



Plagiarism Checker X - Report

Originality Assessment

11%



Overall Similarity

Date: Feb 28, 2026 (06:45 AM)

Matches: 656 / 5731 words

Sources: 3

Remarks: Moderate similarity detected, consider enhancing the document if necessary.

Verify Report:

Scan this QR Code



1814, <https://doi.org/10.58421/gehu.v5i1.1079> ISSN 2963-7147 1803 Newspaper

homepage: <https://journal-gehu.com/index.php/gehu> Strategy for the Formation of Student

Manners Based on Islamic Character Education in the Dynamics of Globalization at MTS

Muallimin UNIVA Medan Aulia Khairani¹, Selamat Pohan² ^{1,2}Universitas

Muhammadiyah Sumatera Utara, Indonesia Article Info ABSTRACT Article history:

Received 2026-01-28 Revised 2026-02-03 Accepted 2026-02-25 Globalization and rapid

digital development have increasingly challenged students' moral conduct (adab),

particularly within Islamic educational institutions, as exposure to unfiltered digital content,

social media influence, and external cultural values contributes to declining discipline and

ethical behavior. This study examines how Islamic schools can effectively address these

challenges through character-based adab education. The objective of this study is to

analyze the strategies used in forming students' adab based on Islamic character

education in response to globalization dynamics at MTs Muallimin UNIVA Medan. This

research ¹ employed a qualitative descriptive approach. Data were collected through in-

depth interviews, participant observation, and documentation involving Islamic education

teachers, homeroom teachers, counseling teachers, and students. Data analysis was

conducted through data reduction, data display, and conclusion drawing to ensure the

credibility of the findings. The results indicate that students' adab formation is implemented

systematically through teachers' role modeling, religious habituation, ¹ the integration of

adab values into classroom learning, religious and extracurricular programs, and

persuasive, humanistic guidance. A religious school culture, teacher consistency, parental

involvement, and structured institutional programs support these strategies. However,

challenges remain, including the influence of social media, external peer environments,

and limited parental supervision. Overall, Islamic character-based adab education at MTs

Muallimin UNIVA Medan is effective in strengthening students' moral resilience and ethical

awareness, enabling them to respond wisely and responsibly to the challenges of

globalization and the digital world. Keywords: Adab Education Digital Influence

<https://doi.org/10.58421/gehu.v5i1.1079> 1804 1. INTRODUCTION Globalization and rapid digital development have profoundly transformed contemporary society, including the educational sector as a fundamental institution for shaping students' character and moral values. The massive flow of information through digital networks, the widespread use of smartphones, and the dominance of social media platforms have created a hyper-connected educational environment that exposes students to diverse global values without adequate moral filtering [1] and [2]. While globalization expands access to knowledge, it simultaneously poses serious challenges to students' moral conduct (adab), particularly in Islamic educational institutions that emphasize ethical and spiritual development as core educational goals. The Qur'an has reminded us that the changes of the times must be faced with the readiness of values and character, as Allah SWT says: "Indeed, Allah will not change the condition of a people until they change the condition of themselves." (QS. ar-Ra'd [13]: 11) This verse emphasizes that strengthening character and manners is the main prerequisite for facing ongoing global changes. In Indonesia, this transformation not only expands access to knowledge but also places students at the center of an external vortex of influence that requires strategic vigilance [3]. Data from the Indonesian Internet Service Providers Association (APJII) indicate that in 2023–2024, internet users reached 221 million people, with children and adolescents forming the largest user group [4]. This condition places students at the center of continuous exposure to digital content that often promotes hedonistic lifestyles, instant success, permissive behavior, and communication patterns that conflict with Islamic moral values. As a result, schools frequently encounter problems such as declining discipline, reduced politeness in communication, and weakened respect for teachers and peers. This kind of exposure can disrupt 2 the process of internalizing values, affect students' critical

thinking, and erode their social manners if not balanced with proactive educational interventions [5]. In **1 the context of** Islamic education, the formation of student manners in tsanawiyah madrassas is the core of the holistic education process aimed at producing a generation of noble character. Classical scholars such as Al-Ghazali in *Ihya Ulumuddin* and Ibn Miskawayh through *Tahdzib al-Akhlaq* explain that adab is not just a surface ethics or social manners, but a form of deep internalization of moral values that permeate the soul, so that it is manifested in gentle speech, responsible actions, harmonious social behavior, and a spiritual attitude full of piety to Allah SWT [6]. However, empirical realities indicate that the formation of students' adab in many madrasahs has not fully adapted to the dynamics of globalization. Several previous studies have shown that character education programs in Islamic schools often emphasize cognitive moral instruction while lacking consistent habituation and contextual integration in daily school culture [7]. Other studies highlight that social media exposure significantly influences adolescents' behavior, communication styles, and value orientation, often contradicting religious norms if not accompanied by effective moral guidance [8]. These findings suggest a gap between the ideal concept of Islamic character education and its practical implementation in responding to global digital challenges [9]. Furthermore, although the Indonesian government has launched the

<https://doi.org/10.58421/gehu.v5i1.1079> 1805 Strengthening Character Education (PPK) program, emphasizing religious values, integrity, independence, cooperation, and nationalism [10]. Studies examining how these values are integrated into Islamic character education, particularly adab formation in madrasah contexts, remain limited. Most existing research discusses character education in general schools, with less attention given to Islamic-based strategies that integrate classical Islamic moral thought with contemporary educational challenges. This gap indicates the need for context-specific research that explores adaptive strategies for adab formation within Islamic educational institutions facing globalization. Madrasah, as an Islamic educational institution, has a unique

structural advantage because its curriculum accommodates 70% religious content, along with a school culture rich in the values of monotheism and sunnah, thereby enabling the application of PPK values systematically and contextually [11]. MTs Muallimin UNIVA Medan **2** is one of the Islamic educational institutions within Al Washliyah University (UNIVA) Medan, with a long tradition of developing education based on Islamic values. As a madrasah that nurtures students in their early teens (12–15 years), MTs Muallimin plays a strategic role in shaping students' character and manners during a critical period of moral and social development. Therefore, **1** the research problem addressed in this study is how strategies for forming students' adab based on Islamic character education are designed and implemented at MTs Muallimin UNIVA Medan in response to globalization dynamics. This study aims to analyze (1) the strategies applied in forming students' adab, (2) the implementation process of these strategies, and (3) the supporting and inhibiting factors influencing their effectiveness in **2** the context of globalization and digital development. Theoretically, this study is grounded in Islamic character education theory, particularly the integration of cognitive, affective, and behavioral dimensions of moral development, as adapted from Bloom's taxonomy and enriched by Islamic moral philosophy [6]. By combining classical Islamic perspectives with contemporary character education frameworks, this research offers a holistic approach to understanding the formation of adab in modern Islamic schools. This study is expected to contribute both theoretically and practically. Theoretically, it enriches the discourse on Islamic character education by providing empirical insights into strategies for fostering adab in the era of globalization. In practice, it offers recommendations for madrasahs, educators, and policymakers on designing adaptive, sustainable, and contextually relevant character education programs that strengthen students' moral resilience and ethical awareness amid global digital challenges. **2.** **3** METHOD Qualitative research aims to understand the phenomena the research subject experiences, such as behavior, motivation, perception, and action. Thoroughly, also by means of descriptions **2** in the form of words and language, in a special natural context, and by utilizing various natural methods [12].

Descriptive data is data **in the form of** words, pictures, and not numbers [12]. The research conducted by the researcher uses a descriptive method to describe existing phenomena, both natural and artificial [13]. **2 This type of research** uses a descriptive method, namely by describing existing phenomena in words and pictures

<https://doi.org/10.58421/gehu.v5i1.1079> 1806 rather than in numbers. Based on the problem to be studied, the research used **1 a qualitative approach** to describe and analyze activities at Mts Muallimin Univa Medan and to collect data on the Strategy for **the Formation of** Student Manners Based on **Islamic Character Education** in the Dynamics of Globalization at Mts Muallimin Univa Medan. **3 In qualitative research, data** sources are divided into two: primary and secondary [14]. Both are used to obtain accurate, in-depth **information about the** strategy for developing student manners in the madrasah. The author's data analysis uses qualitative methods, namely non-statistical methods. The goal includes exploring the meanings of depiction, explanation, and the placement of data within their respective contexts. So the data obtained must be systematic, making it easy **to understand and describe** [12]. The validity tests **in qualitative research** include credibility, transferability, **dependability, and confirmability**. In this study, the data validity technique used is a credibility test. The credibility test aims **to ensure that** research data is trustworthy [15].

3. 1 RESULTS AND DISCUSSION

3.1. Results The Strategy for the Formation of Student Manners Applied at MTS Muallimin UNIVA Medan Based on Islamic Character **2 Education Based on the results of** in-depth interviews with students, **Islamic Religious Education** (PAI) teachers, homeroom teachers, and Guidance and Counseling (BK) teachers at MTs Muallimin UNIVA Medan, it was found that the strategy for forming student manners based on **1 Islamic character education was carried out** in a planned, integrated, and sustainable manner. The strategy is implemented through habituation, for example, integrating adab values into learning, religious and extracurricular activities, persuasive approaches, and cooperation with students' parents. Habituation is a fundamental strategy **1 in the formation of** student manners at MTs Muallimin UNIVA Medan. Madrasah

accustomed students to give greetings, be polite to teachers and friends, maintain time discipline, and obey dress rules in accordance with Islamic sharia values. This habit is strengthened by madrasah rules that explicitly regulate the ethics of dress, speech, and behavior in the school environment. A PAI teacher said: "Manners are not enough ² to be taught, but they must be habituated. Our children are accustomed to greetings, polite speech, and discipline. If you get used to it every day, it will become a character over time." The same thing was also expressed by ² one of the students, who stated that the religious madrasah environment made them accustomed to behaving politely: "At school, we are used to greeting and being polite to teachers. Otherwise, it feels weird on its own." These findings show that habituation that is carried out consistently in the madrasah environment plays an important role in internalizing students' adab values. Exemplary teaching is a key strategy for shaping students' manners. PAI teachers and homeroom teachers show a polite attitude in their speech, are fair, and give reprimands in a humane yet firm manner.

<https://doi.org/10.58421/gehu.v5i1.1079> 1807 This example becomes a real example that students imitate ³ in their daily lives. A homeroom teacher said: "Children are quicker to imitate than to listen to advice. If the teacher is polite, patient, and fair, students will also participate." Meanwhile, students revealed that the teacher's consistent and non-partisan attitude had a positive influence on their behavior: "The teachers here are well-reprimanding, not rude. So we are also reluctant and respectful." This shows that ¹ teachers not only play a role as teachers but also as role models in shaping students' Islamic character. The development of student manners is also integrated into the learning process, especially in PAI and Morals. Teachers instill adab values through the delivery of material, exemplary stories of Islamic figures, discussions of the book of morals, and direct reinforcement when student behavior is found to be not in accordance with Islamic values. The PAI teacher explained: "When teaching, we always associate the material with manners. If any student speaks rudely or disrespectfully, we immediately straighten it out

while explaining the evidence and examples." The reprimand is educational and aims to build students' awareness of the moral and religious basis of every rule applied in the madrasah. Religious and extracurricular activities are important media **1 in the formation** of students' manners. **Activities such as** tasmi' AlQur'an, sirah nabawiyah, muhasabah, scouting, qiraatul kupole, syarhil Qur'an, and joint gymnastics **function as a** means of internalizing the values of discipline, responsibility, cooperation, and independence. One student revealed: "Through scouting and Tasmi's activities, we became more disciplined and dared to perform. It is also closer to the Qur'an." These findings show that adab formation does not occur only **1 in the classroom** but also through direct experience in various madrasah activities. When addressing violations of students' manners, teachers use persuasive and humanistic **2 approaches, such as** personal dialogue, advice, and individualized coaching. Teachers seek to build emotional closeness to students without losing their authority as educators. Teacher BK stated: "We prioritize a dialogue approach. Children are called and talked to so **2 that they are** aware of their mistakes." However, for serious violations such as courtship or smoking, madrasahs apply educational sanctions in accordance with school operational procedures (SPO), including summoning parents and coordinating with BK teachers. **The results of the study** show that **the success of** the formation of students' manners is strongly influenced by parental support and the family environment. Teachers believe that a lack of parental supervision at home can hinder students' development of manners at school. One homeroom teacher revealed: "If it has been fostered at school, but at home it is not controlled, it is heavy. That is why we often communicate with parents." Madrasah actively communicates with parents to equalize perceptions of the values of manners, discipline, and limits of student behavior. Amid **3 the flow of** globalization and **the development of** social media, the cultivation of student manners faces increasingly

<https://doi.org/10.58421/gehu.v5i1.1079> 1808 complex challenges. Teachers respond by providing education on the wise **1 use of technology** and by strengthening

religious values as a moral fortress for students. The PAI teacher affirmed: "Now the challenge is social media. So we emphasize manners not only in school, but also in the digital world." The most emphasized values of adab include good manners, respect for teachers, mutual respect, and responsibility, which are seen as the main foundations in shaping students' Islamic character comprehensively.

2 The implementation of the strategy for the formation of adab in learning activities, school habituation, and interaction of teachers and students at Mts Muallimin UNIVA Medan

Based on the results of interviews with Islamic Religious Education (PAI) teachers, homeroom teachers, Guidance and Counseling (BK) teachers, and students of MTs Muallimin UNIVA Medan, it is known that the strategy for forming student manners based on

1 Islamic character education is not only conceptually designed, but also implemented in real life in various aspects of madrasah life, including classroom learning activities, school habits, and daily interactions between teachers and students. In learning activities, the strategy of forming adab is implemented by integrating Islamic character values into the

2 teaching and learning process. Teachers, especially PAI and Morals teachers, consciously incorporate manners in the delivery of materials, learning methods, and classroom interactions. A PAI teacher said: "In class, we don't only focus on the material, but also on manners. We always remind them

3 of how to sit, how to speak, how to respect teachers and friends." Adab values such as manners, honesty, responsibility, and mutual respect are emphasized both verbally and through direct practice. Teachers also issue direct reprimands when students exhibit inappropriate behavior, such as speaking rudely or failing to pay attention in class. One student revealed: "In class, teachers always remind us of manners. If someone is noisy or disrespectful, they will be reprimanded immediately, but in a good way." This

2 shows that the formation of adab in learning is not purely theoretical but is applied in context to the classroom situation.

3 In addition to learning, the strategy of forming adab is implemented through various forms of school habituation, carried out regularly and continuously. These habits include greeting teachers, shaking hands with teachers, maintaining discipline upon entering class, dressing

2 according to the madrasah's

provisions, and participating in religious activities such as joint prayers and tasmi' Al-Qur'an. The homeroom teacher said: "Habituation is key. Children greet each other every day, discipline themselves, and participate in religious activities. From there their manners are formed." A religious school culture and madrasah support these habits, which are rules that bind all school residents. Students who violate the habituation will receive a reprimand or coaching, depending on ² the level of violation. One student stated:

<https://doi.org/10.58421/gehu.v5i1.1079> 1809 "If you don't follow the rules, you will definitely be reprimanded. Over time, we got used to it and became self-aware." These findings show that school habituation ¹ serves as a means of internalizing adab values through consistent, repetitive practices. Interaction between teachers and students is the main setting for implementing the strategy for the formation of manners. Teachers foster polite, open, and humane communication to create harmonious and educational relationships. Teachers not only play the role of authority but also serve as guides and role models in behavior. Teacher BK explained: "We try to be close ² to students, so that they are not afraid. However, there are still boundaries and manners that are maintained." In daily interactions, teachers reprimand students politely, offer personalized advice, and avoid repressive approaches. This approach makes students feel valued and more receptive to coaching. ² One of the students revealed: "The teacher here is kind and reprimands gently. So we are more respectful and don't dare to resist." However, for serious violations such as smoking or dating, coaching interactions are carried out more strictly through summoning students, coordinating with BK teachers, and involving parents. The results of the study show that the implementation of the adab formation strategy at MTs Muallimin UNIVA Medan runs in synergy with learning activities, school habituation, and teacher-student interaction. These three aspects complement each other and strengthen the process of students internalizing the values of adab. The PAI teacher affirmed: "If it is only in class, it is not enough. It must be habituated and exemplified in daily interactions." Thus, the implementation of the strategy of forming adab at MTs

Muallimin UNIVA Medan is comprehensive, encompassing all educational activities, to support the realization of the Islamic character of students as a whole. Supporting and Inhibiting Factors in the Implementation of the Strategy for the Formation of Student Manners Based on Islamic Character Education in Facing the Dynamics of Globalization at Mts Muallimin Univa Medan Based on the results of interviews with Islamic Religious Education (PAI) teachers, homeroom teachers, Guidance and Counseling (BK) teachers, and students of MTs Muallimin UNIVA Medan, it was found that the implementation of the strategy of forming student manners based on Islamic character education was influenced by various factors, both supportive and inhibiting. These factors arise from the internal madrasah, family environment, and external influences, including the development of globalization and digital technology. The religious madrasah environment is the primary factor in shaping students' manners. The culture of greeting, discipline, Islamic dress, and the routine of religious activities create an atmosphere that supports 1 the internalization of adab values. A PAI teacher revealed:

<https://doi.org/10.58421/gehu.v5i1.1079> 1810 "The school environment is very influential. Because the atmosphere is religious, children are more easily directed to good manners." This condition helps students get used to behaving in accordance 1 with Islamic values, both in their learning and in their social interactions. The example of teachers' behavior and interaction is a significant supporting factor. Teachers who are consistent in applying Islamic manners, both in speech, attitude, and how to reprimand students, provide real examples that are easy 2 for students to imitate. The homeroom teacher stated: "If the teacher is consistent, the children will also participate. They see firsthand the example of manners every day." Teachers' consistency in enforcing rules and providing ongoing guidance strengthens 1 the effectiveness of adab formation strategies. Various religious and extracurricular activities such as tasmi' Al-Qur'an, sirah nabawiyah, muhasabah, scouting, qiraatul kupole, and syahril Qur'an are means of supporting the formation of student manners. These activities train discipline, responsibility, cooperation,

and confidence. One student revealed: "Through religious activities and scouting, we are taught discipline and responsibility." This activity strengthens the value of manners through direct experience, not just theory. The support of parents who actively supervise and foster children's behavior at home is also a factor. Communication established between madrassas and parents helps to harmonize the values of adab applied **1 at school and** at home. The BK teacher said: "If parents are supportive, it is easier to develop manners at school because they are also supervised at home." **2 One of the** main inhibiting factors is **the influence of** globalization, especially social media and foreign culture that are not **in line with** Islamic values. Free access to digital content affects students' mindsets, speaking styles, and behaviors. The PAI teacher affirmed: "Now the challenge is big, especially from social media. **Students from the** outside imitate many behaviors without being screened." This influence is often contrary to the values of manners taught in madrasahs. A lack of parental attention and supervision of children's activities outside school is a factor that inhibits **1 the development of** manners. Some students exhibit different behaviors **at school and** at home. The homeroom teacher revealed: "At school, it has been fostered, but at home, it is not controlled. This is what sometimes makes coaching less optimal." The discontinuity between education **1 at school and** at home prevents manners and values from being fully embedded. Differences in family backgrounds, social environments, and students' habits before entering the madrasah also pose obstacles to **the formation of** adab. Not all students have the same basic character education, so it requires different approaches and coaching times. Teacher BK stated: "There are students who are used to being disciplined from home, and there are also those who have not at all. This is a challenge in itself." Some students still show resistance to the rules and development of manners, especially due to **2 the influence of** the social environment outside of school. Promiscuity, modern lifestyles, and peer pressure often weaken the values of manners that have been instilled. A teacher said:

environment, the coaching becomes heavier." To overcome these various obstacles, MTs Muallimin UNIVA Medan strengthen adab coaching through a persuasive approach, improve communication with parents, and strengthen ¹ Islamic character education and digital literacy education to help students respond more wisely to globalization. Thus, ² the results of the study show that the success of implementing the strategy for forming student manners based on Islamic character education is highly determined by the synergy among madrasas, teachers, parents, and students' awareness in responding ¹ to the dynamics of globalization.

3.2. Discussion Strategy for the Formation of Student Manners Based on Islamic Character Education in the Dynamics of Globalization at Mts Muallimin Univa Medan

This discussion examines in depth the results of research on the strategy for the formation of student manners based on Islamic character education at MTs Muallimin UNIVA Medan in the face of globalization dynamics. The analysis ² was carried out by associating the field findings with the theoretical concepts of Islamic character education and adab in an Islamic perspective, as well as the results of relevant previous research, so that the position and contribution of this research within the scientific treasure can be seen.

¹ The dynamics of globalization are characterized by the development of digital media and the influx of external culture, both of which have the potential to affect students' manners, especially in ethics, discipline, and manners. The findings of this study confirm this assumption by showing that globalization and social media are real challenges in fostering students' manners, both in daily behavior in madrasas and in interactions in the digital space. These findings are ² in line with research [16] and [17], which both identify environmental and technological factors as inhibiting factors in the formation of students' character at the MTs level. In ¹ responding to the challenges of globalization, this research's conceptual framework positions Islamic character education as the primary foundation for the formation of student manners. The results ³ of the study show that Islamic character education at MTs Muallimin UNIVA Medan is not merely normative value teaching; it is implemented comprehensively and sustainably by internalizing religious values and manners across all madrasah education activities. These findings expand ²

on the results of the studies [18] and [19], which emphasize the role of PAI learning strategies in shaping students' religious character. The difference is that this research does not limit ¹ the formation of manners to the PAI classroom alone, but rather places it at the core of Islamic character education, integrated into school culture and directly linked to the dynamics of globalization. The strategy of forming adab, which includes teacher examples, religious habits, integrating adab values into learning, and persuasive coaching, is a key variable in ² the process of Islamic character education. The discussion of the study's results shows that the four strategies are implemented concretely and systematically at MTs Muallimin UNIVA Medan. Teacher example and school habituation have proven to be the most dominant and effective strategies in shaping religious school culture. These findings corroborate ² the results of the research [3] and [20], which place example and habituation as the main strategies for the formation of students' manners and character. However, ¹ the novelty of this research lies

<https://doi.org/10.58421/gehu.v5i1.1079> 1812 in the emphasis that examples and habituation are specifically directed at the formation of Islamic manners as the core of character education, not just general character. The integration of adab values in learning, as formulated in the concept framework, is also relevant to research findings showing that the learning process at MTs Muallimin UNIVA Medan is not only oriented to knowledge transfer but also directed at the formation of students' moral awareness. The values of manners are integrated in the learning of PAI and Morals and are associated with social realities and the challenges of globalization, including the ethics of behavior in the digital space. These findings align with research [21] and [22], which emphasize the importance ² of PAI learning strategies in shaping students' religious character. However, this research expands the scope by emphasizing that adab must be built contextually so that students can respond critically and responsibly to the influence of globalization. Supporting and inhibiting factors include teachers, students, families, and the environment, which affect the effectiveness of adab formation strategies. The discussion of the study's results

strengthens this by showing that teacher and parent support is the primary factor in **the success of** student manners development, while the social environment and digital media are inhibiting factors if not managed properly. These findings are in line with research [21] and [23], which emphasize **1 the importance of** parental support and environmental influences in strengthening **character education**. In addition, this study complements the findings [24] and [25]. By showing that **the management of** character education based on ADB needs to be accompanied by an adaptive response **to the dynamics of** globalization, rather than merely the internal management of educational institutions. **The formation of** Islamic student manners that are resilient to globalization. This aligns with the findings [26] and [27], which show that the school's religious culture plays an important role in fostering students' manners. However, this research makes a new contribution by emphasizing that the cultivation of Islamic manners should be directed at strengthening students' moral resilience **in the face of** globalization **and digital media**. Thus, this **3 research is not only** theoretical but has also been empirically tested and is relevant to the reality of contemporary madrasah education. **4. CONCLUSION** This study **1 demonstrates that** **the formation of** students' adab at MTs Muallimin UNIVA Medan is not a fragmented activity, but a comprehensive character-building process rooted **in Islamic educational** values. The **findings indicate that** effective adab formation requires a holistic approach that integrates moral understanding, emotional internalization, and consistent behavioral practice. Rather than relying solely on normative moral instruction, the school's strategy reflects an educational paradigm that positions **Islamic character education** as a living practice embedded in everyday interactions, institutional culture, and guided social engagement. The implications **2 of this study** are both theoretical and practical. Theoretically, it reinforces the relevance of Islamic character education as a dynamic framework capable of responding to globalization and digital transformation when implemented across integrated **cognitive, affective, and** behavioral dimensions. In practice, the findings offer guidance to **1 Islamic educational institutions** in designing character education strategies that are contextual, adaptive, and sustainable. The emphasis on

teacher

<https://doi.org/10.58421/gehu.v5i1.1079> 1813 role modeling, value integration in learning, and moral habituation provides a practical reference for schools seeking to strengthen students' **ethical resilience in** an increasingly digitalized environment. However, this study has several limitations. It is context-specific **3** **and focuses on** a single madrasah, which limits the generalizability of the findings to other educational settings with different institutional cultures. In addition, the qualitative approach relies on participants' perspectives and observed practices, which may not fully capture long-term behavioral outcomes or measurable changes in students' moral development outside the school environment. Future research is encouraged to expand this study by employing comparative designs across different madrasahs or educational levels, as well as mixedmethod approaches **1** **to examine the** long-term impact of **Islamic character education** on students' moral behavior in digital and social spaces. Further studies could also explore parental **digital literacy and** community-based character education as complementary factors in strengthening students' adab beyond the school context. Overall, this research contributes to the broader discourse on moral education by highlighting that **the formation of** students' manners in the era of globalization should be proactive and solution-oriented rather than defensive or reactive. For the general public, particularly parents, educators, and policymakers, this study underscores **the importance of** collaborative efforts among schools, families, and communities in nurturing a generation of young people who are morally grounded and ethically responsible, capable of navigating global and digital challenges wisely.

REFERENCES [1] M. Castells, **3** **The Rise of** Network Society, vol. I. 2009. doi: 10.1002/9781444319514. [2] R. Aziz, "Pengaruh Globalisasi Terhadap Pendidikan Indonesia," Acad. Edu, 2020. [3] Selamat, S. Arifin, A. Haris, M. Qorib, and M. Pasaribu, "Model Pendidikan Karakter Santri di Pesantren Modern Muhammadiyah Kwala Madu," Edukasi Islam. J. Pendidik. Islam, vol. 14, 2023, doi: <https://doi.org/10.30868/ei.v12i04.5268>. [4] M. Amalia, 1–16.ahma Lestari, Suci RAmalia,

M., Lestari, S. R., Mulyana, A., & Suryakencana. (2024). Dampak Globalisasi Terhadap Sistem Menurut Perspektif Hukum dan Sosiologi Pendidikan. 2(2), A. Mulyana, and Suryakencana, "Dampak Globalisasi Terhadap Sistem Menurut Perspektif Hukum dan Sosiologi Pendidikan," *Indones. J. Law Justice*, **1** vol. 2, no. 2, pp. 1–16, 2024, doi: <https://doi.org/10.47134/ijlj.v2i2.3331>. [5] G. H. Purba, "Dampak Isu Globalisasi Terhadap Bangsa Dan Karakter," *J. At-Ta'dib J. Pendidik. Agama Islam*, vol. 5, no. 01, 2025, doi: <https://doi.org/10.23969/jp.v10i04.34787>. [6] E. Rossa, D. Andaria, Y. Damayanti, and E. Soesyawati, "JKIP : Jurnal Kajian Ilmu Pendidikan Implementation of Moral and Etiquette Values to **2** Students in Islamic Religious Education Learning at SMP Plus JA-ALHAQ , Bengkulu City Penerapan Nilai-Nilai Adab Dan Akhlak Pada Siswa Dalam Pembelajaran PAI Di SMP Plus," *JKIP J. Kaji. Ilmu Pendidik.*, **1** vol. 5, no. 4, pp. 1030–1037, 2025, doi: <https://doi.org/10.55583/jkip.v5i4.1199>. [7] S. D. Narpila, W. Asmoro, B. I. Embriana, and N. P. Ramadhan, "Strategi Pembinaan Adab Siswa Kelas IX Oleh Guru Akidah Akhlak di," *Cognoscere J. Komun. dan Media Pendidik.*, vol. 3, no. 1, pp. 1–13, 2025, doi: [10.61292/cognoscere.249](https://doi.org/10.61292/cognoscere.249). [8] A. Rahman, "Islamic Education in the Family in the Digital Age: Challenges and Solutions," *J. Ilm. Teunuleh*, vol. 6, no. 3, pp. 207–225, 2025, [Online]. Available: <https://www.teunulehjournal.com/index.php/jiteunuleh/article/view/181> [9] N. Yaman, Yadi, and M. I. Anshory, "Penerapan Pendidikan Adab Dimts Al Kahfi Surakarta," *T S A QOF A H J. Penelit. Guru Indones.*, vol. 5, pp. 5525–5536, 2025, doi: <https://doi.org/10.58578/tsaqofah.v5i6.7094>. [10] P. J. Pelupessy, P. Sciences, U. Islam, S. Utara, and U. Pattimura, "Construction of Religious Moderation Patterns among the Ocu Community in Kampar , Riau through the Modernization of Local

<https://doi.org/10.58421/gehu.v5i1.1079> 1814 Cultural Values : A Cultural and Religious Anthropology Perspective," vol. 10, **1** no. 2, pp. 858–867, 2025. [11] N. R. Nadiyah and M. Z. Azani, "Nilai- Nilai Akhlak dalam Kitab Hadits Arba ' in An -Nawawi : Relevansi dan Integrasinya terhadap Pembelajaran Akhlak di Madrasah," vol. **14**, no. 3, pp. 4113– 4122, 2025, doi: <https://doi.org/10.34005/tahdzib.v7i1.3767>. [12] Sugiyono,

Metode Penelitian Kualitatif. Yogyakarta: Alfabeta, 2022. [13] N. S. Sukmadinata, Metode Penelitian Pendidikan. Bandung: PT Remaja Rosda-Karya, 2012. [14] 2 Sugiyono, Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D. Bandung: Alfabeta, 2015. [15] B. Arianto, Triangulasi Metoda Penelitian Kualitatif. 2024. doi: 10.70310/q81zdh33. [16] E. N. Azka, "Upaya Guru dalam Pembetuka Adab Siswa Melalui Pembelajaran Akidah Akhlak pada Siswa Kelas VIII MTS di Al-Islam Joresan Mlarak Ponorogo," pp. 1–101, 2023. [17] S. P. Mei, Zailani, and S. Pohan, "Analisis dan Strategi Upaya Guru PAI dalam Meningkatkan Kepatuhan Peserta Didik pada Nilai-Nilai Agama Islam," Didakt. J. Kependidikan, 1 vol. 13, no. 4, pp. 4471–4484, 2024. [18] M. Effendi, I. Warsah, and S. Bahri, "Implementasi Manajemen Pendidikan Karakter Berbasis Adab di Sekolah Dasar Islam Terpadu," Dirasah J. Stud. Ilmu dan Manaj. Pendidik. Islam, vol. 7, no. 2, pp. 513–523, 2024, doi: 10.58401/dirasah.v7i2.1332. [19] A. Safi, "Learning To Read Al- Qur ' an For Adults : An Analysis 2 Of The Implementation Of The Griya Al- Qur ' an Method In Taklim Council , 2023. [20] S. Pohan, M. Mavianti, H. R. Setiawan, and A. H. Marpaung, "Meningkatkan Minat Belajar Siswa dengan Menggunakan Media Bergambar dan Power Point Pada Mata Pelajaran Fiqih," Edukasi Islam. J. Pendidik. Islam, vol. 11, no. 03, p. 779, 2022, doi: 10.30868/ei.v11i03.2446. [21] S. Jannah, "Strategi Guru IPS dalam Penguatan Pendidikan Karakter di MTs Negeri 2 Bondowoso Tahun Pelajaran 2022/2023," no. September, pp. 1–127, 2023. [22] P. Anak, U. Tahun, and D. I. Tadika, "Praktik Baik Pembelajaran Agama Dan Moral," vol. 2 2, no. 1, pp. 110–123, 2024. [23] Husni Ayustia and Selamat Pohan, "Islamic Character Development Strategy Through 5S Culture (Smile, Greeting, Salam, Polite, Courtesy) for Students At Smp Muhammadiyah 07 Medan," Morfai J., vol. 5, no. 1, pp. 241–244, 2025, doi: 10.54443/morfai.v5i1.2565. [24] P. Manurung, "A Study of the Philosophy of Education and Analysis of the Principles of Implementing Education according to the Al-Qur ' an," vol. 105, no. 2, pp. 1–13, 2024. [25] S. Pohan, "Synergistic Model of Parent and Teacher Collaboration in Elementary School Character Education," Fitrah J. Pendidik., 1 vol. 1, no. 1, pp. 1137–1150, 2025. [26] F. Ananda and S. Pohan, "Konsep Manajemen Pendidikan Karakter Dalam Membentuk Sikap

Religius Murid di Tadika Suria Edukids Center,” *Tarlim J. Pendidik. Agama Islam*, vol. 8, no. 1, pp. 149–159, 2025, doi: 10.32528/tarlim.v8i1.2974. [27] K. Alawi, D. Anggrayni, and N. Choiro Siregar, “Model komunikasi dua arah terhadap peningkatan daya saing pondok pesantren,” *J. Manag. Islam. Educ.*, vol. 6, no. 4, pp. 358–371, 2025, doi: 10.32832/itjmie.v6i4.21224.

Sources

- 1 <https://acopen.umsida.ac.id/index.php/acopen/article/view/12983>
INTERNET
6%

- 2 https://www.academia.edu/95082281/Learning_Management_Model_of_Islamic_Education_based_on_Problem_A_Case_Study_of_the_Tarbiyah_and_Adab_Department_of_IAIN_Parepare
INTERNET
5%

- 3 https://www.researchgate.net/publication/397599614_Qualitative_Research_Approaches_and_Data_Collection_Methods_Understanding_Meaning_and_Experience
INTERNET
1%

EXCLUDE CUSTOM MATCHES	OFF
EXCLUDE QUOTES	OFF
EXCLUDE BIBLIOGRAPHY	ON