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INNOVATION AND IMPLEMENTATION OF ADAB CURRICULUM: TA'DIB EDUCATION APPROACH IN CHARACTER FORMATION

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Kata Kunci:	ABSTRACT
Kurikulum adab, Inovasi, Implementasi, Pembentukan karakter	<p>Pendidikan karakter merupakan hal yang sangat penting dalam dunia pendidikan. Penyusunan dan implementasi kurikulum pendidikan karakter akan mempengaruhi aktivitas pembelajaran dan <i>out put/out come</i> yang dihasilkan. Artikel ini akan mendeskripsikan inovasi dan implementasi kurikulum adab pada Sekolah Dasar Islam Terpadu (SDIT) Ar-Risalah Surakarta dengan pendekatan pendidikan ta'dib. Penelitian ini dilakukan dengan metode kualitatif deskriptif dengan menggunakan teknik wawancara, observasi dan dokumentasi. Analisis data menggunakan teknik analisis data kualitatif yaitu kondensasi data, penyajian data dan penarikan kesimpulan (Miles & Huberman). Hasil penelitian ini antara lain:</p> <ol style="list-style-type: none">1. SDIT Ar-Risalah Surakarta melakukan inovasi kurikulum adab dengan penyusunan mandiri kurikulum adab yang terdiri dari adab terhadap diri sendiri, adab terhadap orang lain dan adab kepada lingkungan. Pendidikan adab dimasukkan dalam mata pelajaran intrakurikuler dengan alokasi dua jam mata pelajaran per pekan.2. Implementasi kurikulum adab di SDIT Ar-Risalah Surakarta terbagi menjadi tiga tahap yaitu a. tahap sosialisasi perencanaan program pendidikan adab kepada seluruh civitas sekolah untuk membentuk persamaan persepsi dan sinergitas dalam pelaksanaan, b. tahap implementasi pendidikan adab dengan konsep pendidikan ta'dib sebagai proses penanaman adab dan penempatan anak didik pada tempatnya yaitu pada puncak moral, adab dan etika. c. Tahap evaluasi pendidikan adab dengan melakukan asesmen untuk menilai apakah peserta didik sudah memahami materi dan mengamalkan pendidikan adab dalam kehidupan sehari-hari. Temuan penting dari penelitian ini menunjukkan bahwa pendidikan adab yang dirancang secara mandiri dan diimplementasikan secara sistematis dapat menjadi strategi efektif dalam membentuk karakter peserta didik. Dengan menerapkan konsep ta'dib, sekolah memastikan bahwa pendidikan adab tidak hanya berbasis teori, tetapi juga berorientasi pada praktik nyata dalam kehidupan sehari-hari.

Keywords:

Adab curriculum,
Innovation,
Implementation,
Character building.

ABSTRACTS

Character education is very important in the world of education. The development and implementation of a character education curriculum will influence learning activities and the output/outcome produced. This article will describe the innovation and implementation of the adab curriculum at the Ar-Risalah Surakarta Integrated Islamic Elementary School (SDIT) using a ta'dib education approach. This study was conducted using a descriptive qualitative method, employing techniques such as interviews, observations, and documentation. Data analysis utilized qualitative data analysis techniques, including data condensation, data presentation, and drawing conclusions (Miles & Huberman). The findings of this study include: 1. SDIT Ar-Risalah Surakarta innovated the adab curriculum by independently developing an adab curriculum consisting of adab towards oneself, adab towards others, and adab towards the environment. Adab education was incorporated into the intraschool curriculum with an allocation of two hours of class time every week. 2. The implementation of the adab curriculum at SDIT Ar-Risalah Surakarta is divided into three stages: a. the socialization stage, where the adab education program is presented to the entire school community to establish a shared understanding and synergy in its implementation; b. the implementation stage, where adab education is conducted using the concept of ta'dib education as a process of instilling adab and placing students in their proper place, namely at the pinnacle of morality, adab, and ethics. c. The evaluation stage of adab education by conducting assessments to determine whether students have understood the material and are practicing adab education in their daily lives. Key findings from this study indicate that adab education designed independently and implemented systematically can be an effective strategy in shaping students' character. By applying the concept of ta'dib, schools ensure that adab education is not only theory-based but also oriented toward practical application in daily life.

A. INTRODUCTION

Islamic education is oriented towards providing provisions for humans as students to achieve happiness in this world and the hereafter (Dewi, 2023). Education is not just about providing insight, but also bringing about changes in attitudes and behavior of students (Husaini, 2020b). The integration of character education has emerged as a significant focal point in education systems in various global regions. Character education includes not only the acquisition of academic information, but also the instillation of values, ethics, and manners which are integral parts of overall human development (Oktaviyenna & Zailani, 2023).

In the Islamic perspective, knowledge must be aligned with good moral values (akhlak), to prevent deviations, damage, or behavior that is harmful to society. This shows the importance of maintaining ethics in education, which will ultimately affect the development of Muslims. In an effort to increase knowledge and shape the character of children from an early age, systematic and planned educational management is needed (Oktaviyenna & Zailani, 2023).

Several figures distinguish the meaning of manners, morals and character. According to Ibn Hajar Al-Asqalani, manners include four things, namely using praiseworthy things in speech and actions, having noble morals, being consistent in good things, and respecting the elderly and loving the younger. While morals are good and bad attitudes or behaviors that are carried out repeatedly and played by someone without intention or prior consideration. Meanwhile, character according to Ratna Megawangi says that character refers more to a person's nature (habits) which are directly driven by the brain (Agung Wahyu Utomo, Mohamad Ali, 2023).

Character education is not a process of memorizing material and then being tested. However, character education is a behavior that requires habituation, because character is not formed instantly, but must be trained seriously and proportionally in order to achieve what is desired (Husaini, 2011). Al Attas criticized the assessment methods carried out by educational institutions in Islamic countries which still emphasize mastery of knowledge (cognition). Assessment, especially character education, should not only be based on written test results or limited to cognitive aspects, but also affective and psychomotor aspects (Al-Attas., 1994).

Teachers are the key to improving education in the educational process. The concept and method of a teacher in teaching and understanding knowledge to students will greatly determine the degree of success in changing students' attitudes and behavior. Mistakes in science and education will lead to the emergence of wrong, uncivilized leaders who do not understand how to understand and respond to something properly, appropriately and dignifiedly as determined by Allah SWT (Husaini, 2020).

Character education innovation in schools is very important, considering that the thoughts and actions of the younger generation are shaped by the current education system where they will become leaders who are responsible for the progress of the Indonesian nation in the future. Many studies show that the moral values and character held by children and adolescents are influenced by interactions at school. Children's moral character can be changed or influenced by their interactions with others outside the family. The influence of peers and schools, for example, has also been widely recognized (Rahman, 2020).

The concept of ta'dib, as articulated by Syed Muhammad Naquib Al-Attas, emphasizes the importance of character building and politeness in students, rather than simply transferring knowledge. This approach is rooted in the understanding that education must foster moral and ethical values in addition to intellectual development. Ta'dib education aims to instill awareness of the position of humans in life, shape behavior that is in accordance with Islamic values, and ensure that students have a correct understanding of knowledge and wisdom. In practice, ta'dib education is applied through the habituation of adab in everyday life, both in social interactions, respect for knowledge, and in relationships with the surrounding environment (Jali & W, 2024).

Character formation faces various challenges that can affect its effectiveness in creating ethical, responsible, and civilized individuals (Salsa Nurhabibah, Herlini Puspika Sari, 2025). One of the main challenges is consistency in character education, because moral and ethical values must be taught continuously in various school, family, and community environments (Yuli Hermawati, Erika Widya Sukma, 2024). If character learning is only implemented in schools without support from families, students may have difficulty internalizing these values.. In addition, the increasingly strong influence of the environment and social media can be a barrier, especially when students are more exposed to content that conflicts with the moral principles taught (Afif et al., 2024).

Previous research on moral education includes research by Mirza Ghulam Ramadhan and Anita Puji Astutik entitled *Implementation of Religious Culture in Instilling Morals in Students in 2023* in the PAI Raden Fatah Journal. The conclusion of this study is that schools diligently carry out various processes that are expressions of religious culture with the aim that students can internalize the values of school culture and produce useful knowledge.. Research by Dhimas Arya Permady, Hadi Nur Taufik and Dina Mardiana entitled *Adab Education in Shaping Student Morals: Study at Bilingual Madrasah Aliyah (MA) Batu-East Java in 2023* in the journal Pendidikan. The results of this study found that strengthening adab in students is urgently needed in order to form noble morals. Adab education is carried out by means of habituation, and the process of implementing adab education which includes various activities with the term ta'dib. Research by Muhammad Frandani, Yuhdi, Hamdan Abdul Aziz, Riska, Mutia Irmayanti entitled *Urgency of adab and moral education in elementary schools towards the golden generation of 2045 in 2024* in the journal *Idarah Tarbawiyah: Journal of Management in Islamic Education*. Adab and morals are the core of education in Islam and are in line with character education currently being implemented in Indonesia. Adab and moral education is very urgent to be implemented for elementary school children. Where this phase is the golden phase in the formation of human character and nature which is expected to become an important foundation for realizing the Golden Generation of 2045.

From the results of the research above, there are differences from the research that researchers are currently conducting. There are differences starting from the subject and object of research in addition to the discussion of previous research discussing moral education through co-curricular, extracurricular and cultural activities while this study includes moral education through intracurricular activities. the method used in previous research is the same as the current researcher using a qualitative method.

From the problems above, in conducting this research, the researcher raised the problem limitations, which were used in this research, namely the innovation and

implementation of the adab curriculum at SDIT Ar-Risalah Surakarta. The importance of adab curriculum innovation lies in its ability to shape the character of students in a more systematic and relevant way to the challenges of the times (Julaeha et al., 2021). With a renewed approach, the adab curriculum not only teaches moral values theoretically, but also encourages their application in everyday life. This innovation allows adab learning to be more interactive, practice-based, and in accordance with social and technological developments. Character education that is strengthened by curriculum innovation helps create a generation that is not only academically intelligent but also has high ethics, social concern, and environmental awareness. Evaluation based on real application is also an important aspect in this innovation, ensuring that students not only understand the concept of adab but actually practice it. Thus, innovative adab education is able to form individuals who are civilized, responsible, and able to contribute positively to society.

B. RESEARCH METHOD

The type of research used in this article is qualitative research, meaning that this research attempts to study social life by describing it from an individual perspective, for example events, phenomena, attitudes, and awareness. (Moleong, 2019) Based on research with a phenomenological type, data is collected through observation, interviews, and documentation. Primary data comes from the Principal and Teachers, while secondary data is taken from books, journal articles, and theses. The steps of this research are carried out in accordance with data collection techniques, namely: 1) Observations carried out during the implementation of adab education, adab learning and the attitudes of students who apply an adab. 2) interviews were conducted with the principal and adab teachers. 3) documentation in the form of photos of the implementation of adab education activities. Data analysis uses qualitative data analysis techniques, namely data condensation, data presentation and drawing conclusions (Miles & Huberman, 2014).

This process continues throughout the research, even before the data is actually collected. Data condensation refers to the process of selecting, simplifying, transforming abstract data and/or estimating all parts of field notes, interview transcripts, documents, and empirical materials related to the implementation of adab education innovation. At this stage, the researcher collects data from interviews that have been conducted so that the data obtained can be truly targeted as far as is needed for the research. Furthermore, data presentation is carried out when a set of adab learning information has been compiled, thus providing the possibility of drawing conclusions (verifying). The form of qualitative data presentation is in the form of narrative text (in the form of field notes). The next data analysis goes to the stage of drawing conclusions and verifying data. Since the beginning of data collection, qualitative analysis begins to look for the meaning of something, records the rules of explanation, possible configurations, causal pathways, and propositions.

C. RESULT AND DISCUSSION

Innovation of Adab Education Curriculum

According to the Arabic language terminology, the word curriculum is usually interpreted or equated with the word "manhaj" which means the path taken by humans in various areas of life. In the realm of education, the word manhaj is then equated with the word curriculum. While the meaning of "manhaj" in Islamic education as available in al-Tarbiyyah dictionary is a set of written plans that are used as references for educational institutions to realize certain educational goals (Sidik, 2020). In line with the terminology above, Asifudin argues that the curriculum is a collection of plans in educational units, both formal and non-formal education, which are composed of a number of interrelated and mutually reinforcing components in order to realize educational goals (Janan, 2010).

The word "Al adab" in Arabic means husnul al akhlaq and fi'lu al-makarim which means good character and commendable behavior. Adab also means politeness, training, and educating the soul, and improving morals (Masykur, 2018). Etymologically, adab is a loan word from Arabic "al-adab" which means politeness, character, or manners. The meaning of adab includes all attitudes, behaviors, or ways of life that reflect the values of politeness, refinement, goodness, and character. Thus, a civilized person is one who lives his life with rules or procedures that show the beauty of morals such as politeness and refinement of character (Adidarmo, 2016).

The moral curriculum is a curriculum that aims to form a generation that is civilized, moral, knowledgeable, and has values that are useful for society, the nation, and the state. Sheikh Bakr defines the adab curriculum as a composition of material that is received, taken and passed through by students to obtain knowledge, attitude and skill values that are in accordance with the foundations of the Koran, the Hadith and the ijtihad of scholars. (Islam et al., 2022).

The innovation of the adab curriculum is an update in the education system that aims to instill moral, ethical, and character values more effectively and in a structured manner. SDIT Ar-Risalah Surakarta independently developed an adab curriculum by including material on adab towards oneself, others, and the environment into intracurricular subjects. This approach ensures that character education becomes an integral part of learning, not just an additional program. The teaching process is not only based on theory, but also direct practice through the habituation of daily behavior, so that students truly understand and apply the values of adab in their lives.

Innovation in the adab curriculum that includes adab towards oneself, adab towards others, and adab towards the environment is carried out with a more systematic and integrated approach in formal education. Independent curriculum preparation allows schools to adjust the material to the needs of students and the Islamic values that serve as guidelines. One form of innovation is to include adab education as an intracurricular subject with a special time allocation, so that learning is not only done through theory, but also through direct practice in everyday life. In addition, innovation is applied in more interactive and experience-based teaching methods, such as simulations, positive behavioral habits, and strengthening character values through school programs. This approach is also strengthened by the concept of ta'dib, namely the process of instilling adab that places students at the peak of morals, adab, and ethics. Learning evaluation is carried out not only through written exams, but also through observation of student behavior in their daily lives. Thus, this curriculum does not only

focus on understanding theory, but also on real application in social and environmental life.

Ustadz Sudrajat, ST., M.Pd., the principal of SDIT Ar-Risalah Surakarta in an interview stated that the background to the emergence of the adab curriculum was seeing the reality of students who still had not practiced the adab that had been learned because in the learning process only prioritized cognitive/mastery of the material by taking grades from the results of written or oral exams. In addition, schools have not paid much attention to adab education by not including adab education specifically in the school's intracurricular program and only included it with co-curricular, extracurricular programs and through school culture so that adab education has not been able to run optimally. According to him, adab education is the most important part of learning, so it needs special attention and will not be optimal if there is no clear and structured learning curriculum and intensive habituation practices.

According to the deputy head of curriculum, Ustadz Triyanto, Lc. The purpose of the education of manners at SDIT Ar-Risalah Surakarta is as a manifestation of the implementation of faith and piety to Allah Ta'ala, the formation of noble morals, realizing a generation of qurrota a'yun, emulating the Prophet Muhammad ﷺ as the best human being, realizing the program of humans as caliphs in the afterlife., And Creating the concept of rahmatan lil'aalamiin. Through the applied manners education, it is hoped that the output of students who feel proud and able to emulate the Prophet SAW in the implementation of Islamic manners on a daily basis, and who are used to decorating themselves with Islamic manners in their daily lives that include manners to themselves, manners to others and manners to the environment (Adab, 2023).

The etiquette curriculum is included in the official subjects with an allocation of 2 hours of lessons per week, making it an integral part of students' formal education. This shows that the school views etiquette education as an important element, not just an additional activity. The learning carried out is practice-based and value-based learning. In addition to theory, the educational approach uses real examples, simulations, and direct practice in everyday life. Teachers not only teach concepts but also become role models for students in applying etiquette values.

As a guideline in implementing the learning of moral education, schools have prepared the following moral education curriculum syllabus:

Class	Month	Material	Semester	Allocation
I s.d VI	8	Eating and drinking manners	1	2 JP
	9	Dress code		2 JP
	10	Sleep manners		2 JP
	11	Manners in the bathroom		2 JP
	1-2	Manners to the elderly	2	2 JP
	3	Manners to the teacher		2 JP

4	Manners to the friend		2 JP
5	Etiquette for borrowing/using goods		2 JP
8	Etiquette at school	1	2 JP
9	Homecoming Etiquette		2 JP
10	Etiquette for entering and being in class		2 JP
11	Manners in studying		2 JP
1	Etiquette for entering the teacher's office	2	2 JP
2	Manners asks permission		2 JP
3	Manners in the school yard		2 JP
4	Manners in the mosque		2 JP
5	Manners in the house		2 JP

Table 1. Syllabus of Adab Education at SDIT Ar-Risalah Sukoharjo

The implementation and habituation of etiquette learning is carried out for one month on each theme in the syllabus. The etiquette education material consists of 17 themes and is grouped into 3 categories, namely etiquette towards oneself (eating and drinking etiquette, dressing etiquette, sleeping etiquette and etiquette in the bathroom), etiquette towards others (etiquette towards parents, etiquette towards teachers, etiquette towards friends and Etiquette for borrowing/using items) and etiquette towards the Environment (etiquette at home and etiquette in the school environment which includes etiquette for arrival, returning, entering and in the classroom, etiquette in studying, etiquette for entering the teacher's room, etiquette for asking permission and etiquette in the school yard). The educational material is taught for 2 years, when it is finished, the material is repeated from the beginning for reinforcement so that in 6 years it will be repeated 3 times.

The concept of character education offered by Imam Al-Ghazali in the Book of Ayyuhal Walad is more about the attitude of how the character of a Muslim or a servant behaves, both towards God, oneself, others and the surrounding environment (Al-Ghazālī, 2008). Because basically, character education not only teaches students what is right and what is wrong, but also instills habits (habituation) about what is good, so that students understand, are able to feel, and want to do it. Thus, character education has the same mission as moral education or moral education (Marzuki, 2015).

In an interview, Ust. Sudrajat, M.Pd stated that in implementing the etiquette education program, a common perception is needed, especially for teachers as one of



the key factors and the determination of the Person in Charge (PJ) of etiquette education activities along with their duties so that each personnel can work together to support and make the activity a success. In this case, the principal as the person in charge, the curriculum vice principal is tasked with controlling the progress of learning and assessment of etiquette education in the classroom by etiquette teachers and making etiquette report cards to be reported to parents. The student affairs vice principal is tasked with controlling and assisting in the implementation of etiquette practices in the school environment. The vice principal of infrastructure and public relations is tasked with preparing infrastructure that supports the implementation such as etiquette posters/mmts that are posted in schools and social media content in the form of videos, flyers, and information on etiquette education activities.

Figure 1. Social Media Content for Character Education at SDIT Ar-Risalah Surakarta

Implementation of the Adab Curriculum

The implementation of this curriculum is carried out in stages, starting from socialization to the entire academic community to align perceptions and build synergy in its implementation. Then, the implementation stage uses the ta'dib concept which emphasizes the formation of character and morals as part of learning. Evaluation is carried out with an assessment to measure the understanding and application of adab in everyday life, not only through written exams but also observations of student behavior. With this approach, the adab curriculum at SDIT Ar-Risalah Surakarta is an effective innovation in creating a generation with noble character, ethics, and environmental awareness. Here is an explanation of how this process works:

1. Socialization of Planning for the Moral Education Program

Socialization was carried out to the entire academic community, including teachers, staff, students, and parents, to ensure a common understanding of the importance of adab education. The school held workshops and discussions to explain the objectives of the curriculum, learning methods, and the roles of each party in supporting implementation. An adab curriculum guide was prepared and distributed as a reference for teachers in integrating adab values into subjects and daily activities.

The socialization of the manners education program was first carried out to all teachers and employees at SDIT Ar-Risalah Surakarta. This socialization plays an important role because understanding, common perceptions and goals are determining factors in the synergy of the school community in order to succeed in the goals of manners education, especially for teachers who are role models and key factors in instilling manners in students at school. Guidance and direction for

teachers about manners education is always carried out by the principal on various occasions such as meetings and coaching. Socialization is also carried out to parents through the school committee and class associations and all students as initial information so that they better understand and prepare themselves for the program that will be carried out. Every time new students enter, the school always has an agenda for a meeting of parents and a meeting of all new students. In this case, it is a very important agenda to socialize to parents that at SDIT Ar-Risalah Surakarta there are several rules where the teaching and learning process (KBM) has its own characteristics and the curriculum of manners education. This moment is also used by the board of teachers to accommodate the needs or expectations of parent stakeholders in order to provide solutions that are in accordance with the needs of students and parents.

Teachers who always educate their students about the importance of manners before knowledge. In addition, the board of teachers always socializes the concepts of Islamic education related to manners and morals of students through flag-raising ceremonies, morning roll calls, preparation for congregational prayers and during the teaching and learning process in class. Teachers always remind students to maintain and practice the values of politeness and good morals. Including this happens during recess or when doing activities outside the classroom. Referring to the concept of Islamic Education according to (Al-Attas, 1994) Islamic Education is usually an introduction and recognition, gradually instilled in humans, related to the proper place of everything in the order of creation in a way that leads to the recognition and position of God himself in order, form, and character. In short, education is a process of instilling recognition and recognition in humans in order to guide humans towards recognition and recognition of God's position. the key concept of education is ta'dib. The word ta'dib comes from the word adab which means special guidance for humans. Adab is a physical, mental and spiritual discipline, a discipline that emphasizes proper recognition of physical and spiritual capacity and potential. Recognition and acknowledgement that knowledge and forms are graded according to different levels (maratib) and degrees (derajat).



2. Implementation of Moral Education

Manners education is included in the intracurricular subjects with an allocation of 2 hours per week, where students are taught manners towards themselves, others, and the environment through interactive methods and direct practice. Teachers apply habituation methods, such as providing direct examples, simulations, and strengthening character through the ta'dib approach, which emphasizes a deeper understanding of morals and ethics. Reward and motivation programs are also introduced, for example giving appreciation to students who demonstrate civilized attitudes in everyday life.

In the implementation of Adab education, SDIT Ar-Risalah uses the HPL (Memorize, Understand, Do) learning method, namely:

- a. Memorizing the manners that will be done. Memorizing or remembering is an important matter as a binder of knowledge. Remembering is a basic step before someone understands and does it. After the teacher delivers one etiquette material, the children are asked to memorize the etiquette material that has been delivered according to the theme.
- b. Understand the manners that have been conveyed. Understanding is a follow-up to reading or remembering. From what has been taught, try to have a correct and strong understanding so that you are steady in practicing it.
- c. Practice the manners that have been learned. Practicing is the ultimate goal of an understanding. There is no point in knowledge without practice.
- d. Giving assignments and repeating manners. Giving assignments and repetitions are intended to instill manners so that they become strong traits and characters. So that manners are no longer something that must be thought about, but have become "spontaneity".
- e. Evaluating the process of planting manners. The evaluation process is an effort to see the results of the programmed plan. Evaluation can be at the end of learning or during the MGMP instructor, and should also be done at the end of the year as an overall evaluation.

The implementation of etiquette education begins with classroom learning by etiquette teachers and mentoring/practical assignments in the school, family and community environments. Etiquette learning in the classroom is in accordance with the theme that has been determined for that month with an allocation of 2 hours of subjects each week. To support etiquette learning, schools create etiquette writings/posters that are attached to the walls and short videos on social media that can be accessed as a guide for students in implementing etiquette. Practical mentoring is carried out by subject teachers and on-duty teachers while at school and by guardians at home.

Moral education also uses metaphor and story methods through additional activities, including by setting an example, educating with advice, religious activities carried out routinely every Friday, always providing sermons on morals and ethics at every assembly forum and ceremony, and giving consequences to students who violate. In this case, it is in line with the method used by Al Attas regarding the metaphor and story method (Permady et al., 2023). Another characteristic of Al Attas

education is the use of metaphors and stories, such as examples or parables found in the Qur'an and Hadith. Through metaphors and stories, Allah educates the Messenger of Allah, his followers, and his servants. This method is considered effective in conveying messages of morality and goodness



Figure 3 Character Education Learning and Mentoring

3. Evaluation of Etiquette Education

After planning and implementation, the last is evaluation. SDIT Ar-Risalah Surakarta always discusses evaluation of students' daily manners in every teacher council meeting. In this evaluation, each teacher will provide a report on the development of students' manners and morals, which shows whether the student deserves appreciation or consequences. The assessment will also show which students need special attention so that they can develop better in the coming days (Permady et al., 2023). The evaluation is carried out based on the results of the assessment conducted by the school.

Assessment is an activity to assess whether students have implemented the manners that have been taught. Assessment is still needed in learning so that there are clear parameters and measurements. In the implementation of manners, the emphasis is on behavioral changes through observation. Numerical, letter, or descriptive values are only parameters and measurements. There are several things that are done in the assessment, including;

- a. Assessment is carried out through self-assessment by filling out a checklist, peer assessment, and assessment by the teacher.
- b. Assessment is carried out through observation by teachers at school and parents at home, adjusted to the theme of manners.
- c. The assessment is carried out using a checklist at the end of each theme implementation.

The moral values resulting from observations are included in the learning outcome report/report card which is a combination of the values of understanding the theory of morals and the practice of daily implementation.

In line with al-Attas' thinking, Al Attas emphasized the assessment of understanding of manners, morals and religion along with their practices carried out at the local and national levels (Mohd., W., & Daud, 2003). Assessment to determine the extent to which the goals of manners education have been achieved is not enough just by conducting written cognitive tests. However, this is also done through exercises to assess the degree of emotional and psychomotor disorders. And the most

important assessment is done by observation to assess the level of awareness of the emotional aspects of personality in everyday life.

D. CONCLUSION

The innovation of the adab curriculum implemented at SDIT Ar-Risalah Surakarta shows that character education can be arranged systematically and integrated into the formal learning process. By developing the curriculum independently, schools are able to adjust the material on adab towards oneself, others, and the environment according to the needs of students and Islamic values. The implementation of adab education is carried out through three stages of socialization, implementation with the concept *treatment* which combines knowledge (taklim) and practical guidance (tarbiyah) so that education can cover cognitive, affective and psychomotor aspects. and assessment-based evaluation successfully creates an educational environment that is not only oriented towards academics but also towards character building. With a practice-based and habituation approach, students not only understand the concept of manners in theory but are also able to apply it in everyday life.

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