

**THE DIALECTICS OF SANTRI'S ADAB AND DIGITAL DISTRACTION IN
ISLAMIC EDUCATION: A REINTERPRETATION OF ADAB AL-'ĀLIM WA AL-
MUTA'ALLIM BY KH. HASYIM ASY'ARI**

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ABSTRACT

This study examines the dialectical relationship between the concept of adab in classical Islamic educational tradition and the phenomenon of digital distraction in contemporary educational contexts, with particular reference to the thought of KH. Hasyim Asy'ari in Adab al-'Ālim wa al-Muta'allim. Employing a qualitative library research approach, the study integrates content analysis, conceptual synthesis, and dialectical analysis to explore the relevance of classical ethical frameworks in addressing modern digital challenges. The findings indicate that adab constitutes a holistic ethical system that regulates intention, behavior, and epistemic relations in the learning process, while digital distraction operates as a multidimensional phenomenon affecting cognitive, socio-emotional, and moral domains. The tension between the discipline and ethical intentionality embedded in adab and the immediacy and fragmentation of digital culture reflects a disruption of the foundational structure of meaningful learning. However, a point of convergence is identified through the concept of self-regulation, which serves as a bridge between classical Islamic ethics and modern educational psychology. Within this integrative framework, adab functions as a normative foundation, while self-regulation provides an operational mechanism for addressing digital distraction, particularly in shaping the character of santri in contemporary contexts. This study contributes to the development of an integrative and contextually grounded framework that connects classical ethical traditions with the demands of modern education.

Keywords: Moral education; Akhlaq lil Banin; digital disruption; Islamic education; children's character; socio-emotional development.

A. Introduction

The rapid advancement of digital technology over the past decades has fundamentally transformed the landscape of contemporary education, including within the context of Islamic education. This transformation has not only expanded access to knowledge but also reshaped how learners engage with information, construct

understanding, and develop learning orientations. On the one hand, digitalization offers significant opportunities, such as increased accessibility, flexible learning environments, and diversified sources of knowledge. On the other hand, it also introduces substantial challenges, including attention fragmentation, shallow information

processing, and socio-emotional instability among learners (Rosen et al., 2014; Twenge, 2019). In this regard, education is no longer solely concerned with access and quality, but also with addressing the emerging crisis of attention and value orientation in the learning process.

Within Islamic educational contexts, particularly in pesantren traditions, these transformations generate a more complex dynamic. Pesantren, as traditional Islamic educational institutions, are characterized by a strong emphasis on moral formation through the internalization of adab, the central role of the kiai, and intensive pedagogical relationships between teachers and santri (Azra, 2007; Zamakhsyari Dhofier, 2025). This tradition creates an educational ecosystem that prioritizes not only knowledge transmission but also character development, spirituality, and ethical conduct. Consequently, the penetration of digital culture into pesantren environments does not merely affect instructional practices but also poses a challenge to the foundational ethical values that have long sustained Islamic educational traditions.

The concept of adab occupies a central position in the epistemological framework of Islamic education. It is not merely understood as etiquette or behavioral norms, but as a comprehensive ethical system that integrates knowledge, morality, and spirituality into a unified whole. Al-Attas (1980) defines adab as the recognition and acknowledgment of the proper order of existence, which ultimately leads to justice in both knowledge and action. In this sense, adab functions as a guiding principle that ensures the alignment between intellectual pursuit and moral responsibility. Similarly, Al-Ghazali emphasizes that knowledge devoid of ethical discipline may lead to moral corruption and spiritual deviation (Ghazali, 2023). This perspective underscores that, within the Islamic tradition, cognitive development cannot be separated from ethical and spiritual formation.

In the Indonesian Islamic intellectual tradition, KH. Hasyim Asy'ari provides a systematic articulation of adab in his seminal work *Adab al-'Ālim wa al-Muta'allim*. This work outlines the ethical responsibilities of learners across multiple relational dimensions,

including the self, teachers, knowledge, and the learning environment. Core values such as sincerity (ikhlas), perseverance (mujahadah), humility, and respect for authority (ta'dzim) are positioned as essential components of the learning process (Hasyim Asy'ari, 2004). This framework reflects a holistic educational paradigm in which knowledge acquisition is inseparable from moral refinement and spiritual discipline. Within pesantren contexts, these values are not merely theoretical constructs but are embedded in daily practices, shaping the ethical habitus of santri (J. M. Halstead, 2004).

However, the emergence of digital culture has significantly altered learners' cognitive habits and behavioral patterns. One of the most prominent challenges is digital distraction, characterized by excessive engagement with social media, continuous multitasking, and exposure to overwhelming amounts of information (Martin et al., 2025). These conditions contribute to reduced attention span, decreased cognitive depth, and weakened engagement in the learning process (Mark et al., 2008; Ophir et al., 2009).

Empirical studies indicate that increased digital media use is associated with lower psychological well-being, as well as higher levels of anxiety and depression among adolescents (Twenge, 2019). Furthermore, digital media consumption has been shown to negatively affect academic performance and social interaction (Rosen et al., 2014).

From a cognitive perspective, digital environments tend to promote fragmented and superficial information processing. Individuals who frequently engage in media multitasking often struggle to maintain sustained attention and filter relevant information effectively (Ophir et al., 2009). Additionally, frequent interruptions in digital contexts increase cognitive load and reduce productivity (Mark et al., 2008). These conditions stand in direct contrast to the Islamic principle of mujahadah, which emphasizes persistence, focus, and intentional effort in the pursuit of knowledge (Al-Ghazali, 2011). Thus, digital distraction not only affects technical aspects of learning but also undermines the ethical foundations of disciplined knowledge acquisition.

Beyond cognitive disruption, digital culture also impacts socio-emotional and moral development. The increasing reliance on digital communication reduces opportunities for meaningful face-to-face interaction, thereby weakening empathy and interpersonal sensitivity. Turkle (2016) argues that while digital technologies facilitate connectivity, they often diminish the depth and authenticity of human relationships (Turkle, 2016). Empirical findings further suggest that reduced screen exposure enhances individuals' ability to interpret emotional cues, indicating that excessive digital engagement may impair socio-emotional competence (Uhls et al., 2014). These findings highlight that digital distraction extends beyond cognitive concerns and affects the broader dimensions of human development.

At the moral level, digital culture contributes to the rise of individualism, behavioral addictive, instant gratification, and the erosion of traditional authority structures (Alter, 2025; M. Halstead, 2019). Values such as respect for teachers, humility in seeking knowledge, and disciplined learning—core elements of *adab*—are increasingly challenged in

contemporary contexts (Tan, 2012b). This phenomenon aligns with broader sociological analyses of modernity, which describe a shift toward fluid value systems and declining normative stability (Beilharz & Bauman, 2001; Giddens, 1938).. In pesantren contexts, such transformations create tension between maintaining traditional ethical frameworks and adapting to rapidly changing socio-cultural realities.

Addressing this complexity requires an analytical approach capable of bridging the tension between tradition and modernity. A dialectical perspective offers a framework that does not position these domains as mutually exclusive but seeks to integrate them through reinterpretation and contextualization (Sahin, 2018a). Within this perspective, *adab* is not merely treated as a static normative construct but as a dynamic ethical system that can be reconstructed and operationalized in response to contemporary challenges.

A key concept that facilitates this integration is self-regulation. In modern educational psychology, self-regulation refers to an individual's ability to control thoughts, emotions,

and behaviors in pursuit of long-term goals (Baumeister & Vohs, 2007; Haug, 2024). This concept resonates strongly with the Islamic notion of tazkiyah al-nafs, which emphasizes self-discipline, moral restraint, and spiritual purification (Anbiya, 2023; Ghazali, 2014; Ma'muroh et al., 2024). Furthermore, self-regulated learning involves processes such as goal-setting, self-monitoring, and reflective evaluation, all of which align with the ethical discipline embedded in adab (Schunk & Zimmerman, 2012; B. J. Zimmerman, 2021).

Despite the growing body of research on Islamic education and digital distraction, there remains a significant gap in studies that integrate these domains into a coherent conceptual framework. Existing research tends to examine classical ethical concepts or digital phenomena in isolation, resulting in fragmented and partial understandings (Sahin, 2018a). This gap limits the development of effective educational strategies capable of addressing the multidimensional challenges faced by learners in the digital era.

This study offers a dialectical and integrative reinterpretation of classical adab as a normative foundation for

self-regulation in addressing digital distraction within contemporary Islamic education.

Based on this premise, the study aims to critically examine the dialectical relationship between the concept of adab as articulated in *Adab al-Ālim wa al-Muta'allim* by KH. Hasyim Asy'ari and the phenomenon of digital distraction, while exploring its relevance in shaping the character of santri in contemporary educational contexts. By integrating classical Islamic ethical thought with modern educational psychology and digital media studies, this study seeks to contribute to the development of a holistic, contextually grounded, and adaptive framework for Islamic education in the digital age.

B. Method

Research Design and Approach

This study employs a qualitative research design using a library research approach, which focuses on the systematic analysis of textual data derived from classical and contemporary scholarly sources. Library research is particularly appropriate for studies that aim to explore conceptual, philosophical, and theoretical constructs through critical

interpretation and synthesis (Zed, 2014). In this context, the study examines the dialectical relationship between the concept of *adab* in Islamic educational thought and the phenomenon of modern digital distraction.

The research is grounded in an interpretive paradigm, emphasizing meaning-making, contextual understanding, and conceptual reconstruction rather than empirical generalization. This approach aligns with qualitative inquiry traditions that seek to uncover underlying patterns, values, and epistemological assumptions embedded in texts (Cresswel, 2014). Furthermore, this study integrates a conceptual analysis framework, which allows for the reinterpretation of classical ideas within contemporary contexts (Sahin, 2018)

Data Sources and Corpus Selection

The data sources in this study consist of both primary and secondary texts. The primary source is the classical Islamic text *Adab al-‘Ālim wa al-Muta‘allim* by KH. Hasyim Asy’ari, which serves as the foundational reference for the conceptualization of *adab* (Hasyim Asy’ari, 2004). This text

is selected due to its authoritative position within the pesantren intellectual tradition and its systematic treatment of ethical principles in education.

Secondary sources include peer-reviewed journal articles, academic books, and contemporary research reports that address themes such as Islamic education, digital distraction, cognitive psychology, and socio-emotional development. These sources are selected based on relevance, credibility, and contribution to the research focus, particularly those indexed in reputable databases and possessing DOI identifiers. The inclusion of interdisciplinary literature enables a more comprehensive analysis by bridging Islamic educational thought with modern psychological and technological perspectives (Cresswel, 2014; Snyder, 2019).

The corpus selection follows purposive sampling criteria, which include: 1) conceptual relevance to *adab* or digital distraction, 2) scholarly credibility (peer-reviewed or canonical texts), and 3) theoretical contribution to the integration of ethics and learning behavior. This strategy ensures that the data corpus is both

rigorous and representative of the key discourses under investigation.

Data Collection Technique

Data were collected through systematic document analysis, a method that involves identifying, selecting, and evaluating relevant texts for the purpose of extracting meaningful information (Bowen, 2009). The process includes several stages: 1) identification of key sources, 2) classification of texts based on thematic relevance, 3) intensive reading and annotation, and 4) organization of data into conceptual categories.

To enhance analytical depth, the study employs a structured note-taking system that captures key concepts, arguments, and theoretical relationships across sources. This process facilitates the identification of recurring themes and patterns, particularly those related to ethical principles, cognitive processes, and digital behavior. Document analysis is widely recognized as a robust method in qualitative research, particularly for studies that rely on textual and conceptual data (Bowen, 2009).

Analytical Framework and Procedure

The data analysis in this study utilizes a combination of content analysis and conceptual synthesis. Content analysis is employed to systematically categorize and interpret textual data based on predefined and emergent themes (Krippendorff, 2004, 2013). In this study, the analysis focuses on identifying key dimensions of *adab*, forms of digital distraction, and their cognitive, emotional, and moral implications.

The analytical procedure involves several stages: 1) *open coding*, where key concepts and categories are identified from the texts, 2) *axial coding*, where relationships between categories are established, particularly between ethical constructs and digital phenomena, 3) *selective coding*, where core themes are synthesized into a coherent conceptual framework.

In addition to content analysis, the study employs conceptual synthesis, which involves integrating insights from multiple disciplines to construct a new theoretical understanding (Snyder, 2024). This process is particularly important in

bridging classical Islamic thought with modern educational psychology.

A dialectical analysis approach is also applied to examine the interaction between tradition and modernity. This involves: 1) identifying tensions between *adab* and digital distraction, 2) analyzing contradictions and overlaps, and 3) proposing a synthesized framework that reconciles these elements (Sahin, 2018a). The overall structure of this dialectical relationship and its integrative framework is visually illustrated in *Figure 1*.

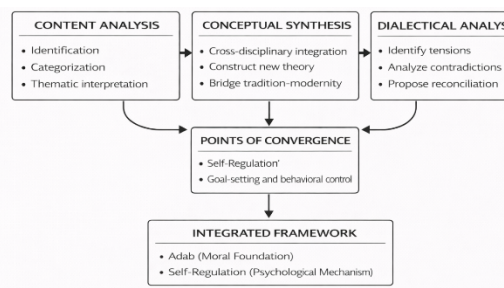


Figure 1. Analytical Integrative Framework and Procedure

Trustworthiness and Rigor

To ensure the rigor and credibility of the study, several strategies are employed. First, source triangulation is used by incorporating diverse types of literature, including classical texts, empirical studies, and theoretical works, to provide a well-rounded analysis (Patton, 2002).

Second, theoretical triangulation is applied by integrating perspectives from Islamic education, cognitive psychology, and digital media studies.

Third, the study maintains analytic transparency by clearly documenting the procedures of data collection and analysis. This enhances the dependability and confirmability of the findings (Lincoln & Guba, 1985). Fourth, thick description is utilized to provide detailed explanations of concepts and relationships, allowing readers to assess the transferability of the findings to other contexts (Creswell, 2003; Sankofa, 2023).

Ethical Considerations

As a library-based study, this research does not involve human participants. However, ethical standards are maintained through proper citation, acknowledgment of intellectual sources, and avoidance of plagiarism. All references are documented using APA 7th edition style to ensure academic integrity and traceability of sources.

Limitations of the Method

Despite its strengths, this study has several limitations. *First*, as a conceptual and library-based study, it

does not provide empirical validation through field data. *Second*, the interpretation of classical texts is , which may introduce a degree of subjectivity. *Third*, the rapidly evolving nature of digital technology may limit the long-term applicability of certain findings.

However, these limitations are addressed by employing rigorous analytical procedures, triangulation, and engagement with a wide range of scholarly sources to ensure the robustness and relevance of the study.

C. Result and Discussion

Result

This study generates a set of conceptual findings derived from systematic document analysis and dialectical synthesis between classical Islamic educational thought and contemporary digital phenomena. The results are organized into three main clusters: the reconstruction of *adab* dimensions, the typology of modern digital distraction, and the integrative conceptual mapping between both domains.

Conceptual Dimensions of Adab in *Adab al-‘Ālim wa al-Muta‘allim*

The results of the content analysis reveal that the concept of *adab*, as articulated in *Adab al-‘Ālim wa al-Muta‘allim*, constitutes a multidimensional ethical structure encompassing personal, relational, epistemic, and spiritual dimensions. The personal dimension emphasizes sincerity (*ikhlas*), perseverance (*mujahadah*), and self-control as foundational orientations in the learning process. The relational dimension reflects ethical interactions between learners and teachers, including respect (*ta’dzim*), humility, and social responsibility within the educational environment. The epistemic dimension relates to attitudes toward knowledge, including intellectual humility, commitment to truth-seeking, and openness to continuous learning. Meanwhile, the spiritual dimension situates learning within a broader transcendental framework, where knowledge acquisition is understood as part of a moral and spiritual endeavor.

These dimensions collectively form a holistic ethical architecture that regulates cognitive, emotional, and

behavioral aspects of learning. The findings indicate that *adab* functions as an internal regulatory system that aligns intention, action, and knowledge within a unified moral framework. For a detailed description of these dimensions and their educational implications (see Table 1).

Dimension of Adab	Core Values / Indicators	Conceptual Description	Educational Implications	Theoretical Foundation
Adab toward the Self	Sincerity (<i>ikhlas</i>), discipline, perseverance, acceptance (<i>muja hadah</i>), self-control	Refers to the internal ethical regulation of intention, motivation, and behavior in the learning process	Strengthens intrinsic motivation, promotes sustained attention, and develops self-regulated learning habits	(Al-Ghazali, 2011); (Baumeister & Vohs, 2007); (Zimmerman, 2002)
Adab toward Teachers	Respect (<i>ta'dzim</i>), obedience, humility, ethical interaction	Emphasizes hierarchical respect and ethical conduct in student-teacher relationships as a means of	Enhances learning receptivity, fosters positive classroom climate, and reinforces moral authority	(Hasyim Asy'ari, 2011); (Halstead, 2004); (Tan, 2011)

		acquiring blessed knowledge (<i>barakah</i>)	ity in education	
Adab toward Knowledge	Reverence for knowledge, consistency in learning, epistemic humility, intellectual responsibility	Positions knowledge as sacred and requires ethical engagement, depth of understanding, and disciplined inquiry	Encourages deep learning, critical thinking, and resistance to superficial information consumption	Al-Attas (1980); (Carr, 2010); (Sahin, 2013)
Adab toward Learning Environment	Simplicity, focus, environmental awareness, behavioral discipline	Regulates interaction with the learning context, including minimizing distractions and maintaining ethical space for learning	Supports concentration, reduces cognitive overload, and fosters conducive learning environment	(Hasyim Asy'ari, 2011); (Mark et al., 2008); (Ophir et al., 2009)

Table 1. Core Dimensions of Adab and Their Educational Implications

Typology of Digital Distraction in Learning Contexts

The analysis further identifies that digital distraction is not a singular phenomenon but a multidimensional construct consisting of technological, moral, and cognitive-emotional dimensions. First, technological digital distraction is characterized by excessive social media use, multitasking, and continuous exposure to information, which contribute to fragmented attention and reduced cognitive depth (Ophir et al., 2009; Rosen et al., 2014). Second, moral distraction reflects a decline in ethical sensitivity, reduced respect for authority, and the rise of individualistic orientations (Bauman & Mânfió, 2025; Tan, 2012a) Third, cognitive-

emotional disruption involves decreased concentration, emotional instability, and dependence on instant gratification (Twenge, 2019)

These findings demonstrate that digital distraction operates across multiple domains simultaneously, affecting cognitive efficiency, emotional regulation, and moral orientation in an interconnected manner. This multidimensional nature suggests that digital distraction should be understood as a complex educational challenge rather than a purely technological issue. A comprehensive classification of these types and their impacts is provided in *Table 2*.

Type of Distraction	Core Characteristics	Cognitive Impact	Socio-Emotional Impact	Moral/Ethical Implications	Theoretical Foundation
<i>Digital Distraction</i>	Excessive social media use, constant connectivity, information overload, multitasking	Reduced attention span, fragmented focus, shallow information processing	Increased anxiety, reduced mindfulness, dependency on stimulation	Weakening of learning discipline, reduced intentionality in knowledge seeking	(Twenge, 2019); (Rosen et al., 2014); (Carr, 2010)
<i>Moral Distraction</i>	Rise of individualism, decline of authority, relativism of values, normalization of instant gratification	Decreased reflective thinking, reduced ethical reasoning depth	Decline in empathy, reduced respect in social interaction, egocentric orientation	Erosion of <i>adab</i> , weakening of respect (<i>ta'dzim</i>), decline in ethical commitment	(Tan, 2011); (Bauman, 2000); (Giddens, 1991)
<i>Cognitive Disruption</i>	Media multitasking, task-switching, constant interruptions, short-form content consumption	Impaired working memory, reduced cognitive control, decreased deep learning capacity	Mental fatigue, stress, reduced persistence in complex tasks	Undermining of <i>mujahadah</i> (discipline and perseverance in learning)	(Ophir et al., 2009); (Mark et al., 2008); (Baumeister & Vohs, 2007)
<i>Emotional Disruption</i>	Instant gratification, dopamine-driven	Reduced delay of gratification,	Emotional instability, low	Weak self-regulation, diminished spiritual	(Alter, 2017); (Uhls et al.,

engagement, algorithmic reinforcement, fear of missing out (FOMO)	impulsive decision-making	resilience, increased comparison and insecurity	awareness (<i>tazkiyah al-nafs</i>)	2014); (Zimmerman, 2002)
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Table 2. Typology of Digital Distraction and Its Educational Impact

Dialectical Relationship between *Adab* and Digital Distraction

The dialectical analysis reveals a dynamic relationship between *adab* and digital distraction characterized by tension, contradiction, and potential integration. On one hand, *adab* promotes discipline, ethical awareness, and intentionality in learning. On the other hand, digital culture encourages immediacy, fragmentation, and external stimulation (Sahin, 2018a).

This contradiction is evident in several aspects. The principle of sustained attention in *adab* contrasts with the fragmented attention induced by digital multitasking. Similarly, the emphasis on respect for knowledge authority in *adab* conflicts with the egalitarian and decentralized nature of digital information environments. However, the analysis also identifies areas of convergence, particularly in the domain of behavioral regulation and goal-oriented learning. This dialectical tension and its integrative

potential are conceptually illustrated in Figure 2.

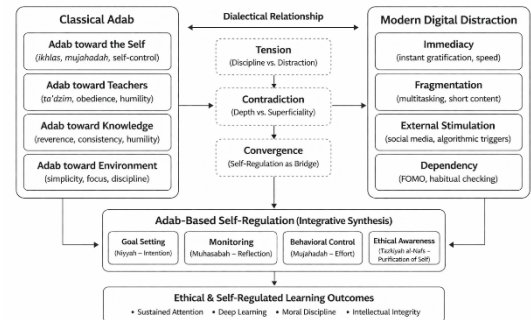


Figure 2. Dialectical Framework of Adab and Digital Distraction

Convergence Point: Self-Regulation as a Bridging Concept

A key finding of this study is the identification of self-regulation as the central point of convergence between *adab* and digital distraction. Self-regulation refers to the ability to manage thoughts, emotions, and behaviors in pursuit of long-term goals (Baumeister & Vohs, 2007; M. A. Zimmerman, 1995). This concept aligns closely with the ethical discipline embedded in *adab*, particularly in aspects such as self-control, perseverance, and intentionality.

The findings suggest that self-regulation serves as an operational mechanism through which the

normative principles of *adab* can be applied in contemporary digital learning contexts. In this sense, *adab* provides the moral foundation, while self-regulation translates these values into practical behavioral strategies. This convergence highlights the compatibility between classical Islamic ethics and modern psychological frameworks.

Formulation of an Integrative Framework

Based on the synthesis of the findings, this study formulates an integrative framework that positions *adab* as a moral foundation and self-regulation as a psychological mechanism for addressing digital distraction. This framework demonstrates that the internalization of *adab* values can enhance learners' capacity to regulate attention, manage distractions, and sustain meaningful engagement in learning.

The integrative framework also suggests that effective responses to digital distraction require more than technical interventions; they necessitate the strengthening of ethical awareness and internal discipline. Therefore, the findings underscore the importance of

integrating moral and psychological dimensions in developing educational strategies for the digital age.

Discussion

The findings of this study position *adab* not merely as a set of normative guidelines, but as a comprehensive ethical-regulative system that integrates cognitive, socio-emotional, and moral dimensions of learning. This reconceptualization challenges the prevailing tendency in contemporary educational discourse to separate cognitive performance from ethical formation. Within the framework of *Adab al-Ālim wa al-Muta'allim*, learning is not understood as an isolated intellectual activity but as a morally oriented process that aligns intention (*niyyah*), disciplined effort (*mujahadah*), and epistemic responsibility (*'ilm*). This integrative orientation reinforces the argument that educational crises in the digital era are not solely technical or pedagogical, but fundamentally axiological, involving a disruption in value orientation and meaning-making processes (Al-Attas, 1980; Ghazali, 2023)

In contrast, the study demonstrates that digital distraction

operates as a multidimensional construct that simultaneously reshapes cognitive processes, emotional regulation, and moral orientation. While previous studies have predominantly emphasized the cognitive consequences of digital multitasking—such as reduced attention span and shallow information processing (Mark et al., 2008; Ophir et al., 2009)—the present findings extend this understanding by highlighting its socio-emotional and ethical implications. The normalization of immediacy, fragmentation, and external stimulation in digital environments does not merely alter how learners process information, but also how they construct priorities, engage with authority, and internalize values. In this sense, digital distraction should be understood not only as a technological challenge but as a cultural-epistemic shift that reconfigures the structure of learning itself.

The dialectical relationship identified in this study provides a critical lens for understanding the interaction between *adab* and digital distraction beyond binary opposition. Rather than framing tradition and modernity as mutually exclusive

domains, the dialectical approach reveals a dynamic interplay characterized by tension, contradiction, and potential synthesis (Sahin, 2018a). The tension arises from the divergence between the disciplined, intentional, and ethically grounded learning orientation of *adab* and the immediacy-driven, fragmented, and stimulus-dependent nature of digital culture. This tension is not incidental but structural, reflecting deeper differences in epistemological assumptions about knowledge, learning, and human agency.

However, the identification of contradiction does not imply incompatibility. On the contrary, the analysis reveals that these tensions create a productive space for conceptual integration. The convergence point identified in this study—self-regulation—serves as a crucial bridge that connects classical Islamic ethics with contemporary educational psychology. Self-regulation, as conceptualized in modern theory, involves goal-setting, self-monitoring, and behavioral control (M. A. Zimmerman, 1995). These processes closely correspond to the ethical disciplines embedded in *adab*, particularly in the emphasis on

intentionality, perseverance, and reflective awareness. This alignment suggests that *adab* can be reinterpreted as a normative framework for self-regulated learning, thereby transforming a classical ethical concept into an operational mechanism relevant to contemporary educational challenges.

This integrative perspective addresses a significant gap in existing literature. Research in Islamic education has often remained confined to normative or historical analyses of ethical concepts without sufficiently engaging with contemporary challenges such as digital distraction (Sahin, 2018). Conversely, studies in educational psychology and digital learning have largely focused on behavioral and cognitive aspects, neglecting the moral and spiritual dimensions of learning. This disciplinary fragmentation has resulted in partial understandings that fail to capture the complexity of learning in the digital age. By synthesizing these domains, the present study contributes to a more holistic theoretical framework that bridges ethical, psychological, and technological perspectives.

The novelty of this study lies in its dialectical and integrative reinterpretation of *adab* as a foundation for self-regulation in addressing digital distraction. Unlike prior studies that treat *adab* as a static moral doctrine, this research reconceptualizes it as a dynamic and adaptable system capable of engaging with contemporary realities. This shift from a descriptive to a functional understanding of *adab* represents a significant theoretical advancement. It demonstrates that classical Islamic concepts are not inherently incompatible with modern educational frameworks but can be recontextualized to provide meaningful solutions to current challenges.

Furthermore, the integrative framework proposed in this study has important implications for educational practice. The findings suggest that addressing digital distraction requires more than technological interventions, such as limiting screen time or introducing digital literacy programs. While such measures are important, they remain insufficient if not accompanied by the cultivation of internal regulatory capacities. The integration of *adab* and self-regulation

highlights the need for an educational approach that emphasizes ethical awareness, intentional learning, and disciplined engagement. In pesantren contexts, this approach aligns with existing traditions of character formation and can be further strengthened through the incorporation of reflective and self-regulatory practices.

From a broader perspective, the study also contributes to the ongoing discourse on the relevance of classical knowledge in contemporary contexts. The reinterpretation of *adab* demonstrates that classical Islamic educational thought contains conceptual resources that remain highly relevant in addressing modern challenges. This finding challenges the assumption that traditional knowledge systems are inherently outdated or incompatible with technological advancements. Instead, it suggests that the problem lies not in the inadequacy of classical concepts, but in the lack of efforts to reinterpret and operationalize them within contemporary frameworks.

At the same time, the study acknowledges certain limitations. As a conceptual and library-based study, the findings are primarily theoretical

and require empirical validation. Future research should examine how the integrative framework of *adab* and self-regulation can be implemented in real educational settings and assess its effectiveness in reducing digital distraction and improving learning outcomes. Additionally, further studies could explore variations across different educational contexts, including formal schools and higher education institutions, to determine the broader applicability of the proposed framework.

In conclusion, the discussion underscores that the challenge of digital distraction cannot be adequately addressed through fragmented approaches that isolate cognitive, emotional, or technological dimensions. Instead, it requires a holistic framework that integrates ethical, psychological, and contextual considerations. The dialectical reinterpretation of *adab* as a foundation for self-regulation offers such a framework, providing both theoretical and practical contributions to the field of Islamic education. By bridging classical ethics with modern educational psychology, this study not only fills a critical gap in the literature but also opens new pathways for

developing adaptive and value-based educational models in the digital age.

D. Conclusion

This study concludes that the concept of *adab*, as articulated in *Adab al-Ālim wa al-Muta'allim*, represents a holistic ethical-regulative system that integrates cognitive, socio-emotional, and moral dimensions within the learning process. Rather than functioning merely as a set of normative guidelines, *adab* operates as an epistemological and moral framework that aligns intention, knowledge, and action in a unified structure. At the same time, digital distraction is identified as a multidimensional phenomenon that simultaneously affects cognitive efficiency, emotional regulation, and moral orientation, thereby posing complex challenges to contemporary learning environments.

Through a dialectical analytical approach, this study demonstrates that the relationship between *adab* and digital distraction is not inherently oppositional but characterized by tension, contradiction, and the potential for integration. The tension arises from the contrast between the disciplined, intentional, and ethically

grounded orientation of *adab* and the immediacy-driven, fragmented nature of digital culture. However, a critical point of convergence is identified in the concept of self-regulation, which serves as a bridging mechanism between classical Islamic ethics and modern educational psychology. Within this integrative framework, *adab* provides the normative foundation, while self-regulation functions as the operational mechanism for managing digital distraction in contemporary learning contexts.

The primary contribution of this study lies in its dialectical and integrative reinterpretation of *adab* as a foundation for self-regulated learning. This reconceptualization advances the discourse in Islamic education by moving beyond static and normative interpretations toward a dynamic and functional understanding of classical ethical concepts. It also addresses a significant gap in the literature by bridging the divide between ethical traditions and contemporary educational challenges, particularly those arising from digital transformation.

In terms of implications, the study highlights the necessity of

integrating ethical formation and self-regulatory capacities into educational design, rather than relying solely on technological or procedural interventions. For future research, empirical studies are recommended to test the applicability and effectiveness of the proposed integrative framework across diverse educational settings. Such investigations will be essential in validating the theoretical contributions of this study and in further developing contextually relevant educational models for the digital age.

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