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Cultivating Adab through Everyday Islamic Education: Integrating Role Modelling, Habituation, and Attentive Guidance

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Abstract

This conceptual study examines how *adab* is cultivated through everyday Islamic education by integrating three interconnected pedagogical approaches: role modelling (*uswah ḥasanah*), habituation (*taʿwīd*), and attentive guidance (*riʿāyah*). Although these classical methods have been widely discussed in Islamic educational scholarship, they are often treated as separate pedagogical techniques, leaving their interdependence in shaping everyday moral and religious practices insufficiently theorised. This study addresses this gap by reconceptualising the three approaches as an integrated pedagogical system through which Islamic values are translated into consistent practices and internalised dispositions. Employing a qualitative library research design, the study combines thematic (*mawḍūʿī*) analysis of primary Islamic texts, interpretive analysis of classical Islamic educational works, content analysis of contemporary pedagogical literature, and documentary analysis of Indonesian educational policy. The analysis develops the *Example–Practice–Guidance* framework, which conceptualises role modelling as the foundation for normative and spiritual orientation, habituation as the process through which values become embodied in everyday routines, and attentive guidance as a formative mechanism that provides continuous feedback and direction for both learners and educators. These three dimensions operate cyclically and interdependently to foster the internalisation of *adab* rather than merely producing outward conformity to behavioural expectations. The study contributes to Islamic educational thought by positioning *adab* formation as an ongoing process embedded in everyday educational interactions across families, schools, and communities. It also proposes institutional strategies and formative indicators for translating this framework

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into educational practice, while identifying the need for further empirical research to examine its applicability across different educational contexts.
Studi konseptual ini mengkaji bagaimana adab dibentuk melalui pendidikan Islam dalam kehidupan sehari-hari dengan mengintegrasikan tiga pendekatan pedagogis yang saling berkaitan, yaitu keteladanan (uswah ḥasanah), pembiasaan (taʿwīd), dan bimbingan penuh perhatian (riʿāyah). Meskipun ketiga metode klasik tersebut telah banyak dibahas dalam kajian pendidikan Islam, pembahasannya sering kali masih menempatkan masing-masing metode sebagai teknik pedagogis yang terpisah. Akibatnya, keterkaitan fungsional ketiganya dalam membentuk praktik moral dan keagamaan sehari-hari belum mendapatkan landasan teoretis yang memadai. Penelitian ini berupaya mengisi kesenjangan tersebut dengan merekonstruksi ketiganya sebagai suatu sistem pedagogis terpadu yang memungkinkan nilai-nilai Islam diterjemahkan ke dalam praktik yang konsisten dan diinternalisasikan menjadi disposisi moral. Dengan menggunakan desain penelitian kepustakaan kualitatif, penelitian ini memadukan analisis tematik (mawḍūʿī) terhadap teks-teks primer Islam, analisis interpretatif terhadap karya-karya klasik pendidikan Islam, analisis isi terhadap literatur pedagogis kontemporer, serta analisis dokumenter terhadap kebijakan pendidikan Indonesia. Hasil sintesis konseptual ini menghasilkan kerangka Example–Practice–Guidance (Keteladanan–Praktik–Bimbingan). Kerangka ini menempatkan keteladanan sebagai landasan pembentukan orientasi normatif dan spiritual, pembiasaan sebagai proses pengintegrasian nilai-nilai ke dalam rutinitas kehidupan sehari-hari, serta bimbingan penuh perhatian sebagai mekanisme formatif yang menyediakan umpan balik dan arahan secara berkelanjutan bagi peserta didik maupun pendidik. Ketiga dimensi tersebut bekerja secara siklis dan saling bergantung untuk mendorong internalisasi adab, bukan sekadar menghasilkan kepatuhan lahiriah terhadap norma perilaku. Penelitian ini memberikan kontribusi terhadap pengembangan pemikiran pendidikan Islam dengan menempatkan pembentukan adab sebagai proses berkelanjutan yang melekat dalam interaksi pendidikan sehari-hari, baik di lingkungan keluarga, sekolah, maupun masyarakat. Penelitian ini juga menawarkan strategi kelembagaan dan indikator formatif untuk menerjemahkan kerangka tersebut ke dalam praktik pendidikan, sekaligus mengidentifikasi perlunya penelitian empiris lebih lanjut untuk menguji penerapannya dalam berbagai konteks pendidikan.

Keywords: Adab; Everyday Islamic Education; Role Modelling; Habituation; Attentive Guidance; Islamic Pedagogy.

Introduction

Education is not merely concerned with what learners know, but also with how they embody knowledge in their everyday conduct. Amid rapid globalization and technological transformation, education must move beyond knowledge transmission towards holistic human development, encompassing cognitive, social, emotional, and moral dimensions (Darling-Hammond et al., 2020; Miseliunaite et al., 2022; Tirri, 2011). This perspective resonates with the Islamic concept of *adab*, which integrates knowledge acquisition, moral responsibility, and appropriate conduct in human relationships(J. M. Halstead, 2007; M. Halstead, 2004). Character formation, therefore, requires more than moral knowledge; it involves exemplary conduct, meaningful social interaction, and sustained educational practices(Osguthorpe, 2009; Sanderse, 2013). Role modelling enables learners to recognise and emulate moral examples (Kristjánsson, 2006; Sanderse, 2024), while habituation transforms ethical values into stable

dispositions through repeated and meaningful practices (Kerr, 2011; Ware, 2014). Nevertheless, these processes require continuous guidance and reflection rather than mechanical repetition(Fathoni et al., 2024; Wortham et al., 2020). Accordingly, integrating role modelling, habituation, and attentive guidance offers a holistic pedagogical foundation for cultivating *adab* through everyday Islamic education, consistent with Indonesia's national educational objectives of developing faithful, morally upright, knowledgeable, and responsible individuals.

Within this holistic perspective, Islamic education understands human development as a process of nurturing the innate potential (*fiṭrah*) of individuals towards intellectual, moral, and spiritual maturity. This orientation places the cultivation of *adab* at the centre of education, emphasising that knowledge becomes meaningful when translated into ethical dispositions and responsible conduct(Fathoni et al., 2024). Such an understanding can be further examined through contemporary virtue ethics, which views character formation as an embodied process shaped by individual agency and social environments(Walker, 2024). Three pedagogical approaches are particularly relevant to this process: role modelling (*uswah ḥasanah*), habituation (*taʿwīd*), and attentive guidance (*riʿāyah*). Role modelling provides learners with moral examples to observe, interpret, and emulate; however, the internalisation of exemplary conduct also depends on learners' agency and their capacity for moral self-cultivation(Hr et al., 2025; Sanderse, 2024). Habituation, meanwhile, enables moral dispositions to develop through consistent practices, provided that repetition is accompanied by reflection and the development of practical moral judgement (Andriana et al., 2025; Paddock, 2021). Attentive guidance complements these processes by supporting learners in interpreting experiences, evaluating their conduct, and developing practical wisdom in everyday situations(Carr, 2023; Kolb, 2023). Taken together, these approaches suggest that cultivating *adab* requires an integrated educational environment in which exemplary conduct, meaningful routines, and continuous guidance reinforce one another. This perspective also highlights the importance of social and institutional contexts in shaping moral dispositions, making everyday interactions within families, schools, and communities essential sites of Islamic education.

Character-related problems in Indonesian schools remain well documented, even though the available data do not allow a claim of long-term moral "decline." The 2022 National Assessment (*Asesmen Nasional*) found that 36.31% of students were potentially exposed to bullying, 34.51% to sexual violence, and 26.9% to physical punishment (Suyanto et al., 2022; Wijaya, 2026). The 2021 round had reported that 24.4% of students were potentially exposed to bullying and 22.4% to sexual violence, while on the diversity dimension (inclusive attitudes, national commitment, and religious and cultural equality) only 32% of students met the criteria (Sadat, 2024). The Indonesian Child Protection Commission (KPAI) recorded 2,133 cases of violence in educational settings in 2022(Hamdi, 2023). Evidence on intolerance points the same way: a 2021 national survey by PPIM UIN Jakarta of 1,859 students and university students classified 43.88%

as intolerant, with 51.1% holding intolerant opinions toward minority Islamic groups and 34.3% toward adherents of other religions (Musfah, 2018; Wahyuni, 2021), and a separate survey found that 30.16% of university students had low or very low religious tolerance(CONVEY Indonesia, 2018).

These indicators measure potential exposure and self-reported attitudes, not trends over time; they are used here as evidence of a persistent gap between the national goals of noble character and democratic, responsible citizenship and students' actual experiences(Abdallah, 2016; Purwasih & Widianto, 2020). Notably, the same assessment found that schools that openly address bullying and sexual violence and run prevention programs recorded markedly lower incidence (*Permendikbudristek No.21 Tahun 2022 Tentang Standar Penilaian Pendidikan - Ruang GTK*, n.d.) ,which suggests that systematic, school-wide approaches to character formation matter. This is consistent with the broader character education literature, which points to the value of intentional, comprehensive approaches over isolated activities.

The urgency is heightened by the digital environment in which students now learn and form habits. Social media and generative artificial intelligence create new opportunities for learning, but also ethical challenges that call for governance and guidance (Dwivedi et al., 2023; Floridi, 2018). Studies of social media in language instruction, for example, show that teachers' perceptions, practices, and challenges strongly shape whether such tools support learning (*Integrating Social Media Applications into EFL Instruction*, n.d.), and recent work in Islamic education has begun to examine how digital ethics can be integrated into religious instruction (Murniasih et al., 2025). In this setting, role modeling, habituation, and attention are not confined to the classroom: educators' own conduct online, the habituation of responsible digital behavior, and attentive guidance of students' digital lives all become part of character formation.

Existing scholarship offers valuable foundations but leaves three gaps. First, the philosophical foundations of Islamic education (Attas, 1999) and the classical methods of character education are well established, yet the methods are usually presented as an enumerated list of techniques, without an account of how they depend on and reinforce one another. Studies of role modeling are largely conceptual or literature-based, such as the analysis of *uswah hasanah* in Islamic education by (Sanusi et al., 2024) Empirical studies tend to examine two methods within a single institution, as in the study of role modeling and habituation at one state *madrasah ibtidaiyah*, and therefore do not treat attention as part of an integrated system. Work that draws on Ulwan's thought, in turn, often focuses on the family, such as the role of parents as educators (Parina et al., 2021), rather than on educational institutions. This is a conceptual gap: the functional relationship among the methods remains under-theorized. Second, general models of learning and development (Darling-Hammond et al., 2020) and global policy frameworks (Sterling, 2025) are not specific to Islamic pedagogy, while few studies in Islamic education connect the methods explicitly to the dimensions of Law Number 20 of 2003

or to the problems identified by national data, such as bullying, sexual violence, and intolerance.

This is a contextual gap. Third, empirical work in Islamic education tends to examine a specific theme within a single institution, as in the case of digital ethics in one vocational high school (Murniasih et al., 2025), and rarely offers a framework that specifies who does what, at which stage, and how progress is monitored. As a result, schools tend to emphasize one method at the expense of the others, producing fragmented approaches in which cognitive achievement, character formation, and spiritual cultivation are pursued separately. This is an operational gap. In addition, tensions can arise between traditional instruction that emphasizes memorization and the national emphasis on critical thinking, creativity, and respect for diversity, an issue that is particularly pressing in a pluralistic society guided by *Bhinneka Tunggal Ika*.

This study addresses these gaps by examining the paradigm of holistic education in Islam and analyzing how role modeling, habituation, and attention can be integrated to support national education goals. It is guided by the following research questions:

RQ1. How is holistic education conceptualized in Islamic thought, and how does this conceptualization relate to the goals of national education stipulated in Law Number 20 of 2003?

RQ2. What are the characteristics, pedagogical mechanisms, and limitations of role modeling (*uswah hasanah*), habituation (*ta'wid*), and attention (*ri'ayah*) when each is applied on its own?

RQ3. How do the three methods complement and reinforce one another when integrated, and which dimensions of student development (cognitive, affective, psychomotor, and spiritual) does each address?

RQ4. How can an integrated framework of the three methods be implemented in Indonesian educational institutions, including in digital learning environments, to respond to persistent character challenges such as bullying and intolerance while remaining inclusive of Indonesia's diversity?

The contribution of this study beyond the existing literature is threefold. Theoretically, it moves from treating the three methods as separate techniques to analyzing them as a single, interdependent system in which role modeling supplies the value orientation, habituation consolidates it into behavior, and attention provides the feedback that keeps the process responsive to each learner. Contextually, it anchors this system in the dimensions of Law Number 20 of 2003, in empirically documented character problems, and in the realities of digital learning, rather than in general moral concern alone. Practically, it proposes an integrated framework that Indonesian educational institutions can use to design, implement, and evaluate character formation, drawing on both classical Islamic educational literature and contemporary pedagogical theory.

Method

This research employs a qualitative approach using the library research method, in which data are collected from library materials such as books, journals, notes, manuscripts, and documents (Zed, 2025). The method is appropriate for examining the theoretical and conceptual foundations of holistic education in Islam and for analyzing how the integration of role modeling (*uswah hasanah*), habituation (*ta'wid*), and attention (*ri'ayah*) can contribute to national education goals (Mutmainnah, 2024). To make the conceptual argument systematic and reproducible, the study follows a structured review procedure inspired by the principles of transparent reporting in literature-based research (Snyder, 2019), sources are identified through a documented search, screened against explicit criteria, and analyzed in defined stages. Because the study is conceptual, these procedures are used to organize and report the selection of sources, not to produce a statistical synthesis.

The procedure is designed to answer the four research questions. Table 1 shows how each question is linked to the sources and the analytical technique used.

Table 1. Research questions, sources, and analytical techniques

Research question	Main sources	Analytical technique
RQ1: Holistic education in Islamic thought and its relation to Law No. 20/2003	Qur'an and Hadith; classical and canonical Islamic educational texts; national education policy	Thematic (*mawdu'i*) analysis of scripture; interpretive analysis of classical texts; documentary analysis of policy; comparison matrix
RQ2: Characteristics, mechanisms, and limitations of each method	Classical and canonical texts; contemporary scholarship	Content analysis with coding by method (role modeling, habituation, attention)
RQ3: Complementarity of the three methods and the dimensions each addresses	All source types	Cross-source comparison matrix by dimension (cognitive, affective, psychomotor, spiritual); analytic synthesis
RQ4: Implementation in institutions, including digital settings, and response to character challenges	Contemporary scholarship; national education policy	Content analysis; mapping of findings to policy goals; framework development

The data sources are the materials from which data are obtained (Putra et al., 2023). Four groups of sources are used, each with a distinct role in the argument (Table 2). The Qur'an and Hadith serve as primary sources and provide the normative foundation. Classical and canonical Islamic educational texts serve as interpretive

sources that elaborate the concepts. Contemporary scholarship in Islamic education, educational psychology, curriculum development, and character education provides pedagogical and empirical evidence on how the methods work in practice. Official documents on Indonesian national education policy provide the contextual standard against which the findings are discussed.

Table 2. Source groups and their roles

Source group	Scope and examples	Role in the study	Access
Qur'an and Hadith	Verses and hadith identified through thematic keywords for each method, for example Q.S. Al-Ahzab [33]:21 (role model) and the hadith on every person's responsibility as a guardian (*kullukum ra'in*), used for attention	Primary, normative foundation	Mushaf; tafsir works (al-Tabari's *Jami' al-Bayan*, Ibn Kathir's *Tafsir al-Qur'an al-'Azim*, and Hamka's *Tafsir Al-Azhar*); canonical hadith collections
Classical and canonical Islamic educational texts	For example al-Ghazali's *Ihya' 'Ulum al-Din*, Ibn Miskawayh's *Tahdhib al-Akhlaq*, Ibn Khaldun's *Muqaddimah*, Ulwan's *Tarbiyat al-Awlad fi al-Islam*, and Al-Attas (1999)	Interpretive, conceptual elaboration	Printed editions and translations
Contemporary scholarship	Peer-reviewed journal articles and scholarly books on Islamic education, holistic pedagogy, educational psychology, curriculum, and character education	Pedagogical and empirical evidence	Databases listed in Section 2.3
National education policy	Law No. 20 of 2003 on the National Education System; Permendikbudristek No. 46 of 2023 on the prevention and handling of violence in educational units	Contextual standard of national goals	Official government and legal-documentation sites

Statistical data cited in the Introduction (for example, national assessment and survey results) are used only to establish the problem context and are not part of the analytical corpus described below.

Contemporary scholarship was searched in Google Scholar, Scopus, DOAJ, Garuda (the Indonesian national scholarly portal), and Moraref (the Ministry of Religious Affairs' index of Islamic studies publications). Searches were run in Indonesian, English, and Arabic terms, combining keywords for each method with keywords for the educational context. Examples of search strings are: ("uswah hasanah" OR keteladanan OR "role model") *AND* ("*Islamic education*" OR "*pendidikan Islam*"); (*pembiasaan* OR *habituation* OR ta'wid) *AND* ("*Islamic education*" OR "*character education*"); (ri'ayah OR mulahazhah OR *perhatian* OR *pengawasan* OR *monitoring*) *AND* ("*Islamic education*" OR "*pendidikan Islam*"); *and* "*holistic education*" AND *Islam*. Searches were conducted in November 2026 and the search log (databases, strings, number of records) was retained as an audit trail.

Backward citation chasing from the reference lists of key sources was used to find further relevant works.

Qur'anic verses and hadith were located through the thematic keywords of each method and checked in tafsir works and canonical hadith collections. Classical and canonical texts were selected purposively for their recognized authority in Islamic educational thought and their direct treatment of the three methods. Policy documents were retrieved from official legal-documentation and ministry sources.

Sources were screened against the criteria in Table 3. Titles and abstracts were screened first, followed by a full-text check of the remaining sources.

Table 3. Inclusion and exclusion criteria

Criterion	Inclusion	Exclusion
Relevance	Substantively discusses role modeling, habituation, or attention, or holistic Islamic education or character formation, in an educational setting	Mentions the topic only in passing, or focuses on unrelated themes
Source type	Peer-reviewed journal articles, scholarly books and book chapters, recognized classical texts, official policy documents	Opinion pieces, news items, blogs, undergraduate theses, unreviewed proceedings
Publication period	Contemporary scholarship: 2015–2026. Classical and primary texts: no date restriction. Policy: documents currently in force	Contemporary scholarship published before the stated period, unless it is a seminal work
Language	Indonesian, English, Arabic (original or reliable translation)	Other languages without a reliable translation
Quality and access	Journals indexed in Scopus or DOAJ, or accredited in SINTA (levels 1–4); full text accessible	Journals not indexed or accredited; full text unavailable; duplicates

The selection process followed five steps (Table 4). The number of records at each step is kept in the search log, and the sources included in the final analysis are those cited in this article.

Table 4. Source selection steps

Step	Action	Output
1. Identification	Run the search strings in each database (Section 2.3) and add sources through backward citation chasing	Candidate list
2. Deduplication	Remove records that appear in more than one database	Unique list
3. Screening	Screen titles and abstracts against the relevance, source type, period, and language criteria in Table 3	Shortlist
4. Eligibility	Read full texts against all criteria in Table 3 and record the reason for each exclusion	Eligible sources
5. Inclusion	Retain sources that contribute directly to at least one research question	Final corpus

After the sources were collected, the data were analyzed with content analysis, a technique for the systematic and replicable interpretation of written texts (Krippendorff, 2019). The analysis proceeded in six stages (Table 5).

Table 5. Stages of analysis

No.	Stage	Procedure
1	Familiarization and extraction	Each included source was read in full, and relevant passages were extracted into a data sheet recording the source, source group, method discussed, definition, mechanism, claimed outcomes, and limitations.
2	Coding	A codebook was developed. Deductive codes were taken from the three methods and the four dimensions of development (cognitive, affective, psychomotor, spiritual) and from the goals stated in Law No. 20/2003. Inductive sub-codes were added when passages did not fit the existing codes.
3	Source-specific analysis	Qur'an and Hadith: thematic (*mawdu'i*) analysis, with verses read through recognized tafsir and hadith checked for their grading in canonical collections, using only hadith graded *sahih* or *hasan* by recognized hadith scholars or reported in the two Sahih collections (al-Bukhari and Muslim). Classical texts: interpretive analysis of how each author defines and justifies the methods. Contemporary scholarship: content analysis of concepts, evidence, and implementation findings. Policy: documentary analysis of the stated goals and provisions.
4	Cross-source comparison	Coded findings were placed in a comparison matrix with the methods as rows and the source groups as columns. For each cell, the matrix records what the sources say, the dimension addressed, and the strength of support.
5	Synthesis	Patterns in the matrix were classified as convergence (sources agree), complementarity (sources address different dimensions or functions), or tension (sources conflict or leave a gap). The classified patterns were then integrated into the proposed framework, with each element traceable to its sources.
6	Verification	Interpretations were checked against the original sources, and a random sample of 20% of the coded passages was recoded after an interval of two weeks to check the consistency of coding.

The four source groups are not treated as equal in kind, so they are compared according to the type of claim each can support. Normative claims about what Islamic education should be rest on the Qur'an and Hadith first. Classical and canonical texts are used to interpret these primary sources and to show how scholars have understood the three methods. Contemporary scholarship is used for pedagogical and empirical claims about how the methods operate in schools and other institutions, and national education policy is used as the standard against which the relevance of the framework is judged. In this way, empirical findings can inform how the methods are implemented, but they are not used to settle what the primary sources mean.

When sources disagree, the disagreement is reported rather than hidden. Differences between interpretations of the primary sources are resolved first by reference to the primary text itself and the established consensus of classical scholars,

and any remaining difference is presented as a plurality of views. Differences between the normative aims of Islamic education and the policy emphasis on critical thinking, creativity, and respect for diversity are analyzed as tensions and discussed in the synthesis, since addressing such tensions is part of the study's aim. The final framework therefore contains only elements that can be traced to at least one primary or classical source and are supported or at least not contradicted by contemporary scholarship and policy.

Several measures support the trustworthiness of the study: a documented search log and codebook that allow the procedure to be repeated; triangulation across four source groups; and the verification step described in Table 5. The study has limitations that follow from its design. It relies on published and accessible sources, so it may miss unpublished practice and work in languages outside the search. It is conceptual and does not test the framework with field data, so the framework should be validated in later empirical research.

Results and Discussion

The Holistic Education Paradigm in Islam

Holistic education in Islam integrates physical, intellectual, emotional, and spiritual development in a balanced way. It is rooted in an understanding of human nature (*fitrah*) and of the purpose of human existence, which includes both worldly success and spiritual salvation. The Qur'an and the prophetic tradition guide the formation of persons who are intellectually competent, morally upright, spiritually conscious, and socially responsible (Siti Hanifah Parawansah & Ainur Rofiq Sofa, 2024). This vision is expressed in the concept of *tarbiyah*, which goes beyond the transmission of knowledge (*ta'lim*) to include *ta'dib* (cultivating good manners and civilized conduct), *tazkiyah* (purification of the soul), and *tahdhib* (refinement of character) (Hidayat & Mulyanto, 2023). (Attas, 1999) makes the same point by describing education in Islam as the instilling of *adab* in the whole person.

Three principles distinguish this paradigm from reductionist approaches. *Tawhid* establishes the unity of knowledge and rejects a separation between religious and secular knowledge, and *khilafah* casts human beings as stewards who need intellectual, moral, and practical capabilities (Hidayat & Mulyanto, 2023). *Fitrah* affirms an innate disposition toward goodness that education should nurture rather than suppress. By integrating knowledge within this framework, holistic education gives learners a worldview that allows them to face modern life while keeping their religious identity (Siti Hanifah Parawansah & Ainur Rofiq Sofa, 2024).

The paradigm sets a demanding requirement for method. If education must shape what learners understand, do, and become, it needs methods that work on all three levels together. The national data presented in Section 1 show that this is not yet achieved: bullying, intolerance, and low scores on diversity attitudes persist even though national goals stress noble character and responsible citizenship. The three methods examined

here respond to this requirement, but only if they are treated as parts of one model rather than as parallel techniques.

An Integrated Framework: Example, Practice, and Guidance

Previous accounts, including the discussion in Section 1, describe each method on its own. This study proposes an integrated framework in which each method has a distinct function and the three operate as a cycle (Figure 1). Role modeling (*uswah hasanah*) provides the example: it conveys values through lived conduct and not only through instruction, and it is credible only when educators' words and actions agree (Siti Hanifah Parawansah & Ainur Rofiq Sofa, 2024). Habituation (*ta'wid*) reinforces practice: through guided repetition, encouragement, and correction, behaviors become stable traits (Subagiya, 2023). Attention (*ri'ayah*) supports individual development and evaluation: it monitors progress, responds to each learner's needs and circumstances, and shows where the example or the routine needs to change (Siti Hanifah Parawansah & Ainur Rofiq Sofa, 2024; Subagiya, 2023). Because development is shaped by supportive relationships and environments (Darling-Hammond et al., 2020), attention also supplies the relational basis on which the other two methods work.

Table 6. Functions of the three methods in the framework

Method	Function	Main mechanism	Dimensions emphasized	Risk when used alone
Role modeling (*uswah hasanah*)	Provides the example: shows what a value looks like in action	Observation, imitation, and identification with credible figures	Affective and spiritual (meaning, motivation); cognitive (understanding the standard)	Admiration without practice; inconsistent models lose credibility
Habituation (*ta'wid*)	Reinforces practice: turns the example into stable routines	Guided repetition with encouragement and correction	Psychomotor and behavioral; spiritual through worship routines	Mechanical compliance; behavior that depends on rules or supervision
Attention (*ri'ayah*)	Supports individual development and evaluation	Monitoring, feedback, personal guidance, adjustment	Affective and cognitive; all dimensions through individual follow-up	Over-control or surveillance; guidance with no example or routine to guide

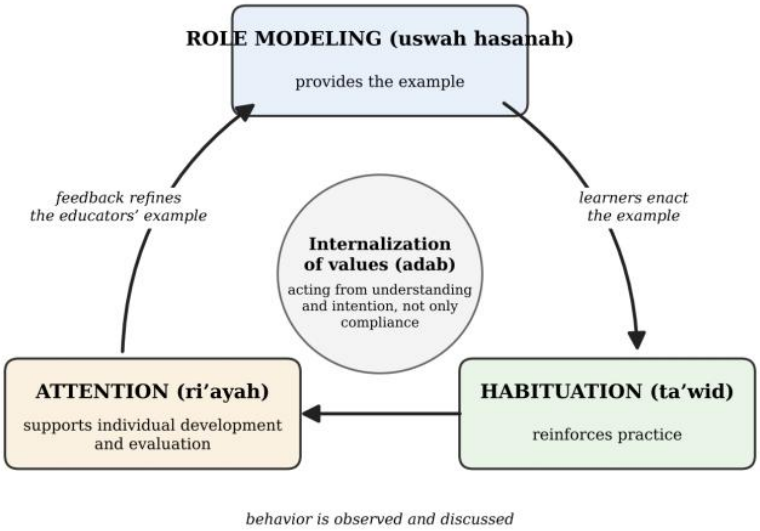

Figure 1. The Example–Practice–Guidance framework

What distinguishes the framework is the set of interactions between the methods, which Table 2 specifies. Each link names what happens and what an observer could see. Together they form a loop: examples are enacted in practice, practice produces behavior that attention observes, and what attention finds refines both the examples and the routines.

Table 7. Interactions between the methods

Interaction	What happens	Observable sign
Example → Practice	The educator demonstrates the behavior and the reasons for it; learners enact it in routines	Learners can describe and perform the behavior as shown
Practice → Guidance	Routines produce observable behavior that attention can record and interpret	Educators hold specific, dated observations rather than general impressions
Guidance → Practice	Findings adjust the frequency, difficulty, and support of routines, and meaning is discussed with the learner	Routines are modified for particular learners or stages
Guidance → Example	Feedback shows whether examples are understood and consistent; educators reflect and correct their own conduct	Educators change their own behavior after feedback
Example → Guidance	The educator's presence and credibility make guidance accepted as care and not as surveillance	Learners seek advice voluntarily
Practice → Example	Shared routines make community norms visible, so peers and older students also act as models	Peers model the practice within the routine

The aim of the cycle is internalization, not compliance. Following the idea of *adab* (Attas, 1999), a value is internalized when the learner acts from understanding and intention. The framework therefore expects the educator's support to change over time:

at first routines are prompted by adults, then guided with reminders and reflection, and finally self-initiated. Attention is what makes this progression possible, because it evaluates not only whether a behavior occurs but also whether the learner understands it, wants to do it, and does it when no one is watching. Evaluation in this sense is formative: it informs the next step in the learner's development and is not a judgment of the learner.

Contribution to National Education Goals

The national education goals emphasize students who are faithful and devoted to God, possess noble character, and are healthy, knowledgeable, capable, creative, independent, and democratic and responsible citizens (Hidayat & Mulyanto, 2023; Siti Hanifah Parawansah & Ainur Rofiq Sofa, 2024). Table 3 shows which part of the framework contributes most to each element and what could indicate progress. The mapping is the study's own analysis; the indicators are examples that institutions should adapt.

Table 8. Mapping the framework to national education goals

Goal element	Main contribution from the framework	Example indicator
Faith and devotion to God	Educators model worship and ethics; worship routines are practiced; attention follows learners' spiritual understanding	Learners explain the meaning of routine worship and practice it without prompting
Noble character	The full cycle: example, practice, and guidance	Respectful behavior reported consistently by peers and teachers across settings
Healthy	Routines for healthy living are habituated; attention to physical and emotional wellbeing	Participation in routine health practices; follow-up on wellbeing concerns
Knowledgeable, capable, creative	Attention to individual needs, strengths, and learning styles (Parawansah & Sofa, 2024)	Individual progress reviewed and learning support adjusted each term
Independent	Gradual shift from adult-prompted to self-initiated routines	Share of routines that learners start on their own
Democratic and responsible citizens	Educators model democratic conduct and open dialogue; routines include participation and respectful disagreement	Learner participation in class decisions; lower reported bullying and intolerance in national assessment indicators

The framework also addresses two tensions noted in Section 1. First, the emphasis on memorization and traditional instruction can conflict with the national emphasis on critical thinking and creativity. Because the framework requires that every routine be accompanied by explanation and reflection, habituation supports understanding and does not replace it. Second, the national assessment found that schools that openly address bullying and sexual violence and run prevention programs had markedly lower incidence (*Permendikbudristek No.21 Tahun 2022 Tentang Standar Penilaian Pendidikan*

- *Ruang GTK*, n.d.), which supports a school-wide and systematic approach over isolated activities. In a country where most of the population is Muslim and Islamic education has a prominent place in the national system (Hidayat & Mulyanto, 2023; Siti Hanifah Parawansah & Ainur Rofiq Sofa, 2024), the framework can strengthen dimensions that narrowly academic approaches neglect. Within Indonesia's plural society, educators' example must also include respect for people who differ from them, so that Islamic education contributes to national unity and does not weaken it.

Implementation, Indicators, and Challenges

The framework has implications for families, schools, communities, and policymakers. Because what works in one setting may not work in another, the strategies in Table 4 are starting points to be adapted to the institution's context. In the family, the first and most basic educational institution in Islam, parents are the primary models and carry the main responsibility for establishing habits (Siti Hanifah Parawansah & Ainur Rofiq Sofa, 2024). Schools bring role modeling, habituation, and attention into daily teaching and assessment. Communities provide the wider environment that supports or weakens what families and schools do, and policymakers create the conditions in which all of this is possible.

Table 9. Strategies by actor

Actor	Role modeling	Habituation	Attention
Families	Parents show the values in daily conduct, including how they treat others and use digital media; they are mindful that example outweighs words (Parawansah & Sofa, 2024)	Consistent household routines such as daily prayer, Qur'an reading, and acts of kindness and service	Active engagement with the child's development: monitoring behavior, supporting learning, and responding to emotional and spiritual needs (Abdurrahman, 2024; Subagiya, 2023)
Schools	Teachers demonstrate moral integrity and spiritual awareness as well as competence; school leaders expect adults to practice what they ask; exemplary behavior is recognized	Consistent behavioral expectations, regular religious practices, classroom norms and routines, and charitable activities (Parawansah & Sofa, 2024; Abdurrahman, 2024)	Structured observation of each learner, individual follow-up, regular parent conferences, and assessment of cognitive, affective, behavioral, and spiritual development
Communities	Religious and community leaders demonstrate Islamic values in public and private life (Hidayat & Mulyanto, 2023)	Mosque, Islamic center, and youth programs that reinforce routines learned at home and school	Shared responsibility for young people's welfare: supporting schools, recognizing achievement, and stepping in when learners face difficulties

Policymakers	Professional standards and selection of educators that include conduct and not only qualifications	Curriculum frameworks that give time and recognition to character routines alongside academic content	Teacher training in observation and feedback; workload and class-size provisions; assessment systems that include character indicators

Implementation also needs concrete indicators so that progress can be checked. Table 5 proposes process indicators (what is done) and outcome indicators (what changes) for each component. Each institution should record a baseline first and set its own targets, and the indicators should be validated in later empirical work. Using several data sources together reduces the risk that any one measure, such as self-reported behavior, gives a misleading picture.

Table 10. Implementation indicators

Component	Process indicators	Outcome indicators	Data sources
Role modeling	Educators complete a periodic self-assessment of consistency between words and conduct; peer observation cycles each term; expectations for adult conduct are written and shared	Learners' perception that adults do what they ask; fewer learner complaints about inconsistent treatment	Learner perception survey; observation notes; self-assessment records
Habituation	Routines are planned with a stated purpose; each routine includes a short explanation or reflection; routines are adjusted when needed	Learners can explain why they do the routine; share of routines that are self-initiated; consistent behavior when adults are absent	Learner interviews or reflections; routine logs; peer and teacher reports
Attention	Each learner's development is reviewed at least once per term; follow-up plans exist for learners who need support; time between a concern and the follow-up is recorded	Learners report that they feel known and supported; documented adjustments made after review; reduced repeat concerns	Development profiles; follow-up records; learner and parent surveys
Integration	Educators, parents, and leaders meet regularly to align expectations and share observations	Fewer bullying and intolerance incidents; improved diversity-attitude scores in national assessment	School incident records; national assessment reports (Kemendikbud, 2022)

Several challenges need explicit attention. The most important is the risk of reducing character education to behavioral compliance. When habituation is applied without meaning, learners may follow rules to earn approval or avoid sanctions, and the behavior may disappear when supervision ends. Education that stresses academic outcomes can encourage this reduction, because behavior is easier to count than understanding (Hidayat & Mulyanto, 2023). The framework guards against it in three ways: every routine is paired with explanation and reflection; support is reduced step by step so that learners take over the practice; and evaluation covers understanding, intention, and behavior together. A second challenge is individual difference. Learners

vary in age, temperament, background, and needs, so identical expectations may help some and harm others, and attention must therefore adapt routines to the learner and not label those who respond differently (Siti Hanifah Parawansah & Ainur Rofiq Sofa, 2024; Subagiya, 2023). Table 6 lists these and other challenges with possible safeguards.

Table 11. Challenges and safeguards

Challenge	Risk	Safeguard
Reduction to behavioral compliance	Learners follow rules for reward or fear; behavior fades without supervision	Pair each routine with explanation and reflection on its purpose and intention; reduce adult prompting over time; evaluate understanding and motivation as well as behavior; avoid relying only on rewards and sanctions
Individual differences	Uniform expectations disadvantage some learners; labeling	Adapt the pace and support of routines to age, needs, and circumstances; record strengths as well as concerns; involve the learner and family in setting next steps
Attention becoming surveillance	Loss of trust; learners hide behavior; privacy is not respected	Define what is observed and why; keep records confidential and proportionate; build the relationship first; share observations with the learner
Inconsistent or insufficient example	Learners notice gaps between words and conduct, and credibility is lost	Teacher training and peer observation; shared adult conduct standards; honest acknowledgment and correction of mistakes by educators
Limited time, resources, and exam orientation	Character work is crowded out by academic demands (Hidayat & Mulyanto, 2023)	Integrate routines into existing school activities; strategic planning and cooperation among stakeholders (Hidayat & Mulyanto, 2023): policy support for teacher training and recognition of character outcomes
Misaligned family, school, and community	Learners receive conflicting messages	Regular joint meetings; a common, short list of expected behaviors; partnerships between schools and communities (Hidayat & Mulyanto, 2023)
Measuring character	Self-reports may reflect what learners think adults want to hear	Use several sources (learner, peer, teacher, parent, records); treat indicators as formative information, not as grades

In summary, the value of integrating the three methods does not lie in adding them together but in how they depend on one another: examples give practice a direction, practice makes values visible in behavior, and attention keeps the whole process responsive to each learner and honest about whether values are being understood. Investment in teacher training, supportive policies, and partnerships between schools and communities is essential for this to work in Indonesian educational institutions (Hidayat & Mulyanto, 2023).

Discussion

The central finding of this study is that *adab* should not be understood merely as a collection of desirable behaviours or the ability to comply with established moral rules. Rather, *adab* represents an embodied moral disposition through which Islamic values

become integrated into an individual's understanding, intentions, habits, and everyday conduct. This interpretation is consistent with al-Attas's (1999) conception of education as the instillation of *adab*, in which education concerns not only the acquisition of knowledge but also the formation of a person's capacity to recognise and act according to the proper order of things. Halstead (2004, 2007) similarly explains that Islamic education integrates intellectual development, religious understanding, and moral formation. More recent discussions of Islamic educational philosophy also emphasise the need to connect *taʾdīb*, *tarbiyah*, and *taʿlīm* with the comprehensive development of human potential (Ahmed & Chowdhury, 2024; Abdalla, 2025). From this perspective, the educational process remains incomplete when learners possess religious knowledge but cannot translate it into responsible relationships with themselves, other people, and their surrounding environment.

The holistic paradigm of Islamic education provides the philosophical foundation for understanding *adab* as an integrated form of human development. The principles of *tawḥīd*, *khilāfah*, and *fiṭrah* establish the relationship between human existence, moral responsibility, and the cultivation of innate potential. *Tawḥīd* provides the unity of the learner's intellectual, ethical, and spiritual orientation; *khilāfah* situates moral development within responsibility towards others and the wider environment; and *fiṭrah* establishes the educational responsibility to nurture human capacities towards goodness. These principles converge in *taʾdīb*, understood as the process through which knowledge, moral awareness, and appropriate conduct become integrated within the person (Al-Attas, 1999; Halstead, 2004;(Abdalla, 2025). This study consequently identifies three interconnected transformations in the formation of *adab*: the transformation of values into moral understanding, the transformation of moral understanding into repeated practices, and the transformation of repeated practices into relatively stable moral dispositions. These transformations require educational relationships and environments that connect cognitive, social, emotional, and moral development (Darling-Hammond et al., 2020; Wortham et al., 2020; Smith, 2023). *Adab* is therefore not simply an educational subject to be taught; it is a way of living that must be cultivated through everyday educational experiences.

Building on this understanding, the study identifies the functional relationship between role modelling (*uswah ḥasanah*), habituation (*taʿwīd*), and attentive guidance (*riʿāyah*) as a central mechanism of Islamic character formation. Although these methods have established positions in Islamic educational thought, treating them as independent techniques obscures the mechanisms through which they collectively contribute to moral development. Role modelling establishes the normative orientation of educational practice. Learners encounter moral values not only through verbal explanations but also through the observable conduct of parents, teachers, institutional leaders, and other significant figures. The educational effectiveness of *uswah ḥasanah* depends on the credibility of the model, particularly the consistency between what educators communicate and what they actually practise. Research on moral emulation

demonstrates that exemplary conduct can provide important resources for moral development, although the relationship between teacher modelling and student emulation is more complex than simple imitation (Kristjánsson, 2006; Sanderse, 2013, 2024; Henderson, 2024). Nevertheless, the presence of exemplary figures does not necessarily guarantee the internalisation of moral values. Admiration may remain an external response if learners do not have sufficient opportunities to enact the values they observe. This limitation explains the importance of habituation.

Through *ta'wīd*, moral examples are translated into repeated practices, allowing learners to develop consistency between moral understanding and everyday conduct. Practices such as greeting others respectfully, maintaining cleanliness, praying regularly, sharing responsibilities, speaking truthfully, and assisting people in need can gradually become familiar patterns of behaviour. However, repetition alone is insufficient. Habituation should not be reduced to mechanical compliance because moral development also requires reflection, practical judgement, and the capacity to understand the ethical significance of an action. Kerr (2011) explains habituation as a means of cultivating the starting points of ethical life, while Steutel and Spiecker (2004) highlight the role of repeated practice in developing moral dispositions. Osman (2019) further examines the relationship between role modelling, habituation, and the development of virtue in primary education. Paddock (2021) also discusses habituation as a process relevant to moral and civic formation. These perspectives support the argument that Islamic habituation should involve explanation, encouragement, reflection, and appropriate correction rather than repetition without understanding.

The third component, *ri'āyah*, provides the relational and formative dimension of this process. In this framework, attentive guidance does not mean merely supervising learners or monitoring whether they comply with institutional rules. It involves recognising learners' individual circumstances, understanding their developmental needs, providing constructive feedback, and helping them interpret their experiences. Its function is both evaluative and developmental: it identifies whether a practice has become meaningful, whether learners understand its moral purpose, and whether existing educational strategies require adjustment. This understanding resonates with research emphasising the importance of supportive relationships, responsive teaching, and formative feedback in human development (Osguthorpe, 2009; Darling-Hammond et al., 2020). It also corresponds with the argument that moral education should encourage learners to develop their own capacity for moral reflection and self-cultivation rather than depend entirely on external direction (Sanderse, 2024; Carr, 2023). The three methods therefore address different but mutually dependent dimensions of *adab* formation. Role modelling answers the question of what morally appropriate conduct looks like; habituation addresses how such conduct becomes part of everyday practice; and attentive guidance examines whether the practice is meaningful, appropriate, and progressively internalised. Their integration resolves the limitations that emerge when each method operates independently.

Building on the interdependence of these methods, this study develops the concept of Cyclical Embodied Adab Formation through the Example–Practice–Guidance (EPG) framework. The concept explains how Islamic moral values move from normative orientation into everyday practices and, through continuous formative interaction, become internalised dispositions. Unlike a linear model in which education begins with instruction and ends with the achievement of predetermined behavioural outcomes, this framework understands *adab* formation as a continuing cycle of demonstration, enactment, observation, reflection, and adjustment. The first stage involves normative embodiment through example, in which educators translate moral and religious values into observable conduct. The second stage involves practical embodiment through habituation, in which learners enact these values through repeated and meaningful activities. The third stage involves formative regulation through attentive guidance, in which educators observe learners' practices, interpret their developmental needs, and provide feedback that supports further moral growth. The conceptual relationship between these stages draws on scholarship concerning moral modelling and emulation (Kristjánsson, 2006; Sanderse, 2013, 2024), habituation and virtue formation (Kerr, 2011; Steutel & Spiecker, 2004), and responsive educational relationships (Osguthorpe, 2009; Darling-Hammond et al., 2020).

Importantly, guidance does not simply mark the final stage of the process. Its findings return to the initial components and refine both the examples provided and the practices established. If learners repeatedly struggle with a particular routine, educators may need to reconsider the clarity of their examples, the suitability of the activity, or the support provided. Similarly, when learners demonstrate greater understanding and independence, the frequency of external prompting can be reduced. The framework is therefore cyclical rather than strictly sequential.

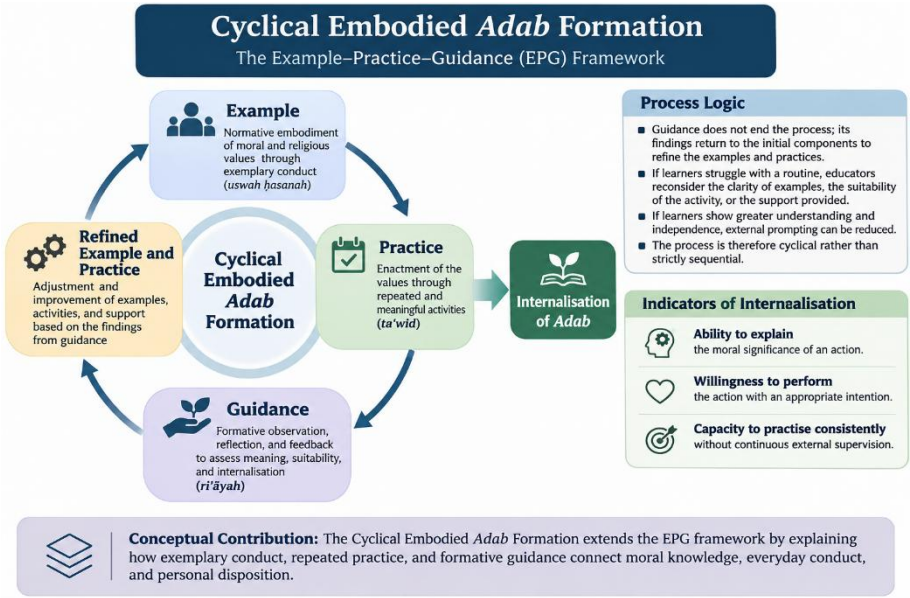

Figure 2. Cyclical Embodied Adab Formation: The Example–Practice–Guidance (EPG)

The central outcome of this cycle is not simply observable behavioural consistency but the gradual development of an internalised moral disposition. In this study, internalisation is understood through the relationship between three indicators: learners' ability to explain the moral significance of an action, their willingness to perform it with an appropriate intention, and their capacity to practise it consistently without continuous external supervision. These indicators provide formative evidence rather than definitive measurements of a person's inner moral or spiritual condition. This position is consistent with research that distinguishes moral understanding, emulation, and practical moral agency (Henderson, 2024; Sanderse, 2024), as well as studies that emphasise the relationship between learning, feedback, and learner agency (Darling-Hammond et al., 2020; Wortham et al., 2020). The concept of Cyclical Embodied Adab Formation thus extends the EPG framework beyond the coordination of three pedagogical methods by explaining how they connect moral knowledge, everyday conduct, and personal disposition.

A further implication of this framework is that *adab* cannot be cultivated exclusively through formal classroom instruction. Its formation takes place through everyday interactions across families, schools, and communities. These settings constitute an interconnected educational ecology in which learners encounter different models of conduct, participate in recurring practices, and receive guidance from multiple sources of authority. The family provides an initial environment in which moral values are encountered through ordinary relationships and domestic routines. Parents demonstrate how religious commitments are expressed in communication, responsibility, mutual assistance, and the management of everyday difficulties. Repeated family practices, including prayer, Qur'anic reading, sharing household responsibilities, and caring for other family members, provide opportunities for habituation. Research on religious upbringing demonstrates that religious practices in family, school, and congregational settings are associated with the development of moral dispositions in later life (Smith, 2023). The importance of everyday religious experience is also supported by scholarship on lived religion and the ways in which young people negotiate religious identity and difference through ordinary social interactions (Ammerman, 2016; Laksana & Wood, 2019). Schools provide a more structured environment in which the three components can be integrated into teaching, institutional culture, and relationships among members of the educational community. Teachers and institutional leaders function as role models, while classroom routines and collective activities provide opportunities for habituation. Attentive guidance is expressed through individual feedback, developmental assessment, communication with parents, and appropriate responses to learners' difficulties (Darling-Hammond et al., 2020; Sanderse, 2024).

Communities extend this process beyond the boundaries of family and school. Mosques, religious organisations, neighbourhood associations, and youth activities can reinforce moral practices through collective participation and shared responsibility.

However, educational continuity requires coordination among these environments. When families, schools, and communities communicate contradictory expectations, learners may experience fragmented moral guidance. Conversely, when these institutions support consistent values while remaining responsive to different circumstances, they create a stronger environment for the cultivation of *adab*. This perspective also clarifies the relevance of the framework to contemporary digital life. Digital environments are not separate from everyday moral development; they have become spaces in which learners communicate, construct identities, access knowledge, and establish social relationships. Consequently, role modelling must include educators' responsible digital conduct, habituation must encompass ethical practices in online communication and information use, and attentive guidance must address learners' experiences of digital interaction. The importance of connecting educational development with supportive social environments is emphasised by Darling-Hammond et al. (2020) and Wortham et al. (2020), while Laksana and Wood (2019) demonstrate how young Indonesians negotiate religious diversity through everyday encounters. Smith (2023) further highlights the relationship between religious socialisation across family, school, and congregational settings and subsequent moral formation. The framework therefore conceptualises everyday Islamic education as a distributed process of moral formation in which ordinary relationships become essential sites for cultivating *adab*.

One of the most significant theoretical implications of this study concerns the distinction between behavioural compliance and the internalisation of *adab*. Educational institutions often evaluate character formation through visible indicators, such as punctuality, discipline, participation in religious activities, and adherence to institutional regulations. Although these indicators can provide useful information, they cannot independently establish whether learners have developed moral understanding or personal responsibility. A learner may demonstrate disciplined behaviour because of institutional sanctions, parental expectations, or the presence of teachers. Such behaviour may be necessary during the early stages of habituation, but it does not necessarily indicate internalised moral commitment. If external supervision is removed, the practice may disappear. This condition demonstrates the limitations of pedagogical approaches that prioritise behavioural conformity without developing learners' understanding and agency. The EPG framework addresses this problem by assigning *riʿāyah* a critical function in the transition from externally supported practice to increasingly self-directed conduct. Attentive guidance enables educators to examine not only whether learners perform particular actions but also whether they understand the purposes of those actions and can apply the underlying values in different situations. This argument is supported by scholarship on the complexity of emulation and the development of moral agency (Kristjánsson, 2006; Henderson, 2024; Sanderse, 2024), alongside research on the importance of supportive educational relationships and responsive guidance (Osguthorpe, 2009; Darling-Hammond et al., 2020).

This approach also changes the relationship between educators and learners. Learners are not merely objects of behavioural control but developing moral agents who require opportunities to understand, question, reflect, and assume responsibility. Guidance should therefore be relational rather than coercive. It should be based on trust, proportional observation, constructive feedback, and respect for individual differences. Excessive monitoring can undermine the very moral agency that education seeks to cultivate, particularly when learners experience guidance as surveillance rather than care. The distinction is especially relevant to issues such as bullying, intolerance, and discriminatory behaviour. These problems cannot be addressed adequately through disciplinary regulations alone. A school may prohibit bullying, for example, but the prohibition will have limited formative significance if learners do not develop empathy, respect, and a sense of responsibility towards others. Through credible role modelling, repeated practices of mutual respect, and attentive guidance, these values can become part of the institution's everyday relationships. The framework thus shifts the focus from merely preventing misconduct to cultivating the moral capacities that make responsible conduct possible. This approach is consistent with research on whole-child development and supportive educational environments (Darling-Hammond et al., 2020; Wortham et al., 2020), moral self-cultivation through emulation (Sanderse, 2024), and young people's negotiation of religious difference in everyday life (Laksana & Wood, 2019). Accordingly, the internalisation of *adab* should be evaluated through a combination of understanding, intention, practice, and increasing independence rather than rigid numerical measures of moral worth.

The proposed framework also offers a conceptual basis for connecting Islamic educational philosophy with Indonesia's national education objectives under Law Number 20 of 2003. The law emphasises the development of learners who possess faith and devotion to God, noble character, health, knowledge, capability, creativity, independence, and democratic responsibility. These objectives correspond with the holistic orientation of Islamic education, although their implementation requires pedagogical approaches capable of connecting religious values with the realities of everyday life. The EPG framework contributes to this relationship by explaining how educational objectives can be translated into formative processes. Faith and devotion are supported through credible religious examples, meaningful worship routines, and guidance that develops spiritual understanding. Noble character emerges through the interaction of all three components, particularly when learners consistently practise honesty, respect, responsibility, and care. Independence develops when external prompting is gradually reduced and learners become capable of initiating appropriate conduct. Democratic responsibility is cultivated when educators model respectful disagreement, routines encourage participation, and guidance develops learners' capacity to recognise the dignity and rights of others. This relationship is consistent with the Islamic conception of education as integrated moral and intellectual formation (Al-Attas, 1999; Halstead, 2004, 2007) and contemporary approaches to holistic

development that extend beyond academic achievement (Wortham et al., 2020; Darling-Hammond et al., 2020). The contribution of Islamic moral education to national objectives therefore requires learners to develop the capacity to apply ethical commitments within a plural and changing society.

Taken together, the findings establish three conceptual contributions. First, the study reconstructs *adab* as an embodied moral disposition rather than merely a behavioural outcome. This position places the relationship between knowledge, intention, practice, and responsibility at the centre of Islamic educational analysis. Second, it reconceptualises *uswah ḥasanah*, *taʿwīd*, and *riʿāyah* as interdependent pedagogical functions rather than separate instructional techniques. Third, it develops the concept of Cyclical Embodied Adab Formation to explain how these functions interact through the Example–Practice–Guidance framework. The concept introduces two important characteristics into the understanding of Islamic pedagogy. The first is its relational character: *adab* develops through relationships among learners, educators, families, institutions, and communities. The second is its self-correcting character: educational practices are continuously reviewed and adjusted through attentive guidance. Educators do not merely assess learners; they also reflect on the credibility of their own examples, the relevance of established routines, and the adequacy of their support. These characteristics distinguish the proposed framework from approaches that treat character education as a linear process of instruction, repetition, and behavioural assessment. In the EPG model, the outcome of one educational cycle becomes the basis for refining the next. This conceptual synthesis draws on Islamic educational philosophy (Al-Attas, 1999; Halstead, 2004, 2007), scholarship on moral modelling and emulation (Sanderse, 2013, 2024; Henderson, 2024), and research on the social and relational conditions of human development (Darling-Hammond et al., 2020; Smith, 2023). The theoretical significance of this argument lies in connecting Islamic educational philosophy with the study of everyday religious practice, demonstrating how normative teachings can be translated into embodied moral life.

Conclusion

This study demonstrates that holistic Islamic education conceptualizes human development through *tawḥīd*, *khilāfah*, and *fiṭrah*, with *taʾdīb* as the process of cultivating *adab* across physical, intellectual, emotional, and spiritual dimensions. The findings show that role modelling (*uswah ḥasanah*), habituation (*taʿwīd*), and attentive guidance (*riʿāyah*) address complementary dimensions of character formation. While role modelling provides moral and spiritual orientation, habituation translates values into consistent practices, and attentive guidance offers continuous formative direction. Their integration into the Example–Practice–Guidance framework creates a dynamic, mutually reinforcing pedagogical cycle that promotes genuine internalisation of *adab* rather than mere behavioural compliance. This framework also provides a practical foundation for implementing holistic Islamic education across families, schools, and

communities in alignment with Indonesia's National Education System Law. The article contributes theoretically by reconceptualising classical Islamic educational methods as an integrated and self-correcting pedagogical system, contextually by connecting Islamic educational philosophy with contemporary developmental perspectives and national educational objectives, and practically by proposing institutional strategies and formative indicators for character development. Nevertheless, because this study relies on conceptual and literature-based analysis, the framework and its proposed indicators have not yet been empirically validated, and the analysis does not fully capture diverse pedagogical practices in Indonesian *pesantren* and *madrasah*.

Future research should empirically examine the applicability and effectiveness of the Example–Practice–Guidance framework through design-based research and school-wide interventions in *madrasah*, *pesantren*, and Islamic schools. Particular attention should be given to validating its process and outcome indicators, assessing the internalisation of *adab* without reducing character formation to numerical evaluation, and examining its potential contribution to addressing challenges such as bullying, intolerance, and uncritical digital behaviour. Comparative qualitative research across different educational institutions is also necessary to understand how parents, teachers, and community leaders can sustain collaboration in cultivating *adab* under varying institutional, cultural, and resource conditions. Such investigations would strengthen the empirical foundation of the proposed framework and clarify its adaptability to Indonesia's diverse educational contexts.

Declarations

Author Contribution Statement

M. conceptualised the study, developed the research framework, and contributed to the analysis of Islamic educational concepts and classical sources. B.S. contributed to the identification and analysis of relevant literature, the examination of contemporary pedagogical scholarship, and the development of the Example–Practice–Guidance (EPG) framework. N.A. contributed to the interpretation of the findings, the critical evaluation of the conceptual arguments, and the refinement of the manuscript. All authors contributed to the preparation and revision of the manuscript, reviewed the final version, and approved it for publication.

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Data Availability Statement

This study is based on secondary sources, including the Qur'an and Hadith, classical Islamic educational texts, peer-reviewed academic publications, contemporary pedagogical literature, and Indonesian national education policy documents. The materials analysed in this study are available from their respective published and

publicly accessible sources. No original primary dataset was generated or collected for this research.

Declaration of Interests Statement

The authors declare that they have no known competing financial interests or personal relationships that could have influenced, or be perceived to have influenced, the research reported in this article.

AI Usage Statement

Artificial Intelligence (AI) tools were used, where applicable, in a limited capacity to support the technical aspects of manuscript preparation, including language refinement, grammar checking, and improvements to academic expression and textual structure. The conceptual framework, interpretation of Islamic sources, analytical arguments, and conclusions remain the intellectual responsibility of the authors. AI tools did not replace the authors' critical analysis, scholarly judgement, or academic validation. All authors take full responsibility for the accuracy, originality, and integrity of the final manuscript.

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