Article

Examining the Urgency of Adab-Based Learning A Hadith Perspective on the Global Ethical Crisis

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Abstract

The global ethical crisis, marked by increasing unethical behavior such as corruption and social conflict, necessitates an educational approach that instills moral and ethical values. This article examines the urgency of adab-based learning as a potential solution, drawing upon hadith of the Prophet Muhammad PBUH and relevant literature. Using a literature study approach, this research reveals the hadith's explicit emphasis on character building through adab, including respect for teachers, politeness, and integrity. Consequently, implementing adab values in education is crucial for developing individuals with noble morals who can contribute to mitigating the global ethical crisis. This study suggests that adab-based education offers a valuable framework for addressing contemporary ethical challenges.

Keyword

Ethical crisis, adab-based learning, hadith, education, morals, ethics

Introduction

The global ethical crisis has become an increasingly complex issue in the modern era, marked by increasing cases of moral violations in various sectors. For example, technological developments have created new challenges in ethics, such as the misuse of personal data, the spread of fake news, and the exploitation of artificial intelligence

(Fakhri et al., 2024). This phenomenon shows the need for a more holistic approach in education, not only focusing on cognitive abilities but also shaping individual character.

In the context of Islamic education, the concept of adab occupies a central position in shaping the behavior and morals of students. Adab includes fundamental aspects such as respect for teachers, manners in learning, and integrity in acting, all of which are regulated in the Qur'an and Hadith (Rahman et al., 2024). Moral-based education not only teaches ethical values, but also serves as a means of building sustainable social harmony.

In Islamic literature, the concept of adab focuses not only on individual behavior, but also on how the individual interacts with his environment. This is in line with the viewAl-Attas (1993), which states that manners are the recognition and acknowledgement of the right place for everything in the order of creation, so that harmony is created. In the context of education, manners teach the importance of respecting knowledge, teachers, and others, all of which aim to build the character of students so that they can contribute positively to society.

The current ethical crisis is inseparable from the education system that tends to emphasize intellectual aspects over morals. Many educational institutions prioritize academic achievement over character building(Andriana & Muhyani, 2021). As a result, graduates of formal education often have high technical competence but are weak in ethics and social responsibility. This imbalance triggers various moral problems, such as lack of integrity in work and disharmonious social interactions.

The hadiths of the Prophet Muhammad PBUH provide a strong foundation for education based on manners. In a hadith narrated by Al-Bukhari and Muslim, the Prophet said, "Indeed, I was sent to perfect noble morals." This hadith emphasizes that one of the main purposes of the Prophet's sending was to instill manners and morals in human life. These values must be at the core of the educational process, both formal and informal, to form a generation with high moral awareness.

In addition, education based on manners can also be a solution to face complex global challenges, such as intercultural conflict and moral degradation in the digital era. For example, the application of manners in education can help individuals understand the importance of tolerance and respect for differences, which are the keys to creating peace in a multicultural society (Rahman et al., 2024). Thus, moral-based learning is not only individually relevant but also has broad social impacts.

In the modern context, the implementation of moral-based education requires innovation so that it can be adjusted to the needs of the times. Technology can be an effective tool for conveying moral values through interactive learning media and ethics-based digital content. However, this effort must be carried out with the principle of caution, considering that technology can also be a source of ethical crisis if not used wisely.

This study attempts to reveal how adab-based education can be implemented effectively by referring to the guidance of the hadith of the Prophet Muhammad PBUH. This study also highlights the importance of the involvement of all parties,

including educators, parents, and communities, in instilling adab values in the younger generation. This collaboration is important to ensure that adab-based education can run consistently and provide significant impacts. Thus, this study offers a new perspective on how hadith can be a guide in building an adab-based education system that is able to answer the challenges of the global ethical crisis. This study is expected to be a reference for education policy makers to integrate adab values into the curriculum, thus creating a generation that is not only intellectually intelligent but also noble in morals.

This study will also be analyzed using Bandura's Social Learning Theory, which suggests that individuals learn moral values through observation, imitation, and modeling behaviors exhibited by others. The theory emphasizes the importance of role models in shaping ethical conduct. In the context of adab-based education, teachers, parents, and community leaders serve as key figures who model the values of respect, empathy, and social responsibility. The integration of these values into the curriculum, coupled with consistent observation and reinforcement, can contribute to developing a generation that is not only intellectually intelligent but also morally upright. Therefore, this study also explores how the implementation of adab in education, supported by Social Learning Theory, can effectively address the challenges posed by the global ethical crisis.

Method

This study uses a library research method, which is an approach carried out by collecting, analyzing, and concluding data from various relevant literature. Library research was chosen because this method allows researchers to access theoretical and empirical sources that can strengthen arguments about the urgency of adab-based learning in the perspective of hadith in the midst of a global ethical crisis. According toGeorge (2005), this method is very suitable for use in research that aims to study philosophical and normative concepts, such as morality-based education in Islam.

The primary data in this study include the hadiths of the Prophet Muhammad PBUH related to adab, as found in the authentic hadith books (Sahih Bukhari, SahihMuslim). Meanwhile, secondary data include other relevant literature, including books by classical scholars, journal articles, and contemporary research reports. The literature is analyzed descriptively and thematically to explore the relationship between the values of adab in the hadith and their relevance to solutions to the global ethical crisis.

The research procedure begins with the identification of the problem and the purpose of the research, namely to examine the role of adab in education as a response to the moral crisis. Furthermore, the data collection process is carried out by searching for and selecting relevant sources, both from classical Islamic literature and modern research. After the data is collected, the next step is content analysis, where each text is analyzed based on the main themes that are in accordance with the focus of the research. According to Bowe (2009), content analysis is effectively used in literature studies to explore ideas from different texts in depth.

The results of this analysis are then synthesized to explain the importance of adab-based learning in the perspective of hadith as an ethical solution. Synthesis is

done by integrating the adab values contained in the hadith with global challenges identified in contemporary literature. Additionally, the results will be analyzed using Bandura's Social Learning Theory, which emphasizes the role of observation, imitation, and modeling in the development of moral values. With this approach, the study not only confirms the relevance of adab values, but also offers a conceptual framework for the implementation of adab-based learning in the modern world

Result and Discussion

Global Ethical Crisis and Its Impact

The global ethical crisis has become a serious challenge in the modern era, especially among students. Based on Research(Arikan & Yildirim, 2023). The decline in ethics among students globally is evident from the increasing cases of bullying, plagiarism, and academic dishonesty that have continued to increase since 2018. During that time, more than 30% of students in various countries were reported to have been involved in unethical acts, including the misuse of technology for cybercrime.

In addition, global research conducted by (Chandramohan & Pramila, 2022) shows that only 43% of high school students have an adequate understanding of digital ethics. This is exacerbated by the increasing use of social media, which is often not balanced with ethical and moral literacy. According toThe Abiding (2023) Excessive use of gadgets has contributed to decreased empathy, aggressive behavior, and decreased values of politeness among students.

In Indonesia, a similar trend is also seen. Research by (Muarifin, 2024)noted that cases of violence in schools increased by 25% between 2018 and 2023. This phenomenon is a reflection of the decline in morals that requires special attention. For example, student brawls, which had decreased at the beginning of the decade, have increased again in recent years due to weak supervision and lack of character education.

Furthermore, the impact of this ethical crisis is not only limited to individuals, but also affects the social environment and the education system as a whole. According toFellenz et al. (2022)The decline in ethical values among students can affect the quality of future leadership and social harmony. As the next generation, students who do not have a strong ethical foundation tend to find it difficult to make positive contributions to society.
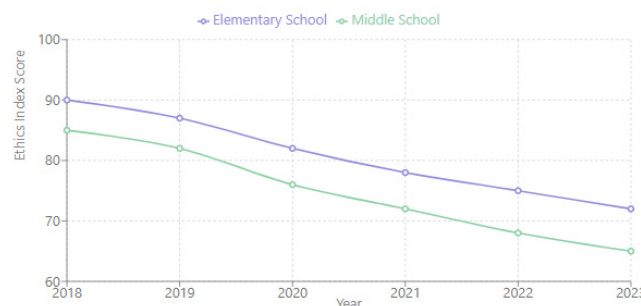

Figure 1 Global Ethics Decline Figure 2018-2023

Source :(Arikan & Yildirim, 2023)

This decline in ethics is caused by several factors, such as the weak role of the family in providing moral education, the lack of integration of character education in schools, and the negative influence of digital media.(Rahma et al., 2024). These studies show the importance of moral-based education that is not only oriented towards academic values but also includes character building.

Therefore, collaborative efforts between the government, educational institutions, families, and communities are needed to overcome this crisis. Value-based education, with a focus on manners and ethics, can be an effective solution. This approach needs to be supported by an integrated digital literacy program and a contextual character education strategy to be able to answer the challenges of the modern era.

Efforts to address this issue require a holistic approach involving various parties. Moral-based education that emphasizes values such as honesty, empathy, and social responsibility must be integrated into the curriculum. According toThe Maghfirotun & Mahzumah (2020), moral-based education can be a strategic solution to improve students' morals by instilling awareness of the importance of noble values in every aspect of life.

However, the implementation of etiquette-based education faces various challenges, especially in ensuring the sustainability of the program amidst the dominance of technology. In this case, the integration of technology with ethical values becomes very important.Hukubun et al., (2024), emphasizes that technology can be used as a tool to strengthen ethics education through value-based digital literacy programs. For example, educational applications that teach the importance of honesty and empathy can be an effective means of building students' character.

On the other hand, the family has a central role in shaping children's morality. According toWaty et al., (2022), families who actively provide moral education at home are able to create a strong foundation for the development of children's ethics. Therefore, value-based parenting programs need to be strengthened so that parents can be good role models for their children.

Overall, these data and findings confirm that the ethical crisis among students cannot be solved with a one-party approach. Synergy is needed between families, schools, government, and society to create a values-based education ecosystem. Moral-based education, if implemented consistently, can be a main pillar in building a generation that is not only intellectually intelligent but also morally superior.

Hadith as the Foundation of Adab Values

The hadith of the Prophet Muhammad PBUH has a central role in forming the foundation of the values of adab that serve as a guideline for the lives of Muslims. In the context of adab-based learning, the hadith functions as a normative source that provides ethical guidance for individuals and society. One relevant example is the hadith on the importance of noble morals, in which the Prophet PBUH said: "Indeed, I was sent to perfect noble morals" (Ahmad, no. 8729). This statement confirms that the formation of character and adab is one of the main objectives of the prophetic message.

The hadith also underlines universal values that are relevant in various

contexts of life. For example, in a hadith narrated by Imam Muslim, the Prophet PBUH said: "None of you is a believer until he loves for his brother what he loves for himself" (Sahih Muslim, no. 45). The values of empathy and compassion contained in this hadith do not only apply to relationships between individuals, but can also be applied in the context of education and broader social interactions(Kamali, 2020).

Academic studies show that the hadith has the capacity to answer contemporary moral challenges. According toAl-Attas (2014), adab in the Islamic perspective is not only related to external behavior, but also includes ways of thinking and behaving in accordance with the will of Allah SWT. In teaching adab, the hadith also provides practical guidelines that can be applied in the formation of student character. For example, the hadith narrated by Abu Hurairah RA states that the Rasulullah PBUH said: "The person with the most perfect faith is the one with the best morals" (Tirmidhi, no. 1162). This message teaches that the quality of a person's faith is closely related to their ethical behavior. In the context of education, this hadith can be integrated into the curriculum to encourage students to develop a personality with noble morals(Nasr, 2012).

In addition, the relevance of hadith as a source of moral values is also recognized in modern studies that highlight the importance of a values-based approach in the education system.Al Hamdani, (2016)emphasizes that the integration of hadith values in education not only forms moral individuals, but also creates a harmonious society. In a global context, this is the answer to the ethical crisis that is currently hitting the world. Overall, hadith as a source of Islamic teachings provides a solid foundation for building adab-based learning. By implementing the values contained in the hadith, education can function as an instrument to form individuals who are not only intellectually intelligent, but also morally superior. This is in line with the goals of Islamic education which emphasize the achievement of human perfection as caliphs on earth. The hadith of the prophet about adab is as follows:

No	Hadith Narration	Hadith Number	Narrator of Hadith	Context of the Hadith	Source of Hadith
1	"Spread greetings among yourselves."	Sahih Bukhari, no. 6016	Imam Bukhari	The importance of saying hello as a form of respect.	*Sahih Bukhari*
2	"None of you is a believer until he loves for his brother what he loves for himself."	Sahih Muslim, no. 45	Muslim Imam	Love others as you love yourself.	*Sahih Muslim*
3	"The person with the most perfect faith is the one with the best morals."	Sunan Tirmidhi, no. 1162	Imam Tirmidhi	Perfection of faith is related to good morals.	*Sunan Tirmidhi*
4	"Asking for permission is done three times. If permitted, enter. If not, go home."	Sunan Abu Dawud, no. 4801	Imam Abu Dawud	The etiquette of asking permission three times.	*Sunan Abu Dawud*
5	"Indeed, I was sent to perfect noble morals."	Musnad Ahmad, no. 8729	Imam Ahmad	The Prophet was sent to perfect noble morals.	*Ahmad's Musnad*

6	"Indeed Allah loves gentleness in all things."	Sahih Bukhari, no. 1907	Imam Bukhari	The virtue of being gentle in interactions with others.	*Sahih Bukhari*
7	"Do not envy each other, hate each other, and be hostile to each other."	Sahih Muslim, no. 2593	Muslim Imam	Prohibition of mutual envy and hatred in society.	*Sahih Muslim*
8	"Whoever believes in Allah and the Last Day, let him speak good or be silent."	Sunan Tirmidhi, no. 2003	Imam Tirmidhi	Guard your tongue from bad words and backbiting.	*Sunan Tirmidhi*
9	"It is not a belief for someone to be full while his neighbor is hungry."	Sunan Nasa'i, no. 2563	Imam An-Nasa'i	Advice to help neighbors and show compassion.	*Sunan An-Nasa'i*
10	"Cleanliness is part of faith."	Sahih Bukhari, no. 10	Imam Bukhari	Cleanliness is part of faith.	*Sahih Bukhari*

Table 1: Hadith of the Prophet Muhammad about Adab

Adab-Based Learning: Insights from Hadith for Value-Oriented Education

In the context of education, the teachings of the Prophet Muhammad PBUH serve as a foundational guide for fostering adab (proper manners and ethics) in learning. This is especially significant in addressing the global ethical crisis, which is marked by moral degradation, loss of respect, and social disintegration. The implementation of adab-based learning, rooted in hadith, can provide an ethical framework to shape students into individuals who are morally upright, empathetic, and responsible. Below are some key hadiths that underline values relevant to education and their application in modern learning environments.

1. *The Importance of Saying Greetings as a Form of Respect*

   The Prophet Muhammad PBUH emphasized the importance of spreading greetings in the hadith narrated by Imam Bukhari: *"Spread greetings among you"* (Sahih Bukhari, no. 6016). This simple yet profound practice fosters respect, peace, and familiarity within the community. In the context of education, teaching students to greet one another cultivates mutual respect and tolerance. In a globalized world where cultural diversity is prevalent, this value is crucial in promoting harmonious interactions across different cultures (Al-Attas, 2014). By incorporating this principle, educators can create a welcoming and inclusive learning atmosphere.

2. *Love for One Another as the Basis for Togetherness*

   In a hadith narrated by Imam Muslim, the Prophet said: *"None of you is a believer until he loves for his brother what he loves for himself"* (Sahih Muslim, no. 45). This teaching highlights the importance of empathy and prioritizing collective well-being over individual interests. Adab-based learning, inspired by this value, aims to develop students' emotional intelligence and understanding of others. In the face of the global ethical

crisis, where individualism often takes precedence, this hadith serves as a reminder to foster solidarity and cooperation within educational communities (Kamali, 2020).

3. *Perfection of Faith Through Noble Morals*

   The Prophet Muhammad PBUH declared: *"The most perfect person in faith is the one with the best morals"* (Sunan Tirmidhi, no. 1162). This hadith underscores the integral connection between faith and ethics, serving as a cornerstone for moral education. In today's educational landscape, where academic achievement often overshadows character building, this teaching provides a framework to prioritize the development of students' moral character. Integrating noble values into academic learning helps students navigate social challenges while maintaining integrity and respect for others (Nasr, 2012).

4. *The Etiquette of Asking Permission*

   The hadith narrated by Abu Dawud states: *"Asking for permission is done three times"* (Sunan Abu Dawud, no. 4801). This teaching highlights the importance of politeness, respect for privacy, and self-discipline. In the digital era, where boundaries are often blurred by technology, this value is particularly relevant. Students must be taught the ethics of communication, including appropriate use of social media and virtual platforms. By instilling this value, education can nurture a generation that respects personal space and interacts responsibly online.

5. *Perfection of Morals as the Goal of Prophethood*

   The Prophet Muhammad PBUH proclaimed: *"Indeed, I was sent to perfect noble morals"* (Musnad Ahmad, no. 8729). This statement encapsulates the essence of Islam's mission, which is to develop individuals with exemplary character. In education, this hadith provides a philosophical basis for an adab-oriented system that prioritizes moral development. It reminds educators that academic excellence must go hand in hand with the cultivation of virtues such as honesty, humility, and compassion.

6. *Gentleness as the Key to Harmony*

   The Prophet PBUH stated: *"Indeed Allah loves gentleness in all things"* (Sahih Bukhari, no. 1907). This teaching emphasizes the importance of a gentle approach in social interactions. In learning, applying this value can create an inclusive and harmonious environment where students feel safe and supported. Teachers who model gentleness in their behavior inspire students to emulate this quality, promoting kindness and reducing conflicts in educational settings.

7. *Prohibition of Jealousy and Hatred*

   The Prophet forbade jealousy and hatred in the hadith narrated by Imam Muslim: *"Do not be jealous of one another and do not harbor hatred for one another"* (Sahih Muslim, no. 2593). Jealousy and hatred often lead

to unhealthy competition and conflicts, which can disrupt the learning process. By incorporating this value into the curriculum, educators can promote a culture of mutual support and healthy competition, fostering a positive and cooperative learning environment.

8. *Protecting One's Tongue from Bad Words*

   The hadith narrated by Imam Tirmidhi advises: *"Whoever believes in Allah and the Last Day, let him say good or remain silent"* (Sunan Tirmidhi, no. 2003). In the information age, where communication is instantaneous and often unchecked, this teaching is particularly significant. Educators must emphasize the importance of thoughtful speech and responsible sharing of information. Adab-based learning can help students develop critical thinking skills to evaluate the impact of their words and actions.

9. *Advice on Helping Neighbors*

   The Prophet PBUH stated: *"A person is not a believer who is full while his neighbor is hungry"* (Sunan An-Nasa'i, no. 2563). This hadith encourages social sensitivity and solidarity. In education, this value can be integrated into community service programs that teach students to care for those in need. By fostering a sense of social responsibility, schools can produce graduates who are not only academically competent but also socially conscious.

10. *Cleanliness as Part of Faith*

    The Prophet's teaching, *"Cleanliness is part of faith"* (Sahih Bukhari, no. 10), highlights the significance of maintaining cleanliness in both personal and environmental contexts. In schools, this value can be applied by encouraging students to take responsibility for their surroundings. Lessons on environmental sustainability and hygiene can be tied to this teaching, instilling a sense of accountability toward the planet.

The hadiths of the Prophet Muhammad PBUH provide a rich source of guidance for building adab-based education that addresses the global ethical crisis. By integrating these values into the curriculum, educators can nurture individuals who are not only knowledgeable but also morally grounded and socially responsible. In a world grappling with ethical dilemmas, this approach to learning offers hope for a more compassionate and harmonious future.

Addressing the Global Ethical Crisis Through 10 *Adab*-Based Learning: An Analysis Using *Social Learning Theory*

The current global ethical crisis is characterized by numerous serious issues, such as increasing dishonesty in social interactions, intolerance across cultures, the spread of hate speech in digital spaces, and the degradation of moral values in daily life. These challenges have become more complex in the era of globalization and digitalization, where individuals are no longer confined to local spheres but are interconnected globally through social media and digital platforms. To tackle these challenges, *adab*-based learning, rooted in traditional moral values, offers a comprehensive and effective approach. Analyzing this concept through the lens of

Bandura's (1977) *Social Learning Theory* (SLT), *adab*-based learning emerges as a sustainable ethical transformation strategy capable of addressing the multifaceted issues of the global ethical crisis.

Bandura (1977) posits that humans learn through observation (*observational learning*), imitation (*imitation*), and modeling (*modeling*). This process involves three key components: attention, retention, and behavioral reproduction. The theory is built on the concept of reciprocal determinism, which highlights the dynamic interaction between environmental factors, individual behavior, and cognitive factors such as beliefs and attitudes. Bandura emphasizes that behavior is influenced not only by the environment but also by how individuals perceive and interpret their surroundings.

In the context of *adab*-based learning, values such as politeness, empathy, honesty, and respect for others can be taught through observation and modeling. For instance, a teacher consistently showing respect for diversity in a classroom provides a direct example for students to emulate. This learning process extends beyond physical spaces to digital environments, where individuals can observe the behavior of public figures, influencers, or educational content emphasizing *adab*.

Adab-based learning encompasses 10 core values, including love for others, gentleness as the key to harmony, and prohibition of jealousy and hatred. These values serve as crucial elements in shaping individuals' moral behavior. Through the SLT framework, *adab*-based learning can be understood through the following stages:

1. *Observation of Adab Values*

   SLT highlights the importance of attention as the initial step in the learning process. *Adab* values can be taught by modeling behavior that is visibly evident in daily life. For instance, a child observing their parents greeting neighbors or helping those in need is likely to replicate such behaviors. On a global scale, values like "helping neighbors" or "respect for elders" foster social harmony even in multicultural communities.

2. *Retention and Internalization of Moral Values*

   After observing moral values, the next stage is retention, where the information is stored. In *adab*-based learning, retention is reinforced through repetition and discussions about the importance of these values. For example, the value of "love for one another" can be taught through inspiring stories, group discussions, or personal reflections on the role of empathy in daily life. This process ensures that moral values transition from theoretical knowledge to becoming an integral part of an individual's character.

3. *Reproduction and Application of Values in Real Life*

   SLT stresses that learning becomes effective only when observed behavior can be reproduced in real-life actions. In this regard, *adab*-based learning encourages individuals to practice moral values in their daily lives. For instance, the value of "etiquette of asking permission" can be applied in digital interactions to prevent unethical behaviors, such as sharing

personal information without consent. By consistently practicing these values, individuals develop moral habits that contribute to addressing the global ethical crisis.

The global ethical crisis, exemplified by phenomena like the spread of fake news, intolerance, and digital harassment, demands solutions that are not only technical but also moral. *Adab*-based learning provides a values-driven approach to tackle these challenges. From the SLT perspective, digital spaces can be utilized as effective learning environments. For example, educational content that highlights *adab* values can be disseminated through social media, educational videos, or public campaigns. When individuals observe public figures or influencers practicing these moral values, they are encouraged to emulate such behaviors, especially when these behaviors are socially recognized or rewarded.

Moreover, values such as "gentleness as the key to harmony" and "prohibition of jealousy and hatred" can help reduce social conflicts and intolerance at various levels. In multicultural communities, these values can be taught through cross-cultural interaction programs emphasizing mutual respect and collaboration. When individuals understand that *adab*-based behaviors not only foster harmonious relationships but also bring practical benefits, they are more likely to adopt and integrate these values into their daily lives.

Through the framework of *Social Learning Theory*, *adab*-based learning holds significant potential for addressing the global ethical crisis. By integrating moral values into the learning process through observation, retention, and reproduction, this approach can foster sustainable cultural change. Both physical and digital environments can serve as platforms for disseminating *adab* values, ultimately shaping individuals who are more ethical and socially responsible. With consistent implementation, *adab*-based learning can emerge as a key solution to the moral challenges of the modern era.

Conclusion

The global ethical crisis among students, manifested through issues like violence, bullying, plagiarism, and academic dishonesty, is influenced by factors such as the negative impact of digital media, insufficient character education, and the weakening role of families in moral upbringing. Value-based education, emphasizing ethics, empathy, and social responsibility, offers a solution to build strong character in students. Collaboration among families, schools, governments, and communities is necessary to ensure that character education becomes an integral part of the educational process. The Hadith of Prophet Muhammad PBUH provides a solid foundation for instilling values of adab (etiquette) in the lives of Muslims. Values such as compassion, empathy, and politeness, as taught through Hadith, can be applied in daily life to foster a more harmonious society. Integrating adab values into education helps shape virtuous character in students, in line with the goal of Islamic education to create individuals who are morally upright and capable of serving as khalifah (guardians) on Earth. Adab-based learning, rooted in traditional moral values, offers a solution to the global ethical crisis, especially in the digital age. Through Bandura's Social Learning Theory, moral values can be learned through observation, retention, and reproduction in real-life actions. In the digital world, this learning can take place by observing and

emulating the moral behavior of public figures. With consistent application, adab-based education can help shape individuals who are more socially and ethically responsible, both in the physical and digital realms.

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