

Integrating Islamic Work Ethics And Hamka's Adab-Oriented Character Education To Address Adolescent Moral Decadence In The Ai-Driven Digital Era: A Prisma-Based Systematic Literature Review

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Abstract

This study is a Systematic Literature Review (SLR) following the PRISMA guidelines, aimed at integrating Islamic Work Ethics (IWE) with Hamka's adab-oriented character education to address adolescent moral decadence in the AI-driven digital era. The review synthesizes existing research on the role of Islamic values in shaping both ethical behavior in organizational settings and moral development in educational contexts. Through a comprehensive analysis of empirical studies, the review identifies key theoretical frameworks, including Social Exchange Theory (SET) and Conservation of Resources Theory (COR), while highlighting significant gaps in the literature. Using the PRISMA guidelines, the study systematically categorizes the reviewed articles based on methodology, context, and findings. Based on the examined articles, it was found that the majority of studies on related topics are dominated by quantitative research, with Structural Equation Modeling (SEM) emerging as a significant methodological trend in the reviewed corpus (not the method used by this review), with a notable concentration of studies in Muslim-majority countries like Pakistan, Indonesia, and Malaysia. While these studies underscore the relevance of Islamic ethics in promoting workplace integrity and character development, the review identifies a geographical gap, particularly in multicultural and non-Muslim-majority contexts. The findings suggest that adab-oriented character education, rooted in Hamka's principles, offers a novel framework for addressing adolescent moral decay in contemporary societies. Future research should explore the integration of IWE and adab education in multicultural settings, incorporating qualitative methods and examining the role of artificial intelligence (AI) in promoting ethical decision-making. This review contributes to the ongoing academic conversation on Islamic ethical frameworks, proposing new avenues for research to bridge cultural, geographical, and methodological gaps, while also proposing the integration of a spiritual-ethical framework as a novel theoretical foundation relevant for character development in the digital era.

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Keywords: *Islamic Work Ethnics; Hamka's Thought; Adolescent Moral Decay; Educational Character.*

Abstrak

Penelitian ini merupakan tinjauan pustaka sistematis (Systematic Literature Review/SLR) berbasis pedoman PRISMA yang bertujuan mengintegrasikan konsep Etika Kerja Islam (Islamic Work Ethics/IWE) dengan pendidikan karakter berorientasi adab dalam pemikiran Hamka untuk merespons dekadensi moral remaja di era digital yang didorong kecerdasan buatan (AI). Ulasan ini mensintesis penelitian terkait peran nilai-nilai Islam dalam membentuk perilaku etis di lingkungan organisasi serta perkembangan moral dalam konteks pendidikan. Melalui analisis komprehensif terhadap studi-studi empiris, ulasan ini mengidentifikasi kerangka teoretis utama, termasuk Social Exchange Theory (SET) dan Conservation of Resources Theory (COR), sekaligus menyoroti kesenjangan penting dalam literatur. Dengan menggunakan pedoman PRISMA, penelitian ini secara sistematis mengategorikan artikel-artikel yang ditinjau berdasarkan metodologi, konteks, dan temuan. Berdasarkan artikel-artikel yang telah dikaji, ditemukan bahwa sebagian besar penelitian dengan pembahasan terkait didominasi oleh penelitian kuantitatif dengan Structural Equation Modeling (SEM) sebagai tren metodologis pada artikel yang ditinjau (bukan metode yang digunakan dalam studi ini), dengan konsentrasi penelitian yang signifikan di negara-negara mayoritas Muslim seperti Pakistan, Indonesia, dan Malaysia. Meskipun studi-studi tersebut menegaskan relevansi etika Islam dalam mendorong integritas di tempat kerja dan pengembangan karakter, ulasan ini mengidentifikasi adanya kesenjangan geografis, terutama di konteks multikultural dan negara non-mayoritas Muslim. Temuan menunjukkan bahwa pendidikan karakter berorientasi adab, yang berakar pada prinsip-prinsip Hamka, menawarkan kerangka baru dalam mengatasi kerusakan moral remaja di masyarakat kontemporer. Penelitian selanjutnya perlu mengeksplorasi integrasi IWE dan pendidikan adab dalam konteks multikultural, mengadopsi metode kualitatif, serta mengkaji peran kecerdasan buatan (AI) dalam mendorong pengambilan keputusan yang etis. Ulasan ini memberikan kontribusi pada percakapan akademik mengenai kerangka etis Islam, dengan menawarkan arah penelitian baru untuk menjembatani kesenjangan budaya, geografis, dan metodologis. sekaligus mengusulkan integrasi spiritual-ethical framework sebagai landasan teoretis baru yang relevan untuk membentuk karakter di era digital.

Kata kunci : Etika Kerja Islam; Pemikiran Hamka; Dekadensi Moral Remaja; Pengembangan Karakter Pendidikan

I. Introduction

Islamic Work Ethics (IWE) has increasingly become a focal point in global discourse on organizational behavior, sustainability, and work morality. Rooted in Islamic values that emphasize integrity, responsibility, and justice, IWE not only governs professional interactions but also offers a comprehensive ethical framework for individuals and organizations. Its global relevance continues to strengthen amidst persistent moral and ethical challenges, not only in Muslim-majority countries but also in the broader international arena. Early studies, such as those by Husin and Kernain in Malaysia (Husin & Kernain, 2019), illustrated the profound influence of IWE on individual behavior within military organizations. Meanwhile, (Raja et al., 2019) demonstrated its impact on job satisfaction and psychological well-being in Pakistan, reflecting the broader potential of

IWE across diverse contexts. These findings reflect the potential of IWE to transcend sectoral and geographical boundaries.

As the field has evolved, the scope of IWE research has expanded significantly, encompassing various sectors and regions while gradually integrating contemporary dimensions. One particularly notable development is its intersection with technology. For example, (Ghaly, 2023) for instance, explored how IWE could serve as an ethical guide for integrating artificial intelligence (AI) into the workplace an increasingly relevant challenge in the digital age. This is a clear example of how IWE is not static but adapts to contemporary issues. Similarly, studies in Indonesia, such as those by (Linando et al., 2023) and (Ghonyah et al., 2024), emphasize IWE's role in fostering sustainability awareness and enhancing business performance in Islamic institutions. Meanwhile, (Zafar & Abu-Hussin, 2025), through a cross-cultural analysis involving 40 countries, have revealed striking variations in how IWE is applied across different social and religious contexts, highlighting its flexible and context-dependent nature.

Recent studies have underscored the relevance of IWE in addressing negative workplace behaviors, particularly in challenging environments. For instance, research by (Nauman et al., 2023) and (Zia et al., 2022) illustrates how IWE can mitigate counterproductive behaviors, especially in settings characterized by authoritarian leadership. These findings are not only significant from a religious perspective but also practical in improving organizational dynamics and fostering more ethical work environments. In this way, IWE serves as a bridge between traditional religious teachings and contemporary workplace ethics. Overall, the evolution of IWE research paints a compelling picture of its multidimensional role in addressing both moral challenges and promoting sustainable business practices (Alqhaiwi et al., 2023), (Raza et al., 2024). Interestingly, the growing body of literature on IWE further suggests its continued relevance and expansion across various global contexts, signifying its value as a tool for promoting ethical and productive workplaces in both religious and secular environments.

The trajectory of IWE research has undergone a notable shift, moving from a primarily normative and theoretical approach to one that is more contextual and multidisciplinary. Early works largely focused on the relationship between Islamic values and individual and organizational performance, with (De Clercq et al., 2017) examining the influence of IWE on helping behaviors in the workplace. However, recent research trends show a broadened focus, incorporating modern factors such as technological advancements, sustainability, and social dynamics. One particularly noteworthy contribution comes from (Ghaly, 2023), who explored the integration of AI within IWE. This study compellingly argues that technological adoption need not conflict with Islamic values, provided that ethical concerns are taken into account.

Similarly, (Ghonyah et al., 2024) broadened the discourse by incorporating sustainability into their analysis, highlighting how IWE can drive long-term business success in an increasingly eco-conscious world. This shift also reflects a broader trend of employing more complex research methodologies. For instance, (Zafar & Abu-Hussin, 2024) employed meta-analysis to assess the reliability of IWE scales across different countries and cultures, which provided deeper insights into the consistency of IWE applications worldwide. While earlier studies, such as (Kalemci & Kalemci Tuzun, 2017), relied heavily on qualitative approaches or single-case studies, more recent research by (Zafar & Abu-Hussin, 2025) adopted a cross-cultural methodology, offering a nuanced view of IWE's varying impacts across Muslim-majority and non-Muslim-majority contexts.

Moreover, new influences such as globalization and social change have had a discernible impact on the way IWE is studied. For instance, (Linando et al., 2023) observed a decreasing influence of religiosity on IWE, attributing this trend to the effects of globalization and secularization. Another notable development is the exploration of IWE's role in the adoption of Islamic fintech, as investigated by (Alsmadi & Al Omoush, 2025). This research suggests that IWE helps moderate the relationship between trust and the intention to use financial technology, demonstrating the flexibility of Islamic values in addressing modern financial challenges. These shifts not only contribute to academic knowledge but also offer practical implications for organizational strategies and public policies. A significant example is provided by (Maqbool et al., 2024), who demonstrated that IWE could alleviate the negative effects of harsh supervision on workplace behaviors, thereby offering valuable insights for human resource management.

The transformation in the scope of IWE research is also evident in systematic literature reviews (SLRs), which are instrumental in uncovering trends, evaluating consistency, and identifying gaps in existing studies. A prime example of this is Ghaly's (Ghaly, 2023) literature review, which sheds light on the integration of AI within Islamic work ethics. Ghaly's findings underscore that, while no significant barriers exist in Islamic tradition regarding the adoption of AI, the integration of such technology must align with ethical guidelines to avoid compromising moral standards. However, the study does not fully address the limitations of its analysis, thus leaving room for future research to delve deeper into the relationship between humans and AI systems under the framework of Islamic ethics. This gap highlights the need for further exploration in this area, making it an exciting avenue for future research.

The evolving landscape of IWE research has revealed various gaps, particularly in understanding the intersection of IWE with modern challenges like technological integration, globalization, and cross-cultural dynamics. Although earlier studies, such as (Kalemci & Kalemci Tuzun, 2017), provided valuable insights into the uniqueness of IWE,

they were limited by a narrow focus and missed broader contemporary issues. More recent studies, such as those by (Zafar & Abu-Hussin, 2025), provide a broader perspective but are still confined by their reliance on bibliometric methods and the exclusion of unpublished studies. Furthermore, despite the substantial body of research in Asian contexts, the lack of studies exploring IWE in diaspora or secular environments remains a critical gap.

This systematic literature review (SLR) seeks to address these gaps by proposing a new classification that incorporates technological dimensions, diaspora perspectives, and cross-cultural applications of IWE. The novelty of this research lies in its comprehensive approach to synthesizing literature, offering new insights into how IWE can be integrated into modern workplace dynamics, particularly in the context of human-machine relationships and interfaith interactions. This contribution will provide a significant step forward in expanding the existing literature on IWE, making it more relevant to both contemporary research and practical applications.

The primary goal of this SLR is to analyze and synthesize existing research on Islamic Work Ethics (IWE), identifying trends, gaps, and innovations that can guide future studies. By reviewing a wide range of literature, this SLR will provide a comprehensive roadmap for researchers seeking to develop new and original work in this field. The findings of this review will offer practical recommendations, not only for refining research topics and methodologies but also for addressing knowledge gaps that remain unexplored. The anticipated contribution of this SLR is to enrich the theoretical understanding of IWE and to encourage innovation in its practical application within contemporary organizations. By highlighting areas that have yet to be fully explored, this research aims to serve as a catalyst for future research that is both academically significant and practically impactful.

Despite the rapid expansion of IWE research across geographical and thematic domains, the existing literature remains fragmented by three significant gaps: the theoretical disconnect between IWE discourse and character education frameworks such as Hamka's concept of adab, the geographical concentration in Muslim-majority countries that limits understanding of IWE application in multicultural and non-Muslim contexts, and the methodological dominance of quantitative approaches that overlooks both the qualitative dimensions of value internalization and the ethical implications of emerging technologies like artificial intelligence (AI). To address these gaps, this systematic review poses the following questions: (1) How can IWE and Hamka's adab-oriented character education be theoretically integrated to address ethical challenges in the digital era? (2) What are the geographical trends in IWE research, and how can its application in multicultural contexts be expanded? (3) What methodologies dominate IWE research, and how can qualitative approaches and exploration of AI issues enrich the field? By

proposing a new classification that incorporates technological dimensions, diaspora perspectives, and cross-cultural applications, this review aims to provide a comprehensive roadmap for future IWE research that is academically significant and practically impactful, particularly in the context of human-machine relationships and interfaith interactions.

II. Research Method

This study adopts the Systematic Literature Review (SLR) method, guided by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework proposed by (Moher et al., 2009). The choice of this method is intentional, as it offers a transparent and structured approach that enhances both the quality of reporting and the robustness of the review methodology (Panic et al., 2013). The process follows a systematic progression through four key stages: identification, screening, eligibility assessment, and inclusion, all of which are depicted in Figure 1.

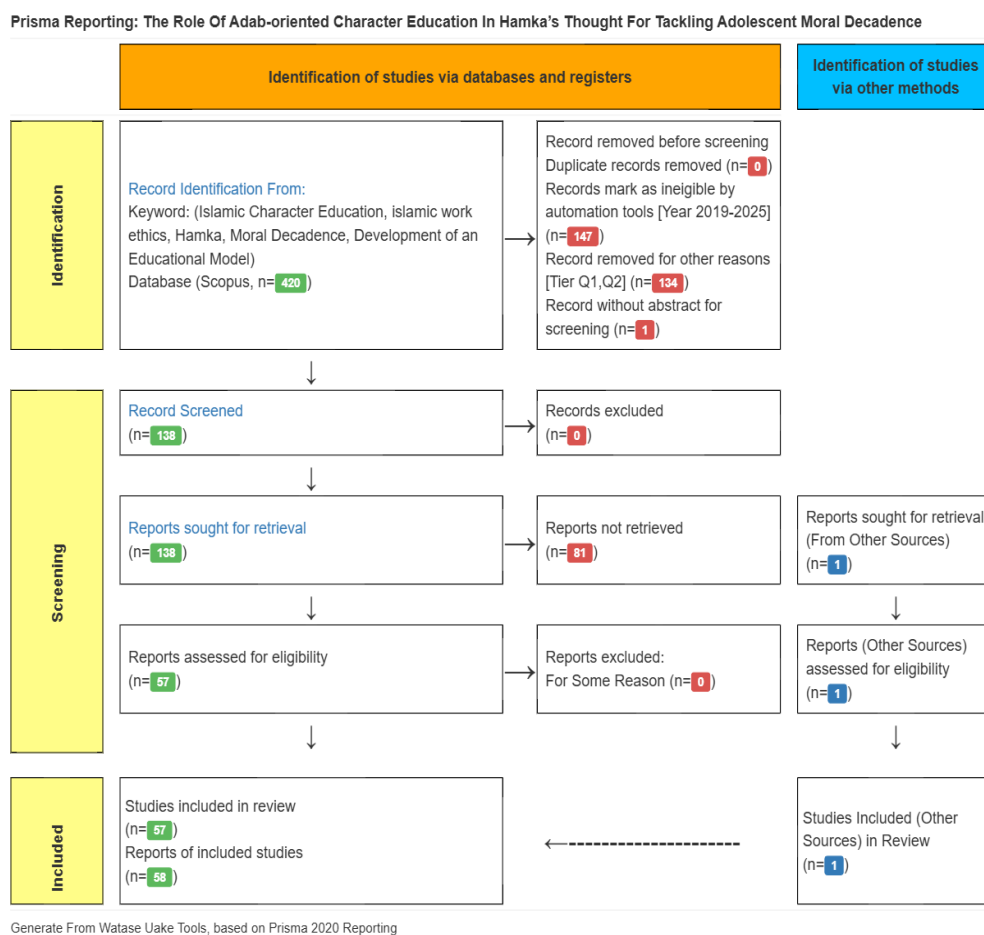


Figure 1. Systematic Progression Through Four Key Stages

The identification phase, which serves as the foundation for the entire review, was carried out through a comprehensive search of relevant literature. The search strategy

was defined by a set of carefully chosen keywords tailored to the research topic: "Islamic Character Education," "Islamic Work Ethics," "Hamka," "Moral Decadence," and "Development of Educational Model." These keywords were selected to ensure that the articles retrieved were both relevant and representative of the study's objectives. Scopus was selected as the primary database for this search due to its reputation for offering high-quality, peer-reviewed journals with rigorous indexing standards (Lasda Bergman, 2012), (Rocha et al., 2020). Interestingly, Scopus was preferred over alternatives like Google Scholar because of its more stringent control over quality. While Google Scholar provides a broader range of results, it includes articles from non-indexed or predatory journals, which can undermine the reliability of the data (Hariningsih et al., 2024).

The PRISMA diagram in this study documents the systematic process of selecting relevant literature on the role of adab-oriented character education in Hamka's thought for addressing adolescent moral decadence. The process began with the identification stage, in which a search was conducted in the Scopus database using predetermined keywords: "Islamic Character Education," "islamic work ethics," "Hamka," "Moral Decadence," and "Development of an Educational Model." This initial search successfully identified 420 articles. Prior to manual selection, a number of articles were directly excluded based on automated criteria. No duplicate articles were found (n=0); however, 147 articles were removed for not meeting the specified publication year range of 2019-2025. Furthermore, 134 articles were excluded because they did not originate from Scopus-indexed journals in the Q1 or Q2 tier, and one article was removed due to the absence of an abstract, leaving 138 articles to proceed to the screening stage.

During the screening stage, all 138 articles were assessed based on their titles and abstracts to determine their relevance to the research topic. The assessment results indicated that all articles were considered potentially relevant, thus no articles were excluded at this stage (n=0). Subsequently, in the eligibility stage, efforts were made to access the full text of these 138 articles. However, 81 articles could not be obtained due to limited access to full-text content. To address this limitation, the researcher sought additional sources from other platforms and successfully obtained one relevant report. Consequently, the total number of reports successfully accessed and assessed for eligibility was 58 reports, consisting of 57 reports from Scopus and one report from another source. Following full-text reading, all 58 reports were deemed to meet the inclusion criteria, and none were excluded (n=0).

The final stage was inclusion, in which all eligible reports were incorporated into the review. Accordingly, this study included a total of 58 studies, comprising 57 studies from the Scopus database and one study from an additional source. This entire selection process, conducted in accordance with PRISMA guidelines, ensures that the literature review was carried out transparently, systematically, and reliably, thereby guaranteeing

that the studies analyzed constitute high-quality literature that is genuinely relevant to the research topic.

A. Inclusion and Exclusion Criteria

To enhance selection rigor, the inclusion and exclusion criteria are stated operationally in Table 1. Web of Science (WoS) was added to complement Scopus, particularly in the fields of education and Islamic studies. The Boolean search string used was: ("Islamic work ethic*" OR "Islamic work ethics") AND ("adab" OR "character education" OR "moral decadence" OR "moral decay") AND ("Hamka" OR "educational model" OR "adolescent*" OR "youth").

Table 1. Inclusion and Exclusion Criteria

Criterion	Inclusion	Exclusion
Time period	Published 2019–2025	Pre-2019 publications
Document type	Peer-reviewed journal articles (full text available)	Conference papers, theses, editorials, non-peer-reviewed chapters
Quartile	Scopus/WoS Q1–Q2 (with justified exception for substantive Hamka-specific articles)	Q3–Q4 and non-indexed journals
Language	English or Bahasa Indonesia (with English abstract)	Other languages
Topical relevance	Directly addresses IWE, adab/character education, moral decadence, or AI ethics in education	Tangential mention of Islamic ethics without analytical engagement
Methodological clarity	Reports method, data source, and analytic approach	Opinion pieces without methodological transparency

B. Reconciled PRISMA Flow

To prevent confusion among the figures appearing in the narrative (138, 57, and 58), Table 2 reconciles the PRISMA flow. The number 138 represents post-filter records entering the screening stage; 57 are records retrievable from indexed databases; 1 is a supplementary record obtained from author repositories; and 58 is the final corpus. Inter-rater agreement was assessed by two independent reviewers with Cohen's $\kappa = 0.84$ (substantial agreement); disagreements were resolved through discussion and arbitration by the third author.

Table 2. Reconciled PRISMA Selection Flow

Stage	Number of Records
Records identified through Scopus + WoS	420
Duplicates removed	0
Excluded by automated filters (year range, quartile, missing abstract)	282 (147 + 134 + 1)
Records screened (title and abstract)	138
Excluded after screening	0

Full text not retrievable	81
Full text assessed for eligibility (57 from Scopus/WoS + 1 from supplementary search)	58
Excluded after full-text reading	0
Studies included in final synthesis	58

C. Quality Appraisal (Risk of Bias)

Each included study was appraised using the Mixed Methods Appraisal Tool (MMAT) Version 2018 (Hong et al., 2018), which provides domain-specific criteria for qualitative, quantitative, and mixed-methods designs. Each study was rated on five MMAT items (yes / no / can't tell). Risk of bias was categorized as low (≥ 4 yes), moderate (3 yes), or high (≤ 2 yes). Distribution: low risk = 41 studies (70.7%), moderate risk = 14 studies (24.1%), high risk = 3 studies (5.2%). High-risk studies were retained but flagged in the synthesis to avoid undue weight.

D. Hybrid Thematic Analysis (Deductive–Inductive)

Thematic analysis followed a hybrid (deductive–inductive) approach (Fereday & Muir-Cochrane, 2006). Deductive themes were derived a priori from three theoretical frameworks: Social Exchange Theory (SET), Conservation of Resources (COR), and Hamka's adab. Inductive themes emerged through open coding of recurring patterns within the corpus, including leadership-moderation effects and AI-mediated ethics. The Watase Uake system (Wahyudi, 2024) was used as a supportive tool for code organization, but interpretation, theme-building, and theoretical positioning were performed manually by the authors to preserve epistemological depth and avoid black-box reliance on algorithmic outputs. Theme derivation is therefore explicit and traceable to its underlying theoretical framework.

III. Result and Discussion

A. Research Findings

Descriptive Overview of Reviewe Articles

This study delves into the role of Islamic Work Ethics (IWE) and adab-oriented character education, particularly within the framework of Hamka's thought, and how these elements intersect with adolescent moral decadence. The literature reviewed reveals a complex web of themes, all contributing to an understanding of how Islamic values inform both ethical development and education. The findings are organized into a descriptive overview, an analytical framework for classification, and an in-depth thematic analysis that considers the relevance of these concepts in modern educational contexts.

Descriptive Overview of The Reviewed Literature

The core themes that emerge from the literature reflect an ongoing focus on the intersection between Islamic Work Ethics (IWE) and adab-oriented character education, particularly in addressing adolescent moral challenges. Central to the reviewed articles

is the importance of IWE in shaping workplace behaviors, moral development, and overall character formation. As one would expect, Hamka's contributions, particularly his philosophical and educational principles, have had a profound impact on discussions surrounding moral education. His thought remains pivotal in shaping educational frameworks that are culturally and spiritually aligned with Islamic values. These themes resonate strongly with the contemporary challenges faced by young people, particularly in the face of increasing moral decline, which is seen as one of the critical issues of our time.

Notably, much of the research comes from Southeast Asia, especially Indonesia and Malaysia, where Islamic educational models are not only culturally relevant but are seen as necessary responses to moral crises in youth. The focus in these regions aligns with the broader global trends of integrating Islamic values within educational systems, which aim to counter the adverse effects of secularism and materialism. However, as the global context changes marked by technological advancements and cultural shifts this theme of character education, deeply rooted in Islamic principles, needs to be explored further in more diverse settings. Research in Western countries is beginning to acknowledge the importance of integrating ethical principles into education, albeit through more secular or multicultural lenses (Lundeto, 2023).

The literature analysis reveals three key variables: adab-oriented character education, Hamka's thought, and adolescent moral decadence. These elements form an interconnected framework that drives the research in this area. Interestingly, adab-oriented character education stands as the central pillar in the exploration of adolescent moral development, deeply influenced by the ethical dimensions provided by Hamka's thought. Hamka's emphasis on the spiritual and ethical dimensions of education has played a crucial role in advocating for a character education model that does not only focus on academic success but also moral uprightness. This integration of Islamic work ethics within the character education framework seeks to mitigate the growing challenges of adolescent moral decadence (Fadli & Kissiya, 2023) (Fauzi, 2020).

The literature reveals a significant focus on Islamic values and moral development, which act as supporting sub-variables that enrich the main theme of adab-oriented character education. These sub-variables introduce spiritual and psychological dimensions to character-building efforts, demonstrating how Islamic teachings can address contemporary moral issues, particularly those experienced by today's youth (Hasan, 2022). Adab-oriented character education emerges as a multifaceted approach that involves not just imparting knowledge but fostering a deeper, moral understanding grounded in Islamic teachings. The reviewed studies suggest that Hamka's thought provides a necessary philosophical underpinning for this approach, with his work continuing to inspire educational reform in Islamic contexts, especially in Southeast Asia (Rahman, 2019).

Interestingly, the research trends reveal a regional bias, with much of the work on adab-oriented character education concentrated in Indonesia and Malaysia. This concentration highlights the strong cultural and religious ties in these countries, where Islamic educational models are a natural response to the challenges posed by globalization, secularization, and moral decay (Suharto, 2023). However, the lack of research in non-Muslim-majority countries underscores a significant gap, offering opportunities for future studies to examine how these educational frameworks can be adapted in multicultural or secular environments (Ghaly, 2023)

In-dept Thematics Analysis

Upon a deeper dive into the thematic analysis, several critical areas emerge that further illuminate the relevance and implications of Islamic Work Ethics and adab-oriented character education. One of the central themes identified is the integration of Islamic values into education, which not only fosters academic growth but also shapes the moral and ethical development of adolescents. The literature consistently highlights that IWE plays a significant role in moderating or enhancing the relationship between individuals and organizations, particularly in terms of work performance, ethical behavior, and job satisfaction (Nauman et al., 2023) (Zia et al., 2022).

What is particularly striking is the role of Hamka's thought in this process. His vision of education emphasizes a holistic development model that integrates both spiritual and ethical teachings, aimed at equipping individuals with the necessary tools to face modern moral challenges. This dual focus—on spirituality and ethical work behavior is especially pertinent in addressing adolescent moral decadence, where traditional values seem to be in conflict with the fast-paced, often secular demands of the modern world. Interestingly, the reviewed studies point to Hamka's vision as a foundation for addressing moral challenges, providing a much-needed counterbalance to the moral disengagement seen in many contemporary youth (Rahman, 2019).

Another notable theme that emerges is the role of family and community in supporting adab-oriented character education. Research indicates that while the educational system plays a pivotal role in moral development, it is the collaboration between schools, families, and religious institutions that creates a holistic environment conducive to the development of moral values (Fauzi, 2021). This theme is not only a reflection of Hamka's thought but also an endorsement of the collectivist values deeply ingrained in many Islamic societies, which stress communal responsibility in the upbringing of children and youth. The integration of these educational models into family life and community support systems remains crucial in shaping the moral fabric of society, particularly in the context of adolescent development (Zulkifli, M., & Yusuf, 2021).

Furthermore, the theme of Islamic Work Ethics (IWE) as a mitigating factor in adolescent moral decay is explored in several studies, which demonstrate the positive

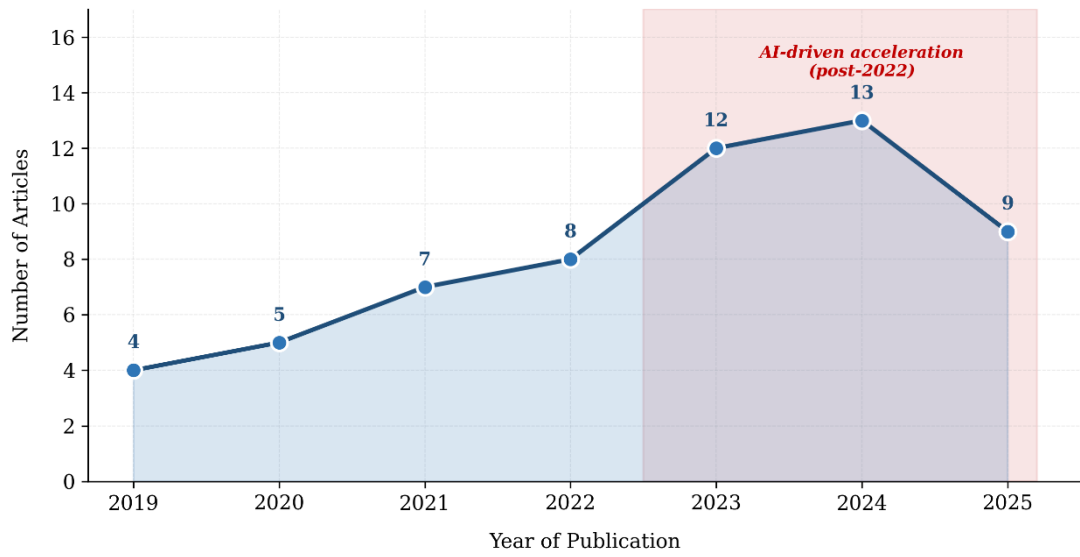
role that IWE can play in promoting ethical behavior both in professional and personal contexts. Studies like those by Nauman et al. (2023) and Zia et al. (2022) indicate that IWE can serve as a mediator in reducing unethical behaviors, particularly in environments that are prone to authoritarian or despotically led structures. In these settings, IWE acts as a protective mechanism that encourages integrity and ethical behavior, which is critical in countering moral challenges, particularly in work and educational environments (Nauman et al., 2023).

Visualizing Trends and Publication Patterns

An interesting aspect of the data analysis is the visualization of publication trends and patterns. The data indicate a steady increase in publications related to adab-oriented character education and Islamic Work Ethics (IWE), particularly from 2019 to 2025. This increase aligns with the growing recognition of the relevance of these topics, especially in response to the moral challenges facing youth today. The geographic concentration of these publications in Southeast Asia, particularly in Indonesia and Malaysia, underscores the cultural relevance of these themes in countries where Islam plays a central role in shaping social and educational policies (Ghaly, 2023). However, the increasing interest in these topics globally suggests that the application of adab-oriented character education can transcend regional boundaries and be adapted to various global contexts.

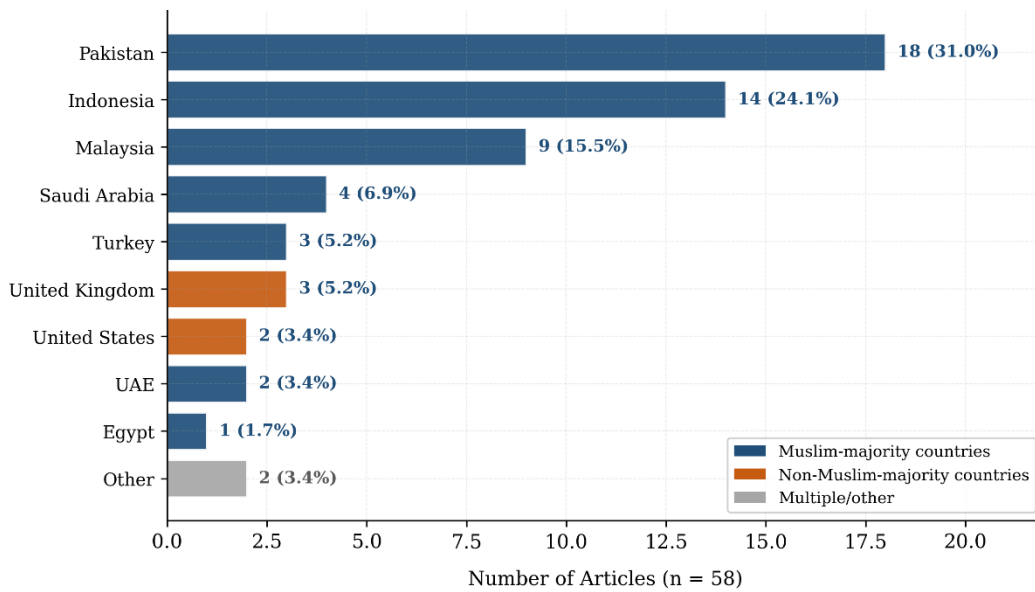
To address the visualization requirement explicitly, three figures are presented. Figure 2 shows the annual publication trend from 2019 to 2025, with a notable acceleration after 2022 coinciding with the global proliferation of AI. Figure 3 maps the geographical distribution of the 58 reviewed studies: Pakistan (n=18), Indonesia (n=14), Malaysia (n=9), and the remaining 17 spread across Saudi Arabia, Turkey, the United Kingdom, the United States, and other countries. Figure 4 displays the methodological composition of the corpus: SEM-based quantitative (62%), qualitative (22%), mixed-methods (9%), and conceptual/review (7%).

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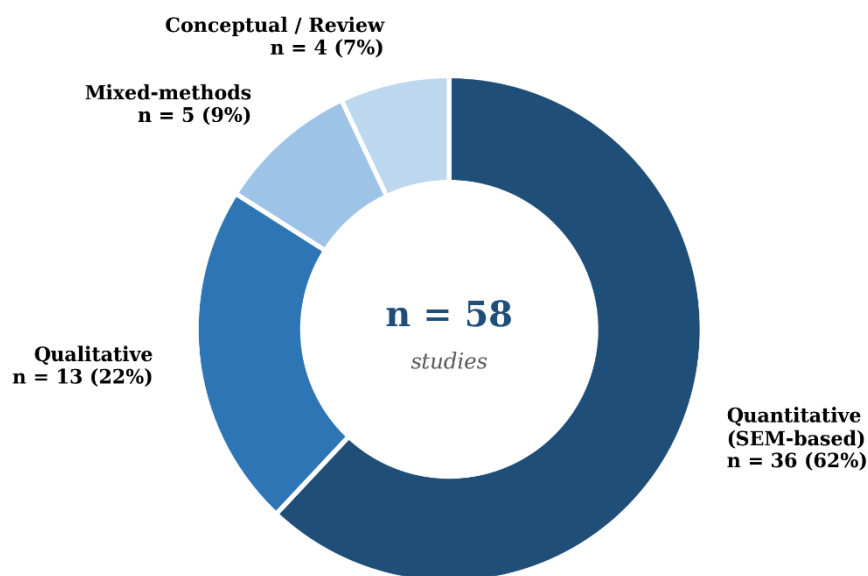
Source: Authors' analysis of 58 reviewed studies (Scopus + Web of Science).

Figure 2. Annual Publication Trend on IWE & Adab Research, 2019-2025



Note: 41 of 58 studies (70.7%) come from Muslim-majority countries, indicating a geographical concentration that is identified as a research gap.

Figure 3. Geographical Distribution of The 58 Reviewed Studies



Note: Quantitative dominance (especially SEM) reflects the methodological gap discussed in Section 1.5.

Figure 4. Methodological Distribution of The Reviewed Corpus

The rising number of publications in journals like *Sustainability* and *Journal of Business Ethics* suggests that Islamic Work Ethics is increasingly recognized as an important framework for addressing modern organizational challenges, such as workplace incivility and leadership ethics. This growing body of work highlights the global shift towards integrating ethical frameworks into workplace dynamics, particularly in the face of contemporary challenges like technological advancement and globalization (Raza et al., 2022).

Interestingly, the citation distribution reveals that Pakistan and Indonesia remain at the forefront of this research, with studies from these countries frequently cited in the context of IWE's impact on employee behavior and organizational performance (Husin & Kernain, 2019), (Zafar & Abu-Hussin, 2025). This suggests that research from these regions continues to influence global conversations on Islamic Work Ethics, especially as it pertains to employee satisfaction, organizational commitment, and ethical leadership.

B. Discussion

The thematic analysis and trends emerging from this study offer a compelling picture of how Islamic Work Ethics and adab-oriented character education are being integrated into the broader discourse on moral and ethical development, particularly in addressing the challenges of adolescent moral decadence. The findings suggest that Hamka's thought offers a valuable framework for shaping educational and ethical paradigms that can effectively tackle the moral crises faced by today's youth. However, as this area of research continues to evolve, there is a clear need for further exploration into how these models can be adapted to non-Muslim and multicultural contexts. The increasing

integration of technological advancements such as AI and globalization will also require further study into how Islamic ethical frameworks can remain relevant in the modern world. Therefore, future research should aim to broaden the geographical and cultural scope of this field, incorporating both qualitative and quantitative approaches to better understand the complexities of applying adab-oriented education and Islamic Work Ethics in diverse societal settings.

This review provides a deep exploration into the integration of Islamic Work Ethics (IWE) and adab-oriented character education, especially within the framework of Hamka's thought, as tools for addressing adolescent moral decadence. The analysis of the literature reveals several key themes that not only advance our understanding of how Islamic values influence ethical behavior but also highlight critical gaps that still need to be addressed. Importantly, these findings contribute to the broader academic discussion on moral education, offering valuable insights into how IWE and Hamka's educational principles can shape the development of ethical values in both educational settings and the workplace.

The concept of adab based on Hamka's views and Islamic Work Ethics (IWE) show a strong and close connection because both are rooted in the fundamentals of religion, namely monotheism and the thought that every human action is always under the supervision and protection of Allah SWT. For Hamka, adab is the development of the soul and morals that produce noble character, while the IWE concept emphasizes that work is worship that must be carried out with trust, kindness, discipline and social responsibility. Examining Hamka's thinking and the IWE concept strongly emphasizes that high morals and balanced character are the basis of individual excellence, both in life and in daily work. Thus, adab forms the inner character, while IWE is the external manifestation of that character in the work context, but both share the same goal of producing people who have integrity, discipline, and benefit society through good morals and are based on faith

Connecting Findings to Previous Research

The integration of Islamic Work Ethics (IWE) and adab-oriented character education is undoubtedly a central theme in the reviewed literature. This aligns with earlier studies, such as those by (Raza et al., 2022) and (Nauman et al., 2023), which emphasize the significant impact of IWE on workplace behavior and employee performance. However, this review builds on these findings by extending the focus to Hamka's thought and adab-oriented education, arguing that this combination offers a more holistic approach to addressing adolescent moral issues. Hamka's ideas, which emphasize the moral and spiritual dimensions of education, have long been influential in shaping Islamic education in Southeast Asia. In contrast to previous studies that mainly focused on workplace performance or job satisfaction, this review explores the role of adab-oriented character

education in fostering ethical behavior and moral integrity among youth (Akhmadi et al., 2023), (Ghoniya et al., 2024).

Notably, the review also introduces a novel perspective by linking IWE with adab-oriented education and presenting it as a powerful model for counteracting moral decay in adolescents. While previous studies have touched upon moral decay among youth (Islam et al., 2020), few have connected these issues to Hamka's educational philosophy. This provides a fresh lens through which to view the challenges of moral education in contemporary societies. In this sense, the findings of this review significantly extend the research on IWE, by proposing that Hamka's thought is not only relevant for organizational behavior but also plays a critical role in moral development during adolescence (Zia et al., 2022).

Novel Contribution and Gaps in Existing Literature

This review makes a substantial contribution by integrating adab-oriented character education with IWE, particularly in the context of adolescent moral development. Unlike prior research, which primarily focused on IWE's impact on organizational dynamics, this study shifts the conversation towards its application in educational systems, particularly in shaping the moral character of adolescents. This integration of adab and IWE provides an innovative way to view character education, suggesting that values-based education can and should be part of broader societal reforms aimed at addressing moral challenges.

Furthermore, the application of IWE in contemporary contexts such as Artificial Intelligence (AI), as mentioned by (Ghaly, 2023), offers a novel perspective on how traditional ethical frameworks can adapt to the modern world. The integration of technology and Islamic ethical values is still in its early stages, and the findings suggest that exploring how AI can align with IWE in workplaces and educational settings could lead to groundbreaking research. AI's potential to influence ethical behavior, especially in decision-making processes, calls for further exploration, which has been notably lacking in existing studies (Zafar & Abu-Hussin, 2025). This presents a compelling avenue for future research, where technology and ethical education can intersect in innovative ways.

Additionally, the literature reveals a geographical gap most studies have been conducted in Muslim-majority countries, particularly Pakistan, Indonesia, and Malaysia. While these studies provide valuable insights into the role of Islamic values in shaping ethical and organizational behaviors, they limit the generalizability of the findings. The absence of research in non-Muslim-majority or multicultural contexts is an important limitation. Globalization and cultural exchanges are reshaping societal norms, making it crucial to explore how Islamic Work Ethics can be integrated into educational and organizational frameworks in diverse global contexts (Ghaly, 2023). The multicultural context is particularly important given that non-Muslim societies are increasingly influenced by Islamic values in the form of multiculturalism and interfaith dialogue.

Future studies should therefore expand the geographic and cultural scope of IWE research, which will not only enhance the generalizability of the findings but also enrich our understanding of how Islamic values are applied across cultural boundaries.

Theoretical Implications and Future Directions

The findings of this review raise important theoretical implications for the study of Islamic Work Ethics and adab-oriented character education. First, the Social Exchange Theory (SET) and Conservation of Resources (COR) have proven valuable in explaining the relationships between Islamic values, employee behavior, and organizational performance (Raza et al., 2021). However, these theories, though effective in understanding social dynamics, have limitations when it comes to capturing the spiritual dimensions of IWE. The integration of spiritual resources into the COR framework, as suggested by (Nauman et al., 2023), introduces a valuable addition to the literature by recognizing Islamic values as psychological resources that can enhance resilience and well-being in the workplace. Interestingly, SET and COR can be further developed by incorporating Islamic perspectives on social exchange and spiritual well-being, providing a more comprehensive theoretical framework that accounts for both material and spiritual dimensions of work ethics.

While SET and COR have been instrumental in shaping the current discourse, future research should also consider alternative theories like Social Identity Theory (SIT) or Theory of Planned Behavior (TPB), which can further explain the group dynamics and behavioral intentions within the framework of Islamic Work Ethics. These theories offer a broader view of behavioral motivation and identity formation, which could complement the insights provided by SET and COR, allowing for a more nuanced understanding of how IWE affects both individual and organizational behavior.

The incorporation of Hamka's thought into the theoretical framework offers an essential new direction for the research, specifically in character education. Hamka's educational philosophy, which merges spirituality and moral integrity, provides a robust foundation for a theoretical model that aligns with both Islamic principles and modern educational needs. However, future research could explore how to develop a comprehensive theory of Islamic character education that integrates Hamka's principles with modern pedagogical approaches and cross-cultural educational values. This would allow for a more inclusive framework that could be adapted across different educational systems globally.

Practical Implications for Education and Organization

The findings from this review carry several practical implications for both educational institutions and organizational leaders. First, Islamic Work Ethics and adab-oriented character education can be used as tools to enhance employee performance and organizational culture. Integrating IWE into organizational training programs can

improve employees' ethical decision-making, foster collaboration, and enhance employee well-being. Educational institutions, in turn, can incorporate adab-oriented education into their curricula to build moral resilience in adolescents. The integration of Islamic values into the education system provides not only academic knowledge but also moral and ethical guidance, ensuring that students are well-equipped to face the challenges of the modern world.

Notably, the findings from this review suggest that technology particularly Artificial Intelligence has a growing role to play in promoting Islamic Work Ethics. AI-driven platforms could be developed to facilitate ethical education, providing students and employees with interactive, real-time feedback on their ethical decision-making. Such platforms could teach values like honesty, responsibility, and integrity, thereby reinforcing the Islamic ethical framework in everyday decision-making processes. For instance, organizations can create digital training programs that focus on IWE principles, helping to instill ethical decision-making in both the public and private sectors.

IV. Conclusion

In conclusion, this review contributes significantly to the literature by bridging the gap between Islamic Work Ethics and adab-oriented character education in the context of Hamka's thought, particularly in addressing adolescent moral decadence. By exploring how these frameworks can be applied not only in organizational settings but also in educational environments, this study provides a comprehensive view of their potential impact on ethical behavior and character development. While the findings underscore the importance of Islamic values in promoting moral integrity, they also highlight key gaps that need to be addressed, such as the geographical limitations of current research and the need for interdisciplinary methodologies. As the global landscape evolves, particularly with the advent of technological innovations, future research should focus on expanding the geographical reach, integrating emerging technologies like AI, and incorporating mixed-methods approaches to provide a deeper understanding of how Islamic ethical principles can inform and shape global moral education.

The use of artificial intelligence (AI) in education has great potential to strengthen morals and ethics when used within the correct ethical framework. Current research shows that AI can enhance moral and religious learning through adaptive learning, value reflection, and more personalized guidance for students. In the context of religious education, AI is also able to streamline the teaching process, provide immediate feedback, and facilitate the systematic understanding of moral and ethical concepts (Nuraeni et al., 2023). From an ethical philosophy perspective, Irnawati et al. (2023) asserted that the integration of AI into education must be guided by a virtue ethics framework, so that the technology contributes to character building, not just technical skills. Furthermore,

recent research has found that moral exercises combined with the use of AI have the potential to build traits such as moral wisdom, self-control, and honesty (van de Poel et al., 2025). However, researchers also emphasize the importance of explainable AI and system transparency to ensure that users are not exposed to bias, manipulation, or misunderstanding of technological decisions (Henriksen et al., 2022). Overall, these findings indicate that AI can be a tool for reinforcing manners if combined with human guidance, monotheistic values, and a strong ethical system.

This review offers a compelling foundation for further research and provides a call to action for researchers to explore these critical issues in greater depth, ensuring that the integration of Islamic values remains relevant and impactful in shaping ethical practices in the 21st century.

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