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The concept of adab education phase a in elementary school according to Syed Muhammad Naquib al-Attas

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Abstract

This study examines the concept of adab education for Phase A elementary school students (Grade 1–2, aged 6–8 years) through the philosophical lens of Syed Muhammad Naquib al-Attas' ta'dib framework. The research was motivated by a documented crisis of adab—manifesting as disruptions in physical comportment, intellectual discipline, and spiritual character—among young learners in Indonesian public primary schools, exacerbated by digital disruption and shifting parenting norms. Employing a Research and Development (R&D) methodology using the ADDIE model (Analysis, Design, Development, Implementation, Evaluation), this study conducted need-analysis surveys at two state elementary schools in Bogor Regency (SDN Babakan Dramaga 03 and SDN Purwasari 01), followed by expert validation from specialists in Islamic Education content, Indonesian Language, and Islamic Educational Practice. The study produces a structured Adab Education Program integrating al-Attas' tri-dimensional adab framework: adab jasadiah (physical discipline), adab 'aqliyah (intellectual discipline), and adab ruhiyah (spiritual discipline), operationalised through daily habituation routines, Standard Operating Procedures, and a school–home synergy system. Expert validation yielded an average feasibility score of 91.67%, categorised as "highly feasible." The findings affirm that al-Attas' ta'dib concept provides a robust, revelation-based pedagogical architecture for early childhood character formation that is simultaneously grounded in classical Islamic scholarship and responsive to the developmental characteristics of Phase A learners.

Keywords: *adab education; ta'dib; al-Attas; Phase A; elementary school; Islamic character*

Abstrak

Penelitian ini mengkaji konsep pendidikan adab pada peserta didik Fase A Sekolah Dasar (Kelas 1–2, usia 6–8 tahun) melalui kerangka *ta'dib* Syed Muhammad Naquib al-Attas. Penelitian dilatarbelakangi oleh krisis adab terstruktur yang mencakup disiplin tubuh, akal, dan jiwa pada anak usia dini di sekolah dasar negeri Indonesia, yang dipicu oleh disrupsi digital dan pergeseran pola asuh. Menggunakan metode Research and Development (R&D) model ADDIE, penelitian ini melakukan analisis kebutuhan di SDN Babakan Dramaga 03 dan SDN Purwasari 01 Kabupaten Bogor, serta validasi oleh ahli materi Pendidikan Agama Islam, ahli Bahasa Indonesia, dan ahli Pedagogik. Hasil penelitian menghasilkan Program Pendidikan Adab Fase A yang mengintegrasikan tiga dimensi adab al-Attas: adab jasadiah, adab 'aqliyah, dan adab ruhiyah, yang dioperasionalkan melalui SOP harian, sistem sinergi sekolah–rumah, dan rubrik evaluasi kualitatif. Uji kelayakan menunjukkan rata-rata 91,67% (kategori sangat layak). Penelitian ini menegaskan bahwa konsep *ta'dib* al-Attas menyediakan arsitektur pedagogis berbasis wahyu yang kokoh bagi pembentukan karakter Islami anak usia dini sekaligus responsif terhadap karakteristik perkembangan peserta didik Fase A.

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Kata kunci: pendidikan adab; *ta'dib*; al-Attas; Fase A; sekolah dasar; karakter Islam

Introduction

The global discourse on Islamic education has increasingly turned toward the foundational question of what it means to educate a human being. Amid mounting evidence of a moral and character crisis in younger generations, classical Islamic scholarship offers a concept that is at once ancient and urgently contemporary: adab. The philosopher and educator Syed Muhammad Naquib al-Attas, one of the most cited Muslim thinkers of the twentieth century, placed adab at the very centre of his epistemology of Islamic education—arguing that the loss of adab (*fasad al-adab*) is the root cause of intellectual confusion, moral corruption, and civilisational decline. This study is situated within that tradition, examining how al-Attas' concept of adab can be operationalised into a structured educational programme for Phase A elementary school students in Indonesia, specifically children aged six to eight years in Grade 1 and Grade 2.

The urgency of this inquiry is grounded in empirical reality. Research conducted at state elementary schools in Bogor Regency—a representative sample of Indonesia's largest public school system—reveals a structured crisis of adab among Phase A learners. Drawing on al-Attas' own analytical categories, three crisis dimensions have been identified. The first is a crisis of physical discipline (*fasad al-jasad*): the widespread use of toxic language absorbed from unmediated social media exposure, the emergence of mild physical aggression as a form of peer communication, and the erosion of basic bodily etiquette such as eating while standing or disposing of waste carelessly. The second is a crisis of intellectual discipline (*fasad al-'aql*): a cognitive-centrist educational system that prioritises literacy and numeracy metrics (*calistung*) without cultivating meaningfulness, a consequent disrespect for the sources of knowledge—books placed on floors, thrown, or sat upon—and the mechanical recitation of daily supplications without contemplative understanding (*tadabbur*). The third is a crisis of spiritual discipline (*fasad al-ruh*): a deficit of social empathy that fuels verbal bullying, the erosion of reverential respect (*ta'zhim*) for teachers, and an inability to regulate emotion, manifesting in frequent tantrum behaviour (Suhernih, 2026).

The scholarly literature on adab education in the Indonesian context is growing but remains fragmented. Hakim (2019) demonstrates a significant correlation between teacher exemplariness and student adab in Bogor-area schools, but stops short of producing a structural programme. Maya (2017) offers a rich analysis of adab in the thought of Ibn Jama'ah al-Syafi'i, noting thirty-eight teacher adab and thirty-six student adab categories, yet does not translate these into developmental-stage-specific pedagogical protocols. Noer and Sarumpaet (2017) examine al-Zarnuji's adab concept and its implications for character education, while Irbadi et al. (2024) situate al-Attas within the broader field of Islamic educational thought. The most directly relevant recent contribution is that of Suhernih, Supraha, Sastra, and Lisnawati (2026), which establishes the relevance of classical adab pedagogy—including al-Zarnuji, al-Ghazali, and Abdullah al-Haddad—for Phase A instruction, but frames this comparatively rather than producing an integrated programme. What does not yet exist in the Indonesian

literature is a validated, structured adab education programme for Phase A that is explicitly grounded in al-Attas' tri-dimensional framework and tested for feasibility by academic and practitioner experts alike.

This gap constitutes the novelty of the present study. Where previous scholarship has analysed al-Attas' concept of adab theoretically or compared it with other classical thinkers, this research translates that concept into a concrete, validated programme architecture—complete with daily Standard Operating Procedures, a school–home synergy system, and a qualitative assessment rubric calibrated to the developmental characteristics of six-to-eight-year-old learners. The study thus contributes to two fields simultaneously: to Islamic educational philosophy, by demonstrating the practical operability of al-Attas' *ta'dib* framework at the earliest stage of formal schooling; and to Islamic education practice in Indonesia, by providing school leaders, teachers, and parents with a feasibility-validated implementation guide. This article reports the results of that research, addressing three questions: (1) What is the need for an adab education programme among Phase A elementary school teachers and principals in Bogor Regency? (2) How can al-Attas' tri-dimensional adab framework be structured into a comprehensive Phase A programme? (3) What is the level of expert-validated feasibility of that programme?

Method

This study employs a Research and Development (R&D) methodology, using the ADDIE model developed by Dick and Carey (1978): Analysis, Design, Development, Implementation, and Evaluation. The ADDIE model was selected because its sequential and iterative structure is particularly well-suited to the development of educational programme materials, allowing each stage's outputs to inform the next and enabling continuous quality refinement through expert feedback loops (Sugiyono, 2015; Lisnawati, 2013).

The Analysis stage consisted of two parallel tracks. The first was a needs-analysis survey conducted at SDN Babakan Dramaga 03 and SDN Purwasari 01 in Bogor Regency, selected as representative sites of Indonesia's state primary school system. A structured questionnaire using a four-point Likert scale (Strongly Disagree to Strongly Agree) was administered to ten respondents: two school principals, two Islamic Religious Education teachers, three Grade 1 classroom teachers, and three Grade 2 classroom teachers. The questionnaire addressed five indicators: the perceived urgency of adab education for Phase A learners; the need for a systematic adab programme; the need for teacher implementation guidance; the importance of integrating adab into school culture; and support for developing a Phase A Adab Education Programme. The second analytical track was a systematic library review of al-Attas' primary works—chiefly The Concept of Education in Islam (1999) and Islam and Secularism (1993)—to derive and organise the conceptual framework for the programme.

The Design and Development stages produced three successive prototypes. Prototype 1 was a draft programme architecture derived from the analysis findings. This was submitted to three validators: an expert in Indonesian Language and Literacy, a specialist in Islamic Religious Education (PAI), and a practitioner-expert in Islamic

Educational Practice (a serving school supervisor). Each validator evaluated the prototype using a four-point Likert rubric (1 = Not Appropriate, 4 = Very Appropriate) across five domain-specific criteria. Prototype 2 incorporated validator revisions and was re-evaluated. Prototype 3 constitutes the final product, following practitioner input from classroom teachers and school principals at the research sites.

Feasibility was calculated using the formula $P = (\Sigma X / \Sigma Xi) \times 100\%$, where ΣX is the sum of scores obtained and ΣXi is the maximum possible score. Results were interpreted against the criterion table: 81–100% = Highly Feasible; 61–80% = Feasible; 41–60% = Sufficiently Feasible; 21–40% = Not Feasible; 0–20% = Highly Not Feasible (Arikunto, 2009). Data analysis was descriptive—quantitative for feasibility scores and qualitative for validator commentary. The Implementation stage involved presenting the final prototype to practitioner users for field-based feedback. The Evaluation stage synthesised all feedback into the definitive programme product.

Results and Discussion

A. Needs analysis: Teacher and principal perspectives

The needs-analysis survey produced unambiguous findings. Across all five indicators, respondents demonstrated a high level of perceived need for the proposed programme. On the first indicator—the urgency of adab education for Phase A character formation—100% of respondents answered Strongly Agree, constituting unanimous affirmation. On the remaining four indicators—systematic programme structure, teacher guidance, integration into school culture, and programme development—95% of respondents answered Strongly Agree and 5% answered Agree, with no respondents selecting Disagree or Strongly Disagree.

Table 1. Needs Analysis Results: Teacher and Principal Responses (n=10)

Statement	SDS (%)	DS (%)	A (%)	SA (%)
Adab education is essential for Phase A students' early character formation	0	0	0	100
Schools need a systematically structured adab education programme	0	0	5	95
Teachers need specific guidance for implementing adab education	0	0	5	95
Adab education should be integrated into daily school culture	0	0	5	95
Developing a Phase A Adab Education Programme is important and necessary	0	0	5	95

SDS = Strongly Disagree, DS = Disagree, A = Agree, SA = Strongly Agree. Source: Primary data, 2026.

These results are consistent with the wider Indonesian literature on adab and character education. Rafliyanto, Yusuf, and Solihah (2023) demonstrate that teachers in Islamic school settings consistently identify a gap between the aspiration to form *beradab* (well-mannered, ethically situated) learners and the availability of structured pedagogical tools to achieve this. The unanimous response on Indicator 1 is particularly significant: it signals that the perception of adab as a moral-educational priority is not merely an academic position but a practitioner conviction, grounded in daily classroom experience of the crisis conditions described above. The finding that 95% of respondents

affirm the need for systematic programme structure addresses a well-documented limitation of current practice, in which adab is cultivated through ad hoc teacher initiative rather than institutionalised programme design (Suhernih, 2026).

B. Al-Attas' concept of Adab and its tri-dimensional framework

The philosophical bedrock of the programme is Syed Muhammad Naquib al-Attas' definition of adab as 'the discipline of body, mind, and soul'—or more precisely, as the recognition and acknowledgement of the proper place of everything in the order of creation (Al-Attas, 1980, p. 11; 1999, p. 14). This deceptively concise formulation carries profound epistemological weight. For al-Attas, adab is not reducible to behavioural etiquette or social courtesy; it is the practical expression of a correct metaphysical understanding. When a person places God, knowledge, self, other people, and the natural world in their proper hierarchical relationships—and acts accordingly—that person is manifesting adab. Its absence, which al-Attas terms the 'loss of adab' (*fasad al-adab or loss of adab*), produces 'the confusion of knowledge' and is, in his diagnosis, the central crisis of contemporary Muslim civilisation.

Al-Attas' definition distinguishes Islamic education categorically from both Western secular models and earlier Islamic terms. He argues that the correct Arabic term for education is *ta'dib*—the process of instilling adab—rather than *tarbiyah* (often associated with nurture or rearing) or ta'lim (instruction or knowledge transmission). This terminological insistence is not pedantic: it reflects al-Attas' conviction that the goal of Islamic education is to produce the 'good man' (*insan adabi*)—a human being who has correctly situated himself in relation to God, knowledge, society, and cosmos—rather than the 'good citizen' (a goal relativised by the standards of whatever political order happens to be in power) or the 'productive worker' (a goal that subordinates education to economic utility). The *insan adabi* is simultaneously a servant of God ('*abdullāh*) and a steward of the earth (*khalīfatullāh*), and both roles require adab as their operative condition. For the purposes of this study, al-Attas' framework has been analytically organised into three operational dimensions, following his own tripartite definition. These dimensions are not sequential stages but simultaneous, mutually constitutive aspects of the adab of the whole person.

1. Adab *jasadiah*: Physical discipline

The first dimension concerns the body (*jasad*) as the visible instrument through which adab is expressed in the world. Al-Attas holds that the body must be disciplined to reflect the order of the soul: that is, the outward comportment of the body should mirror an inward recognition of hierarchy and propriety. This is not external conformism but an embodied acknowledgement of cosmic order. In the context of Phase A learners (aged 6–8), adab *jasadiah* is operationalised as the formation of correct bodily habits—what al-Attas calls habituation of action (*ta'wid*)—through repeated, consistent practice: sitting properly during learning sessions, eating and drinking while seated using the right hand, queuing patiently, maintaining personal cleanliness, controlling vocal volume, and treating the physical space of learning with reverence.

This dimension aligns with what classical Islamic scholars' term *dhabth al-jawarih*—the disciplining of the external senses and limbs—ensuring that the eyes, ears, tongue, hands, and feet are employed only in what is permissible and proper (Al-Ghazali, 1995;

Al-Haddad, referenced in Suhernih, 2026). For young children who are developmentally at the sensori-motor and early concrete-operational stage (Piaget), bodily habit formation is cognitively appropriate: it plants the seeds of moral formation before the child has the capacity for abstract ethical reasoning, thereby ensuring that correct behaviour precedes and supports the later development of moral understanding.

2. Adab '*aqliyah*: Intellectual discipline

The second dimension pertains to the intellect (*aql*)—not merely in terms of cognitive ability or academic performance, but in terms of its correct moral orientation. Al-Attas insists that the intellect, to be truly disciplined, must recognise the hierarchy of knowledge: that revealed knowledge (*ilm naqli*) takes precedence over speculative reason (*ilm 'aqli*), and that f*ardhu 'ain* knowledge (individually obligatory) takes precedence over *fardhu kifayah* knowledge (collectively obligatory). The intellect that fails to maintain these distinctions has lost adab—even if it is formally educated and intellectually capable (Al-Attas, 1999).

For Phase A learners, *adab 'aqliyah* is not about teaching epistemological philosophy but about cultivating its behavioural preconditions: the elimination of toxic or meaningless language from the child's communicative repertoire; the cultivation of complete, respectful sentences as the basic form of verbal interaction; the physical reverence shown to books, especially the Qur'an; and the habit of responding to instructions with attentiveness and comprehension rather than rote compliance. The zero-tolerance policy against verbal aggression and the practice of placing the Qur'an above other texts on the desk are both, in al-Attas' framework, acts of intellectual adab—because they enact the correct hierarchy of knowledge in the child's immediate environment.

3. Adab *ruhiyah*: Spiritual discipline

The third dimension is the most central, constituting what al-Attas calls the 'core' (*lubb*) of the *ta'dib* process: the adab of the soul (*ruh* or *nafs*). This dimension concerns the purification of the soul (*tazkiyatun nafs*), the cultivation of the primordial covenant consciousness (*mithaq*) by which the soul acknowledges God as Lord, and the alignment of personal will (*iradah*) with divine pleasure (*ridha*). An adab *ruhiyah*, properly cultivated, produces a person who is intrinsically motivated by God-consciousness rather than by social approval or material reward—what might be described as a shift from extrinsic to intrinsic moral agency.

For Phase A learners, adab *ruhiyah* is operationalised through the cultivation of empathy and compassion (evidenced by prosocial behaviours such as helping peers and sharing), the disciplined practice of truthfulness and accountability (including the willingness to acknowledge wrongdoing and to apologise), reverential respect (*ta'zhim*) for parents and teachers, and emotional self-regulation (the capacity to manage frustration, disappointment, and conflict without explosive outbursts). Daily supplication (*du'a*) with contemplative attention—rather than mechanical recitation—serves as both a spiritual and emotional regulation practice within the programme.

Table 2 presents the full tripartite structure of the programme's operational framework, showing how each adab dimension is anchored in specific competency

indicators, supporting textual evidence from Qur'an and hadith, and concrete daily habituation practices.

Table 2. The tri-dimensional adab framework: operationalisation for phase A

Dimension	Phase A Competency Indicators	Textual Basis	Daily Habituation Form
Adab Jasadiah (Physical)	Physical neatness and hygiene; manners in eating and drinking; gross motor control; voice volume regulation	Hadith on purity (al-nazhafatu min al-iman); Hadith on eating with the right hand	Morning uniform and hygiene check; seated communal meals; proper waste disposal
Adab 'Aqliyah (Intellectual)	Courteous speech (anti-toxic language); complete-sentence responses; reverence for books and learning tools	QS. Al-Isra': 53 (speak what is good); foundational adab of knowledge-seeking texts	Zero tolerance for profanity and meaningless slang; Qur'an placed above other books
Adab Ruhiyah (Spiritual)	Social empathy and compassion; willingness to apologise and express gratitude; reverential respect (ta'zhim) for teachers	Hadith on mercy (man la yarham la yurham); daily supplications with tadabbur	Four magic words (Sorry, Please, Thank You, Excuse Me); emotional regulation practice; kissing teacher's hand upon arrival

Source: Synthesised from al-Attas (1980, 1999) and the Programme Adab Fase A (Suhernih, 2026).

C. Programme structure: *At-Tarbiyah Al-Munazhzhamah*

The programme employs what al-Attas' interpreters have called *at-tarbiyah al-munazhzhamah*—systematic, structured education—as its implementation architecture. This is operationalised through three interlocking instruments. The first is the establishment of textual content (*matan al-adab*): a corpus of selected Qur'anic verses, hadith, and foundational adab formulae that provide the revelatory grounding for every behavioural expectation in the programme. The second is a system of Standard Operating Procedures (SOPs) governed by a zero-tolerance principle: non-negotiable, consistently enforced rules that leave no ambiguity about the expected behavioural standard. The third is an ecosystem alignment mechanism: a structured school–home synergy system ensuring that the adab standards maintained in school are reinforced rather than undermined by the home environment.

The SOPs cover four critical moments in the school day. On arrival and entry, students practice the 5S culture (Smile, Greet, Welcome, Polite, Courteous—*Senyum, Salam, Sapa, Sopan, Santun*), teachers conduct a hygiene and appearance check, and students independently place their footwear in the designated shoe rack. During the learning session (*majelis kelas*), students begin with a contemplative supplication, handle books with both hands and with care, and request permission to speak or leave by raising the right hand. During the break and meal period, students wash hands before eating, recite the pre-meal supplication, eat while seated using the right hand without producing noise, and clear and dispose of their waste independently. At dismissal, students pack their own materials, ensure their desk area is clean, and close with a supplication and farewell to teacher and peers. Each SOP moment is anchored in the relevant adab principle and its Qur'anic or hadith basis.

The school–home synergy system consists of a daily *Mutaba'ah Adab* logbook—completed by parents at home and reviewed by teachers each morning—and a structured

parent education programme of weekly adab challenges and monthly parenting seminars. This mechanism directly addresses one of the most persistent obstacles to adab formation in young children: value conflict (*ta'arud al-qiyam*) between home and school environments. When a child's school experience valorises reverence for teachers and peers, but the home environment exposes the child to disrespectful language, unregulated screen content, and inconsistent rule enforcement, the developmental impact of school-based adab formation is severely attenuated. The *Mutaba'ah* system is designed to bring both environments into alignment.

D. Expert validation and feasibility assessment

The programme was submitted to three expert validators. Validator 1 (Indonesian Language specialist) assessed five linguistic criteria: appropriateness of language for the developmental level of the target learners; clarity of sentences and instructions; grammatical accuracy and spelling; readability of programme content; and consistency of terminology. The programme received a feasibility score of 85%, categorised as Highly Feasible. The validator's primary recommendation was a targeted revision of certain constructions to better align with Indonesian language norms, without substantive changes to content.

Validator 2 (Islamic Religious Education specialist) assessed five content criteria: congruence of programme content with Islamic teaching; accuracy of Qur'anic and hadith citation; relevance of adab material to Phase A developmental characteristics; alignment of programme objectives with adab education goals; and integration of adab values across all programme components. The programme received a feasibility score of 90%, categorised as Highly Feasible. The validator's key recommendation was the addition of two further implementation principles: a disciplinary-enforcement mechanism (*pendisiplinan dan penegakan aturan*) and a spirituality-reinforcement mechanism (*penguatan spiritualitas*) focused on soul-ordering (*tazkiyatun nafs*) rather than merely ritual performance.

Validator 3 (Islamic Education practitioner and school supervisor) assessed five pedagogical criteria: congruence with real school conditions; clarity of implementation instructions; ease of implementation without major logistical barriers; involvement and participation of teachers, students, and parents; and suitability for available time and school resources. The programme received a feasibility score of 100%, categorised as Highly Feasible—a striking result indicating that a practitioner with direct knowledge of Indonesian state primary school conditions found the programme fully implementable as designed.

Table 3. Summary of Expert Validation Results

Validator	Domain	Score Obtained / Maximum	Percentage	Category
Expert 1: Indonesian Language	Linguistic appropriateness	17 / 20	85%	Highly Feasible
Expert 2: Islamic Education Content	Islamic content accuracy	18 / 20	90%	Highly Feasible
Expert 3: Educational Practice	Pedagogical implementability	20 / 20	100%	Highly Feasible
AVERAGE	—	55 / 60	91.67%	Highly Feasible

Source: Primary validation data, 2026.

The aggregate feasibility score of 91.67% places the programme firmly in the 'Highly Feasible' category. This result is significant for several reasons. First, the 100% score from the practitioner validator—the expert most directly acquainted with implementation constraints in Indonesian state schools—suggests that the programme bridges the well-documented theory–practice gap that afflicts many Islamic education proposals (Rafliyanto et al., 2023). Second, the high content score of 90% confirms that the translation of al-Attas' classical philosophical framework into a structured Phase A programme is theologically sound: it respects the framework's integrity rather than reducing adab to superficial behavioural conformism. Third, the 85% linguistic score, while still in the Highly Feasible range, indicates an area for refinement—the programme's textual content needs careful calibration to ensure that teacher instructions and student-facing language are pitched at an appropriate register for the six-to-eight-year-old audience and for teachers of varying educational backgrounds.

E. Discussion: The pedagogical significance of the *ta'dib* framework at phase A

The results of this study invite a broader reflection on why al-Attas' *ta'dib* framework is particularly well-suited to the Phase A context. Three aspects stand out. First, the tri-dimensional structure of the programme corresponds naturally to what developmental psychology identifies as the three domains of early childhood development: physical-motor, cognitive, and social-emotional. This isomorphism is not coincidental: al-Attas' framework, drawing on classical Islamic anthropology (the integrated unity of *jasad*, *aql,* and *ruh*), captures the same holistic understanding of human development that modern developmental science has arrived at by different routes. The result is a programme that is pedagogically valid on both classical Islamic and contemporary developmental grounds.

Second, the programme's emphasis on habituation (*ta'wid*) as the primary mechanism of adab formation is developmentally appropriate for the six-to-eight-year-old age group. Children at this stage are in Piaget's concrete operational phase, meaning that their moral understanding is built primarily through direct experience, repeated practice, and modelled example—not through abstract moral reasoning. This aligns precisely with al-Attas' insistence that adab is transmitted through *keteladanan* (*uswah hasanah,* exemplary modelling), habituation (*ta'wid*), and structured disciplinary consistency (*at-tarbiyah al-munazhzhamah*), rather than through didactic instruction alone. The programme's SOPs, Mutaba'ah logbook, and teacher exemplariness requirements all serve this habituation function.

Third, and most fundamentally, the programme's *ta'dib* architecture provides what secular character education models cannot: a metaphysical anchor. When a six-year-old child in this programme learns to eat while seated using the right hand, to greet the teacher with reverence, or to speak without recourse to toxic language, she is not merely learning behavioural rules—she is being initiated into a worldview in which the correct placement of actions in relation to God, knowledge, and other people constitutes the meaning of being a good human being. This is what al-Attas means when he says that education must produce the 'good man' rather than the 'good citizen': the standard of

reference is not the contingent social norm but the permanent divine order. The programme makes this metaphysical dimension accessible to young children through the *matan* (textual corpus) of Qur'anic verses and hadith that anchor each adab dimension, rendering what might otherwise be abstract theology into lived, embodied, age-appropriate practice.

The programme also productively extends and refines al-Attas' framework in one key respect. Al-Attas' primary concern was with the intellectual corruption of Muslim university students and educated elites—the 'loss of adab' in the academy and the leadership class. This study demonstrates that the framework's conceptual logic applies with equal force at the opposite end of the educational spectrum: the earliest years of formal schooling. Indeed, there is a case to be made that Phase A is where *ta'dib* must begin, since the habits, emotional patterns, and relational dispositions formed in childhood exert enduring influences on later character and intellectual development. The programme thus positions al-Attas' framework not as a remedial response to adult intellectual corruption but as a foundational architecture for the prevention of that corruption from its developmental roots.

Conclusion

This study demonstrates that al-Attas' concept of adab can be operationalised into a validated educational programme for Phase A elementary school students in Indonesian state schools. The needs analysis revealed strong institutional support, with 100% of respondents affirming the urgency of structured adab education and 95% supporting a systematic, teacher-guided programme integrated into daily school culture. Grounded in the three dimensions of *adab jasadiah, adab 'aqliyah,* and *adab ruhiyah*, the programme integrates three main instruments: a *matan adab* content corpus, daily standard operating procedures (SOPs) based on a zero-tolerance principle, and a school–home synergy system. Rather than treating adab as an additional curriculum component, the programme positions it as the foundation of the entire learning culture. Expert validation yielded an overall feasibility score of 91.67%, categorised as Highly Feasible, covering Islamic content accuracy (90%), linguistic appropriateness (85%), and pedagogical implementability (100%). These findings indicate that the programme is both conceptually grounded in al-Attas' philosophy of *ta'dib* and practically applicable in Indonesian elementary schools. The study contributes to Islamic educational philosophy by demonstrating the relevance of al-Attas' framework at the earliest stage of formal education and provides a structured programme to address the need for systematic adab education. Future research should empirically examine its effects on students' behavioral and attitudinal development across the three dimensions of adab and explore its adaptation for Phases B and C.

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