



## The Concept of Manners and Its Relation to Academic Ethics

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<b>Article History</b> Received: 2025-04-10 Revised: 2025-05-03 Published: 2025-05-30  <b>Keywords:</b> <i>Manners; Academic Ethics; Islam; Education</i>	<p>In this study, the author applies a library research method. Data sources can only be obtained from libraries or other written documents, including journals, books, and other literature. Adab and academic ethics are closely related. Both have the same meaning and purpose. Adab are rules of etiquette based on religious principles. Academic ethics are moral guidelines that must be followed by everyone in an educational environment. This paper demonstrates that adab and academic ethics are crucial in creating a positive and productive learning environment. Understanding the concept of adab is expected to improve integrity and discipline in education, which will shape better individual character. This study also shows that adab can influence how we behave in the academic world.</p>

### I. INTRODUCTION

Education is the main foundation in forming a superior and sustainable civilization.(Syakdiyah et al., 2025)In the Islamic context, education is not only interpreted as a process of transferring knowledge, but also as a means of forming character and noble morals.(Juariah, 2023)One of the fundamental concepts in Islamic education is adab, namely manners, ethics, and morals that reflect refined behavior in interpersonal relationships as well as vertical relationships with God.(Ramadani & Sofa, 2025). In the view of classical scholars, such as Imam Al-Ghazali and Syed Muhammad Naquib Al-Attas, adab is the essence of true education (ta'dib), which is even more important than mere accumulation of knowledge (ta'lim).(Jali, 2024).

The concept of manners includes moral and spiritual awareness in acting, which is based on the values of honesty, politeness, respect, responsibility and sincerity.(Hamka & Alim, 2024)Therefore, etiquette is not merely a social norm, but a life principle that forms the framework for balanced and civilized human behavior. In educational settings, particularly in formal institutions such as schools and universities, the application of etiquette serves as

the foundation for building interpersonal relationships, whether between students and teachers, among fellow students, or between students and lecturers. Furthermore, etiquette is also a prerequisite for maintaining academic integrity, which is the soul of the learning process.

As the world of modern education develops, serious challenges to ethical and moral values have emerged, such as the rise of plagiarism, manipulation of research data, and a lack of respect for scientific authority.(Warastuti et al., nd). In this case, academic manners and ethics are closely related, where manners serve as the moral foundation that supports the consistent implementation of academic ethics. Academic ethics itself is a set of moral and professional principles that govern individual behavior in educational environments, including honesty in carrying out assignments, respecting the work of others, refraining from academic fraud, and being responsible for scientific integrity.

Therefore, it is important to understand how adab values can internalize the principles of academic ethics in students and the academic community as a whole. This journal will discuss in depth the concept of adab in Islam, its relevance to character development, and how its application

contributes to upholding and maintaining academic ethics in education. A comprehensive understanding of adab is expected to not only create a conducive and character-based learning environment but also produce academics with high integrity, responsibility, and the ability to make positive contributions to society and the nation.

## II. RESEARCH METHODS

This type of research is library research (*library research*)(Mahmud Marzuki, 2005)The process involves collecting research materials, reading literature, creating research notes, and processing them to obtain discussion results and conclusions. Data analysis uses an inductive analysis approach. Data analysis in qualitative research is inductive, meaning that the data obtained is analyzed based on the data, followed by developing a specific relationship pattern or hypothesis. Further data collection is repeated until the hypothesis is accepted and developed into a theory.

## III. RESULTS AND DISCUSSION

### A. Definition and Conceptualization of Adab in Islamic Education

The concept of adab in Islam is a fundamental aspect that cannot be separated from the main goal of education, namely the formation of knowledgeable, moral, and morally and spiritually responsible individuals. The term adab comes from the Arabic word adaba (*Al-Bahr*) which etymologically means politeness, manners, and refinement of character(Hidayatun & Simatupang, 2023)In its use, adab is often equated with or overlaps in meaning with morals, ethics, and ethics. However, adab has a more specific and profound scope in the context of Islamic education, as it concerns not only external behavior but also the spiritual and intellectual dimensions of humankind.

Terminologically, manners can be interpreted as a unity of ethical values that are internalized in a person's soul and reflected in polite, respectful and courteous behavior towards fellow human beings and towards Allah SWT.(Ardiningrum, 2025). Manners are an indicator of a person's

depth of character and moral quality in dealing with various social and academic situations. From an Islamic educational perspective, manners are not merely normative rules for interaction, but rather the primary foundation for the process of developing a whole and balanced soul, encompassing cognitive ('ilm), affective (amal), and spiritual (ta'dib) aspects.(Jali, 2024).

According to Syed Muhammad Naquib al-Attas, a contemporary Muslim thinker who emphasized the importance of adab in education, adab is the core of the process of ta'dib (Islamic education), namely the process of internalizing values that not only teach what is right but also place everything in its place fairly and proportionally.(Jali, 2024). In his view, adab includes three important elements: (1) recognition and acknowledgement of true reality and values; (2) proper behavior towards oneself and others based on those values; and (3) the ability to apply knowledge ethically and responsibly. Thus, adab emphasizes not only good external behavior, but also moral and intellectual awareness in using knowledge responsibly.

In the context of formal education, etiquette encompasses two main dimensions. First, the practical dimension relates to manners and politeness in everyday life, such as respecting teachers, behaving kindly toward friends, refraining from rudeness, and upholding honesty and discipline. Second, the intellectual dimension encompasses the ability to think critically, express opinions politely, use knowledge wisely, and understand the limits of expressing freedom of thought in an academic environment. These two dimensions are inseparable and must go hand in hand for education to shape a complete human being: intellectually intelligent and morally noble.

Manners also have a close relationship with human natural values.(Hamka & Alim, 2024). In many hadiths of the Prophet Muhammad (peace be upon him), it is explained that every human being is born in a state of fitrah, that is, in a state of inclination toward goodness and noble morality. This fitrah is an innate potential that can develop into noble morals if properly guided through an education based on good manners.(Kusumah et al., 2024)On the other hand,

if this natural disposition is not nurtured, humans can deviate from moral values and fall into bad behavior.

Furthermore, etiquette applies not only to human relationships but also to human relationships with science, nature, and even the Creator. In this context, a civilized student will not boast about his or her knowledge, misuse it, and always place the intention of learning within the framework of worship and seeking the pleasure of Allah SWT. This attitude fosters a personality that is humble, diligent, and upholds scientific integrity.

Thus, it can be concluded that *adab* (good manners) is the primary foundation of the Islamic education system, not only guiding students to understand knowledge but also guiding them to practice it ethically and responsibly. *Adab* is a parameter of educational success, not only in terms of academic results but also in terms of moral and spiritual attainments reflected in daily attitudes and behavior. Therefore, in developing academic ethics, *adab* values must be consistently instilled as an integral part of the educational process to produce individuals who are not only intellectually intelligent but also noble in their behavior and beneficial to society.

## **B. Definition and Conceptualization of Academic Ethics**

Academic ethics is an essential component in the world of higher education that reflects integrity, responsibility, and morality in academic practice.(Amarullah & Nasibah, 2024)In general, the term ethics is often used interchangeably with *akhlak*, *adab*, *morals*, or *manners*. However, each term has its own nuanced meaning in various social, cultural, and scientific contexts. In the context of education, particularly in Islam, academic ethics cannot be separated from Islamic values, which emphasize honesty, trustworthiness, and etiquette as the moral foundation for the process of seeking and disseminating knowledge.(Novianto, 2023).

Etymologically, the word "ethics" comes from the Greek word *ethos*, which means habit, character, or disposition.(Annur et al., 2021). In English it is known as ethics, which is defined as a

system of moral principles that regulate the behavior of individuals or groups.(Asshiddiqie, 2022)In the Big Indonesian Dictionary (KBBI), ethics is defined as the science of what is good and bad, as well as human moral rights and obligations.(Wahyuningsih, 2022). Therefore, ethics functions as a set of guidelines that help individuals determine appropriate actions in certain situations based on applicable moral values.

In an academic context, academic ethics refers to the moral principles and values that serve as a reference for all members of the academic community, including lecturers, students, researchers and educational staff, in carrying out scientific activities.(Wibowo et al., 2024)These activities encompass learning, research, scientific publication, community service, and social interactions within the educational environment. Academic ethics demands integrity in thought and action, such as avoiding plagiarism, cheating, data manipulation, and other forms of academic misconduct.

From an Islamic perspective, academic ethics has a deeper dimension because it is rooted in the monotheistic value system. Education in Islam places *adab* (good manners) as the foundation of morality, and academic ethics becomes the concrete manifestation of these *adab* in the scientific environment. This aligns with the view of Syed Muhammad Naquib al-Attas, who asserted that *ta'dib* (education) encompasses the formation of *adab* and *morals* as the foundation of Islamic civilization.(Jali, 2024). Within this framework, the achievement of knowledge is not only assessed based on intellectual intelligence, but also on moral nobility and sincerity of intention in seeking knowledge.

Hasan Asari in his book *Academic Ethics in Islam* explains that academic ethics reflects a person's moral qualities in living a scientific life.(Aziz, 2018)Values such as honesty, responsibility, hard work, and commitment to truth are central elements of academic ethics according to Islamic tradition. Every scientific activity should be conducted with the awareness that knowledge is a trust that must be accounted for not only to humans but also to Allah SWT.

In addition, Mohammad A. Shomali views ethics as a reflection of an individual's awareness of what is good and right.(Shomali, 2011)Ethics is not merely a means to an end, but a value inherent in human actions as rational and moral beings. In this regard, academic ethics helps shape autonomous moral awareness, where individuals voluntarily and consciously choose to act honestly, fairly, and responsibly in every scientific process.

Academic ethics governs not only behavior during exams or academic writing, but also encompasses all aspects of campus life, including interactions between students, relationships between faculty and students, and communication among members of the academic community. These ethics foster a healthy academic culture, uphold scientific values, and create a productive and in-depth learning environment.

Thus, it can be concluded that academic ethics is a set of moral principles that must be adhered to by the entire academic community in carrying out scientific activities honestly, responsibly, and professionally, by making Islamic values the moral foundation that underlies all academic behavior. Academic ethics is not only a formal rule, but also a reflection of personal character and integrity formed through education and the habituation of noble values in daily academic life.

### **C. Manners and Their Relation to Academic Ethics**

In the Islamic scientific tradition, adab occupies a very fundamental position as a moral foundation in all aspects of life, including in higher education environments.(Munir, 2025)The concept of etiquette not only regulates etiquette in social relationships, but also encompasses how a person positions themselves correctly towards knowledge, teachers, colleagues, and the academic process as a whole.(Triani et al., 2024)When linked to the academic world, manners are a key pillar in building and upholding academic ethics with dignity and integrity.

Academic ethics, which includes moral principles such as honesty, responsibility, and respect for intellectual property, is substantially based on the values of civility.(Ardiningrum,

2025)Without strong morals, academic ethics become merely formal rules that are easily ignored. Conversely, when morals are ingrained in a student or lecturer, ethical academic behavior will flow naturally from their personality.

Research and observations in educational settings show that although most students are aware of academic rules and ethics, many still lack a deep understanding of the importance of etiquette as the moral foundation of those ethics. Understanding of academic ethics is often shaped by the academic environment, campus culture, and institutional regulations. However, the cultivation of ethical values such as courtesy, respect for differences, and humility is often not deeply internalized in the formal education process.(Hamka & Alim, 2024).

In an academic context, good manners manifest themselves in various ways, such as expressing opinions politely in class discussions, respecting the opinions of others without being condescending, not interrupting, and being polite to lecturers and educational staff. Discussion etiquette, for example, is not merely a matter of technical communication but also reflects moral maturity stemming from good manners. When a student listens attentively, argues politely, and accepts differences openly, they are practicing good manners that have a direct impact on creating a healthy academic culture.

The relationship between manners and academic ethics can be understood through three main contributions of manners to the implementation of academic ethics:(Salsabila & Sohidin, 2024)

1. Improving the Quality of Scientific Research: Good manners serve as a moral foundation in the research process, where researchers are obligated to uphold scientific integrity. Attitudes such as not manipulating data, avoiding plagiarism, and respecting the rights of research subjects (e.g., the right to opt out or withdraw from research) are manifestations of good manners. When a researcher understands that knowledge is a trust, they will strive to maintain the purity and validity of research results without

sacrificing moral values for personal or academic gain.

2. Building Trust in the Scientific Community: Good manners in academic interactions, both between students and faculty and among students, foster a climate of mutual trust. This includes transparency in communicating the intent and purpose of research, providing honest information to participants (*informed consent*), maintaining data confidentiality, and being open to criticism. All of these elements are crucial in ensuring that the academic process is conducted fairly and responsibly.

Enhancing Academic Reputation: Individuals and institutions that uphold academic ethics and etiquette will gain a positive reputation in the eyes of the public and the scientific community. Courtesy in interactions, mutual respect in scientific discussions, and openness to diverse perspectives make an individual or institution trusted and respected. This reputation is not only related to a good name but also to scientific credibility and the sustainability of academic collaborations at the national and international levels.

Academic manners and ethics are inseparable; they complement and reinforce each other. Manners serve as an internal dimension (values and moral awareness), while academic ethics is the external expression of those values in the form of rules and practices. Therefore, the formation of ideal academic character must begin with the internalization of manners in students from an early age, so that they grow into scientific individuals who are not only intellectually intelligent but also noble in their behavior.

Thus, strengthening ethical values in the academic environment is not merely normative, but a strategic necessity for creating a quality, ethical, and globally competitive educational ecosystem. Higher education that produces not only intelligent but also moral graduates will be able to contribute significantly to the advancement of science and the well-being of humanity.

#### IV. CONCLUSION AND SUGGESTIONS

##### A. Conclusion

Adab are norms or rules of etiquette based on religious principles, particularly Islam. Adab is also a word that is generally synonymous with *akhlaq*, morals, and ethics. Linguistically, "adab" comes from Arabic and means politeness, manners, and etiquette. The term "adab" is also often used to refer to education, such as "ta'dib al-nafs," which means "education of the soul."

According to the Big Indonesian Dictionary (KBBI), ethics is the study of good and bad behavior, as well as morality. In ancient Greek, ethics is defined as *ethos*, meaning habits, customs, morals, character, attitude, feelings, or way of thinking. According to the author, it can be concluded that Academic Ethics are rules used as guidelines to be implemented and adhered to by all academics, not only on campus but in all academic settings.

Manners and academic ethics are crucially linked in the context of higher education. These include politeness in discussions, respecting others' opinions, and so on. Manners in discussions naturally influence a person's response, including how they listen to others' opinions, how they avoid disrupting their concentration, how they act, whether politely or impolitely, how they avoid belittling others, and so on.

##### B. Suggestion

Thus, based on the results of our research, we recommend that all parties involved consider using alternative resolution methods. We hope this will be beneficial and provide insight to our readers.

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