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"Transformation of Adab-Based Character Education in Preventing Sexual Violence in Educational Environments"

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ABSTRACT

"Sexual violence in educational environments highlights the urgency of strengthening character education that not only focuses on cognitive aspects but also on the internalization of adab values and ethical relations. This phenomenon indicates a gap between moral knowledge and social practice among students. This study aims to analyze the transformation of adab-based character education as a preventive strategy against sexual violence in educational environments. The method used is a qualitative approach with a case study design in secondary educational institutions, employing in-depth interviews, observation, and document analysis. The results show that the integration of adab values into the curriculum, educator role modeling, and the habituation of healthy relational ethics can enhance students' awareness, empathy, and self-control in interpersonal interactions. Furthermore, it was found that the adab-based approach is more effective than a purely normative approach in shaping preventive behavior against sexual violence. In conclusion, the transformation of adab-based character education plays a significant role in creating a safe and ethical educational environment. Therefore, it is recommended that educational institutions develop systematic policies, provide training for educators, and conduct further research to test the effectiveness of this model across various levels and educational contexts.".

A. INTRODUCTION

The phenomenon of sexual violence in educational environments in recent years has shown an alarming trend and has become a serious concern in educational, social, and legal studies. Educational environments, which should be safe spaces for students to grow intellectually and morally, are not entirely free from the potential occurrence of sexual violence. Various reports indicate that sexual violence can occur within complex relationships, both between peers and between educators and students, influenced by power dynamics, weak social control, and a lack of understanding of relational ethics (UNESCO, 2021).

The urgency of this issue lies not only in its physical impacts but also in the long-term psychological consequences such as trauma, anxiety disorders, depression, and decreased quality of learning (WHO, 2019). This suggests that preventing sexual violence cannot be achieved solely through legal approaches or administrative policies but requires a more fundamental approach through comprehensive character education.

Character education essentially aims to form individuals who are not only cognitively intelligent but also possess moral integrity and the ability to behave ethically in social life (Lickona, 2012). However, the practice of character education in many educational institutions remains largely normative and fails to address practical dimensions, particularly in shaping adab (moral conduct/etiquette) and relational ethics between individuals. Adab, as a concept emphasizing politeness, respect, and self-awareness in social interaction, has great potential to serve as a foundation for building healthy, violence-free relationships (Al-Attas, 1991).

In this context, relational ethics becomes a crucial element that governs how individuals interact responsibly, respect personal boundaries, and understand the concept of consent in social relationships. A lack of understanding of relational ethics often contributes, directly or indirectly, to the occurrence of sexual violence (Banyard, 2015). Therefore, integrating adab-based character education and relational ethics is an urgent need within the education system.

The transformation of adab-based character education emphasizes not only curricular aspects but also the dimensions of educator role modeling, school culture, and the habituation of values in daily life. This approach positions students as active subjects in internalizing moral values through direct experience, rather than merely through knowledge transfer (Nucci & Narvaez, 2008). Thus, adab-based character education is expected to foster deeper and more sustainable moral awareness.

Several studies have shown that value-based and social-relational approaches are more effective in preventing deviant behavior compared to purely informative approaches (Foshee et al., 2014). This indicates that the transformation of character education emphasizing the formation of adab and relational ethics can serve as a significant preventive strategy in reducing the risk of sexual violence in educational environments.

However, the implementation of adab-based character education still faces various challenges, such as a lack of educator understanding, limited application-oriented learning models, and the absence of systematic integration into educational policies. Furthermore, the diverse cultural and social backgrounds of students also influence the effectiveness of internalizing adab values and relational ethics.

Based on this background, this research is essential to deeply examine how the transformation of adab-based character education can be effectively implemented as an effort to prevent sexual violence in educational environments. This study is expected to provide theoretical contributions to the development of character education concepts, as well as practical contributions in designing educational strategies that are more responsive to the issue of sexual violence.

Research Method

This study employs a qualitative approach with a case study design to deeply examine the transformation of adab-based character education in preventing sexual violence in educational environments. The qualitative approach was chosen because it provides a comprehensive understanding of complex social phenomena, particularly those related to values, behavior, and social interactions within educational contexts. Through this approach, the researcher seeks to understand the meanings constructed by research subjects regarding their experiences in implementing adab values and relational ethics in their daily lives at school (Creswell, 2014).

The case study design is used because this research focuses on an in-depth exploration of a specific context, namely the practice of adab-based character education within a single educational institution. The case study allows the researcher to investigate the phenomenon holistically and contextually, including the social, cultural, and institutional dynamics that influence the implementation of these values (Yin, 2018). Thus, this research aims not only to describe the phenomenon but also to understand the processes and meanings contained within it.

This research was conducted at a secondary educational institution that has integrated character education into its curriculum and school culture. The research subjects consisted of educators, students, and educational staff selected purposively based on their involvement in the implementation of character education. Purposive selection of subjects aimed to obtain informants who have relevant experience and knowledge related to the research focus, thereby yielding deeper and more meaningful data.

Data sources in this study include primary and secondary data. Primary data were obtained directly from informants through in-depth interviews and participatory observation. Semi-structured interviews were conducted to provide informants with the freedom to express their views, experiences, and understandings while remaining focused on the research objectives. Meanwhile, participatory observation was carried out to directly observe social interactions, learning practices, and the implementation of adab values in daily school life. Secondary data were obtained through document studies of various relevant documents, such as the curriculum, school policies, and activity reports related to character education and the prevention of sexual violence.

Data analysis was conducted simultaneously from the data collection stage using the interactive analysis model proposed by Miles and Huberman (1994). This analysis includes data reduction, data display, and conclusion drawing and verification. Data reduction was carried out by selecting, focusing, and simplifying the data obtained to align with the research focus. Subsequently, the data were presented in the form of systematic descriptive narratives to facilitate the researcher's understanding of emerging patterns, relationships, and themes. The final stage involved drawing

conclusions gradually while continuously verifying the existing data, ensuring that the research findings have a high level of validity.

To ensure data validity, this study employs trustworthiness criteria including credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). Credibility is achieved through source and method triangulation, that is, by comparing data obtained from various informants and using multiple data collection techniques such as interviews, observation, and documentation. Transferability is accomplished by presenting detailed and contextual descriptions, enabling readers to understand the relevance of the findings in other contexts. Dependability is maintained through a well-documented and consistent research process, while confirmability is ensured by ascertaining that the research findings are based on empirical data and not on the researcher's subjectivity.

Furthermore, this research also adheres to research ethics by upholding the principles of confidentiality, informed consent, and voluntariness. Each informant was provided with an explanation of the research objectives and asked for their consent before participating. The identity of informants is kept confidential to protect their privacy, and the entire research process is conducted transparently and responsibly.

With the approach and methods used, this research is expected to provide a deep and comprehensive picture of how the transformation of adab-based character education is implemented in educational environments and how it contributes to preventing sexual violence.

B. RESULT AND DISCUSSION

The results of this study indicate that the transformation of adab-based character education in educational environments plays a significant role in shaping students' moral awareness and ethical behavior, particularly in the context of preventing sexual violence. Based on field findings through interviews, observations, and document studies, it appears that the implementation of adab values not only takes place at the cognitive level but also becomes internalized in daily practices within the school environment. This internalization process occurs through various mechanisms, such as habituation, role modeling, and the reinforcement of a school culture that upholds the values of politeness, respect, and social responsibility.

In practice, adab-based character education in the institution studied demonstrated an integration between moral values and learning activities. Educators not only delivered academic material but also actively instilled adab values through direct interaction with students. This finding aligns with the view that effective character education must involve affective and behavioral dimensions, not merely cognitive aspects (Lickona, 2012). This finding is also reinforced by research from Nucci and Narvaez (2008), which states that character formation requires direct experience in real social contexts so that these values can be deeply internalized.

Furthermore, observational results show that school culture contributes significantly to the successful implementation of adab-based character education. A conducive school environment, characterized by open communication, respect for differences, and clear rules regarding social behavior, is able to create a safe space for students. This condition plays an important role in preventing sexual violence, as students have a better understanding of personal boundaries and the boundaries of

others. This finding aligns with UNESCO's (2021) research emphasizing the importance of a whole school approach in preventing violence in educational institutions.

In the context of relational ethics, this study found that students' understanding of healthy interpersonal relationships varies. Some students have demonstrated the ability to respect personal boundaries and understand the importance of consent in social interactions. However, some students have not yet fully comprehended this concept. This indicates a need to strengthen relational ethics education as an integral part of character education. Banyard (2015) asserts that education regarding interpersonal relationships and consent is a crucial component of sexual violence prevention programs, as it can increase individual awareness and responsibility in interactions.

Interview findings also revealed that educator role modeling is a key factor in the successful internalization of adab values. Educators who demonstrate ethical behavior, such as respecting students, maintaining polite communication, and acting fairly, tend to be more effective in shaping student character. Conversely, a mismatch between the values taught and the behavior demonstrated by educators can hinder the internalization process. This aligns with Bandura's (1977) social learning theory, which states that individuals learn through observation and imitation of behavioral models in their environment.

Additionally, this study found that habituation plays an important role in shaping students' ethical behavior. Habituation is carried out through routine activities, such as greeting, showing respect to teachers, and enforcing rules related to social interaction. This process helps students gradually internalize adab values until they become part of their habits. In the perspective of character education, habituation is an effective strategy for shaping behavior because it involves consistent repetition (Berkowitz & Bier, 2005).

However, this study also identified a gap between value understanding and field practice. Although students possess knowledge about adab and relational ethics, not all are able to implement it consistently in daily life. This gap may be caused by various factors, such as the influence of the social environment outside school, digital media, and lack of reinforcement from the family. This finding aligns with WHO (2019) research showing that sexual violence behavior is influenced by various multidimensional factors, including individual, social, and cultural factors.

In relation to the prevention of sexual violence, adab-based character education has proven capable of increasing students' awareness of the importance of maintaining boundaries in social interactions. Students who have a good understanding of adab tend to be better able to control themselves, respect others, and avoid behaviors that could potentially harm others. This shows that character education not only functions as a means of moral formation but also as a preventive strategy against various forms of deviant behavior.

Furthermore, the results showed that integrating adab values into the curriculum has a positive impact on creating a safe school culture. A curriculum that contains adab values and relational ethics, both explicitly and implicitly, is able to provide a conceptual framework for students in understanding expected behaviors. This aligns with research by Durlak et al. (2011), which shows that social-emotional education programs integrated into the curriculum have a significant impact on increasing prosocial behavior and reducing problematic behavior.

On the other hand, this study also highlights the important role of the family in supporting the success of adab-based character education. The family, as the first environment for character formation, has a major influence on the values held by students. A mismatch between the values taught at school and those at home can hinder the internalization process. Therefore, synergy between schools and families is needed to build consistent and sustainable character education.

From a theoretical perspective, the findings of this study reinforce the concept that character education based on local values, such as adab, has high relevance in addressing contemporary social challenges. The integration of traditional values and modern approaches in education provides an opportunity to create a more contextual and adaptive educational model. This aligns with Al-Attas's (1991) view, which emphasizes the importance of adab as the core of education aimed at forming knowledgeable and moral individuals.

Furthermore, this study also contributes to the development of literature on the prevention of sexual violence in educational environments. Most previous studies have tended to focus on legal approaches or policy-based interventions, while this study emphasizes the importance of a value-based educational approach. This approach is not only reactive but also preventive, by building individual awareness and responsibility from an early age.

However, the implementation of adab-based character education is not without challenges. One of the main challenges is the lack of understanding among educators regarding the concept of adab and relational ethics in the current context. Additionally, limited resources and lack of training also pose obstacles in implementing the program optimally. Therefore, systematic efforts are needed to increase educator capacity through training and professional development.

Overall, the results and discussion of this study indicate that the transformation of adab-based character education has great potential in creating a safe and ethical educational environment. The successful implementation of this approach heavily depends on the integration between curriculum, educator role modeling, school culture, and support from families and communities. Thus, adab-based character education can become an effective and sustainable strategy in preventing sexual violence in educational environments.

Analysis/Discussion

The findings of this study confirm that the transformation of adab-based character education is not only a relevant but also a strategic approach in efforts to prevent sexual violence in educational environments. Analysis of the qualitative data shows that the internalization of adab values contributes to the formation of more reflective moral awareness, in which students not only understand norms cognitively but are also able to internalize and apply them in daily social interactions. In this context, adab functions as an ethical framework that regulates interpersonal relationships more deeply than mere formal rules.

Conceptually, adab has dimensions that include self-awareness, respect for others, and the ability to place things in their proper place proportionally. This makes adab an important foundation for building healthy relational ethics. When these values are internalized, individuals tend to have greater sensitivity to personal boundaries and social norms, thereby being able to avoid behaviors that could potentially violate the

rights of others. Thus, the prevention of sexual violence is understood not merely as an effort to avoid legal violations, but as part of the moral responsibility inherent in every individual.

The results also show a close relationship between the quality of social interaction in the educational environment and the level of internalization of adab values. An environment that fosters a culture of mutual respect and open communication is proven to be more effective in shaping ethical behavior compared to an environment that only emphasizes formal discipline. This indicates that a structural approach alone is insufficient to prevent sexual violence; rather, it needs to be supported by a cultural approach that instills values sustainably. In this perspective, school culture serves as a social medium that reinforces the value-learning process through real practice.

However, further analysis reveals a gap between conceptual understanding and practical implementation among students. Although most informants were able to explain the concepts of adab and relational ethics well, not all were able to apply them consistently in real situations. This gap shows that the internalization of values does not occur automatically through formal learning processes, but requires repeated experience, critical reflection, and consistent environmental support. In this regard, habituation and role modeling become key factors determining the success of the character transformation process.

Educator role modeling emerged as one of the most significant findings in this study. Educators who are able to demonstrate adab behavior in daily interactions act as concrete models for students. The imitation process that occurs indirectly strengthens the internalization of values, so that students learn not only through instruction but also through observation. Conversely, inconsistency between the values taught and the behavior displayed by educators can create cognitive dissonance that hinders the character formation process. Therefore, the role of educators is not only as deliverers of material but also as living representations of values in practice.

In the context of preventing sexual violence, this study highlights the importance of integrating the concept of relational ethics, particularly related to understanding personal boundaries and consent. Although this concept is starting to be introduced in some educational programs, its implementation is still not optimal. Many students understand boundaries normatively but are not yet able to articulate them in concrete situations, especially in interactions involving social pressure or peer group dynamics. This shows that education about consent and healthy relationships needs to be designed more contextually and applicatively.

In addition to internal school factors, external influences such as digital media and the social environment also play an important role in shaping students' perceptions and behaviors. Exposure to content that is inconsistent with adab values can affect individuals' perspectives on interpersonal relationships. In this situation, adab-based character education functions as a protective mechanism that helps individuals to critically filter and evaluate information. However, its effectiveness heavily depends on the consistency between the values taught at school and those experienced in the external environment.

This analysis also shows that the adab-based character education approach has advantages over the instructional, normative approach. The adab-based approach emphasizes the formation of intrinsic awareness, so that individuals are encouraged to

behave ethically not because of fear of sanctions, but because of moral awareness. This approach is more sustainable because it builds relatively stable internal motivation. In the long term, this can create a safer and more ethical social environment.

However, the implementation of this approach is not without challenges. One of the main challenges is the lack of deep conceptual understanding among educators regarding how to integrate adab values into the context of modern learning. In addition, time constraints and curriculum load are often obstacles to the optimal implementation of character education. Therefore, innovation in learning design that can flexibly integrate adab values without reducing academic achievement is needed.

Furthermore, it is important to consider that the transformation of character education cannot be done partially. A systemic approach involving all stakeholders, including schools, families, and communities, is required. Synergy among these elements will strengthen the value internalization process and ensure consistency in shaping student character. Without comprehensive support, efforts made in schools may not be sustainable.

Overall, this analysis shows that adab-based character education has great potential as a preventive strategy in addressing sexual violence in educational environments. However, its effectiveness heavily depends on the quality of implementation, consistency of values, and comprehensive environmental support. Therefore, a collective commitment is needed to develop an educational model that is oriented not only toward academic achievement but also toward the formation of ethical and responsible character.

C. CONCLUSION

Based on the results and discussion of the research, it can be concluded that the transformation of adab-based character education plays a significant role in efforts to prevent sexual violence in educational environments. This approach not only emphasizes the cognitive aspect of understanding norms and rules but also focuses on the process of internalizing values that shape students' moral awareness, attitudes, and behaviors in daily life. Adab values integrated into educational practices have proven capable of strengthening relational ethics, particularly in terms of respecting personal boundaries, social responsibility, and the ability to exercise self-control in social interactions.

The research findings indicate that the successful implementation of adab-based character education is strongly influenced by several key factors: educator role modeling, a conducive school culture, and the habituation of values in daily activities. Educator role modeling becomes a key element in the internalization process, as students tend to learn through observation and imitation. Furthermore, a school environment that supports values of respect, open communication, and psychological safety plays an important role in shaping preventive behavior against sexual violence.

However, there remains a gap between conceptual understanding and practical implementation among students. This indicates that character education requires a sustainable and contextual approach so that adab values can be truly internalized. Therefore, synergy between schools, families, and communities is needed to create an educational ecosystem that consistently instills moral values.

Thus, adab-based character education can serve as an effective and sustainable preventive strategy in creating a safe, ethical educational environment free from sexual violence.

D. SUGGESTIONS AND ACKNOWLEDGMENTS

Based on the findings of this study, it is recommended that educational institutions integrate adab-based character education and relational ethics more systematically into the curriculum and learning practices. The implementation of adab values needs to be designed not only at the conceptual level but also through consistent habituation in daily interactions within the school environment. Furthermore, the strengthening of materials related to relational ethics, including understanding of personal boundaries and consent, needs to be developed contextually and in accordance with students' developmental stages in order to provide more effective preventive impact against sexual violence.

Furthermore, enhancing educator capacity is a key factor in the successful implementation of adab-based character education. Therefore, continuous training for educators is needed so that they possess comprehensive understanding and pedagogical skills in instilling adab values and relational ethics. In addition, schools also need to build a conducive institutional culture through policies that support a safe environment, a responsive reporting system, and the active involvement of all school members in creating ethical social interactions.

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