

Islamic Counseling Guidance Program for Instilling Good Manners among Public Elementary School Students

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ABSTRACT

The cultivation of adab (Islamic manners and moral conduct) among elementary school students is a fundamental aspect of Islamic education that plays a crucial role in shaping character and personality from an early age. However, the implementation of adab development in public elementary schools has not yet been systematically integrated into educational services. This study aims to develop and examine the feasibility of an Islamic Guidance and Counseling Program as an effort to instill adab among public elementary school students. The study employed a Research and Development (R&D) method using the ADDIE model, which consists of analysis, design, development, limited implementation, and evaluation stages. Data were collected through interviews, questionnaires, and expert validation. The findings indicate that the majority of respondents strongly agreed that the Islamic Guidance and Counseling Program is highly needed to help students distinguish between good and bad behavior based on Islamic values. The results of expert validation involving material experts, Islamic moral education experts, and Islamic guidance and counseling experts showed feasibility percentages of 90% and 83.33%, categorized as very feasible. Therefore, the developed Islamic Guidance and Counseling Program is considered appropriate for use as a guideline for instilling adab among elementary school students after revisions based on expert recommendations

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Introduction

The formation of students' adab (moral conduct and proper manners) in public elementary schools constitutes a fundamental issue in contemporary educational discourse, particularly in light of the strengthening of character education through the Merdeka Curriculum and the implementation of the Pancasila Student Profile. Normatively, national education policies place the dimensions of faith, devotion to God Almighty, and noble character as core learning outcomes at the elementary education level. However, empirical studies over the past decade indicate a noticeable gap between these normative objectives and the realities of educational practice in public elementary schools. Several studies reveal that elementary education remains predominantly oriented toward academic achievement and cognitive competence, while the cultivation of adab and moral values has not been consistently internalized in students' daily behavior (Suyatno, Hayati, & Susatya, 2020).

This condition is further supported by research findings indicating a decline in students' adab at the elementary school level, as reflected in decreasing politeness toward teachers, weak responsibility, low social concern, and an increase in aggressive and

undisciplined behaviors (Hidayat & Fathurrohman, 2022). In this context, general character education is considered insufficient if it is not accompanied by approaches that address students' spiritual dimensions and religious values embedded in their daily lives. Several studies emphasize that the integration of religious values into educational processes significantly contributes to the development of self-control, empathy, and prosocial behavior among elementary school children (Nata & Sembiring, 2020; Arifin, 2017).

In line with this, studies on guidance and counseling in elementary schools over the past decade demonstrate that counseling services possess strategic potential in shaping students' behavior and character. Nevertheless, most existing research still situates guidance and counseling within a general psychological framework, focusing primarily on self-adjustment, learning difficulties, and universal social behavior issues (Prayitno, 2019). The spiritual dimension and Islamic values have not yet become integral components of guidance and counseling services in public elementary schools, despite the fact that the majority of students live within religious social and cultural environments.

Conversely, research on Islamic Guidance and Counseling has predominantly been conducted in madrasas or Islamic-based schools. These studies indicate that counseling approaches integrating values from the Qur'an and Sunnah are effective in strengthening students' moral character and religious behavior (Shihab, 2020). However, such findings do not directly address the needs of public elementary schools, which differ significantly in terms of institutional structure, curriculum implementation, and school culture. Consequently, there remains a lack of studies that specifically develop contextual and applicable Islamic Guidance and Counseling approaches tailored to public elementary school settings.

This limitation is further reinforced by field findings from several public elementary schools, particularly in urban areas, which reveal that guidance and counseling services are still general in nature, lack systematic structure, and do not yet have specific guidelines oriented toward the cultivation of students' adab based on Islamic values. Classroom teachers or homeroom teachers who concurrently assume the role of counselors often experience difficulties in integrating Islamic values into guidance services, while collaboration between guidance and counseling services and Islamic Religious Education subjects has not been optimally established. In fact, the Merdeka Curriculum, through the Project for Strengthening the Pancasila Student Profile, provides substantial opportunities for the development of contextual and value-based character and adab development programs. Based on the foregoing discussion, a clear gap can be identified between: (1) the actual needs of public elementary schools for sustainable adab development grounded in Islamic values; (2) current guidance and counseling practices that remain general and insufficiently integrated with spiritual dimensions; and (3) the limited availability of research and academic products offering Islamic Guidance and Counseling guidelines specifically designed for public elementary school contexts. This gap underscores the urgency of the present study and forms the basis for its research novelty.

The novelty of this study lies in the development of a systematic, applicable, and contextual Islamic Guidance and Counseling guideline specifically designed for public elementary schools by explicitly integrating Islamic values into counseling services while remaining aligned with the policy framework of the Merdeka Curriculum. Unlike previous studies that are largely conceptual or conducted in Islamic-based schools, this study offers a practical contribution in the form of an operational guideline that can be utilized by teachers and public schools to cultivate students' adab through preventive, developmental, and responsive counseling services.

The purpose of this article is to develop and describe an Islamic Guidance and Counseling guideline as an effort to cultivate students' adab in public elementary schools in accordance with children's developmental characteristics and the Merdeka Curriculum policy. Furthermore, this article aims to demonstrate the relevance and contribution of Islamic Guidance and Counseling approaches in strengthening holistic and sustainable adab development within public elementary school environments. Academically, this study is expected to contribute to the advancement of Islamic Guidance and Counseling scholarship at the elementary education level, as well as to serve as both an academic and practical reference for teachers, counselors, and educational policymakers in developing guidance and counseling services oriented not only toward problem-solving but also toward the formation of students' moral character and personality.

Method

This study employed a Research and Development (R&D) approach aimed at producing an Islamic Guidance and Counseling Program for cultivating adab among students in public elementary schools. The development model was based on the ADDIE framework (Analysis, Design, Development, Implementation, and Evaluation) as proposed by Dick and Carey, which was selected due to its systematic structure, flexibility, and relevance to educational product development. The model was applied adaptively and adjusted to the context of elementary education grounded in Islamic values. The research was conducted in public elementary schools located in Bogor City. The research subjects included classroom teachers, Islamic Religious Education teachers, and elementary school students as the target users of the program. Research data were collected through a combination of qualitative and quantitative approaches to obtain a comprehensive understanding of field needs, product feasibility, and user responses to the developed program.

The analysis stage was carried out to identify the needs for students' adab development and the existing conditions of guidance and counseling services in public elementary schools. Data at this stage were collected through interviews with classroom teachers and Islamic Religious Education teachers, observations of students' behavior within the school environment, and documentation studies of existing adab development programs and religious activities implemented at the school. The design stage focused on developing the framework of the Islamic Guidance and Counseling program, including the formulation of program objectives, the selection of adab materials based on Islamic values, and the determination of service strategies appropriate to the developmental characteristics of elementary school students.

The development stage involved the preparation of an initial product in the form of a program guideline, which was subsequently validated through expert judgment by specialists in Islamic Religious Education, adab education, and Islamic guidance and counseling. Feedback from the experts was used as the basis for revising the product to ensure its feasibility for trial implementation. The implementation stage was conducted through a limited trial involving teachers as program users to obtain data on program implementation, practicality, and user responses. The evaluation stage was conducted using both formative and summative approaches to assess the overall feasibility and effectiveness of the developed product. Qualitative data were analyzed through data reduction, data display, and conclusion drawing based on interview results and field notes. Meanwhile, quantitative data obtained from expert validation and user response questionnaires were analyzed descriptively using mean scores to determine the feasibility level of the program. The results of the data analysis served as the

basis for refining the final product to ensure that it meets the criteria of validity, practicality, and applicability in supporting the cultivation of students' adab in public elementary schools.

Result

The cultivation of adab (proper manners and moral conduct) represents the most fundamental aspect of children's education, particularly from an Islamic perspective. Adab does not merely shape children's outward behavior but also serves as the foundation for the formation of personality, spirituality, and inner integrity. In Islam, the education of adab precedes the acquisition of knowledge, as reflected in the advice of early Muslim scholars (salaf): ta'addab qabla an ta'allam (cultivate proper conduct before seeking knowledge). Therefore, children's education should not be directed solely toward the mastery of knowledge and skills, but also toward the formation of adab that reflects Islamic values. Early cultivation of adab has long-term effects on children's attitudes, habits, and ways of interacting within their social environment. Children who possess good adab tend to grow into individuals who are empathetic, responsible, and capable of maintaining social harmony.

Allah Subhānahu wa Ta'ālā explicitly commands believers to protect themselves and their families from moral destruction, as stated in the Qur'an:

أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُورًا

"O you who believe! Protect yourselves and your families from a Fire..." (Qur'an, At-Tahrim: 6)

This verse contains a clear command for parents and educators to act as protectors of children from various forms of harm, including moral degradation that may damage their character and future. Ibn Kathir, in his exegesis, explains that protecting oneself and one's family entails instilling adab and obedience to Allah from an early age, while preventing children from sinful and deviant behavior. Consequently, adab education during childhood becomes a strategic step in forming a strong Islamic personality grounded in faith-based values. This view aligns with the perspective of classical Islamic scholars, such as Al-Ghazali, who emphasized that children are a trust (amanah) entrusted to their parents, and that their pure hearts resemble precious gems. When accustomed to goodness and adab from an early stage, children will grow into noble and well-mannered individuals (Al-Ghazali, Iḥyā' 'Ulūm al-Dīn).

Contemporary Islamic education scholars likewise emphasize the urgency of adab cultivation, particularly in responding to the challenges of modern life characterized by rapid technological advancement, uncontrolled information flows, and increasingly complex social value shifts. In this context, Islamic education is expected not only to transmit knowledge but also to establish a strong value foundation to prevent students from losing moral direction. Muhaimin (2020) explains that adab constitutes an internal value system embedded within individuals that guides attitudes, ways of thinking, and decision-making processes, while adab is manifested externally through observable daily behavior. Thus, adab serves as a tangible indicator of an individual's moral quality in social life. Muhaimin further asserts that adab education from an early age plays a strategic role, as this developmental phase is crucial for personality formation and value internalization. Children equipped with a strong adab

foundation are better able to filter negative environmental influences, respond wisely to societal changes, and consistently uphold Islamic values amid increasingly complex life situations.

Similarly, Hasanuddin (2021) found that the cultivation of adab during childhood has a significant impact on long-term personality stability and social competence. Children who receive early adab education demonstrate a greater ability to build healthy social relationships, exhibit empathy, and avoid deviant behavior (Hasanuddin, 2021). Fitriani and Kurniasari (2022), in their collaborative study, reported that adab taught from an early age strengthens children's self-control and enhances their sensitivity to social environments and Islamic values. Children habituated to well-mannered behavior tend to adapt more effectively to social norms and display a higher level of moral awareness (Fitriani & Kurniasari, 2022).

Furthermore, Azzahra (2023), in her doctoral dissertation, emphasized that amid the rapid flow of information, modernization, and the diminishing availability of positive role models, adab education plays a highly strategic role as a moral and spiritual safeguard. Adab education helps children discern attitudes and behaviors that align with Islamic teachings, thereby preventing them from being easily influenced by values that contradict religious principles. In this sense, adab education functions not only as a protective mechanism against negative external cultural influences and unfavorable environments but also as a formative process that shapes children's personalities holistically. Through sustained adab cultivation, children are guided to develop moral awareness, strong faith, and behavior consistent with Islamic values, enabling them to face modern challenges without losing their identity as Muslims (Azzahra, 2023).

This study began with an analysis phase aimed at identifying the need for an Islamic Guidance and Counseling program in cultivating adab among elementary school students. The needs analysis involved classroom teachers and Islamic Religious Education (PAI) teachers from public elementary schools in Bogor City. Data collection at this stage employed interviews and questionnaires. Interviews were conducted with classroom teachers and PAI teachers through online platforms, while questionnaires were distributed to additional elementary school teachers to strengthen the data. Both instruments served as guides to explore teachers' needs, expectations, and challenges in fostering students' adab.

Based on interview results with classroom teachers and subject teachers, all respondents stated that an Islamic Guidance and Counseling program is highly important for cultivating adab among students in public elementary schools. Teachers and homeroom teachers expressed the view that Islamic guidance and counseling can assist students in developing adab, habituating polite behavior, and supporting the creation of a conducive learning environment. Thus, the implementation of such a program received full support from educators. From the interviews with classroom teachers and PAI teachers, the following findings were obtained:

Table 1. Results of Interviews with Homeroom Teachers

Interview Questions	Yes	No	Reasons
Is a Guidance and Counseling Program important for cultivating adab among students in public elementary schools?	Yes		Because the Islamic Guidance and Counseling Program is one of the approaches used to address and resolve issues related to the adab of public elementary school students that still require improvement.
Do you agree with the implementation of a Guidance and Counseling Program for cultivating adab among students in public elementary schools?	Yes		I agree, because adab education is very important to be instilled in children from an early age, and this guidance and counseling program can support the cultivation of adab.

Table 2. Results of Interviews with Islamic Education Teachers

Interview Questions	Yes	No	Reasons
Is a Guidance and Counseling Program important for cultivating adab among students in public elementary schools?	Yes		"In my opinion, it is very important, because the guidance and counseling program can serve as a platform for instilling good adab values. Through structured guidance, students can become more accustomed to behaving politely, showing respect to teachers, and maintaining good relationships with their peers."
Do you agree with the implementation of a Guidance and Counseling Program for cultivating adab among students in public elementary schools?	Yes		"I strongly agree. An Islamic values-based guidance and counseling program can serve as a practical solution for fostering students' adab. Through this program, teachers are not only focused on academic achievement but are also able to guide students in developing attitudes, behaviors, and daily habits."

The interview results indicate that teachers hold positive perceptions of the Islamic guidance and counseling program in fostering elementary school students' adab. Teachers consider the program important because it does not focus solely on academic aspects but also plays a significant role in developing students' attitudes, behaviors, and personalities from an early age. The Islamic guidance and counseling program is perceived as a systematic means of instilling Islamic adab values, such as politeness, discipline, and respect for teachers. These findings are in line with the principle of *amar ma'ruf nahi munkar* and are supported by previous studies (Suwandi, 2020; Hidayat, 2019), which emphasize the effectiveness of Islamic guidance and counseling in improving students' adab.

In addition to interviews, the researcher also distributed questionnaires to several elementary school teachers to strengthen the data regarding the need for an Islamic guidance and counseling program. The questionnaire contained items related to students' *adab* conditions, challenges faced by teachers, and teachers' expectations regarding the implementation of an Islamic values-based guidance program. The questionnaire results revealed several important findings:



Figure 1 Results of Questionnaire 1

The questionnaire statement indicating that students require special guidance on *adab* to foster respectful behavior toward teachers, parents, and peers received a highly positive response from the majority of respondents. Of the 55 respondents, 74.5% strongly agreed and 18.2% agreed, resulting in a total of 92.7% who supported the need for special guidance on *adab* for elementary school students. This finding reflects a strong awareness that elementary school students still require structured direction, guidance, and character development in the domain of *adab*, in line with children's developmental characteristics, which emphasize imitation and habit formation. Therefore, Islamic guidance and counseling is perceived as an appropriate means to instill Islamic *adab* values toward teachers, parents, and peers. Although 7.3% of respondents strongly disagreed, this proportion is relatively small compared to the overwhelming majority supporting the implementation of a special guidance program.

Contemporary Islamic education places strong emphasis on the urgency of instilling *adab*, particularly in response to the challenges of the modern era, which are characterized by rapid technological advancement, uncontrolled information flows, and increasingly complex social value changes. In this context, Islamic education is required not only to transmit knowledge but also to establish a solid value foundation so that students do not lose direction in navigating life's dynamics. According to Muhaimin (2020), *adab* represents an internal value system embedded within individuals that guides attitudes, ways of thinking, and decision-making, while behavior is the external manifestation of these *adab* values as reflected in daily actions. Thus, *adab* serves as a tangible indicator of one's moral quality in social life. Muhaimin further emphasizes that *adab* education from an early age plays a highly strategic role, as this phase marks the formation of children's basic personality structures and the ease with which values are internalized. When children are equipped early with a strong *adab* foundation, they are better able to filter negative environmental influences, respond wisely to societal changes, and remain committed to Islamic values amid increasingly complex life situations (Muhaimin, *Paradigm of Education*).

In line with this perspective, Hasanuddin (2021) asserts that the cultivation of *adab* during childhood has a significant impact on long-term personality stability and social competence. Children who receive *adab* education from an early age are more capable of building healthy social relationships, demonstrating empathy, and avoiding deviant behavior (Hasanuddin, *Journal of Character Education*, 2021). Furthermore, Fitriani and Kurniasari (2022), in their collaborative study, explain that *adab* taught from early childhood strengthens children's self-control and fosters sensitivity toward social environments and Islamic values. Children who are accustomed to practicing *adab* tend to adapt more effectively to social norms and exhibit a higher level of moral awareness (Fitriani & Kurniasari, *Journal of Islamic Guidance and Counseling*, 2022).



Figure 2 Results of Questionnaire 2

Based on the questionnaire data, 96.4% of respondents stated that they agreed or strongly agreed that Islamic guidance and counseling programs are urgently needed in elementary schools, while only 3.6% of respondents strongly disagreed. These results indicate that the majority of respondents possess a high level of awareness regarding the importance of Islamic guidance and counseling programs as a means of fostering students' *adab*. The program is perceived as capable of assisting students in distinguishing between appropriate and inappropriate behavior based on Islamic values, particularly considering that elementary school students are still at a developmental stage that requires guidance, habituation, and role modeling. In the context of Islamic education, the cultivation of *adab* values serves as the primary foundation for shaping attitudes and personality. Therefore, Islamic guidance and counseling not only functions to provide normative direction but also guides students in practical ways through approaches grounded in the Qur'an and Hadith. This perspective aligns with the Prophet Muhammad's ﷺ saying that every child is born in a state of *fitrah*, and it is the environment that shapes their personality (reported by al-Bukhari and Muslim). Accordingly, Islamic guidance and counseling programs in elementary schools can serve as a complement to parental roles in preserving and directing children's *fitrah*, enabling Islamic *adab* values and behaviors to be internalized consistently and sustainably.

The above findings are consistent with Sutoyo (2019), who emphasizes that the design of guidance and counseling programs at the elementary school level must carefully consider children's cognitive and emotional developmental stages. Elementary school students remain in a developmental phase that requires learning and guidance approaches that are concrete, simple, and easy to understand to ensure that the services provided are effectively received. Therefore, guidance and counseling programs in elementary schools should be designed in an applicative and contextual manner that aligns with children's world. In addition, such programs should provide sufficient opportunities for students to develop self-discipline, social skills, communication abilities, and positive learning habits. Consequently, guidance and counseling programs hold a highly strategic position in shaping *adab* and instilling students' basic competencies from an early age as a foundation for development at subsequent educational levels.

In Islamic education, these conditions highlight role modeling (*uswah hasanah*) as the primary and most effective approach. Educators, teachers, and parents are expected to demonstrate behaviors that reflect Islamic values in daily life so that children can learn *adab* not only through advice but also through concrete examples that they directly observe and experience. Ibn Qayyim al-Jawziyyah (2017), in *Tuhfat al-Mawdūd*, illustrates that children are like blank sheets of paper that will be imprinted according to the "ink" provided by their educators. The Qur'an also emphasizes the importance of habituation within the family, as Allah SWT says:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

"And order your family (to) perform the prayer and be patient in doing it." (QS. Thaha: 132)

This verse affirms that the process of cultivating *adab* and religious devotion should begin at an early age and originate within the family as the child's first and primary educational environment (Fauzi, 2021). The family plays a highly strategic role in shaping the foundations of faith, religious practices, as well as children's attitudes and behavior before they enter formal educational settings. Through habituation, role modeling, and consistent guidance within the family, values of *adab* and worship can be instilled naturally and sustainably. With a strong foundation established in the family environment, children will be better prepared to receive further education at school and more effectively internalize Islamic values in their daily lives.

Furthermore, elementary school-aged children possess a high level of curiosity and strong enthusiasm for learning. They enjoy asking questions and exploring new experiences. From an Islamic perspective, this learning enthusiasm should be directed toward knowledge that is beneficial and regarded as an act of worship. Allah states in the Qur'an:

أَلْهَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

"Say, are those who know equal to those who do not know?" (Qur'an, Az-Zumar: 9)

Accordingly, Islamic education should design learning processes that actively and enjoyably stimulate children's curiosity while simultaneously attending to their spiritual development (Muhaimin, 2020). Physically and emotionally, elementary school children have high energy levels and enjoy engaging in various physical activities. They tend to become easily bored when learning processes are conducted in a monotonous and passive manner. In this context, Islam provides space for children's play, as long as it does not neglect religious obligations. The Prophet Muhammad ﷺ set an example by allowing his grandchildren, Hasan and Husayn, to play on his back while he was performing prayer. This illustrates that approaches grounded in compassion, gentleness, and an understanding of children's *adab* are essential in the educational process (Nawawi, 2019).



Other findings indicate that the cultivation of *adab* through Islamic guidance and counseling programs is believed to enhance students' discipline and sense of responsibility, both in learning activities and in daily interactions. A total of 67.3% of respondents strongly agreed and 29.1% agreed with this statement. This high level of support demonstrates that an Islamic-based counseling approach has a significant impact on the development of students' *adab*, particularly in fostering disciplined attitudes, responsibility, and respect for others.

The questionnaire results are consistent with the view of Prayitno (2019), who emphasizes that the objective of guidance and counseling programs is to help students achieve optimal development through planned, systematic, and balanced services encompassing personal, social, academic, and career aspects. In line with this perspective, Gibson and Mitchell (2018) state that guidance and counseling programs aim to empower students to live more

effectively, including developing the ability to make appropriate decisions, establish healthy social relationships, and enhance personal capacities in accordance with their developmental tasks and life demands.

The results of the interviews and questionnaires further reveal that the majority of teachers and parents perceive Islamic guidance and counseling programs as highly important for cultivating *adab* among public elementary school students. Students are still frequently observed displaying behaviors that are inconsistent with Islamic *adab*, such as using inappropriate language, arguing with teachers or parents, lacking discipline, and failing to respect peers. A total of 92.7% of respondents emphasized the need for specialized guidance in *adab*, 94.6% acknowledged that many students continue to experience problems related to *adab*, and more than 96% expressed willingness to actively support the implementation of this program. These findings underscore the urgency of fostering Islamic *adab* through Islamic guidance and counseling to help students distinguish between right and wrong, strengthen discipline, and cultivate a sense of responsibility.

No	Week	Activity Type	Implementation Schedule	Adab Theme / Content	Objectives	Activity Method	Facilitator
1	1-24	Daily Activities	Every morning before lessons begin	Recitation of Asmaul Husna	To foster spiritual awareness and Islamic adab	Habituation of Asmaul Husna Recitation	Class Teacher
2	1-4	Weekly Activities	Friday	Adab Toward Teachers	To instill respect toward teachers	Kultum tematik	Islamic Education Teacher / Class Teacher
3	5-8	Weekly Activities	Friday	Adab Toward Parents	To cultivate the value of <i>birrul walidain</i> (filial piety)	Kultum tematik	Islamic Education Teacher / Class Teacher
4	9-12	Weekly Activities	Friday	Adab in Friendship	To build Islamic social relationships	Kultum tematik	Islamic Education Teacher / Class Teacher
5	13-15	Weekly Activities	Friday	Adab in Communication	To develop polite and respectful communication	Kultum tematik	Islamic Education Teacher / Class Teacher
6	16-18	Weekly Activities	Friday	Adab in Learning and Discipline	To foster responsibility in learning	Kultum tematik	Islamic Education Teacher /

							Class Teacher
7	19–24	Weekly Activities	Friday	Reflection on Islamic Adab	Evaluation and reinforcement of adab	Kultum & refleksi	Class Teacher and Parents

This section discusses the feasibility of the Islamic Guidance and Counseling Program developed based on field research findings. The discussion links empirical findings with the theoretical framework presented earlier, thereby providing an overview of the program's alignment with the needs of public elementary schools. Based on the interview results, homeroom teachers stated that guidance and counseling programs are urgently needed for fostering students' adab (moral conduct) in public elementary schools. One homeroom teacher remarked:

"The cultivation of adab is very important, but it is not sufficient to rely solely on classroom instruction. A specific program is needed that focuses on guiding children's behavior and attitudes."

These findings indicate that the need for guidance and counseling services is both real and urgent. This is consistent with guidance and counseling theory, which emphasizes that counseling services function as preventive and developmental efforts to support students' optimal growth (Prayitno). Thus, both empirically and theoretically, the Islamic Guidance and Counseling Program is feasible to be developed. The interview results further revealed that all homeroom teachers agreed with and supported the implementation of the Islamic Guidance and Counseling Program. One homeroom teacher stated:

"If there is a clear and well-directed Islamic guidance and counseling program, it will certainly help teachers in fostering students' adab in their daily lives."

This strong support from teachers reinforces the program's feasibility from practical and social perspectives. Theoretically, educators' support is a crucial factor in the successful implementation of guidance and counseling programs in schools (Sukardi). Therefore, the Islamic Guidance and Counseling Program is considered feasible as it has received positive acceptance from practitioners in the field. Based on the research findings, teachers perceived Islamic guidance and counseling as an effective approach to fostering students' adab. One homeroom teacher explained:

"With an Islamic approach, children are easier to guide because there are clear examples of adab that align with religious values."

This finding aligns with Islamic educational theory, which emphasizes that the cultivation of adab is more effective when implemented through habituation, role modeling, and reinforcement of spiritual values (Al-Attas). Accordingly, the research findings strengthen the theoretical argument that Islamic guidance and counseling is an appropriate approach for developing adab among elementary school students. The interviews also indicated that elementary school students still require intensive guidance in shaping their attitudes and behaviors. One teacher stated:

"Elementary school children still need continuous guidance, especially in terms of politeness and discipline."

This finding is consistent with child development theory, which suggests that children at the elementary school level are in a critical phase of habit formation and moral development (Hurlock). Therefore, an Islamic Guidance and Counseling Program that emphasizes the habituation of Islamic adab is pedagogically and psychologically appropriate. Teachers also expressed expectations for a program that integrates Islamic values into student development. As stated by one homeroom teacher:

“When adab is linked to Islamic teachings, children understand better what is right and what is wrong.”

This finding aligns with Islamic education theory, which positions the Qur'an and Hadith as the primary sources of moral and ethical values. Thus, the Islamic Guidance and Counseling Program demonstrates theological and scholarly feasibility, as it adheres to the core principles of Islamic education. Furthermore, teachers assessed that the developed program is easy to understand and applicable in school settings. One teacher commented:

“A program like this can be implemented by homeroom teachers, as long as the guidelines are clear and not overly complicated.”

This aligns with guidance and counseling program development theory, which emphasizes that effective programs should be practical, flexible, and suited to school conditions (Gysbers & Henderson). Hence, the Islamic Guidance and Counseling Program is operationally feasible. Based on the research findings and comparative theoretical discussion, it can be concluded that the Islamic Guidance and Counseling Program meets feasibility criteria both empirically and theoretically. Field findings reinforce existing theories that guidance and counseling grounded in Islamic values is effective in fostering adab among public elementary school students. Therefore, the developed program is suitable for use as a guideline for Islamic guidance and counseling in promoting students' adab in public elementary schools.

The results of expert validation conducted by subject matter experts, Islamic adab education experts, and Islamic guidance and counseling experts indicate that the developed guideline falls into the “highly feasible” category. The subject matter expert validation yielded a feasibility percentage of 90%, indicating that the content aligns with core Islamic values, is relevant to students' real-life contexts, and is appropriate for the intended users. Meanwhile, validation by Islamic adab education experts and Islamic guidance and counseling experts each resulted in a feasibility percentage of 83.33%, suggesting that the guideline meets feasibility standards in terms of Islamic values, child adab development, clarity of objectives, and alignment with Islamic counseling principles.

Nevertheless, the experts provided several recommendations for improvement, particularly regarding language simplification, strengthening the systematic presentation, and refining technical and implementation aspects to enhance effectiveness and usability. By incorporating these suggestions, the Islamic Guidance and Counseling guideline is deemed feasible with revisions and can serve as a structured and sustainable reference for fostering and developing adab among public elementary school students.

Discussion

The findings of this study indicate that the cultivation of *adab* constitutes a fundamental aspect of Islamic education for elementary school students. *Adab* does not merely regulate outward behavior but also serves as the foundation for the formation of personality, spirituality, and moral integrity. Within the Islamic educational framework, the cultivation of *adab* precedes the acquisition of knowledge, as emphasized by classical Islamic scholars who advocate moral refinement before intellectual development. This finding reinforces the view

that elementary education should not focus solely on academic achievement but must also prioritize character formation grounded in Islamic values to foster holistic student development

Furthermore, the cultivation of *adab* from an early age is strongly supported by Islamic theological foundations derived from the Qur'an and Hadith. The Qur'anic command to protect oneself and one's family from moral destruction (Qur'an, At-Tahrim: 6) underscores the responsibility of parents and educators to instill moral values and obedience to Allah from childhood. Classical interpretations emphasize that safeguarding the family extends beyond physical protection to include moral and spiritual guidance. Therefore, early *adab* education is viewed as a strategic effort to prevent moral deviation and to establish strong Islamic character in students. The interview results reveal that classroom teachers and Islamic Education teachers hold highly positive perceptions of the Islamic Guidance and Counseling Program in fostering students' *adab*. Teachers consider the program essential, as it systematically supports the development of students' attitudes, behaviors, and daily moral practices. The program is perceived not only as a complement to classroom instruction but also as an effective medium for creating a conducive learning environment and strengthening social relationships among students, teachers, and the school community.

The questionnaire data further reinforce these findings, showing that the majority of respondents believe elementary school students still require specific and structured guidance related to *adab*. The high level of agreement reflects a shared awareness that moral education cannot be implemented incidentally but requires a systematic and sustainable program based on Islamic values. This aligns with developmental theories indicating that elementary-aged children are in a critical phase of imitation and habit formation, necessitating consistent guidance and reinforcement from educators. In the context of contemporary challenges, the findings highlight the strategic role of Islamic guidance and counseling as a moral and spiritual safeguard for students. Rapid technological advancement, unrestricted information flow, and shifting social values demand a strong moral foundation to help students navigate their environment wisely. Through an Islamic counseling approach, students are guided to filter negative influences, develop sound judgment, and maintain commitment to Islamic values amid ongoing societal changes.

The study also demonstrates that the implementation of *adab* cultivation through the Islamic Guidance and Counseling Program contributes significantly to enhancing students' discipline and sense of responsibility. Teachers reported improvements in learning discipline, respect for teachers and parents, and responsible behavior in peer interactions. These findings support counseling theories that emphasize preventive and developmental functions in facilitating students' optimal personal and social growth. Moreover, the developed Islamic Guidance and Counseling Program is considered appropriate to the developmental characteristics of elementary school students. Approaches based on habituation, role modeling, and concrete activities are deemed effective in fostering Islamic moral values at this stage. Teachers also noted that the program is practical, easy to understand, and feasible for classroom implementation, thereby supporting its pedagogical and operational viability.

The results of expert validation further confirm the feasibility of the developed program. Evaluations by subject-matter experts, Islamic moral education specialists, and Islamic guidance and counseling experts indicate that the program falls into a highly feasible category. Although several recommendations were provided regarding language simplification and technical refinement, the program is generally considered relevant, applicable, and aligned with Islamic educational principles. Consequently, both empirical evidence and theoretical perspectives support the conclusion that the Islamic Guidance and Counseling Program is

suitable for use as a structured and sustainable framework for cultivating *adab* among elementary school students in public schools.

Conclusion

Based on the results of the study and the discussion, it can be concluded that the cultivation of *adab* among public elementary school students is an urgent and strategic necessity in achieving the goals of national education, particularly in the dimension of character formation that emphasizes faith, piety, and noble conduct. The field findings reveal a gap between the normative objectives of character education and the actual practices of *adab* development in elementary schools, which have generally remained generic and not yet systematically integrated with Islamic values. Through a Research and Development (R&D) approach employing the ADDIE model, this study successfully developed an Islamic Guidance and Counseling Program that is contextual, applicable, and aligned with the developmental characteristics of elementary school students as well as the principles of the *Kurikulum Merdeka*.

The results of the needs analysis, interviews, and questionnaires indicate that the majority of teachers and educational stakeholders hold positive perceptions regarding the urgency of implementing an Islamic Guidance and Counseling Program for cultivating students' *adab*. The program is perceived as effective in helping students distinguish between appropriate and inappropriate behavior based on Islamic values, while fostering discipline, responsibility, and courteous behavior in daily life. The integration of Qur'anic and Hadith-based values into guidance and counseling services is considered particularly effective, as it not only provides normative direction but also promotes sustained habituation and role modeling. These findings reinforce the view that Islamic guidance and counseling serves a strategic function as a preventive, developmental, and responsive approach to fostering *adab* among public elementary school students.

Furthermore, the results of expert validation conducted by subject-matter experts, Islamic moral education specialists, and Islamic guidance and counseling experts demonstrate that the developed guide falls within the highly feasible category, with feasibility percentages of 90% and 83.33%, respectively. Although further refinement is recommended in terms of language clarity, systematic presentation, and technical implementation, overall the program meets empirical, theoretical, pedagogical, and theological feasibility criteria. Therefore, the developed Islamic Guidance and Counseling Program can be utilized as an operational reference for teachers and public elementary schools in cultivating students' *adab* in a structured and sustainable manner, while also contributing to the advancement of Islamic guidance and counseling scholarship at the elementary education level.

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