

The Ecology of Adab-Based Education in the Construction of Academic Habitus: A Synthesis of the Thought of KH. Hasyim Asy'ari and Pierre Bourdieu 5.0 Era

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Abstract

This study aims to analyze the construction of *Adab*-Based Educational Ecology in the formation of students' academic habitus through a synthesis of the thought of KH. Hasyim Asy'ari and the theory and practice of Pierre Bourdieu. Although studies on *adab*, Islamic education, and habitus have expanded, there remains a limited body of research explaining how *adab* values are reproduced through the educational environment to the point of forming a relatively stable academic disposition. This study employs a qualitative approach using an instrumental case study design at MTs Salafiyah Syafi'iyah Tebuireng. Data were collected through semi-structured interviews, participatory observation, and document analysis, and were subsequently analyzed using the interactive model proposed by Miles, Huberman, and Saldaña. The results of this study indicate that academic habitus is formed through four interconnected domains: the institutionalization of *adab* within the structure and leadership of madrasahs; internalization through the curriculum and scholarly traditions; reproduction through academic culture and teachers' exemplary behavior; and reinforcement through spiritual and social practices. The interaction of these four domains gives rise to an *Adab*-Based Educational Ecology, an educational environment that integrates value orientation, institutional structure, pedagogical practices, and social relations in the formation of academic habitus. This study expands the field of Islamic education research by linking KH. Hasyim Asy'ari's concept of *adab* with Pierre Bourdieu's concepts of field, capital, and habitus. However, the research findings are limited to a single *pesantren*-based madrasah. Future research should test this model in various madrasah and *pesantren* contexts through comparative and longitudinal studies.

Keywords: academic habitus; ethics-based educational ecology; kh. hasyim asy'ari; islamic education; pierre bourdieu

1. Introduction

21st-century education faces increasingly complex challenges amid the accelerating pace of digital transformation, globalization, and changing patterns of social interaction, all of which influence educational orientations and practices in various countries. The success of education is no longer measured solely by academic achievement but also by the ability of educational institutions to foster character, integrity, social responsibility, and moral awareness in students (Rahimi & Oh, 2024; Yağcı, 2022). UNESCO, through “*Reimagining Our Futures Together: A New Social Contract for Education*”, emphasizes that the future of education must be built on relationships grounded in humanistic values, solidarity, justice, and shared responsibility, so that schools become not only spaces for the transmission of knowledge but also ecosystems that shape students’ ways of thinking, behaving, and acting (UNESCO, 2021). However, various contemporary social developments actually point to a trend toward a weakening culture of respect for teachers, rising individualism, low levels of social concern, and a shift in the orientation of education toward instrumental academic achievement (Fan, 2025). These phenomena indicate that character development cannot be separated from an educational environment that consistently reinforces values through culture, institutional structures, and ongoing social practices.

This phenomenon also poses a challenge for the administration of education in Indonesia. Various national reports indicate that issues such as student conduct, bullying, violations of school rules, a lack of concern for the school environment, and the declining quality of interactions between students and teachers still require serious attention. These conditions indicate that the various character-building programs developed in educational institutions have not yet been fully internalized into a living institutional culture reflected in daily practice (Ivaniushina & Alexandrov, 2022; Syauqi et al., 2025). Character education in many schools is still implemented through programmatic and incidental activities, which have not yet been able to shape students’ dispositions in a sustainable manner. In fact, character development requires a continuous process through the interaction of school leadership, organizational culture, the curriculum, instruction, educators’ exemplary behavior, social relationships, institutional rituals, and students’ daily experiences (Plaku & Leka, 2025; Sargeant & Trask-Kerr, 2026). Therefore, education must be understood as an educational ecology, a system that connects all institutional elements in the process of internalizing values and continuously shapes students’ character and behavior (Supriyono et al., 2023).

In the tradition of Islamic education, the concept that is strongly relevant to the formation of this educational ecology is *adab*, as developed by KH. Hasyim Asy'ari. Through his monumental work *Adab al-'Ālim wa al-Muta'allim*, KH. Hasyim Asy'ari emphasizes that *adab* is the primary foundation of education, preceding the mastery of knowledge. The success of education is determined not only by cognitive achievements but also by students’ ability to respect teachers, honor

knowledge, maintain social relationships, develop moral responsibility, and actualize ethical conduct in all aspects of life (Rohman & Dahlan, 2025; Rosyidin et al., 2023; Syahrizal, 2022). Thus, education is understood as a process of character formation that takes place throughout the entire educational environment. Values of good manners do not remain merely as teaching material but are internalized through institutional culture, habitual practices, teachers' exemplary behavior, scholarly traditions, religious practices, and repeated social interactions until they become an integral part of students' daily lives (Peterson, 2020; Syarnubi et al., 2021).

This perspective aligns closely with Pierre Bourdieu's theory of practice, particularly the concepts of habitus, field, and capital. Bourdieu explains that habitus is a disposition formed through the process of internalizing social practices that occur continuously within a social field and is supported by various forms of capital possessed by institutions (Schirone, 2023; Wolniak & Houston, 2023). In the context of education, habitus is not formed solely through formal learning but through the consistent reproduction of values via school culture, organizational structures, social relations, institutional symbols, and everyday practices (Amalia et al., 2025; Anggraini & Anugrah, 2025; Schoville et al., 2024). Preliminary findings at MTs Salafiyah Syafi'iyah Tebuireng indicate that values of *adab* are not only taught as part of the curriculum but are also institutionalized through organizational culture, leadership, habitual practices, religious practices, teachers' exemplary behavior, and various integrated institutional activities. These conditions indicate the existence of an educational ecosystem that enables the continuous reproduction of values, thereby shaping students' academic habitus. This phenomenon served as the basis for selecting the research site.

Developments in the study of Islamic education reveal a growing focus on the thought of KH. Hasyim Asy'ari, character development, and the application of Pierre Bourdieu's theory of practice to explain educational dynamics. Rosyidin et al. (2023) demonstrate that KH. Hasyim Asy'ari's educational philosophy is internalized through the teaching of *Adab al-'Ālim wa al-Muta'allim*, thereby shaping students' understanding and behavior in *pesantren* life. Syahrizal (2022) explains that, according to KH. Hasyim Asy'ari, the goal of education is to shape individuals who are knowledgeable, virtuous, and spiritually responsible, which serves as the foundation of Islamic education. Schoville et al. (2024) reveal that school culture functions as an arena of social reproduction that shapes students' academic habitus. Gamal (2020) demonstrates that Islamic educational practices are influenced by the interaction among the field, religious capital, and cultural capital in shaping learning experiences. Amalia (2025) explain that curriculum changes in Islamic schools are influenced by the interaction among habitus, leadership, and institutional dynamics. Anugrah (2025) found that repeated learning practices shape moral habitus through the relationship among habitus, field, and capital. Kurniawanto et al. (2026) assert that educational governance in

Islamic boarding schools contributes to the formation of spiritual habitus through consistently applied pedagogical practices. Nevertheless, these studies examine the ideas of KH. Hasyim Asy'ari, Pierre Bourdieu's theory of practice, and Islamic education within relatively separate analytical frameworks. No study has yet constructed a conceptual model that explains how the values of *adab* in KH. Hasyim Asy'ari's thought function as an educational ecology that reproduces academic habitus through the interaction among field, capital, and habitus. This conceptual gap highlights the need for an analytical framework capable of explaining the relationship between the epistemology of Islamic education and the mechanisms of social reproduction in an integrated manner.

Based on this gap, this study aims to analyze the construction of an *adab*-based educational ecology in the formation of students' academic habitus through a synthesis of the thought of KH. Hasyim Asy'ari and the theory and practice of Pierre Bourdieu at MTs Salafiyah Syafi'iyah Tebuireng. This study focuses on how *adab* values are institutionalized through organizational culture, leadership, curriculum, habit formation, exemplary behavior, religious practices, and social relations, thereby shaping the academic dispositions inherent in students. Theoretically, this study develops the concept of *Adab*-Based Educational Ecology as a conceptual model that explains the relationship between *adab* values, institutional culture, and mechanisms of social reproduction in the formation of academic habitus, while also expanding the application of Pierre Bourdieu's theory of practice through its integration with the epistemology of Islamic education as articulated by KH. Hasyim Asy'ari. Practically, this study provides a conceptual model that can serve as a reference for madrasahs, *pesantren*-based schools, and Islamic educational institutions in building an educational ecosystem that systematically integrates values, culture, institutional structures, and educational practices to foster an academic culture grounded in *adab* and relevant to contemporary educational challenges.

2. Method

2.1 Research Design

This study employs a qualitative approach using an instrumental case study design to analyze the construction of *Adab*-Based Educational Ecology in the formation of students' academic habitus (Creswell & Creswell, 2023). This design was chosen because it allows for an in-depth exploration of the mechanisms by which *adab* values are reproduced in the context of Islamic education. The research was conducted at MTs Salafiyah Syafi'iyah Tebuireng, Jombang, Indonesia, from Januari to Mei 2026.

2.2 Participant

The research participants included the principal, the vice principal for curriculum and character development, teachers, and students at MTs Salafiyah Syafi'iyah Tebuireng. Informants were selected using purposive sampling based on their relevance to the research focus. Subsequently, the selection of informants was expanded through snowball sampling until data saturation was achieved. The research location was selected purposively because it consistently integrates the values of KH. Hasyim Asy'ari into its organizational culture, leadership, curriculum, teaching, and character building.

2.3 Data Collection Instruments

Data were collected through semi-structured interviews, moderate participatory observation, and a documentary study. Interviews were used to explore informants' experiences and perspectives regarding the implementation of *adab* values, while observation was conducted to identify educational practices taking place in madrasah life. Documentation included the curriculum, the madrasah roadmap, character-building programs, learning materials, schedules of religious activities, and various other institutional documents. These three techniques were used in an integrated manner to support data triangulation.

2.4 Data Collection Procedures

Data collection was conducted in several stages. The initial stage involved determining the research location, identifying informants, and obtaining research permits. Subsequently, data were collected through interviews, observations, and ongoing documentation. All participants were briefed on the research objectives and provided their consent to participate. The data collection process continued until no new significant information was found.

2.5 Data Analysis

The data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña, which includes data condensation, data presentation, and the drawing and verification of conclusions (Miles et al., 2014). Interview transcripts and field notes were analyzed through open coding, category grouping, and theme development. The findings were interpreted using Pierre Bourdieu's theory of practice as an analytical lens through the concepts of field, capital, and habitus, while the thought of KH. Hasyim Asy'ari was used as an epistemological framework to explain the values of *adab* in Islamic education. The credibility of the research was ensured through triangulation of sources and methods, member checking, and an audit trail.

3. Findings

3.1 Institutionalizing an Ecology of Education Rooted in Adab

MTs Salafiyah Syafi'iyah Tebuireng places *adab* as the primary foundation for its educational programs. These values not only guide classroom learning but also serve as the foundation for formulating the institution's development direction, drafting policies, managing the organization, and shaping the academic culture. The educational program is built through the integration of various institutional elements so that *adab* serves as a guiding principle that permeates all madrasah activities, rather than merely being incidental learning material or a character-building program.

This orientation is reflected in the madrasah's vision, mission, and development roadmap, which are directed toward "Tebuireng Go International" while remaining grounded in the values and movement of Hadratussyaikh KH. Hasyim Asy'ari. This development direction demonstrates that institutional quality improvement is inseparable from the *pesantren* identity, which serves as the madrasah's historical root. The development of educational quality goes hand in hand with efforts to preserve the traditions of scholarship, ethics, and etiquette as the institution's defining characteristics. Thus, the madrasah's development process is not only oriented toward academic achievement but also toward strengthening the institutional identity rooted in *pesantren* values.

The institutionalization of etiquette is further realized through organizational restructuring. This is reflected in the change in the title of the "Deputy Principal for Curriculum" to "Deputy Principal for Curriculum and Character Development." This change indicates that character development has been given an integrated role within the academic governance framework. Curriculum management is not only directed toward achieving student competencies but is also aligned with the character development process as part of a holistic educational approach.

This institutional commitment is reinforced through various policies implemented within the madrasah. Consistent guidance from leadership places noble character as the foundation for interactions among all members of the madrasah community. These values are then translated into various policies and mechanisms for carrying out activities so that every component of the institution shares equal responsibility in fostering a culture of good manners. Thus, character development is not merely the responsibility of a specific unit or program but is an integral part of the institution's governance.

Teachers play a crucial role in institutionalizing these values of good manners. Teachers not only fulfil their role as educators but also serve as role models through various daily practices within the madrasah environment. Teachers' involvement in welcoming students each morning through the 5S

culture (Smile, Greeting, Addressing, Politeness, and Courtesy), assisting with the Dhuha prayer for teachers teaching the first period, and fostering courteous interactions during learning activities demonstrate that values of etiquette are embodied through consistent, tangible actions. Teachers' presence in these various activities strengthens the institutional culture while providing students with firsthand experience of practicing etiquette in daily life.

The series of institutional development initiatives, organizational structure, leadership policies, and teachers' exemplary conduct demonstrate that the institutionalization of etiquette at MTs Salafiyah Syafi'iyah Tebuireng occurs through interconnected mechanisms. Each institutional element performs a different function but is directed toward the same goal: making etiquette the foundation of educational practice. The interconnection among these elements forms an educational ecosystem that supports systematic and sustainable character development within the madrasah.

Table 1. Institutionalization of Adab-Based Educational Ecology at MTs Salafiyah Syafi'iyah Tebuireng

Dimensions of Institutionalization	Empirical Evidence	Significance within the Educational System
Direction of institutional development	The vision, mission, and "Tebuireng Go International" roadmap, grounded in the values and movement of Hadratussyaikh KH. Hasyim Asy'ari	<i>Adab</i> serves as the orientation for institutional development and the madrasah's identity
Organizational Structure	The renaming of the "Deputy Principal for Curriculum" to "Deputy Principal for Curriculum and Character Development"	Character development is integrated into academic governance
Institutional Policies	Regular leadership briefings emphasizing the importance of moral conduct in all educational activities	The value of adab is institutionalized through policies and organizational culture
Teacher Leadership by Example	Welcoming students with the 5S culture, assisting with the Dhuha prayer, and fostering polite interactions	Teachers embody the value of adab in their daily educational practices

3.2 Internalization of Adab Values Through Pedagogical Ecology

The institutionalization of *adab* values at the institutional level takes operational form through various pedagogical practices that are part of academic life at MTs Salafiyah Syafi'iyah Tebuireng. The learning process is not only aimed at developing students' mastery of knowledge and skills but is also designed as a space for the continuous internalization of values. The curriculum, scholarly traditions, classroom instruction, and various academic

programs are integrated to create a learning experience that places *adab* at the core of education.

The internalization of *adab* values begins with the strengthening of scholarly traditions rooted in the classical *pesantren* literature. One practice that is an integral part of the madrasah's academic life is the study of the text *Adab al-'Ālim wa al-Muta'allim*. The study of this text goes beyond simply mastering its content; it serves as a means of fostering ethical learning, respect for teachers, appreciation for knowledge, and instilling a sense of responsibility in students throughout the process of seeking knowledge. The inclusion of this text demonstrates that the teaching of *adab* is developed through a living scholarly tradition embedded in daily educational activities.

This reinforcement is further complemented by study sessions on the book *Akhlāq lil Banīn* for male students and *Akhlāq lil Banāt* for female students, held regularly every Sunday morning after the Dhuha prayer. These activities form part of ongoing character development conducted outside of regular classroom instruction. The scheduled study sessions demonstrate that character development is not viewed as an extracurricular activity but is an integral part of the madrasah's educational system, ensuring that students have a continuous space for moral learning.

The internalization of values of good manners also takes place during the classroom learning process. Each subject is not only focused on achieving academic competencies but also integrates the development of attitudes, study ethics, discipline, responsibility, and respect for teachers and fellow students. Thus, learning activities serve as a bridge connecting intellectual development with character building, ensuring that the learning process is holistic and does not separate the academic dimension from the moral dimension.

This pedagogical ecosystem is further strengthened through various academic programs that support the development of a learning culture among students. Literacy programs are held regularly to foster reading habits, broaden horizons, and enhance critical thinking skills. At the same time, the practice of using Arabic and English has become part of daily academic life, encouraging students to develop communication skills while fostering linguistic discipline. These two programs demonstrate that learning does not occur solely through intracurricular activities but is also fostered through various academic activities that shape students' learning habits.

The distinctive learning traditions of Islamic boarding schools (*pesantren*) are preserved as part of the madrasah's pedagogical ecosystem through the Imrithi and Amsilah Tashrifiyyah recitation sessions. These activities accustom students to repeatedly reviewing, memorizing, and

understanding the basic rules of linguistic tools in a gradual and continuous manner. Regular repetition not only reinforces mastery of the material but also fosters consistency, discipline, and perseverance in learning. The presence of these traditions demonstrates that the learning process at the madrasah integrates modern academic approaches with the intellectual traditions of the *pesantren* that have evolved over a long period of time.

Together, these pedagogical practices form an interconnected learning system. The tradition of studying religious texts, the integration of *adab* into learning, literacy programs, language immersion, and the recitation of religious texts do not function as isolated activities but rather complement one another in shaping students' learning experiences. This integration demonstrates that the internalization of *adab* values occurs through a pedagogical ecosystem that continuously connects the curriculum, scholarly traditions, academic culture, and learning activities, so that the values cultivated become an integral part of the students' learning lives.

Table 2. Internalization of Etiquette Values Through Pedagogical Ecology at MTs Salafiyah Syafi'iyah Tebuireng

Pedagogical Practices	Forms of Internalization	Etiquette Values Developed
<i>Adab al-'Ālim wa al-Muta'allim</i> Study	Session Textbook study to reinforce scholarly traditions	Learning ethics, respect for teachers, appreciation for knowledge, academic responsibility
<i>Akhlāq lil Banīn and Akhlāq lil Banāt</i> Study	Sessions Regular character-building sessions every Sunday morning	Noble character, moral conditioning, character development
Integration of Etiquette into Learning	Reinforcing the values of etiquette in every learning process	Discipline, responsibility, study ethics, respectful attitude
Literacy Program	Cultivating reading habits and strengthening academic culture	Learning culture, scholarly insight, reflective thinking
Practicing Arabic and English	Communication practice in academic life	Discipline, consistency, academic competence
<i>Lalaran Imrithi and Amsilah Tashrifyyah</i>	Review of material through <i>pesantren</i> traditions	Diligence, consistency in learning, strengthening of intellectual traditions

3.3 Instilling Values of Etiquette in the Academic Culture of the Madrasah

The values of etiquette, which have been internalized through various pedagogical practices, have subsequently developed into the academic culture at MTs Salafiyah Syafi'iyah Tebuireng. This culture is built through consistent practice in daily life, becoming a pattern of interaction that is accepted and followed by the entire madrasah community. In this context, academic culture is understood not merely as a set of rules and regulations, but as a collective norm

that governs how students learn, interact, and conduct themselves in academic life.

An academic culture rooted in etiquette is evident from the very start of educational activities. Every morning, teacher's welcome students through the 5S culture (Smile, Greeting, Hello, Politeness, and Courtesy) as part of a scheduled routine. This practice not only fosters a friendly and conducive learning environment but also shapes patterns of interaction that emphasize respect, friendliness, and courtesy as shared characteristics of the madrasah community. The routine implementation of the 5S culture has allowed it to evolve into an integral part of academic life, rather than merely a ceremonial activity before lessons begin.

A culture of respect for teachers is also an integral part of daily academic life. Students are encouraged to greet teachers when they meet them, maintain proper conduct during interactions, and observe etiquette when walking in front of teachers or during class. This practice takes place in various settings, ensuring that respect for teachers is not merely understood as an individual obligation but evolves into a shared norm within the madrasah community. Through continuous repetition, the value of respect for teachers becomes part of the academic culture that shapes the educational relationship between teachers and students.

An academic culture rooted in etiquette is also reflected in the conduct of classroom instruction. Students are taught to ask permission from the teacher before leaving the classroom during class time. This practice demonstrates that adherence to learning procedures is understood as a form of respect for teachers as well as an appreciation for the learning process. Thus, academic discipline is not built solely through the enforcement of rules, but through the consistent cultivation of ethical behavior in every learning activity.

The sustainability of this academic culture is supported by teachers' active involvement in guiding students' behavior. Teachers issue reprimands when they observe behavior that does not align with the values of good manners—whether in interactions with teachers, fellow students, or other members of the madrasah community. These reprimands are given as part of the educational process so that any behavioral deviations receive immediate correction and guidance. This mechanism ensures the consistent application of academic norms while strengthening an institutional culture that prioritizes good manners as a guiding principle in daily life.

These various practices foster a learning culture characterized by discipline, courtesy, responsibility, and respect for the educational process. The academic culture that develops does not stem from a single specific activity but rather from the integration of various practices carried out repeatedly and continuously within the madrasah. This repetition ensures that the values of *adab* are no longer

understood merely as a set of normative rules but evolve into collective norms that govern how students interact, learn, and conduct their academic lives at MTs Salafiyah Syafi'iyah Tebuireng.

Table 3. Instilling Values of Good Manners in the Academic Culture at MTs Salafiyah Syafi'iyah Tebuireng

Practices for Instilling Values	Implementation in Madrasah Life	Academic Culture Fostered
5S Culture	Teachers greet students every morning with a smile, a greeting, a warm welcome, politeness, and courtesy	A culture of friendly, courteous, and mutually respectful interaction
Respect for Teachers	Greeting teachers, maintaining proper conduct, and observing etiquette when interacting	Norms of respect for teachers as part of the academic culture
Etiquette During Learning	Asking permission from the teacher before leaving the classroom	Discipline, responsibility, and appreciation for the learning process
Behavioral Guidance	Teachers issue warnings for behavior that does not conform to proper etiquette	Reinforcement of academic norms and consistency in institutional culture
Discipline and Learning Ethics	Instilling a habit of following rules and exhibiting courteous behavior in all academic activities	A learning culture that is orderly, responsible, and grounded in proper etiquette

3.4 Spiritual and Social Ecology in Strengthening Academic Habitus

The *adab*-based educational ecology at MTs Salafiyah Syafi'iyah Tebuireng is not only built through institutional systems, pedagogical processes, and academic culture, but is also reinforced by a spiritual and social environment that is integrated into the daily lives of the madrasah community. Various religious and social activities are not treated as standalone supplementary programs but rather form an integral part of the rhythm of educational life, consistently shaping how students learn, interact, and fulfil their academic responsibilities. This integration demonstrates that character development occurs through an educational ecology that continuously connects the academic, spiritual, social, and environmental dimensions.

The spiritual dimension serves as a crucial foundation for strengthening academic life at the madrasah. Every morning, students perform the Dhuha prayer before beginning their studies, followed by a communal prayer for the entire madrasah community. This series of activities forms part of the daily routine that fosters a religious academic atmosphere from the very start of the learning process. The practice of worship not only guides students toward performing religious rituals but also instils order, discipline, calmness, and mental readiness

to engage in the educational process. Thus, spiritual activities evolve into an environment that supports the daily academic life.

This spiritual reinforcement is further strengthened through the regular practice of *istighatsah*, held as part of the madrasah's institutional tradition. This activity creates a space for togetherness that brings students, teachers, and the entire madrasah community together in a shared spiritual experience. Its consistent continuation demonstrates that religious values are not only taught through classroom instruction but are also brought to life through collective practices that form part of the institutional culture. This creates an educational environment that positions spirituality as an integral element accompanying the entire educational process.

In addition to the spiritual dimension, the madrasah also fosters a social ecology that cultivates care for others and the environment. The "Go Green" program is one such initiative that encourages students to maintain cleanliness, care for the madrasah's environment, and develop an awareness of the importance of ecological responsibility. Environmental care is not limited to occasional activities but becomes a habit consistently practiced in daily life, thereby evolving into an integral part of the madrasah's culture.

The value of social concern is also embodied through various community service activities and the provision of assistance to members of the madrasah community as well as members of the wider community who have suffered misfortune. Students' involvement in these activities provides them with firsthand experience of the importance of solidarity, empathy, and social responsibility. At the same time, the practice of maintaining the cleanliness of the madrasah environment is carried out continuously as part of the shared responsibility of the entire madrasah community. These various social practices broaden the meaning of *adab*, not only in students' relationships with teachers but also in their relationships with peers, the community, and the environment.

Taken together, these spiritual and social practices demonstrate that character development for students at MTs Salafiyah Syafi'iyah Tebuireng occurs through an educational ecosystem that fully integrates religious, academic, social, and ecological dimensions. Each activity complements the others, creating a learning environment that consistently instils the values of *adab*. Thus, academic life at the madrasah is supported not only by classroom learning but also by spiritual experiences, social interactions, and environmental awareness that are repeatedly present in daily life. Such an educational environment fosters the development of academic habits characterized by discipline, responsibility, respect, compassion, and spirituality as core traits of the students.

Table 4. Spiritual and Social Ecology in Strengthening Academic Habitus at MTs Salafiyah Syafi'iyah Tebuireng

Ecological Dimension	Empirical Practices	Role in Academic Life
Spiritual	Dhuha prayer	Fosters discipline, spiritual preparedness, and structured routines before learning activities.
	Collective prayer after Dhuha prayer	Strengthens communal bonds, solidarity, and a shared spiritual orientation among members of the madrasah community.
	Regular <i>istighatsah</i>	Cultivates a collective spiritual culture and strengthens social and religious bonds among members of the madrasah community.
	Regular religious practices	Integrates religious values into everyday academic activities and routines.
Social	Go Green program	Develops environmental awareness and embeds ecological responsibility within the madrasah culture.
	Support for members of the madrasah community experiencing adversity	Strengthens mutual care, communal solidarity, and interpersonal connectedness within the madrasah community.
	Routine environmental cleanliness practices	Fosters collective responsibility for maintaining a clean, orderly, and conducive learning environment.

4. Discussion

The development of academic habitus at MTs Salafiyah Syafi'iyah Tebuireng demonstrates that character education does not occur solely through the verbal transmission of values, but rather through an educational environment that consistently guides how students learn, interact, and conduct their academic lives. Institutional direction, leadership, curriculum, teaching and learning, academic culture, teachers' exemplary conduct, religious practices, and social concern form a series of mutually reinforcing practices. This pattern highlights the relevance of KH. Hasyim Asy'ari's thought to Pierre Bourdieu's theory of practice. The thought

of KH. Hasyim Asy'ari provides a foundation for *adab* as an educational orientation, while Bourdieu helps explain how that orientation takes on a social form through the field, capital, and habitus (Brown & Lloyd, 2024; Rohman & Dahlan, 2025; Rosyidin et al., 2023). Therefore, character development in this context cannot be understood merely as a process of instilling norms, but rather as a process in which values become an integral part of the structure and practices of educational life.

The position of *adab* as the foundation of education gains strength when these values are institutionalized within the structure of the madrasah. The value-oriented institutional identity and the movement of Hadratussyaikh KH. Hasyim Asy'ari, the direction of madrasah development, the policies of the madrasah principal, and the strengthening of the character development function in curriculum management demonstrate that *adab* holds an organizational position. This is important because values that gain institutional legitimacy have a greater chance of being consistently present in various educational practices. Within Bourdieu's framework, the madrasah can be understood as a field with specific rules, positions, and resources that influence the actions of its actors (Brown & Lloyd, 2024; Sidat, 2026). When *adab* becomes part of the principles governing the life of the field, this value is no longer external to educational practices but becomes one of the foundations guiding the relationships between the institution, teachers, and students.

This understanding broadens the perspective on the educational field in Bourdieu's analysis. The madrasah is not merely a place where learning takes place but a social arena shaped by scholarly traditions, educational authority, pesantren culture, religious values, and relationships among actors. Within this arena, teachers hold a crucial position as they embody both pedagogical and moral authority. Inherited scholarly traditions, *adab* texts, the custom of respecting teachers, and religious practices are part of the resources that give this field its distinctive character. Thus, the structure of education helps determine which practices are considered appropriate, valuable, and worthy of being carried out by students. This position aligns with Gamal (2020) who identifies the field and various forms of capital as key elements in shaping Islamic educational practices. This study expands upon that perspective by demonstrating that *adab* can serve as a value orientation that guides the use and reproduction of capital within the field of Islamic education.

In the pedagogical realm, the values of *adab* take on a more concrete form through the relationship between course content, learning activities, and academic customs. The study circles on *Adab al-'Ālim wa al-Muta'allim*, *Akhlāq lil Banīn*, and *Akhlāq lil Banāt* provide an explicit space for learning *adab*, while the integration of values into learning, literacy, the practice of Arabic and English, as well as the recitation of *Imrithi* and *Amtsilah Tashrifiyyah* expand students'

experiences within the madrasah's scholarly tradition. This pattern demonstrates that *adab* is not positioned as a standalone body of knowledge. Rather, it is embedded within the practices of seeking knowledge, reading, memorization, communication, and interaction within the academic environment. This perspective aligns with the thought of KH. Hasyim Asy'ari, who regarded the relationship between knowledge and *adab* as a crucial component of educational objectives. Rosyidin et al. (2023) also demonstrate that the teaching of *Adab al-'Ālim wa al-Muta'allim* is linked to the formation of students' understanding and behavior. However, the context of this study reveals that the influence of *adab* texts extends beyond formal learning; it is reinforced by an educational environment that brings these values to life in daily practice.

The relationship between knowledge, scholarly traditions, and behavior can be understood through the concept of cultural capital. Mastery of religious knowledge, language skills, literacy habits, and engagement in scholarly traditions are valuable resources within the madrasah environment. However, cultural capital does not operate automatically. Its value arises because there is a field that recognizes and legitimizes these resources. In this context, students learn that academic ability is linked to discipline, respect, responsibility, and the ethics of learning. Thus, cultural capital is not only related to the mastery of knowledge but is also intertwined with how that knowledge is acquired and used (Cartwright, 2022; Pitzalis & Porcu, 2024). This is where *adab* education provides an ethical dimension to the process of accumulating cultural capital.

Daily habits then serve as a crucial link between values and habitus. The 5S culture, respect for teachers, the practice of asking permission when leaving the classroom, teachers greeting students, reprimands for behavior inconsistent with *adab*, and the cultivation of discipline create patterns of interaction that students continually experience. These practices hold significant meaning from Bourdieu's perspective because habitus is formed through repeated social experiences. Rules that initially originate from outside the student can gradually become relatively spontaneous tendencies for action (Tan & Liu, 2022). Students not only know that respecting teachers or asking for permission is the correct behavior but also become accustomed to making it an integral part of how they navigate their academic lives. Anggraini and Anugrah (2025) demonstrate that repeated learning practices are linked to the formation of moral habitus. This study expands on this by showing that this habit formation operates within a broader ecosystem, not merely through classroom learning activities.

Teachers' exemplary behavior is a crucial part of this mechanism. Values of etiquette gain strength when students observe consistency between what is taught and how educators act. Teachers who welcome students, maintain ethical communication, issue reprimands when violations occur, and consistently enforce rules embody etiquette through observable actions. In such situations, teachers

become not only sources of knowledge but also bearers of the madrasah's culture. The relationships formed between teachers and students simultaneously provide social capital in the form of trust, pedagogical closeness, respect, and commitment to shared values. This demonstrates that the formation of academic habitus cannot be separated from the quality of social relationships that exist within the field of education.

The spiritual and social dimensions extend the process of internalizing *adab* into areas that go beyond formal academic activities. Dhuha prayer, communal prayer, *istighatsah*, and the practice of worship provide recurring experiences that connect academic life with a spiritual orientation. Meanwhile, "Go Green" initiatives, community service, compassion for madrasah students facing misfortune, and attention to environmental cleanliness demonstrate that *adab* is also directed toward social relationships and environmental stewardship. This approach is significant because, in the thought of KH. Hasyim Asy'ari, *adab* is not limited to etiquette between students and teachers. *Adab* encompasses human relationships with knowledge, fellow human beings, the environment, and God. Syahrizal emphasizes that KH. Hasyim Asy'ari's educational orientation is centered on shaping individuals who are knowledgeable, virtuous, and spiritually responsible (Syahrizal, 2022). In the context of this study, this orientation takes institutional form through practices embedded in madrasah life.

The relationship between spiritual, social, and academic practices also demonstrates that academic habitus has a broader dimension than mere academic discipline. Students who are accustomed to maintaining cleanliness, respecting others, performing religious rituals, assisting the madrasah community, and adhering to academic ethics are developing dispositions that can be applied to various situations. Therefore, the academic character that is formed is reflected not only in compliance with classroom rules but also in a tendency to act based on values that have become part of their life experiences. In this sense, academic habitus is closely related to moral habitus and spiritual habitus. Kurniawanto demonstrate that pedagogical practices and the governance of Islamic boarding schools can contribute to the formation of spiritual habitus (Kurniawanto et al., 2026). This study reveals that this spiritual dimension can intertwine with academic culture and social concern within a single educational environment.

This overall pattern indicates that field, capital, and habitus do not operate in isolation. The field provides the structure and rules that guide practices; capital provides the resources that acquire value within that arena; while repeated practices enable the formation of habitus (Tan & Liu, 2022; Tilbrook & Shifrer, 2022). Once formed, habitus does not remain merely a product of structure. The dispositions of students can also reinforce the culture they have experienced (Schoville et al., 2024). Students who are accustomed to respecting teachers, maintaining academic ethics, participating in religious practices, and caring for

the environment help preserve the madrasah's cultural patterns through their own actions. It is this reciprocal relationship that explains why the value of *adab* can endure as an educational culture when it is continuously supported by consistent structures and practices.

At this point, the synthesis of KH. Hasyim Asy'ari's thought with Pierre Bourdieu's theory of practice yields a more specific contribution. Studies on KH. Hasyim Asy'ari generally focus on educational goals, the status of knowledge, the conduct of teachers and students, and the cultivation of moral character. Rosyidin et al. (2023) and Syahrizal (2022), for example, highlight the strong normative and pedagogical dimensions in his thought. Meanwhile, Çengel Schoville et al. (2024) explain how school culture can serve as an arena for the formation of academic habitus, while Amalia et al. (2025) demonstrate the relationship between habitus, leadership, and institutional dynamics in educational change. These studies provide an important foundation, but the relationship between *adab* values as a source of educational orientation and the mechanisms of social reproduction that shape habitus has not yet been explained in an integrated manner. This study places both of these domains within a single analytical framework.

On this basis, *Adab*-Based Educational Ecology can be understood as the conceptual contribution of this study. This concept refers to an educational environment that positions *adab* as a value orientation and integrates it into institutional structures, leadership, the curriculum, learning, academic culture, teacher exemplarity, spiritual practices, and social relations (Raikhan, 2024; Syahab & Hamzah, 2026). All these elements form an educational field where cultural capital, social capital, and symbolic capital acquire meaning. Consistently practiced activities provide the conditions for the internalization of values, while the dispositions that are formed help sustain the culture that produced them. With this formulation, *Adab*-Based Educational Ecology is not merely a term to describe the madrasah environment but serves as an analytical framework to explain how the value of *adab* evolves from a normative principle into social practice and subsequently into an academic habitus.

The relationship between value orientation, institutional structure, educational practices, and the formation of academic habitus can be formulated within the conceptual framework of *Adab*-Based Educational Ecology as follows.

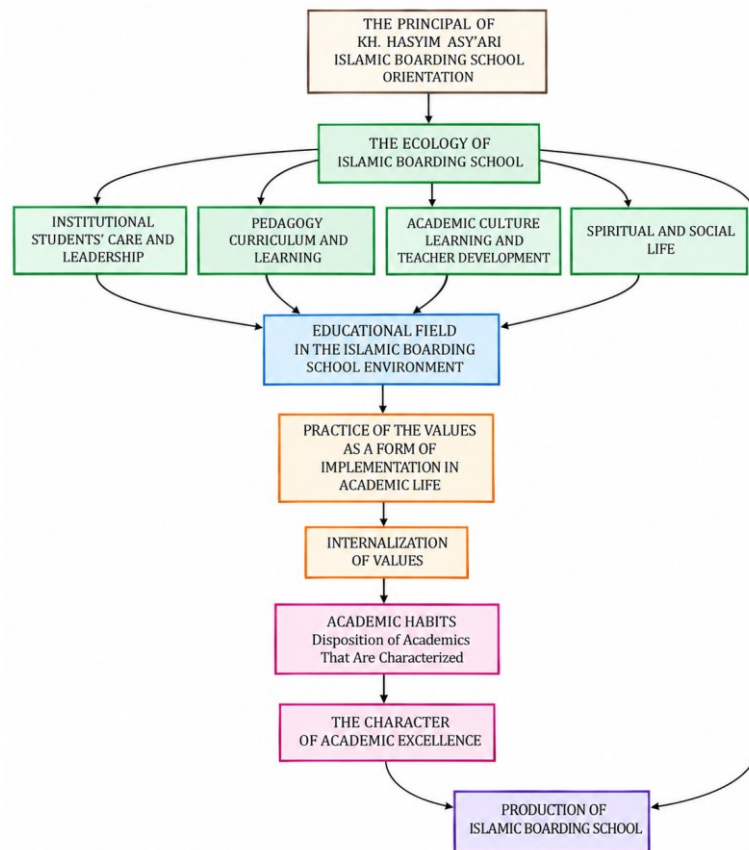


Figure 1. Conceptual Framework of Adab-Based Educational Ecology and Academic Habitus Formation

This framework demonstrates that the formation of academic habitus occurs through the interplay between value orientations and the educational environment. *Adab*, rooted in the thought of KH. Hasyim Asy'ari, takes institutional form through the educational ecology and is subsequently embodied in recurring practices. These practices enable the values of *adab* to be internalized as academic dispositions, which are then reflected in behavior and help preserve madrasah culture. Thus, the *Adab*-Based Educational Ecology explains the relationship between values, educational structures, practices, and the formation of habitus as a unified whole.

This contribution also explains why character education is more likely to endure when the values taught possess institutional consistency. Values that exist only in curriculum documents or are conveyed through specific activities have a more limited scope for internalization if they are not supported by daily culture and practices. Conversely, when students encounter the same values in madrasah policies, teacher behavior, learning, social interactions, and spiritual activities, a continuity of experience occurs that strengthens the process of disposition formation. Therefore, the issue of character education is not merely about what is

taught, but also about how the institution creates an environment that allows those values to be continually experienced. This perspective distinguishes *Adab*-Based Educational Ecology from character approaches oriented toward specific programs.

The practical implication is that character development in madrasahs does not necessarily have to be achieved by adding new programs. What is more important is ensuring alignment between institutional values, leadership, the curriculum, teaching practices, teachers' exemplary conduct, academic culture, and students' social lives (Hamzah & Maulida, 2026; Suriyati & Nadia Ulfah, 2023). Madrasahs can develop character indicators that not only measure knowledge of *adab* but also assess the consistency of behavior in both academic and social life. Teachers also need to be positioned as integral to the process of shaping culture, not merely as facilitators of learning. Thus, character development can shift from a program-based approach toward a more consistent institutional culture.

This approach also provides space for Islamic educational institutions to bridge tradition and change. The values bequeathed by KH. Hasyim Asy'ari need not be treated merely as a historical legacy preserved only in symbolic form. These values can be translated into contemporary educational needs through the strengthening of literacy, the development of language competencies, the fostering of academic ethics, environmental awareness, and the strengthening of social relationships. In this way, the tradition of *adab* does not lose its substance when confronted with changes in education but rather becomes an ethical foundation for the development of madrasahs. This perspective is crucial for Islamic education, which faces the dual challenge of preserving its religious identity while adapting to social and academic changes.

This study has limitations regarding its empirical context. The research was conducted at a single *pesantren*-based madrasah with strong ties to the educational tradition of KH. Hasyim Asy'ari. Given the unique nature of this institutional setting, the concept of "*Adab*-Based Educational Ecology" cannot be directly generalized to all madrasahs or Islamic schools. Furthermore, this study focuses on the educational environment and the formation of academic habitus within the madrasah context; thus, it does not track the development of students' dispositions after they leave that environment. Future research could test this concept through comparative studies of several madrasahs or *pesantren* with different traditions, or through longitudinal research to examine the extent to which the habitus formed in the educational environment persists in a broader social context.

Overall, the formation of academic habitus at MTs Salafiyah Syafi'iyah Tebuireng can be understood as the result of the interconnection between etiquette, institutional structure, pedagogical practices, academic culture, spiritual life, and social relations. The thought of KH. Hasyim Asy'ari provides

substance regarding the values to be fostered, while Bourdieu offers an explanation of the field, capital, and practices that enable those values to become dispositions. From this relationship, *Adab*-Based Educational Ecology offers a perspective that character education occurs when values are not merely taught but institutionalized, practiced, repeated, and internalized throughout the entire educational experience. The resulting academic habitus reflects not only adherence to rules but also a tendency to conduct academic life with respect for knowledge, teachers, peers, the environment, and spiritual values. This is where this study's contribution to Islamic education research lies: *adab* is positioned not merely as the content of education but as the principle that organizes the educational ecology and shapes the academic habitus.

5. Conclusion

This study shows that the formation of academic habitus at MTs Salafiyah Syafi'iyah Tebuireng takes place through an educational environment that places *adab* at the foundation of madrasah life. *Adab* is not only taught through religious subjects but is also present in institutional policies, the curriculum, instruction, habit formation, teachers' exemplary behavior, religious practices, and social responsibility. The interconnectedness of these various spheres ensures that the value of *adab* is consistently present in students' academic experiences and develops into relatively stable patterns of behavior.

This study enriches the field of Islamic education by proposing an "*Adab*-Based Educational Ecology" as a framework for understanding the formation of academic habitus. The thought of KH. Hasyim Asy'ari elucidates the role of *adab* as the foundation of education, while Bourdieu's theory of practice helps explain how these values operate within a field, reinforced by social and cultural resources and shaped through repeated practices. The study's contribution lies in its explanation that *adab* is not merely the goal of character development but also serves as a guiding principle that shapes the educational environment and forms students' academic dispositions.

In practice, character development in madrasahs must be integrated into the institution's overall operations. Policies, curriculum, instruction, teachers' exemplary conduct, academic culture, religious activities, and social activities must all align with the same set of values. The implication for educational management is that character development cannot rely solely on special programs but requires consistency between what the institution establishes and what students experience daily. This approach can serve as a consideration for madrasahs and Islamic educational institutions in developing character policies rooted in institutional culture.

Future research could test the concept of *Adab*-Based Educational Ecology in madrasahs and *pesantren* with different institutional contexts. Comparative studies could be used to examine variations in its application, while longitudinal research could investigate whether the academic habitus formed during time spent in madrasahs remains evident when students enter different educational and social environments. Thus, this study affirms that *adab* can serve as the foundation for organizing the educational environment as well as a pathway for the formation of academic habitus, thereby bridging the educational thought of KH. Hasyim Asy'ari with Bourdieu's theory of practice in analyzing character formation in Islamic education.

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