

Strengthening Moral Education: A CIPP-Based Evaluation of the Adab Development Program in an Islamic Senior High School

Ibnu Muthi ¹

¹ Universitas Islam 45 Bekasi, Indonesia; ibnumuthi@unismabekasi.ac.id

Received: 23/05/2025		Revised: 09/09/2025	Accepted: 31/10/2025
Abstract	<i>Adab</i> (moral conduct) plays a fundamental role in shaping students' character, integrity, and social responsibility within the framework of Islamic education. This study aims to evaluate the effectiveness of the <i>Adab</i> Education Strengthening Program at Al Azhar Islamic Senior High School 4, Bekasi, using the CIPP (Context, Input, Process, Product) evaluation model. Utilizing a qualitative research design, data were collected through in-depth interviews, direct observations, and document analysis. A total of 12 informants were purposively selected, consisting of the school principal, <i>Adab</i> subject teachers, vice principal, and students from various grade levels. The findings indicate that, in the context dimension, the program aligns well with the school's mission to nurture morally upright students. In the input dimension, adequate teaching resources and qualified educators were available to support program implementation. The process evaluation showed that while the program is well-executed, it lacks systematic and continuous monitoring to ensure consistency and effectiveness. In the product dimension, students demonstrated improved manners and ethical behavior; however, areas such as teacher training and formative assessment still require development. In conclusion, the program has positively contributed to students' moral and character formation, although continuous teacher development and structured evaluations are essential for long-term sustainability. The study provides valuable insights for improving character education in Islamic schools.		
Keywords	<i>Adab</i> Education; Character Development; CIPP Model; Islamic School; Program Evaluation		
Corresponding Author Ibnu Muthi Universitas Islam 45 Bekasi, Indonesia; ibnumuthi@unismabekasi.ac.id			

1. INTRODUCTION

Adab education shapes students' character, particularly within Islamic educational environments. Education is not merely about academic knowledge but also about instilling moral values that guide individuals to become responsible members of society. In Islam, *Adab* encompasses ethics, manners, and behavior in accordance with religious teachings (Syahril et al., 2024). *Adab* education provides a strong foundation for students to grow into dignified individuals with noble character. As times change, the challenges the younger generation faces become increasingly complex, making *Adab* education more essential (Permady et al., 2023).

Adab or ta'dib refers to developing moral and ethical character within an educational framework,



© 2025 by the authors. This is an open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International License (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

especially in the Islamic context. *Adab* education emphasizes the cultivation of politeness and ethical conduct through structured learning processes, often practiced in Islamic boarding schools (pesantren) (Zuhriah & Wahid, 2022). *Adab* is understood as a comprehensive concept encompassing manners, ethics, and moral education, aiming to instill virtuous character in students (Vilianita et al., 2022). *Adab* is seen as essential for nurturing students, regarded as entrusted beings from Allah who must be guided to become beneficial individuals (Gani et al., 2023). Various methods are employed in pesantren to instill *Adab*, such as storytelling, mentoring, and group activities, which foster respect and participation among students (K. Kholil et al., 2023). The ta'dib process begins within the family environment and continues through structured educational practices (Munzillah & Anshory, 2023).

The *Adab* of Indonesian students has become a serious concern for the government and parents, given the growing moral crisis among the younger generation. According to data from the Indonesian Child Protection Commission (KPAI), incidents of physical and psychological violence, as well as bullying among students, have continued to rise, with 35% of cases occurring in schools in 2024 (Febrianti et al., 2024). The decline in students' character index also reflects this crisis. A character survey by the Ministry of Religious Affairs indicated that the student character index was at 69.52 in 2023, a decrease from 71.41 in the previous year, suggesting a deterioration in students' integrity and morality.

The failure to optimize *Adab* (moral conduct) education in schools may lead to serious moral and social degradation among students, which can negatively affect society (Prihatmojo & Badawi, 2020). *Adab*, encompassing manners, ethics, and respect, is crucial in shaping responsible individuals who contribute positively to their communities. Previous studies (Adha et al., 2014; Muhammad Ardiansyah et al., 2019) highlight that the absence of *Adab* education can result in students disregarding social norms and ethical principles, fostering self-centered and uncivil behavior. In addition, Davids and Waghid (2019) argue that students lacking *Adab* may struggle to engage in respectful, democratic interactions, as they fail to integrate emotional and rational considerations in relationships. Likewise, Suparman et al. (2023) emphasize that schools that neglect *Adab* risk producing graduates who lack critical character traits, potentially exacerbating societal challenges rather than addressing them.

In response to these concerns, the Indonesian government has reinforced character education by integrating moral and *Adab*-related content into the national curriculum. Programs such as Penguatan Pendidikan Karakter (PPK) and the promotion of Pancasila values by the Ministry of Education, Culture, Research, and Technology aim to instill a strong sense of ethics and conduct in students (Hamzah et al., 2022). Parents, too, are increasingly aware of the importance of moral education in the home to complement what students learn at school.

Schools thus play a pivotal role in *Adab* education, acting as essential environments for moral and character development beyond the family setting. Through religious education, ethics instruction, extracurricular programs, and the daily conduct of teachers as role models, schools contribute significantly to students' understanding and practice of proper behavior. A supportive school environment can further reinforce these values, making *Adab* an integral part of students' personal growth.

However, despite the increasing emphasis on moral and character education, few studies have critically evaluated how these programs, especially those explicitly targeting *Adab*, are implemented and sustained within specific Islamic school contexts. There is a lack of comprehensive evaluation studies that assess the effectiveness of *Adab* education using structured models such as CIPP (Context, Input, Process, Product). This gap limits our understanding of which components work well and require improvement. Therefore, this study aims to address that gap by conducting a systematic evaluation of the *Adab* Education Strengthening Program at Al Azhar Islamic Senior High School 4, Bekasi, to offer evidence-based insights for the enhancement of character education initiatives in Islamic educational settings.

Al Azhar is an institution that aspires to shape well-rounded individuals who can uphold the glory

of Islam and Muslims. Al Azhar schools aim to produce Islamic generations with scientific knowledge and noble character (*akhlaqul karimah*). In terms of academic achievement, Al Azhar students have demonstrated excellence at the city, national, and international levels, making the school renowned for producing accomplished graduates. However, as an Islamic educational institution, Al Azhar's primary goal should be cultivating students who embody Islamic values as commanded by Allah Swt. and His Messenger. Therefore, an Adab curriculum's serious and consistent development has become fundamental in Al Azhar's educational development.

Adab education refers to a holistic approach within Islamic education that emphasizes the development of moral and ethical values alongside intellectual growth. It provides a framework for nurturing good character, behavior, and ethics, essential for personal and communal harmony.

Adab is an integral component of Islamic education, serving as a guiding principle for shaping morally upright individuals (Ismail, 2024). It is not limited to manners but encompasses a broader ethical framework that informs knowledge and behavior (Alshaar, 2023). In institutions such as *pesantren* (Islamic boarding schools), *Adab* is instilled through various methods, including storytelling and exemplary modeling, emphasizing the importance of discipline and communal values (Munzillah & Anshory, 2023). *Adab* education involves consistently cultivating ethical conduct and behavior, turning these into habitual practices in daily life. It incorporates moral values, respect for teachers, and brotherhood, as highlighted in *Taysir al-Khalaq*.

The scope of *Adab* education includes a holistic learning approach that integrates moral and ethical values into the educational process. This concept aims to foster responsible individuals who contribute positively to society. *Adab* education stresses the importance of instilling moral values in students to address concerns over the degradation of social values among graduates (Adha et al., 2014). It focuses on the development of students' character through a well-coordinated curriculum that combines academic and co-curricular activities, fostering professionalism and responsibility (Adha et al., 2014). This approach encourages students to engage with their communities, preparing them to become active and accountable members of society (Adha et al., 2014).

Evaluation is an essential activity aimed at collecting information or data regarding the realization of policy implementation within an organization involving several groups of individuals in its formulation (Novalinda et al., 2020). Evaluation is often associated with drawing conclusions or making decisions because its results serve as the basis for measuring a program's effectiveness and determining its future course of action (Ambiyar & Muharika, 2019). Evaluasi merupakan proses dalam menentukan hasil yang telah dicapai sebagai hasil dari rancangan yang menyokong pencapaian tujuan (Arikunto, 2004).

The CIPP Model, developed by Daniel Stufflebeam, provides a comprehensive framework for evaluating educational programs through four primary components: Context, Input, Process, and Product. This model facilitates a thorough assessment of the program, ensuring that decision-makers have the necessary information to enhance the quality of education. Context evaluation aims to identify the needs and objectives of a program by considering various factors such as community involvement and socio-cultural conditions (Aristanti et al., 2024; Tapung et al., 2024). Furthermore, input evaluation focuses on analyzing the resources and strategies required for program implementation, including teacher preparedness and the availability of supporting materials (Babadi et al., 2024; KOZAN, 2024).

Process evaluation is conducted to monitor the implementation of the program by assessing the planning, execution, and challenges encountered during the process (Aristanti et al., 2024; Fitri et al., 2024). Meanwhile, product evaluation measures the outcomes and impacts of the program, such as changes in students' behavior and the overall satisfaction of stakeholders regarding the program's implementation (Aristanti et al., 2024; Babadi et al., 2024).

2. METHODS

This study is an evaluation research using the CIPP (Context, Input, Process, and Product) model. The main focus of this research is the *Adab* Education Program at Al Azhar Islamic Senior High School 4, Bekasi. The research subjects include the principal, vice principals, field coordinators, subject teachers, and students. A total of 12 informants were purposively selected to represent various roles and perspectives within the school. Data collection techniques include interviews, document analysis, and observation. Data were analyzed using the Miles and Huberman interactive model. The validity of the data was verified through source triangulation. The source triangulation technique allows researchers to compare and cross-check the results of interviews, observations, and document analysis in the field to draw conclusions addressing the research problem. This process ensures that the research findings can be used to assess and provide recommendations for improving future thematic learning program evaluations.

The following table presents the indicators to be examined in the evaluation of the *Adab* Education Strengthening Program at Al Azhar Islamic Senior High School 4, Bekasi:

Table 1. Evaluation Indicators of the *Adab* Education Strengthening Program

Aspect	Indicator
Context	Alignment of program objectives with students' and the school's needs
Input	Quality of resources (teachers, facilities, teaching methods)
Process	Program implementation, student involvement, monitoring, and evaluation
Product	Impact of the program on students' character development, improvement in manners (<i>Adab</i>), and positive behavior

This research indicator encompasses various interconnected aspects to evaluate the effectiveness of an educational program. The context aspect focuses on how well the program objectives align with the needs of the students and the school's vision, ensuring that the program is relevant to the goals it aims to achieve. The input aspect assesses the quality of resources, such as teachers, facilities, and teaching methods, to support the program's success. The process evaluates how the program is implemented, the level of student involvement, and the effectiveness of monitoring and evaluation systems to ensure the program is carried out as planned. Finally, the product aspect measures the program's impact, particularly regarding students' character development, manners (*Adab*) improvements, and positive behavioral changes observed due to the program.

3. FINDINGS AND DISCUSSIONS

Context

The *Adab* Education Program aims to integrate *Adab* (manners and ethics) into all learning processes by emphasizing the importance of Islamic values as the primary foundation for shaping students' character. This program is part of a broader initiative by the Al Azhar Islamic Boarding School Foundation (YPI Al Azhar), under the direct guidance of the Directorate of Primary and Secondary Education at YPI Al Azhar. The school is committed to making *Adab* an inseparable part of academic education.

Table 2. Context Evaluation Results of the *Adab* Education Strengthening Program

No.	Evaluation Focus	Findings	Supporting Sources
1	Alignment with School Vision	The program aligns closely with the school's mission to develop students with strong Islamic character.	School Principal Interview, Program Document

No.	Evaluation Focus	Findings	Supporting Sources
2	Institutional Support	YPI Al Azhar officially supports the program and is guided by the Directorate of Primary and Secondary Education.	Foundation Guidelines, Policy Documents
3	Core Values Emphasized	<i>Adab</i> is prioritized over knowledge, emphasizing integrity, respect, and responsibility.	Teacher Interviews, Curriculum Document
4	Teacher Role as Moral Role Models	Teachers are expected to demonstrate exemplary <i>Adab</i> in attitude and teaching practices.	Classroom Observation, Teacher Interview
5	Technical Guidelines and Implementation Standards	Structured guidelines help standardize the implementation of <i>Adab</i> education across school units.	Program Manual, Coordinator Interview
6	Relevance to Current Moral Challenges	The program addresses students' moral decline due to modernization and secular influences.	Literature Review, Supporting Research

Based on the table above, this program covers several essential components: first, establishing standards for strengthening *Adab* education across all Al Azhar Islamic schools in Indonesia, aiming to ensure uniformity in applying *Adab* values throughout various school units and second, providing technical guidelines for schools to implement *Adab* education and enhance the effectiveness of learning, particularly in subjects related to Islamic Religious Education and the Qur'an. Through this program, continuous evaluation and feedback are expected to help improve the implementation of *Adab* education on an ongoing basis.

The *Adab* Education Program at Al Azhar Islamic Senior High School 4, Bekasi, emphasizes that *Adab* is more important than mere knowledge. *Adab* reflects noble character manifested in daily attitudes and actions. The foundation of *Adab* education lies in faith in Allah and His Messenger, aiming to develop students with high moral standards aligned with Islamic teachings. Teachers play a vital role as role models in practicing *Adab*. They are not merely knowledge transmitters but are also expected to connect the teaching materials with Islamic principles derived from the Qur'an and Hadith. The teacher's exemplary behavior in attitude and action is crucial, as students tend to imitate what they observe. Therefore, teachers' *Adab* in teaching must align with Islamic ethics, emphasizing integrity, patience, and respect.

This program aims to produce intellectually capable students with a profound understanding of *Adab*, theoretically and practically. Students are expected to memorize the concepts of *Adab* and apply them in daily life. One of the main goals of the program is to return students to their *fitrah*, the pure and faithful state in which Allah created humans (Zamroni et al., 2020).

The context aspect of the *Adab* Education Strengthening Program at Al Azhar Islamic Senior High School 4, Bekasi, highlights the importance of *Adab* as an integral part of Islamic education. This program aims to develop and implement *Adab* values as the foundation of students' behavior. *Adab* is prioritized over knowledge, as it reflects virtuous character derived from Islamic teachings. The emphasis on *Adab* over mere knowledge underlines the importance of moral character in pursuing education. It is rooted in the belief that knowledge without ethical conduct can lead to personally and socially harmful outcomes. *Adab* ensures that knowledge is beneficial and blessed; a small amount of knowledge accompanied by *Adab* is considered superior to extensive knowledge without it (M. Kholil et al., 2024).

This program teaches students to understand the *Adab* concept and practice it daily theoretically. The need for *Adab* education is increasingly relevant amid modernization challenges that often distance students from moral and spiritual values. According to research (Fathurahman Suryadi et al., 2024)

Integrating knowledge and character education in Islamic schools produces students with better morals and behavior aligned with religious teachings.

Teachers play a crucial role in this process by providing good examples and linking academic learning to Islamic principles. In this context, the *Adab* of teachers in teaching is vital, as they not only transfer knowledge but also instill moral values in students (Hamdi et al., 2022). This program is expected to strengthen students' morality and produce an academically competent but also ethical, and virtuous generation.

Evaluation of the context aspect of the *Adab* Education Strengthening Program at Al Azhar Islamic Senior High School 4, Bekasi, shows that *Adab* is the primary foundation for shaping students' character. The program is designed to integrate *Adab* into both learning and daily life, with teachers playing an essential role as role models. Through structured technical guidelines and standards, the school strives to create an environment that supports the development of students' morals in line with Islamic values, addressing the modern challenges that tend to distance the younger generation from morality and spirituality.

Input

Data from the *Adab* Education Strengthening Program at Al Azhar Islamic Senior High School 4, Bekasi, is shown in the table below:

Table 3. Process and Implementation Evaluation Results of the *Adab* Education Strengthening Program

No.	Evaluation Focus	Findings	Supporting Sources
1	Curriculum Integration	<i>Adab</i> education is integrated into all subjects using the 2013 Curriculum modified with IMTAK-IPTEK.	School Documents, Teacher Interviews
2	Holistic Character Development	The program combines cognitive, moral, and spiritual aspects to nurture well-rounded students.	Ardi et al., 2024; Ilham et al., 2024
3	Practical Character Building Activities	Activities such as community visits link religious teachings to real-life experience and <i>Adab</i> practice.	Observation Notes, Student Reflections
4	Stakeholder Involvement	Teachers, parents, and students are involved through socialization, discussions, and cooperation.	Meeting Documentation, Parent Interviews
5	Internal and External Evaluations	Program evaluation involves internal (school) and external (parents) stakeholders.	Evaluation Reports, Coordination Meeting Notes
6	<i>Adab</i> -Based School Regulations	School rules are aligned with <i>Adab</i> principles to reinforce expected behaviors.	School Rulebook, Student Handbook
7	Collaborative Character Formation	Collaboration between school and family supports consistent moral development.	

Based on research findings in Table 3, regarding the *Adab* Education Strengthening Program at Al Azhar Islamic Senior High School 4, Bekasi, the program has been systematically implemented by integrating *Adab* education into all subjects and school regulations. The curriculum applied is the 2013 Curriculum, which has been modified using an integrative approach that combines science and technology (IPTEK) with faith and piety (IMTAK).

Integrating religious and scientific knowledge in education has shown promising potential in fostering holistic character development among students. This approach enhances cognitive abilities and nurtures spiritual and moral values, leading to well-rounded individuals. A research (Ardi et al.,

2024) Integrating Islamic values into science education significantly improves students' spiritual attitudes and skills, with a meta-analysis revealing an effect size of 0.658. Another study (Ilham et al., 2024) Indicates that a model combining Islamic education with general subjects promotes character formation by linking religious teachings to practical experiences, such as community visits. These activities are designed to build students' *Adab* holistically, focusing on academic aspects and moral and spiritual development.

Strategies such as socialization for teachers, parents, and students, and enforcing Adab-based school rules demonstrate the school's serious commitment to creating a civilized learning environment. Evaluations are conducted internally and externally, involving the school and parents, ensuring collaboration among various stakeholders in strengthening *Adab* education. Research by (Isroani & Huda, 2022) Also highlights that collaboration between schools and families plays a crucial role in shaping students' character.

This program successfully integrates *Adab* education into every aspect of school life. It has strengthened students' character according to Islamic values, making it a model for moral education development in Indonesia.

Process

Findings from observations and interviews indicate that *Adab* strengthening at Al Azhar Islamic Senior High School 4 is carried out through various well-structured regular programs. Students are trained daily to habituate Islamic behaviors through morning activities such as greetings, prayers, Qur'an recitation (*tadarus*), and pledges. This program gradually creates a conducive environment for developing students' *Adab*, in line with previous research showing that consistent habituation is highly effective in shaping student behavior. Structured religious habituation activities significantly influence students' moral behavior. Research (Ginting et al., 2024) At SMP Adhyaksa Medan, religious habituation activities significantly improved students' religious behavior, with a p-value of 0.000, indicating strong statistical significance. Additionally, research (Ma'arif et al., 2024) Internalizing Islamic character values through habituation leads to moral knowledge, feelings, and actions, ultimately enhancing students' ethical development.

Moreover, the integrative approach in teaching, where every teacher must incorporate IMTAK elements into lesson materials, is a major strength of this program. By integrating religious values into general subjects, students are taught to relate worldly knowledge to religious perspectives, which can strengthen their understanding of good morals. Research (Ilham et al., 2024) indicates that religious integration in education enhances students' moral awareness and positive behavior.

However, several challenges remain, such as the negative influence of the media and students' lack of awareness in following the program. Research (Ali Wafa, 2023) Reveals that gadgets and social media can hinder children's moral development. Proposed solutions, such as intensive mentoring and continuous student reminders, align with effective strategies to reduce the adverse effects of media and gadgets. During the pandemic, the challenges of online learning also became obstacles to directly supervising students' *Adab* habituation. As noted in interviews, some teachers reported difficulties monitoring students' good habits during distance learning, such as prayer and Qur'an reading. Other studies also show that controlling students' behavior is more difficult in online learning, leading to decreased discipline and habituation.

Therefore, although Al Azhar Islamic Senior High School 4 has comprehensively implemented the *Adab* Education Strengthening Program, strategies must be improved to address challenges such as media influence and online learning constraints. Further implementations, such as using technology to monitor students' *Adab* during distance learning or developing digital mentoring programs, could be effective solutions to overcome these obstacles (Runge et al., 2023).

Product

The *Adab* Education Strengthening Program at Al Azhar Islamic Senior High School 4 has produced several key outcomes that have proven effective in internalizing *Adab* values. These products include monitoring instruments covering ablution (*wudhu*), prayer, Qur'an recitation (*tadarus*), love for the Prophet (*mahabah Rasul*), students' manners toward teachers, peers, and guests, as well as manners in the mosque, canteen, and restroom. Consistent implementation of *Adab* education based on moral values is crucial for cultivating ethical awareness and responsible behavior among students. Research (Hukubun et al., 2024) Character education helps students understand and internalize values such as integrity, empathy, and responsibility, essential in personal and digital interactions. Another study (Sri Armini, 2024) Shows that a supportive school culture enhances the effectiveness of character education, leading to improved moral development and student behavior.

During the pandemic, using digital technology for program evaluation demonstrated the school's commitment to maintaining continuous character development through digital donations (*infaq*) and Google Form surveys. This aligns with research (Retnasari et al., 2021), which indicates that instilling religious values through digital media can sustain students' good behavior during distance learning (Fadel, 2008).

A key strength of this *Adab* Education Program is its systematic and structured implementation across all Al Azhar school units, strictly supervised by the Directorate of Primary and Secondary Education at YPI Al Azhar. It makes the program effective in the short term and sustainable.

Based on the context, input, process, and product evaluation, the *Adab* Education Strengthening Program at Al Azhar Islamic Senior High School 4, Bekasi, should be continued with some considerations. The program's context aligns with the school's vision and has received positive feedback from parents. However, certain input aspects, such as teacher training and collaboration with parents, need improvement. The implementation process requires closer monitoring and more diverse evaluation methods. Overall, the program's outcomes are satisfactory but should strive for greater consistency in holistically shaping students' character.

4. CONCLUSION

The evaluation of the *Adab* study across multiple schools within the Al Azhar Foundation or other Islamic school networks to explore variations in implementation and outcomes. Additionally, integrating quantitative approaches such as surveys or experimental designs may offer broader generalizations and more precisely measure the program's long-term impact on students' character development.

REFERENCES

- Adha, N., Hamid, A., Sulaiman, S. H., & Ismail, W. B. (2014). The Inculcation of ' *Adab* ' as the Essence of Education. *Asian Journal of Management Sciences & Education*, 3(4).
- Ali Wafa. (2023). Integration of Religious Knowledge with Science and Technology in Islamic Education. *Maklumat: Journal of Da'wah and Islamic Studies*, 1(1). <https://doi.org/10.61166/maklumat.v1i1.2>
- Alshaar, N. (2023). Hadīth and the Concept of *Adab* as Moral Education. In *Hadīth and Ethics through the Lens of Interdisciplinarity*. https://doi.org/10.1163/9789004525931_004
- Ambiyar, & Muharika. (2019). *Metodologi Penelitian Evaluasi Program*. Bandung: Alfabeta.
- Ardi, A., Lufri, L., Amran, A., Kosasih, A., & Hervi, F. (2024). The effect of Islam and science integration implementing on science learning in Indonesia: a meta-analysis. *International Journal of Evaluation and Research in Education (IJERE)*, 13(4), 2594. <https://doi.org/10.11591/ijere.v13i4.27632>

- Arikunto, S. (2004). *Dasar-Dasar Evaluasi Pendidikan*. Jakarta: Bumi Aksara.
- Aristanti, S., Bachri, B. S., & Maureen, I. Y. (2024). Evaluation of the Character Home Visit Program Using the Context, Input, Process, Product (CIPP) Model at SMP Islam Al Madinah Jombang. *Journal Of Education And Teaching Learning (JETL)*, 6(2), 180–186. <https://doi.org/10.51178/jetl.v6i2.1881>
- Babadi, F., Esfandiari, M., & Cheraghi, M. (2024). Evaluating the dentistry program in Iran using the context, input, process, and product (CIPP) model: a comprehensive analysis. *Frontiers in Medicine*, 11. <https://doi.org/10.3389/fmed.2024.1394395>
- Fadel, M. (2008). The True, the Good and the Reasonable: The Theological and Ethical Roots of Public Reason in Islamic Law. *Canadian Journal of Law & Jurisprudence*, 21(1), 5–69. <https://doi.org/10.1017/s084182090000432x>
- Fathurahman Suryadi, Muhammad Habib Pasaribu, Aqbil Daffa Siahaan, Ahmad Sabri, & Rully Hidayatullah. (2024). Konsep Adab Menuntut Ilmu Perspektif Syaikh Muhammad Syakir Al Iskandari Dalam Kitab Washoya. *Lencana: Jurnal Inovasi Ilmu Pendidikan*, 2(3), 01–11. <https://doi.org/10.55606/lencana.v2i3.3678>
- Febrianti, L., Desvianti, E., Seruni, P. M., & Nurmania, Z. (2024). Pendidikan Anti Kekerasan Pada Anak Di Lingkungan Sekolah SMP YLPI Pekanbaru. *I-Com: Indonesian Community Journal*, 4(1). <https://doi.org/10.33379/icom.v4i1.4019>
- Fitri, Z. Z., Sukiman, S., & Nurushoimah, N. (2024). The Evaluation of Kurikulum Merdeka with Context Input Process Product (CIPP) Model. *JOYCED: Journal of Early Childhood Education*, 4(1), 35–45. <https://doi.org/10.14421/joyced.2024.41-04>
- Gani, S. H., Mujahidin, E., & Sa'diyah, M. (2023). Model Manajemen Pendidikan Berbasis Adab. *Reslaj : Religion Education Social Laa Roiba Journal*, 6(2). <https://doi.org/10.47467/reslaj.v6i2.4398>
- Ginting, S. S. W., Nahar, S., & Hanum OK, A. (2024). Pengaruh Kegiatan Pembiasaan Religi Dan Pembinaan Karakter Terhadap Prilaku Religius Siswa Di SMP Adhyaksa Medan. *Kamaya: Jurnal Ilmu Agama*, 7(2), 114–129. <https://doi.org/10.37329/kamaya.v7i2.3151>
- Hamdi, M., Syahidin, S., & Firmansyah, M. I. (2022). TELAAH ADAB PENUNTUT ILMU DALAM HILYATU TALIB AL-'ILMI DAN IMPLIKASINYA TERHADAP PEMBELAJARAN PAI. *Al-Fikr: Jurnal Pendidikan Islam*, 8(1). <https://doi.org/10.32489/alfikr.v8i1.263>
- Hukubun, M. D., Wakhudin, W., & Kasimbara, R. P. (2024). Character Education in the Digital Age: Strategies for Teaching Moral and Ethical Values to a Generation that Grows Up with Technology. *Journal of Pedagogy*, 1(3), 74–82. <https://doi.org/10.62872/8958fk80>
- Ilham, I., Kaharuddin, K., Ferdiansyah, F., & Nasaruddin, N. (2024). Model of Cultivating Students' Character Through the Integration of Islamic Education. *Al-Hayat: Journal of Islamic Education*, 8(2), 699. <https://doi.org/10.35723/ajie.v8i2.565>
- Ismail, F. M. J. (2024). Adab and Islamic Education in Singapore. *Sociology of Islam*.
- Isroani, F., & Huda, M. (2022). Strengthening Character Education Through Holistic Learning Values. *QUALITY*, 10(2). <https://doi.org/10.21043/quality.v10i2.17054>
- Kholil, K., Muhammad Isa Anshory, Ngatmin Abbas, & Mahdee Maduerawae. (2023). The Implementation of Moral Education at Miftahul Huda Al-Ulya Islamic Boarding School in Donoyudan, Kalijambe, Sragen. *Journal Ilmu Pendidikan Dan Sains Islam Interdisipliner*. <https://doi.org/10.59944/jipsi.v2i4.230>
- Kholil, M., Rahman, A., & Anshory, M. I. (2024). Ta'dib (Penanaman Adab) di Pondok Pesantren. *TSAQOFAH*, 4(5), 3556–3574. <https://doi.org/10.58578/tsaqofah.v4i5.3380>
- KOZAN, F. (2024). ÖĞRENME – ÖĞRETME SÜRECİNDE BSÜÜ MODELİ. *Vestnik Bishkek State University Af K Karasaev*, 2(68), 129–135. <https://doi.org/10.35254/bsu/2024.68.22>
- Ma'arif, M. A., Muqorrobin, F. M., Kartiko, A., Sirojuddin, A., & Rofiq, A. (2024). Developing Islamic Character Values Through Student Habituation. *Al-Hayat: Journal of Islamic Education*, 8(1), 337. <https://doi.org/10.35723/ajie.v8i1.501>
- Munzillah, I. M., & Anshory, M. I. (2023). Ta'dib (Penanaman Adab) di Pesantren. *TSAQOFAH*, 4(2).

- <https://doi.org/10.58578/tsaqofah.v4i2.2403>
- Novalinda, R., Ambiyar, A., & Rizal, F. (2020). PENDEKATAN EVALUASI PROGRAM TYLER: GOAL-ORIENTED. *Edukasi: Jurnal Pendidikan*, 18(1). <https://doi.org/10.31571/edukasi.v18i1.1644>
- Permady, D. A., Taufik, H. N., & Mardiana, D. (2023). Pendidikan *Adab* dalam Membentuk Akhlak Siswa: Studi di Madrasah Aliyah (MA) Bilingual Batu – Jawa Timur. *EDUKATIF: JURNAL ILMU PENDIDIKAN*, 5(6).
- Retnasari, L., Hidayah, Y., Ulfah, N., & Gustika Siraten, D. (2021). EVALUASI PELAKSANAAN PROGRAM PENGUATAN PENDIDIKAN KARAKTER (PPK) SELAMA PANDEMI COVID-19 DI SEKOLAH DASAR. *Ibriez : Jurnal Kependidikan Dasar Islam Berbasis Sains*. <https://doi.org/10.21154/ibriez.v6i2.171>
- Runge, I., Lazarides, R., Rubach, C., Richter, D., & Scheiter, K. (2023). Teacher-reported instructional quality in technology-enhanced teaching: The role of teachers' digital competence-related beliefs in empowering learners. *Computers and Education*, 198. <https://doi.org/10.1016/j.compedu.2023.104761>
- Sri Armini, N. N. (2024). Pelaksanaan Pendidikan Karakter Di Lingkungan Sekolah Sebagai Upaya Membentuk Pondasi Moral Generasi Penerus Bangsa. *Metta : Jurnal Ilmu Multidisiplin*, 4(1), 113–125. <https://doi.org/10.37329/metta.v4i1.3005>
- Syahril, A., Saputra, A., Sari, N., Karima, A., & Badrotinnajah, A. (2024). Implementasi Sekolah Program Berbasis *Adab* dalam Kurikulum Jaringan Sekolah Islam Terpadu Dan Relevansinya Terhadap Karakter Peserta Didik di SDIT Khoiru Ummah Rejang Lebong. *Jurnal Literasiologi*, 11(1). <https://doi.org/10.47783/literasiologi.v11i1.665>
- Tapung, M. M., Payong, M. R., & Sam, A. (2024). Evaluation of the Sekolah Penggerak Program Implementation Using the CIPP Model in Middle Schools in East Manggarai Regency. *Eduvest*, 4(7), 6519–6538.
- Vilianita, R., Maksum, Muh. N. R., & Ma'arif, M. A. (2022). The Relevance of Education Based on *Adab* According to the Thoughts of Syed Muhammad Naquib Al Attas with the Current State of the Community. *Proceedings of the International Conference on Islamic and Muhammadiyah Studies (ICIMS 2022)*, 676. <https://doi.org/10.2991/assehr.k.220708.033>
- Zamroni, Ilyasin, M., Baharun, H., & Tohet, M. (2020). Multicultural education in a religious life: Developing harmony among Southeast Asian religions. *Proceedings of the International Conference on Industrial Engineering and Operations Management, August*, 3791–3801.
- Zuhriah, Z., & Wahid, M. (2022). Pengaruh Mata Pelajaran *Adab* Sopan Santun Terhadap Perilaku Mahasiswi Intensif IDIA Prenduan Sumenep Madura. *TARBAWI : Jurnal Pendidikan Agama Islam*, 7(01). <https://doi.org/10.26618/jtw.v7i01.4815>