

Alpha Generation Adolescent Manners: Descriptive Analysis in State Junior High Schools

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Abstract: *This study aims to find out of alpha generation adolescents manners: a descriptive analysis in state junior high schools. Alpha generation born in 2010-2025 and is called digital native. Intense involvement with digital technology has deeply affected the communication patterns and social behavior of alpha generation adolescents, one of which is adab. The subjects of the study were 46 students of grade VII at SMP Negeri 1 Sumberrejo obtained by random sampling technique. The research method is quantitative descriptive. The adab scale is in the form of a Likert scale of 45 statements divided into favorable and unfavorable items with alternative answers of strongly agree, agree, disagree, and strongly disagree. The validity test used the product moment technique and the reliability test using the alpha cronbach technique by being analyzed using the SPSS 25.0 application. From the validity test, 41 valid items were obtained, while the reliability test results of 0.896 were included in the very high reliability category. The level of manners was in the high group of 9 students, the medium group of 29 students, and the low group of 8 students. The results of this study recommend that schools, teachers, and counseling teachers continue to develop student manners in an ongoing manner.*

Keywords: *Adab, Generation Alpha*

INTRODUCTION

The Alpha generation is a term introduced by social researcher Mark McCrindle. This generation was born from 2010-2025. It is referred to as the "glass generation" with characteristics as a generation that is "digital natives", "transparency and fragility" and "emotional consciousness" (McCrindle, 2021; Huss and Eastep, 2024; Amies in Huss and Eastep, 2024). Some literature describes the Alpha Generation as a generation that is highly exposed to digital consumption; however, such descriptions vary in various social and cultural contexts.

This condition forms unique characteristics, where their physical and digital lives merge without clear boundaries. The existence of gadgets is no longer just a tool, but has become the main space for the alpha generation to learn, socialize, and form self-identity. On the one hand, this hyperconnectivity significantly increases adolescents' self-efficacy and visual literacy skills. However, on the other hand, the high dependence on instant digital stimulation has the potential to trigger psychological vulnerability and a shift in the orientation of real-life values in adolescents.

Junior High School (SMP) students can be categorized as the alpha generation because at this time they were generally born in the range of 2010–2014. Junior high school students in grade VII are generally in the age range of 12 or 13 years old and are experiencing a transition period from primary education to secondary education, so most of them are in the age group that is growing and developing in the midst of the rapid advancement of digital technology. This generation has interacted with digital devices from an early age, such as smartphones, tablets, the internet and various technology-based learning platforms. Exposure to the digital environment also affects their learning patterns, ways of communicating, information seeking processes, and social-emotional and moral development.

Intense involvement with digital technology has profoundly affected the communication patterns and social behavior of alpha generation adolescents. Excessive use of digital media is associated with an increased risk of behavioral disorders, difficulty regulating emotions, and a decrease in the quality of social relationships in children and adolescents (Stiglic & Viner, 2019). As a result, in the context of social interaction, alpha adolescents tend to show a preference for screen-based communication which often reduces sensitivity when having to have face-to-face interactions, the risk of cyberbullying phenomena, hate speech, and the loss of polite communication manners. These behaviors are a clear indicator of the existence of major challenges in adab education.

Education is a process that not only aims to develop students' intellectual abilities, but also to form good attitudes, behaviors, and personalities. From the perspective of Islamic education, the success of education is not enough to be measured from the mastery of knowledge, but also from the ability of students to apply religious values in daily life. One of the important values that need to be developed in students is adab. Adab is the basis for forming behavior that reflects politeness, respect, responsibility, and goodness in relation to Allah Swt., oneself, others, and the environment. Therefore, the development of adab needs to be an important part of the educational process so that students not only become knowledgeable individuals, but also have good behavior and in accordance with Islamic values (Asyiyah dkk., 2025).

Adab is an important concept in Islamic education because it is related to the formation of human beings who have a balance between knowledge, attitudes, and deeds. In general, adab is often understood as manners, manners, ethics, and behavior that shows subtlety and kindness. However, adab in Islam has a broader meaning than just polite behavior. Adab is also related to a person's awareness in placing himself appropriately when dealing with Allah Swt., knowledge, teachers, parents, friends, and the environment. Thus, adab is not only seen through outward behavior, but also reflects a person's inner attitude and moral awareness (Naqiyah & Handayani, 2024).

According to Syed Muhammad Naquib al-Attas, adab is the recognition and recognition of the right place for everything according to its position and order. This concept shows that a civilized person is someone who is able to understand his position and display appropriate behavior in life. In the context of education, students need to understand their position as students, respect teachers as educators, respect parents, maintain good relationships with friends, take care of the environment, and use polite speech. Al-Attas' thinking can be used as a basis for understanding students' manners more comprehensively, not only based on politeness in behavior, but also based on the ability of students to place themselves in various social relationships (Nurjali & Ruslan, 2024).

Students' manners are also a concern in the thinking of Imam al-Zarnuji through the book *Ta'lim al-Muta'allim*. Al-Zarnuji explains the importance of intention in learning, respecting teachers, honoring knowledge, being earnest, having perseverance, and maintaining an attitude during the educational process. This thought shows that students are not only required to acquire knowledge, but must also have a good attitude in the learning process. Manners to teachers, seriousness in following learning, obedience to rules, and respect for knowledge are inseparable parts of Islamic education (Husna & Fahmi, 2025).

The discussion of student manners is also contained in Ibn Jama'ah's thought, which groups student manners into several relationships, namely manners for oneself, manners in the learning process, and manners for educators. This division shows that student manners have a wide scope. Manners are not only related to students' relationships with teachers, but also include students' attitudes towards themselves, the knowledge learned, and the educational environment. Therefore, the assessment of student manners needs to be carried out through several aspects so that the picture of student behavior can be known more thoroughly (Pratama & Al Hamat, 2021).

Ibn Miskawaih added that morality is a state of the soul that encourages a person to act without the need for prior thought considerations, because it has become a habit that is embedded through repetition. This thinking is relevant to understand that the formation of manners in early adolescent students requires a consistent habituation process, not just a cognitive understanding of correct behavior.

According to Syed Muhammad Naquib al-Attas, adab is the recognition and recognition of the right place for everything according to its position. Based on this understanding, a civilized student is a student who is able to place himself appropriately when dealing with teachers, parents, friends, and the school environment. Imam al-Zarnuji said that student manners include the attitude of respecting teachers, glorifying

knowledge, having good intentions, being earnest in learning, and maintaining behavior during the educational process. This opinion shows that student manners are closely related to students' attitudes towards teachers and the learning process.

According to Ibn Jama'ah, students' manners include manners towards themselves, manners in learning, and manners to educators. Meanwhile, Al-Ghazali views manners as behaviors that are formed through wisdom, self-control, courage, and justice. Both opinions show that students' manners include personal attitudes and social behaviors (Pratama & Al Hamat, 2021).

Naqiyah & Handayani (2024) explained that the concept of adab includes the formation of external (outward) and internal (inner) behaviors that are in harmony with Islamic values, while the concept of ta'dib emphasizes a comprehensive educational process, including intellectual, spiritual, and moral aspects. This classification is the basis for elaborating aspects of adab in this study: the external dimension is reflected in the real behavior of students in interacting with teachers, parents, peers, and the school environment, while the internal dimension is reflected in the politeness of speaking which is born from the moral awareness of students.

Based on the opinions of al-Ghazali, Ibn Miskawaih, al-Attas, al-Jurjani, al-Zarnuji, Hasyim Ash'ari, and Naqiyah & Handayani above, it can be concluded that adab is an attitude, behavior, and speech that is born from consistent inner awareness and habituation, reflected in a person's ability to place oneself appropriately and show politeness, respect, and responsibility in interacting with God, fellow humans, and their environment. In this study, the level of students' manners was measured through five aspects, namely manners to teachers, manners to parents, manners to peers, manners to school environments, and manners of speaking.

Grade VII teenagers of SMP Negeri 1 Sumberrejo Bojonegoro are students who are at the beginning of their junior high school education who are included in the alpha generation. At this stage, students are faced with a more diverse educational environment, school rules, teachers, and peers. This situation makes students need to have the ability to adjust and show behavior that is in accordance with religious values and school rules. Manners are one of the important aspects that need to be considered because students' behavior in interacting can affect social relationships, learning atmosphere, and the formation of students' personalities in the school environment.

Student manners in this study are focused on five aspects, namely manners to teachers, manners to parents, manners to peers, manners to the school environment, and manners of speaking. Manners to teachers are related to the attitude of respect, attention, obedience to advice, and polite speaking. Manners to parents are related to the attitude of respect, helping, obeying advice, and keeping words. Manners to peers are related to the attitude of mutual respect, helping, maintaining feelings, and not doing harmful acts. Manners for the school environment are related to maintaining cleanliness, caring for facilities, and obeying school rules. The manners of speaking are related to the use of polite language, not speaking rudely, not insulting, and being able to maintain speech when communicating.

These five aspects were chosen because students' manners in daily life are not only seen when participating in learning, but also when interacting with teachers, parents, and

peers as well as when in the school environment. The way students speak, respect others, maintain cleanliness, obey rules, and carry out responsibilities are forms of behavior that can show the level of manners of students. In Islamic education, manners in words and deeds are part of morals that need to be habituated in daily life. Therefore, the measurement of the level of manners based on these five aspects is expected to provide an overview of the condition of manners of grade VII students.

Based on an interview with a Guidance and Counseling (BK) teacher at SMP Negeri 1 Sumberrejo Bojonegoro, the manners of grade VII students still require special attention, some students arrive late and immediately sit down without saying greetings or apologizing. Grade VII students were chosen as the subjects of the study because they are in the age range of 12–13 years, which is the early phase of adolescence which is a crucial period in the formation of personality and character, so that the cultivation of Islamic adab values becomes urgent. This behavior is related to aspects of manners to teachers, parents, peers, the school environment, and speaking manners. This condition shows the importance of conducting research to find out the level of manners of grade VII students in a more measurable and objective manner.

Previous research has discussed adab as the basis for the formation of students' character in Islamic education. Research on the concept of adab according to Ibn Jama'ah discusses students' manners towards themselves, the learning process, and educators, while research on Al-Zarnuji's thinking discusses the importance of respect for teachers, knowledge, and the learning process (Pratama & Al Hamat, 2021; Husna & Fahmi, 2025). Other research also places adab as an important part in the formation of students' character (Asyiyah et al., 2025). The previous research was conceptual. Therefore, this research was carried out to complement the study of student manners in the context of education in junior high school.

Based on this description, this study aims to describe the level of manners of grade VII students of SMP Negeri 1 Sumberrejo Bojonegoro. The level of manners in question includes manners to teachers, manners to parents, manners to peers, manners to the school environment, and manners of speaking. The results of this study are expected to provide an overview of the condition of students' manners and become a consideration for schools, teachers, and guidance and counseling teachers in developing student manners coaching.

To achieve this goal, this study uses a quantitative descriptive research method. The population in this study is grade VII students of SMP Negeri 1 Sumberrejo Bojonegoro. The sampling technique used in this study is random sampling technique with a total of 46 students. The instrument in this study is the student manners scale. The likert scale consists of 45 statements that are divided into favorable and unfavorable items with alternative answers that are very agreeable, agree, disagree, and strongly disagree which are compiled from Sheikh Zarnuji's concept which consists of five aspects, including: manners to teachers, manners to parents, manners to peers, manners to the school environment, and manners of speaking

The adab scale instrument that had been prepared was then distributed to a sample of researchers totaling 46 students. The researcher used a used tryout scale. After the scale was filled in by the students, a validity test was carried out using *the product*

moment formula with the help of the SPSS 25.0 application, and a reliability test using *the alpha cronbach formula* with the help of the SPSS 25.0 application.

In the 45 statement items, the validity was tested using the prудuct moment formula with the help of SPSS 25.0, 41 valid items were obtained, namely items 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 43, 45. Meanwhile, there are 4 invalid items, including items 9, 23, 42, 44. The lowest score range is in item 9, which is 0.115, while the highest score is in item 4, which is 0.675. The results of the reliability test on the Student Adab scale in 7th grade students of SMP Negeri Sumberrejo Bojonegoro received a reliability value of 0.896 in the very high category. Furthermore, an analysis was carried out using a descriptive test with the SPSS 25.0 application.

RESULT AND DISCUSSIONS

Result

The variables of the level of student manners are described into five aspects, including manners to teachers, manners to parents, manners to friends, manners to the environment, and manners to speak. The description of each aspect was obtained based on the results of the distribution of the adab scale to all research subjects, as described below:

A. Characteristics of Research Subjects

The research subjects by gender are presented in the following table:

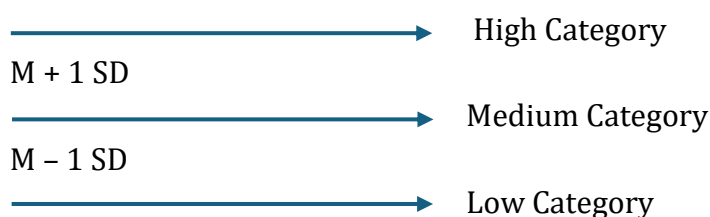
Table 2. Number of Students by Gender

No	Gender	Number of Research Subjects
1	Men	24 Students
2	Females	22 Students
Total		46 Students

Based on the table above, it shows that the male research subjects amounted to 24 students. The females research subjects amounted to 22 students. The composition is relatively balanced between the two sexes so that it is worthy of being used as a basis for further comparative analysis.

B. Descriptive Analysis

To group students into three categories, namely the High Category (a group of students who are classified as having a high level of manners), the Medium Category (a group of students who are classified as having a moderate/moderate level of manners), and the Low Category (a group of students who are classified as having a low level of manners), the following formula is used:



Information:

M = Mean

SD = Standar Deviasi

Mean = 140,76

SD = 11,74

Calculation:

$M + 1 \text{ SD} = 140,76 + 11,74 = 152,50$

$M - 1 \text{ SD} = 140,76 - 11,74 = 129,02$

Table 3. Classification Range/Group of Student Manners Level

No	Interval	Classification	Number of Research Subjects
1.	152,50 - 161	High	9
2.	129,02 - 152,50	Medium	29
3.	0 - 129,02	Low	8
Total			46

To find out the description of the level of manners of grade VII students at SMP Negeri 1 Sumberrejo Bojonegoro, the researcher used a descriptive analysis test as seen in the following table:

Tabel 4. Descriptive Statistics

	N Statistic	Range Statistic	Minimum Statistic	Maximum Statistic	Sum Statistic	Mean Statistic	Std. Deviation Statistic	Variance Statistic	Skewness		Kurtosis	
									Statistic	Std. Error	Statistic	Std. Error
SKOR	46	43	118	161	6475	140,76	11,74	137,82	-,272	,350	-,661	,688
Valid N (Listwise)	46											

Based on the value of descriptive analysis with the help of the SPSS application, the number of research subjects entitled description of the level of manners of grade VII students at SMP Negeri 1 Sumberrejo Bojonegoro was 46 students. In the 46 students, the smallest (minimum) score of the students' level of manners was 118, while the largest score (maximum) was 161. The sum is the sum of the score of the 46th grade students of grade VII at SMP Negeri 1 Sumberrejo Bojonegoro, which is 6475. The average or mean of 46 subjects is 140.76 with a standard deviation of 11.74.

Skewness and kurtosis are measures to see whether the score of the adab level is distributed normally or not. Skewness measures the skewness of the data, while kurtosis measures the peak of the data distribution. The data can be said to be normally distributed if it has skewness and kurtosis values that are close to 0. In the SPSS output display above, it is known that the skewness and kurtosis values are -0.272 and -0.661, respectively, so it can be concluded that the adab level scores of grade VII students at SMP Negeri 1 Sumberrejo Bojonegoro are distributed normally.

DISCUSSION

Based on the results of the research that has been described, it can be stated that the level of manners of grade VII students at SMP Negeri 1 Sumberrejo Bojonegoro is generally in the medium category, with a proportion of 63.0% of the total 46 research subjects. This condition shows that students' manners are not fully optimal but are also not in an alarming condition, so there is still a wide enough space for the school to conduct further guidance.

Students who have a high level of manners generally show the following characteristics: speak polite words to anyone regardless of status, show consistent respect to teachers and elders, be able to refrain from words or deeds that hurt others, maintain the cleanliness of the surrounding environment, and be responsible for the obligations given without needing to be reminded repeatedly. On the other hand, students with low levels of manners tend to show characteristics such as being easily provoked by emotions and speaking rudely when in conflict with friends, showing less respect for teachers and parents, ignoring school rules, less concern for environmental cleanliness, and tending to ignore advice from adults around them.

When viewed from the indicators, the *adab* speaking had the least number of students in the high category (8.7%), in line with the results of the researcher's initial observation which found that there were still students who spoke rudely to their friends. Overall, the level of manners of grade VII students at SMP Negeri 1 Sumberrejo Bojonegoro, which is dominated by the medium category, requires continuous attention, especially on the indicators of manners in speaking and manners to parents, through the synergy of teachers' examples at school and parenting styles at home.

Efforts to foster manners in students can be done in several ways, including routine habituation of polite behavior, providing direct examples from teachers and parents, creating a conducive school environment, self-reflection (*muhasabah*) on the behavior that has been carried out, and strengthening the understanding of *adab* values through contextual learning. According to al-Ghazali (in Wahyu Utomo et al., 2023), *adab* is self-education that includes the dimensions of birth and mind, including four elements, namely a person's words, deeds, beliefs, and intentions, which are formed through a continuous process of *muhasabah* and *mujahadah*, not instant results.

According to Ibn Miskawaih (in Suci Dahlya et al., 2025), morality is interpreted as a state of mind that encourages a person to do an act without requiring prior thought, because the act has become a habit that is embedded through repetition. This view is relevant to the findings of this study, where the dominance of categories indicates that students' manners are still in the stage of formation towards a settled habit.

Syed Muhammad Naquib Al-Attas (in Ahmad Nurjali, 2024) explained that the loss of *adab* is the root of the contemporary Islamic education crisis, so the cultivation of *adab* should be the main goal of education, not just a side effect of knowledge transfer. This view is relevant to the findings of this study, where students' academic achievements do not necessarily reflect their level of manners, so the two need to be fostered in a balanced manner and cannot replace each other.

Al-Jurjani (in Ahmad Nurjali, 2024) also provides a definition of *adab*, which is knowledge that protects its owner from various forms of error in behaving, so that *adab*

is positioned as a form of recognition (ma'rifat) that contains elements of knowledge in it. This definition emphasizes the function of adab as a sign that directs students to act according to norms, so that the low achievement in certain indicators in this study can be interpreted as the non-optimal function of the sign in some students.

Hasyim Asy'ari (in Astuti et al., 2022) emphasized that student manners are built on the purity of heart from despicable traits, sincerity of intention in pursuing knowledge, and respect for teachers in thoughts, words, and actions. This view is relevant to the findings on the indicators of manners to teachers in this study, which shows that some students are still in the low category in terms of respect for educators. Research on elementary school students in Bogor found a correlation of 0.551 between parental exemplarity and student manners, which is included in the category of moderate relationships. This finding indicates that parenting and parental role models at home also contribute to the formation of student manners, in line with the findings of this study which shows that the indicator of manners to parents has the highest proportion of low category compared to other indicators.

The perspective of Islamic psychoeducation can be done with routine habituation that is carried out consistently and supported by the example of teachers, as well as synergy between schools, families and communities which is an effective strategy in shaping civilized character and behavior in adolescents. Thus, schools cannot run alone in fostering students' manners without active support from the family environment. This finding is also in line with research at SMP Muhammadiyah 49 Medan which found that the consistent application of adab education contributes significantly to improving students' attitudes of respect, discipline, and responsibility, as well as helping to create a more harmonious school environment. In line with this, research at MTs Al-Hidayah Patumbak shows that the moral condition of grade IX students still requires more maximum coaching efforts from the school, reinforcing that adab development is a continuous process that is not enough to be done once at a time.

Islamic psychoeducation offers a holistic approach that integrates a psychological understanding of adolescents' emotional, cognitive, and social development with Islamic pedagogical values. This approach not only identifies behavioral problems clinically-secularly, but also provides psychic awareness education (tazkiyatun nafs) to improve students' morality through simultaneous mental and spiritual strengthening.

Islamic psychoeducation, as an approach that integrates psychological principles with Islamic values, is one of the efforts to help parents, schools and the community in understanding and carrying out their role in assisting adolescents to face technological challenges. This approach not only focuses on supervising the use of technology, but also emphasizes spiritual development, strengthening Islamic character, and developing children's motivation to learn. With the right assistance, parents, teachers, and community leaders can become role models in shaping manners, increasing resilience, and building an adaptive mindset in alpha generation adolescents. Islamic psychoeducation is a strategic solution to produce a generation that is intelligent, independent, and with noble character in the midst of the complexity of the digital era. Parents, teachers, and the community are encouraged to improve digital literacy, strengthen effective communication with adolescents, create an environment that is in

accordance with adolescent psychological growth and development, and train adolescent resilience to have fighting power.

CONCLUSION

Based on the results of the study, it is known that of the 46 grade VII students at SMP Negeri 1 Sumberrejo Bojonegoro who filled out the adab scale in the form of the Likert scale, there were 9 students in the high category, 29 students in the medium category, and 8 students in the low category. The adab scale compiled by the researcher from 45 items tested, obtained 41 valid items and 4 items were declared lost, namely items number 9, 23, 42, and 44. The reliability of the adab scale was 0.896 and was included in the reliability category of 0.81-1.00, so it was included in the very high category. The adab aspect of grade VII students at SMP N 1 Sumberrejo Bojonegoro consists of five indicators, namely adab to teachers, adab to parents, adab to friends, adab to the environment, and adab to speaking. The classification range or group level of manners of grade VII students at SMP Negeri 1 Sumberrejo Bojonegoro is the high group of 9 students, the medium group of 29 students, and the low group of 8 students. These findings suggest that it is the adab that requires further educational support. Future intervention studies may examine whether Islamic psychoeducational programs enhance this dimension

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