

THE CONCEPT OF ADAB IN ISLAMIC EDUCATIONAL THOUGHT AND ITS RELEVANCE IN THE DIGITAL ERA

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ABSTRACT

The development of digital technology has brought significant changes to the educational process, patterns of communication, and the relationship between educators and students. The ease of obtaining information through the internet, social media, and various digital learning platforms offers great opportunities for improving the quality of education. However, this development also presents challenges to the formation of students' character and adab (proper conduct). Increasingly open and informal interaction has the potential to reduce respect for teachers, weaken communication ethics, and increase students' tendency to prioritize information over the process of character formation. This article aims to analyze the concept of adab in Islamic educational thought and examine its relevance in facing the development of education in the digital era. The research uses a qualitative approach with a library research method. Data were obtained from books, journal articles, and literature related to Islamic education, adab, and the thoughts of Islamic education figures. The analysis was conducted descriptively and analytically by identifying the main concepts of adab and connecting them with the reality of digital education. The results of the study show that adab in Islamic education is not only related to politeness in social relationships, but also encompasses respect for knowledge, teachers, and fellow human beings, as well as moral responsibility in the use of knowledge. This concept remains relevant in the digital era and is even becoming increasingly important because students face a vast flow of information, borderless communication, and the development of artificial intelligence. Islamic education needs to integrate digital literacy with the cultivation of adab so that technological progress produces students who are not only intellectually capable, but who also possess good character, responsibility, and morals.

Keywords: *Adab, Islamic Education, Educational Thought, Digital Era, Character.*

INTRODUCTION

Education, in essence, is a process that not only aims to transfer knowledge from educators to students, but also to form human beings who possess personality, morals, responsibility, and the ability to conduct their lives well. From an Islamic perspective, education holds a very important position because the educational process is directed not only toward the achievement of intellectual intelligence, but also toward the formation of human beings who possess faith, morals, and adab. Education, therefore, is not sufficient if it merely produces individuals with academic ability; it must also give rise to human beings who are able to place knowledge correctly and responsibly within their lives. The concept of adab is one of the important parts of the Islamic educational tradition. Adab is not merely understood as politeness in social relationships, but has a broader meaning, namely a person's ability to place something in its proper position in accordance with prevailing values and guidance. In the context of education, adab encompasses the student's relationship with Allah, knowledge, teachers, fellow human beings, the environment, and themselves. Therefore, the educational process in Islam essentially has a close relationship between knowledge and adab. Knowledge is expected to shape behavior, while adab becomes the foundation so that knowledge is used for the common good. (Hariri, 2025)

The Islamic intellectual tradition has given great attention to the issue of adab in the educational process. Al-Zarnuji, for example, in *Ta'lim al-Muta'allim*, discusses the

importance of intention in seeking knowledge, respect for knowledge and scholars, the selection of teachers, and the attitude of students during the learning process. This thinking shows that educational success is determined not only by a person's ability to understand the subject matter, but also by their attitude and behavior in the process of acquiring knowledge. Students are required to have earnestness, patience, respect, and responsibility toward the knowledge they study. (Shaddiq & Hasib, 2026)

Al-Ghazali's thought also shows that education has a purpose related to the formation of the whole human being. Knowledge should not stop at the mastery of information, but must have an influence on the formation of morals and personality. Within this framework, the teacher does not only act as a deliverer of subject matter, but also as an educator and role model. The relationship between teacher and student is not merely an academic relationship, but an educational relationship that contains values of respect, exemplary conduct, compassion, and responsibility.

The issue of adab becomes increasingly important as education enters the digital era. The development of information technology has changed various aspects of human life, including the ways of acquiring knowledge, communicating, and carrying out learning. Students today can obtain information through the internet, social media, online learning platforms, digital videos, and various artificial-intelligence-based applications. The presence of this technology provides great opportunities for the development of education because learning resources have become increasingly extensive and can be accessed quickly, without being limited by space and time. (Lestari & Windri, 2025)

However, this ease also presents new challenges. Students no longer interact only with teachers and books as sources of learning, but also with various sources of information available in the digital space. The information available is highly varied, and not all of it has the same level of truth and credibility. This condition requires students to have the ability to select, verify, and use information responsibly. From the perspective of Islamic education, this ability cannot be separated from adab toward knowledge.

Technological change also affects the pattern of relations between teachers and students. Communication that previously took place directly and formally can now be carried out through various instant messaging applications and social media. Students can contact their teachers at any time through digital devices. This ease of communication provides benefits for the learning process, but at the same time demands ethics. How one greets a teacher, the choice of language, the timing of sending a message, the content of the communication, and the manner of asking questions are all part of the adab that must still be observed even though the communication takes place in a digital space. (Zaid & Suryedi, 2026)

In this context, the change in communication patterns should not be understood as the loss of respect for teachers, but as a change in the form of interaction that requires an adjustment of values. The basic values of respect, courtesy, and responsibility remain necessary, while the form of their application can adjust to technological developments. Adab, therefore, must not be understood as something that applies only to face-to-face interaction. Adab must also be present in digital communication, the use of social media, online learning activities, and the use of artificial intelligence.

The presence of artificial intelligence has become one of the technological developments that is increasingly relevant in education. This technology can help students

search for information, understand concepts, organize ideas, perform translation, and support various academic activities. However, its use also raises ethical issues when students use this technology to replace the entire thinking process, commit plagiarism, or produce assignments without understanding the substance of the material. From the perspective of adab, this issue relates to honesty, responsibility, respect for knowledge, and academic integrity. (Mokoagow et al., 2026)

Therefore, Islamic education in the digital era faces the need to integrate digital literacy with the cultivation of adab. Students need to be equipped not only with the technical ability to use technological devices, but also with the ability to understand the moral consequences of their use. They need to understand that the freedom to access information must be accompanied by responsibility for verifying the truth of that information; the freedom to communicate must be accompanied by courtesy; and the ease of using technology must be balanced with academic honesty.

In the context of the teacher-student relationship, the cultivation of adab also needs to be placed proportionately. Respecting a teacher does not mean that students lose the freedom to think critically. Islamic education, in fact, encourages students to seek knowledge, ask questions, discuss, and develop their thinking. However, this freedom needs to be accompanied by ethics and responsibility. Differences of opinion can be expressed without belittling others, criticism can be given without insult, and questions can be raised without diminishing respect for the educator.

Based on this condition, a study of the concept of adab in Islamic educational thought and its relevance in the digital era becomes important to undertake. This study is not intended to pit the tradition of Islamic education against technological development, but rather to find common ground between the values of Islamic education and the needs of contemporary education. Technology is essentially a means that can provide great benefit to education if used appropriately. The issue that needs attention is how to ensure that technological progress remains within the framework of values, ethics, and educational goals. (Adawiyah et al., 2026)

Thus, the concept of adab can become one of the important foundations for facing changes in education in the digital era. Adab provides direction regarding how knowledge is acquired, how teachers are respected, how fellow human beings are treated, and how technology is utilized. Islamic education needs to develop an approach capable of combining digital competence with character formation. Students ideally should not only become skilled users of technology, but also individuals capable of using technology wisely, critically, honestly, courteously, and responsibly. On this basis, the reinforcement of the concept of adab in Islamic education becomes relevant in addressing the challenges of education amid the ever-accelerating development of digital technology. (Ramadhani et al., 2025)

RESEARCH METHOD

This research uses a qualitative approach with a library research method. The choice of this method is based on the research focus, which aims to conceptually examine Islamic educational thought concerning adab and its relevance in facing the development of education in the digital era. The qualitative approach is used to obtain an in-depth understanding of the ideas, concepts, values, and views developed in the literature on

Islamic education. Through library research, the study is not oriented toward the collection of field data, but toward the systematic examination of various written sources related to the research theme, so that a comprehensive understanding can be obtained of the concept of adab in Islamic education and its application in the context of contemporary education. (Soendari, 2012)

The data sources in this research consist of primary and secondary sources. Primary sources consist of the works of Islamic education thinkers who directly discuss the concepts of knowledge, adab, education, morals, and the relationship between teachers and students, such as the works of Al-Ghazali, Al-Zarnuji, and other Islamic education thinkers. Meanwhile, secondary sources include academic books, scholarly journal articles, research results, proceedings, and various literature relevant to Islamic education, character education, educational ethics, digital literacy, and the development of technology in learning. Data collection was carried out through several stages: identifying sources, selecting literature based on relevance to the research focus, critical reading, and recording important ideas and information related to the concept of adab and education in the digital era. The selected literature was then classified by theme to facilitate the analysis process. (Rachman, 2018)

The collected data were then analyzed using the content analysis technique with a descriptive-analytical approach. The analysis was carried out by identifying, interpreting, and comparing various main concepts of adab in Islamic educational thought, particularly those related to adab toward knowledge, teachers, students, fellow human beings, and the use of technology. These concepts were then linked to the various changes and challenges that have emerged in educational practice in the digital era, such as changes in the communication patterns between teachers and students, the ease of access to information, the use of social media, and the utilization of artificial intelligence in learning. Through this process, the research was directed toward finding the relevance and contribution of Islamic educational thought on adab in building an education that is oriented not only toward the mastery of knowledge and technology, but also toward the formation of students' character, ethics, responsibility, and morals. (Moleong, 2006)

RESULTS AND DISCUSSION

The Concept of Adab in Islamic Education

Adab is one of the fundamental concepts in the Islamic educational tradition that holds an important position in the process of human formation. In its broad sense, adab is not only related to manners or politeness in social relations, but reflects the quality of a person's attitude, behavior, and awareness in placing themselves appropriately toward Allah, knowledge, teachers, fellow human beings, the environment, and various other aspects of their life. Adab, therefore, has both an outward and an inward dimension. Outwardly, adab is seen through behavior and speech, while inwardly, adab relates to a person's awareness, intention, respect, and moral responsibility. In the context of education, adab becomes an important foundation because Islamic education is directed not only toward developing intellectual intelligence, but also toward forming human beings with personality, morals, and responsibility. (Selvarian & Hulawa, 2025)

The relationship between adab and knowledge in Islamic education is a very close one. Knowledge is not regarded merely as a collection of information to be mastered by

students, but as a means of shaping human quality and leading them toward a better life. Therefore, the activity of seeking knowledge must be accompanied by a correct attitude toward the knowledge itself. Students are required to possess earnestness, honesty, humility, patience, and responsibility in the learning process. Knowledge acquired without adab has the potential to lose its moral function, because knowledge can be used for purposes that are not in accordance with human values and religious teachings. Conversely, knowledge built upon adab is expected to provide benefit for oneself, society, and life as a whole. (Liza, 2024)

Al-Zarnuji's thought in Ta'lim al-Muta'allim provides a strong illustration of the importance of adab in the educational process. Al-Zarnuji's discussion of intention in seeking knowledge, the selection of teachers, respect for teachers, appreciation for knowledge, earnestness in learning, and the selection of friends shows that education cannot be separated from the formation of students' attitudes and character. Seeking knowledge is not merely an activity to gain knowledge or academic recognition, but a process that requires earnestness and moral commitment. Respect for teachers, for instance, is not merely a form of social politeness, but is also part of the appreciation for the knowledge being conveyed. Within this framework, the relationship between teacher and student is built on values of mutual respect, earnestness, compassion, and responsibility.

The position of the teacher in Islamic educational thought also has a broader dimension than merely being a deliverer of subject matter. The teacher is a figure who plays a role in guiding both the intellectual and moral development of students. Therefore, a teacher is required to be exemplary in attitude, speech, and behavior. Exemplary conduct becomes one of the important instruments of education, because students learn not only through the material presented, but also through the behavior they observe in their educators. A teacher who demonstrates honesty, patience, discipline, courtesy, and responsibility indirectly imparts character education to students. Likewise, students are required to show respect, openness to advice, earnestness in learning, and the ability to maintain ethics in interacting with their teachers. (Mona et al., 2025)

The concept of adab also receives attention in Al-Ghazali's thought. In Al-Ghazali's view, education is closely related to the process of forming human beings so that they are able to attain a good life, both in the worldly and the hereafter dimensions. Education is not sufficient if it merely produces human beings with intellectual ability; it must also be able to direct human beings toward the formation of morals and the perfection of personality. The knowledge a person acquires should have an influence on their behavior and orientation in life. Thus, the purpose of education does not stop at the mastery of knowledge, but also concerns how that knowledge shapes human beings into individuals who possess moral awareness and are able to carry out their responsibilities.

This thinking shows that adab has a broad scope within Islamic education. The first is adab toward Allah, namely the awareness that knowledge and life are, in essence, within the framework of responsibility to God. This awareness is reflected through good intention in learning and the use of knowledge for the common good. Second, adab toward knowledge, namely valuing knowledge, being earnest in studying it, maintaining academic honesty, and not using knowledge for purposes that cause harm. Third, adab toward teachers, which is expressed through respect, courtesy in communication, openness to guidance, and appreciation for the teacher's role in the educational process. (Yoeny, 2026)

Fourth, adab toward fellow human beings, namely the ability to appreciate differences, guard one's words and actions, avoid belittling others, and build social relationships based on mutual respect. This dimension is important because education, in the end, does not only shape individuals for their own interests, but also prepares them to become part of society. Fifth, adab toward the environment and technology, namely the ability to use various resources responsibly. In the context of contemporary education, technology has become an important part of students' lives, so its use also needs to be placed within an ethical framework.

Thus, the concept of adab in Islamic education can be understood as a value system that governs the relationship between human beings and God, knowledge, teachers, fellow human beings, the environment, and technology. Adab does not hinder intellectual development; rather, it provides direction so that the development of knowledge produces benefit. In facing changes in education in the digital era, these values remain relevant because technological development presents various opportunities as well as moral challenges. Islamic education needs to ensure that intellectual ability and technological competence go hand in hand with the cultivation of adab. Through this combination, education is expected to produce students who are not only intelligent and skilled, but who also possess the character, integrity, responsibility, and morals that form the basis for using knowledge and facing the changes of life. (Zaeni et al., 2026)

Challenges and the Relevance of Students' Adab in the Digital Era

The development of digital technology has brought significant change to students' lives, including in the ways they acquire knowledge, communicate, interact, and carry out the learning process. Smartphones, social media, online learning platforms, and artificial intelligence have become part of the educational environment. The presence of technology offers various conveniences, as students can access learning resources quickly, communicate with teachers without being limited by space and time, and obtain various information that supports the learning process. However, this ease also presents new challenges to the formation of adab. The ability to use technology technically does not always go hand in hand with the ability to use it ethically. Therefore, digital development needs to be balanced with the strengthening of adab values so that technology truly becomes a means that supports educational goals. (Olfah, 2026)

One of the visible challenges is the change in communication patterns between students and teachers. The development of instant messaging applications such as WhatsApp and Telegram, as well as the use of email and learning platforms, allows students to communicate with teachers more quickly and flexibly. On one hand, this condition provides benefits, as consultation and the delivery of learning information can take place without having to wait for a face-to-face meeting. On the other hand, however, digital communication can give rise to ethical issues if it is not accompanied by an awareness of adab. For example, students sending messages without a proper greeting, using overly informal language, contacting teachers at inappropriate times, or demanding an immediate response from teachers. These issues show that the change in communication media needs to be followed by the ability to adjust communication ethics. Digital space is not a space free from values, so courtesy must remain part of educational interaction. (Hakim, 2025)



The next challenge relates to the change in the authority of knowledge. The internet enables students to obtain very large amounts of information through digital devices alone. They no longer rely entirely on textbooks or teachers' explanations, because various sources of knowledge are openly available. This condition can have a positive impact if students possess information literacy and critical thinking skills. However, the abundance of information can also become an issue when students are unable to distinguish between information that is valid, mistaken, biased, or lacking an accountable source. From the perspective of adab toward knowledge, students need to exercise caution in receiving and disseminating information. Seeking knowledge is not merely about collecting as much information as possible, but also about ensuring the truth, source, and benefit of that information.

The development of artificial intelligence has also become a new challenge in education. AI can be used to help students search for information, explain concepts, translate text, organize writing frameworks, and support various learning activities. However, the irresponsible use of AI can give rise to academic and moral problems, such as dependence on technology, plagiarism, completing assignments without adequate thought processes, and the use of unverified information. In this context, the main issue lies not in the existence of AI, but in how students use it. Technology can become a means of acquiring and developing knowledge if used honestly and responsibly, but it can become a problem if used to avoid the learning process or to commit academic dishonesty. (Laila & Mahyani, 2026)

Therefore, the concept of adab in Islamic education remains strongly relevant in the digital era. In fact, the more complex technological development becomes, the greater the need for a moral foundation in its use. Adab toward knowledge can be realized through the habit of verifying information, respecting sources, avoiding plagiarism, and using knowledge for beneficial purposes. Adab toward teachers can be realized through courteous communication, respect for teachers' time and privacy, and willingness to accept guidance. Meanwhile, adab toward fellow human beings can be applied through the responsible use of social media, avoiding insults, bullying, slander, the spread of false information, and various other forms of communication that could harm others.

Adab toward technology is also an important dimension that needs to be developed. Technology should be positioned as a tool that helps human beings achieve educational goals, not as a replacement for the entire process of thinking and character formation. Students need the ability to control their use of technology so that it does not give rise to dependence and does not diminish the quality of social interaction. In this context, Islamic education needs to move from mere digitalization of learning toward adab-based digitalization, namely the use of technology that remains grounded in religious values, ethics, responsibility, and the common good. (Firdaini et al., 2023)

The reorientation of Islamic education in the digital era requires the integration of digital literacy with the cultivation of adab. Teachers can provide learning experiences that encourage students to verify the truth of information, create educational content, discuss courteously, and use AI transparently and responsibly. Educational institutions also need to develop digital ethics guidelines that regulate communication with teachers, the use of social media, the utilization of AI, the protection of privacy, and the dissemination of information. However, the cultivation of adab cannot be the responsibility of students alone.

Teachers and educational institutions must become role models in applying digital ethics. (Karida & Aripin, 2025)

Thus, adab in Islamic education can become a moral framework that guides students in facing technological development. Adab toward Allah provides value orientation, adab toward knowledge builds intellectual integrity, adab toward teachers forms a courteous educational relationship, adab toward fellow human beings maintains the quality of social interaction, while adab toward technology directs the use of technology proportionately and responsibly. The integration of these five dimensions enables Islamic education to respond to digital development without losing its identity and foundational values. The ultimate goal is not only to form students capable of using technology, but also individuals who possess intelligence, integrity, courtesy, responsibility, and the ability to use technology for the common good. (Amin & Asshidiq, 2026)

CONCLUSION

The concept of adab is a fundamental part of Islamic educational thought that is not only related to politeness in behavior, but encompasses the entirety of human attitude toward Allah, knowledge, teachers, fellow human beings, the environment, and life. From the perspective of Islamic education, knowledge and adab are two interrelated elements. The success of education cannot be measured merely by the mastery of knowledge and academic achievement, but also by students' ability to apply knowledge wisely, responsibly, and with an orientation toward the formation of morals. The relationship between teacher and student also needs to be built on the basis of respect, courteous communication, responsible freedom of thought, and exemplary conduct.

The development of the digital era has changed the patterns of learning, communication, and interaction between teachers and students. The ease of accessing information, the use of social media, communication through digital platforms, and the development of artificial intelligence provide great opportunities for improving the quality of education, while at the same time presenting challenges to the cultivation of adab. These challenges are seen in changes in communication ethics, the ability to filter information, the potential misuse of technology, plagiarism, and dependence on artificial intelligence. This condition shows that technological progress needs to be balanced with the strengthening of moral values, so that technology is used not only effectively, but also ethically and responsibly.

Islamic education in the digital era needs to integrate digital literacy with the cultivation of adab as an inseparable part of the learning process. Students need to be equipped with the ability to use technology, together with an awareness of taking moral, social, and academic responsibility for its use. Teachers and educational institutions also have an important role as role models in building a culture of communication, learning, and the use of technology that upholds adab. Thus, the goal of Islamic education in the digital era is not merely to produce students who are skilled in using technology, but to form human beings capable of utilizing knowledge and technology with ethics, integrity, responsibility, and morals. Technological development may continue to change, but the value of adab must remain the foundation so that educational progress continues to provide benefit for humankind and for life.

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