

The Role of Adab on Digital Learning Development and its Implementation at BATAS Teacher Activity

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Abstract

This research discusses the role of etiquette in the development of digital learning and its implementation in Teacher BATAS activities. The background to this research is the increasing use of digital technology in education which presents new challenges, including how to maintain and instill ethical values amidst this digital transformation. The research method used is a qualitative approach with data collection techniques through in-depth interviews, participatory observation and analysis of related documents. The research results show that etiquette plays a crucial role in creating a conducive digital learning environment, where teachers are able to integrate technology with moral and ethical values. The implementation of etiquette in Guru BATAS activities has been proven to increase student engagement, strengthen positive social interactions, and help in overcoming challenges that arise from the use of digital technology in the learning process. Adab is an important foundation in ensuring that digital learning is not only effective in the academic field but also supports the overall development of student character.

Keynote: *Adab, Digital Learning*

Abstrak

Penelitian ini membahas tentang peran etika dalam pengembangan pembelajaran digital dan implementasinya dalam kegiatan Guru BATAS. Penelitian ini dilatarbelakangi oleh meningkatnya penggunaan teknologi digital dalam dunia pendidikan yang menghadirkan tantangan baru, antara lain bagaimana menjaga dan menanamkan nilai-nilai etika di tengah transformasi digital ini. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan teknik pengumpulan data melalui wawancara mendalam, observasi partisipatif dan analisis dokumen terkait. Hasil penelitian menunjukkan bahwa etika berperan penting dalam menciptakan lingkungan pembelajaran digital yang kondusif, di mana guru mampu mengintegrasikan teknologi dengan nilai-nilai moral dan etika. Penerapan etika dalam kegiatan Guru BATAS terbukti meningkatkan keterlibatan siswa, memperkuat interaksi sosial yang positif, dan membantu dalam mengatasi tantangan yang muncul akibat penggunaan teknologi digital dalam proses pembelajaran. Adab menjadi landasan penting dalam memastikan pembelajaran digital tidak hanya efektif dalam bidang akademik tetapi juga mendukung pengembangan karakter siswa secara keseluruhan.

Keynote: *Adab, Pembelajaran Digital*

Introduction

The rapid and extensive development of the digital world has become an interesting phenomenon. With the emergence of various start-ups, educational systems, digital businesses, and services utilizing digital units, alongside human resource components that have prioritized digital skills, they have become a prevalent product for individuals in today's world, promising significant economic benefits and improving the welfare of those involved.¹ The digital world offers various conveniences such as ease of transactions, accessible learning processes, and digital interactions that make it easier for users to connect, regardless of distance or location, making life seems more comfortable and accessible.² However, digitalization also brings forth worrying concerns. Research conducted by the national media community indicates that hate speech, privacy violations, rampant fraud, and cybercrime make the digital world a double-edged sword. The use of fake identities by users, the lack of social control due to unsupervised freedom, and the deceitful behavior of users with two different faces make the digital world an uncomfortable place for some groups.³ As Huntington pointed out, the development of civilization has resulted in humans being trapped by their own progress. The cognitive, ethical, and behavioral dimensions that have allowed them to do anything for their users have resulted in the loss of social control and a double-edged sword of the digital world.⁴ These dimensions have given rise to concerns that the digital world may not be as safe an environment as was once presumed, and that the benefits that it offers may come at the cost of personal privacy, security, and individual rights. This study explores the role of adab, or etiquette, in digital learning development and its potentiality to serve as a foundational element for cultivating the ideal digital education in this virtual era. Using discourse analysis, the research examines the relationship between adab and digital literacy and aims to propose actionable methods for integrating adab into digital literacy initiatives. By emphasizing the importance of ethical behavior, empathy, and reflection in digital interactions, the study hopes to create a more respectful and ethical conscious digital world.

Methods

¹Bilkisu Gambo Danmuchikwali and Muhammad Muhammad Suleiman, "DIGITAL EDUCATION: OPPORTUNITIES, THREATS, AND CHALLENGES," *Jurnal Evaluasi Pendidikan* 11, no. 2 (November 3, 2020): 78–83, <https://doi.org/10.21009/10.21009/JEP.0126>; Ghizlane DIAB, "The Digital Transformation of the Human Resources Function: Determinants and Impact on Organizational Performance: Case of the Moroccan Public University," *SSRN Electronic Journal* (Elsevier BV, 2022), <https://doi.org/10.2139/ssrn.4138246>.

²Ni Komang Arie Suwastini, Kadek Intan Rustiana Dewi, and Gede Rasben Dantes, "Benefits of Online Learning According to Recent Studies," *Jurnal Inovasi Dan Teknologi Pembelajaran* 10, no. 1 (March 31, 2023): 32, <https://doi.org/10.17977/um031v10i12023p032>.

³Joko Prayudha .S, "STUDENTS' PROBLEMS FACE IN ONLINE LEARNING AMIDT PANDEMIC COVID 19," *Acitya: Journal of Teaching and Education* 3, no. 2 (July 31, 2021): 188–97, <https://doi.org/10.30650/ajte.v3i2.2197>; Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Element of the World View of Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1995).

⁴Zahra Seif-Amirhosseini, "A Critical Reassessment of Huntington's 'Clash of Civilizations' Thesis," *American Journal of Islam and Society* 30, no. 2 (April 1, 2013): 42–76, <https://doi.org/10.35632/ajis.v30i2.306>.

This research aims to explore various types of literature by reviewing both primary and secondary sources to expand upon the gathered information.⁵ It encompasses analyses of previous empirical reports, scientific studies, and relevant reports. Secondary sources are utilized to underscore key findings from journals, scientific publications, and encyclopedias. The study adopts a qualitative approach, examining a wide range of books in libraries and narrative elements.⁶ It requires researchers to rely on primary data collection through literature review and in-depth interviews for comprehensive exploration of reference material to gather pertinent insights for the research. In other words, the researchers seek to delineate the relationships between categories and subcategories based on their concurrency, antecedents, or consequences concerning the topics, while also documenting their observations, thoughts, and preliminary analyses on the identified themes and patterns.

Results

The Concept of Adab in Education

Linguistically, Adab comes from the word *adaba yuaddibu* which means instilling good values into a human's soul.⁷ Meanwhile, in terms of terms, Adab is the process of recognizing and interpreting goodness in humans. Kindness and the presence of spiritual values in humans are very important because adab is the main aspect that determines human authenticity.⁸ Another meaning, adab is an educational process to get to know God, the creator of nature, with which education is able to strengthen the values of discipline in students.⁹

One of the characteristics of good etiquette is communicating well, sincerely, without intimidating the person you are talking to.¹⁰ Good communication will make it easier for the interlocutor to understand the meaning of what is said to the speaker, and speaking etiquette is intended to make it easier for the interlocutor to understand. Among the meanings of adab are responsiveness, friendliness and refinement of character. This meaning is identical to akhlaq namely actions that are spontaneous from within the heart, or without going through a thought process. Meanwhile, linguistically, *Adab* is a mashdar of the word *Adab* which actually consistently means educating. In this regard, teachers are called muaddib, who teach morals or educate the personality they teach. Narrated from Ibn Mas'ud, Rasulullah SAW said: *Addabani Rabbi ahsana Ta'dibi*. The way to educate needs to be by using correct methods according to

⁵ Phillip Mayring, *Qualitative Content Analysis, Theoretical Foundation, Basic Procedures, and Software Solution* (Klagenfurt: Copyright Philipp Mayring, 2014); Michael Bloor and Fiona Wood, *Keyword in Qualitative Method* (London: SAGE Publications, 2006).

⁶ Stephen D Lapan, *Qualitative Research, An Introduction to Methods and Designs* (New Jersey: John Wiley & Son, Inc, 2012).

⁷ Syed Muhammad Naquib Al-Attas, *Prolegomena To The Metaphysics Of Islam* (Kuala Lumpur: ISTAC, 1995).

⁸ Ahmad Nur Jali and Undang Ruslan W, "KONSEP ADAB MENURUT SYED MUHAMMAD NAQUIB AL-ATTAS," *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islam* 11, no. 1 (February 25, 2024): 43–57, <https://doi.org/10.31102/alulum.11.1.2024.43-57>.

⁹ Hamid Fahmy Zarkasyi et al., "Al-Attas' Concept of Reality: Empirical and Non-Empirical," *KALAM* 13, no. 2 (February 7, 2020): 113–42, <https://doi.org/10.24042/klm.v13i2.5075>.

¹⁰ Harmonis Harmonis, "Konsep Komunikasi Rasulullah Muhammad SAW," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 15, no. 02 (December 1, 2018): 267–83, <https://doi.org/10.30631/al-risalah.v15i02.366>.

the rules, interesting and beautiful, like a writer who presents correct, beautiful words in poetry. Meanwhile, in another definition, Al-Attas defines adab from his semantic analysis, namely that adab is the recognition and acknowledgment of the reality that knowledge and everything that exists consists of a hierarchy that corresponds to categories and levels, and that a person has his place. each in relation to reality, capacity, physical, intellectual and spiritual potential. In his work *Islam and Secularism*, adab is a good person who is responsible to God Almighty and understands how to exercise all his rights, both towards himself, the environment and other things in order to form an ethical or civilized human being.¹¹

Digital Literacy and Learning Development

The importance of digital literacy skills has become increasingly evident in contemporary times, particularly in the fields of education, employment, and various technical sectors. Literacy, classically associated with the ability to read and write within the context of print media, has evolved to encompass digital dimensions. Restianty's interpretation of digital literacy expands this concept, defining it as the ability to use information and communication technology (ICT) for searching, evaluating, creating, utilizing, and communicating content. It involves a combination of cognitive abilities, ethical understanding, socio-emotional skills, and technical or technological competences. In light of the aforementioned developments, it is essential for individuals to hone their digital literacy skills to stay relevant and competitive in a rapidly evolving digital landscape.¹² Meanwhile, according to Douglas, there are 8 important aspects of digital literacy that every human being must have, namely in terms of culture (understanding the context), cognitive (expanding thoughts), constructive (creating positive things), communicative (skilled at communicating and networking), confident (self-confident and responsible), creative (finishing new things), critical (critical about contents), and civilized/civic (supporting the realization of civil society). In an internal study by the Ministry of Communication and Information, it was stated that education was the main key to the development of digital literacy after government institutions, with the average development of digital literacy amounting to 3.70 based on community segmentation at the level of society. This data shows that educators, teachers, students and education observers are very familiar with the development of digital literacy and use it as the main tool in their daily activities, such as studying, working, looking for answers to their curiosity.

The development of digital information certainly not only has a positive impact, but is also vulnerable to injuring human psychological aspects due to the lack of adequate skills when digital literacy is not possessed. Unstable emotions, bad behavior, violence against children, especially psychological, sexual, emotional aspects, neglect and exploitation have become impacts that should be avoided. The attached research from Gunai shows that there were 5 people or 18% who were affected by physical violence, 1 person or 4% who were exposed to

¹¹ Wan Mohd Nor Wan Daud, *Filsafat dan PRaktik Pendidikan Islam Syed M. Naquib Al-Attas, Terj. Hamid Fahmy*, (Bandung: Mizan, 2003) p.166

¹² Luci Pangrazio, Anna-Lena Godhe, and Alejo González López Ledesma, "What Is Digital Literacy? A Comparative Review of Publications across Three Language Contexts," *E-Learning and Digital Media* 17, no. 6 (November 30, 2020): 442–59, <https://doi.org/10.1177/2042753020946291>.

ostracism, and 22 people or around 78% of emotional violence. Not to mention incidents of digital violence such as exploitation of children, scamming and theft of personal data, unwarranted denial of important access, and the lack of public openness to digital literacy make this issue very important to be discussed together.

BATAS (Beyond Learning Al-Qur'an Through Technology, Art, Sport and Science)

The development of digital education is increasingly massive and is becoming the focus of many parents today. Even though the forms and formats are different, BATAS exists as a platform that provides a forum for parents who want their children to learn to recite the Koran, explore the values of the Al-Qur'an, and interpret the beauty of the universe through the activities contained in it. BATAS stands for studying the Qur'an through technology, art, sports and science, which in the end, through various educational menus, students who want to grow and develop can be in harmony with the nature of their faith. BATAS is located at Jl. Pejaten Barat Raya No.2B, RT.2/RW.10, Ps. Minggu, Kota Jakarta Selatan, has local staff and teachers approximately on 60 teachers. All of them are united in their activities in providing learning menus both online, offline, private individuals and groups in the current Al-Qur'an learning context. In the Al-Qur'an learning method, BATAS uses the tilawati method at every stage of age development, from children to adults. BATAS is committed to increasing the income and welfare of Qur'an teachers who were previously affected by the Covid-19 pandemic, providing the widest possible opportunities for educational activists to grow together and provide Al-Quran education, especially for young children, beginners and for whoever needs it.

Incorporating Adab at Learning and Teaching Activity

According to Wan, incorporating technology at digital learning activity it has several impact, such to support learning for the achievement of susseful learning outcomes, to develop twenty first century skills as part of preparing studnets for workplacde, and to become responsible digital citizens and life-long learners. As a supporting learning tools, it will increase students motivation and promoting cognitive development. Contextualizing leanring through the provision of highly interactive resource that embrace real life expreince such a virtual immersiuon in history or virtual laboratory work, providing means for communications and collaboration, and deliver means also multimodal affordance of technologies and enabling students to create multiple representations of a concept of learning. While a twenty first centruy skills seems like technology has impact in dailiy routine task, both in adminitration and produciton, streamlined and reduced in the amount of time required. Employees in the twenty first centruy are focused on taks that require higher order thinking skills. And this could also become a focus o teamwork beacuase it is often cross functinal, geographically dispalced and chaning frequenstly, stimulates creativity and innovation, enhances communication and knowledge sharing. And as a digital citizen, there are character of digital citizen should have, include digital etiquettes, digital communication, digital literacy, digital access, digital commerce, digital law, digital right and responsibilities, digital health and wellness, digital security. Those principlas that apply in a digital world for good citizen are similarly to those in a physical world. These principles inlcude obeying online rules, respecting others and acting

civilly and sensibly. There is, however, little in the literature that links technology – integrated curriculum and practice to the actual development of digital citizenship and twenty first century skills in students.

Making Lesson Plan as *I'dad Tadris*

The lesson plan is the core of learning activities. Lesson plans enable teachers to have special, thorough preparation and provide adequate provisions for carrying out teaching and learning activities. A lesson plan is a mandatory learning requirement that a teacher must have before carrying out teaching and learning activities. In the lesson plan, the teacher writes his teacher's identity, writes the history of education and history of teaching experience he has had, the type of tilawati material that will be delivered, memorizes the suras that will be given to children, writes theoretical material such as the stories of the Prophets, or practical activities such as fiqh worship activities such as prayer, ablution, tayammum and other activities that are ritual and involve children's physical movements. Lesson Plans provide guidance to teachers so that lesson plans have thorough preparation. In making lesson plans, teachers look for authoritative references, which can be primary or secondary books related to the material being taught. Apart from references, the teacher also displays complete dalil literature, both in terms of Al-Qur'an texts and Nabawiyyah ahadith.

Student Report as Development Notes

Learning reports are the main task of a teacher when the learning process has been completed. In the process of making this report, the teacher carries out a notes process, which is an accumulation of teaching and learning activities in previous classes, because that way, this report can be more monitored and more accessible to write. In teaching and learning activities, writing reports is a form of accountability for a teacher to the students he teaches. It is an essential aspect in assessing student development during learning. The report is divided into two parts: there is a report every four meetings, and there is also a report every three months. Reports are a form of teacher responsibility for the teaching and learning process that has been carried out because meaningful learning will provide real output, which is proven in the reports. The reports produced by teachers are reports on the progress of reciting the Koran, the ability to read the Koran, the appropriateness of reading the Al-Qur'an at each level, the ability of students to retell the various types and forms of stories told by the teacher, the ability to read short Surahs. Or long ones so that Mutqin memorization is maintained and sensory, auditory, and physical activity development reports during the student's learning process. This learning report will be a good development record for students, especially parents because cognitive, emotional, behavioral, mental, and social development can be monitored systemically, gradually, comprehensively, and professionally.

Crafting Activity: A Way to Learn Islam

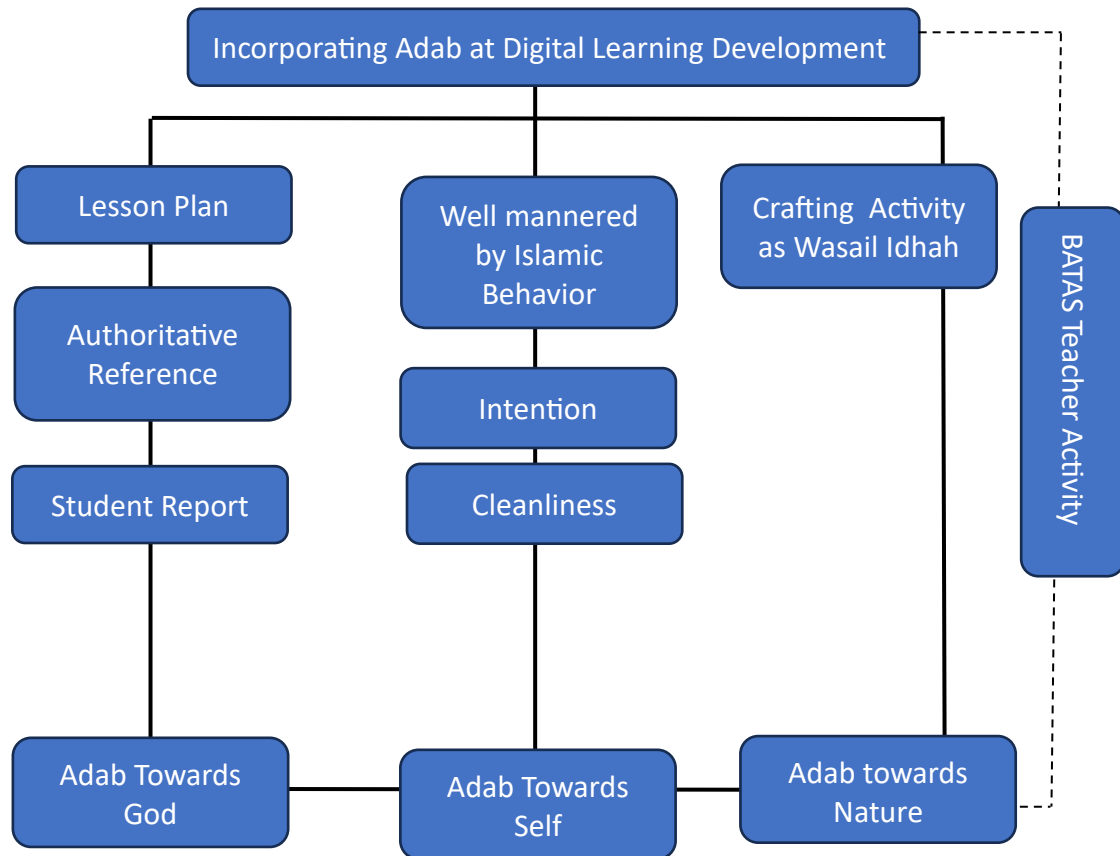
One of the exciting aspects of children's education is how to make teaching media or teaching materials into transformative, inclusive, friendly, interactive media with multidimensional meaning. In this case, it is teaching media or demonstration materials. In

crafting activities, the teacher tries to express the teaching material presented not in a stiff, vague manner but expressively, varied, cheerful, and full of meaning. Crafting is based on the ability and motivation to give the best and improve the skills of individuals and groups of children; elaborate ideas interconnected between tools and materials, and craft forms that are expected to be completed optimally. Apart from crafting, the availability of tools and materials must also be met because these two items provide additional assistance so that crafting can be completed flawlessly. Creativity and supportive support from teachers train children's self-confidence in completing assigned tasks; besides crafting, it awakens children's imagination in creating work and shows their artistic capacity and mental productivity.

Adab as The Core Values at BATAS

As an Islamic digital platform that prioritizes the development of Islamic values and the promotion of kindness and respect towards children, BATAS firmly believes that Adab is the foundation for improving children's attitudes and shaping a stronger generation that is mentally healthy, obedient to parents, respectful towards others and elders, so we kids can be adaptable in life. Our approach to achieving this goal involves instilling the values of Adab in our teachers and incorporating this etiquette into the children's education process. We firmly believe that teachers who teach religious knowledge, the Quran, and the meaning of the Nabawiyyah search activities carry out the role of caliph on earth and are the ideal role models to provide examples of goodness in children's lives. By instilling these values, we strive to create a generation that is both excellent in character and academics.

BATAS also place a high value on a polite and neat appearance, in accordance with the teachings of the Shari'a, as a form of respect for the teacher towards themselves and others. By exhibiting a neat, orderly, polite, and collective appearance, the teacher sets a good example for the children and actualizes the values of cleanliness taught in Islam, which is an integral part of the faith. BATAS encourages teachers to maintain a polite and neat appearance, be punctual in teaching and learning activities, and teach with a sincere heart while intending for Allah. BATAS promote the habit of saying Basmalah in all work activities, completing work to its maximum capacity, and managing time and activities appropriately. In the profession of developing teacher quality, punctuality is a highly valued trait that teachers exhibits in their activities. Furthermore, BATAS encourage teachers to complete teaching activities at the designated time, according to the distributed schedule. By doing so, children being taught can observe good role models in carrying out learning activities and develop a strong work ethic. Hence, BATAS preferred as Islamic digital platform for promoting the values of Islam and nurturing our future generation with love and kindness.



Picture 1. Diagram on BATAS Teacher Activity

Conclusion

The development of digital education undertaken by BATAS teachers highlights the centrality of Adab in all teaching and learning activities. This approach aims to nurture students who are conscious of God, self-aware, and environmentally aware. Furthermore, Adab has also motivated every aspect of the teachers' activities, which are encapsulated in three main areas: the preparation of lesson plans and lesson reports, the maintenance of a clean and neat appearance in teachers' attire that reflects good morals, and the engagement in crafting activities that foster a sense of creativity among both students and teachers. By embedding Adab into every facet of their activities, BATAS seeks to elevate its digital educational platform, aligning it with Islamic values within a contemporary educational setting.

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