

Islamic education-based manners habituation programme at phase c public primary schools

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ABSTRACT

Many students still have problems with manners and etiquette, both in their attitudes and behaviour in everyday life. The study aims to develop a manners habit formation programme based on Islamic education at Fase C Public Primary School. The study uses the ADDIE research and development (R&D) approach. The research subjects were teachers, Phase C students, and parents of students. The research findings indicate that the Islamic education-based manners training programme at Phase C Public Elementary School is feasible and practical. The implementation of the manners training programme has a positive impact on improving students' manners.

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Introduction

Islamic education is a process or effort to shape Islamic character, attitudes and behaviour, covering the aspects of aqidah, sharia and tasawuf in order to attain happiness in this world and the hereafter (Fitriana *et al.*, 2020). The main objective of Islamic education is to prepare students to become caliphs on earth who have noble and *righteous* characters. *Akrom* means being more devoted to Allah SWT, while *shalih* means being able to manage, preserve and develop nature (Siswanto, 2019).

The sources of education in Islam are the Qur'an and Hadith as guidelines for humans to obey and comply with religious teachings and have noble character. This is the only way to obtain glory in the eyes of Allah SWT. Among the praiseworthy morals that a Muslim must have are politeness, patience, honesty, humility, gentleness, tactfulness, perseverance, willingness to sacrifice, fairness, trust in God, keeping promises, avoiding all that is forbidden by Allah SWT, doing good to neighbours, helping those in need according to one's ability, and so on. In accordance with the concept of morals as outlined in the Quran and Sunnah, which explain the legitimacy of these morals, a Muslim should have good manners in their daily life.

The phenomenon of moral degradation among the younger generation today, particularly in terms of manners, attitude and behaviour, is increasingly worrying. Some teachers and parents complain that children are becoming less polite, less respectful and are failing to demonstrate good ethics, both inside and outside of school and at home. This behaviour not only includes disrespectful attitudes, but also negative behaviours such as indifference towards classmates, *bullying*, individualistic attitudes, and an inability to appreciate differences. This phenomenon poses a major challenge for the world of

education because manners are an important part of character education, which is the foundation for shaping the morals of the younger generation.

Adab in the Big Indonesian Dictionary means refinement and good character; politeness; morals(<https://kbbi.kemdikbud.go.id/>) . Etymologically, adab comes from the Arabic *addaba yu'addibu ta'dib* which means "to educate" or "education". The ingraining of adab in oneself will produce a civilised person, who will in turn be wise in placing everything in its proper place and will constantly improve aspects of themselves to a better level in accordance with the guidance of Allah SWT. If adab is formed within an individual, they will not only become a good citizen, but will also become a generation that is conscious and responsible for themselves and others. (Al-Attas, 2016)

The word adab comes from Arabic, namely the mashdar of *addaba*, which means politeness, refinement, good character and morals. In terms of terminology, adab is a metaphor for knowledge that can protect oneself from all wrongdoings. It can be understood that adab reflects whether a person is good or bad, noble or ignoble, honourable or despicable. Adab refers to two meanings which, although materially different, have the same spirit, namely the desire to maintain perfection. *First*, it refers to practical behaviour related to the morality of certain professions (teachers, students, rulers, judges, and so on); *second*, it refers to the intellectual dimension, particularly the ability to communicate well and elegantly. (Iqbal, 2015)

Adab is one of the core teachings of Islam. This is because adab contains several important elements, namely: aqidah, worship, adab, and muamalah. These cannot be separated. When one of these elements is neglected, there will be an imbalance in worldly and spiritual matters. This is as stated in Surah Al-Furqan verse 63, which means: *"And the servants of the Most Merciful are those who walk upon the earth with humility, and when the ignorant address them, they say words of peace."* This verse explains that the servants of the Most Merciful Lord are those who walk on earth with humility without pretence, and walk naturally, and do not boast in their attitudes and actions. When ignorant people who do not understand social values greet them with insulting or rude words, they do not respond in kind, but with politeness and humility they say "salam," which means may we be in safety, peace and prosperity. The Prophet Muhammad SAW himself set an example that the more he was treated harshly, the more polite, wise and prudent he became.

Adab is a key concept which is essentially at the core of the Islamic educational process. Adab is a method in its conceptual structure that guides several elements within the human being, such as knowledge (*'ilm*), deeds (*'amal*), teaching (*ta'lim*) and good upbringing (*tarbiyah*). The absorption of adab within oneself will give birth to civilised human beings, individuals who are good, namely people who are aware of their responsibility to Allah SWT as the God who is always worshipped; who understand and carry out their responsibilities to themselves and to society fairly and who always strive to improve every aspect of themselves to a more perfect level. (Al-Attas, 2016)

Method

The type of research used is a research and development model. The development model used in this study adopts the ADDIE model (*Analysis, Design, Development, Implementation, Evaluation*).

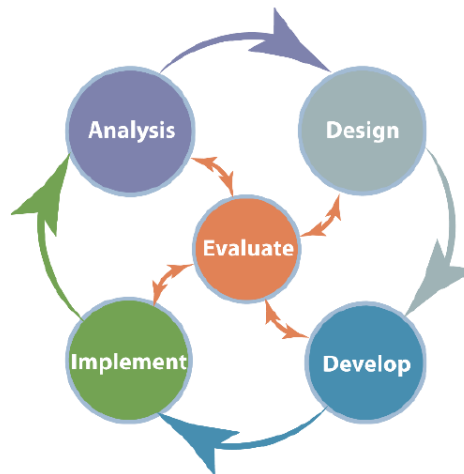


Figure 1. ADDIE Development Model Diagram

This research was conducted at Pasar Minggu 01 Public Elementary School in Jakarta. The research data included primary data in the form of qualitative and quantitative descriptive data. Qualitative data sources were obtained from product validation results by subject matter experts, media experts, and language experts, as well as comments and input from teachers. Quantitative data was obtained from the results of a validation questionnaire on the Islamic education-based manners habit formation programme, teacher response questionnaires, student response questionnaires, and questionnaires measuring student manners. Secondary data consisted of supporting data in the form of documents, books, journals/articles, and so on related to the research study. The data was analysed using descriptive statistics to determine whether the product in the form of the programme was feasible or not.

Result and Discussion

1. Results

- a. Analysis of the needs for developing a programme for instilling manners based on Islamic religious education

The analysis of the need to develop a programme for instilling manners based on Islamic education covers two aspects, namely field analysis and programme analysis.

First, field analysis is based on the phenomenon that students still have a low level of manners and the need for a manners programme in primary schools, which does not yet exist and therefore needs to be developed. The results of the field analysis found that the level of manners among students still needs to be improved. Based on the identification of students, analysis of the school's vision and mission, school environment conditions, and teacher resources as well as the role of parents, it is necessary to develop an Islamic education-based habit formation programme for primary school students as an effort to improve manners in attitude and behaviour.

Second, the analysis of this manners cultivation programme refers to the main components of the curriculum, namely: objectives, material, methods, and evaluation. The results of the field analysis show that the attitudes and behaviour of students are still poor or can be said to lack good manners. The lack of manners among students not only has a negative impact on social relationships between students, teachers, and parents, but also has a negative effect on the quality of learning at school. A learning environment filled with rude behaviour, *bullying*, and a lack of respect can create an atmosphere that is not conducive to

the teaching and learning process. When students do not show respect to teachers and peers, positive interactions in learning are difficult to achieve. Students' motivation to learn can also be affected by an unsupportive environment. Students who are victims of uncivil behaviour from their peers tend to feel marginalised, lack confidence, and experience stress. This condition can lower their academic achievement and even cause them to be absent from school.

b. Development of a manners programme based on Islamic education

The development stage is the stage of realising the product framework into a product that is ready to be implemented and validated. At this stage, the product in the form of a manners habit-forming programme is developed in accordance with the programme design that has been made previously. The steps for developing a manners habit-forming programme based on Islamic education in phase C public primary schools using the ADDIE model can be outlined in the following table:

Table 2. Program Development Steps

Research Procedure		Activities
Analysis	Field needs analysis	Collecting information and data on student issues related to student attitudes and behaviour
	Program needs analysis	• Seeking solutions to problems through a programme of habit formation based on Islamic education. • Analysing the needs for developing a programme for instilling manners based on Islamic education.
Design	Data collection	Collecting data from books and references related to the development of a programme for instilling good manners based on Islamic education.
	Systematics and Form	Designing and developing a programme for cultivating Islamic etiquette based on Islamic education.
Development	Program creation	The process of creating a programme for developing good manners based on Islamic education in accordance with the initial design
	Expert validation	Conducting validation of the developed Islamic education-based etiquette training programme with Islamic education experts, etiquette experts, and media experts
	Revision	Improving the programme based on expert validation
	Product <i>prototype</i>	The Islamic education-based manners training programme product is ready to be tested in school activities.
Implementation	Product testing	Implementing a programme for teaching manners based on Islamic education with the aim of obtaining feedback on its strengths and weaknesses
Evaluation	Final revision	Refining the form and content of the programme based on the results of its implementation.
	Final product	Final product of the Islamic education-based manners habit formation programme
	Evaluation of results	Conducting tests to determine the impact of the Islamic education-based manners training programme on the manners of students after the implementation of the Islamic education-based manners training programme.

The structure of this etiquette training programme consists of three parts, namely the front section, the main section, and the appendix.

Table 3. Systematics of the Islamic Education-Based Manners Habituation Programme

No	Section	Sub-section	Scope of Content
1	Front	a. Cover	Contains the programme title, logo, and theme
		b. Foreword	Contains the author's gratitude to Allah SWT for the compilation of this Islamic education-based manners programme, the objectives of the manners programme, and expressions of gratitude to those who have assisted in the compilation of this manners programme
		c. Table of Contents	Contains the overall structure of the programme from the cover to the appendix, along with the page numbers for each sub-section.
2	Contents	a. Background	Contains information about the role of Islamic education, sources of Islamic education, the importance of character development in the form of student manners, and the importance of developing a programme for instilling good manners.
		b. Legal Basis	This section discusses the principles of etiquette development derived from the Qur'an and Hadith, Pancasila, and the laws and regulations in force in Indonesia.
		c. The Importance of Manners for Primary School Students	Contains aspects that shape noble morals and good character, improve the quality of social interaction, prepare an excellent next generation, and create a conducive environment.
		d. The Purpose of Manners Cultivation for Primary School Students	This section covers the objectives of habit formation to increase awareness and practice of Islamic manners, shape the character of students to be good and noble, and improve the quality of Islamic education in public primary schools.
		e. Manners Material	Contains information about the meaning of manners, the position of manners in Islam, types of manners, and the elements that form manners.
		f. Methods of Implementing Manners Training	Contains information about methods of habit formation that are carried out continuously in daily life, for example through routine activities, spontaneous activities, setting examples, and programmed activities.
		g. Forms of Manners Cultivation Activities	Contains information about the forms of habit formation programmes that are implemented, namely: (1) Etiquette towards Allah and His Messenger with the programme name "My Etiquette towards Allah SWT AND HIS MESSENGER" (2) Etiquette towards parents with the programme name "My Etiquette towards Parents" (3) Etiquette towards teachers with the programme name "My Etiquette towards Teachers" (4) Etiquette towards oneself, under the programme name "My Etiquette towards Myself" (5) Etiquette towards friends, under the programme name "My Etiquette towards Friends" (6) Etiquette towards others under the programme name "My Etiquette towards Others" (7) Etiquette towards the environment with the name "Care for the Environment"

No	Section	Sub-section	Scope of Content
		h. Monitoring and Evaluation	This section covers the types of monitoring and evaluation used in the etiquette habit-forming programme. Monitoring is conducted on the implementation of the programme, while evaluation is conducted on the results of the programme's implementation in terms of improving the etiquette of students. The types of monitoring and evaluation used are observation and interviews.
		i. Conclusion	This is the final part of the programme, which explains the importance of implementing the programme correctly and sustainably in order to achieve the desired objectives.
3	Appendix	a. Program Implementation Monitoring and Evaluation Sheet	Contains an observation sheet in the form of a checklist that measures programme implementation in each of the activities included in the etiquette training programme.
		b. Student Evaluation Sheet	Contains an observation sheet in the form of a checklist that measures the manners of students after the implementation of the manners cultivation programme.

c. Feasibility test of the Islamic education-based manners cultivation programme

The feasibility test of the Islamic education-based manners programme at Phase C public primary schools was conducted in three ways, namely: expert validation test, programme implementation monitoring, and programme effectiveness evaluation.

A summary of the results of the three expert tests that evaluated the feasibility of the Islamic education-based manners cultivation programme can be seen in the following table:

Table 4. Summary of Programme Feasibility Evaluation Results

No	Expert Validation	Assessment Score	Category
1	Islamic Education Expert	14	Suitable
	Assessment aspects: a. Consistency with the foundations of the Qur'an and Hadith b. Alignment with the objectives of Islamic education c. Alignment with the Islamic religious education curriculum d. Quality of materials e. Implementation methods f. Evaluation and monitoring		
2	Literature Expert	13	Appropriate
	Assessment aspects: a. Alignment with objectives b. Quality of activities c. Implementation methods d. Evaluation and monitoring e. Stakeholder involvement		
3	Media experts	22	Appropriate
	Assessment aspects: a. Content suitability (material) b. Programme design c. Language		

The results of the expert assessment show that this etiquette training programme is feasible to be used as an etiquette training programme and implemented in Phase C public primary schools.

Program implementation monitoring was carried out using a monitoring sheet for the implementation of the Islamic education-based manners training program. This monitoring was carried out to determine the implementation of each activity in the manners training program. This Islamic education-based manners training program can be implemented well. This means that every activity listed in this manners training program can be implemented in elementary schools. The effectiveness of the programme was evaluated by conducting a trial programme in schools involving 20 students. The evaluation of the manners programme showed that the implementation of the programme had a positive impact on improving the manners of the students. Before the programme was implemented, the students' manners were assessed as "average", but after the manners programme was implemented, they improved to "high".

2. Discussion

The development of the manners training programme supports the achievement of the Islamic education curriculum, particularly the element of morals, the achievement of the school's vision and mission, the availability of school facilities and infrastructure, and the participation of teachers and students' parents. The analysis of this manners training programme refers to the main components of the curriculum, namely: objectives, materials, methods, and evaluation.

The results of the analysis of the implementation of the Islamic education-based manners programme show that this programme is quite practical and effective when applied in primary schools, especially for Phase C students, both in terms of the ease of implementing the activities and the impact of the implementation in the form of an improvement in the manners of the students. Habituation is a very important educational method, especially for children. They are not yet aware of what is considered good and bad in terms of morals. They also do not yet have the obligations that adults have, so they need to be accustomed to certain behaviours, skills, abilities, and mindsets. Children need to be accustomed to what is good. Then they will transform all good traits into habits, so that the soul can carry out these habits without too much effort, without expending too much energy and without encountering difficulties. (Nata, 2017)

Habituation is part of moral education with relatively permanent characteristics, does not require a high level of thinking, is the result of learning experiences, and appears repeatedly as a response to the same stimulus. Pavlov's theory states that in order to elicit or bring about a desired reaction, called a response, it is necessary to have a stimulus that is repeated over and over again, which is called habituation. By providing a stimulus that is repeated over and over again, it will elicit a habitual response. Meanwhile, Thorndike mentions that in order to obtain good results, practice is necessary. This practice is carried out repeatedly in the correct order and on a regular basis. Habituation must be carried out over a long period of time in a consistent and continuous manner. This is because the character of students is formed from their daily habits. (Mulyasa, 2018)

Through a habit-forming programme, positive character traits can be developed in children. Children find it easier to imitate behaviour than to follow advice given by others. Children learn by observing what is around them and what is happening, not solely through advice. Values taught through words will only be acted upon to a limited extent, whereas values taught through actions in the form of habits will be acted upon to a greater extent. Attitudes and behaviours in the daily environment constitute character education that occurs continuously and persistently throughout a child's life. (Fitri & Na'imah, 2020)

The results of this study are consistent with the findings of Mubin & Furqon (2023), which conclude that religious habits practised daily and repeatedly will become ingrained and memorable for students, making it easy for them to perform these habits without being reminded by teachers. Religious habit formation programmes are effective in shaping the religious character of students. Research (Permady *et al.*, 2023) concludes that adab education can be carried out through habit formation. The process of implementing adab education includes various activities with the terms ta'dib and akhlak applied to students. Research (Mustofa *et al.*, 2024) concluded that the management of adab education can be implemented through various programmes and activities that focus on character building, such as daily adab habits and the integration of Qur'anic values into the curriculum. Research (Fazry *et al.*, 2025) concluded that adab learning programmes in schools play a major role in strengthening religious and moral values in children.

Conclusion

The development of an etiquette habit-forming programme based on Islamic education includes seven habit-forming activities, namely: "My Etiquette towards Allah SWT and His Messenger"; "My Etiquette towards Parents"; "My Etiquette towards Teachers"; "My Etiquette towards Myself"; "My Etiquette towards Friends"; "My manners towards others"; and "Caring for the environment". The results of the feasibility test of the Islamic education-based manners programme at Phase C Public Elementary Schools were declared feasible and practical. This Islamic education-based manners programme can be used in Phase C public elementary schools because it is practical to implement and has a positive impact on changing and improving the manners of students. The implication of the development of an Islamic education-based manners programme at Phase C Public Elementary Schools is the availability of an Islamic education-based manners programme that can be used as a guideline in efforts to improve the manners of Phase C Public Elementary School students. This is because, according to the researcher's observations, there is currently no Islamic education-based manners programme for Phase C Public Elementary Schools. Therefore, the availability of this programme can be used as a guideline for schools to develop manners for their students.

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