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The Reconstruction of Adab Literacy as an Ethical Framework for Understanding Social Behavior in the Digital Era

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Abstract

Objective: This research aims to reconstruct adab literacy as a comprehensive ethical framework for understanding modern social behavior in the digital era, directly resolving contemporary conceptual distortions where husnul adab is reduced to superficial politeness and suul adab is simplistically labeled as social non-conformity without underlying moral reflection. **Theoretical framework**: Grounded in Syed Muhammad Naquib al-Attas's concept of ta'dib, the framework integrates the recognition of proper order and knowledge with comparative theoretical perspectives from Lawrence Kohlberg's moral development stages and Aristotle's virtue ethics regarding continuous behavioral habituation and personal responsibility. **Literature review**: The study critically synthesizes foundational Islamic educational philosophy with modern empirical literature on character education, digital civility, social media literacy, cyberbullying mechanisms, and algorithmic interactions to effectively bridge classical normative ethics with contemporary digital communication practices and challenges. **Methods**: Utilizing a qualitative literature review approach with a conceptual research design, the methodology critically examines primary philosophical texts alongside secondary peer-reviewed journal articles, applying rigorous comparative synthesis and interpretive source validation to construct a logically coherent and integrated analytical framework. **Result**s: Results reveal that adab literacy encompasses three structural domains: adab cognition (conceptual value understanding), adab evaluation (contextual moral judgment), and adab practice (behavioral actualization). Consequently, husnul adab is re-established as dignity-centered ethical behavior, whereas suul adab represents a fundamental failure of moral integrity. **Implication**: This research offers significant practical and theoretical implications for Islamic education, providing a clear conceptual blueprint for designing digital ethics curricula, enhancing critical moral reasoning among youth, and mitigating online polarization through structured, reflective ethical evaluation across diverse social platforms. **Novelty**: The study introduces conceptual novelty by transforming classical ta'dib into an operational, contextual literacy instrument for evaluating modern digital interactions objectively and ethically.

Keywords: adab literacy, digital civility, ta'dib, digital ethics, modern social behavior

INTRODUCTION

The development of digital social interactions presents conceptual issues in society's understanding of husnul adab and suul adab, especially when outward politeness is equated with noble behavior, while criticism and differing opinions are considered impolite without

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considering the reasons, methods, and consequences of the actions. The tension between recognized ethical values and actual behavior in digital communication is reflected in the practices of Indonesian Muslim ethical literacy, particularly concerning tabayyun, linguistic politeness, the spread of misinformation, and critical acceptance of digital religious authority [1], [2]. Misunderstandings of adab literacy in this context can be understood through two opposing tendencies: husnul adab is reduced to compliance with social expectations or the appearance of politeness, while suul adab is attributed to expressions that do not align with group preferences, even though such actions do not necessarily violate moral principles. The dynamics of digital interaction complicate this distinction because exposure to opposing views can be associated with expressions of rudeness and polarization, while public responses to expressions of religious identity reveal various interpretations of the boundaries of propriety [3], [4]. The fundamental issue lies in the inadequate application of ethical criteria that distinguish formal politeness from substantive respect, as well as responsible disagreement from actions that demean human dignity.

Literacy of manners in social life ideally in the digital era needs to be based on the understanding that the quality of human behavior is not solely determined by the conformity of actions with social customs, the appearance of politeness, or societal acceptance, but must be grounded in accountable moral values. Syed Muhammad Naquib al-Attas's thoughts on ta'dib place adab as part of the recognition of the proper order, so that knowledge, attitudes, and actions should be in harmony with the values of truth and responsibility [5], [6]. In the context of digital interaction, this ideality requires that husnul adab be manifested through respect for human dignity, honesty in conveying information, wisdom in exercising freedom of expression, and a willingness to be accountable for the consequences of actions. Conversely, bad manners should be understood as behavior that substantively deviates from ethical responsibility, such as belittling others, manipulating the truth, spreading unfounded accusations, or using knowledge to harm others. The application of these values requires the ability to consider the context, reasons, methods, and impact of an action before making a moral judgment. The principle of tabayyun, the maintenance of human relationships, and the avoidance of communication behaviors that harm others are also relevant as ethical foundations in facing the dynamics of digital communication [2]. With the orientation outlined, etiquette should ideally not be used as a tool to silence criticism, standardize opinions, or uphold group expectations, but rather serve as a guideline to distinguish responsible freedom of expression from actions that violate moral values.

However, the reality of social life in the digital era shows a discrepancy between the principles of etiquette and the way society evaluates behavior, especially when good and bad etiquette are understood through the measures of outward politeness, group acceptance, and alignment with personal views. The gap between ethical awareness and digital communication practices is evident in the behavior of spreading incorrect information, accepting religious content without critical examination, and using social media that does not always align with the moral values believed by its users [1]. The issue of interpretation also arises when criticism and differing opinions are considered impolite not solely based on the manner of delivery but also because they contradict the position or views of the party receiving the criticism. Research on the evaluation of comments in online political discussions found that the assessment of rudeness is influenced by the context of the conversation and the alignment of views between the interacting parties [7]. At the same time, behaviors that harm others, such as spreading slander, bullying, or disseminating unverified information, can still occur in social spaces where users are familiar with norms of politeness and communication ethics [8], [9]. When these two concepts are subjectively evaluated without considering the reasons, methods, goals, and impacts of actions, husnul adab risks being narrowed down to mere surface-level compliance, while suul adab has the potential to become a label to discredit those with differing views.

If the misunderstanding of husnul adab and suul adab continues to persist in societal understanding, the issues that arise are not limited to errors in judging behavior, but can

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develop into distortions in the formation of moral considerations. Outward politeness, when used as the main measure, has the potential to justify behavior that harms others as long as it is presented in a seemingly polite manner or supported by certain groups. On the contrary, well-reasoned criticism can lose its acceptance when differing views are first treated as breaches of etiquette. In digital interactions, the justification of harmful actions can become stronger when individuals relinquish their moral responsibility or participate in bullying due to group behavior influence [10], [11]. The spread of misinformation and hate speech can also worsen intergroup relations and weaken social cohesion if not balanced with critical judgment and responsibility in communication. If this pattern of judgment continues, husnul adab risks losing its moral substance and narrowing down to mere compliance with social expectations, while suul adab can turn into subjective labeling that hinders criticism, correction, and healthy dialog.

The identification of the problem in this research stems from the potential narrowing of the meaning of husnul adab and suul adab when the assessment of behavior is more focused on outward politeness, social habits, and group acceptance rather than the underlying moral considerations. Subjective judgments have the potential to categorize criticism and differing opinions as bad manners without considering the reasons, manner of delivery, purpose, and impact of the actions. On the other hand, behavior that appears polite does not necessarily reflect moral responsibility if it is not accompanied by honesty, integrity, respect for human dignity, and concern for others. Mistakes in distinguishing social propriety and moral quality can hinder constructive criticism, justify harmful behavior toward others, and worsen social relationships in the digital era. This issue leads to the need for a framework of adab literacy that integrates conceptual understanding, ethical judgment, and the application of adab values in social life. The reconstruction of adab literacy is necessary as an ethical framework to assess behavior more proportionally, so that husnul adab is not reduced to mere formal compliance and suul adab is not used as a subjective label against those with differing views.

The study of social media literacy provides a foundation for understanding the competencies required in digital interactions. Social media literacy is not only related to the ability to use technology but also encompasses a set of competencies that support users' engagement in social media environments appropriately [12]. The psychological perspective on digital behavior is also demonstrated through discussions of online empathy and the abdication of moral responsibility in the context of cyberbullying. This aspect explains the importance of empathy and moral consideration in understanding behaviors that could potentially harm others in the digital space [13].

Adab education within the context of Islamic education places the formation of behavior as an important part of the educational process. The implementation of adab education at Kuttab Permata Qur'an Kartasura illustrates the efforts to instill adab values within the educational institutional environment to shape the behavior of students [14]. The normative foundation of adab education is also developed through the formulation of a conceptual model of learning adab that refers to Kitāb al-ʿIlm in Ṣaḥīḥ al-Bukhārī. The study places hadith as a source for formulating principles of adab in learning activities and the development of Islamic education [15].

The strengthening of digital ethics in Islamic education is discussed through a conceptual mapping of the challenges and approaches to digital ethics education from an Islamic perspective. The systematic review provides an overview of the scope of digital ethics discussions in Islamic Religious Education [16]. The application of digital ethics values in formal educational environments is examined through its integration into Islamic Religious Education learning. This focus highlights the discussion of digital ethics in the context of implementing learning in educational units [17]. The use of social media as a learning tool is also developed through the use of Instagram to support digital etiquette learning at the high

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school level. This study positions digital media as a means to integrate Islamic Education learning with the reinforcement of etiquette in social media activities [18].

Although studies on social media literacy, moral considerations in digital interactions, adab education, and digital ethics in Islamic Education have been developed through various approaches, the focus of the discussions is still scattered on media competence, psychological behavior mechanisms, the formation of adab in education, and the application of digital ethics in learning. A comparison of these studies directs attention to the need to examine the relationship between the understanding of husnul adab and suul adab with the basis of moral judgment toward social behavior in the digital era. The main issue is not just how manners are taught or applied, but how an action is ethically evaluated without making outward politeness, group acceptance, or conformity to views the sole measure of civilized behavior. The conceptual gap of concern lies in the need for an etiquette literacy framework that connects conceptual understanding, moral evaluation, and the application of values in digital social interactions.

The conceptual novelty lies in the integration of conceptual understanding, moral judgment, and the application of etiquette values in digital social life. Unlike discussions of adab that focus on behavior formation in education or digital ethics that emphasize media behavior, this framework places the distinction between social propriety and the moral quality of actions as the foundation for ethical judgment. The reconstruction was developed through three conceptual domains, namely adab cognition as the ability to understand the meaning and principles of husnul adab and suul adab, adab evaluation as the ability to assess the reasons, methods, goals, and impacts of actions, and adab practice as the application of ethical considerations in social interactions, including digital communication. These three domains form a framework of adab literacy that not only emphasizes outward politeness but also considers the moral responsibilities underlying behavior.

The urgency of reconstructing adab literacy stems from the importance of accurate moral judgment in digital social life. Politeness in conveying messages does not always guaranty that an action has an ethical basis, just as criticism and differing opinions do not automatically indicate uncivil behavior. The inability to distinguish between these two aspects has the potential to encourage subjective judgments, justify harmful behavior toward others because it is considered socially acceptable, and limit the delivery of responsible criticism. The development of an adab literacy framework is necessary to strengthen the ability to understand values, evaluate actions proportionally, and apply moral principles in social interactions. In the context of Islamic education, this framework can also serve as a conceptual foundation for developing adab learning that goes beyond mere compliance with external norms, but encourages ethical awareness, social responsibility, and respect for human dignity in the digital era.

LITERATURE REVIEW

The Concept of Adab and Ta'dib in Islamic Education

Adab in the thought of Syed Muhammad Naquib al-Attas is not limited to politeness in social interactions, but is related to the recognition and acknowledgment of the proper position of things within the order of reality. This concept connects knowledge, recognition of values, and actions that reflect moral correctness. In the framework of Islamic education, ta'dib becomes a conceptual foundation that places the formation of civilized humans as the orientation of education. The mastery of knowledge within that framework is inseparable from the moral responsibility in its use [19]. This perspective provides a foundation for understanding adab as an ethical orientation that guides the individual's relationship with knowledge, fellow humans, and their social environment.

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The study of adab education shows that the concept is applied in various Islamic educational environments. Discusses the implementation of adab education at Kuttab Permata Qur'an Kartasura as an effort to instill adab values in shaping the behavior of students [14]. Developed a discussion on the etiquette of learning by referring to Kitāb al-'Ilm in Ṣaḥīḥ al-Bukhārī. These studies contribute to the understanding of adab education within the context of institutional and learning environments [15]. The discussion on the implementation of adab education and the formulation of learning models still needs to be distinguished from the need to build a conceptual framework that specifically explains the ability to understand, evaluate, and apply adab in modern social behavior.

That distinction is important because the interpretation of adab that relies solely on visible behavior risks neglecting the dimensions of knowledge, moral consideration, and responsibility for actions. Adab is not sufficiently measured by the conformity of behavior to social expectations, as the norms prevailing in a group are not always identical to the principles of justice or moral correctness. Al-Attas's thought provides a normative foundation for placing the quality of actions in relation to the recognition and acknowledgment of a value system, not merely social acceptance [19], [20]. The concept of adab serves as a philosophical foundation for the reconstruction of adab literacy as an ethical capacity that integrates the understanding of values, moral considerations, and behavioral practices.

Moral Reasoning and Ethical Judgment of Behavior

Moral reasoning provides a perspective to explain how individuals determine the underlying reasons for their judgments of actions. Explains the development of moral reasoning through differences in consideration orientations, ranging from the consequences of punishment and personal interests, social acceptance and rule maintenance, to moral principles that form the basis of decisions [21]. That perspective is relevant for distinguishing decisions based on adherence to group expectations from decisions that consider moral reasoning more deeply. In the study of adab literacy, this theory serves as an analytical perspective to understand the quality of reasons individuals use when evaluating an action, rather than as a substitute for the normative foundation of adab in Islamic education.

Moral judgment is also related to how individuals understand the motives and circumstances behind actions. Discuss the role of motive attribution in moral judgment, which highlights the relevance of intent in evaluating behavior [22]. Studies on mental states and affective responses also show that moral judgment involves cognitive and emotional factors [23], [24]. These findings provide a basis for distinguishing between the assessment of visible actions and the assessment of the reasons, context, and level of responsibility of the actor. A proportional ethical assessment requires consideration of moral principles, motives, situations, actions, consequences, and the capacity for accountability.

The issue of moral judgment becomes increasingly complex when behavior is influenced by social norms. Group acceptance can shape moral expression without guaranteeing the correctness of the underlying values. Demonstrate the relevance of social feedback and network norms in the formation of moral outrage expressions on social media [25]. Studies on moral reasoning and injustice show that individuals can critically evaluate social norms, including when those norms conflict with principles of justice [26]. This perspective reinforces the need to place ethical judgment within a framework that does not make social acceptance the sole measure of the moral quality of actions.

Moral Virtues, Habituation, and Actualization of Etiquette

Aristotle's virtue ethics provides a foundation for understanding the relationship between moral qualities and actions performed repeatedly. Moral virtues develop through habituation, while intellectual virtues are primarily related to teaching and the development of thinking abilities [27]. This perspective emphasizes that the understanding of good actions needs to

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be distinguished from the ability to consistently realize them. Individuals may know moral principles, but that knowledge does not necessarily reflect in their actions when facing pressure, personal interests, or value conflicts.

The gap between moral reasoning and moral action becomes an important issue in understanding the formation of ethical behavior. Discuss the relationship between moral reasoning and moral action, including the gap between judgment and the execution of actions [28]. Also provide a perspective on the interconnection between moral cognition, moral emotions, and moral actions [29]. Both studies support the understanding that the formation of ethical behavior is not solely based on the mastery of normative knowledge, but also requires attention to the decision-making process and the application of values in actions.

In the framework of Islamic education, the relationship between knowledge and ethics places the actualization of values as part of the orientation toward human development. Education in adab is not only directed toward the ability to explain norms but also toward the capacity to apply moral principles, maintain consistency in actions, and correct mistakes. Aristotle's virtue ethics is used in this study as a supporting perspective to explain habituation and moral practice, while Al-Attas's concept of ta'dib remains the normative foundation for the interpretation of adab. The integration of these two perspectives provides a conceptual foundation for placing practice as an important dimension in the reconstruction of adab literacy.

Literacy of Etiquette and Social Behavior in the Digital Space

The development of the digital space expands the context of applying moral values through communication, exchange of opinions, dissemination of information, and the formation of social relationships. Digital interactions present ethical issues that cannot be adequately assessed through the form of language or its adherence to politeness norms. Discusses the relationship between rudeness and opinion expression in online discussions, highlights the relevance of diverse perceptions regarding rudeness [30], [31]. The study provides a basis for understanding that expressions perceived as impolite cannot always be equated with the overall moral quality of the action.

Digital social behavior is also related to the influence of the communication environment, group norms, and technological systems. Discuss the influence of social feedback on the expression of moral outrage, examine the impact of social media algorithms on content exposure and behavior in the context of election campaigns [32]. Both studies have different focuses, but they both provide context for understanding that digital behavior is not only shaped by individual decisions but also by the conditions of the communication environment. The analysis of digital behavior requires attention to the relationship between an individual's moral capacity and the social situations that influence actions.

In Islamic education, the discussion of digital ethics and social media etiquette also places communication responsibility as part of behavior formation. Discusses the strengthening of digital ethics through etiquette materials using social media, including issues of false information and cyberbullying. Connects ethical digital literacy with tabayyun and responsibility in dealing with digital information [33], [34]. The study shows that the application of etiquette in the digital space requires the ability to verify the truth of information, consider the impact of communication, and maintain responsibility toward others. The discussion on digital ethics and social media etiquette should still be distinguished from the formulation of integrative capacities that connect value understanding, moral evaluation, and behavioral practices.

Synthesis of Literature and the Position of Reconstructing Adab Literacy

The literature reviewed reveals three main foundations in understanding adab literacy. The first foundation comes from Al-Attas's thoughts on the concept of ta'dib and adab as the

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introduction and recognition of the proper position of something. The second foundation includes Kohlberg's theory of moral reasoning to understand the underlying reasons for ethical judgments, as well as Aristotle's virtue ethics to explain the relationship between habituation and the formation and actualization of moral behavior. The third foundation includes the study of social behavior and digital ethics, which illustrates the complexity of value application in interactions influenced by motives, context, group norms, and technological environments.

The synthesis shows the conceptual need to connect the dimensions of value understanding, ethical judgment, and behavior application within a single framework of adab literacy. The study of adab education provides a foundation for instilling values and shaping behavior. Moral theory clarifies the processes of reasoning and evaluation, while digital social studies provide context for the analysis of adab application. The position of reconstruction in this article lies in the integration of these three domains through the components of adab cognition, adab evaluation, and adab practice. These three components are formulated to explain the capacity to understand the principles of adab, evaluate actions ethically and contextually, and realize values responsibly and consistently.

This reconstruction of adab literacy is not intended to replace the concept of adab in Islamic education or equate adab with moral development theory and virtue ethics. The developed framework is a conceptual synthesis with an analytical function to clarify the relationship between normative foundations, moral considerations, and behavioral practices in understanding husnul adab and suul adab. This contribution also provides a foundation for the development of studies and education on adab in addressing modern social behavior issues, including digital interactions. The constructs and indicators formulated still require further review and validation before being used as empirical measurement instruments.

METHODOLOGY

This research uses a qualitative approach through a literature study with a conceptual research design [35]. This approach is directed toward examining, comparing, and synthesizing theoretical ideas about adab as the basis for formulating a framework of adab literacy in understanding modern social behavior. Conceptual research not only positions literature as a source of theoretical exposition but also uses it to develop inter-conceptual relationships and produce thought constructions with coherent arguments [36]. That orientation aligns with the study's objective, which is to reconstruct the meanings of husnul adab and suul adab through the integration of value understanding, moral evaluation, and the application of adab in digital social life.

The research data sources include primary and secondary literature. The primary data in this study consist of original works that contain thoughts on manners, education, and moral considerations. The primary sources include "The Concept of Education in Islam" by Syed Muhammad Naquib al-Attas as the philosophical foundation for examining the concept of ta'dib. The works of Lawrence Kohlberg on the development of moral reasoning and Aristotle on virtue ethics are used as comparative theoretical sources to deepen the analysis of the dimensions of moral evaluation and the application of values in actions. Secondary data includes scholarly journal articles discussing social character, ethics in the digital era, adab education, character education, and social behavior in the digital environment. All sources are analyzed critically and comparatively to construct a conceptual synthesis.

Literature searches were conducted through Google Scholar, GARUDA, Scopus, ScienceDirect, and journals detected by Sinta. Google Scholar was used to access articles, academic books, and interdisciplinary scientific works; GARUDA was utilized to trace Indonesian scientific publications; Scopus was used to identify indexed publications and trace citation relationships; ScienceDirect was used to find articles and scientific books

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available on that platform; while SINTA was utilized to check the profiles and accreditation rankings of Indonesian journals.

The search strategy uses a combination of Indonesian and English keywords that encompass the concepts of adab and ta'dib, the meanings of husnul adab and suul adab, moral reasoning and judgment, virtue ethics, the formation of ethical behavior, and social responsibility. The keywords used include "adab," "ta'dib," "husnul adab," "suul adab," "pendidikan adab," "Islamic adab," "moral reasoning," "moral judgment," "virtue ethics," "ethical behavior," and "moral responsibility." Keywords related to digital ethics and contemporary social behavior, such as "digital ethics" and "social behavior," are used as supporting terms to explore the context of applying adab values in modern life. The combination of keywords is adjusted to the search feature characteristics of each literature source. The search includes fundamental works without publication year restrictions as well as contemporary scientific articles, particularly publications from the 2021–2026 period. This time frame is prioritized for secondary literature, while relevant philosophical and theoretical works are retained without year limitations because they serve as a conceptual foundation in the reconstruction of civilizational literacy [36].

The selection of literature is carried out through the examination of titles, abstracts, publication identities, and the accessible content of the manuscripts. Literature is considered for inclusion if it has a substantive connection to the concepts of adab and ta'dib, moral considerations, character education, social ethics, or digital behavior. Primary works are selected based on the relevance of their ideas and their position in explaining the conceptual foundation, while secondary articles are reviewed considering the topic's suitability, clarity of methods, authority of the publisher, and traceability of metadata and full text. Literature that merely mentions related terms without providing analytical contributions to the study focus, has unverifiable publication identities, or does not provide a sufficient basis to assess its arguments is not used as the main foundation for synthesis. Each source that meets the criteria is then recorded based on bibliographic identity, main concepts, study approach, theoretical contribution, and its relevance to the research issue.

Table 1. Literature Selection Criteria

Criteria	Inclusion	Exclusion
Type of source	Academic books, fundamental works, scientific journal articles, and relevant conceptual studies	Personal blogs, popular opinions without academic basis, social media posts, and sources without clear publisher identity
Foundation of the concept of etiquette	Literature on manners, education, morals, ethics, justice, and the formation of civilized humans	Literature that only mentions etiquette briefly without substantive discussion
Digital social context	Study on digital ethics, social media literacy, online behavior, communication, empathy, moral responsibility, and social interaction	The study of digital technology that has no meaningful connection to behavior, moral judgment, or ethics
Digital social context Relevance to the framework	Literature that helps explain the understanding of values, moral evaluation, or the application of etiquette	Literature that does not contribute to the three domains of adab cognition, adab evaluation, and adab practice
Year of publication	Timeless foundational works; contemporary literature prioritized from 2021–2026	Articles outside the priority range that do not have fundamental value or special relevance
Credibility	Source with authors, publishers, metadata, and content that can be verified; indexing status verified if claimed	Sources with inconsistent metadata, unverifiable publication origins, or content not available for adequate review.

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As detailed in Table 1, these explicit inclusion and exclusion criteria maintain rigorous methodological control throughout the literature screening process. By filtering out unverified digital sources and systematically prioritizing foundational philosophical texts alongside contemporary empirical studies, this selection matrix ensures that only highly credible, relevant literature informs the synthesis of the proposed adab literacy framework.

Literature analysis is conducted through critical reading, concept identification, perspective comparison, and interpretative synthesis. The identification stage is aimed at extracting the principles of adab, particularly those related to knowledge, justice, responsibility, respect for human dignity, and righteous actions. The comparison stage is used to examine the relationship between the normative foundations of adab and contemporary studies on moral judgment and digital social behavior. The results of the comparison are then synthesized to identify conceptual relationships, differences in emphasis, and principles that can be used to build a framework for adab literacy.

The validity of the data in this study is maintained through the examination of source credibility, inter-literature comparison, interpretative accuracy, and consistency of conceptual reconstruction. The credibility of the sources is examined by reviewing the identity of the author, the publisher or journal, the traceability of bibliographic metadata, and the relevance of the source's substance to the focus of the study. Primary works are used with consideration of the author's context of thought, while secondary literature is reviewed based on the clarity of argumentation, methodological accuracy, and its contribution to explaining issues of manners and digital social ethics.

Cross-examination between sources is conducted by comparing the concept of adab in fundamental literature with contemporary discussions on character education, moral considerations, and digital ethics. Differences in perspective are maintained as part of the analysis process to ensure that the synthesis does not overlook the variation in arguments within the literature. The accuracy of interpretation is maintained through tracing back the ideas used to the source text, separating the original author's thoughts from the researcher's interpretation, and limiting conclusions to arguments that receive adequate support [36].

To ensure a rigorous and systematic investigation, this study adopts a qualitative literature review approach with a conceptual research design aimed at reconstructing adab literacy. The methodological process begins with identifying primary theoretical foundations—specifically the works of Al-Attas, Kohlberg, and Aristotle—alongside secondary scholarly journal articles from prominent databases such as Google Scholar, Scopus, ScienceDirect, GARUDA, DOAJ, and SINTA.

Targeted keywords guide the literature search, after which explicit inclusion and exclusion criteria filter out non-academic sources, including blogs and opinion pieces. Selected texts undergo data extraction to capture core concepts, arguments, and empirical findings. Subsequently, critical literature analysis is conducted to compare philosophical perspectives and synthesize theoretical insights. Interpretive validity is meticulously maintained through source alignment and argumentative consistency checks. This structured analytical pathway culminates in the synthesis of the core three-domain Adab Literacy Framework comprising cognition, evaluation, and practice, as systematically illustrated in the methodological flowchart presented in Figure 1 below

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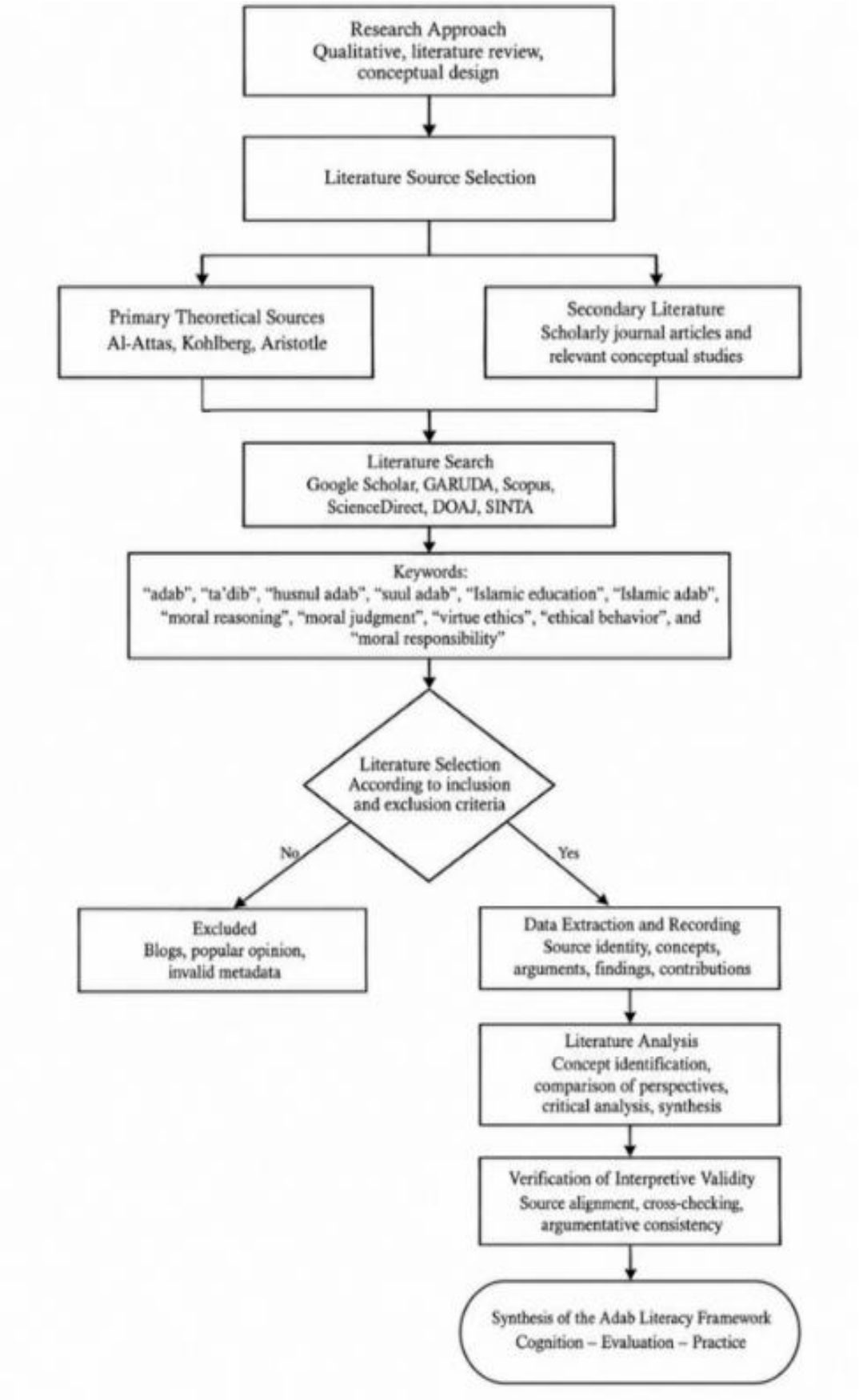


Figure 1. Flow Method

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As depicted in Figure 1, the sequential phases of literature selection, critical evaluation, and interpretive verification ensure a highly rigorous conceptual design. This systematic workflow directly facilitates the synthesis of adab literacy into three core operational domains: cognition, evaluation, and practice. Consequently, the framework provides a methodologically transparent foundation for analyzing contemporary digital social behavior.

RESULTS AND DISCUSSION

Literature mapping was conducted on 120 sources analyzed using the established inclusion and exclusion criteria. The selection process resulted in 29 sources meeting the criteria, while the other 91 sources did not meet the specified requirements.

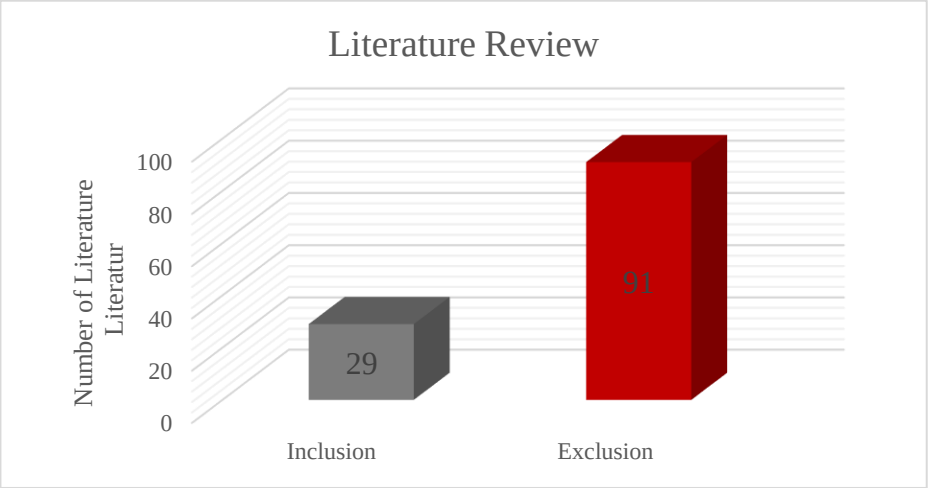


Figure 2. Literature Review

The sources analyzed include several study groups, namely adab, education in adab, husnul adab, suul adab, Islamic adab, ethical behavior, digital ethics, social behavior, moral judgment, moral reasoning, moral responsibility, and virtue ethics. The diversity of these themes shows that the discussion of adab literacy is related to three main domains, namely the philosophical and normative foundations of adab, the context of social behavior in the digital space, and the process of moral judgment and responsibility. Each group has a different function in building the conceptual argument of the article.

Table 2. Mapping of Literature Groups

No.	Focus of Discussion	Contribution	Reference
1	Adab and Islamic Adab: the concept of adab, ta'dib, the position of knowledge, and human formation.	Philosophical and normative foundations for understanding adab as recognition, acknowledgment, and appropriate action according to the position of something.	Al-Attas (1999); Edy & Sari (2022); Hidayat & Mulyanto (2023); Mohamed et al. (2025); Syed Ahmad Almahdaly & Denisova (2026); Wardan (2025); Yunita et al. (2025)
2	Adab Education: instilling adab values in education and learning.	Explaining the process of formation, habituation, and internalization of adab values in the educational environment.	Al-Attas (1999); Edy & Sari (2022); Hidayat & Mulyanto (2023); Novita (2023); Wardan (2025); Yunita et al. (2025)
3	Husnul Adab and Suul Adab: the meaning of commendable and reprehensible behavior and its relationship with character.	The basis of analysis to distinguish the quality of adab from mere outward politeness or adherence to social norms.	Al-Attas (1999); Mohamed et al. (2025); Sari & Darnoto (2024); Syed Ahmad Almahdaly & Denisova (2026)

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4	Digital Ethics: ethical principles in media use and digital interaction.	Providing context on the application of Islamic values in communication and behavior in the digital space.	Guess et al. (2023); Hagendorff (2022); Novita (2023); Rizki (2026); Yunita et al. (2025)
5	Ethical Behavior: perilaku etis, karakter, dan hubungan antara prinsip moral dengan tindakan	Supporting perspective for analyzing the alignment between believed values and actual behavior	Aristotle & Bywater (1894); DeTienne et al. (2021); Gray et al. (2022); Hagendorff (2022); Holroyd (2024); Jali & Ruslan W (2024); Miller (2023)
6	Social Behavior: individual behavior in social environments and interactions among media users	Explaining the role of the environment, group influence, and interaction dynamics in the formation of social behavior	Bormann (2022); Brady et al. (2021); Chen-Xia et al. (2022); Guess et al. (2023); Kluck & Krämer (2023); Rossini (2022)
7	Moral Judgment: moral assessment of actions, motives, and consequences	Analytical foundation for the dimension of adab evaluation, especially to distinguish the appearance of behavior from the moral quality of actions.	Bajovic & Rizzo (2021); Barrett & Saxe (2021); Botzer et al. (2022); Carlson et al. (2022); Gray et al. (2022); Killen & Dahl (2021); Kohlberg (1984)
8	Moral Reasoning: reasoning and consideration in determining actions	Explaining the reasons, thought processes, and considerations underlying moral decisions	Bajovic & Rizzo (2021); DeTienne et al. (2021); Killen & Dahl (2021); Kohlberg (1984); Miller (2023)
9	Moral Responsibility: responsibility for decisions and actions	Supporting the analysis of the relationship between motives, control of actions, and moral responsibility	Carlson et al. (2022); DeTienne et al. (2021); Holroyd (2024); Miller (2023)
10	Virtue Ethics: virtue, character formation, and consistency of action	Supporting perspective for the dimension of adab practice, which is the real and consistent application of adab values.	Al-Attas (1999); Aristotle & Bywater (1894); Hagendorff (2022); Jali & Ruslan W (2024)

The selected sources can be understood through three main positions. First, the core sources, which are literature that directly discusses adab, ta'dib, the interpretation of commendable and reprehensible behavior, as well as the ethics of digital interaction. This group serves as the main foundation for explaining the position of adab as a normative framework in understanding human behavior. The thoughts of Syed Muhammad Naquib al-Attas, particularly the concept of ta'dib, are relevant for placing adab not merely as rules of politeness, but as principles that connect knowledge, the recognition of values, and the formation of behavior.

Second, supporting theoretical sources, which include studies on moral judgment, moral reasoning, moral responsibility, and virtue ethics. The works of Lawrence Kohlberg on the development of moral reasoning and Aristotle on virtue ethics are used as comparative theoretical sources to deepen the analysis of the dimensions of moral evaluation and the application of values in actions. The literature helps explain the process of someone understanding the reasons behind an action, assessing its alignment with ethical principles, and being accountable for the consequences of their behavior. These theories are not equated with the concept of adab in Islamic education, but rather used complementarily to expand the analysis of the dimensions of evaluation and value application.

Third, contextual sources, namely studies on social behavior and digital interaction. This literature helps explain the environment in which the values of etiquette are applied, including communication through written messages, comments, uploads, and responses to others. The digital context is important to consider because the assessment of behavior cannot always be based on the visible form of actions. Intent, situation, and impact of actions also need to be considered so that apparent politeness is not immediately regarded as evidence of moral

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quality, and likewise, behavior deemed impolite is not automatically judged without considering its context.

As many as 91 sources that were not retained were excluded because they did not meet the predetermined selection criteria. Reporting the reasons for exclusion needs to refer to the assessment records of each source, such as the level of relevance to the article's focus, the depth of concept discussion, and its contribution to conceptual synthesis. On that basis, the reason for excluding sources can be justified and not generalized as if all sources have the same shortcomings.

Mapping meets the criteria for providing a foundation for the synthesis of three complementary domains: the philosophical foundation of etiquette, the context of digital social behavior, and the theory of evaluation and moral responsibility. The relationship among the three serves as a foundation for analyzing the issues of interpreting husnul adab and suul adab in contemporary life. The synthesis is then directed toward the reconstruction of adab literacy through three components, namely adab cognition, adab evaluation, and adab practice, each emphasizing the understanding of values, ethical evaluation, and the application of adab in actions.

Discussion

The Problematic Interpretation of Husnul Adab and Suul Adab

The interpretation of husnul adab and suul adab is problematic because adab within Al-Attas's framework is not merely etiquette. Adab is defined as appropriate and disciplined actions, rooted in the recognition and acknowledgment of the position of something within its order [19], [20]. Al-Attas chose ta'dib as the concept of Islamic education because it encompasses tarbiyah and ta'lim, and views the loss of adab as the most fundamental issue in contemporary Islamic education [5]. The goal of education, according to him, is to produce a good man, not just a good citizen [19]. The assessment of behavior as commendable or reprehensible therefore requires a justifiable basis: what is being assessed, on what basis, and how that assessment relates to actual actions. The following four issues are analyzed in the same pattern: the issue, the conceptual foundation of etiquette, the foundation of moral theory, and then the author's analysis.

External politeness and the moral quality of actions

The first issue is the tendency to judge manners based on visible politeness. Online discourse studies show that tone and substance can be separated. Rudeness is found alongside reasoned opinion expression and engagement with differing viewpoints, whereas intolerant speech appears more frequently in homogeneous discussions about minority groups [30]. Public perception of what is called impoliteness is also diverse and cannot be treated as a uniform matter [31]. The assessment of politeness is also influenced by who the perpetrator is, as reactions to impolite behavior differ according to the perpetrator's gender.

From a conceptual perspective, adab for Al-Attas is the right action that originates from the recognition of the place of everything [19]. This view is in line with the description that adab is a moral and spiritual responsibility connected to knowledge, ethics, and deeds, and serves as the epistemological foundation of Islamic education [37], [38]. Aristotle provides a theoretical comparison. Moral virtue is related to actions and feelings, and is formed through habituation, not through momentary impressions [27].

Outward politeness cannot be used as the sole indicator in determining good or bad manners. The separation between the tone of communication and the substance of an opinion shows that expressions deemed impolite do not necessarily reflect moral wrongdoing, just as the acceptance of an expression does not automatically guaranty the appropriateness of the

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action [30], [31]. Differences in judgment based on the identity of the actor also show that social perception can contain bias in measuring behavior [4]. In the framework of Al-Attas, the quality of adab is determined by the appropriateness of actions in recognizing and placing something according to its position, not merely by the appearance of politeness [19], [20]. Aristotle's perspective reinforces this assessment through the understanding that moral virtue is formed in actions and continuous habituation [27]. Husnul adab needs to be understood as the quality of actions that reflect moral correctness, whereas suul adab should be determined by the inappropriateness of actions against the proper order of values, not just through the violation of norms of politeness.

Behavioral assessment without considering motives and context

The second issue relates to the establishment of assessments without considering motives and context. Assumptions about the motives, intentions, actions, and character of the perpetrator influence the moral judgment against them [22]. The role of mental state in moral judgment also varies according to cultural context, and affective responses contribute to shaping the judgment [23], [24]. In the case of poor behavior in Islamic boarding schools, qualitative case studies found that the causes are not singular. The factors that emerged include a less conducive environment, weak supervision, peer influence, emotional and psychological pressure, and misguided intentions in seeking knowledge [39].

Adab conceptually as an acknowledgment of order requires the evaluator to understand the situation being assessed [20]. Moral reasoning is assessed by the form of reasoning, not just by the conclusion reached [21]. Consideration of motives does not absolve responsibility, as moral responsibility is related to the knowledge and awareness of the actor regarding their actions [40].

The determination of husnul adab and suul adab through mere observation of actions risks overlooking the differences in intent, circumstances, and the level of awareness of the actor. The influence of motive attribution, character, and mental state on moral judgment indicates that similar actions may require different ethical considerations [22], [23]. The involvement of affective responses in moral judgment also indicates that decisions about right and wrong are not always formed through neutral rational considerations [24]. The diversity of causes of bad behavior in pesantren environments highlights the importance of interpreting behavior through both personal and situational factors simultaneously [39]. Al-Attas's thought places the recognition of the position of something as the foundation of etiquette, while Kohlberg's theory emphasizes the quality of reasoning underlying moral decisions [20], [21]. Moral responsibility still requires an assessment of the actor's knowledge and awareness of their actions. The interpretation of husnul adab and suul adab needs to separate the evaluation of actions, motives, context, and the actor's responsibility so that moral judgment does not turn into a judgment that ignores the complexity of human behavior.

Social acceptance as a measure of commendable and reprehensible behavior

The third issue arises when group acceptance is made the primary measure. Research on social networks shows that positive social feedback increases the likelihood of someone expressing moral outrage again, and users adjust their expressions to align with their network's norms [25]. The findings illustrate that group responses shape behavior. The findings do not prove that behavior welcomed by the group is necessarily morally correct. Moral reasoning allows individuals to assess injustice and oppose unfair norms [26]. The practice of giving praise and assigning responsibility can also be distorted by biased social norms [41].

Kohlberg provides a clear distinction. At the conventional level, behavior is considered good if it is approved by social conventions, whereas at the post-conventional level, good behavior is that which aligns with principles without relying on social praise or blame [21],

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[28]. In the framework of Al-Attas, the loss of adab, which disrupts the order of reality, gives rise to injustice, and collective renewal does not restore justice without adab in individual self-discipline [20].

Social acceptance is a factor that influences the expression of behavior, but it does not hold the position of an absolute determinant of moral truth. The influence of positive feedback and network norms on the expression of moral outrage shows that behavior can be shaped by the drive to gain group recognition [25]. The ability of individuals to assess injustice and reject harmful norms demonstrates that moral legitimacy is not always identical to social agreement [26]. Distortions in the granting of praise and the assignment of responsibility due to biased norms further emphasize the limitations of collective acceptance as a basis for ethical evaluation [41]. Kohlberg's distinction between conventional and post-conventional orientation provides a framework for explaining the difference between adherence to group expectations and judgment based on moral principles [21]. Thinking that places the disruption of order as a matter of justice related to the loss of manners and discipline. Husnul adab cannot be equated with behavior that receives praise, while suul adab cannot be determined solely through group rejection. The assessment of both requires a moral measure that considers justice, the appropriateness of actions, and ethical accountability, including when these values conflict with social customs or preferences.

The gap between knowledge of etiquette and its application

The fourth issue is the inconsistency between the ability to explain the value of etiquette and the ability to apply it. A consistent but small correlation between the ability to reason morally and moral actions, known as the judgment-action gap [28]. The inconsistency between thoughts, emotions, and actions can lead to socially undesirable outcomes, and awareness of cognition and emotions can influence actions. In Islamic education, the integration of knowledge and ethics is directly linked to the disconnection between knowledge and ethical behavior in the digital era [42].

Aristotle placed habituation as the path to the formation of moral virtues, while intellectual virtues are born primarily from teaching [27]. In the context of adab, ta'dib is understood as the gradual instillation of order [19]. Digital literacy with civility also demands tabayyun and civilized communication, not just knowledge of prohibitions [34].

The gap between knowledge and the application of etiquette reveals the limitations of conceptual understanding as an indicator of the success of moral behavior formation. The relatively small relationship between moral reasoning and action indicates that the ability to make the right decision is not necessarily followed by its implementation [28]. The interconnection of cognition, emotion, and action highlights the need for an educational process that develops awareness as well as behavior regulation. The issue of the disconnection between knowledge and ethical behavior in Islamic education also emphasizes that mastery of knowledge is insufficient without the internalization of values [42]. Aristotle's distinction between intellectual virtues, which primarily develop through teaching, and moral virtues, which are formed through habituation, provides a foundation for the need to integrate understanding and practice [27]. Al-Attas's concept of ta'dib reinforces this orientation through the gradual instillation of a value system [20]. The demand for tabayyun and civilized communication also indicates that digital literacy requires the implementation of values in concrete situations, not just the mastery of prohibitions [34]. The interpretation of husnul adab needs to encompass the ability to translate moral knowledge into consistent actions, while suul adab needs to be analyzed through forms of behavioral deviations along with factors that hinder the application of values. A comprehensive assessment of manners places understanding, moral consideration, self-control, and habituation as interrelated dimensions in the formation of behavior.

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The Urgency of Adab Literacy in Understanding Social Behavior in the Digital Era

The urgency of adab literacy in digital life lies in the need to connect the understanding of moral values with the ability to assess and apply them in social interactions. The development of the digital space expands opportunities for humans to communicate and express opinions, but engagement in such communication does not automatically guaranty ethical considerations in actions [42]. The issue of etiquette, therefore, cannot be adequately understood through mere adherence to norms of politeness, but rather needs to be examined through the relationship between knowledge, moral considerations, and responsibility for actions. The concept of ta'dib in Islamic education provides a foundation for placing adab as a principle of human formation that connects knowledge with moral responsibility.

That need becomes even more relevant when social behavior is assessed through digital communication, which often only shows actions in a limited way. Comments, posts, and user responses can receive positive or negative evaluations without adequate understanding of the motives, situations, and consequences of actions. through a study of moral judgment in interactions on Reddit, demonstrate the relevance of the digital space as a context for observing how users evaluate the behavior of others. Meanwhile explain the role of inferred motives in the formation of moral judgments. Both studies provide a foundation for understanding that the evaluation of behavior should not stop at the visible form of actions, but should consider the reasons and context behind them. In the framework of adab literacy, this consideration is important so that the assessment of husnul adab and suul adab does not merely follow impressions, emotional reactions, or social acceptance.

The urgency of adab literacy is also related to the gap between understanding values and their implementation. Mastery of knowledge about good behavior does not necessarily result in actions that align with those values. Discuss the relationship between moral thinking, moral emotions, and moral actions, while elaborate on the role of moral reasoning in assessing injustice and promoting social change [26]. Both studies help explain that ethical actions require a process of consideration, not just recognition of rules or norms. In the context of etiquette, one needs to understand the values underlying a behavior, assess its application in specific situations, and consider the responsibilities that accompany the decision. Etiquette literacy is thus necessary to bridge normative knowledge and social practices.

The digital context further reinforces this need because user behavior is not only related to individual decisions but also influenced by the communication environment and technology used. Novita, (2023) discusses the strengthening of digital ethics through etiquette materials using social media, including issues of misinformation dissemination and cyberbullying. Rizki, (2026) through the study of Islamic education and civilized digital literacy, connects communication etiquette with tabayyun and responsibility in dealing with digital information. Meanwhile, Guess dkk., (2023) examine the influence of social media algorithms on content exposure and behavior in the context of election campaigns. The literature has a different scope, but complementarily shows that digital behavior needs to be understood by considering ethical values, forms of interaction, and the environment that influences user experience. The application of etiquette in the digital space, therefore, is not sufficiently realized through general prohibitions or recommendations, but requires the ability to consider the truthfulness of information, the appropriateness of communication, and the potential impact of actions on others.

The aspect of responsibility and consistency of behavior is another part that underlies the urgency of etiquette literacy. Miller, (2023) discusses the relationship between knowledge and moral responsibility, while Hagendorff, (2022) develops a virtue-based framework to support the application of ethics in technology. Both studies can be used as supporting perspectives to examine the relationship between moral awareness, decision-making, and the execution of actions. In the framework of adab, responsibility is not only related to the ability

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to recognize the right action but also the willingness to consider its consequences and maintain the alignment between the values believed in and the actions taken. This perspective expands the discussion of adab from the level of understanding to the application that can be justified, without equating contemporary virtue theory with the normative foundations of Islamic education. This series of studies positions adab literacy as a fundamental need.

Reconstruction of Adab Literacy through Three Conceptual Components

Adab literacy was developed as a conceptual framework to address the distortion in the interpretation of husnul adab and suul adab, which tend to place outward politeness, adherence to norms, and social acceptance as the main measures of the moral quality of actions. This issue shows that behavior that appears polite does not necessarily reflect ethical responsibility, just as criticism and differing opinions do not automatically indicate moral disapproval. Judgments based on the appearance of behavior risk overlooking motives, context, methods of action, consequences, and the level of awareness of the actor, while group acceptance can reinforce certain moral expressions without guaranteeing the accuracy of the judgment [22], [25], [7]. This issue emphasizes the need for a conceptual foundation that can distinguish social propriety from the moral quality of actions without detaching the assessment from the norms and context surrounding it.

The foundation of this reconstruction refers to Syed Muhammad Naquib al-Attas's thought on adab as the recognition and acknowledgment of the proper position of something within the order of reality, which places knowledge, value recognition, and human formation within a normative connection [19]. This conception provides a foundation for understanding that adab is not sufficiently represented through the mastery of etiquette, as moral precision also demands an understanding of the values and responsibilities underlying actions. This need is reinforced by Kohlberg's theory of moral reasoning, which places the reasoning behind decisions as an important aspect in understanding moral considerations, as well as Aristotle's virtue ethics, which explains the connection between habituation of actions and the formation of moral dispositions [21], [27]. Both perspectives are used complementarily to deepen the analysis of value evaluation and actualization, not to equate their theoretical structures with the concept of adab in Islamic thought.

The framework of husnul adab can be understood as the quality of actions that reflect respect for human dignity, integrity of knowledge, responsibility, and ethical awareness, while suul adab refers to actions that demonstrate a failure to uphold these principles after considering the motives, context, and level of accountability of the actor. This distinction is not intended as an absolute labeling of individual character, but rather as an analytical orientation to assess actions proportionally and based on justifiable reasoning. Thus, the contribution of reconstructing adab literacy lies in the development of a framework that integrates normative understanding, contextual evaluation, and moral practice to address the narrowing of the meaning of husnul adab to mere outward politeness and suul adab to merely violating social expectations. This framework is expected to serve as a conceptual foundation for the development of adab education and the analysis of modern social behavior, including digital interactions, without making group norms the sole determinant of the moral quality of actions.

Adab Cognition: Conceptual Understanding and Orientation of Adab Values

Adab cognition is defined as an individual's capacity to understand the meaning, principles, and orientation of adab values, as well as to explain the moral basis that distinguishes the appropriateness of an action from the appearance of politeness and social acceptance. This definition is reconstructed from the problematics of interpreting husnul adab and suul adab, particularly the tendency to reduce adab to mere compliance with outward norms. This component includes four indicators, namely the understanding of the concept of

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adab; the identification of adab values, including honesty, justice, respect, and responsibility; the understanding of the moral reasons underlying an action; and the distinction between outward politeness and the moral quality of an action. These indicators are conceptual formulations derived from the results of analysis, not standardized instruments that have been validated.

The theoretical foundation of this component integrates three perspectives that have different functions. The conception of ta'dib provides a philosophical foundation through the relationship of recognition, acknowledgment, knowledge, and the proper position of something. The theory of moral development strengthens the dimension of understanding moral reasoning through the differentiation of judgment orientations based on punishment, social acceptance, and moral principles [19], [21]. The concept of meta-moral cognition provides a perspective on the relationship between moral thinking, moral emotions, and moral actions, as it highlights the importance of connecting moral thinking with other moral dimensions, even though it does not directly test the construct of adab cognition.

The theoretical implications of this reconstruction lie in placing conceptual understanding and value orientation as the foundation of adab literacy, which distinguishes knowledge of norms from understanding moral reasoning. The practical implications involve the development of adab literacy learning and assessment through the ability to explain the meaning of values, identify relevant principles, and differentiate outwardly polite actions from those with a moral basis. The assessment of this component is directed toward the quality of understanding and argumentation, rather than merely the mastery of definitions or the conformity of answers with social expectations.

Adab Evaluation: Ethical Assessment of Actions and Moral Accountability

Adab evaluation is defined as an individual's capacity to assess the moral appropriateness of an action through the consideration of adab principles, motives, context, execution methods, consequences, and the accountability of the actor. This definition is reconstructed from the issue of interpreting adab, which tends to place politeness and social acceptance as the main measures, whereas the moral appropriateness of an action demands an examination of the reasons and circumstances underlying it. This component includes five indicators, namely the identification of relevant normative principles; examination of motives and goals based on evidence; consideration of context, relationships, and the limitations of the actor; evaluation of the method of action along with its possible consequences; and assessment of responsibility based on the actor's knowledge, capacity, and control. The five indicators are analytical dimensions proposed in the reconstruction of the concept, not standardized measurement instruments that have been validated.

The theoretical foundation of this component integrates three perspectives. The theory of moral development explains the fundamental differences in moral reasoning, so that evaluation does not stop at group acceptance or adherence to rules [21]. The influence of perceived motives on moral judgment reinforces the importance of examining intentions, while still distinguishing between presumed motives and evidence of actions. The affective harm account perspective complements the analysis through the relationship of cognition, affection, and moral judgment. The relevance of these three perspectives lies in strengthening the assessment that considers the reasons, motives, and quality of actions in an integrated manner [24].

The theoretical implications of this reconstruction lie in the formulation of adab evaluation as a component that distinguishes the assessment of actions from the determination of a person's character, while simultaneously integrating normative, intentional, contextual, consequential, and accountability considerations. The practical implication is the development of case-based learning activities that train students to evaluate actions through evidence, moral reasoning, context, and predictable impact. Assessment of digital behavior, for example, can use cases of information correction, accusations, or differences of opinion

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to test the ability to evaluate actions without equating linguistic rudeness with moral wrongdoing. The evaluation results are directed toward the quality of ethical considerations, not merely the conclusion that an action falls under husnul adab or suul adab.

Adab Practice: Actualization of Values and Consistency of Civilized Behavior

Adab practice is defined as the individual's capacity to realize the understanding of values and ethical considerations into real actions that are responsible, proportional, and consistent with the context. This definition is reconstructed from the issue of the gap between the understanding of adab, moral judgment, and actual behavior, so civility is not sufficiently determined by knowledge of norms or the appearance of politeness. This component includes three indicators, namely the actualization of adab values in actions; consistency of ethical behavior in different situations and social pressures; and correction and accountability, including the willingness to acknowledge mistakes, rectify the impact of actions, and adjust behavior based on reasoned evaluation. These three indicators are conceptual formulations proposed to explain the practice of etiquette, not empirically validated character measures.

The theoretical foundation of this component integrates three perspectives. Aristotle's virtue ethics explains the formation of moral dispositions through the habituation of actions and the development of virtues [27]. Al-Attas's conception of adab provides a normative orientation for the actualization of behavior through the proper recognition and acknowledgment of the position of things [19]. The study of meta-moral cognition reinforces the relevance of the relationship between moral thinking, emotions, and actions, while the conceptual findings on moral development in business ethics provide a supporting perspective on the relationship between moral development and ethical behavior [29], [47]. Moral actions as a dimension related to moral thinking and emotions, thus supporting the distinction between understanding values and actualizing them, without considering this relationship as evidence that understanding always leads to corresponding actions.

The theoretical implications of this reconstruction lie in placing etiquette practices as a dimension of value actualization that can be distinguished from conceptual understanding and ethical judgment, while also acknowledging that behavior is influenced by situations and social pressures. The practical implications are the development of learning through case simulations, action reflection, habituation of responsible behavior, and evaluation of etiquette practices in both real and digital interactions. Indicators of actualization, consistency, and correction of behavior can be observed through various situations and time spans so that the assessment does not depend on a single action or fleeting impression. The practice of etiquette is thus assessed through the alignment of actions with values, responsibility for consequences, and the willingness to correct mistakes without disregarding differences in moral context.

The Conceptual Relationship Between Components in the Reconstruction of Adab Literacy

The three components are not placed as standalone competencies, but rather as dimensions that form the interconnection between knowledge, decisions, and moral actions. Adab cognition provides a value orientation used in understanding issues, adab evaluation processes that orientation through assessment of concrete situations, while adab practice manifests ethical decisions in accountable actions. This relationship has a complementary foundation in Al-Attas's thought on the unity of knowledge and adab, Kohlberg's moral reasoning, and the formation of virtue through habituation in Aristotelian ethics [19], [21], [27]. The synthesis directs the framework of adab literacy to explain that understanding values does not automatically result in correct decisions, just as correct moral decisions do not always guaranty the execution of actions in accordance with the understood values.

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The relationship between components also needs to be understood reciprocally, not as a linear sequence that always proceeds without obstacles. Experience in social practice can expand a person's understanding of the meaning of etiquette, while the consequences of actions can prompt a reevaluation of previous decisions. The willingness to correct subsequent actions can strengthen the understanding of relevant values and improve the accuracy of judgments in future situations. This reciprocal relationship is supported by virtue ethics, which links experience, habituation, and practical considerations in character formation [27].

Based on the above analysis, adab literacy can be defined as the integrative capacity of individuals to understand the foundations and values of adab, evaluate actions through reasoned and contextual ethical considerations, and consistently and responsibly embody those values in social life. This definition is a conceptual construction proposed in the article to bridge the issue of understanding adab with the need for the formation of moral considerations and social behavior. That capacity is built through three interrelated components, namely adab cognition, adab evaluation, and adab practice. Adab cognition includes understanding the principles, foundations, and orientations of adab values as a basis for distinguishing the moral quality of actions from the appearance of politeness.

Adab evaluation includes the ability to assess actions by considering moral principles, motives, context, norms, methods of execution, consequences, and the responsibility of the actor, so that the assessment does not merely follow the impression or acceptance of the group. Adab practice includes the actualization of values through responsible behavior, consistency in the application of moral principles, and the willingness to make corrections when actions cause mistakes or harm. These three components form a conceptual relationship between the understanding of values, the accuracy of considerations, and the actualization of actions, while also allowing social experiences and behavioral consequences to serve as material for reflection in the development of understanding and moral evaluation.

The conceptual framework for adab literacy as social ethics addresses systemic interpretative problems wherein adab is frequently reduced to superficial etiquette, mere social compliance, and external impressions. To overcome the persistent gap between theoretical knowledge and practical behavioral actualization, a fundamental reconstruction is required. This model establishes a tripartite operational structure rooted in synthesized classical and contemporary literature.

First, Adab Cognition clarifies foundational moral standards beyond habitual compliance, drawing upon Al-Attas, Kohlberg, and Bajovic & Rizzo. Second, Adab Evaluation introduces normative and contextual appraisal of actions by analyzing motives, situational conditions, consequences, and moral responsibility, informed by Kohlberg, Carlson et al., and Gray et al. Third, Adab Practice emphasizes behavioral consistency and moral actualization, grounded in Aristotelian virtue ethics, Al-Attas, Jali & Roslan, and related scholarship. Ultimately, this integrated framework defines adab literacy as an overarching capacity to responsibly comprehend, evaluate, and manifest moral values within digital social interactions, as depicted in Figure 3 below.

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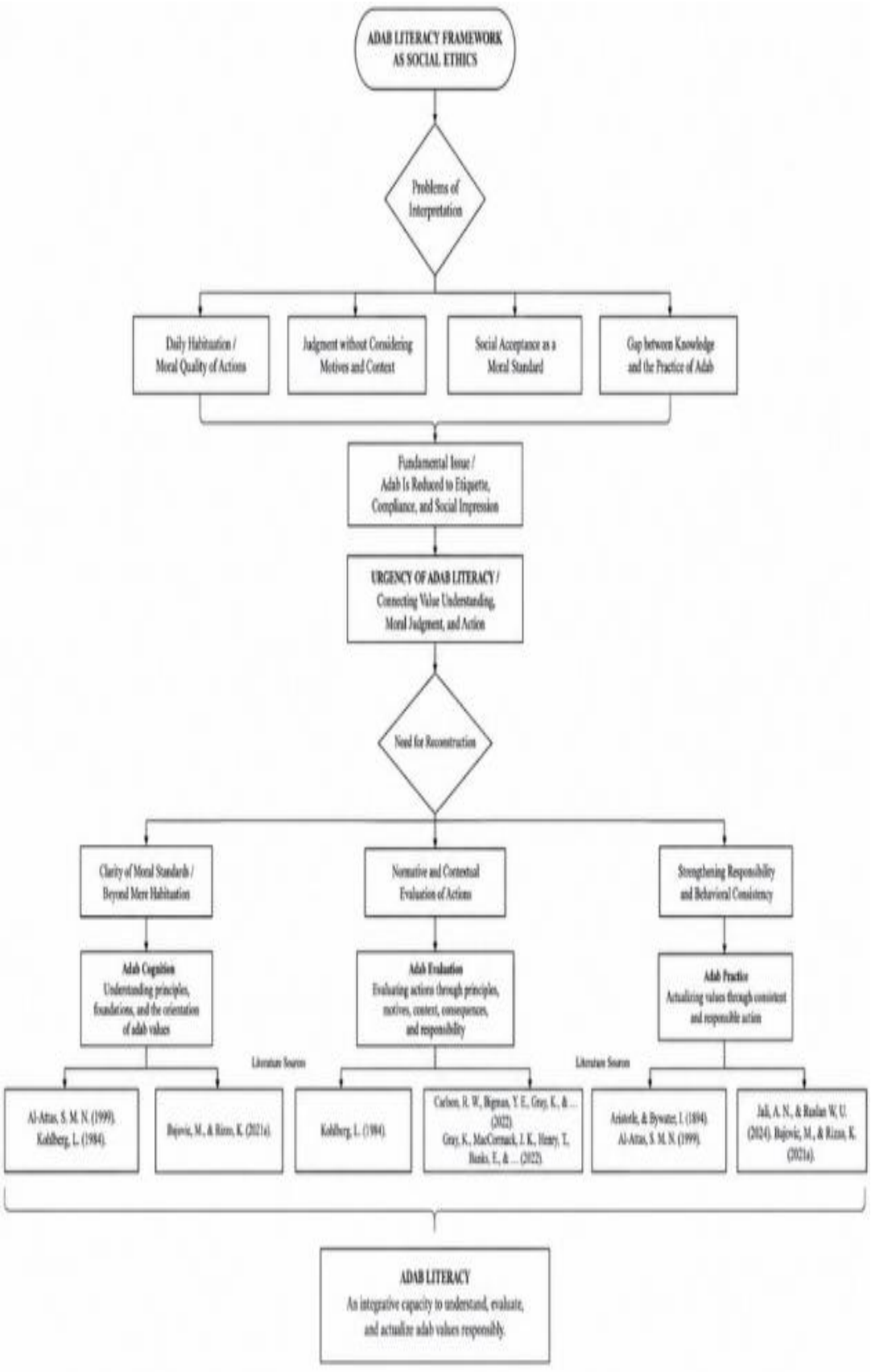


Figure 3. Flow of Adab Literacy Reconstruction

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The Rigor of Constructs and the Feasibility of Reconstructing Adab Literacy

The rigor of constructs is an important concern at the final stage of reconstructing adab literacy to ensure that the formulated framework has conceptual clarity and practical feasibility. The review was conducted using the five SMART components as presented in the table below.

Table 3. Analysis SMART

Component	Analysis of Adab Literacy Reconstruction
Specific	The reconstruction of adab literacy has three structures with different focuses. Adab Cognition places understanding of principles and moral foundations as the main orientation; Adab Evaluation emphasizes moral considerations in assessing actions; Adab Practice directs attention to the actualization of values in behavior. This distinction clarifies the identity of each structure, although its operational boundaries still need to be maintained to prevent overlapping indicators.
Measurable	The three structures have the possibility of being examined through different types of evidence. Understanding and moral consideration can be examined through argumentation, written responses, and case analysis, whereas the practice of etiquette requires observing behavior across different situations and times. Measurability demands clear assessment criteria without reducing moral quality to a single number or equating self-recognition with actual actions.
Achievable	The application of reconstruction can be adjusted to the learning objectives, the development of students, the competence of educators, the allocation of time, and the availability of resources. The feasibility of the application depends on the alignment of indicator demands with the learning conditions. The assessment of motives and inner states should be limited to reasons that can be articulated and evidence that is available, not the assessor's assumptions.
Relevant	Reconstruction has conceptual relevance to the issues of interpreting husnul adab and suul adab, especially when adab is narrowed down to mere outward politeness or compliance with social acceptance. The connection with the concept of ta'dib needs to be maintained so that the structure built does not shift into mere social skills, but still includes recognition, acknowledgment, and the proper placement of things within their order.
Time-bound	The examination of each structure requires a time allocation according to the character of the evidence to be obtained. Understanding of concepts and case considerations can be evaluated through a series of learning activities, while the consistency of practice requires an adequate observation period. The establishment of a validation schedule, readability testing of indicators, and implementation evaluation are necessary if the framework is developed into an instrument or learning model.

The position of the reconstruction of literary literacy at this stage lies in the consistency between the foundation of thought, the boundaries of the construct, and the direction of its utilization. SMART provides a framework for reviewing the rigor of the design, but it does not by itself serve as evidence of theoretical or empirical validity. The status of reconstruction remains at the conceptual level until the clarity of the construct and the feasibility of its application are supported through appropriate review and testing. That assertion keeps the article's contribution proportional as a conceptual reconstruction, without preempting the proof that has not yet been conducted.

Ultimately, this critical synthesis demonstrates that adab literacy cannot function through isolated cognitive, evaluative, or practical dimensions. By systematically integrating Al-Attas's concept of ta'dib with Kohlberg's moral reasoning and Aristotelian virtue ethics, the reconstructed framework shifts digital ethical assessment away from superficial politeness and mob-driven social consensus. Adab cognition ensures principled value awareness, adab evaluation guarantees contextual and motive-sensitive moral judgment, and adab practice seals the alignment between internalized ethics and consistent digital behavior.

Consequently, this holistic triad establishes a robust analytical paradigm for effectively navigating pervasive contemporary digital disinhibition, online polarization, and complex

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algorithmic interactions. By embedding dignity, critical reflection, and personal accountability into everyday digital engagement, adab literacy serves as an indispensable educational and operational blueprint, ultimately restoring moral integrity and genuine civility to modern human social behavior within digital ecosystems.

CONCLUSION

The reconstruction of adab literacy produces a conceptual framework that integrates three main components, namely adab cognition, adab evaluation, and adab practice as an ethical foundation in understanding modern social behaviour in the digital era. Adab cognition emphasises the understanding of concepts, principles, and the orientation of adab values; adab evaluation focuses on moral assessment by considering motives, context, actions, consequences, and the responsibility of the actor; while adab practice emphasises the actualisation of values, consistency of behaviour, and the willingness to correct and be accountable for actions. These three components form a conceptual connection between the understanding of values, the accuracy of moral considerations, and the application of civilised behaviour. This framework emphasises that husnul adab cannot be reduced to mere outward politeness or social acceptance, just as suul adab cannot be determined solely by nonconformity to group norms or differing viewpoints. The assessment of both needs to consider the appropriateness of actions, honesty, justice, respect for human dignity, integrity of knowledge, and social responsibility proportionally. The conceptual contribution of this research lies in the formulation of adab literacy as an ethical framework that connects the foundation of ta'dib with moral judgement and social practices, including digital communication. The framework still requires construct review, validation, and empirical testing to ensure the clarity of indicators and the feasibility of its application.

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Author Contributions

The first author was responsible for drafting the manuscript and conducting the literature search relevant to the topic. The second author contributed to identifying the central problem that served as the basis for developing the article's main idea and direction. The third author contributed to conceptualizing the study, developing the central ideas, and establishing the framework and direction of the discussion.

Conflicts of Interest

The authors declare that there are no competing financial interests or known personal relationships that could influence the research, analysis, or findings presented in this article.

Use of Artificial Intelligence (AI)

The authors use generative artificial intelligence tools in a limited linguistic improvements. All development of ideas, philosophical arguments, conceptual analysis, literature interpretation, and final decisions regarding the content of the article are carried out by the authors. The authors are fully responsible for the accuracy, integrity, and content of the published manuscript.

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