

Analysis of the Implementation of 21st Century Manners Education in Overcoming Student Moral Decadence

Moh. Taufiq Farisman Abdulah¹, M. Syahri², Agus Tinus³

¹ Universitas Muhammadiyah Malang, Indonesia; abdulahfarisman@gmail.com

² Universitas Muhammadiyah Malang, Indonesia; syahri@umm.ac.id

³ Universitas Muhammadiyah Malang, Indonesia; agt.tns.umm@gmail.com

Abstract

Keywords:

Islamic Curriculum,
Student Morals,
Islamic Values,
Manners Education,
Learning Strategies.

Moral decadence among madrasah students is increasingly alarming in the era of globalization and digitalization, as indicated by behaviors such as bullying, truancy, and a lack of courtesy. This phenomenon reflects the weak internalization of moral values despite the religious-based educational setting. MTs Nurwahid Gunung Sari has responded to this issue by implementing 21st-century manners education integrated into its curriculum. This study aims to evaluate the effectiveness of 21st-century manners education in shaping students' character to become morally upright individuals. The main hypothesis states that integrating manners values can reduce deviant behaviors and strengthen students' moral resilience amid globalization. This research employed a descriptive qualitative method involving ninth-grade students, teachers, the principal, and the vice principal of curriculum affairs. Data collection techniques included observations, in-depth interviews, and document studies, analyzed using the Miles and Huberman model. The findings indicate a significant improvement in students' civility, exemplary behavior, and tolerance. Approximately 87% of students successfully applied manners values in daily life, although some still required further guidance. These results confirm that 21st-century manners education is effective as a preventive strategy against moral decadence. Further discussion highlights the need for content diversification and strengthening of the learning environment to optimize character formation and enable students to face global challenges with dignity.

Abstrak

Kata kunci:
Kurikulum Islami,
Moral Siswa, Nilai-nilai Islam,
Pendidikan Adab,
Strategi Pembelajaran.

Dekadensi moral di kalangan siswa madrasah semakin mengkhawatirkan di era globalisasi dan digitalisasi, ditandai perilaku seperti bullying, bolos, hingga kurangnya sopan santun. Fenomena ini menunjukkan lemahnya internalisasi nilai moral, meskipun lembaga pendidikan berbasis agama. MTs Nurwahid Gunung Sari merespons kondisi ini dengan menerapkan pendidikan adab abad 21 yang terintegrasi dalam kurikulum. Penelitian ini bertujuan mengevaluasi efektivitas implementasi pendidikan adab abad 21 dalam membentuk karakter siswa agar berakhlakul karimah. Hipotesis utama menyatakan bahwa integrasi nilai adab mampu mengurangi perilaku menyimpang dan memperkuat ketahanan moral siswa di tengah arus globalisasi. Penelitian ini menggunakan metode kualitatif deskriptif dengan subjek siswa kelas IX, guru, kepala madrasah, dan wakil kepala kurikulum. Teknik pengumpulan data meliputi observasi, wawancara mendalam, dan studi dokumen, yang dianalisis dengan model Miles dan Huberman. Hasil penelitian menunjukkan peningkatan signifikan pada aspek berkeadaban, keteladanan, dan toleransi siswa. Sebanyak 87% siswa mampu menerapkan nilai adab dalam kehidupan sehari-hari, meskipun masih ada yang memerlukan pendampingan lebih lanjut. Temuan ini menegaskan bahwa pendidikan adab abad 21 efektif sebagai strategi preventif dekadensi moral. Diskusi lebih lanjut menyoroti perlunya diversifikasi konten dan penguatan lingkungan belajar agar pembentukan karakter optimal dan siswa mampu menghadapi tantangan global dengan beradab.

Article history:

Received: 15-05-2025

Revised: 13-07-2025

Accepted: 18-08-2025

Corresponding Author:

Moh. Taufiq Farisman Abdulah

Universitas Muhammadiyah Malang, Indonesia; abdulahfarisman@gmail.com

INTRODUCTION

Education is one of the main pillars of a country's development. In the era of society 5.0 that continues to develop, education is the key to success in creating a quality society that is globally competitive (Amirudin, Supiana, Zaqiah, & Rohimah, 2024; Hakim & Abidin, 2024; Salim & Aprison, 2024). In global competition, the progress of a country can be seen through the success of its education, while the success of education lies in the curriculum used. The spirit of education is in the curriculum and can never be separated (AL-Momani, 2024; Aziz, Napitupulu, & Parapat, 2025; Dewi, Mujiono, & Kholis, 2025; Dewi Rahmadayani, 2022; Indasari, Fajriyah, & Rosyidi, 2024).

Basically, education always instills many aspects, namely in the form of physical, mental, moral, spiritual, psychological and physical. In Islamic education in madrasah, it is not only limited to the transformation of science towards intellectuality, but also the internalization of religious, ethical and moral values (Fernando & Zumratun, 2025; Halomoan, Moeis, & Yakubu, 2023; Mustofa & Nurulloh, 2024; Ngaini et al., 2024). Building the concept of education is based on moral education which leads to adab. In Islam, adab-oriented education has several aspects, namely faith, sharia law, and ethics. Aspects related to the rules governing one's belief in Allah SWT include faith, which is the basis of sharia, as well as norms or laws governing interactions between individuals and the environment, in accordance with beliefs and worship practices, known as morals (Firano, 2024; Firmansyah, 2019; Salma, Zakiyah, & Pazita, 2023).

In carrying out education in the 21st century, educational institutions are required to have distinctive characteristics in developing educational governance. Based on the current independent learning curriculum, students are required and directed to have good intellectual and emotional abilities and challenges, have noble character and be able to apply positive norms and values so that they will affect the success of the education and teaching process (Mukhtar & Utama, 2023). Students are humans who can be educators as well as learners (Palihah & Andriany, 2024). Therefore, what is meant by learners, namely whole human beings who try to develop their potential to become more potential with the help of educators or adults (Frاندani, Yuhdi, Abdul Aziz, Riska, & Irmayanti, 2024).

The impact of the lack of character education through the cultivation of Islamic cultural values in schools or educational institutions will lead to moral decadence and adab students. Based on the results of observations and interviews conducted before the research on August 2, 2024 at MTs Nurwahid Gunung Sari, it was found that there are still several problems related to behavior that is not in accordance with the rules of morality and tends to lead to things that are moral decadence. There are several students at MTs Nurwahid Gunung Sari who say words or sentences that are not good when the process of teaching and learning activities is taking place in the classroom. The student was asked a question by his teacher, but he was unable to answer the teacher's question so that the student issued inappropriate sentences, smoked in the school environment, skipped lessons, bullied his peers and was undisciplined.

Such incidents should not occur in educational institutions that adopt a dominant religious learning system such as madrasah. Incidents that violate moral values are examples of the many cases in this country due to the chaos of infrastructure and educational instruments that do not meet the needs and are not right on target in practice and educational parenting in educational institutions that are less than optimal in shaping student character. The implementation of the character education curriculum launched and expected by the government is not going well and is not in

line with the ranks below. So that the noble ideals of government policy in the field of education are only as echoes and jargon that are loud above the clouds without penetrating downward as the forerunner of character education according to the teachings contained in the moral values and culture of the nation.

This is where the role of adab education based on moral formation in the education process is expected. Adab education will give birth to good ethics and form seeds of quality so that can be imprinted in every student or learner. Character development in individuals should start at an early age, namely during the golden age, where personality formation is very important (Haryanto, 2021).

There are several things that make this research comparable to previous research. First, this study is in line with research conducted by (Hidayati & Azizah, 2022). Hidayati & Azizah, who highlighted the madrasah culture implemented in developing character education includes traditions and habits that grow following madrasah values. The implementation of madrasah culture includes various religious activities and positive habits in the school environment. Second, this is related to research conducted by (Frاندani et al., 2024), which emphasizes the importance of adab and moral education is very urgent to be applied to elementary school-age children. Third, this study supports the research findings of (Syukroni, 2018), This study supports the findings of Syukroni's research, regarding adab education is very important as a provision to shape the character of the younger generation. Although there are similarities, on the other hand there are also significant differences. While this study focuses on maintaining islamic culture in madrasas by analyzing the implementation of 21st century manners education in overcoming student moral decadence, the research by (Hidayati & Azizah, 2022), the study by Hidayati & Azizah, focuses on the madrasa culture applied in developing character education including traditions and habits that grow following the values of the madrasa. Although this study integrates both ideas, (Frاندani et al., 2024), this study examines nurturing Islamic culture in madrasah by analyzing the implementation of 21st century manners education in overcoming students' moral decadence. In addition, (Syukroni, 2018), this study uses quantitative analysis at the madrasah ibtdaiyah level, while this study uses qualitative methods to test and analyze how the implementation of 21st century manners education in overcoming student moral decadence.

This study aims to analyze the success of the implementation of 21st century manners education in overcoming students' moral decadence. This research will specifically evaluate how good the strategy is and analyze the success of the implementation of 21st century manners education in overcoming students' moral decadence, enabling students to get a transformative manners education with the development of 21st century manners education, and providing answers to the difficulties experienced to shape the morality and character of students at the Madrasah Tsanawiyah (MTs) level through manners education. By providing specific guidelines for teachers in using more inclusive and successful teaching approaches, the results of this study are both practically and intellectually helpful. Furthermore, this research can serve as a guide for teachers who make teacher planning and preparation to enable the use of intelligence-oriented learning and good morals in order to avoid behaviors that result in moral decadence. As such, this research has the potential to improve students' overall development, the quality of teaching, and their desire to learn in class or outside of class.

METHODS

This research uses a descriptive qualitative approach to examine the phenomenon of the Implementation of 21st Century Adab Education in Overcoming the Moral Decadence of students at MTs Nurwahid Gunung Sari, Alok District, Sikka Regency, East Nusa Tenggara. Qualitative research techniques are used to study the natural state of the research topic, with the researcher as the main tool. Data collection methods use triangulation, inductive data analysis, and research results emphasize meaning rather than generalization (Sugiyono, 2019). Along with fifteen students of class IX, the subjects of this study also included the head of the madrasa, the deputy head of the madrasa for curriculum, the class teacher, and the PAI teacher. Each class consisted of fifteen students, one class teacher, one Islamic religious education teacher, one deputy head of the madrasa for curriculum, and the head of the madrasah.

Data collection methods were conducted through direct observation techniques, in-depth interviews, and document studies, such as curriculum documents and school activity guides. The collected data were then analyzed qualitatively through stages including data reduction, data presentation (visualization), and conclusion drawing. The analysis was carried out aspirationally and interpretatively to the existing data, so as to describe the extent to which the application of Islamic moral and cultural values is able to overcome the moral decadence of students comprehensively and holistically. Data analysis consists of four stages, namely data collection, data reduction, data presentation, and conclusion drawing or verification data analysis using the interactive paradigm of Miles and Huberman (Miles, Huberman, & Saldana, 2014).

The researcher obtained data during the stage known as data collection by means of documentation, observation, and interviews. During the data reduction stage, the researcher collected, selected, and concentrated on data pertinent to the purpose of the study, therefore discovering developing trends and patterns. The preparatory stage of the research process began with the identification of the problem, the establishment of the research objectives, and the formulation of the research proposal. Following the previously mentioned methods, the data collection process then proceeded through observation, interviews, and documentation. Using the steps of the Miles and Huberman model, the collected data were then examined. The entire research was conducted at MTs Nurwahid Gunung Sari from August to November 2024. This methodical research approach and procedure will help provide a thorough knowledge of the use of differentiated instruction combined with the implementation of 21st century adab education in overcoming students' moral decadence.

RESULTS AND DISCUSSIONS

Result

Implementation of 21st Century Manners Education in Overcoming Student Moral Decadence.

This study examines and analyzes the implementation of 21st century manners education in overcoming student moral decadence at MTs Nurwahid Gunung Sari. Research data were collected from the head of madrasah, deputy head of madrasah for curriculum, class teachers, PAI teachers, and students at MTs Nurwahid Gunung Sari through qualitative methods including observation and interviews. Beginning on August 2, 2024, field observation research in this study was conducted from August 6, 7, and 20 followed by interviews on September 2-4, focusing on planning, implementation, and evaluation.

Planning Stage

Based on the results of observations and interviews, class IX teachers and PAI teachers have developed learning based on 21st century adab education whose learning orientation is to form akhlakul karimah so that students can avoid bad behavior and can overcome moral decadence. The planning process includes mapping student learning needs based on PPRA (Profil Pelajar Rahmatan Lil Alamin) assessment guidelines and rubrics. However, it was found that the activities whose objectives in PPRA have not been fully adapted to individual needs. This is supported by the learning module document:

| Rubrik Penilaian Implementasi Profil Pelajar Rahmatan Lil Alamin. | | | |
|---|---|---|---|
| No | Nilai PPRA | Sub Nilai PPRA | Indikator PPRA |
| 1. | Berkeadaban (Taufiq) | Kesalehan dan Beribadi Pekerti Mulia | Menunjukkan sikap santun kepada siapapun, menghormati dan menghargai yang lebih tua, serta menyayangi yang lebih muda |
| 2. | Keteladanan (Qudwah) | Menjadi contoh, mengajak kebaikan, dan menginspirasi | Mengambil inisiatif, mengajak, dan mendorong orang lain dalam kebaikan |
| 3. | Kewarganegaraan dan Kebangsaan (Muwafiq) | Nasionalisme, Patriotisme, dan Akomodatif terhadap Budaya Lokal | Menunjukkan sikap cinta dan bangga sebagai warga negara Indonesia; meniadakan kepentingan bangsa dan negara, serta melestarikan warisan leluhur berupa norma dan budaya |
| 4. | Mengambil jalan tengah (Tawassuf) | Anti Radikalisme dan Kekerasan serta bijaksana dalam bersikap dan bertindak | Memiliki sikap terbuka dengan tetap mempertimbangkan ajaran agama, peraturan, dan budaya lokal. |
| 5. | Berimbang (Tawazun) | Seimbang dalam pemikiran, idealisme, realisme, serta dunawi dan ukhrawi | Menentukan tindakan berdasarkan pertimbangan konseptual-ideologis dan praktis-pragmatis serta menyeimbangkan kepentingan duniawi dan ukhrawi |
| 6. | Adil dan Konsisten (Tadab) | Bertindak proporsional dan teguh dalam pendirian | Memperlakukan orang secara proporsional sesuai antara hak dan kewajiban, serta teguh pendirian dalam menegakkan peraturan yang berlaku secara bijaksana. |
| 7. | Kesetaraan (Musawah) | Tidak diskriminatif dan inklusif | Memperlakukan orang lain setara tanpa membedakan jenis kelamin, keyakinan, golongan dan status sosial lainnya serta menghormati keragaman |
| 8. | Musyawarah (Syura) | Demokratis dan menjunjung tinggi keputusan mufakat/konsensus | Mengutamakan kepentingan bersama di atas kepentingan pribadi dan golongan serta menjunjung tinggi konsensus |
| 9. | Toleransi (Tasamuh) | Menghargai keberagaman | Menyerimi, menghormati, dan menghargai perbedaan |
| 10. | Dinamis dan inovatif (Tathawwur wa Ibtikar) | Kritis, kreatif, inovatif, dan mandiri | Berfikir sistematis, berani mengambil keputusan, serta mengembangkan gagasan baru yang berdaya saing untuk kemamfaatan yang lebih tinggi |

| C. LANGKAH-LANGKAH PEMBELAJARAN | |
|--|--|
| Kegiatan Pendahuluan (15 Menit) | |
| Melakukan pembukaan dengan salam pembuka dan berdoa untuk memulai pembelajaran, memeriksa kehadiran peserta didik sebagai sikap disiplin | |
| Mengaitkan materi/tema/kegiatan pembelajaran yang akan dilakukan dengan pengalaman peserta didik dengan materi/tema/kegiatan sebelumnya serta mengajukan pertanyaan untuk mengingat dan menghubungkan dengan materi selanjutnya. | |
| Menyampaikan motivasi tentang apa yang dapat diperoleh (tujuan & manfaat) dengan mempelajari materi : Perilaku Berbakti Dan Taat Kepada Orangtua Dan Guru | |
| Menjelaskan hal-hal yang akan dipelajari, kompetensi yang akan dicapai, serta metode belajar yang akan ditempuh. | |
| Kegiatan Inti (90 Menit) | |
| Kegiatan Literasi | Peserta didik diberi motivasi dan panduan untuk melihat, mengamati, membaca dan memulikannya kembali. Mereka diberi tayangan dan bahan bacaan terkait materi Perilaku Berbakti Dan Taat Kepada Orangtua Dan Guru . |
| Critical Thinking | Guru memberikan kesempatan untuk mengidentifikasi sebanyak mungkin hal yang belum dipahami, dimulai dari pertanyaan faktual sampai ke pertanyaan yang bersifat hipotetik. Pertanyaan ini harus tetap berkaitan dengan materi: <ul style="list-style-type: none"> - Arti Perilaku Berbakti dan taat Kepada Orang Tua Dan Guru. - Dali Tentang Perilaku Berbakti dan taat Kepada Orang Tua Dan Guru. - Cara Menumbuhkan Perilaku Berbakti dan taat Kepada Orang Tua Dan Guru. - Manfaat Berbakti dan taat Kepada Orang Tua Dan Guru. |
| Collaboration | Peserta didik dibentuk dalam beberapa kelompok untuk mendiskusikan, mengumpulkan informasi, mempresentasikan ulang, dan saling bertukar informasi mengenai Perilaku Berbakti Dan Taat Kepada Orangtua Dan Guru . |
| Communication | Peserta didik mempresentasikan hasil kerja kelompok atau individu secara klasikal, mengemukakan pendapat atas presentasi yang dilakukan kemudian ditanggapi kembali oleh kelompok atau individu yang mempresentasikan. |
| Creativity | Guru dan peserta didik membuat kesimpulan tentang hal-hal yang telah dipelajari terkait Perilaku Berbakti Dan Taat Kepada Orangtua Dan Guru . Peserta didik kemudian diberi kesempatan untuk menanyakan kembali hal-hal yang belum dipahami. |
| Kegiatan Penutup (15 Menit) | |
| Peserta didik membuat rangkuman/simpulan pelajaran tentang point-point penting yang muncul dalam kegiatan pembelajaran yang baru dilakukan. | |
| Guru membuat rangkuman/simpulan pelajaran tentang point-point penting yang muncul dalam kegiatan pembelajaran yang baru dilakukan. | |

Figure 1. Teaching Module Document for Class IX Teachers

PAI teachers in this study have attempted to integrate hadith and adab learning into lesson planning. This is evident from the lesson planning documents that outline strategies to develop thinking skills and the implementation of 21st century manners education through various activities. Teachers design activities that encourage student interaction, such as teamwork in group discussions, reflective discussions after percentage activities, and role-playing in spiritual situations that are simulated or practiced in activities such as congregational dzuhur prayers, ba'da dzuhur cultums and others. In addition, lesson planning documents show that teachers adapt the teaching approach based on adab education applied to students by teaching about noble morals or good manners in words (aqwāl) and actions (af'āl). This shows that adab education at MTs Nurwahid Gunung Sari is seen more in terms of operational (application), because what is expected from adab and noble character is a positive impact (goodness) that can be felt and provide benefits for oneself and for others.

Adab education at MTs Nurwahid is also inseparable from the noble teachings in Islam, namely the purpose of all human activities including education, is to achieve

happiness in the hereafter, both in the form of great and varied rewards, abundant goodness, high degrees, and forgiveness of sins, to be admitted to heaven and kept away from hellfire. Therefore, adab education at MTs Nurwahid Gunung Sari is always in line with the Qur'an and the traditions of the Prophet SAW, which always remind humans of the ultimate goal in navigating life and life, all of which must go in a positive, useful, and worshipful direction and direct the entire orientation of education at MTs Nurwahid Gunung Sari for smart academic goals, character and religious behavior.

Implementation Stage

The results of interviews and observations show that the implementation of 21st century adab education is tailored to students' learning styles. Auditory learners listen to oral explanations, visual learners observe videos and images, while kinesthetic learners manipulate concrete materials around them. Although the learning process conforms to the plan, the implementation of the content still provides uniform material, and the product is limited to the presentation of the lesson plan without significant variation. The competencies of 21st century civics education as stated in the PPRA are integrated through group discussions, ice-breaking activities, and positive reinforcement, which encourage collaboration, self-awareness, and religious practice.

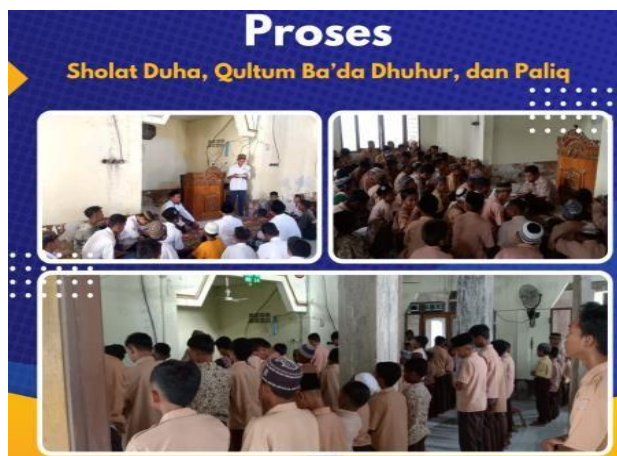


Figure 2. Class IX Teacher Learning Documentation



Figure 3. Documentation of PPRA (Religious) Activities

According to the findings of this study, teachers mostly use group discussions as a means to increase student engagement in Religious Education and Character Development (RETD) teaching. However, the learning process is consistent and there is no obvious variation in terms of content, methods or tools. Through various activities such as collective prayers, self-introspection, and congregational prayers that help train students' attention and awareness of themselves as servants of Allah. Teachers at MTs Nurwahid Gunung Sari have effectively incorporated 21st century adab education competencies into the learning process. However, the research findings emphasize the need for further development of diversified content and outputs to maximize religious learning and practice and meet students' demands more adequately and address moral decadence in students.

Practically speaking, classroom teachers and Islamic religious education (PAI) teachers more often use process differentiation because students' learning styles are more easily discernible and supported by using basic tactics such as the use of visual and aural media or kinesthetic exercises and hands-on practice. On the other hand, the uniqueness of the content and learning products of adab education still requires more innovative modifications involving the creation of additional materials and variations in the form of assignments, therefore they are not always used as an ideal. Although they did not specifically include differences in content or evaluation strategies, PAI teachers sometimes modified religious practices. Moral decadence among students is a serious concern in various educational institutions. MTs Nurwahid Gunung Sari has taken proactive steps by focusing on character and moral formation by instilling Islamic cultural values through 21st century adab education. This approach is very relevant because it combines noble values with the skills needed in the modern era. The efforts made by education and educational institutions of MTs Nurwahid Gunung Sari in implementing character value formation based on 21st century adab education in overcoming moral decadence. This is reinforced by the results of an interview with a resource person who is the deputy head of the madrasah in the field of curriculum:

"The implementation of Islamic culture through 21st century adab education at MTs Nurwahid Gunung Sari in overcoming student moral decadence is very good. Because it is formally stated in the independent curriculum on PPRA for madrasah students which emphasizes aspects of strengthening student character and instilling Pancasila and religious values. And so far, most students have been able to practice the values of Pancasila and religion themselves in this school. When talking about PPRA, it is clear that in there is curriculum integration, self-development programs, the formation of a conducive learning environment, the use of technology, and cooperation with parents (Interview with Mr. I.Z, 2024)."

Based on the data described in the research process, it can be said that the efforts and successes made by educators at MTs Nurwahid Gunung Sari in implementing the formation of Islamic culture-based character values through 21st century manners education in overcoming student moral decadence are quite good. This can be seen from the implementation of the application of 21st century manners education to students at MTs Nurwahid Gunung Sari prioritizing aspects of motivation, exemplary, and religion.

Evaluation Stage

Formative and summative evaluations are used in the evaluation stage of Class IX at MTs Nurwahid Gunung Sari, which is based on the findings of observations, interviews, and document analysis. In addition to evaluating students' adab abilities and

development, the evaluation assessment rubric includes indications such as Civilized (*Taaddub*), Exemplary (*Qudwah*), Citizenship and Nationality (*Muwat' anah*), Taking the middle way (*Tawassut*), Balanced (*Tawāzun*), Fair and Consistent (*I'tidāl*), Equality (*Musāwah*), Deliberation (*Syūra*), Tolerance (*Tasāmuh*), and Dynamic and innovative (*Tathawwur wa Ibtikâr*), Class IX teachers assess learning outcomes through group discussions, written exams, and analysis of student responses in lesson plans. The two main methods used to evaluate learning are formative and summative assessment. By using techniques such as group discussions, written and practical exams, and analysis of responses in lesson plans, formative assessment allows teachers to continuously monitor the learning process and provide immediate feedback on students' moral and manners development (Muhammad et al., 2024). According to Annette (2022), summative assessment is used to evaluate students' final performance at the end of a learning session. Observation and interview findings are supported by documents:

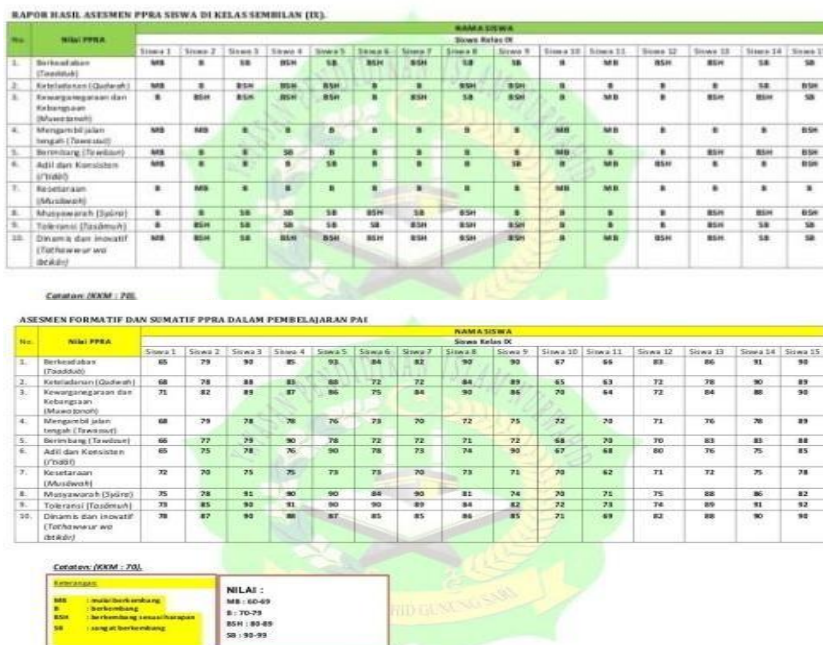


Figure 4. Assessment Documents of PAI Teachers and Guardians of Class IX

A key component of madrasa education is the growth of PPRA competencies, emotional control, and responsibility. Student actions observed using rubrics based on specific criteria help teachers to evaluate these abilities. Another useful approach in enabling students to identify their strengths and weaknesses is shared reflection, thus enhancing character- and morale-based learning. Real assessment is used in PAI learning to measure PPRA competencies and the ability to actualize these competencies in real life. This evaluation ensures that students can acquire a well-rounded PPRA competency by balancing the social and religious components.

Effectiveness and Successful Implementation of 21st Century Manners Education in Overcoming Student Moral Decadence.

Based on the results of interviews, observations, and document studies, there has been an increase in adab in students through integrated learning integrated with PPRA competencies and real practice in the religious field. This can be seen from the increase in PPRA competencies in students in the competency of civilization (*ta'addub*) which focuses on the value of piety and noble character. Ninth grade students at MTs Nurwahid Gunung Sari show courtesy to anyone, respect and appreciate their elders,

and love their younger ones. This can be seen from the results of PPRA formative and summative assessments in PAI learning which show that 80% of students have implemented the competency of civilization (*ta'addub*). However, some students are still lackluster and tend not to be able to implement civilized competencies (*ta'addub*) independently, they tend to still expect teacher assistance, especially when religious learning materials and practices are considered difficult or uninteresting.

Tabel 1.

Ringkasan Asesmen Formatif dan Sumatif PPRA dalam pembelajaran PAI

| No. | Indikator | Siswa Berprestasi | % | Siswa Tidak Berprestasi | % |
|-----|---|-------------------|------|-------------------------|-----|
| 1 | Berkeadaban (Taaddub) | 12 | 80% | 3 | 20% |
| 2. | Keteladanan (Qudwah) | 12 | 80% | 3 | 20% |
| 3. | Kewarganegaraan dan Kebangsaan (Muwatanah) | 14 | 93% | 1 | 7% |
| 4. | Mengambil jalan tengah (Tawassut) | 14 | 93% | 1 | 7% |
| 5. | Berimbang (Tawāzun) | 13 | 87% | 2 | 13% |
| 6. | Adil dan Konsisten (I'tidāl) | 12 | 80% | 3 | 20% |
| 7. | Kesetaraan (Musāwah) | 14 | 93% | 1 | 7% |
| 8. | Musyawahah (Syūra) | 15 | 100% | 0 | 0% |
| 9. | Toleransi (Tasāmuh) | 15 | 100% | 0 | 0% |
| 10. | Dinamis dan inovatif (Tathawwur wa Ibtikâr) | 14 | 93% | 1 | 7% |

In learning that is integrated between religious content and real practice, based on the results of the PPRA report card for ninth grade students, 87% implemented the competency of being civilized (*ta'addub*). Subject and class teachers implement concept and process differentiation by grouping students by skill level, although the material content and learning outputs remain uniform. Some low-ability students require additional support to increase independence and perseverance.

Tabel 2.

Ringkasan Ringkasan Rapor Hasil Asesmen PPRA Siswa di Kelas Sembilan (IX).

| No. | Indikator | Siswa Berprestasi | % | Siswa Tidak Berprestasi | % |
|-----|---|-------------------|------|-------------------------|-----|
| 1 | Berkeadaban (Taaddub) | 13 | 87% | 2 | 13% |
| 2. | Keteladanan (Qudwah) | 14 | 93% | 1 | 7% |
| 3. | Kewarganegaraan dan Kebangsaan (Muwatanah) | 14 | 93% | 1 | 7% |
| 4. | Mengambil jalan tengah (Tawassut) | 11 | 73% | 4 | 27% |
| 5. | Berimbang (Tawāzun) | 13 | 87% | 2 | 13% |
| 6. | Adil dan Konsisten (I'tidāl) | 13 | 87% | 2 | 13% |
| 7. | Kesetaraan (Musāwah) | 12 | 80% | 3 | 20% |
| 8. | Musyawahah (Syūra) | 15 | 100% | 0 | 0% |
| 9. | Toleransi (Tasāmuh) | 15 | 100% | 0 | 0% |
| 10. | Dinamis dan inovatif (Tathawwur wa Ibtikâr) | 13 | 87% | 2 | 13% |

Adab education at MTs Nurwahid Gunung Sari is always in line with the Qur'an and the traditions of the Prophet SAW, which always remind humans of the ultimate goal in navigating life and life, all of which must go in a positive, useful, and worshipful direction. directs the entire orientation of education at MTs Nurwahid Gunung Sari for smart academic goals, character and religious behavior. This is also

reinforced by interviews conducted by researchers with the head of the madrasah MTs Nurwahid Gunung Sari:

"At MTs Nurwahid Gunung Sari, adab education is one of the priorities that we teach and apply to students. Adab education is not only about knowing the Koran and performing prayers but the main concept is to carry out the sunnatullah and apply the teachings of the Al-Qu'ran in everyday life both in words (aqwâl) and deeds (af'âl) so that all our words and behavior as educated people are worth worship by Allah SWT "(Interview with Mr. H.H, 2024).

Based on the results of interviews in the research process, it can be said that 21st century manners education for students at MTs Nurwahid Gunung Sari applies piety and noble character by realizing the real practice of courtesy to anyone, respect and respect for elders, and love for younger ones. This is an important pillar in today's world of education which is faced with a moral crisis in students due to the transformation of media and technology and promiscuity that can damage student morality. Adab plays a crucial role in shaping the character of students, encouraging them to reach their maximum potential, and become individuals who are useful for society, religion, nation and state.

Discussions

The implementation of the formation of Islamic cultural values through 21st century manners education in overcoming the moral decadence of students at MTs Nurwahid Gunung Sari, can be analyzed through the SWOT approach, namely strengths opportunities, weaknesses, and threats. Internal factors are the main factors that cause a student to experience moral decline. The internal factors referred to in this study are behaviors that occur due to the actions of the students themselves, namely coming late to school, skipping class, and bullying. The lack of attention, control, and supervision from parents and school to students results in students falling into actions that violate morals and the lack of understanding of students about Islamic cultural values and morals, resulting in these students behaving which leads to moral decadence.

Strengths in the context of sociological studies are the strengths possessed by an individual who comes from an understanding that is considered positive and becomes a self-belief in the reality that occurs so as to encourage individuals to take action according to their understanding and beliefs (Abidin, 2021).

In line with this statement, the ineffectiveness of the protection and supervision functions in the family and school becomes a separate force for adolescents who believe that learning independence becomes a belief in students to freely express themselves without anyone forbidding or directly supervising these actions. This certainly gives a meaning that every behavior carried out by students, even though it is deviant by others, is still considered a positive thing for students even though these actions are not in accordance with school rules or moral values that apply in society. As long as no one forbids it, the action will continue to be carried out. So that if the actions that are considered by others are negative behaviors, they are still carried out by these students. And this indicates that at this stage moral decline is happening.

Meanwhile, *weaknesses* in the context of sociological studies are described as a condition or situation that weakens an individual because of his lack of confidence in understanding the reality outside himself, which then limits his actions so as not to take an action that is detrimental to himself (Abidin, 2021). In this regard, the religious function in 21st century adab education becomes something that weakens a

student's self to behave outside of religious teachings or faith so that what a student does must always be based on religious considerations and the concept of adab itself. For example, not skipping class and bullying friends while in the school environment or not being late when coming to school, so that all activities at school from morning to finish can be followed thoroughly. This certainly illustrates that not always the actions carried out by students are situations that lead to moral decline.

Opportunities in the context of sociological studies is a force that comes from a gap or space that does not realize provides an opportunity for individuals to behave because it is considered a commonplace natural (Santika Viridi, Husnul Khotimah, & Kartika Dewi, 2023). In line with this statement, deviant behavior committed by students is caused by the existence of space that is not realized by educators and parents due to the lack of control and socialization functions in the school and family environment which results in students acting as they please. This can be seen from the frequency of students watching adult content outside the school environment which is considered a natural thing. When this is allowed, it indirectly creates a situation that leads to moral decadence.

Threats in the context of a sociological study is a situation that refers to the limits of the individual and the people around him for all actions and is a consequence that arises from actions or actions outside these limits (Santika Viridi et al., 2023). In line with this statement, every behavior or action is limited by legal norms or applicable rules so that every action if done and violates legal norms will harm oneself, harm parents, and the school. This certainly illustrates that what is able to limit the space for deviant behavior that leads to moral decadence is only the norms of law, rules, and assertiveness. So to minimize moral decadence in students, it is necessary to have the assertiveness of parents and educational institutions to control students so as not to do something that violates morals and if the student violates, then sanctions will be given that make the student deterrent.

Education in the 21st century is oriented towards preparing students to be able to face challenges and opportunities in an increasingly complex era of globalization. The concept of 21st century education also emphasizes the development of critical thinking, creativity, communication, and collaboration skills, as well as adaptability to rapid change. By prioritizing the 6 C aspects in learning, students are expected to be able to master methods of thinking and acting in accordance with the principles of forming independent individuals, relevance to the world of work, lifelong learning, and building a better society. The 6 C aspects in learning are critical thinking, creativity, communication, collaboration, character, citizenship (Puspa, Rahayu, & Parhan, 2023).

In connection with 21st century education that prioritizes these things, MTs Nurwahid Gunung Sari always strives to always answer the direction of globalization challenges in the world of education by implementing adab education which is oriented towards the formation of characters who are akhlakul karimah and have good intellect and have a noble religious understanding. The purpose of the application of 21st century adab education in the learning process at MTs Nurwahid Gunung Sari is to form students so that they are not easily affected by technological advances at this time which cannot be denied to have a significant impact on people's perspective and behavior.

Efforts made in implementing the formation of Islamic cultural values through 21st century manners education in overcoming moral decadence are by integrating the value of manners in the curriculum, self-development programs that focus on character development, leadership, and social skills, as well as extracurricular development that

can foster positive values, the formation of a conducive learning environment, and the use of technology in the learning process (Adimsyah, Fauzi, & Rofiq, 2023; Ardianto, Usman, Gunawan, & Sholihah, 2023; Poso, Poso, & Kunci, 2022).

Ta'dib theory which states that good education is education that prioritizes the formation of students with good morals, education must have a good impact and prioritize the integration of science and manners, science, and technology in order to be able to produce smart humans with morals and be able to adapt to the times (Dewi, Rifkah., Wibowo, Sigit., 2023). This ta'dib theory is in line and in harmony with the application of the concept of 21st century adab education to students as an effort to overcome moral decadence by :

Integrating the value of manners in the curriculum

The integration of the value of manners in this curriculum is a reflection of the madrasah's awareness to answer the direction of the challenges of the times that provide opportunities for students to take actions that lead to moral decadence. So that the actualization of Islamic cultural values through 21st century manners education is considered a strategic step to equip students in facing the times and demands.

Self-development program

Self-development that focuses on Islamic character development, leadership and social skills, and extracurricular development that can foster positive values. This is very progressive for the mental development and character building of students. With the self- development program, students are formed to become human beings who are able to integrate knowledge, charity, and morals in their lives.

Establishment of a conducive learning environment

The learning environment is a place that is the foundation for the continuity of education, so with a conducive learning environment, students will learn freely, comfortably, and safely so that integrative learning both academic and religious learning that focuses on manners is maximally implemented.

Utilization of technology in the learning process.

By utilizing technology, students will be taught to think critically and collaboratively to process knowledge and relate it to the life they experience. Thus, the utilization of technology in the learning process can provide answers to the problems of his life as a human being.

Thus, the efforts and successes made by educators at MTs Nurwahid Gunung Sari in implementing Islamic cultural values through 21st century manners education are quite successful in preventing and overcoming student moral decadence. This is indicated by the almost complete involvement of students in following the 21st century manners education programs implemented by MTs Nurwahid Gunung Sari and applying all the knowledge gained in everyday life.

CONCLUSIONS

This study found that the integration of manners values through 21st-century education had a greater impact than expected, especially in shaping character and preventing deviant behavior among students. The results showed that approximately 87% of students successfully applied values of civility, exemplary conduct, and tolerance in their daily lives. This achievement challenges the previous assumption that cognitive-based learning approaches are the dominant factor in influencing student

behavior. Conversely, this study opens new discussions on the urgency of manners education as a fundamental foundation for strengthening morals in the modern era. Emphasis on manners values not only curbs moral decadence but also builds character resilience that is adaptive to the challenges of globalization and technology.

This study reinforces previous findings regarding the importance of manners education in character building, while also questioning the validity of certain findings that emphasize cognitive aspects as the dominant factor in moral education. Moreover, this research introduces the concept of integrating 21st-century manners values as a transformative approach that holistically unites moral development, character strengthening, and 21st-century skills. This approach not only enriches scientific discourse in the field of character and moral education but also contributes new insights for developing learning strategies that are more adaptive to globalization and technological advances.

This study is limited to a small sample and a specific case at MTs Nurwahid Gunung Sari, making it difficult to generalize to broader contexts. Furthermore, other factors such as data variation, gender differences, and student age range are also limited in this study. These limitations may affect the accuracy of the analysis of the dynamics of implementing 21st-century manners education comprehensively. Therefore, further research with a larger and more diverse sample is needed to obtain a more comprehensive and in-depth understanding.

REFERENCES

- Abidin, Z. (2021). Manajemen Peningkatan Mutu Pendidikan Karakter Berbasis Agama, Budaya, Dan Sosiologi. *Al-Fikar: Jurnal For Islamic Studies*, 4(1), 181–202.
- Adimsyah, F. A., Fauzi, A., & Rofiq, M. H. (2023). Pengaruh Penggunaan Media Pembelajaran Dakon Terhadap Peningkatan Hasil Belajar Peserta Didik. *Chalim Journal of Teaching and Learning (CJoTL)*, 3(1), 28–34.
- AL-Momani, M. O. (2024). The Degree of Parents' Practice of The Good Role Model Style Included in Islamic Educational Thought from The Point of View of University Students. *At-Tadzkir: Islamic Education Journal*, 3(2), 144–156. <https://doi.org/10.59373/attadzkir.v3i2.68>
- Amirudin, J., Supiana, Zaqiah, Q. Y., & Rohimah, E. (2024). Implementation of Internal Policy Head of Madrasah In Improving The Quality of Learning. *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan*, 3(1), 16–24. <https://doi.org/10.59373/kharisma.v3i1.34>
- Ardianto, Usman, M. U. K., Gunawan, & Sholihah, M. (2023). Curriculum Management in The Character Forming of Students. *Andragogi: Jurnal Pendidikan Dan Pembelajaran*, 3(2), 62–73. <https://doi.org/10.31538/adrg.v3i2.1282>
- As'ad. (2022). Adab Pendidik Dalam Proses Pembelajaran. *Tazkiya: Jurnal Pendidikan Islam*, XI(2), 55–65.
- Aziz, M., Napitupulu, D. S., & Parapat, F. A. (2025). The Influence of Teacher Communication Patterns in Aqidah Akhlak Education on Students' Academic Achievement. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(1), 71–86. <https://doi.org/10.54069/attadrib.v8i1.840>
- Dewi, N. K., Mujiono, & Kholis, M. M. N. (2025). Character Building Through Qur'anic Education: A Study of TPQ Al-Aziz in Lengkong Village, Mojoanyar. *JELIN:*

- Journal of Education and Learning Innovation*, 2(1), 52–62.
<https://doi.org/10.59373/jelin.v2i1.91>
- Dewi Rahmadayani, A. H. (2022). Jurnal basicedu. *Jurnal Basicedu*, 6(4), 5877–5889.
- Dewi, Rifkah., Wibowo, Sigit., & H. (2023). Konsep Pendidikan Adab Dalam Pembaruan Pemikiran. *Risalah: Jurnal Pendidikan Dan Studi Islam*, 9(3), 1151.
- Fernando, A., & Zumratun, E. (2025). Evaluasi Pelaksanaan Proyek Penguatan Profil Pelajar Pancasila di Sekolah Dasar: Evaluation of the Implementation of the Project on Strengthening the Profile of Pancasila Students in Elementary Schools. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(1), 137–150.
<https://doi.org/10.54069/attadrib.v8i1.875>
- Firano, I. (2024). Objectives of Islamic Marriage: A Study of the Primary and Subsidiary Objectives: مقاصد الزواج الشرعية - دراسة لأهم مقاصد الزواج الأصلية والتبعية. *Dirasah International Journal of Islamic Studies*, 2(1), 1–35.
<https://doi.org/10.59373/drs.v2i1.21>
- Firmansyah, M. F. (2019). Kurikulum Pendidikan Indonesia: Antara Adab Dan Intelektual. *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam*, 8(1), 55–68.
<https://doi.org/10.22219/progresiva.v8i1.8930>
- Frاندani, M., Yuhdi, Y., Abdul Aziz, H., Riska, R., & Irmayanti, M. (2024). Urgensi pendidikan adab dan akhlak di sekolah dasar menuju generasi emas 2045. *Idarah Tarbawiyah: Journal of Management in Islamic Education*, 5(2), 123–133.
<https://doi.org/10.32832/itjmie.v5i2.7263>
- Hakim, M. N., & Abidin, A. A. (2024). Platform Merdeka Mengajar: Integrasi Teknologi dalam Pendidikan Vokasi dan Pengembangan Guru. *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan*, 3(1), 68–82.
<https://doi.org/10.59373/kharisma.v3i1.47>
- Halomoan, I. S., Moeis, I., & Yakubu, A. (2023). An overview of the Strength of Implementing Democratic Values in an Islamic Boarding School Atmosphere. *Nazhruna: Jurnal Pendidikan Islam*, 6(2), 190–206.
<https://doi.org/10.31538/nzh.v6i2.2865>
- Haryanto, H. (2021). Konsep Pendidikan Adab dalam Kitab Al-Jâmi' Al-Şaĥiĥ Karya Imam Al-Tirmizî dan Relevansinya dengan Tujuan Pendidikan Nasional. *Tawazun: Jurnal Pendidikan Islam*, 14(1), 42.
<https://doi.org/10.32832/tawazun.v14i1.4009>
- Hidayati, N., & Azizah, S. N. (2022). Implementasi Budaya Madrasah Dalam Pengembangan Pendidikan Karakter Di Madrasah Aliyah Negeri 1 Banyuwangi. *Jurnal Manajemen Pendidikan Islam Darussalam*, 4(1), 83–96.
<https://doi.org/10.30739/jmpid.v4i1.1622>
- Ikmal, I., & Dotinggulo, Z. (2022). Konsep Dasar Pengembangan Sistem Pendidikan Berbasis Islam dan Sains. *Journal of Islamic Education Leadership*, 1(2), 153–166.
<https://doi.org/10.30984/jmpi.v1i2.284>
- Indasari, N. L., Fajriyah, L., & Rosyidi, A. (2024). Strategies for improving ESP learners' language skills. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 7(1), 41–51.
<https://doi.org/10.54069/attadrib.v7i1.719>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). Thousand Oaks: SAGE Publications.
- Mukhtar, M., & Utama, W. K. (2023). Peningkatan Mutu Pendidikan Dan Pembelajaran Abad 21 (4.0). ... *Inovasi Pengabdian Masyarakat*, 1(1).
- Mustofa, Z., & Nurulloh, A. (2024). Optimizing the Management of the Tahfidz Learning Program at NU Islamic Elementary School: Instilling Qur'anic Values

- from an Early Age. *Andragogi: Jurnal Pendidikan Dan Pembelajaran*, 4(2), 125–137. <https://doi.org/10.31538/adrg.v4i2.1304>
- Ngaini, M. S. N., Arifai, M. A., Karomah, M., Rivaldi, M. F., Averosy, M. A., Asyrof, M. U. A. N., & Malikhah, N. (2024). Analisis Kompetensi Guru Pada Pelaksanaan Pembelajaran Abad 21 Di SDN 2 Brotonegaran. *Jurnal Jendela Pendidikan*, 4(02), 133–142. <https://doi.org/10.57008/jjp.v4i02.740>
- Palihah, A., & Andriany, L. (2024). Perwujudan Profil Pelajar Pancasila Pada Pembelajaran Abad 21 Di SMA N 2 Medan. *Cakrawala: Jurnal Pengabdian Masyarakat Global*, 3(2), 84–90.
- Poso, K., Poso, K., & Kunci, K. (2022). Internalisasi Nilai-Nilai Pendidikan Multikultural di TPQ Nurul Falah Desa Trimulya. 0, 218–223.
- Puspa, C. I. S., Rahayu, D. N. O., & Parhan, M. (2023). Transformasi Pendidikan Abad 21 dalam Merealisasikan Sumber Daya Manusia Unggul Menuju Indonesia Emas 2045. *Jurnal Basicedu*, 7(5), 3309–3321. <https://doi.org/10.31004/basicedu.v7i5.5030>
- Rafliyanto, M., & Mukhlis, F. (2023). Tingkat Sekolah Dasar Optimization of Teacher Pedagogical Abilities in. *Jurnal Pendidikan Dasar Islam*, 10(1), 16–34.
- Salim, A., & Aprison, W. (2024). Pendidikan Multikultural Berbasis Kearifan Lokal. *Jurnal Penelitian Ilmu Pendidikan Indonesia*, 3(1), 22–30.
- Salma, A. A., Zakiyah, Z., & Pazita, Z. (2023). Views of Islamic Organizations on the Tradition of Not Slaughtering Cows in Kudus. *Dirasah: International Journal of Islamic Studies*, 1(1), 27–35.
- Santika Viridi, Husnul Khotimah, & Kartika Dewi. (2023). Sosiologi Pendidikan Dalam Pembentukan Karakter Peserta Didik di Sekolah. *Protasis: Jurnal Bahasa, Sastra, Budaya, Dan Pengajarannya*, 2(1), 162–177. <https://doi.org/10.55606/protasis.v2i1.86>
- Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabet.
- Syukroni, A. (2018). Strategi Penanaman Pendidikan Adab Di Mi Tahfidz Al-Furqon Ponorogo. *AL-ASASIYYA: Journal Of Basic Education*, 2(2), 1–13. <https://doi.org/10.24269/ajbe.v2i2.1114>