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Integration of the Concept of Manners in Classroom Management at Sinar Husni Private Junior High School

Marsyeli*, Rustam

Fakultas Ilmu Tarbiyah Dan Keguruan, Universitas Islam Negeri Sumatera Utara, 20235, Medan, Indonesia

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* Corresponding author:

E-mail: marsyeli332@gmail.com

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ABSTRACT

The decline of manners in the educational environment, such as students' low respect for teachers and lack of discipline, is a fundamental problem that demands strategic solutions. This study aims to describe the integration of adab values in classroom management at Sinar Husni Private Junior High School to create a religious and character learning atmosphere. Using a descriptive qualitative approach with interview, observation, and documentation techniques, as well as data analysis of the Miles and Huberman model, this study reveals that the values of manners are systematically integrated in the aspects of planning, organizing, implementing, and evaluating classroom management. Values such as manners, greetings, respect for teachers, and worship habits are an important part of shaping student character. The role of teachers as role models and facilitators determines the success of the application of these values. The results show that adab-based classroom management is able to create a conducive, moral and spiritual learning atmosphere. Therefore, it is recommended that Islamic-based schools adopt this approach and equip teachers with moral leadership training in order to form a generation that is not only intellectually intelligent, but also morally and spiritually superior.

1. Introduction

Adab is a fundamental element in Islamic education that includes the values of courtesy, ethics, and manners in everyday life. In the context of education, adab is not only a reflection of individual character, but also a foundation in shaping the personality of students with noble character. The saying "manners are higher than knowledge" confirms that mastery of knowledge will not be meaningful without behavior that reflects noble moral values. However, the phenomenon of the decline of manners in the educational environment, such as student behavior that does not respect teachers, lack of discipline, and weak manners in communication and dress, has become a serious challenge in the world of education today (Noer et al., 2017; Tas'adi, 2014).

The values of manners have a strong basis in Islamic teachings, as explained in the Qur'an. In QS. Al-Furqan verse 63, Allah says:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

"And the servants of the Most Merciful are those who walk the earth humbly, and when the ignorant address them, they speak words of salvation" (QS. Al-Furqan: 63).

This verse confirms that the hallmark of Allah's noble servants is humility and manners in their interactions, even with the ignorant. This shows that good manners, including manners in speech and behavior, are the main identity of a Muslim. In addition, the principles of classroom management in Islam are also emphasized in QS. An-Nahl verse 125, which reads:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call (people) to the way of your Lord with wisdom and good teaching and debate them in a better way. Indeed your Lord is the One who knows best who strays from His path and He knows best who is guided." (QS. An-Nahl: 125)

This verse provides guidance in managing the learning process, namely through a wise approach (*hikmah*), good teaching (*mau'izah hasanah*), and persuasive communication full of adab (*mujadalah billati hiya ahsan*). In the context of classroom management, this implies that teachers are not only tasked with organizing learning activities technically, but must also be role models in educating in a polite, wise and loving manner. Conceptually, Islamic Shari'a has strong foundations to be developed in an effort to formulate a formulation on employment (Assagaf, 2005).

One of the main causes of the weak value of manners in schools is classroom management that pays little attention to the spiritual and ethical dimensions. Current classroom management tends to focus on cognitive achievement alone, while the affective and spiritual aspects of students are still not the main concern. In this case, the integration of the values of manners into classroom management becomes an important strategy to form a learning environment that is not only academically conducive, but also morally healthy. The results of previous research by (Rambe, 2024) showed that adab education contributes greatly to the formation of student character as well as increasing positive attitudes in the learning process. Furthermore, the concept of manners according to Syed Muhammad Naquib Al-Attas, which emphasizes the importance of recognizing the position and hierarchy of knowledge in education, confirms that the cultivation of manners must be the core of the learning process (Jali, 2024). Afroz (2024) Continuing Professional Development is provided institutionally, teachers will get the opportunity to develop professionally, and students will also be benefited through it.

Based on observations at Sekolah Menengah Pertama Swasta Sinar Husni, the majority of students show civilized behavior, but some still show a lack of awareness of the importance of ethics in learning, such as lack of focus during lessons and indifference to classroom cleanliness. This suggests the need to integrate the values of manners in the classroom management system. This integration involves planning, organizing, implementing, and evaluating learning activities based on Islamic values. Therefore, this study aims to examine in depth how the integration of the concept of adab in classroom management can be implemented in Sinar Husni Private Junior High School, as well as its implications for creating a learning climate with character and religion. Language is an important tool to express and communicate with the others (Sari, 2023).

Although various studies have emphasized the importance of adab education in education, there are still few studies that specifically discuss the integration of the concept of adab in classroom management at the junior high school level. Therefore, this study aims to fill the gap by exploring how the concept of adab can be effectively integrated in classroom management to create a better learning environment that is oriented towards student character building. This paper is expected to contribute to strengthening the role of Islamic education in forming a generation that is not only intellectually intelligent, but also morally and spiritually superior.

2. Methodology

This research used a qualitative approach with a descriptive method. The qualitative approach was chosen because it is suitable for exploring the process, understanding, and in-depth meaning related to the integration of adab values in classroom management. The focus of this research is directed at how the planning, organizing, implementing, and evaluating of classroom management are integrated with the values of adab at Sinar Husni Private Junior High School (SMP). This method is considered appropriate because it allows researchers to understand the social and cultural contexts that influence educational practices in the field.

The research was conducted at SMP Swasta Sinar Husni located at Jalan Veteran Gang Utama Pasar V Helvetia, Helvetia Village, Labuhan Deli District, Deli Serdang Regency, North Sumatra Province. This school has been accredited A and has 18 educators with a total of 217 students who come from diverse religious and economic backgrounds. The characteristics of this school environment provide an important context in understanding the dynamics of the implementation of the value of adab in teaching and learning activities.

Data collection techniques were conducted through in-depth interviews, passive participatory observation, and documentation. Semi-structured interviews were conducted with the deputy head of student affairs and homeroom teachers to obtain information on how the concept of adab is designed and implemented in classroom management. Observations were conducted without the direct involvement of the researcher in classroom activities, with the aim of observing the interaction of

teachers and students as well as the classroom atmosphere that reflects the application of adab values. Documentation included analysis of school documents such as rules of conduct, character development programs, Islamic value-based classroom management guidelines, and learning activity reports.

Data analysis was conducted using the (Miles, 1992) model which includes three stages: data reduction, data presentation, and conclusion drawing/verification. Data reduction was done by filtering and classifying relevant data. Data presentation was done in narrative form to facilitate understanding. The final stage in the form of drawing conclusions is carried out gradually and continues to be verified to ensure the validity of the findings.

To ensure the validity of the data, this study used source triangulation, method triangulation, and theory triangulation. Source triangulation is done by comparing information from various informants, method triangulation is done by combining interviews, observation, and documentation, while theoretical triangulation is done by comparing research findings with relevant theories on manners and classroom management.

This method provides a comprehensive picture of how the values of manners can be effectively integrated in classroom management, as well as its contribution to the creation of a moral and conducive learning environment at the junior secondary education level.

3. Results and Discussion

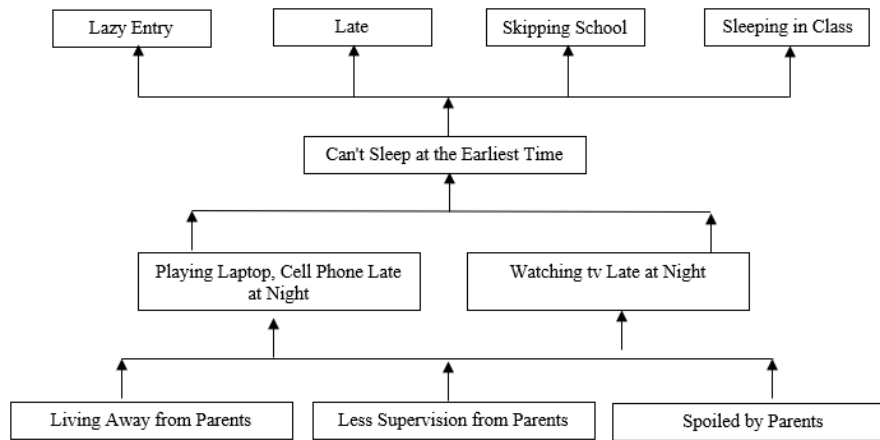
This study aims to describe in depth how the values of manners are integrated in classroom management at Sinar Husni Private Junior High School. The results were obtained through in-depth interviews with the Vice Principal for Student Affairs and two homeroom teachers, classroom observation, and document review. Data were analyzed using the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawing. The results found were then grouped into four aspects of classroom management, namely: planning, organizing, implementing, and evaluating, all based on the values of adab according to an Islamic perspective.

Adab-based Classroom Management Planning

The classroom management planning process is structured by incorporating adab values into learning documents and class rules. The vice principal stated that before starting the new school year, teachers are required to prepare lesson plans that integrate Islamic character values, including manners in speech, dress, and behavior.

Homeroom teachers also play an active role in developing class rules with students. This is done through discussions at the beginning of the school year, where students participate in formulating the rules that apply in their class. The agreed rules include

the obligation to say greetings before the lesson starts, keep the class clean, not to speak harshly, and respect each other and the teacher. One teacher said:



Problem Tree Analysis Scheme

Figure 1. Problem Tree

“We not only emphasize the cognitive aspect in the lesson plan, but also how students behave, conduct themselves and shape their character from the start.” In addition, the school has a routine habituation program such as the Qur'anic tadarus before lessons begin and the implementation of Dhuha prayer and Zuhur prayer in congregation. This program is an important part of the planning that aims to shape students' spiritual attitudes and manners.

Classroom Management Organization Based on Adab

Classroom organization is done by considering comfort, order, and character building. Teachers arrange students' seating positions in rotation to avoid fixed groupings that can trigger conflict or discrimination. In addition, the formation of the class organizational structure is carried out at the beginning of the school year by determining the class leader, deputy, and several sections such as cleanliness, order, and equipment.

Teachers implement a point system and sanctions based on the value of adab. Positive points are given to students who show politeness, discipline, and responsibility, such as arriving on time, helping friends without being asked, and keeping the class quiet. Meanwhile, sanctions are given educationally, for example by assigning students to clean the class if they break the rules, or giving personal advice if they show uncivilized behavior. Education is the most important factor in a person's life, because it can distinguish a person's ability to think (Bella, 2023).

One homeroom teacher explained:

"We do not immediately punish students who violate. We call them personally, we talk to them nicely, we ask what the reason is. We want them to be aware, not afraid."

Implementation of Adab-Based Classroom Management

In the implementation of learning, adab values are evident in the interaction between teachers and students. The teacher always starts the lesson with greetings and prayers. Students are accustomed to greeting when entering the classroom, standing up when the teacher enters, and responding with polite language during dialogue. Observations show that teachers are the main role models, not only in speech, but also in attitude and dress.

On several occasions, students were found joking excessively, not paying attention to the lesson, or mocking each other. The teacher does not immediately scold the students, but uses a persuasive and reflective approach. For example, the teacher would stop the lesson for a moment to invite the whole class to reflect on the importance of maintaining manners in learning. This strategy proved effective as students became more aware and responsible for their behavior. In addition, teachers also inserted adab values in the subject matter. In Indonesian, for example, students are asked to write a short story with the theme “adab towards parents and teachers”. This shows that the value of adab is not only instilled through religious activities, but also through an integrated curricular approach.

Evaluation of Adab-Based Classroom Management

Evaluation is carried out periodically and thoroughly, covering cognitive, affective, and spiritual aspects. Teachers conduct daily attitude assessments by recording student behavior inside and outside the classroom. This assessment is then used in the preparation of report cards on the aspects of spiritual and social attitudes. In addition, weekly reflections are conducted at the weekend, where students are invited to evaluate their own behavior through discussion forums or reflective writing. The school also organizes Clean Friday and Pesantren Kilat activities as a means of strengthening adab. In these activities, students are trained to work together, protect the environment, and improve their morals through religious and social activities. This activity is an additional indicator in assessing the success of adab-based classroom management.

Overall, the results of this study show that the integration of adab values in classroom management at SMP Swasta Sinar Husni is carried out in a structured, consistent and adaptive manner. The role of teachers is very central as role models and facilitators of character building. Support from the school, committee, and parents also strengthens the creation of a culture of manners that characterizes this school.

Discussion

This study aims to describe how the values of manners are integrated in classroom management at Sinar Husni Private Junior High School. Based on the results of interviews, observations, and document reviews, the values of manners appear to be explicitly integrated in all components of classroom management, which include aspects of planning, organizing, implementing, and evaluating. These four aspects,

when linked to the POAC framework (Planning, Organizing, Actuating, and Controlling) in modern education management, show that this school has implemented a management approach that is not only structural but also spiritually valuable.

Adab-Based Classroom Management Planning

Classroom management planning at SMP Swasta Sinar Husni is carried out in a structured manner by integrating adab values into various aspects of the initial learning process. The Learning Implementation Plan (RPP) is prepared by incorporating Islamic values such as greetings, tadarus, and dress code. Teachers are also required to design learning strategies that support the formation of student character. This planning reflects the "Planning" function in the POAC theory (Rifaldi, 2023) which in the Islamic context is colored by spiritual and moral orientation.

This planning practice also gets a normative basis from the thoughts of Burhanuddin Al-Zarnuji in the book *Ta'lim al-Muta'allim*, which states that education must begin with straight intentions, adab towards teachers, and the moral and spiritual readiness of students (Noer et al., 2017). Al-Zarnuji also emphasized the importance of adab as a foundation for success in studying. In this context, the preparation of lesson plans that contain values such as respect, honesty and politeness can be considered as the embodiment of these classical teachings into modern practices.

Teachers also involve students in developing class rules through discussions at the beginning of the year. This provides room for student participation and responsibility, while strengthening a sense of ownership of the adab values applied. Daily habituation programs such as tadarus and congregational prayers add to the spiritual dimension of planning. As explained by (Suban, 2024), classroom management planning in Islam is not just an administrative technicality, but an educational process that forms a learning environment with values of manners and spirituality.

Organizing Adab-Based Classroom Management

In the organizing aspect, Sinar Husni Private Junior High School applies a class structure that accommodates the values of adab and student participation. Seating rotation is implemented to avoid fixed groupings that can lead to discrimination. The formation of class administrators such as chairperson, deputy, cleaning, and order section also strengthens the internalization of the values of responsibility and cooperation. This is in line with the principle of "Organizing" according to (Rifaldi, 2023) where organizing not only aims at efficiency, but also character building.

The teacher applies a point system based on adab behavior. Students who show polite behavior, help friends, and maintain order will get positive points. Conversely, violations such as speaking harshly will be subject to educational sanctions in the form of personal advice or social tasks such as cleaning the

classroom. This model not only enforces rules, but also teaches reflection and social responsibility. According to (Prasetyo, 2020), this approach illustrates the application of Islamic classroom management that prioritizes moral development. Student involvement in developing class rules reflects the participatory approach outlined by Al-Zarnuji. In *Ta'lim al-Muta'allim*, he emphasizes the importance of harmonious horizontal and vertical relationships in the educational process. Students must feel valued and included, so that adab grows out of awareness, not coercion. With this approach, classroom organization becomes a forum for the formation of values and a strong Islamic learning culture (Noer, 2017).

Implementation of Adab-Based Classroom Management

The implementation of adab-based classroom management at SMP Swasta Sinar Husni shows continuity between strengthening character values and daily teaching practices. Every lesson begins with greetings and prayers together, as well as getting students used to standing when the teacher enters the classroom as a form of respect. Students are also accustomed to using polite language and maintaining attitudes during the learning process. This makes the classroom an educational space that not only prioritizes the transfer of knowledge, but also the cultivation of character rooted in Islamic values.

The practice of strengthening adab is reflected in the teacher's consistent behavior in being a role model, both in dressing, speaking, and in responding to students. In situations of norm violations, teachers do not immediately give punishment, but prioritize a persuasive-reflective approach. For example, when students joke excessively or are not focused, the teacher stops the lesson for a moment and invites students to reflect on the importance of manners in studying. This approach is not only in line with the "Actuating" function according to (Rifaldi, 2023), but also emulates the teachings of Al-Zarnuji who emphasized that education must be based on example, patience, and moral guidance (Noer et al., 2017; Putra, 2021).

In addition to direct behavior and interaction, teachers also insert adab themes in the learning content. In Indonesian lessons, students are asked to write an essay with the theme "Adab towards parents and teachers". In extracurricular activities, the values of manners are reinforced through concrete practices such as religious activities, mutual cooperation, and class picket responsibilities. This approach shows how the spiritual and social dimensions are systemically designed, reflecting the principles outlined by (Suban, 2024) in Islamic normative classroom management that prioritizes the role of the teacher as a moral educator and manager of the learning environment.

Furthermore, the implementation of adab-based classroom management also reflects the principles of Islamic classroom management as described by (Prasetyo et al., 2020) that teachers must have expertise in identifying the needs of learners individually and collectively, and managing classroom interactions based on the principles of compassion, respect, and responsibility. In practice, teachers not only deliver lessons, but also direct students in thinking, behaving, and making decisions based on Islamic ethics. This concept is also in line with the principles of character

learning according to Lickona, which emphasizes the importance of awareness, example, and internalization of values (Aliyyah, 2022).

Thus, the implementation of classroom management at SMP Swasta Sinar Husni has succeeded in building a classroom that supports the creation of a conducive, religious and meaningful learning environment. This environment not only strengthens academic achievement, but also shapes the character of students who are responsible, polite, and have high integrity-an achievement that illustrates the synergy between modern management approaches and the principles of Islamic adab education inherited by Al-Zarnuji and supported by various contemporary management studies.

Evaluation of Adab-Based Classroom Management

Evaluation in adab-based classroom management at SMP Swasta Sinar Husni is carried out thoroughly, covering cognitive, affective, and spiritual aspects. Teachers record students' attitudes and behaviors every day, which are then recapitulated as part of the assessment in the report card. The assessment does not only focus on academic grades, but also on the extent to which students demonstrate adab in daily life, such as saying greetings, maintaining cleanliness, and being respectful. This is in accordance with the "Controlling" function in POAC which emphasizes monitoring as a coaching instrument (Rifaldi, 2023).

The practice of adab-based evaluation is also carried out through weekly reflection activities. Students are asked to write reflective notes or discuss their attitudes during the week. This method strengthens self-awareness and internal character growth. In Al-Zarnuji's approach, true evaluation is when students are able to understand the wisdom of the learning process and improve themselves continuously (Putra, 2021). Therefore, evaluation is not just an administrative process, but a value transformation.

In addition, Clean Friday activities, flash pesantren, and social service are additional indicators of character evaluation. These activities become a vehicle for the real application of the values of manners, while forming a synergy between knowledge, attitudes, and actions. According to (Rambe et al., 2024) the adab education approach will be effective if followed by experience and practice-based assessment. Thus, evaluation in classroom management reflects not only academic success, but also the moral maturity and spirituality of students.

4. Conclusion

The integration of adab values in classroom management at SMP Swasta Sinar Husni demonstrates a structured and comprehensive approach to education, which is in line with modern management theory and moral principles in Islam. Through the application of the POAC framework-planning, organizing, implementing, and evaluating-teachers succeed in building a classroom culture that focuses not only on discipline, but also on building students' spiritual and ethical character. The

support from Syed Muhammad Naquib al-Attas and Imam Al-Ghazali reinforces the concept that education is not only a process of transferring knowledge, but also instilling manners that begin with habituation, exemplification, and self-reflection. The role of the teacher as muaddib is very important in shaping the behavior and attitudes of students who are respectful, responsible, and have integrity. The results of this study confirm that adab-based classroom management is able to create a conducive learning atmosphere, religious, and strong character.

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