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TOPIC OF RESEARCH: CULTIVATION OF ADAB IN RELIGIOUS EDUCATIONAL INSTITUTION: A CASE STUDY

FINDINGS OF THE STUDY

The study found that Markazul Hidayah College of Islamic Studies adopts a holistic approach to cultivating *adab* by integrating moral, spiritual, intellectual, and social training into all aspects of student life. Adab is treated as the core objective of Islamic education and is cultivated through curricular practices, co-curricular activities, and everyday routines.

The institution promotes adab through formal learning activities such as lessons in Fiqh, Aqeedah, Tafsir, Hadith, logic, grammar, and Quran memorisation. Interactive methods including discussions, debates, peer teaching, and memorisation techniques are used to develop both intellectual understanding and moral refinement. Regular assessments and supervision ensure the systematic implementation of these practices. Co-curricular activities organised mainly by the student union, *Al-Ikhwān al-Hudat*, also play a significant role in shaping students' character. Activities such as campus cleaning, evening speech programmes, peer mentoring, charity work, and literary events help students develop humility, leadership, communication skills, social responsibility, and refined language use. These programmes complement formal education by encouraging the practical application of adab values. The study further found that daily spiritual routines are transformed into mechanisms for cultivating adab. Congregational prayers, voluntary prayers, spiritual gatherings, and close companionship with teachers foster qualities such as discipline, punctuality, sincerity, God-consciousness, and emotional resilience. The institution emphasises that adab should be reflected in every aspect of life rather than being limited to ritual practices alone.

At the same time, the study identified certain ambivalences in the cultivation of adab. Some students occasionally failed to fully practise institutional expectations, revealing tensions between personal desires and institutional discipline. The study suggests that this highlights the need for more effective pedagogical methods, balanced routines, and stronger internalisation of adab values.

Another important finding is that the existing adab manuals are largely based on medieval socio-cultural contexts and do not sufficiently address contemporary realities. Students require clearer guidance on practising adab in modern public spaces, professional environments, and technologically advanced societies. Therefore, the study emphasises the need to develop updated approaches and manuals that connect traditional Islamic values with present-day realities.