is a person who is able to act justly, that is, put everything in its right place according to its nature and value. On the other hand, uncivility (su'ul adab) is basically tyranny (zulm), which is putting something out of its proper place (Al attas, 1980).

2. Adab as a Concept of Islamic Education (Ta'dib)

One of Al-Attas's most important contributions to the discourse of Islamic education is his proposition that the most appropriate concept for formulating the goals and processes of Islamic education is ta'dib (تأديب), rather than tarbiyah (تربيه) or ta'lim (تعليم) which are more popularly used.

Al-Attas formulated the purpose of Islamic education as "*the instillation of adab in man*" Through ta'dib, a person is educated to know his God, to know himself, to recognize the true knowledge, and to place himself and that knowledge appropriately in the order of reality that comes from Divine revelation. Thus, the product of the ideal Islamic education is the civilized human being.

The concept of ta'dib has several advantages compared to the concept of tarbiyah and ta'lim. First, tarbiyah (from the word rabba) is more often associated with physical and biological maintenance and growth. Second, ta'lim (from the word 'allama) only covers the dimensions of teaching and knowledge transfer. Meanwhile, ta'dib includes both while adding a deeper dimension, namely character formation, soul refinement, and integrating knowledge with charity.

In the context of contemporary Islamic education, the idea of ta'dib Al-Attas has become a constructive criticism of the westernization of Islamic education which, according to him, has reduced education to mere transfer of information and technical skills without building an integrally civilized human being.

3. The Difference Between Adab and Morals Conceptually

Although manners and morals are often used interchangeably in everyday conversation, they actually have different conceptual nuances. Understanding this difference is important to appreciate Islamic intellectual property in building a perfect human concept. In terms of etymology and semantics, morality is rooted in the word khalaqa which connotes creation and innate disposition, thus emphasizing the dispositional-psychological dimension more. Meanwhile, adab has a wider semantic scope; In the classical Arabic tradition, the word adab also means literature, civilization, and cultural subtlety, so it contains a cultural dimension, aesthetic, and intellectual concepts that are not directly covered by the concept of morality (Sari, 2022).

From the ontological side, morality is more related to the condition of the soul (*hal li an-nafs*) which is the source of behavior, while adab is more related to the cognitive-evaluative ability to recognize and put everything in its right place. In other words, morality is about "being good", while adab is about "knowing and placing *the right*".

Further differences can be seen in the following conceptual table. Morality tends to be studied in the frame of normative ethics (what is good and bad), while manners are studied in the framework of Islamic cosmology and epistemology (what is right and right in the order of Divine reality). Morality can be universal across cultures (good and bad morals apply to all humans), while manners are more tied to a specific *Islamic worldview* (Al-Ghazali, 1997).

However, there is a close and complementary relationship between morals and manners. True manners presuppose good morals as the foundation, because a person cannot put something in its proper place if his own soul is filled with the morals of the mazmumah such as pride and greed. On the other hand, the morality of mahmudah will be more perfect when it is adorned with the right manners, namely the awareness of one's position and responsibility in the Divine order.

E. The Integration of the Three Concepts (Morals, Manners, and Morals) in Islamic Education

The integration of morals, manners, and morals in Islamic education is a necessity because the three concepts complement each other in forming the personality of students as a whole. Morality functions as an inner foundation that comes from faith and piety, adab is a form of behavioral manifestation that reflects respect for Islamic values and norms, while morality serves as a social standard that regulates human relationships in social life. Therefore, Islamic education is not enough to just instill one aspect, but must integrate the three harmoniously so that the goals of Islamic education can be achieved optimally. (Sahnan, 2018)

According to Syed Muhammad Naquib al-Attas, the core of Islamic education is the process of *ta'dib*, which is the cultivation of manners that will produce knowledgeable and noble human beings. This concept shows that education is not only the transfer of knowledge, but also the formation of character based on divine values. Thus, adab becomes a bridge between the knowledge gained by students and the implementation of morals in daily life. (Tazkiya & Dib, 2025)

Morality in Islamic education has a central position because it is the main goal of the entire educational process. Ahmad Sahnan explained that morality is the main pillar in the conceptualization of Islamic education so that all components of education, starting from goals, methods, to evaluation, must be directed at the formation of students' morals. Morality is not only related to the relationship between humans and others, but also the relationship between humans and Allah SWT. (Sahnan, 2018)

Meanwhile, adab functions as a concrete form of morality that is seen in daily behavior. Adab includes manners, manners, respect for teachers, parents, friends, and the surrounding environment. From the perspective of Islamic education, a person who has good morals will be reflected through good manners. Therefore, Islamic education not only assesses what students know, but also how they display behavior that is in accordance with Islamic values. (Shahara & Masyithoh, 2025)

Morality is a concept related to good and bad standards that apply in society. In the context of Islamic education, morality is not separated from religious teachings, but is combined with the values of revelation so as to produce behavior that is not only socially accepted, but also has the value of worship. The integration of morals with morals and manners makes students able to adjust to the social environment without losing their Islamic identity. (Daryanto & Ernawati, 2024)

The relationship between morals, manners, and morals can be understood as the relationship between values, behavior, and social implementation. Morality is the foundation of values sourced from the Qur'an and Hadith, adab is an expression of behavior that reflects these values, while morality is a measure that directs individuals to live harmoniously in society. These three elements form an inseparable unity in Islamic education. (Sahnan, 2018)

The integration of these three concepts can be done through the Islamic education curriculum. The curriculum not only contains religious material that is cognitive, but must also contain behavioral habits that reflect morals and manners. Islamic religious education plays an important role in internalizing moral values through a learning process that involves aspects of knowledge, attitudes, and skills simultaneously. (Sagala & Nasution, 2026)

In learning practice, teachers have a strategic role as role models (*uswah hasanah*) for students. Teacher example is the most effective method of education in instilling morals, manners, and morals. Learners tend to imitate the behavior they see firsthand rather than just receiving verbal advice. Therefore, the integration of the three concepts is highly dependent on the quality of educator examples. (Education et al., 2025)

F. The Context of Contemporary Islamic Education

a. Challenges of Islamic Education in the Modern Era

1. The Influence of Globalization and Secularization

Contemporary Islamic education faces increasingly complex challenges along with the development of globalization that has changed various aspects of human life, including the educational system, mindset, culture, and social values of the community (Fadliana, Harto, & Amilda,

2025). Globalization allows for very fast information exchange without geographical boundaries so that students can access various values, cultures, and ideologies from all over the world only through the digital devices they have (Hidayat et al., 2025). This condition brings great opportunities for the development of science, but at the same time also presents challenges for Islamic education in maintaining Islamic identity and values in the midst of increasingly dominant global cultural currents. (3 1,2,3, 2025)

According to Azyumardi Azra (2012), globalization is an inevitable process and requires Islamic educational institutions to be able to adapt without losing the basic character of Islamic teachings. In this context, Islamic education is required to integrate the mastery of modern science with spiritual values so that students do not experience the alienation of Islamic identity in the midst of changing times.

In addition to globalization, secularization is also a significant challenge for Islamic education. Secularization is understood as the tendency to separate religion from various aspects of public life, including education and science (Al-Attas, 1993). In Syed Muhammad Naquib Al-Attas's view, secularization can lead to the loss of manners and a crisis of meaning in human life because science is separated from divine values. Therefore, Islamic education needs to develop an integrative scientific paradigm so that there is no dichotomy between religious science and general science.

The dominance of modern science paradigms oriented towards rationality and materialism often encourages students to judge success only based on economic aspects and academic achievement alone (Farida, Muzaki, & Mubin, 2025). As a result, the spiritual, moral, and moral dimensions that are the main goals of Islamic education have the potential to be neglected. In fact, the purpose of Islamic education is not only to produce intellectually intelligent human beings, but also human beings who have faith, piety, and morality as affirmed by Al-Ghazali in the concept of classical Islamic education. (Farida, 2026)

In facing these challenges, Islamic education needs to update the curriculum that is able to integrate science, technology, and Islamic values in harmony. This integrative approach is important so that students are able to compete in the global society without losing their Islamic identity (Norhidayah, Wulandzari, & Ajahari, 2025).

2. The Moral Identity Crisis of the Muslim Youth

One of the main challenges of Islamic education in the modern era is the emergence of a moral identity crisis among the younger generation of Muslims. Globalization and modernization have brought major changes to the lifestyle, thinking style, and value system embraced by the younger generation (Bagaskara et al., 2025). They live in an environment that brings together different cultures, ideologies, and views of life that sometimes conflict with Islamic values.

According to Bagaskara et al. (2025), identity crisis occurs when Muslim adolescents experience confusion in determining their values and identities due to global cultural influences that enter through digital media and modern social interactions. As a result, some of the younger generation tend to adopt a lifestyle that is more oriented towards hedonism, individualism, and consumerism than the religious values taught in Islam.

The phenomenon of moral decadence seen through the increase in deviant behavior, low social ethics, and a decrease in the sense of social responsibility is also an indicator of a moral crisis among the younger generation (Maesak et al., 2025). Generation Z grew up in a digital environment that offers freedom of access to a wide range of information without limits, so they are vulnerable to being exposed to values that are not in accordance with Islamic teachings if they do not have a strong religious foundation.

Thomas Lickona (2013) explained that character education is an urgent need in modern society because technological progress is not always accompanied by moral progress. This view is in line with the concept of Islamic education which places the formation of morals as the main goal of the educational process. From an Islamic perspective, the success of education is not only measured by intellectual intelligence, but also by the quality of students' morals and behavior.

Islamic education has a strategic role in building the moral identity of the younger generation through the internalization of the values of monotheism, morals, and manners in daily life. These values need to be taught not only through formal learning, but also through the example of teachers, school culture, and the family environment. Thus, learners can have strong moral resilience in the face of various negative influences from the global environment.

3. The Impact of Technology and Social Media on Behavior

The development of information technology and social media is one of the main characteristics of the modern era that has a great impact on the world of education, including Islamic education. Technological advances have changed the way humans learn, communicate, and obtain information (Lestari & Maulida, 2024). Technology provides an opportunity for Islamic education to develop learning methods that are more innovative, effective, and accessible to students.

Nevertheless, technology also presents various challenges that cannot be ignored. Social media allows students to access various information instantly without an adequate filtering process (Hidayat et al., 2026). This condition makes the younger generation more vulnerable to the spread of hoaxes, negative content, consumptive culture, and behaviors that are contrary to Islamic values.

In addition, the development of artificial intelligence and digital technology also requires Islamic education to carry out learning innovations that are relevant to the needs of the 21st century (Kamalov, Calong, & Gurrib, 2023). The use of technology must be directed to strengthen the learning process, expand access to education, and support the formation of students' character, not just improve cognitive aspects.

Thus, Islamic education in the digital era must be able to utilize technology as a means of da'wah, learning, and character development, as well as build students' critical awareness so that they are not trapped in the negative impact of the use of social media and digital technology.

b. Implementation of Morals, Manners, and Morals in Islamic Education Institutions

The implementation of morals, manners, and morals is a fundamental aspect in the implementation of Islamic education because the main goal of Islamic education is not only to develop the intellectual abilities of students, but also to form a personality that is faithful, civilized, and noble (Roihan, n.d.). Islamic education views that the success of students is not only measured by academic achievement, but also by the quality of morals reflected in daily behavior. Therefore, Islamic educational institutions such as Islamic boarding schools, madrasas, and Islamic schools strive to integrate moral, adab, and moral values into the entire educational process in a systematic and sustainable manner.

a) Moral-Based Curriculum (Islamic Boarding Schools, Madrasahs, and Islamic Schools)

A moral-based curriculum is an educational model that places the formation of Islamic character and behavior as the main goal of learning (Nafia, Azhar, & Oktadi, 2025). From the perspective of Islamic education, the curriculum not only contains the transfer of knowledge, but also the process of internalizing Islamic values that form the personality of students as a whole.

In the pesantren environment, a moral-based curriculum is realized through the integration of formal learning activities, worship habits, life discipline, and the example of kiai and ustadz. Pesantren views that moral education is not enough to be taught through theory, but must be formed through daily life experiences that last for twenty-four. The dormitory system allows the process of character formation to take place intensively through habituation of behavior in accordance with Islamic values. (Di & Pesantren, 2025)

In madrasas, the implementation of a morality-based curriculum is carried out through the integration of character values in general and religious subjects (Priatmoko, 2021). Moral education is not only taught in the subject of Moral Faith, but also instilled in all learning activities through habituation and exemplary approaches (Priatmoko, 2021). Thus, each subject has a contribution to the formation of students' character.

Meanwhile, integrated Islamic schools develop a curriculum that integrates the national curriculum with the Islamic curriculum comprehensively (Hawa, 2024). Programs such as tahfiz of the Qur'an, habituation of worship, daily adab training, and strengthening Islamic character are important parts of the Islamic school curriculum (Hawa, 2024). This approach aims to produce students who excel academically while having good morals.

According to Firdaus and Fauzian (2020), the success of a morality-based curriculum is greatly influenced by the culture of educational institutions that support the internalization of Islamic values in students' daily lives. Therefore, the curriculum does not It is understood only as a learning document, but also as a value system that lives in an educational environment. (Firdaus et al., 2020)

b) The Role of Teachers/Ustadz as Role Models (Uswah Hasanah)

In Islamic education, teachers and ustadz have a very strategic role as educators as well as role models for students. The concept of uswah hasanah places teachers as figures whose behavior, attitudes, and words become real examples for students in daily life (Tinggi & Islam, 2025)

According to Al-Ghazali in *Ihya' Ulumuddin*, an educator must first improve himself before educating others because example has a stronger influence than mere advice. This principle is an important foundation in Islamic education that emphasizes the importance of the moral integrity of a teacher.

Royhan's research (2023) shows that the development of students' morals is carried out through three main approaches, namely providing material, example, and habituation. Of the three approaches, teacher exemplification is the most effective factor in shaping student behavior because students tend to imitate the behavior they see every day. (Roihan, n.d.)

Firdaus, Syarif, and Putra (2025) emphasized that the success of moral development programs in Islamic educational institutions is greatly influenced by the consistency of teachers in applying religious values in daily interactions with students. Therefore, the professionalism of teachers in Islamic education includes not only pedagogical competence, but also moral and spiritual qualities. (Syarif & Putra, 2025)

c) Integration of Islamic Values in Learning

The integration of Islamic values in learning is an effort to connect the subject matter with the principles of Islamic teachings so that students are able to understand the relationship between science and religious values (An et al., 2025). This approach aims to eliminate the dichotomy between religious science and general science that has been found in some educational practices.

(Ibtidaiyah & Tasikmalaya, 2024) explained that the integration of Islamic values can be done through the habituation of religious activities such as joint prayer, congregational prayers, reading the Qur'an, and social activities that train students' concern and responsibility. The activity helps students implement the values learned in real life.

Thus, the implementation of morals, manners, and morals in Islamic educational institutions must be carried out holistically through a moral-based curriculum, the example of teachers as uswah hasanah, and the integration of Islamic values in the entire learning process. These three aspects complement each other in forming students who are not only intellectually superior, but also have a strong Islamic personality (Syarif & Putra, 2025)

c. Contemporary Islamic character education models and approaches

1. The Concept of Ta'dib Al-Attas as an Alternative Education

In the perspective of contemporary Islamic education, the concept of ta'dib put forward by Syed Muhammad Naquib Al-Attas is seen as an alternative to the concept of modern education which tends to emphasize the purely cognitive and skill aspects. According to Al-Attas, the main purpose of Islamic education is the cultivation of manners so that humans are able to recognize and place things according to their position in the order created by Allah (Sassi, 2018).

Al-Attas emphasized that the main crisis of Muslims is not the lack of knowledge, but the *loss of*

adab which causes chaos in thinking, act, and behave. Therefore, the term *ta'dib* is considered more appropriate than *ta'lim* and *tarbiyah* because it includes elements of knowledge, teaching, coaching, and the formation of morals in an integrated manner.

In this concept, learners are not only directed to become intellectually intelligent human beings, but also to have high spiritual, moral, and social responsibility awareness (Al-attas, 2022).

Thus, *ta'dib* becomes a relevant model of Islamic character education to answer moral crises in the current era of globalization and modernization (Khasanah et al., 2023).

2. Islamic-Based Character Education (Islamic Character Education)

Islamic-based character education is an educational approach that integrates the values of the Qur'an and Sunnah into the process of forming students' personalities. This model places morality as the core of education so that all learning activities are directed at the formation of noble character (*akhlaq al-karimah*).

Characters such as honesty (*ṣidq*), trust, responsibility, discipline, hard work, and social concern are seen as manifestations of faith that must be instilled from an early age.

In its implementation, Islamic character education is not only carried out through knowledge transfer, but also through example (*uswah hasanah*), habituation, strengthening school culture, and supervision of the social environment of students.

This approach emphasizes that the success of education is not only measured by academic achievement, but also by the moral and spiritual qualities of students in daily life (Wahud et al., 2026).

3. The Concept of Holistic Tarbiyah

The concept of holistic *tarbiyah* developed in response to the educational paradigm that tends to separate the intellectual, emotional, and spiritual aspects of humans. Holistic education in Islam views humans as beings who have physical, intellect, heart, and spiritual dimensions that must be developed in a balanced manner (Sya et al., 2025)

Through this approach, education is not only oriented towards the development of intellectual intelligence (IQ), but also emotional intelligence (EQ) and spiritual intelligence. The concept of holistic *tarbiyah* also emphasizes the integration of *ta'lim* (teaching knowledge), *ta'dib* (instilling *adab*), and *tarbiyah* (personality development) in a unified educational process (Abdalla, 2026)

With this approach, students are expected to be able to develop fully as servants of Allah, caliphs on earth, and members of society who contribute to the common good. Overall, the concept of *ta'dib* Al-Attas, Islamic-based character education, and holistic *tarbiyah* are models of contemporary Islamic character education that complement each other in forming a generation of Muslims who are knowledgeable, civilized, and noble in character.

4. CONCLUSION

This research succeeds in examining in depth three fundamental concepts in Islamic education, namely morals, manners, and morals, as well as their relevance in the context of contemporary Islamic education. From the results of the literature review carried out, it can be concluded that the three concepts are an inseparable unit in forming a complete Muslim personality. Morality functions as an inner foundation that comes from faith and piety to Allah SWT, *adab* is a manifestation of behavior that reflects respect for Islamic values, while morality plays a role as a social standard that regulates relationships human beings in social life. The thought of great scholars such as Imam Al-Ghazali and Ibn Miskawaih provides a solid conceptual framework that knowledge without manners will only produce individuals who are intellectually intelligent but spiritually empty. Therefore, Islamic education must place the formation of morals and manners as the main goal that cannot be reduced to mere knowledge transfer.

The concept of *ta'dib* developed by Syed Muhammad Naquib Al-Attas has proven to be a relevant and comprehensive educational alternative in facing the challenges of the era of globalization and

modernization. Different from the more commonly used concepts of tarbiyah and ta'lim, ta'dib includes a more comprehensive dimension including character formation, soul refinement, and integration of knowledge with charity. The crisis of manners that occurred in the digital era, which was characterized by the weakening of social ethics, the rise of bullying, and the decline of concern for others, shows how urgent the revitalization of manners values is in the contemporary Islamic education system. The implementation of morals, manners, and morals in Islamic educational institutions such as Islamic boarding schools, madrasas, and integrated Islamic schools must be carried out holistically through a moral-based curriculum, the example of teachers as uswah hasanah, and the integration of Islamic values in the entire learning process in order to produce a generation that is not only intellectually superior, but also has a strong Islamic personality and high integrity.

As a suggestion for future research, a more in-depth empirical study is needed on the effectiveness of Islamic-based character education models in various types of educational institutions, ranging from traditional Islamic boarding schools to modern Islamic schools. Comparative research between the application of the concept of ta'dib Al-Attas and other character education models is also important to measure the real impact on the formation of students' morals in the digital era. In addition, a study of digital technology integration strategies that are in line with the values of manners in the learning process is urgently needed considering the rapid development of artificial intelligence and social media. Cross-disciplinary research involving educational psychology, sociology, and Islamic studies also needs to be encouraged so that the resulting solutions can answer the challenges of the moral crisis of the young generation of Muslims in a more comprehensive, multidimensional, and contextual manner in accordance with the times.

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