



ALKAWAKIB IS A PILOT SCHOOL BASED ON CHARACTER AND CHARACTER-BASED SCHOOL IN INDONESIA

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Abstract:

This study aims to analyze the implementation of the Alkawakib Model of a Model School Based on Adab and Character in Indonesia as a character education innovation oriented towards the formation of adab as the main foundation of learning. The research is motivated by the increasing number of character issues of students that indicate a gap between national education goals and educational practices in schools. The study uses a qualitative approach with a case study design. Data were collected through observation, in-depth interviews, documentation studies, and analysis of various habituation programs implemented at Alkawakib School. Data analysis was conducted using the interactive model of Miles, Huberman, and Saldaña through the process of data condensation, data presentation, and drawing conclusions. The results show that the successful implementation of adab-based schools is supported by the integration of adab values in the curriculum, exemplary leadership and teachers, systematic daily habits, strategic partnerships with parents, a continuous monitoring system, and a consistent school culture. This model is able to shape the religious character, discipline, responsibility, social awareness, and independence of students in a sustainable manner. This study concludes that the Alkawakib model is worthy of being used as a model for developing schools based on manners and character that can be replicated in various educational units in Indonesia.

Keywords: Moral Education, Character Education, Model Schools, School Culture, Educational Management

INTRODUCTION

Education is a strategic instrument in developing human resources with character, integrity, and the competence to face global challenges. In Indonesia, this goal has been normatively affirmed in Law Number 20 of 2003 concerning the National Education System, which places character building as one of the primary functions of education. However, the reality on the ground shows that the world of education still faces various character issues for students, such as increasing cases of bullying, low discipline, declining ethics in interactions, weak social responsibility, and the misuse of digital technology that erodes moral values. This condition shows a gap between the desired national education goals and educational practices that take place in various educational units (Frاندani et al., 2024; Rasyid & Ubadah, 2025).

This phenomenon indicates that the character education currently implemented has not been fully capable of sustainably shaping student behavior. Various schools have developed character education programs through the integration of religious values, positive habits, and strengthening of school



culture. However, the implementation of these programs still tends to be ceremonial-oriented, has not yet been developed as a comprehensive educational system, and has not yet positioned etiquette as a primary foundation in the overall educational process (Maghfirotn & Mahzumah, 2020; Rambe, 2024). As a result, the success of character formation is often only apparent in administrative aspects, while the internalization of values has not yet become an ingrained habit in students' lives.

From an Islamic educational perspective, the concept of *adab* is the primary foundation before mastering knowledge. *Adab* is not only understood as politeness or ethics, but also as the ability to place things appropriately in accordance with Islamic law, thereby producing individuals who are knowledgeable, moral, and responsible. Husaini (2013) emphasized that character-based education *correctionis* an Islamic educational paradigm that integrates knowledge, faith, and good deeds in a holistic manner. This view is reinforced by Zein (2021), who states that the success of national development is largely determined by the success of education in instilling good manners before knowledge. Therefore, good manners-based education is seen as more comprehensive than character education approaches that focus solely on behavioral development without a strong epistemological and spiritual foundation.

The urgency of etiquette-based education is further strengthened by various recent research findings. Effendi et al. (2024) found that etiquette-based character education management can improve the consistency of student character development through the integration of the curriculum, school culture, and the involvement of the entire school community. Syahril et al. (2024) showed that the implementation of etiquette-based school programs within the Integrated Islamic School Network had a positive impact on the development of religious character, discipline, and responsibility in students. Similar findings were also presented by Izuddin et al. (2025), Saputra et al. (2025), Mustofa et al. (2024), and Hafidz et al. (2025) who concluded that etiquette-based education contributes significantly to strengthening student character when implemented systematically through the curriculum, habituation, and teacher role models.

However, studies on etiquette-based education are still dominated by research that focuses on curriculum implementation, educational management, internalization of values, and character building in specific educational units such as SDIT Khoiru Ummah, SMA Islam Al Azhar, Sekolah Adab Insan Mulia, and etiquette-based madrasas (Effendi et al., 2024; Izuddin et al., 2025; Putri, 2025; Collins & Syamsuri, 2026). Most of these studies focus on the effectiveness of programs or conceptual analysis of etiquette education, while research that comprehensively examines etiquette- and character-based pilot school models as an educational system is still very limited. In other words, there is not much research explaining how the integration of school leadership, organizational culture, human resource management, partnerships with parents, habituation systems, and monitoring mechanisms can form a sustainable etiquette-based school ecosystem.

This research gap highlights the need for a more in-depth study of the adab-based school model, which emphasizes not only the learning aspect but also integrates all components of educational management into a school's organizational culture. This study is crucial because adab-based schools go beyond implementing character programs to building an educational system that embraces adab as the foundation of every policy, activity, interaction, and learning process. This model is expected to produce students who not only excel academically but also possess noble character, developed through consistent practice.

One school developing this model is Alkawakib, a pilot school for ethics and character in Indonesia. This school implements ethics-based education through the integration of curriculum, school culture, teacher and leadership role models, daily habits, strengthening partnerships with parents, and a continuous character monitoring system. Character education is not positioned as an additional program, but rather as the foundation of all school activities, so that every learning process is directed towards developing students who are civilized, have character, and are socially responsible.

Based on the description, this study aims to analyze the implementation model of Alkawakib as a Model School Based on Adab and Character in Indonesia, by examining how the leadership system, organizational culture, habituation, partnership with parents, and adab-based education management are implemented in an integrated manner in shaping the character of students. The results of this study are expected to provide theoretical contributions to the development of studies on adab-based Islamic education management as well as become a practical model that can be replicated by various educational units in building superior, character-based, and sustainable schools.

RESEARCH METHODS

This research uses a qualitative approach with a case study design (*case study*). This approach was chosen because it aims to deeply understand the implementation of Alkawakib as a Pilot School Based on Adab and Character in Indonesia in a real context, so as to be able to reveal the process, meaning, and dynamics of the implementation of adab-based education that cannot be explained through a quantitative approach. Case studies allow researchers to obtain a comprehensive picture of how an adab-based education system is built, implemented, and maintained within the school's organizational culture (Yin, 2018; Creswell & Poth, 2018).

The research was conducted at Alkawakib School, which was purposively selected because it systematically implements an ethics-based education model through the integration of curriculum, school culture, teacher role models, daily practices, partnerships with parents, and a character monitoring system. The research location was selected by considering the characteristics of the school, which has developed a comprehensive ethics-based education model, making it relevant to the research focus.

In qualitative research, the researcher is the primary instrument (human

instrument) and plays a direct role in the entire research process, from planning and data collection to data analysis and conclusion drawing. The researcher's presence in the field allows for building relationships with informants, observing school activities, and obtaining data in a natural setting. Throughout the research process, the researcher maintains objectivity through self-reflection, data triangulation, and member-checking.

The research subjects consisted of elements directly involved in the implementation of etiquette-based education at Alkawakib School, namely the principal, vice principal, teachers, education staff, students, parents of students, and foundation administrators. Research informants were selected using purposive sampling, namely selecting informants who were considered to have knowledge, experience, and direct involvement in the implementation of etiquette-based schools. If additional information was needed during the research, the selection of informants was developed using the snowball sampling technique until the data obtained reached the point of saturation (data saturation).

Data collection techniques were conducted through participatory observation, in-depth interviews, documentation studies, and Focus Group Discussions (FGDs). Observations were used to directly observe the implementation of school culture, daily habits, teacher interactions with students, school leadership, and various activities reflecting etiquette-based education. In-depth interviews were conducted semi-structured with school principals, teachers, education staff, parents, and students to obtain information regarding policies, implementation strategies, supporting factors, obstacles, and the impact of the implementation of etiquette-based education. Documentation studies were conducted on curriculum documents, school programs, standard operating procedures (SOPs), character guidebooks, habituation journals, evaluation reports, and other supporting documents. Meanwhile, FGDs were conducted to obtain validation and in-depth information regarding the implementation of etiquette-based school models from various stakeholders.

Data validity was maintained through the application of source triangulation, technical triangulation, and time triangulation. Source triangulation was conducted by comparing information obtained from the principal, teachers, students, parents, and the foundation. Technical triangulation was conducted through comparing the results of observations, interviews, documentation, and focus group discussions (FGDs). Furthermore, researchers implemented member checking with informants to ensure the interpretations matched the actual conditions and conducted peer debriefing with fellow researchers to increase the credibility of the research results.

Data analysis used the interactive model of Miles, Huberman, and Saldaña (2014) which took place simultaneously from the data collection process until the research was completed. The analysis stages included data condensation, namely the process of selecting, simplifying, and grouping data according to the research focus; data presentation (data display) in the form of matrices, narratives, and charts to facilitate the identification of patterns of relationships between findings;

and drawing and verifying conclusions (conclusion drawing and verification) through continuous interpretation based on empirical evidence obtained in the field. The entire analysis process was carried out inductively to produce an in-depth description of the implementation model of Alkawakib as a Model School Based on Adab and Character Schools in Indonesia.

Through this approach, this research is expected to be able to produce a complete picture of the adab-based education system implemented at Alkawakib School, while also providing a conceptual contribution to the development of an adab-based Islamic education management model that can be replicated in various educational units in Indonesia.

FINDINGS AND DISCUSSION

The research results show that the implementation of Alkawakib as a Model School Based on Morals and Character is built through an integrated educational system between leadership, school organizational culture, learning, habituation, partnership with parents, and a character monitoring system. Based on the results of observations, interviews, and document analysis, it was found that moral education in Alkawakib is not positioned as an additional program, but rather a basic philosophy that colors all school activities. This finding shows that character formation occurs systematically so that moral values develop into a school organizational culture that lives in the daily lives of school residents.

Moral Leadership as the Foundation of School Culture

Interviews with school leaders revealed that all school policies are oriented toward strengthening good manners as the primary goal of education. The principal emphasized that all school programs are developed based on the foundation's commitment to making good manners the core of all educational activities. Furthermore, spiritual development of teachers through spiritual strengthening is part of the monitoring system for the implementation of character education. Parents are also positioned as strategic partners through the concept of three teachers: teachers at school, teachers at home (parents), and teachers in the community.

Table 1. Implementation of Adab-Based Leadership in Alkawakib

Component	Field Findings	Data source
Leadership orientation	Manners are the basis of all school policies	Principal interview
Teacher strengthening	Spiritual guidance and intensive communication between teachers	Interview
Parent partnership	The concept of three teachers and Islamic Parenting Alkawakib (IPAK)	Interviews and documents
Monitoring	Teacher supervision and worship escort	School documents

These findings indicate that leadership in Alkawakib adopts a value-based

educational leadership approach, which is leadership that uses values as the basis for organizational decision-making. The principal not only carries out administrative functions but also plays a role as a driver of school culture through exemplary behavior and continuous teacher development. This condition aligns with research by Effendi et al. (2024), which states that the successful implementation of ethics-based education is greatly influenced by the leadership's commitment to building the school's organizational culture. These findings also reinforce Husaini's (2013) view that the success of ethics-based education is crucial. *correction* can only be achieved when all educational leaders make manners the main orientation in the implementation of education.

School Culture that Internalizes Moral Values

Observations show that Alkawakib's school culture is reflected in the spontaneous interactions of all members of the school community. Teachers greet students in a friendly manner, use polite language, provide educational reprimands, and serve as role models of discipline and patience. Students spontaneously practice the 5S culture (smile, greet, greet, be polite, and be courteous), respect each other, and cooperate. No bullying behavior was observed during the observations.

Table 2. School Culture Observation Findings

Indicator	Observation Results
The teacher greets the students	Very strong
The teacher uses polite language	Very strong
Teachers are role models	Very strong
Students respect each other	Very strong
No bullying found	Very strong
Students help each other	Very strong

Observational data shows that character values have developed into habits and are no longer dependent on teacher supervision. Even when teachers are not in class, students continue to carry out activities according to schedule, complete group projects, and maintain school order.

These findings indicate that the internalization of manners has reached the stage of organizational culture (*organizational culture* Schein explains that organizational culture is formed when organizational values become fundamental assumptions that are accepted and consistently practiced by all members of the organization. In the context of Islamic education, this condition demonstrates the successful internalization of adab, as explained by Maghfirotn and Mahzumah (2020), who argue that adab-based education must be realized through continuous habituation until it becomes the character of the students.

Daily Habits as a Mechanism for Internalizing Character

Observations show that all student activities have been designed into a structured daily habit system. The activity begins with morning journal writing

based on the student's developmental stage, followed by the Dhuha prayer. *Spirit of Morning* (SOM), Al-Quran learning, project-based learning (*Project-Based Learning*), reflection, to eating together activities, the entire process of which is managed independently by students.

Table 3. Daily Habitual System in Alkawakib

Activity	Developed Moral Values
Morning journal	Self-reflection and emotional awareness
Dhuha prayer	Spirituality
Spirit of Morning	Physical health and discipline
Learn the Quran	Religious values
Project-Based Learning	Responsibility and collaboration
Cooking together	Independence and cooperation
Reflection	Self-evaluation

This habituation shows that character education is carried out through direct experience (*experiential learning*). Students not only learn character concepts but also practice them in real-life settings. This model supports the research findings of Syahril et al. (2024) and Saputra et al. (2025), which assert that morality-based education will be more effective if character values are integrated into students' daily activities rather than taught as stand-alone material.

Integration of an Adab-Based Curriculum through Project-Based Learning (PjBL)

One of the important findings of this study is that the implementation of etiquette-based education in Alkawakib is not only manifested through school culture but also systematically integrated into the learning curriculum. Based on classroom observations and analysis of curriculum documents, each subject is designed to develop academic competencies while instilling etiquette values through a Project-Based Learning (PjBL) approach. Learning does not focus on delivering material, but on learning experiences that encourage students to think critically, collaborate, solve problems, and take responsibility for the learning process and outcomes.

Observations show that teachers act as facilitators, guiding students through each learning project. Students are given the opportunity to plan activities, assign tasks, discuss, present results, and reflect on their learning experiences. Throughout the process, teachers consistently link project activities to ethical values such as trustworthiness, responsibility, discipline, and cooperation. *tyranny*), honesty, and respect for the opinions of others. Thus, character formation occurs naturally through meaningful learning experiences.

Table 4. Integration of Moral Values in Project-Based Learning

Learning Components	Implementation in Alkawakib	Developed Characters
Project planning	Students prepare activity plans with teachers	Responsibility, discipline
Project implementation	Group work and division of tasks	Collaboration, trust
Presentation of results	Open delivery of project results	Confidence, polite communication
Reflection	Evaluation of learning processes and outcomes	Honesty, introspection

These findings demonstrate that Project-Based Learning in Alkawakib is not only a learning strategy but also a medium for internalizing moral values. These findings reinforce the findings of Saputra et al. (2025) who stated that an adab-based curriculum can improve learning outcomes while shaping students' character through contextual learning activities. These findings also align with those of Fazry et al. (2025) who explain that adab-based learning provides space for students to develop religious values, morals, and social skills simultaneously. Thus, the implementation of PjBL in Alkawakib demonstrates that character building should not be separated from academic learning, but rather an integral part of the learning process.

School-Parent Partnership in Strengthening Moral-Based Education

The research results show that the successful implementation of adab-based education in Alkawakib is not solely determined by the school environment but also supported by the active involvement of parents. Based on interviews and document analysis, the school developed the Islamic Parenting Alkawakib (IPAK) program as a means of communication, education, and collaboration between the school and families. The program aims to align perceptions regarding the values of adab that must be instilled both at school and at home, ensuring a sustainable educational process.

In addition to parenting activities, the school also implements an intensive communication system through regular meetings, student character development reports, individual consultations, and parental involvement in various school activities. This approach allows parents to understand their children's character development while simultaneously playing an active role in reinforcing the habits established at school.

Table 5. Forms of School and Parent Partnerships

Program	Objective	Benefit
Islamic Parenting Alkawakib (IPAK)	Equalizing perceptions of moral education	Consistency of character building
Parents' meeting	Evaluation of student development	Two-way communication

Program	Objective	Benefit
Individual consultation	Student problem solving	Personal assistance
Involvement in school activities	Strengthening family and school synergy	Increasing parental concern

These findings demonstrate that Alkawakib applies the three-center concept of education, namely synergy between schools, families, and communities in shaping students' character. This partnership creates a continuity of values so that students gain consistent educational experiences across their various life environments. These research findings support the opinion of Rafliyanto et al. (2021), who assert that the success of developing good manners depends not only on teachers but also requires the involvement of the family as the primary educational environment. Furthermore, Shahara and Masyithoh (2025) explain that a harmonious relationship between teachers and parents can create an ethical learning environment and strengthen the internalization of Islamic values.

Character Monitoring and Evaluation System Based on Manners

Research findings indicate that Alkawakib has a continuous character monitoring system. Based on observations and documentation studies, evaluations focus not only on academic achievement but also encompass the development of attitudes, manners, religious habits, discipline, social awareness, and student responsibility. Monitoring is conducted through daily teacher observations, habituation journals, character development reports, and periodic evaluations involving parents.

This monitoring system allows schools to detect early on any challenges students face, allowing them to receive personalized guidance. Teachers serve not only as evaluators but also as mentors, providing ongoing feedback and support.

Table 6. Moral-Based Education Monitoring System

Rated aspect	Instrument	Executor
Daily manners	Teacher observation	Classroom teacher
Discipline	Habitation journal	Teachers and homeroom teachers
Worship	Worship monitoring sheet	Teachers and parents
Social character	Observation and activity reports	Teacher
Student reflection	Reflection journal	Students and teachers

These findings indicate that character evaluation at Alkawakib is carried out authentically and sustainably. Assessment not only measures final results but also monitors the process of character formation in daily life. This condition aligns with the view of Mustofa et al. (2024) who stated that the management of adab education requires a comprehensive evaluation system so that students'

character development can be monitored continuously. The results of this study also support Julianah et al. (2026) who asserted that the success of character education is greatly influenced by consistent monitoring of the implementation of adab values in students' lives.

The Alkawakib model is built on five main, integrated components: (1) moral-based leadership, (2) school organizational culture, (3) Project-Based Learning-based curriculum and instruction, (4) school-parent partnerships, and (5) a continuous character monitoring system. These five components form an educational ecosystem that makes morals the primary foundation of all school activities.

This model expands on previous research findings, which generally focused on the implementation of adab education in a single aspect, such as curriculum or habituation. This research demonstrates that the success of an adab-based school is determined by the integration of all educational management functions within a unified system. Thus, Alkawakib can be positioned as a conceptual model for an adab- and character-based school in Indonesia, integrating leadership, organizational culture, learning, family partnerships, and continuous character evaluation. These findings provide a practical contribution to the development of Islamic education management and offer a model that has the potential to be replicated by other schools in their efforts to strengthen adab-based character education.

CONCLUSION

This study shows that alkawakib as a model school based on morals and character in indonesia is an educational model that integrates ethical values into all aspects of education. The implementation of ethical-based education is realized not only through the learning process, but also through values-oriented school leadership, a conducive organizational culture, an integrated curriculum, systematic daily habits, strong partnerships with parents, and an ongoing character monitoring system. This integration forms an educational ecosystem that enables students to consistently internalize ethical values, thus developing character that is reflected in everyday behavior.

Research findings also show that the success of the Alkawakib model is determined by the synergy of the entire school community in building a culture of etiquette as an organizational identity. The principal acts as a transformational leader who serves as a role model in the application of etiquette values, teachers function as educators and character mentors, and parents serve as strategic partners in ensuring the continuity of habits between the school and family environment. Furthermore, the implementation of Project-Based Learning which is integrated with moral education provides a meaningful learning experience so that the development of academic competence takes place in line with the formation of students' character.

Conceptually, this research contributes to the development of studies Islamic education management, particularly in the development of an etiquette-

based school model that integrates the dimensions of leadership, organizational culture, human resource management, school-family partnerships, and character evaluation into a unified system. The Alkawakib model demonstrates that etiquette-based education is not only a learning approach but also a school management paradigm capable of building a strong, sustainable organizational culture oriented toward student character development.

Based on the research results, Alkawakib is worthy of being used as a model school based on manners and character in Indonesia. It can be replicated in various Islamic educational institutions and public schools by adapting to the characteristics, culture, and needs of each institution. Implementing this model has the potential to strengthen national character education development policies through a more comprehensive, integrative, and sustainable approach.

This research is still limited to one research location, so the results cannot be generalized to all educational contexts in Indonesia. Therefore, further research is recommended to develop comparative studies across various types of schools, using a cross-sectional approach, mixed methods or longitudinal research, and examine the effectiveness of an adab-based school model on character development, academic achievement, student well-being, and school organizational culture in the long term. Thus, the development of an adab-based education model can further enrich the body of Islamic educational management knowledge and make a tangible contribution to improving the quality of character education in Indonesia.

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