



Implementation of Students' Adab Values through School Culture at SD IT Imam Syafi'i Sampit: A Qualitative Case Study

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Abstract:

This study examines the implementation of students' adab values through school culture at SD IT Imam Syafi'i Sampit, Central Kalimantan, Indonesia. Using a qualitative case study design, the study explored how adab values are formulated, implemented, and internalized in students' everyday school experiences. Data were collected in June 2026 from 15 school leaders, teachers, students, and parents through semi-structured interviews, participant observation, and document analysis. Data were analyzed thematically and validated through source and method triangulation and member checking. The findings show that adab implementation is organized as an integrated school-culture process consisting of value formulation, curriculum integration, daily habituation, teacher role modelling, and continuous behavioral evaluation. Five domains of adab were identified: adab toward Allah, teachers, peers, parents, and the environment. These values were manifested through religious discipline, respectful communication, empathy, responsibility, learning discipline, cleanliness, and care for shared spaces. Teacher consistency, structured school routines, and school-family communication supported implementation, whereas differences in family backgrounds, digital media exposure, and inconsistent behavioral evaluation across classes constrained its continuity. The study contributes to Islamic character-education research by demonstrating how adab can function as an organizing principle of school culture rather than as an isolated religious program. It also provides a contextual framework for strengthening coherent, consistent, and sustainable adab education in Islamic elementary schools.

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Introduction (مقدمة)

The rapid development of globalization, digital transformation, and artificial intelligence has created increasingly complex challenges for character development among students. Educational institutions are no longer expected to focus solely on academic competence but are also required to cultivate moral values, social responsibility, discipline, and ethical behavior as essential foundations for students' lives in a rapidly changing society (Kistoro et al., 2023; Ni'mah et al., 2023). In the context of Islamic education, these concerns are closely related to the concept of *adab*, which encompasses not only appropriate behavior but also spiritual awareness, respect for others, responsibility, and proper conduct in relation to Allah, teachers, peers, parents, and the surrounding environment (Muthi, 2025). Thus, *adab* should not be understood merely as a set of manners or desirable behavioral traits. It represents a value framework that connects religious orientation, knowledge, interpersonal relationships, responsibility, and appropriate conduct in everyday life. The increasing occurrence of impolite behavior, declining respect for educational authority, and weakening disciplinary habits indicate that the internalization of *adab* values remains an important challenge in contemporary education (Khairani & Pohan, 2026). Therefore, strengthening *adab* education at the elementary school level is particularly important because this stage represents a critical period in the development of students' long-term behavioral patterns and character (Badri & Malik, 2024).

The distinction between *adab* and broader Islamic character education is important for understanding how Islamic values are implemented in educational settings. Islamic character education generally emphasizes the development of desirable moral and religious characteristics, whereas *adab* places greater emphasis on the appropriate enactment of values in relationships and concrete situations. In this sense, *adab* links what students know and believe with how they behave toward Allah, teachers, peers, parents, knowledge, and the environment. Consequently, the educational development of *adab* cannot be adequately understood only through the transmission of moral knowledge or through isolated religious activities. It requires an environment in which students repeatedly encounter, observe, practice, and receive guidance regarding appropriate conduct. This conceptual position provides a basis for examining *adab* through school culture, where institutional norms, teacher behavior, classroom interaction, routines, and family communication collectively shape students' everyday experiences.

Previous studies have demonstrated that the development of moral and religious character is strongly influenced by the educational environment in which students interact and develop their daily habits. A comparative study of character and *adab* education in Indonesia, Turkey, and Japan found that the effectiveness of moral education is influenced by school culture, teacher role modeling, and the integration of moral values into students' everyday learning activities (Huda et al., 2023). Badri and Malik (2024) further demonstrated that an affective approach based on Qur'anic values can strengthen students' religious character through systematic habituation. Similarly, Komala and Sukandar (2024) reported that an Islamic *adab*-based character education model integrating curriculum, teacher modeling, daily religious practices, and family collaboration can support the development of students' discipline and empathy. At the elementary school level, habituation practices such as greeting teachers, respecting others, queuing, performing congregational worship, and maintaining a positive school culture have also been associated with the development of students' character and social behavior (Afandi et al., 2020).

These studies establish the importance of school culture, habituation, teacher modelling, and family involvement in character development. However, they do not fully explain how *adab* operates as an integrated value framework across the different dimensions of school life. Research

on Islamic character education tends to focus on character formation more broadly, while studies of habituation frequently examine particular activities or behavioral routines. Similarly, research on Islamic *adab* has often examined specific programs, subjects, or educational settings rather than the institutional processes through which *adab* is translated into behavioral expectations, practiced repeatedly, monitored, and coordinated between school and family. Therefore, there remains a need to examine *adab* not simply as an educational content or habituation activity, but as a school-culture process through which Islamic values become embedded in everyday institutional practices.

Several specific gaps can therefore be identified. First, much of the existing literature discusses Islamic character education in a broad sense, while the implementation of *adab* as a distinctive educational construct has received comparatively less attention (Ni'mah et al., 2023). Second, previous studies have often examined *adab* or character education through specific programs, subjects, or habituation activities, rather than examining how *adab* is systematically embedded across classroom interaction, school regulations, religious activities, daily routines, behavioral evaluation, and family involvement (Muthi, 2025). Third, research specifically examining the implementation of *adab* values at the elementary level, particularly within Integrated Islamic Elementary Schools (*Sekolah Dasar Islam Terpadu*/SD IT), remains relatively limited compared with studies conducted in madrasahs and secondary Islamic educational institutions (Komala & Sukandar, 2024). Furthermore, empirical studies examining the implementation of students' *adab* values within the local context of Kalimantan, particularly in Integrated Islamic Schools, remain scarce.

This study addresses these gaps by examining the implementation of students' *adab* values through school culture at SD IT Imam Syafi'i Sampit. The study differs from previous research in three specific respects. First, it treats *adab* as an organizing value framework rather than merely as one component of general character education. Second, it examines implementation across interconnected institutional dimensions, including value formulation, curriculum integration, daily habituation, teacher role modelling, classroom practices, religious activities, school regulations, behavioral monitoring, and school-family collaboration. Third, it examines these processes within an Integrated Islamic Elementary School in Sampit, Central Kalimantan, thereby providing a context-specific account of how Islamic normative values are translated into observable student behavior. The novelty of the study therefore lies not simply in examining *adab* in an elementary school, but in explaining how *adab* is institutionalized as a school-wide culture through the interaction of normative values, organizational practices, repeated habituation, teacher modelling, evaluation, and family continuity.

The selection of SD IT Imam Syafi'i Sampit provides a relevant context for examining these processes because the school integrates the national curriculum with Islamic values and places *adab* as an important component of students' daily school life. The school provides an empirical setting in which *adab* values can be examined through interactions between teachers and students, daily habituation, religious activities, classroom management, school regulations, and parental involvement. Examining these processes is important because the implementation of *adab* depends not only on the transmission of moral knowledge but also on the coherence and consistency of the environment in which students repeatedly experience and practice those values.

Based on this background, this study aims to describe and analyze the implementation of students' *adab* values through school culture at SD IT Imam Syafi'i Sampit. Specifically, the study seeks to examine: (1) how *adab* values are formulated and implemented through school culture; (2) what factors support and hinder their implementation; and (3) how the implementation of *adab* values is manifested in students' everyday behavior. By addressing these questions, the study contributes empirical insight into *adab* education at the elementary level and offers a

contextual explanation of how Islamic values can be institutionalized through school culture in an Integrated Islamic Elementary School.



Method (منهج)

Research Design

This study employed a qualitative case study design to examine the implementation of students' *adab* values through school culture at SD IT Imam Syafi'i Sampit. A case study was selected to explore educational practices in their real-life context (Yin, 2018), while the qualitative approach enabled an in-depth understanding of participants' experiences, interactions, and everyday practices (Creswell & Poth, 2018; Merriam & Tisdell, 2016; Wiesner, 2022). The unit of analysis was the implementation of *adab* values as reflected in school policies, classroom interactions, habituation, religious activities, teacher modelling, student behavior, and school-family collaboration.

Participants and Research Setting

The study was conducted at SD IT Imam Syafi'i Sampit, East Kotawaringin Regency, Central Kalimantan, Indonesia, in June 2026. Fifteen informants were selected purposively based on their knowledge, experience, and direct involvement in *adab*-related activities (Campbell et al., 2020; Patton, 2015), comprising school leaders, teachers, students, and parents. Data were considered sufficient when subsequent information confirmed existing patterns and no substantively new information relevant to the research questions emerged (Hennink & Kaiser, 2022).

Data Collection

Data were collected through semi-structured interviews, participant observation, and document analysis. Interviews with the 15 informants explored experiences, strategies, and challenges related to *adab* implementation. Observations were conducted for over, focusing on student behavior, teacher-student interactions, peer relationships, religious activities, discipline, cleanliness, and daily routines. Relevant school regulations, character-development programs, communication books, and activity reports were also analyzed. The three data sources were compared throughout the research process to strengthen triangulation (Lincoln & Guba, 1985; Nowell et al., 2017).

Research Instruments and Data Analysis

The researcher served as the primary instrument, supported by interview and observation guides and documentation formats. Data were analyzed thematically following the stages of familiarization, initial coding, categorization, theme development, review, and interpretation (Braun & Clarke, 2021). The analysis focused on four areas: (1) implementation of *adab* through school culture, (2) mechanisms of internalization, (3) supporting and inhibiting factors, and (4) manifestations of *adab* in students' everyday behavior. Data from different participants and sources were continuously compared to identify recurring patterns and discrepancies.

Trustworthiness

The trustworthiness of the findings was strengthened through source and method triangulation. Information obtained from the school principal, teachers, students, and parents was compared with observation findings and relevant school documents (Lincoln & Guba, 1985; Nowell et al., 2017).

Member checking was used to confirm selected interpretations with relevant participants. This procedure helped ensure that the researchers' interpretations adequately represented

participants' experiences and perspectives (Birt et al., 2016). The research and analytical processes were systematically documented to support the dependability and confirmability of the findings.

Result (نتائج)

Implementation of Students' Adab Values through School Culture

The findings from interviews, participant observations, and document analysis indicate that the implementation of students' *adab* values at SD IT Imam Syafi'i Sampit operates as a structured school-culture system. The implementation involves three interconnected stages: planning and formulation of *adab* values, implementation through curriculum integration and daily habituation, and continuous evaluation and follow-up. *Adab* functions as a core value that is integrated into both formal and non-formal educational activities.

A school leader explained: "Adab is not only taught through religious lessons. We formulate it into daily behaviors so that students can practice it consistently in different school activities." (School Leader, SL-01)

Planning and Formulation of Adab Values

The implementation of *adab* begins with the formulation of values through school meetings involving school leaders, the foundation, and teachers. At this stage, normative *adab* values are translated into observable behavioral indicators. The identified indicators cover five domains: *adab* toward Allah, teachers, peers, parents, and the environment.

A teacher explained: "We try to make the values of *adab* concrete. Students need to understand how *adab* toward Allah, teachers, friends, parents, and the environment should appear in their daily behavior." (Teacher, T-02)

Adab toward Allah is reflected in discipline in worship, prayer, Qur'anic recitation, and daily prayers. *Adab* toward teachers includes greeting, asking permission, using polite language, and listening to teachers. *Adab* toward peers includes empathy, avoiding ridicule, apologizing, and resolving conflicts constructively. *Adab* toward parents includes respect, obedience, and helping at home. *Adab* toward the environment is manifested through cleanliness, orderliness, and responsible use of shared spaces. The formulation of observable indicators provides a basis for implementing and monitoring *adab* values in students' daily activities.

Curriculum Integration and Daily Habituation

The implementation of *adab* values occurs through two main pathways: curriculum integration and daily habituation. Within classroom learning, *adab* values are integrated into learning objectives, classroom rules, pedagogical interactions, and behavioral expectations. Teachers reinforce *adab* through greetings and prayers at the beginning of lessons, polite communication, appropriate ways of asking questions, classroom management, and the understanding of learning as an act of responsibility and worship.

A teacher stated: "Students are habituated to practice *adab* from the moment they arrive at school. They greet teachers, communicate politely, pray before learning, and follow classroom rules. These practices are repeated every day." (Teacher, T-04)

Outside classroom instruction, *adab* is reinforced through daily and school-wide activities, including collective prayers, Qur'anic recitation and *muroja'ah*, congregational prayer, the 5S program (smile, greeting, salutation, politeness, and courtesy), cleaning duties, and *adab* guidance during transitional periods such as arrival, break time, and dismissal. Teacher role modeling is also identified as an important mechanism in the implementation process.

One teacher explained: "Teachers have to provide examples first. If we expect students to speak politely, teachers must also communicate politely. Students more easily imitate what they see every day." (Teacher, T-01)

Teachers demonstrate *adab* through their communication, punctuality, ways of correcting inappropriate behavior, and approaches to interpersonal conflict. Students therefore encounter *adab* through both explicit instruction and everyday interaction with teachers.

Continuous Evaluation and Follow-Up

Evaluation of students' *adab* is conducted through behavioral monitoring, periodic evaluation meetings, and communication with parents. The school uses communication books and behavioral reports to support communication between teachers and parents regarding students' non-academic development.

A teacher explained: "We monitor students' *adab* through their daily behavior and behavioral records. When problems occur, we communicate with parents so that the guidance can continue at home." (Teacher, T-03)

The findings also indicate differences in the implementation and assessment of *adab* across classes. This condition creates a need for greater standardization so that behavioral expectations and evaluation procedures do not depend excessively on individual teachers.

A school staff member noted: "Sometimes teachers assess students' behavior differently. Therefore, we need common standards so that students receive consistent guidance and assessment." (School Staff, SS-01)

Domains of Adab Implementation

The five domains of *adab* identified in the study and their corresponding behavioral indicators and implementation practices are presented in Table 1.

Table 1. Domains, Indicators, and Implementation of Students' Adab Values

Adab Domain	Observable Behavioral Indicators	Main Implementation	Evidence
Adab toward Allah	Discipline in prayer and Qur'anic recitation; orderly worship	Congregational prayer, <i>muroja'ah</i> , daily prayers	Activity schedules and observations
Adab toward teachers	Greeting, asking permission, polite language, listening	Classroom routines and greeting-permission procedures	School regulations and teacher records
Adab toward peers	Empathy, avoiding ridicule, apologizing	Conflict guidance and deliberation	Case records and interaction observations
Adab toward parents	Respect, obedience, helping	"Adab at Home" and parenting activities	Parent reports and student reflections
Adab toward environment	Cleanliness, orderliness,	Cleaning duties and cleanliness programs	Program documentation and

	responsible behavior		classroom inspection
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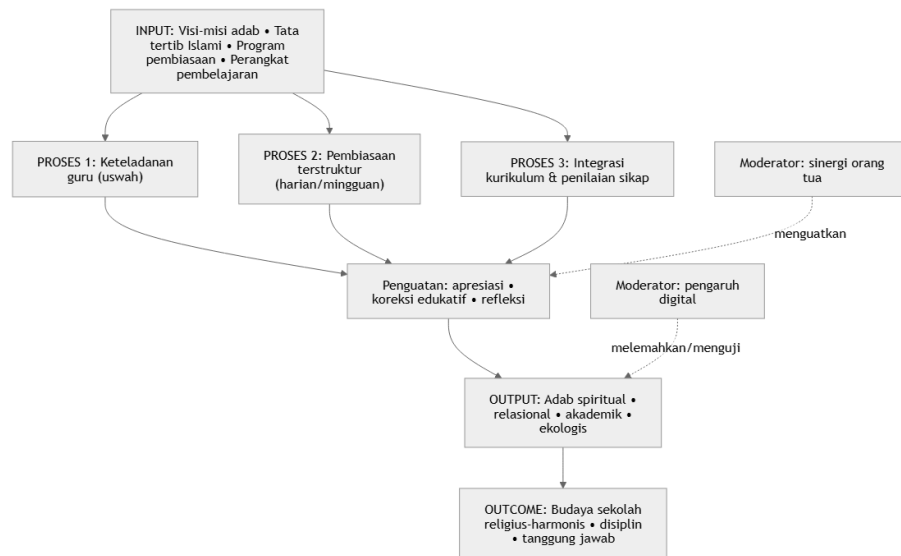


Figure 1. Model of Adab Values Implementation (Input-Process-Output-Outcome)

Supporting and Inhibiting Factors

The findings identify three main supporting factors in the implementation of students' *adab* values. First, teacher role modeling and consistency serve as important elements in reinforcing *adab*. Teachers provide examples through daily interaction, communication, discipline, and behavioral guidance. Second, a structured school culture supports repeated habituation. School regulations, religious routines, classroom practices, and other structured activities provide a consistent environment for students to practice *adab*. Third, parental involvement strengthens the continuity of *adab* education between school and home. Parenting activities and the "Adab at Home" program provide opportunities for parents to reinforce the values practiced at school.

A parent described the continuity between school and home: "What the children learn at school needs to be continued at home. When teachers and parents remind them about the same values, children become more accustomed to practicing *adab*." (Parent, P-02)

Three main inhibiting factors were also identified. The first is variation in family backgrounds, particularly differences in religious habits and parenting practices. Some students therefore require a longer adaptation period and gradual guidance.

A teacher explained: "Students come from different family backgrounds. Some are already accustomed to religious routines and good manners at home, while others still need considerable guidance." (Teacher, T-05)

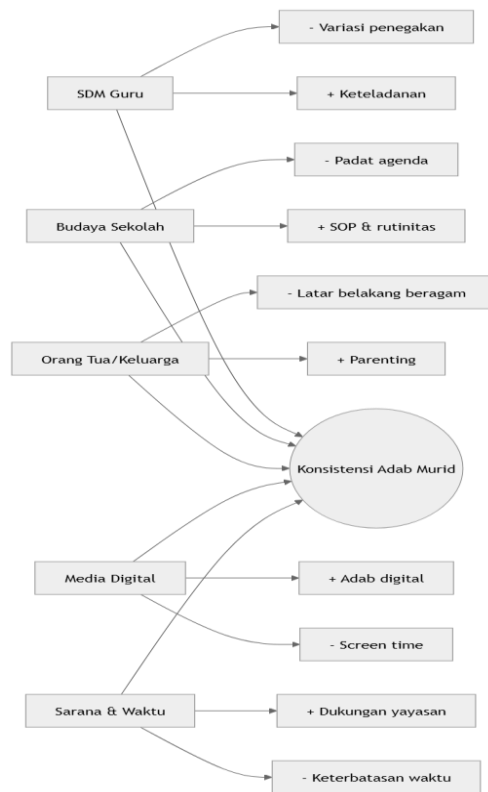
The second is digital media exposure. Excessive screen time and exposure to content that does not correspond with school values may interfere with direct interaction, empathy, and discipline.

Another teacher noted: "Children are very close to digital media. Sometimes the content they see does not match the values taught at school, so they need guidance and supervision." (Teacher, T-06)

The third is limited time and differences in evaluation practices across classes. A dense academic schedule and differences in teachers' approaches to behavioral assessment may result in inconsistent implementation.

Table 2. Supporting and Inhibiting Factors and Strategic Responses

Dimension	Supporting Factor	Inhibiting Factor	School Response
Teachers	Role modeling and routine guidance	Differences in teachers' understanding	Training and adab enforcement procedures
School culture	Religious routines and discipline	Inconsistent routines during busy periods	Prioritizing core programs and integrating adab into lessons
Family	Parenting and "Adab at Home"	Diverse family backgrounds	Intensive communication and gradual guidance
Digital environment	Positive use of digital media	Negative content and high screen time	Digital adab, literacy, and device supervision


Figure 2. Fishbone Diagram of Supporting and Inhibiting Factors

Manifestations of Adab in Students' Everyday Behavior

The implementation of *adab* values is manifested in four areas of students' everyday behavior. In the spiritual domain, the findings indicate disciplined participation in prayer and Qur'anic recitation and orderly participation in religious activities. In the social domain, *adab* is reflected in empathy, cooperation, mutual reminders, respectful communication, and constructive conflict resolution. In the academic domain, *adab* is manifested through classroom discipline, responsibility for learning tasks, respect for teachers and knowledge, and orderly learning behavior. In the environmental domain, students demonstrate responsibility through

cleaning duties, classroom organization, and maintenance of cleanliness.

A student described these everyday practices: “We are accustomed to greeting teachers, speaking politely, praying before learning, helping our friends, and keeping the classroom clean. When someone makes a mistake, we are taught not to make fun of them.” (Student, S-03)

These student accounts were supported by participant observations showing religious routines, respectful interactions, classroom discipline, cleaning activities, and orderly student behavior.

Table 3. Manifestations of Adab in Students' Everyday Behavior

Domain	Behavioral Indicators	Manifestations in School
Spiritual	Worship discipline and orderly religious behavior	Orderly congregational prayer and regular Qur'anic recitation
Social	Empathy, respect, and self-control	Helping others, respectful communication, constructive conflict resolution
Academic	Focus, responsibility, and learning <i>adab</i>	Orderly classroom behavior and responsible completion of tasks
Environmental	Cleanliness and orderliness	Cleaning duties and organized classrooms

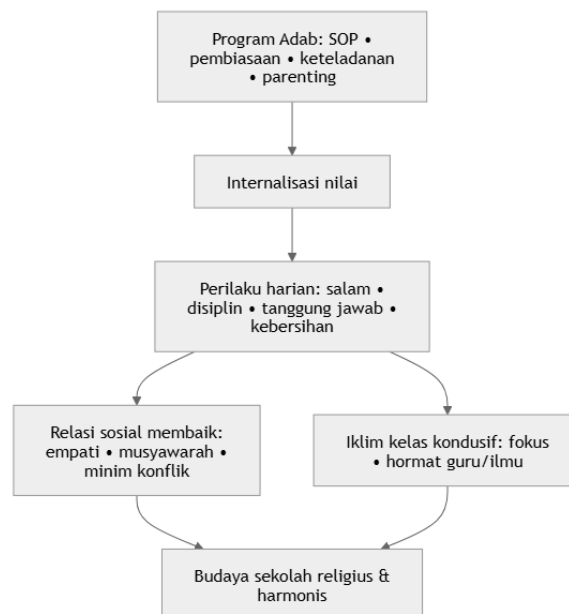


Figure 3. Theory of Change for the Adab Program: From Implementation to Student Outcomes

Overall, the findings demonstrate that students' *adab* values are implemented through an interconnected system of value formulation, curriculum integration, daily habituation, teacher role modeling, behavioral monitoring, and family involvement. The implementation is therefore embedded in the broader school culture rather than being limited to a separate character education activity.



Discussion (مناقشة)

The present study suggests that the implementation of students' *adab* at SD IT Imam Syafi'i Sampit is best understood not as a collection of religious activities, but as a school-culture mechanism for translating Islamic moral values into everyday patterns of conduct. The significance of this finding lies in the relationship between institutional norms, teacher modelling, habituation, family involvement, and contextual challenges. Rather than assuming that *adab* develops through instruction alone, the findings indicate that its internalization depends on the coherence between what the school teaches, what teachers exemplify, and what students repeatedly experience in their daily environment.

Adab Education as a School-Culture Process

The first research objective was to examine how *adab* values are formulated and implemented through school culture. The findings suggest that the central issue is not simply whether *adab* is included in the curriculum, but how normative Islamic values are transformed into institutional practices that students can repeatedly encounter and enact.

This finding extends the discussion of character education beyond the transmission of moral knowledge. Respect for teachers, responsibility, discipline, religious observance, and care for the environment become educationally meaningful when these principles are embedded in the routines and expectations of the school. School culture therefore functions as an informal curriculum operating alongside formal instruction. In this context, *adab* is not positioned as an additional program but as a framework that gives meaning to multiple forms of school practice.

This interpretation is consistent with studies emphasizing the integration of Islamic values into broader character-education practices (Huda et al., 2023; Komala & Sukandar, 2024). However, those approaches primarily demonstrate the importance of integrating Islamic values into character formation, whereas the present study identifies a more specific organizational mechanism: *adab* becomes the organizing principle through which curriculum, routines, teacher-student interaction, discipline, religious activities, and environmental responsibility are connected. The contribution therefore lies not simply in confirming that Islamic values are important, but in explaining how *adab* is operationalized as a school-wide cultural framework.

This distinction is particularly relevant for Islamic elementary schools because the religious identity of the institution is not separated from everyday educational practices. The findings indicate that the school culture provides the space in which normative Islamic concepts are converted into observable conduct. Thus, the school-culture perspective adds an institutional dimension to existing discussions of Islamic character education.

Teacher Modelling and the Credibility of Moral Education

A second significant implication concerns the role of teachers. The findings indicate that the implementation of *adab* depends substantially on teachers' ability to embody the values expected from students. This can be interpreted as a problem of pedagogical credibility: moral instruction becomes more meaningful when students encounter consistency between the values communicated by teachers and the behavior demonstrated by them.

This interpretation helps explain why habituation alone may be insufficient. Repeated instructions can establish routines, but students also interpret the social behavior of adults around them. When teachers consistently demonstrate respectful communication, discipline, responsibility, and religious commitment, these behaviors provide students with concrete models through which abstract values can be understood.

This argument is in line with Sanderse's (2024) discussion of teacher modelling in moral education. However, the present findings extend this argument by showing that modelling is not solely an individual teacher characteristic. Differences in behavioral assessment and

implementation across classrooms indicate that teacher modelling is also an organizational issue. When teachers apply different expectations, students may encounter competing interpretations of appropriate conduct.

Accordingly, the theoretical significance of teacher modelling in this study lies in its relational and institutional character. Teacher modelling connects individual conduct with the wider school culture. The effectiveness of modelling therefore depends not only on whether individual teachers provide good examples, but also on whether the institution establishes sufficiently coherent expectations to make those examples mutually reinforcing.

From Repeated Practice to Internalization

The importance of habituation identified in this study has implications beyond the simple repetition of desirable behaviors. Repeated practices provide students with opportunities to move from knowing a norm to applying it in concrete situations. This is particularly important at the elementary-school level, where behavioral patterns develop through interaction with adults, peers, and institutional routines.

The significance of habituation therefore lies in its ability to create continuity between Islamic moral principles and students' everyday experiences. Religious activities, interpersonal etiquette, classroom discipline, and responsibility for shared environments can become interconnected expressions of the same underlying value system.

This interpretation supports previous research on Islamic character education that emphasizes structured activities and habituation (Afandi et al., 2020; Huda et al., 2023). However, the present findings add an important qualification: the presence and frequency of habituation do not by themselves demonstrate internalization. The educational significance of repeated practice depends on whether students receive meaningful guidance, observe credible models, and encounter consistent expectations across settings.

Consequently, habituation in this study is better understood as guided practice rather than mechanical repetition. This distinction strengthens the interpretation of the findings because it explains why similar routines may produce different educational meanings depending on the surrounding social environment. Habituation becomes part of *adab* formation when repeated conduct is connected to explanation, modelling, reinforcement, and reflection.

School-Family Continuity as a Condition for Sustainability

The second research question concerns the factors that support and constrain implementation. One important implication is that the school cannot be considered an isolated environment for *adab* formation. Differences in students' family backgrounds indicate that the values cultivated at school may encounter different patterns of reinforcement at home.

This finding shifts the discussion from the implementation of a school program toward the continuity of moral socialization across educational environments. When school and family communicate similar expectations, students encounter a more coherent normative environment. Conversely, differences between school expectations and home practices may create discontinuity in the process of *adab* formation.

This interpretation corresponds with previous research emphasizing school-family collaboration in character education (Fauzieyah & Suyatno, 2024; Anggraeni et al., 2025). However, the present findings add that collaboration should not be understood merely as parental participation in school activities or the reporting of student behavior. Rather, its significance lies in creating continuity between the behavioral meanings established at school and those reinforced at home.

Thus, parental involvement can be conceptualized as a continuity mechanism within the

school-culture model. The school establishes the normative framework, while family practices may reinforce, modify, or weaken its continuity outside school. This provides a more ecological interpretation of *adab* education than a school-centered model alone.

Adab Formation in the Context of Digitalization

The presence of digital media as an inhibiting factor has broader significance for contemporary Islamic education. Students increasingly encounter behavioral models, communication styles, and value systems through digital environments that are not directly regulated by schools. Traditional school-based approaches to character formation therefore operate within a wider social environment.

Previous studies have identified digitalization as both an opportunity and a challenge for character and Islamic education (Kistoro et al., 2023; Ni'mah et al., 2023; Muthi, 2025; Khairani & Pohan, 2026). The present findings are consistent with this concern, but they also provide a conceptual implication for *adab* education. The response to digitalization need not be limited to restricting exposure. Instead, *adab* can provide a normative framework through which students learn to regulate communication, information consumption, responses to others, and personal conduct in digital spaces.

This extends the contextual scope of *adab*. If *adab* concerns appropriate conduct toward Allah, other people, knowledge, and the surrounding environment, its application can also be interpreted in relation to digitally mediated interactions. The digital environment therefore does not necessarily constitute a separate domain of moral education; it can be understood as a new context in which existing *adab* principles must be enacted.

The theoretical implication is that a school-culture model of *adab* must remain sufficiently open to changing social environments. The school may establish the foundational values, but students continuously encounter other cultural and behavioral influences beyond school. Consequently, contemporary *adab* education requires contextual adaptation while maintaining continuity with its Islamic normative foundation.

Evaluation and Institutional Sustainability

Another important implication concerns the sustainability of implementation. The findings indicate that monitoring and communication mechanisms are necessary to maintain behavioral expectations. However, differences in evaluation practices may reduce consistency between classrooms.

This suggests that the development of an *adab* culture requires not only value formulation and habituation but also an institutional mechanism for reflection. Evaluation should function primarily as a means of identifying behavioral needs, improving educational practices, and coordinating teachers and parents rather than reducing *adab* to a numerical score.

The implication is that schools may benefit from developing shared behavioral indicators and common interpretive guidelines. Such standardization would not eliminate the contextual nature of student behavior. Instead, it could provide teachers with a common framework for discussing and responding to variations in students' conduct.

This finding adds an organizational dimension that is less visible in models emphasizing values and habituation alone. In the present case, sustainability depends on whether the institution can convert individual practices into shared organizational routines. Evaluation consequently becomes part of organizational learning: it allows the school to identify inconsistencies, coordinate actors, and refine practices rather than merely measure student behavior.

Theoretical Contribution: Adab as a School-Culture Process

Taken together, the findings contribute to Islamic character-education research by suggesting that students' *adab* is better conceptualized as a relational and ecological process. Its development is shaped by interactions among students, teachers, families, institutional routines, and the wider social environment. This perspective moves beyond an individualistic understanding in which *adab* is treated solely as a personal moral attribute.

The theoretical contribution of the present study can therefore be expressed through four interconnected dimensions. First, institutionalization translates normative Islamic values into explicit behavioral expectations. Second, modelling and habituation provide repeated opportunities for students to observe and practice these expectations. Third, relational continuity connects school practices with family reinforcement. Fourth, contextual adaptation enables *adab* education to respond to challenges such as digitalization and differences in students' backgrounds.

Based on these relationships, the implementation of *adab* can be understood through the following pathway: Institutional Commitment → School Culture and Teacher Modelling → Guided Habituation → Relational Reinforcement → Behavioral Manifestation

This pathway should not be interpreted as a tested causal model. Rather, it represents the conceptual explanation emerging from the qualitative findings. The model explains how *adab* moves from a normative value system toward institutional practice and, subsequently, toward observable manifestations in students' religious, social, academic, and environmental conduct.

In this formulation, the novelty of the model lies in positioning *adab* as the organizing cultural principle rather than merely an educational content area. The school culture becomes the mediating environment through which values are made visible, practiced, reinforced, evaluated, and sustained. This provides a more integrated explanation of *adab* formation than approaches that examine curriculum, habituation, teacher modelling, or family involvement as separate components.

The pathway represented in Figures 1 and 3 should therefore be interpreted as a conceptual explanation of the implementation process rather than evidence of a statistically tested relationship.

Practical Significance

Practically, the study indicates three interconnected priorities for Islamic elementary schools. First, Islamic values need to be translated into clear and observable behavioral expectations. Second, teacher consistency should be treated as an institutional responsibility rather than an individual expectation. Third, school-family cooperation needs to be strengthened so that *adab* is reinforced beyond the school environment.

These priorities are interconnected rather than independent. Clear behavioral indicators provide a common institutional reference; teacher consistency provides credible modelling; and school-family cooperation extends the continuity of practice beyond the school setting. Digitalization further increases the need for these three elements because students' social experiences increasingly extend beyond the immediate control of the school.

Concluding Significance of the Findings

The broader significance of this study is that the cultivation of *adab* cannot be reduced to teaching students what is right; it requires creating an environment in which students repeatedly experience, observe, practice, and reflect upon appropriate conduct. The case of SD IT Imam Syafi'i Sampit demonstrates the importance of coherence among curriculum, school routines, teacher behaviour, family involvement, and contextual adaptation.

Accordingly, the contribution of this study is not a claim that the school's *adab* program

produces a statistically measurable behavioral effect. Rather, it provides an empirical explanation of how *adab* can be institutionalized as a school culture and what conditions support or constrain that process. This distinction is important for interpreting the findings within the qualitative case-study design.

More broadly, the study reinforces the proposition that Islamic character education remains relevant in an increasingly digital and socially complex environment, but its implementation must move beyond isolated religious activities toward a coherent culture of ethical practice. For Islamic elementary education, the sustainability of *adab* therefore depends on the capacity of schools to make Islamic values visible, consistent, and meaningful across the different environments in which students learn and interact.



Conclusion (خاتمة)

This study concludes that the implementation of students' *adab* values at SD IT Imam Syafi'i Sampit is organized as a school-culture process rather than as a stand-alone character program. In relation to the first research objective, the findings show that *adab* is implemented through interconnected stages of institutional planning, curriculum integration, daily habituation, teacher role modelling, and continuous evaluation. These processes translate Islamic normative values into observable behavioral expectations and everyday practices involving students' relationships with Allah, teachers, peers, parents, and the environment.

In relation to the second research objective, the study identifies several factors that support and constrain implementation. Teacher consistency, structured school routines, and school-family communication support the continuity of *adab* practices. At the same time, variation in family backgrounds, exposure to digital media, limited time, and differences in behavioral evaluation across classes present challenges to consistent implementation. The findings therefore indicate that, within this case, the sustainability of *adab* depends on coherence among school practices, teacher behaviour, family reinforcement, and students' wider social environment.

The study's empirical contribution is the identification of *adab* as an organizing principal of school culture. The findings show that *adab* extends beyond religious observance to include respectful relationships, learning responsibility, discipline, cooperation, and care for the environment. The proposed implementation pathway institutional commitment, school culture and teacher modelling, guided habituation, relational reinforcement, and behavioral manifestation provide a conceptual explanation of how *adab* is institutionalized within the school. This pathway should be understood as an interpretation derived from the qualitative findings rather than as a tested causal model.

The practical implication of the findings is that schools implementing *adab* education may consider establishing clear and observable behavioral indicators, strengthening consistency in teacher modelling and evaluation, and maintaining communication with families. Attention to students' digital environments is also relevant to sustaining *adab* beyond face-to-face school interactions. These implications are contextual and should be adapted to the institutional and sociocultural characteristics of each school.

This study has several limitations. First, it was conducted at a single Islamic elementary school, SD IT Imam Syafi'i Sampit, so the findings provide contextual and explanatory insight rather than statistical generalization to other schools. Second, the qualitative case-study design does not establish causal effects of the *adab* program on students' behavior. Third, the findings reflect the conditions and perspectives represented during the study period and may not capture changes in *adab* practices over a longer period.

Future research should therefore examine the proposed school-culture process across multiple Islamic elementary schools and different regional and sociocultural contexts. Comparative and longitudinal studies could investigate how *adab* practices are maintained over time and how school-family collaboration and digital environments influence their continuity. Quantitative or mixed-method research could also examine the relationships identified in this study and provide additional evidence concerning changes in students' *adab*-related behavior.



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