

INTEGRATION OF ADAB VALUES IN HIGHER EDUCATION CURRICULUM (KPT 2024) BASED ON OUTCOME-BASED EDUCATION (OBE)

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Abstract

This study aims to examine the integration of ethical values in the 2024 Higher Education Curriculum (KPT) based on Outcome-Based Education (OBE) at the Faculty of Tarbiyah and Teacher Training (FITK) UIN Raden Fatah Palembang. Ethical values are considered important in shaping graduates who are academically excellent as well as noble, have integrity, and are socially and culturally sensitive. This study uses a qualitative approach with a case study design. The research data consists of in-depth interview results, field observation notes, and relevant curriculum documents. Data sources included lecturers, students, and curriculum managers. Data collection techniques were carried out through observation for one semester, semi-structured interviews with 15 lecturers, 50 students, and three curriculum managers, as well as analysis of curriculum documents, RPS, and syllabi. Data analysis was conducted using thematic analysis through the stages of reduction, presentation, critical analysis with relevant theories, and verification through triangulation of sources and techniques. The results show that the integration of ethical values is carried out through the adjustment of course content, the strengthening of attitude-based syllabi, and participatory learning that emphasizes the internalization of manners, responsibility, and morality. This integration produces graduates who are competent, adaptive, and have character in accordance with Islamic values and local wisdom. However, there are still obstacles in the form of lecturers' limited understanding of the concept of manners in OBE, a lack of pedagogical training, and low awareness among students to internalize ethical values. The study recommends the development of continuous training for lecturers, the application of project-based and community service strategies, and the improvement of students' manners literacy through academic and non-academic activities. These findings emphasize the importance of repositioning OBE to not only emphasize cognitive achievement but also the internalization of ethical values as the foundation of Islamic higher education.

Keywords

Higher Education Curriculum, Integration of Ethical Values, Outcome-Based Education.



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INTRODUCTION

FITK UIN Raden Fatah Palembang has designed a 2024 Higher Education Curriculum or *Kurikulum Perguruan Tinggi* (KPT) based on Outcome-Based Education (Sugiannoor et al., 2025). This curriculum is expected to produce graduates who are not only academically competent but also have good character and are able to contribute positively to society (Fida et al., 2025). Although the OBE-based KPT has been designed, the main challenge faced is how to integrate ethical values comprehensively into the curriculum (Muhammad, 2020). The integration of these ethical values requires not only adjustments to lecture materials and syllabi, but also a paradigm shift in teaching methods and more holistic assessment (Ramatni et al., 2025). Therefore, this study aims to explore how the process of integrating adab values into the OBE-based Higher Education Curriculum (KPT) can be carried out effectively at FITK UIN Raden Fatah Palembang, as well as to analyze the challenges faced in applying adab values in the existing curriculum.

Adab education is the core of character education in Islam (Huda et al., 2023). Character education in Islamic higher education aims to produce graduates who are intelligent but also have noble character (Fariq et al., 2024). One of the goals of Islamic education is to develop students' personalities to be in accordance with Islamic teachings in all aspects of life (Mohayidin et al., 2008). This is in line with the concept of *ta'dib* in Islam, which combines intellectual education with character and moral formation (Yunita et al., 2025). As emphasized by Al-Ghazali, one of the great scholars in the Islamic tradition, good education is education that is able to combine knowledge with noble moral values (A. Ali, 2023). Therefore, in the context of Islamic education, adab is not only related to manners or social ethics, but also about a person's relationship with God, fellow human beings, and the universe (Wicaksono et al., 2024).

The integration of adab values into higher education curricula is very important because adab reflects the morals and behavior of students who will later contribute to society (Satra et al., 2025). This is also reinforced by Zainuddin's research, which shows that character education based on religious values, including adab, can improve the quality of students' attitudes and behavior in social life (Zainuddin, 2018). Therefore, the integration of adab values into the curriculum is not only important for developing students' attitudes and character but also for improving the overall quality of higher education.

Outcomes-Based Education (OBE) is an educational approach that emphasizes the achievement of measurable and accountable learning outcomes (Lama et al., 2024). OBE focuses on the achievement of clear competencies that students must achieve after participating in the learning process (Chotimah et al., 2025). In OBE, each course and study program is designed with the aim of enabling students to achieve the desired outcomes in terms of skills, knowledge, and attitudes (Katawazai, 2021). OBE provides a framework that allows universities to assess how effective their education is in shaping students who are not only intelligent but also have noble character (N. Ali, 2020).

Although OBE is designed to achieve comprehensive competencies, the application of moral values in OBE in higher education is still often overlooked (Talal Al-Azem, 2016). Most OBE-based curricula focus more on the quantitative aspects of skills and knowledge, while moral and ethical values are often not explicitly considered.

As a form of institutional policy, UIN Raden Fatah Palembang has issued guidelines for the implementation of OBE-based KPT 2024, which emphasizes the alignment between graduate learning outcomes (CPL), course learning outcomes (CPMK), learning activities, and assessment instruments. FITK specifically integrates the university's vision into its curriculum documents, which not only target cognitive and psychomotor competencies but also the formation of Islamic attitudes and manners as part of the graduate profile. Curriculum management is implemented through the formation of a faculty curriculum team, training lecturers on the preparation of RPS based on attitudes and manners, and semester evaluations that measure the achievement of students' affective aspects. Thus, the policy of FITK UIN Raden Fatah explicitly places manners as one of the strategic indicators of OBE success in KPT 2024.

The relevance of integrating manners in KPT 2024 is fundamental because this aspect touches on the deepest dimension of Islamic education. If cognitive achievement is oriented towards mastery of knowledge, and psychomotor achievement towards skills, then manners are the foundation that guides the use of that knowledge and those skills in a responsible, moral, and welfare-oriented manner. In other words, *adab* functions as an ethical control within the OBE framework so that graduates are not only skilled but also have integrity. This is in line with Al-Attas' view of the concept of *ta'dib*, which emphasizes the unity of knowledge, ethics, and action in Islamic education. Therefore, the integration of *adab* values in the 2024 KPT is not merely an addition but an essential element that distinguishes the Islamic higher education OBE from the general education model,

which tends to emphasize technical and cognitive aspects.

Although important, integrating adab values into an OBE-based higher education curriculum is not an easy task. One of the biggest challenges is how to measure the affective and qualitative aspects of adab in a system that is more oriented towards measurable and quantitative results (Jazeel, 2020). OBE focuses more on achieving measurable results, which often makes it difficult to assess students' attitudes and behavior based on adab values (Aulia et al., 2025). Therefore, a more holistic approach is needed in designing a curriculum that integrates cognitive, psychomotor, and affective aspects (including manners) (Khan & Ahmed, 2025).

In addition, another challenge is the lack of in-depth understanding from lecturers and curriculum managers regarding the importance of adab in higher education (Rahman, 2025). Education that only focuses on cognitive and technical aspects often neglects the important role of character education (Afrianti, 2019). This is often due to limited resources and training for lecturers in effectively integrating adab values into the learning process (Hadi & Hidayat, 2024). Therefore, it is important for FITK UIN Raden Fatah Palembang to provide training and understanding to lecturers regarding the importance of adab education and how to integrate it into OBE-based curricula.

A number of previous studies have shown the relevance of integrating adab values into OBE-based curricula. Huda's research found that character education in Indonesia, Turkey, and Japan emphasizes the integration of adab values as the foundation for shaping students' morals (Huda et al., 2023). Research by Fariq et al. shows that character education in higher education requires systematic strategies so that moral values truly shape student behavior (Fariq et al., 2024). Research by Chotimah et al. emphasizes that the implementation of OBE in Arabic Language and Literature Study Programs requires the internalization of ethical values so that learning outcomes are not only cognitive but also affective (Chotimah et al., 2025). Meanwhile, research by Aulia et al. emphasizes the importance of holistic learning based on noble Islamic values to bridge the cognitive and affective gaps in the curriculum (Aulia et al., 2025). Finally, the research by Khan & Ahmed underlines the transformative paradigm in Islamic education that demands the integration of adab as the core of graduate outcomes (Khan & Ahmed, 2025).

From these five studies, the gap that emerges is the absence of a study that specifically examines the integration of adab values in the context of the 2024 OBE-based Higher Education Curriculum (KPT) in the Faculty of Tarbiyah and Teacher Training. This research is unique because

it focuses on the implementation of KPT 2024 at FITK UIN Raden Fatah Palembang by emphasizing integration strategies, supporting and inhibiting factors, and its contribution to graduate competencies.

In the context of policy, the integration of adab values is in line with the direction of the development of the 2024 Higher Education Curriculum based on Outcome-Based Education (KPT 2024) as regulated in the Merdeka Belajar Kampus Merdeka (MBKM) policy. This discourse is reinforced by Vygotsky's social constructivism theory, which emphasizes the importance of social interaction in shaping attitudes and character, as well as Al-Attas' ta'dib concept, which combines intellectual and moral dimensions in Islamic education (Srinio et al., 2025). Thus, OBE and KPT 2024 become strategic spaces to ensure that higher education is not only oriented towards cognitive competencies but also the internalization of adab values as the main achievement of graduates.

This study aims to explore the integration of adab values in OBE-based KPT 2024 at FITK UIN Raden Fatah Palembang. This integration is expected to produce graduates who are academically excellent, have noble character, and contribute positively to society. Theoretically, this research enriches the study of the integration of adab in OBE-based curricula and modern Islamic education literature, while practically, it is useful as input for FITK UIN Raden Fatah and other Islamic universities in designing adaptive curricula that balance academic achievement and character building.

METHOD

This research is qualitative in nature with a case study approach at the Faculty of Tarbiyah and Teacher Training (FITK) UIN Raden Fatah Palembang. The research data consisted of in-depth interviews, field observation notes, and relevant curriculum and learning tools, such as RPS, syllabi, and academic guidelines. Data sources included: (1) lecturers, (2) students, and (3) curriculum managers involved in the implementation of the 2024 OBE-based KPT (Moleong, 2019).

Data collection techniques were carried out through observation, interviews, and documentation (Sugiyono, 2019). Observations were conducted for one semester (February–June 2025) in several courses to observe the learning process and lecturer-student interactions. Semi-structured interviews were conducted with 15 lecturers, 50 students, and three curriculum managers. Documentation was carried out by reviewing curriculum documents, RPS, syllabi, and academic guidelines used in the learning process.

Data analysis was conducted using thematic analysis through the stages of data reduction, data presentation, and conclusion drawing (Radlinski & Craswell, 2022).

- Data reduction was carried out by sorting important information related to the integration of adab values in OBE, both from the results of observations, interviews, and documents.
- Data presentation was carried out in the form of tables, diagrams, and descriptive narratives that described the strategies for integrating moral values and the challenges faced.
- The analysis was conducted critically by linking field findings with Islamic education theory, the concept of Outcome-Based Education, and relevant previous research.
- Verification was carried out through triangulation of sources and techniques, as well as reconfirmation with several informants to ensure data validity.

This study has limitations because it was only conducted in one faculty, so the findings cannot be generalized broadly. In addition, external factors such as university policies and the social environment of students can also influence the internalization of adab values, but this study did not fully cover these factors.

FINDINGS AND DISCUSSION

Findings

This study found that the integration of adab values in the Higher Education Curriculum (KPT 2024) based on Outcome-Based Education (OBE) at FITK UIN Raden Fatah Palembang takes place through various channels. Each pathway has its own challenges, while also having a real impact on the character building of students. To facilitate understanding, the results of this study are presented in a table that summarizes the pathways of value integration, the challenges faced, and the impacts caused.

Table 1. Integration of Moral Values in the 2024 Higher Education Curriculum Based on OBE at FITK UIN Raden Fatah Palembang

No	Pathway of Value Integration	Challenges	Impact
1.	Special Courses (Islamic Character Education, Social Ethics, Islamic Religious Education, Academic Code of Ethics)	Time constraints and variations in teaching methods	Students understand the concept of Islamic etiquette academically, and increased participation in class discussions
2.	Integration into General and Program-Specific Courses	Not all lecturers consistently include adab values in the syllabus	Ethical values emerge in daily learning through an emphasis on discipline, responsibility, and respect
3.	Social Interaction in the Campus	The social environment of	Students learn to apply manners,

Environment	students does not always support the practice of manners	empathy, and ethical communication in campus social interactions
4. Group Projects, Presentations, and Community Service Activities	Affective assessment is difficult to measure with OBE instruments, which tend to be quantitative	The formation of cooperation, respect, social responsibility, and community awareness
5. Academic Culture and Faculty Role Models	Not all faculty members feel confident teaching etiquette	Students emulate academic ethics, polite communication, and respect for differences

Data Sources: Interviews with 15 lecturers, 50 students, and three curriculum managers; classroom observations from February to June 2025; and review of curriculum documents, RPS, syllabi, and academic guidelines.

Table Unit Description

Unit 1 – Special Courses.

The most obvious integration of etiquette values is through special courses such as Islamic Character Education, Islamic Social Ethics, Islamic Religious Education, and Academic Code of Ethics. The main challenges in this pathway are limited teaching time and differences in teaching strategies among lecturers. Nevertheless, the impact is significant because students gain a strong theoretical understanding of the concept of Islamic adab. This is also reflected in their active participation in class discussions, especially when the topics discussed are directly related to ethical issues and morals.

Unit 2 – Integration into General and Program-Specific Courses.

In addition to specialized courses, the value of adab is also integrated into general and program-specific courses. The challenge that arises is inconsistency among lecturers in incorporating the value of adab into the syllabus and teaching materials. However, the positive impact is still evident through learning practices that emphasize discipline, responsibility, and respect for the opinions of others.

Unit 3 – Social Interaction in the Campus Environment.

Moral values are also internalized through students' experiences in daily social interactions. The challenge is that not all student social environments support the consistent application of these values. Nevertheless, students still have the opportunity to practice empathy, politeness, and ethical communication when interacting with lecturers, fellow students, and campus staff.

Unit 4 – Group Projects, Presentations, and Community Service Activities.

The next integration pathway is project-based activities and group work. The biggest challenge here is how to assess affective aspects within the OBE framework, which tends to

emphasize quantitative indicators. Nevertheless, the impact is quite broad: students show increased cooperation, social responsibility, concern for the community, and ethical communication skills.

Unit 5 – Academic Culture and Faculty Role Models.

The integration of ethical values also takes place through the academic culture and role models demonstrated by lecturers. The challenge that arises is that not all lecturers feel confident or have pedagogical strategies for instilling ethical values. Nevertheless, the impact is very noticeable because students learn directly through the role models of attitude, polite communication, and respect for differences demonstrated by lecturers in their daily lives.

Integration of Ethical Values in the FITK UIN Raden Fatah Palembang Curriculum

One of the main findings of this study is how adab values are integrated into the 2024 Results-Based Higher Education Curriculum (KPT) at FITK UIN Raden Fatah Palembang. This integration is carried out through two main channels: *first*, by incorporating adab values into courses that explicitly teach about morals and ethics in Islam, such as Islamic Character Education and Social Ethics in Islam; *second*, by integrating adab principles into every aspect of learning and social interaction that occurs on campus.

Based on interviews with 15 lecturers and 50 students, it was found that the values of adab taught at the course level focused more on the moral and ethical aspects of Islam, as reflected in the courses Islamic Character Education and Social Ethics in Islam. In direct observations in the classroom, around 75% of students actively participated in discussions related to adab topics, indicating that this topic is quite interesting and relevant to them.

As supporting data, below is a visualization of the frequency of the integration of adab values in courses based on field observations, showing how many courses explicitly teach adab.

Table 2. Number of Courses Teaching Adab Values at FITK UIN Raden Fatah Palembang

No	Etiquette Courses	Number of Courses	Percentage
1	Character Education	5	20
2	Islamic Social Ethics	4	16
3	Academic Code of Ethics	3	12
4	Islamic Religious Education	6	24
5	Character Building	2	8
6	Others	5	20
Total		25	100

Data Source: results of curriculum and RPS document analysis at FITK UIN Raden Fatah Palembang, reinforced by field observations and interviews with lecturers (February–June 2025)

This table shows that most courses integrating adab focus on character development and social ethics, with Islamic Religious Education and Character Education as the main courses covering the discussion of adab values. This demonstrates the faculty's commitment to ensuring that adab education is a very important part of the academic process at FITK. Interviews with lecturers show that adab values, although not always explicitly stated in the syllabus of each course, are applied through teaching that prioritizes ethics, discipline, and respect for diversity in society. Lecturers at FITK have a strong understanding that education not only teaches knowledge but also shapes the moral character of students. Therefore, in every interaction, they try to demonstrate adab values in speaking, listening, and treating students with respect.

From the students' perspective, teaching manners that begin with direct experiences in lectures and social interactions on campus contributes to increasing their awareness of deeper Islamic values. Students not only learn the theory of manners, but also practice applying these values in their daily lives, both in academic activities and outside the classroom. For example, they are taught to always respect the opinions of others, maintain politeness in communication, and be responsible for their duties and obligations as students.

However, even though the integration of adab values is carried out earnestly, the study also found a gap between the desired ideal and the reality in the field. Some students revealed that even though they understand the importance of adab, the application of these values in daily life is often hampered by an unsupportive social environment. For example, in some cases, students find it difficult to apply the values taught on campus when interacting with friends or colleagues who do not share the same understanding of the importance of ethics. Therefore, to strengthen the integration of ethical values, stronger synergy is needed between teaching on campus and a social culture that emphasizes ethics.

Analysis shows that although the curriculum has been designed to internalize ethical values, the main challenge lies in the practical dimension, namely, real-world application outside the classroom. This indicates a gap between cognitive competence (knowledge of manners) and affective competence (appreciation and application of manners). Therefore, manners learning at FITK can be considered successful at the knowledge level, but still needs strengthening at the level of behavioral internalization.

Challenges in Integrating Adab Values in OBE

Despite significant efforts to integrate adab values into the OBE-based curriculum, this study identifies several key challenges faced by curriculum managers and lecturers at FITK UIN Raden Fatah Palembang. One of the main challenges is the issue of measuring adab, which is affective and qualitative in nature. In OBE, learning outcomes are measured based on measurable and objective results, such as technical skills and knowledge. However, adab values, which are related to attitudes and behavior, often cannot be measured in the same way.

For example, although students can be tested on their knowledge of adab theory in written exams, measuring the practice of adab in everyday life requires a more holistic and subjective approach. Most lecturers revealed that although they try to assess students' adab through classroom observation, this often does not sufficiently describe the extent to which students internalize and practice adab values outside the classroom. For example, one lecturer explained, *"We give group assignments to measure student cooperation, which also reflects the value of manners in interaction. But how do we assess their patience or humility in everyday life? That's not an easy thing to measure."*

In addition, there are differences in how lecturers integrate and teach values between one lecturer and another. Not all lecturers have the same understanding of the importance of integrating values, and some even feel less confident in teaching these values. In interviews, several lecturers revealed that they feel more comfortable teaching academic and technical material, while teaching manners is often considered an "additional task" that is more difficult to measure and evaluate. This has led to unevenness in the teaching of manners at FITK UIN Raden Fatah Palembang.

Another challenge is time and resources. Integrating adab values into each course requires a strong commitment from lecturers, not only in terms of time but also in developing appropriate teaching and assessment materials. Some lecturers revealed that although they recognize the importance of manners, they are limited by the limited time available to add these elements to each lecture material. Therefore, more structured and systematic efforts are needed in designing a curriculum that explicitly integrates manners and provides adequate resource support for lecturers to implement it.

As a solution to this challenge, project-based evaluation that emphasizes the application of adab values in group assignments, presentations, or other social activities is needed. The following visualization shows how an adab assessment can be measured through projects or group assignments that involve direct interaction between students.

In curriculum policy analysis, the issue of *adab* assessment reflects the limitations of the OBE model, which tends to prioritize cognitive aspects and measurable skills. OBE requires clear quantitative indicators, while manners are qualitative, contextual, and relatively. Therefore, this challenge emphasizes the need for evaluation innovations that assess not only outcomes but also the learning process. Approaches such as *authentic assessment* and *reflective journals* can be alternatives for assessing the internalization of manners more comprehensively.

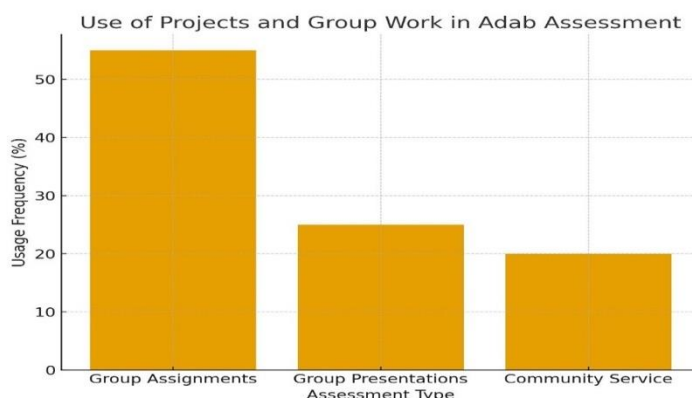


Figure 1. Bar Chart of the Use of Projects and Group Work in Adab Assessment

The bar chart shows the use of projects and group work in *adab* assessment, which consists of three main methods: group assignments, group presentations, and service activities. The results show that group work dominates the assessment process with a frequency of 55%, reflecting an emphasis on cooperation, mutual respect, and the ability to complete tasks collectively. Group presentations, which account for 25%, play an important role in developing ethical communication skills, confidence in public speaking, and respect for the audience. Meanwhile, service activities, with a percentage of 20%, contribute to strengthening social responsibility, empathy, and concern for the community, although their share is smaller than the other two methods. Overall, this data shows that *Adab* assessment is largely centered on group interaction (80% through assignments and presentations), while service activities complement this approach by instilling values of social responsibility and ethical awareness outside the classroom context. By using this method, it is hoped that students will be more involved in the practical application of *Adab* values, which can also be measured more clearly by lecturers.

The Impact of Adab Value Integration on Student Character Building

One of the very positive results of this study is the significant impact of integrating *Adab* values on student character development. Students involved in OBE-based education at FITK UIN Raden Fatah Palembang showed a clear increase in moral and ethical awareness, which had an

impact on their behavior both inside and outside the classroom. In interviews, many students expressed that they felt more prepared to face the challenges of social and professional life after receiving an education that emphasized the importance of adab.

In this context, manners not only create more harmonious social relationships but also improve the quality of learning and cooperation in academic tasks.

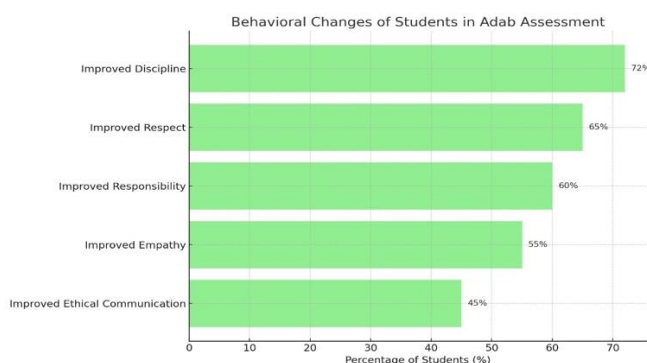


Figure 2. Horizontal Bar Chart Showing Changes in Student Behavior

The horizontal bar graph above shows various forms of changes in student behavior that emerged in the *etiquette* assessment process. The data shows that the most improved aspect was discipline, with a percentage of 72%. This shows that *etiquette* assessment contributes strongly to shaping student discipline and compliance with academic rules. In addition, the increase in respect ranks second with a percentage of 65%, reflecting the development of mutual respect between lecturers and fellow students. Responsibility also experienced a fairly high increase of 60%, which shows students' increasing awareness of completing academic tasks and obligations independently.

Furthermore, empathy increased by 55%, indicating the development of social sensitivity and concern for others. Finally, ethical communication increased by 45%. Although this percentage is the lowest, it remains important because it reflects students' ability to express their opinions politely, honestly, and ethically. Overall, these results show that *Adab* assessment not only emphasizes cognitive aspects but also plays a significant role in shaping students' character through increased discipline, respect, responsibility, empathy, and ethical communication.

Further discussion shows that this change in student character is clear evidence of the successful integration of adab values into the FITK curriculum. This supports the theory of character education, which states that moral formation cannot be achieved solely through teaching concepts, but through repeated practice in meaningful social interactions. However, the persistent gap in the application of adab values outside the campus indicates the need to expand the learning context, for

example, through community service programs, value-based internships, or extracurricular activities that directly involve students with the wider community.

However, this impact is not immediately felt in all aspects of student life. Some students revealed that although they have begun to apply adab values in campus life, they still find it difficult to apply these values in broader social life, especially outside the campus. This shows that although adab education on campus has a positive impact, its application in the wider community requires time and greater social influence.

From the results of this study, it can be concluded that the integration of adab values into the FITK UIN Raden Fatah Palembang curriculum based on Outcome-Based Education (OBE) has succeeded in making a positive contribution to shaping student character. Although there are several challenges in measuring adab and consistency of implementation among lecturers, the positive impact of adab education on student attitudes, behavior, and ethics is very clear. For the future, further development is needed in the evaluation system that can measure adab more objectively, as well as training for lecturers to be more consistent in integrating adab values into their teaching.

Discussion

The integration of adab values at FITK UIN Raden Fatah Palembang is in line with the direction of KPT 2024 based on OBE, where graduates are required to excel not only in cognitive aspects but also in affective and behavioral domains. Research data shows two main channels of integration: explicit through courses on Islamic morals/ethics, and implicit through academic culture and lecturer role modeling. The participation of 75% of students in discussions related to adab illustrates high engagement, but this indicator reflects cognitive understanding rather than internalization of habits. The distribution of 25 courses shows the dominance of Islamic Religious Education (24%) and Character Education (20%), while the applicative realm is still limited. In the realm of assessment, group assignments (55%), presentations (25%), and service activities (20%) show a move towards authentic assessment, although the individual aspects of students are still difficult to map consistently. The recorded impacts are an increase in discipline (72%), respect (65%), responsibility (60%), empathy (55%), and ethical communication (45%).

These findings are in line with the OBE framework, which demands constructive alignment between CPL, CPMK, activities, and assessment (Wojcik, 2023). From an Islamic perspective, Al-Attas' concept of *ta'dib* emphasizes that education is not merely the transfer of knowledge, but the

formation of character through the integration of knowledge and manners. Vygotsky also asserts that the internalization of values occurs through meaningful social interaction (Susilo et al., 2022). Thus, the integration of manners in the 2024 KPT is not merely an addition but an essential requirement for graduates to possess observable ethical *soft skills* as learning outcomes.

In line with this, Bloom, through the affective domain, emphasized the importance of learning that not only covers knowledge but also attitudes and values (Ilmi et al., 2023). Bustanul Ulum's research reinforces that the evaluation of the affective domain requires real behavioral indicators, which supports the findings of this study that manners must be formulated in a measurable form. (Akmal & Ulum, 2025)

This study is consistent with the findings of Huda et al. (2023), which emphasize the importance of manners in character education across countries. (Fariq et al., 2024) also highlights the need for systematic strategies so that character education has an impact on student behavior. (Chotimah et al., 2025) affirms that OBE implementation is effective when affective outcomes are also taken into account. (Aulia et al., 2025) emphasize the gap between cognitive mastery and value internalization, similar to the findings of this study. (Khan & Ahmed, 2025) reinforces that the transformative Islamic education paradigm places adab at the center of graduate outcomes. These findings are also parallel to Hasibuan's research, which shows that the integration of Islamic ethics into the curriculum results in an increase in students' social sensitivity, as well as Asim's study, which emphasizes the need for a holistic approach in project-based learning to build social responsibility. (Hasibuan & Harahap, 2024; (Asim et al., 2021). Additionally, Nguyen's research proves that faculty role modeling is a key factor in student character internalization. (Nguyen et al., 2024)

Dialogue with other theories shows that the constructivist approach emphasizes the importance of collaborative learning experiences in building moral values. (Sukardi, 2020) This supports the findings of this study, which show the significant role of group assignments and campus social interactions in shaping manners. From an Islamic education perspective, Alhamuddin asserts that the loss of the dimension of manners will reduce Islamic education to mere cognitive transmission. (Alhamuddin et al., 2022); Nisa et al., 2024). Therefore, OBE in Islamic higher education institutions must combine quantitative instruments with reflective evaluation to bridge the cognitive and affective domains.

Unlike previous studies, this study highlights the gap in adab evaluation within the OBE framework and offers innovations in the form of behavior rubrics, digital portfolios, and moderation of lecturer assessments for consistency. This is in line with the idea of *constructive alignment*, where evaluation must be aligned with learning outcomes. (Miftahuddin et al., 2024). In the context of this study, alignment includes the development of authentic instruments such as reflective journals and project-based assessments. Sulaiman's research supports this idea by demonstrating the effectiveness of authentic assessment in measuring student character and ethics. (Sulaiman et al., 2021). Similarly, Ngalimun's study proves that digital portfolios are able to record student attitude development more comprehensively than conventional exams (Riinawati & Ngalimun, 2022).

Based on the research results and comparisons, the author argues that the main challenge is not merely limited time or lecturer workload, but rather *pedagogical competence* in designing learning scenarios that internalize adab values. Manners should not be positioned merely as a normative achievement, but must be formulated as measurable behavioral indicators in the RPS, evaluated with authentic instruments, and triangulated with portfolio evidence. The antithesis to the overly quantitative OBE model is the need for an integrative approach: quantitative indicators are still used, but complemented by qualitative measurements based on reflection, observation, and peer assessment. This approach is consistent with holistic assessment theory, which emphasizes the importance of assessing both the learning process and outcomes. (Kurniadi et al., 2023); (Nugroho et al., 2025). Thus, KPT 2024 is not only oriented towards academic achievement but also produces graduates with real moral integrity in social practice.

CONCLUSION

This study concludes that the integration of adab values in the 2024 Higher Education Curriculum (KPT) based on Outcome Based Education (OBE) at FITK UIN Raden Fatah Palembang has been successfully implemented through course adjustments, strengthening of the syllabus based on the achievement of Islamic ethical attitudes, and the application of participatory learning methods that emphasize the internalization of Islamic ethical values. The results of the study show that this integration encourages an increase in discipline, respect, responsibility, empathy, and ethical communication among students, while also producing graduates who are academically competent and have noble character. However, the study also found challenges in the form of limited understanding among lecturers, lack of pedagogical training, and low awareness among students in internalizing adab values. Thus, the integration of adab values in the 2024 OBE-based

KPT contributes significantly to the formation of graduate competencies, although it still requires strengthening in terms of policy, learning strategies, and institutional support in order to run more optimally.

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