

Transformative Adab Pedagogy Based on the Thought of Az-Zarnuzi, Al-Ghazali, and Abdullah Al-Haddad and Its Relevance to Phase A Adab Education Program in Elementary Schools

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This study aims to formulate the concept of transformative *adab* pedagogy, a learning model that integrates the personal, spiritual, and social *adab* values of the three scholars within the context of the Phase A *Adab* Education program (grades 1–2 of elementary school). This study employs a library research method. The results of the analysis indicate that Az-Zarnuji's ideas regarding the discipline (*adab*) of learning, Al-Ghazali's concepts of purification of the soul (*tazkiyatun nafs*) and intention, and Al-Haddad's emphasis on the consistency of worship and social ethics can be collaborated into a comprehensive framework. The implementation of this pedagogy focuses on habituation, exemplary conduct (role modeling), value internalization, and socio-emotional engagement between teachers and students. In conclusion, the synthesis of the thoughts of these three scholars produces a transformative *adab* pedagogical model that is operational for application in early-phase learning. This model not only strengthens the cultivation of spiritual foundations and self-discipline from an early age but also offers a practical solution to the challenges of educational secularism in Indonesian elementary schools.

Keywords: Transformative Pedagogy; *Adab*; Phase A; Scholars' Thoughts; Relevance.

Penelitian ini bertujuan untuk merumuskan konsep **pedagogi adab transformatif**, yaitu suatu model pembelajaran yang mengintegrasikan nilai-nilai adab personal, spiritual, dan sosial dari ketiga tokoh tersebut dalam konteks program Pendidikan Adab Fase A (kelas 1–2 sekolah dasar). Penelitian ini menggunakan metode studi

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kepastakaan (*library research*). Hasil analisis menunjukkan bahwa gagasan Az-Zarnuji tentang disiplin (adab) dalam belajar, konsep Al-Ghazali mengenai penyucian jiwa (*tazkiyatun nafs*) dan niat, serta penekanan Abdullah Al-Haddad terhadap konsistensi ibadah dan etika sosial dapat dikolaborasikan menjadi suatu kerangka yang komprehensif. Implementasi pedagogi ini berfokus pada pembiasaan, keteladanan (*role modeling*), internalisasi nilai, serta keterlibatan sosio-emosional antara guru dan siswa. Sebagai kesimpulan, sintesis pemikiran ketiga ulama tersebut menghasilkan model pedagogi adab transformatif yang operasional untuk diterapkan pada pembelajaran fase awal. Model ini tidak hanya memperkuat penanaman fondasi spiritual dan disiplin diri sejak dini, tetapi juga menawarkan solusi praktis terhadap tantangan sekularisme pendidikan di sekolah dasar di Indonesia.

Kata Kunci: Pedagogi Transformatif; Adab; Fase A; Pemikiran Ulama; Relevansi.

A. Introduction

The essential goal of education is fundamentally not merely the transfer of cognitive knowledge, but rather the cultivation of adab and the transformation of character (Al-Attas, 1999; Nata, 2018). However, current empirical realities reveal a phenomenon of moral and adab crises among children, where formal education curricula often remain trapped solely in cognitive achievements (Hidayat, 2016; Zurqoni et al., 2018). Consequently, a striking gap emerges between students' academic abilities and their behavioral maturity. Without a strong foundation of adab from the outset, the process of acquiring knowledge in subsequent stages is vulnerable to ethical obstacles and losing its spiritual essence (Kim, 2022). This condition demands a reconstruction of an educational model that is not merely instructional, but capable of touching inner consciousness and transforming the soul.

To address these challenges, pedagogical interventions must be carried out as early as possible, particularly in Phase A of Elementary School, or grades 1 and 2 (Mulyasa, 2018). This phase is a golden age as well as a critical transition period from the world of play to a more structured formal learning environment, where the stages of children's cognitive and moral development begin to form complexly (Lickona, 2012;

Santrock, 2011). Cultivating the foundation of adab in this phase requires a comprehensive and operational approach that can be integrated into the formal education structure. Therefore, a problem-solving idea in the form of "Transformative Adab Pedagogy" is necessary.

Research on the concept of adab in Islamic education has actually been widely conducted. However, previous studies have generally examined the thoughts of scholars partially. For instance, research by Sauri (2018) and Fahrudin (2021) focused on learning ethics according to Az-Zarnuji, or the study by Rahman and Anwar (2020) regarding the purification of the soul (*tazkiyatun nafs*) in Al-Ghazali's perspective, which is more frequently applied in Islamic boarding schools (*pesantren*) or Islamic higher education institutions. Similarly, Al-Haddad's thoughts are more often studied within the scope of practical Sufism (*tasawuf amali*) for adult congregations (Hasanah, 2022). The research gap identified is the absence of a pedagogical model formulation that integratively synthesizes the thoughts of these three classical scholars into a practical operational framework specifically for the context of formal basic education, especially Phase A.

Filling this void, this study formulates a "Transformative Adab Pedagogy" by unifying three pillars of classical thought. Az-Zarnuji's thoughts in *Ta'lim al-Muta'allim* are used as a foundation for the importance of intention, and respect for knowledge, teachers, and time (Az-Zarnuji, 2020). Meanwhile, Al-Ghazali (2018) in *Ihya' Ulumuddin* provides a psychological framework regarding the purification of the soul as a prerequisite for the formation of noble character. Complementing both, Al-Haddad (2015) offers a practical approach in the form of consistency (*istiqomah*) in daily deeds. The main argument of this research is that the internalization of adab sourced from a classical spirituality approach possesses a stronger transformative power and character endurance in Phase A students, compared to disciplinary approaches that are merely instructional-formal.

B. Research Methods

This study employs a qualitative approach using a library research method (Hasan, 2020). The research design is descriptive-analytical, utilizing comparative and

synthesis approaches to integrate the thoughts of the three classical scholars with students' basic competencies. The primary focus of this study encompasses the concepts of adab from Az-Zarnuji, Al-Ghazali, and Al-Haddad, as well as their relevance to the implementation of the adab education curriculum in Phase A (Sari, 2024). Data collection was carried out using documentation techniques to extract information from primary sources—namely the classical texts authored by the three scholars—and secondary sources in the form of relevant pedagogical literature and journal articles (Putri, 2024). The collected data were then analyzed using a content analysis technique to extract their pedagogical values. This analytical process included the stages of text identification, categorization of adab themes, and synthesis of the learning model. In the final stage, the study evaluated the relevance of each concept against the Phase A Learning Achievement Standards based on the Kurikulum Merdeka (Independent Curriculum) (Suud, 2021).

C. Results and Discussion

Value Synthesis of Phase A Transformative *Adab* Concept In Phase A, students learn optimally through role modeling. The thoughts of the three classical scholars in this study are simplified into practical activities as follows:

1. Az-Zarnuji (Learning *Adab*): Implemented through the practices of "Loving Books" and "Greeting Teachers." Students are taught to honor learning instruments, recognizing that books and teachers are intermediaries for the light of knowledge. For instance, books must not be placed on the floor. This aligns with habituation theory, which states that repeated behavior forms permanent character (Mulyasa, 2021).
2. Al-Ghazali (*Adab* of the Heart): Implemented through an "Emotion Journal." Students recognize arrogance through simple stories and are encouraged to practice gratitude. Al-Ghazali emphasizes that education is the effort to plant seeds in clean soil. In Phase A, this means teachers play a role in protecting children's pure nature (*fitrah*) from selfishness through sharing activities (Marzuki et al., 2020).

3. Al-Haddad (Practical *Adab*): Implemented through the process of *wird* or worship routines. This concept is transformed into a "daily *adab* checklist" encompassing greetings, prayers, and neatness as forms of self-discipline (Al-Haddad, 2015).

Table 1: Indicators of Transformative *Adab* Achievement in Phase A

Scholar	Main Concept	Dimension of Adab	Phase A Achievement Indicators (Grades 1-2)
Az-Zarnuji	<i>Ta'dzim al-ilm</i>	Intellectual (Learning <i>Adab</i>)	<ol style="list-style-type: none"> 1) Arranging study materials neatly. 2) Organizing the study desk. 3) Placing books in proper places (not on the floor). 4) Kissing the teacher's hand. 5) Listening to explanations, not interrupting, and praying.
Al-Ghazali	<i>Tarbiyatul Aulad</i>	Psychological (Heart Cultivation)	<ol style="list-style-type: none"> 1) Showing honesty (not cheating). 2) Practicing patience while queuing. 3) Sharing meals and giving charity (<i>infaq</i>) every Friday. 4) Apologizing sincerely when making mistakes.
Al-Haddad	<i>Wirdul Lathif</i>	Practical (Worship Discipline)	<ol style="list-style-type: none"> 1) Greeting when meeting school members. 2) Habitual <i>dhikr</i> and short prayers after <i>Dhuha</i> prayer. 3) Consistently reciting prayers before and after activities (<i>istiqomah</i>). 4) Maintaining personal and environmental cleanliness.

Analysis of the Transformative *Adab* Effectiveness Model

Technically, the cultivation of *adab* in Phase A does not occur instantly but through an accumulative and multidimensional process. This study explores the "Transformative *Adab*" model through a descriptive qualitative approach. The primary focus is not on numerical quantification but on a deep understanding of the mechanisms of habituation, role modeling, and spiritual catalysts that synergize to shape student character (Syam, 2011; Suud, 2021).

a. The Role Modeling Variable

In transformative pedagogy, a teacher is not merely an instructor but a *muaddib* (*adab* educator) or a living curriculum. In Phase A, the students' cognitive structure is heavily dominated by the imitation stage. If a teacher gives instructions on *adab* but fails to practice them, the effectiveness of value cultivation suffers from meaning degradation (Ibn Khaldun, 2018; Zailani, 2021). Every action of the teacher is a "walking text" read by the students. When teachers demonstrate emotional maturity, such as remaining calm amid classroom noise, students subconsciously internalize emotional regulation.

Table 2: Qualitative Indicators of the Role Modeling Variable

Dimension of Role Modeling	Description of Teacher's Behavior	Impact on Student Character Construction
Behavioral Consistency	Alignment between verbal instructions and daily actions.	Builds student trust and value legitimacy.
Moral Authenticity	Demonstrating honesty and humility.	Serves as a behavioral prototype for socialization.
Emotional Maturity	Ability to manage emotional responses in class.	Provides psychological safety supporting imitation.

b. The Habituation Variable

Habituation is the implementation of Al-Ghazali's *riyadhah* concept, where *adab* is formed through the repetition of positive behaviors until it becomes *malakah* (a permanent character without coercion). In Phase A, habituation acts as a bridge

converting cognition into automatic action (Zarkasyi, 2025). Literature studies confirm that structured routines, such as the 5S culture (Smile, Greet, Salute, Polite, Courteous) and organizing stationery, are the foundation for long-term moral identity formation (Setiawan, 2023; Yusuf, 2020). This habituation trains inner independence (*istiqlal*) while breaking down a child's egocentrism.

Tabel 3: Matrix of Phase A *Adab* Habituation Design

Area of Habituation	Concrete Activity	Philosophical Meaning (Transformation)
Personal <i>Adab</i>	Tidying up stationery and clothes independently.	Cultivation of responsibility and independence (<i>istiqlal</i>).
Social <i>Adab</i>	5S Culture.	Internalization of respect for fellow human beings.
Environmental <i>Adab</i>	Disposing of trash properly and keeping the class clean.	Awareness of human roles as stewards of the earth (<i>khalifah</i>).

c. Spirituality as a Catalyst Variable

Spirituality acts as an inner catalyst accelerating the internalization of values. Based on the thoughts of Al-Ghazali and Al-Haddad, outward *adab* not driven by inner consciousness will be fragile. Through the integration of spiritual activities like daily prayers, a child's soul is conditioned to be more receptive to virtuous values (Rahman, 2021). Transcendental awareness indicators function as an internal monitor, shifting obedience based on "fear of punishment" to profound "moral consciousness" (Wahyudin, 2024).

Tabel 4: Indicators of Spirituality as a Catalyst

Spiritual Dimension	Manifestation in Phase A Students	Catalyst Function (Internal Impact)
Transcendental Awareness	Starting and ending activities with short prayers/ <i>dhikr</i> .	Creates a sense of being watched by God (<i>muraqabah</i>).
Softness of Heart	Receptive to wisdom stories and moral advice.	Lowers ego resistance and opens the soul.
Socio-Religious Connection	Feeling peace during communal worship activities.	Transforms the basis of obedience to be love-driven.

d. The Dimension of Time and Accumulation (Integration)

This model concludes that *adab* effectiveness is the accumulative result of consistent learning experiences. Time is not merely duration but a process of character maturation. Conceptually, this effectiveness can be abstracted through the formula:

$$\{\text{Adab Effectiveness}\} = \{\text{Role Modeling}\} + \{\text{Habituation}\} \{\text{Spirituality}\} \{\text{Time}\}$$

This formulation indicates that role modeling and habituation are structural bases, while spirituality and time act as multiplying exponents. If the base variables are zero, transformation will not occur. The success of this model in Phase A demands a stable and religious school ecosystem.

Table 5: Indicators of Transformative *Adab* Success

Effectiveness Criteria	Qualitative Indicators	Assessment Instruments
Intrinsic Awareness	Performing <i>adab</i> without repeated instructions.	Teacher's Anecdotal Records
Character Stability	Good <i>adab</i> persists outside the school environment.	Parent Interviews
<i>Adab</i> Maturity	Showing empathy and helping peers.	Participatory Observation

D. Conclusion

This study concludes that the transformative *adab* pedagogy—synthesized from the thoughts of Az-Zarnuji, Al-Ghazali, and Al-Haddad—offers a highly relevant operational framework for implementation in Phase A of Elementary School. The synthesis of these three classical thoughts produces a triadic balance: intellectual cultivation through the veneration of knowledge (*ta'zim al-ilm*), psychological structuring through the purification of the soul (*tazkiyatun nafs*), and practical discipline through daily worship routines.

This pedagogical model effectively shifts the educational paradigm from being merely instructional and teacher-centered to soul-centered. In this context, the teacher transforms into a *muaddib* (*adab* educator) who internalizes *adab* values not through the coercion of rigid rules, but by making them an inner necessity and daily habituation. The effectiveness of cultivating *adab* in Phase A students is proven to

reach its peak when the methods of role modeling (imitation) and habituation are implemented consistently upon a foundation of spirituality that acts as a catalyst. It is this integrative process that ultimately crystallizes *adab* values into a permanent character (*malakah*).

Practically, this transformative *adab* model emerges as a solution to the challenge of moral decadence at the basic education level. By integrating classical intellectual treasures into the context of modern education, specifically the *Kurikulum Merdeka* (Independent Curriculum), character education is no longer merely theoretical jargon. This model offers a measurable and profound pedagogical design, aimed at generating a generation that is not only cognitively intelligent but also noble in character.

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