



Reconstructing Al-Māwardī's Educational Thought: A Philosophical Analysis of 'Adab al-Dunyā wa al-Dīn in Contemporary Islamic Education

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ABSTRAK

Penelitian ini bertujuan untuk merekonstruksi teori pendidikan Al-Māwardī yang terdapat dalam karyanya *Adab Al Dunyā Wa Al Dīn* guna memberikan pemahaman yang komprehensif tentang kontribusinya terhadap pendidikan Islam. Dengan menggunakan analisis konten kualitatif dan memfokuskan pada dimensi ontologis, epistemologis, dan aksiologis dari pemikirannya, penelitian ini mengeksplorasi hubungan antara prinsip-prinsip agama dan perkembangan intelektual dalam kerangka pemikiran Al-Māwardī. Artikel ini mengkritisi literatur yang ada mengenai filosofi pendidikan Al-Māwardī dan mengisi kekosongan dalam penelitian sebelumnya. Temuan penelitian menunjukkan bahwa teori pendidikan Al-Māwardī menekankan pengembangan holistik individu melalui integrasi pengetahuan dan etika, dengan tujuan akhir mencapai kebahagiaan di dunia dan akhirat. Penelitian ini menyoroti relevansi konsep-konsepnya—seperti ta'dīb (pendidikan moral) dan ta'līm (penyampaian ilmu)—untuk pengembangan kurikulum kontemporer dan pendidikan karakter, serta menawarkan penerapan praktis dalam konteks pendidikan Islam modern.

ABSTRACT

This study aims to reconstruct Al-Māwardī's educational theory as outlined in his work *Adab Al Dunyā Wa Al Dīn* to provide a comprehensive understanding of his contributions to Islamic education. By employing qualitative content analysis and focusing on the ontological, epistemological, and axiological dimensions of his thought, the research explores the relationship between religious principles and intellectual development in Al-Māwardī's framework. This paper critiques existing literature on Al-Māwardī's educational philosophy and addresses gaps in prior studies. The findings indicate that Al-Māwardī's educational theory emphasizes the holistic development of individuals through the integration of knowledge and ethics, with the ultimate goal of achieving happiness in both the worldly and afterlife domains. The study highlights the relevance of his concepts—such as ta'dīb (moral education) and ta'līm (knowledge transmission)—to contemporary curriculum development and character education, proposing practical applications for modern Islamic educational contexts.

KATA KUNCI

Al-Māwardī; pendidikan Islam; pendidikan moral; pengembangan kurikulum; ta'dīb dan ta'līm

KEYWORDS

Al-Māwardī; Islamic education; moral education; curriculum development; ta'dīb and ta'līm

A. Introduction

Islamic educational thought has always been shaped by a rich history of intellectual traditions and scholarly contributions, providing a robust framework for addressing the needs of Muslim societies across different eras. However, in the contemporary world, Islamic education faces a multitude of challenges. The rapid pace of globalization, the rise of digital technologies, and the pressures of modernity have introduced new demands and complexities for educational systems. While these developments present opportunities for growth and innovation, they also risk eroding traditional

values if not carefully integrated into the educational landscape. In this context, revisiting classical Islamic educational theories becomes essential to ensure that they are not only preserved but also adapted to meet the evolving needs of today's learners.

One such foundational figure in Islamic educational thought is Al-Māwardī, whose works have remained influential throughout Islamic intellectual history. His educational philosophy, primarily found in his book *Adab Al Dunyā Wa Al Dīn*, offers profound insights into the relationship between knowledge, morality, and the cultivation of a righteous individual. Al-Māwardī's theory highlights the importance of balancing intellectual development with moral education, underscoring that true education should lead to both worldly success and spiritual fulfillment.¹ In a time when contemporary Islamic education is often focused on academic performance and technical knowledge, Al-Māwardī's holistic approach, which integrates the development of character and ethics alongside intellectual growth, offers a valuable alternative.²

Revisiting Al-Māwardī's educational theory is not only significant but also necessary for modern Islamic educational reform. While the traditional methods of teaching and learning have provided lasting structures, there is a growing recognition that contemporary Islamic education must respond to the socio-cultural and technological shifts of the 21st century. By revisiting Al-Māwardī's framework, we can uncover timeless principles that address the current educational challenges, such as the need for character education, the integration of religious and secular knowledge, and the development of critical thinking. His emphasis on moral character and the cultivation of *adab* (manners) within the educational process provides a timely reminder that education should not only produce individuals with knowledge but also those with integrity, responsibility, and a strong ethical foundation.³

The objectives of this study are twofold. First, it aims to reconstruct Al-Māwardī's educational theory, particularly focusing on the core concepts he introduced, such as *ta'dīb* (moral education), *ta'līm* (knowledge transmission), and the holistic approach to human development. Second, the study seeks to explore how these concepts can be applied to the modern educational context, particularly in Islamic schools and universities. This is crucial in light of the increasing focus on academic achievement and professional success, often at the expense of moral and spiritual development. Al-Māwardī's educational philosophy offers a counterbalance, emphasizing that true education must involve both the nurturing of the intellect and the cultivation of a virtuous character.

The research will address the following questions: What are the ontological, epistemological, and axiological foundations of Al-Māwardī's educational theory? How does his concept of education, with a focus on both intellectual and moral development, align with contemporary educational needs

¹ Muh. Huzain, "Konsep Pendidikan Menurut al-Mawardi dalam Kitab Adab ad-Dunya wa ad-Din," *Jurnal AL-RIWAYAH* 9, no. 1 (n.d.): 93–124.

² Yanuar Arifin, "Reaktualisasi Pemikiran Al-Mawardi Tentang Etika Guru," *Jurnal As-Salam* 4, no. 2 (2013).

³ Ibnu Katsir, *Tafsīr Al Qurān Al 'Azhīm, (Dar Al Ṭayyibah Li Al Nasyr Wa Al Tauzi,* 2 ed. (Basrah, 1999).

in Islamic contexts? What are the practical implications of integrating Al-Māwardī's philosophy into modern curriculum development, and how can his ideas be adapted to current educational practices? Through a critical analysis of Al-Māwardī's educational thought, this study aims to contribute to the ongoing dialogue on the reform and revitalization of Islamic education, providing insights that are both theoretically sound and practically applicable.

B. Literature Review and Critique

Al-Māwardī's educational thought has been explored by various scholars, but much of the existing literature predominantly focuses on individual aspects of his ideas, such as his views on ethics and governance, with less emphasis on a comprehensive analysis of his educational philosophy. One of the most notable studies on Al-Māwardī's thought is conducted by Huzain, who outlines the general educational concepts of Al-Māwardī, including the relationship between *adab* (moral conduct) and *ta'lim* (education).⁴ However, Huzain's work does not fully address the integrated nature of Al-Māwardī's educational philosophy, particularly how the dimensions of morality, intellectual development, and religious duties converge within his framework. Similarly, Aryati's examination of Al-Māwardī's thought focuses on the teacher-student relationship but overlooks the broader philosophical underpinnings that guide his entire educational approach.⁵ These studies, while valuable, only provide partial perspectives, thus necessitating a more integrated and holistic analysis of Al-Māwardī's educational contributions.

Moreover, some scholars, such as Yanuar Arifin, have examined the ethical aspects of Al-Māwardī's educational philosophy, especially in terms of teacher-student dynamics and mutual respect, yet these explorations tend to stay within the realm of applied ethics, rather than exploring the theoretical dimensions of his thought.⁶ Similarly, Jaelani's study provides a useful comparison between Al-Māwardī's educational theory and Indonesia's National Education System (Sisdiknas), but it remains largely descriptive and lacks a deeper engagement with the theoretical foundations of Al-Māwardī's educational philosophy.⁷ While these contributions provide important insights into specific aspects of Al-Māwardī's educational thought, they fail to offer a thorough critique or a more comprehensive understanding of his theoretical approach.

One key gap in the existing literature is the lack of in-depth analysis of the ontological, epistemological, and axiological dimensions of Al-Māwardī's educational theory. While many studies focus on his educational practices or the application of his ideas to contemporary settings, they do not

⁴ Saiyid Wali Husain Jafri, "Muslim Theories Of State During Abbasid Caliphate: A Study Of 'Ahkam Ussultaniya' Of Abul Hasan Al-Mawardi: Summary," *Proceedings Of The Indian History Congress* 55, no. 1 (1994), <http://www.jstor.org/Stable/44143460>.

⁵ Aziza Aryati, "Pemikiran Pendidikan Al-Mawardi (Etika Antara Guru - Murid)," *Jurnal At-Ta'lim* 15, no. 1 (Januari, 2016).

⁶ Arifin, "Reaktualisasi Pemikiran Al-Mawardi Tentang Etika Guru."

⁷ Jaelani, "Konsep Pendidikan Islam Menurut Al Mawardi Dan Relevansinya Dengan Undang-Undang Nomor 20 Tahun 2003 Tentang Sisdiknas," *Jurnal Cerdika* 1, no. 4 (April, 2021).

address the foundational philosophical questions that underpin his theory. For example, the ontological aspects of his thoughts, his understanding of the nature of knowledge, the purpose of education, and the development of human potential—are not thoroughly examined. Similarly, although there is recognition of the importance of moral education in Al-Māwardī's work, the critical analysis of how this tie into his broader worldview and educational goals is often overlooked. This lack of a comprehensive philosophical inquiry limits our understanding of how Al-Māwardī's educational framework can be applied in the modern context.

Furthermore, while there is some acknowledgment of Al-Māwardī's influence on Islamic educational thought, the scholarly discourse remains fragmented, with few works explicitly positioning his theories in relation to both classical and modern Islamic education systems. By examining the holistic nature of Al-Māwardī's educational thought, this study seeks to fill these gaps, offering a more nuanced and in-depth exploration of his educational theory. This research will draw upon existing scholarship while expanding the scope to critically engage with the foundational principles that underlie Al-Māwardī's views on education.

In positioning the current research within the academic discourse, this study aims to contribute to a more integrated and comprehensive understanding of Al-Māwardī's educational philosophy. It will not only address the limitations and gaps identified in previous research but also seek to update and adapt his ideas for contemporary educational challenges. By linking Al-Māwardī's educational theory to modern Islamic educational practice, this study aims to enrich the ongoing conversation about the relevance of classical Islamic thought in addressing contemporary issues in education, particularly in the context of Islamic educational reform.

C. Conceptual Framework

Al-Māwardī's educational philosophy is anchored in several key terminologies that reflect his understanding of the relationship between knowledge, morality, and human development. These terms—*adab*, *ta'dīb*, *tahdzīb*, and *ta'līm*—are central to his theory and provide a framework for understanding the multifaceted nature of education.⁸ Each of these terms carries specific meanings, yet they collectively represent a holistic approach to education that goes beyond mere academic learning. A critical analysis of these concepts is necessary to fully appreciate their relevance in both the historical and contemporary educational contexts.

The term *adab* is foundational in Al-Māwardī's educational thought. It refers to moral conduct, manners, and the cultivation of virtue. *Adab* is not just about etiquette or outward behavior, but about shaping the character and conscience of the individual. In Al-Māwardī's view, education is fundamentally about nurturing the moral and ethical development of students, ensuring that they

⁸ Al Māwardī, *Adab Al Dunyā Wa Al Dīn*, ed. oleh Dār Ibn Katsīr, 6 ed. (Beirut, 2018).

grow into individuals who embody the values of integrity, respect, and responsibility.⁹ The concept of *adab* is integral to his idea of holistic education, where intellectual and moral growth are intertwined.

Ta'dīb extends the concept of *adab*, emphasizing the process of moral refinement and discipline. It involves correcting behavior, guiding individuals to align their actions with moral and religious standards, and cultivating a sense of responsibility.¹⁰ While *adab* focuses on the broader idea of good manners and ethics, *ta'dīb* is the process by which these values are instilled and reinforced through education. It is through *ta'dīb* that the individual becomes not only knowledgeable but also virtuous, embodying the ethical principles taught in Islamic tradition.

Tahdzīb refers to the purification and refinement of one's character, specifically focusing on moral development.¹¹ It can be seen as a deeper form of *ta'dīb*, where the emphasis is placed on correcting internal flaws, purifying the soul, and aligning one's will with higher moral and spiritual ideals. In contrast to *ta'dīb*, which may involve external forms of correction, *tahdzīb* is more concerned with the internal transformation of the individual. It highlights the importance of personal reflection, repentance, and spiritual growth as essential components of the educational process.

Ta'līm refers to the transmission of knowledge.¹² While the terms *adab*, *ta'dīb*, and *tahdzīb* focus primarily on the moral and character-building aspects of education, *ta'līm* addresses the intellectual dimension. It involves the imparting of knowledge, particularly religious and ethical knowledge, as well as practical skills. *Ta'līm* is the act of teaching and learning, where the teacher plays a central role in guiding the student's intellectual development. However, for Al-Māwardī, *ta'līm* is inseparable from *adab*—the transmission of knowledge must be accompanied by the cultivation of good character.¹³ Intellectual development without moral development is incomplete in his view.

These terms—*adab*, *ta'dīb*, *tahdzīb*, and *ta'līm*—form the foundation of Al-Māwardī's educational framework, which emphasizes the integration of knowledge, morality, and personal development.¹⁴ The goal of education, according to Al-Māwardī, is not just the acquisition of knowledge, but the cultivation of a well-rounded individual who embodies ethical values, exhibits virtuous behavior, and possesses the intellectual capacity to contribute positively to society.

When compared to contemporary educational concepts, Al-Māwardī's framework stands out due to its emphasis on the moral and ethical dimensions of education. In modern education, especially in secular contexts, there is often a strong focus on intellectual development and skill acquisition, while

⁹ Al Mas'ūdiy, *Muruj Adz Dzahab Wa Ma'ādin Al Jauhar*, 1 ed. (Beirut: Ashriyah, Al Maktabah Al, 2005).

¹⁰ Ahmad Mukhtar Abdul Hamid Umar, *Mu'jam Al Lughah Al Mu'ashirah*, 1 ed. (Alam Al Kutub, 2008).

¹¹ Shalih bin Ali Abu Arrad, *Muqaddimah Fii Al Tarbiyah Al Islāmiyyah*, 1 ed. (Riyad: Al Dār Ash Shaulatiyyah Li Al Tarbiyah, 23M).

¹² Wizāratu Al Auqāf Wa Al Syu'ūn Al Islāmiyyah, *Al Mausū'ah Al Fiqhiyyah Al Kuwaitiyyah*, ed. oleh Dar As Salasil, 2 ed. (Kuwait, 1983).

¹³ Al Syātībī, *Al Muwāfaqāt*, ed. oleh Dār Ibnu Affan, 4 ed. (Riyadh: Dār Ibnu Al Qayyim dan Kairo, 2016).

¹⁴ Ali Khalil Musthafa, *Qirā'ah Tarbawiyah Fī Fikri Abī Al Hasan Al Bashri Al Māwardī Min Khilāli Kitab Adab Al Dunyā Wa Al Dīn*, ed. oleh Dār Al Wafā', 1 ed. (Jedah: Dār Al Mujtama' dan Al Manshurah, 1990).

moral and character education is sometimes relegated to secondary importance. Al-Māwardī's inclusion of *adab*, *ta'dīb*, and *tahdzīb* as integral components of education contrasts with the more fragmented approach often seen today, where ethics and character development are treated as separate from intellectual pursuits.¹⁵

For instance, in modern educational paradigms such as constructivism or competency-based education, there is an emphasis on developing critical thinking, problem-solving skills, and practical knowledge. However, these frameworks often do not give the same attention to the cultivation of moral character, which is central to Al-Māwardī's philosophy. His approach can be seen as a precursor to holistic education, where the development of the intellectual, moral, and spiritual aspects of the individual is prioritized.

Furthermore, the contemporary focus on personalized learning and student-centered pedagogy aligns with Al-Māwardī's emphasis on individual development, but often overlooks the moral dimensions that he considers crucial. While modern education systems tend to prioritize the individual's ability to succeed in the workforce or society, Al-Māwardī's framework stresses that the individual's success must be measured not only by their intellectual capabilities but also by their ethical conduct and moral integrity.

Al-Māwardī's holistic view of education offers a valuable model for integrating ethical considerations into modern educational frameworks. As contemporary education increasingly grapples with issues such as character education, social responsibility, and the ethical implications of technology and globalization, Al-Māwardī's focus on *adab*, *ta'dīb*, *tahdzīb*, and *ta'lim* provides a much-needed balance between intellectual and moral education.

D. Ontological Foundations of Al-Māwardī's Educational Thought

The ontological foundations of Al-Māwardī's educational theory are deeply rooted in his understanding of human nature. According to Al-Māwardī, humans are complex beings composed of various interconnected elements: the body (*jasad*), intellect (*aql*), soul (*nafs*), and heart (*qalb*).¹⁶ This view of human nature is crucial in understanding his approach to education, as it implies that the educational process must address all these aspects of the individual in a balanced and holistic manner. Al-Māwardī's ontology of education goes beyond the mere transmission of knowledge; it aims to cultivate a well-rounded individual capable of fulfilling both their spiritual and worldly duties.

At the core of Al-Māwardī's ontology is the notion that humans are inherently weak and in need of guidance, a concept reflected in his understanding of *ajz* (weakness) and *faqr* (need).¹⁷ He posits that humans, unlike animals, are highly dependent on others for their survival and growth. This

¹⁵ Māwardī, *Adab Al Dunyā Wa Al Dīn*.

¹⁶ Māwardī.

¹⁷ Māwardī.

inherent weakness is not viewed negatively, but as a divine gift that allows humans to recognize their need for guidance, wisdom, and moral development. The weakness of human nature, in Al-Māwardī's view, is not a flaw, but rather a blessing that enables individuals to seek knowledge, improve their character, and fulfill their divine responsibilities. Education, therefore, is seen as a means to overcome the inherent weaknesses of human nature by nurturing the intellect, refining the soul, and instilling moral virtues.

In Al-Māwardī's ontology, the ultimate goal of education is to lead individuals towards *sa'adah* (happiness) in both this world and the hereafter.¹⁸ This concept of happiness is not confined to material success, but includes spiritual fulfillment and moral rectitude. Thus, the role of education is to harmonize the intellectual, emotional, and spiritual components of the individual, ensuring that each dimension is developed in accordance with its purpose. Education in Al-Māwardī's framework is seen as a divine task, where the educator plays a critical role in guiding the student towards moral excellence and intellectual enlightenment. The relationship between teacher and student is seen as one of spiritual mentorship, where the teacher not only imparts knowledge but also nurtures the student's moral and spiritual growth.

Al-Māwardī's view of human nature and education is profoundly influenced by his religious worldview. He believes that the purpose of human life is to worship Allah and fulfill one's duties in both the temporal and eternal realms. As such, education must not only equip individuals with intellectual skills but also instill in them a deep sense of piety and responsibility towards Allah and society. This dual focus on intellectual development and moral education is central to Al-Māwardī's ontological understanding of education. The cultivation of *adab* (moral conduct) is seen as a necessary counterpart to intellectual learning, ensuring that the knowledge acquired is used responsibly and ethically.

When compared to modern educational ontologies, Al-Māwardī's view of human nature offers both similarities and contrasts. Contemporary educational philosophy, particularly within Western traditions, often emphasizes the development of cognitive and social capabilities, focusing on shaping individuals who are capable of critical thinking, problem-solving, and social participation. Modern educational frameworks, such as constructivism and humanism, prioritize the development of the intellectual and emotional aspects of the individual, advocating for education that fosters autonomy, creativity, and self-actualization. However, these frameworks often downplay or neglect the spiritual and moral dimensions of human development, which are central to Al-Māwardī's ontology.

One of the key differences between Al-Māwardī's ontological approach and modern educational theories lies in the recognition of the individual's spiritual and moral dimensions. While contemporary education systems often focus on preparing individuals for economic success and social integration, Al-Māwardī places greater emphasis on the holistic development of the person—

¹⁸ Mohamad El-Merheb, *Reading Islamic Political Thought* (Edinburgh University Press, 2022), <http://www.jstor.org/stable/10.3366/j.ctv2dd472n.5> .

intellectually, morally, and spiritually. In modern educational thought, there is often a separation between intellectual education and moral or spiritual education, with the former seen as the primary focus. Al-Māwardī, however, integrates both elements, suggesting that knowledge without morality is incomplete, and moral development without intellectual growth is insufficient.

Furthermore, Al-Māwardī's ontology is grounded in the belief that humans are not self-sufficient but are dependent on external guidance and wisdom. This contrasts with the modern emphasis on individual autonomy and self-reliance. In contemporary educational systems, particularly in the West, the development of independence and self-direction is highly valued, with students encouraged to think for themselves and question authority. Al-Māwardī, on the other hand, acknowledges the importance of intellectual independence but stresses the need for guidance from teachers and scholars. In his view, true education cannot be achieved in isolation; it requires a mentor who can direct the student towards both intellectual excellence and moral integrity.

Al-Māwardī's ontological framework also resonates with contemporary concerns about the balance between intellectual development and character education. In modern times, there is a growing recognition of the importance of teaching values, ethics, and emotional intelligence alongside academic skills. Concepts like character education, social-emotional learning (SEL), and moral education are gaining traction in educational reform movements around the world. In this sense, Al-Māwardī's emphasis on *adab*, *ta'dīb*, and *tahdzīb* aligns with contemporary efforts to integrate moral and emotional development into the educational process.

Ultimately, Al-Māwardī's ontological view offers a more comprehensive perspective on education that transcends the cognitive and material aspects of human development. His emphasis on the interconnection between intellectual, moral, and spiritual dimensions provides a holistic model that can enrich modern educational practices. As contemporary education systems seek to address the challenges of a rapidly changing world, Al-Māwardī's ontological foundations can offer valuable insights into creating an education that nurtures the whole person, preparing them not only for success in this world but for spiritual fulfillment in the hereafter.

E. Epistemological Foundations

Al-Māwardī's educational theory is deeply rooted in an epistemological framework that integrates both religious and rational sources of knowledge. For Al-Māwardī, the acquisition of knowledge is not limited to intellectual inquiry or empirical observation alone, but must also encompass spiritual and moral dimensions. His epistemology is firmly anchored in the belief that true knowledge leads to the betterment of both the individual and society. This view reflects the Islamic understanding of knowledge as something that transcends the material world, linking the acquisition of wisdom to both divine revelation and human reason.

As the ultimate source of divine guidance, the Qur'an is the foundational source of knowledge in Al-Māwardī's educational framework. For Al-Māwardī, the Qur'an is not only a spiritual guide but also a comprehensive source of knowledge on all aspects of life, including education. It is through the Qur'an that individuals are taught the principles of morality, ethics, and piety, which are integral components of Al-Māwardī's holistic approach to education. In his view, the Qur'an provides the ultimate framework for understanding the purpose of human existence and the moral duties of individuals in relation to God, society, and the environment. Therefore, education should always be grounded in the teachings of the Qur'an, which provide the ethical and spiritual foundation upon which all other forms of knowledge are built.

The Sunnah, as the actions and sayings of the Prophet Muhammad (PBUH), serves as the second primary source of knowledge for Al-Māwardī. The Sunnah complements and elucidates the guidance provided in the Qur'an, offering practical examples of how to apply Islamic principles in everyday life. In Al-Māwardī's educational thought, the Sunnah provides the ethical and moral framework for developing a righteous character. Just as the Qur'an offers the theological and metaphysical foundations of knowledge, the Sunnah offers practical applications of those principles. Al-Māwardī emphasizes the importance of the teacher embodying the qualities demonstrated by the Prophet in his teaching methods, ensuring that students not only learn information but also learn how to live ethically and virtuously.¹⁹

Al-Māwardī acknowledges the importance of *ijma'*, or consensus among scholars, as a source of knowledge in Islamic law and education. *Ijma'* reflects the collective wisdom of the scholarly community and provides a way to address new issues that may not be explicitly addressed in the Qur'an or Sunnah. In the context of education, *ijma'* plays a critical role in shaping educational practices that are in line with the evolving needs of society, ensuring that the educational system remains relevant and adaptable to changing circumstances. By relying on *ijma'*, Al-Māwardī underscores the importance of scholarly collaboration in interpreting and applying religious knowledge to contemporary issues. The role of scholars, therefore, is not only to transmit knowledge but also to collectively reflect on and adapt that knowledge to the needs of the community.

Al-Māwardī places significant value on reason as a source of knowledge. For him, human intellect is a gift from Allah that allows individuals to understand the world and make sense of divine revelation. While revelation (the Qur'an and Sunnah) provides the foundational truths, reason is necessary to interpret these truths and apply them to real-life situations. Al-Māwardī believes that the use of reason is essential for understanding and deriving knowledge, especially in areas not directly addressed in religious texts. In his educational theory, reason helps bridge the gap between religious teachings and the practical demands of daily life. By encouraging the use of reason, Al-Māwardī aims

¹⁹ Shalih bin Abdullah bin Hamad Al Ushaimi, "Syarhu Ta'zhīm Al Ilmi," *Comparative Education* 40, no. 4 (2004): 44, <http://www.jstor.org/stable/4134624>. .

to cultivate critical thinking and intellectual independence, which are necessary for students to fully understand and apply their religious and secular knowledge.

In addition to intellectual reasoning, Al-Māwardī acknowledges the role of the senses as a means of acquiring knowledge. The senses allow individuals to interact with and observe the physical world, which serves as a source of empirical knowledge. While religious knowledge addresses the metaphysical and moral aspects of life, sensory knowledge helps individuals understand the material world. Al-Māwardī integrates sensory knowledge within his educational framework, highlighting that the pursuit of knowledge should involve both the spiritual and the material realms. The balance between sensory perception and intellectual reasoning enables students to understand the world from both a rational and experiential perspective.

Al-Māwardī's educational epistemology is distinctive in its balance between religious and rational knowledge. Unlike certain modern educational systems that may prioritize secular or empirical knowledge over religious understanding, Al-Māwardī's theory places both forms of knowledge on an equal footing. He does not view reason and revelation as contradictory; rather, he sees them as complementary sources of knowledge that work together to form a complete and comprehensive understanding of the world.

In Al-Māwardī's view, reason is indispensable for interpreting the teachings of the Qur'an and Sunnah. While revelation provides the ultimate truth, human intellect and reason are necessary for understanding how these truths apply to the complexities of everyday life. He thus advocates for an educational system that encourages students to use their reason to engage critically with religious texts while also recognizing the limitations of human intellect in understanding divine knowledge. This epistemological framework fosters both intellectual independence and intellectual humility, encouraging students to seek knowledge while acknowledging the ultimate authority of divine revelation.

Al-Māwardī's emphasis on the integration of religious and rational knowledge also reflects his holistic view of education. He believes that education should not only teach students to acquire academic knowledge but also help them develop the wisdom to live righteous lives, guided by both intellectual reasoning and spiritual teachings. This approach contrasts with modern educational systems that often separate religious and secular knowledge, viewing them as distinct spheres. By integrating both, Al-Māwardī presents an educational model that provides a balanced and harmonious approach to learning, where knowledge of the material world does not undermine, but rather complements, the pursuit of moral and spiritual growth.

In contemporary education, there is an ongoing debate about the balance between religious and secular knowledge. In many parts of the world, secular education systems are increasingly seen as disconnected from spiritual or ethical concerns. Al-Māwardī's framework, however, offers a counter-narrative, advocating for an integrated approach that respects both religious principles and rational

inquiry. His model presents an opportunity for modern educational systems, particularly in Islamic contexts, to integrate moral and spiritual education with intellectual and scientific learning, ensuring that students not only become competent professionals but also virtuous individuals who contribute positively to both their communities and the broader world.

F. Educational Objectives and Taklīf

Al-Māwardī's educational philosophy is grounded in a comprehensive understanding of the objectives of education, which extend beyond mere intellectual development. According to Al-Māwardī, the ultimate goal of education is the attainment of happiness in both this world (*dunyā*) and the afterlife (*ākhirah*), achieved through the cultivation of religious piety, intellectual formation, and moral excellence. These objectives form the core of his educational theory, guiding both the content and methodology of education. In this framework, the process of education is not limited to the acquisition of knowledge but also involves the cultivation of virtues that ensure an individual's success in both their worldly and spiritual pursuits.

Al-Māwardī's vision of education is centered on the dual pursuit of happiness—both in the temporal world and in the eternal afterlife. Unlike modern educational systems that often prioritize material or academic success, Al-Māwardī emphasizes the need for education to prepare individuals for both their worldly responsibilities and their ultimate spiritual goals. Happiness in this context is not simply a matter of achieving personal success, wealth, or status; rather, it involves living a life of virtue, guided by the principles of the Qur'an and Sunnah. Al-Māwardī's educational objectives align the individual's personal fulfillment with their moral and spiritual duties, suggesting that true happiness can only be realized through a balance of worldly and spiritual well-being. Education, therefore, becomes a means to shape individuals who are not only equipped to succeed in the world but are also spiritually prepared for the afterlife.

Religious piety (*taqwa*) is a central component of Al-Māwardī's educational objectives. For Al-Māwardī, the purpose of education is not simply to impart knowledge but to instill in students a sense of religious duty and reverence for God. Through education, individuals are expected to develop a deep understanding of their moral and spiritual responsibilities, both to God and to society. Al-Māwardī places a strong emphasis on character development, particularly the cultivation of piety, humility, and self-restraint. These qualities, in his view, are essential for achieving both personal virtue and societal harmony. Piety is therefore seen as the foundation upon which all other forms of knowledge and ethical behavior are built. Al-Māwardī's focus on religious piety within education serves to guide students towards fulfilling their duties in the most ethical and spiritually rewarding manner possible.

In addition to religious piety, Al-Māwardī also stresses the importance of intellectual formation as a key objective of education. He views education as a means to develop the intellect (*ʿaql*), enabling individuals to understand the world and their place within it. For Al-Māwardī, the intellectual

dimension of education is closely tied to the acquisition of knowledge, particularly knowledge that aids in both religious understanding and practical life. Intellectual formation, however, is not an end in itself but is meant to complement and enhance one's moral and spiritual growth. Al-Māwardī argues that the pursuit of knowledge should always be guided by ethical principles, and that true intellectual development occurs when knowledge is used in the service of moral and religious goals.

A central concept in Al-Māwardī's educational philosophy is *taklīf*, which refers to the accountability and responsibilities that individuals bear before God. *Taklīf* is traditionally understood in Islamic jurisprudence as the obligation of a mature, rational individual to follow the commandments of God. In the context of education, *taklīf* has profound pedagogical implications. Al-Māwardī sees education as the process of preparing individuals for the responsibilities of *taklīf*—teaching them not only to acquire knowledge but also to understand and fulfill their duties in relation to God, society, and the environment.

For Al-Māwardī, *taklīf* marks the point at which an individual reaches maturity and is held accountable for their actions. In educational terms, this implies that education should be designed to prepare students for the moment when they are considered morally and legally responsible, typically upon reaching adulthood. Education, therefore, is not just a means of intellectual development but also a process of moral and spiritual preparation for the obligations that come with *taklīf*. In this sense, the goal of education is to instill in students a sense of responsibility, not only to themselves but also to their communities and to God.

Pedagogically, this means that Al-Māwardī's educational approach must take into account the gradual development of moral, intellectual, and spiritual faculties in preparation for the duties of *taklīf*. His emphasis on *ta'dīb* (moral discipline) and *ta'līm* (knowledge transmission) is designed to ensure that individuals are not only knowledgeable but also aware of their responsibilities. Education, in this sense, is a form of moral training that equips individuals to face the challenges of life with integrity and wisdom.

In modern educational systems, the primary objectives often revolve around the intellectual and practical development of students. Contemporary education tends to prioritize skills acquisition, critical thinking, and preparing students for the workforce. While some modern systems incorporate values and ethics into their curricula, these are often seen as secondary to academic or professional success. Al-Māwardī's educational objectives, however, provide a broader and more integrated vision, where intellectual formation is inseparable from moral and spiritual development. His model emphasizes that education should not only prepare students for professional success but also for their moral and spiritual responsibilities, a concept that is often underrepresented in modern education.

One of the key differences between Al-Māwardī's framework and contemporary educational objectives lies in the understanding of the purpose of education. In modern systems, the purpose of education is often framed in terms of personal development, economic participation, and social

mobility. While these goals are not inherently incompatible with Al-Māwardī's objectives, his theory extends beyond individual or material success to include the cultivation of religious piety and the fulfillment of divine obligations. Al-Māwardī's educational model emphasizes the cultivation of *taqwa* (piety) and the preparation for *taklīf* (accountability) as essential components of a well-rounded education, highlighting the inseparability of intellectual and moral growth.

Furthermore, Al-Māwardī's educational objectives offer a more comprehensive approach to youth education by stressing the need for a balanced development of both intellectual and ethical capacities. Modern youth education often focuses heavily on intellectual and career readiness, with moral education sometimes relegated to the background or treated as an afterthought. Al-Māwardī's model, however, ensures that moral education is central to the development of youth, helping them understand not only their rights and responsibilities in society but also their ultimate purpose in life, which is to serve God and fulfill their spiritual and moral duties.

G. Pedagogical Approach: Ta'dīb and Ta'līm

Al-Māwardī's pedagogical approach is anchored in the twin concepts of *ta'dīb* (moral discipline) and *ta'līm* (knowledge transmission). These two concepts form the core of his educational philosophy, ensuring a balanced development of the intellectual and moral aspects of the student. Al-Māwardī's method is rooted in the belief that education should not only impart knowledge but also cultivate ethical behavior, making these concepts deeply intertwined in his vision of the ideal educational process.

Ta'dīb in Al-Māwardī's framework is not merely a form of behavior correction but a comprehensive process of moral and ethical training. It involves instilling good character, social responsibility, and spiritual awareness in students. For Al-Māwardī, the ultimate purpose of *ta'dīb* is the development of individuals who live according to the moral guidelines laid out in the Qur'an and Sunnah, with the aim of cultivating virtues such as humility, patience, honesty, and responsibility.²⁰

Students are taught to adhere to ethical conduct in all aspects of their lives—whether in speech, behavior, or interaction with others. The teacher, as a moral guide, plays a critical role in exemplifying these values. Education in Al-Māwardī's view is not confined to the classroom but extends to social interactions. *Ta'dīb* is seen as a process that shapes individuals' relationships with their families, peers, and society at large. The process of *ta'dīb* ensures that students internalize a sense of responsibility for their actions and their consequences, both in this life and in the afterlife. The educator, as a moral mentor, helps guide students through this development by providing feedback, encouragement, and correction when necessary. In practice, *ta'dīb* requires a deeply relational teaching method, where the teacher not only imparts knowledge but also provides moral guidance and

²⁰ Abdurrahman As Sa'dī, *Taisīr Al Karīm Ar Rahmān Fī Tafsīri Kalāmi Al Mannān*, 1 ed. (Riyadh: Dār Al Sunnah, 2005).

role modeling. The teacher's own conduct is seen as a direct influence on the student's moral development, highlighting the importance of teacher-student relationships in Al-Māwardī's pedagogy.²¹

In Al-Māwardī's educational philosophy, ta'lim refers to the transmission of knowledge, particularly religious and ethical knowledge. This aspect of education emphasizes the importance of understanding the foundational texts of Islam—namely the Qur'an and Sunnah—as well as the sciences that support ethical living, such as fiqh (jurisprudence), tafsīr (exegesis), and hadith (sayings and actions of the Prophet Muhammad, PBUH). Ta'lim is not simply about memorization but about fostering a deep understanding of the content, ensuring that students can apply the knowledge in their daily lives and contribute positively to society.

The teacher is viewed as the primary source of knowledge. Al-Māwardī emphasizes the importance of the teacher being not only knowledgeable but also morally upright, as they are tasked with guiding students both intellectually and ethically. Rather than one-way communication, Al-Māwardī promotes an interactive and reflective style of teaching, where students are encouraged to engage with the material, ask questions, and reflect on its implications for their lives. Knowledge is meant to be applied, not just absorbed. Ta'lim encourages students to practice what they have learned in their personal lives, integrating academic knowledge with practical moral behavior. The emphasis on ta'lim highlights the importance of comprehensive education—combining intellectual, spiritual, and practical dimensions to ensure that knowledge is not merely theoretical but transformative.

Al-Māwardī's pedagogical methods of ta'dīb and ta'lim provide a balanced and holistic approach to education that integrates intellectual and moral development. His methods have several strengths in both classical and modern educational contexts. By combining knowledge transmission with moral discipline, Al-Māwardī's approach avoids the fragmentation often seen in contemporary education systems, where intellectual development and moral character are treated as separate spheres. His integrated approach ensures that students are well-rounded, with the intellectual capacity to engage with the world and the moral foundation to act responsibly within it.

The emphasis on the teacher as both a moral and intellectual guide underscores the importance of positive relationships in education. In modern education, there is increasing recognition of the need for supportive, mentorship-based teacher-student relationships, which makes Al-Māwardī's approach highly relevant today. His model calls for educators to be role models, which is an essential principle in character education and social-emotional learning (SEL) today.²²

In an era where ethical concerns such as integrity, social justice, and environmental responsibility are central, Al-Māwardī's focus on ta'dīb provides a strong foundation for integrating

²¹ Qamar-ul Huda, "The Light beyond the Shore in the Theology of Proper Sufi Moral Conduct (Adab)," *Journal of the American Academy of Religion* 72, no. 2 (2004): 61, <http://www.jstor.org/stable/40005813>.

²² M. M Arieny, M., Kartika, D., & Tibrani, "Implementation Social And Emotional Learning (Sel): Promoting Students' Learning Activities," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (2023).

values into contemporary education. His approach to character education has wide applicability in modern schools and universities, where there is an increasing push for students to not only excel academically but also demonstrate ethical leadership and social responsibility.

However, the implementation of ta'dīb and ta'līm in modern education systems may face some challenges. In secular educational systems, where the focus is often on intellectual and technical competencies, integrating moral education as Al-Māwardī suggests may require significant shifts in teaching methodologies and curricular frameworks. Additionally, the relational aspects of ta'dīb require educators to possess not only subject matter expertise but also moral authority, which may not always be aligned with the current professional expectations of teachers in many systems.

Many traditional Islamic educational institutions, particularly pesantren in Indonesia and parts of the Middle East, have successfully implemented a model of ta'dīb and ta'līm. In these schools, the relationship between teachers (kyai) and students is viewed as central to the educational process. Students not only engage in intellectual studies of the Qur'an and Hadith but are also mentored in the moral and ethical dimensions of life, guided by the example set by their teachers. This dual emphasis on knowledge and character makes pesantren an excellent example of Al-Māwardī's educational model in practice.

Character Education in Modern Islamic Schools: Some modern Islamic schools worldwide have adopted Al-Māwardī's pedagogical methods, integrating ta'dīb and ta'līm into their curricula. For example, schools in Malaysia and the Gulf States incorporate both academic subjects and religious studies, while also focusing on character-building activities such as community service, ethical discussions, and spiritual reflection. These schools seek to ensure that students are not only academically proficient but also socially responsible and spiritually aware.

Global Movements in Character Education: In the broader context, global movements in character education, such as those advocated by organizations like the Character Education Partnership (CEP), align closely with Al-Māwardī's concept of ta'dīb.²³ The CEP's emphasis on developing moral virtues such as respect, responsibility, and fairness resonates with Al-Māwardī's vision of nurturing individuals who are both intellectually capable and morally upright. Schools that incorporate SEL frameworks are similarly concerned with promoting emotional intelligence, social responsibility, and ethical decision-making, which reflects the pedagogical goals of ta'dīb.

H. Moral and Character Education (Axiological Analysis)

Al-Māwardī's educational philosophy places a significant emphasis on moral and character education, which he regards as integral to the development of the whole person. In his framework,

²³ D Arfa, A. M. and Lasaiba, "Penguatan Karakter Dalam Manajemen Kelas: Strategi Efektif Untuk Meningkatkan Kualitas Pendidikan Dan Perkembangan Holistik Siswa," *Lani: Jurnal Kajian Ilmu Sejarah Dan Budaya* 5, no. 1 (2024): 71–80, <https://doi.org/10.30598/lanivo15iss1page71-80>.

education is not just about the acquisition of intellectual knowledge; it is equally concerned with the cultivation of virtue, ethical conduct, and the formation of a moral character that reflects the values taught in Islam. This section delves into Al-Māwardī's emphasis on moral education and explores its relevance in contemporary Islamic educational contexts.

For Al-Māwardī, education is inherently tied to the cultivation of moral values, and he sees *adab* (good conduct), *ta'dīb* (moral discipline), and *tahdzīb* (character refinement) as essential elements of the educational process. Al-Māwardī argues that knowledge without morality is incomplete and that true learning leads to both intellectual development and ethical maturity. His view of moral education is deeply rooted in Islamic principles, which stress the harmony between faith and practice, intellect and ethics.

Al-Māwardī's approach to moral education is rooted in the belief that knowledge should always serve a higher ethical purpose. For him, the primary aim of education is not simply to increase intellectual capacity but to guide individuals toward a righteous life in accordance with the teachings of the Qur'an and Sunnah. He emphasizes that the true value of knowledge is realized only when it is applied in a morally responsible manner. This perspective reflects an integrated view of education, where the development of intellectual faculties and the cultivation of virtuous behavior are inseparable.

In Al-Māwardī's pedagogical framework, the teacher plays a crucial role in the moral development of the student. The teacher is seen not only as a transmitter of knowledge but also as a moral guide and role model. Al-Māwardī emphasizes the importance of teachers embodying the values they teach, as their conduct has a direct impact on the moral formation of their students. This relational aspect of teaching underscores the centrality of the teacher-student relationship in the process of moral education. A teacher's ethical conduct, therefore, serves as a living example for students to emulate.

Al-Māwardī identifies several virtues as key components of moral education, including humility, honesty, patience, generosity, and justice. These virtues are seen as essential for the formation of a well-rounded, ethical individual who can contribute positively to both the Muslim community and the broader society. Al-Māwardī's emphasis on the cultivation of these virtues through *ta'dīb* and *tahdzīb* ensures that students not only gain intellectual knowledge but also develop the moral character necessary to apply that knowledge effectively in their daily lives.

In modern Islamic education, the need for moral and character education has become increasingly urgent. As Islamic societies face the challenges of globalization, technological advancement, and the complexities of modern life, there is a growing recognition that education should not only focus on academic success but also on the development of ethical, responsible, and socially engaged individuals. Al-Māwardī's emphasis on moral education provides valuable insights into how contemporary Islamic education can address these challenges.

In today's rapidly changing world, where materialism, individualism, and secularism often dominate, the need for moral education has never been more pressing.²⁴ Al-Māwardī's view that education must aim to produce individuals who are morally upright and spiritually aware is highly relevant to contemporary Islamic educational systems. In modern Islamic schools, integrating moral and character education into the curriculum helps ensure that students are not only academically proficient but also equipped with the ethical values that guide them in their personal and social lives. This approach counters the tendency in some modern educational systems to separate academic achievement from moral development.

In modern educational contexts, students face a range of ethical challenges, including issues related to integrity, social justice, and respect for others. Al-Māwardī's focus on *adab* and *ta'dīb* provides a framework for addressing these challenges by emphasizing the importance of developing moral character from an early age. By integrating moral education into the broader educational experience, Islamic schools can help students navigate these challenges while remaining grounded in the values of Islam. This approach can also promote a culture of empathy, respect, and social responsibility, which is essential for building a cohesive and ethical society.

Al-Māwardī's model of education underscores the importance of character development in fostering a well-rounded individual. In modern Islamic educational contexts, this can be achieved by emphasizing not only academic achievement but also personal development through extracurricular activities, community service, and leadership programs. Al-Māwardī's teachings encourage educators to focus on nurturing students' moral and spiritual growth alongside their intellectual development. This holistic approach to education helps ensure that students are not only knowledgeable but also ethically responsible and capable of contributing positively to society.

In contemporary Islamic schools, the role of the teacher as a moral guide is still highly relevant. Al-Māwardī's pedagogical model highlights the importance of teachers embodying the values they seek to instill in their students. This relational model of teaching can be effectively applied in modern Islamic education, where educators are seen as mentors who guide students not only in their studies but also in their personal and ethical development. Teachers who model integrity, patience, and humility provide students with living examples of how to live out these virtues in their own lives.

The integration of *adab*, *ta'dīb*, and *tahdzīb* into the curriculum can enhance the moral development of students in Islamic schools. Modern Islamic education systems can draw from Al-Māwardī's emphasis on character education to design curricula that focus on ethical decision-making, emotional intelligence, and social responsibility. By incorporating these elements into the curriculum,

²⁴ Y Tian, X. and Tang, "The Long-Term Impact Of Moral Education On College Students' Psychological Well-Being: A Longitudinal Study Revealing Multidimensional Synergistic Mechanisms," *Behavioral Sciences* 15, no. 2 (2025): 217, <https://doi.org/10.3390/bs15020217>.

Islamic schools can produce graduates who are not only well-versed in their religious knowledge but also equipped with the moral compass needed to navigate the complexities of the modern world.

I. Integration of Al-Māwardī's Thought in Modern Curriculum Development

Al-Māwardī's educational philosophy, which emphasizes a balanced development of the intellect, character, and spirituality, provides a comprehensive framework for designing contemporary Islamic curricula. Integrating his thought into modern educational systems requires a critical reflection on how to adapt his ideas to meet the challenges of the 21st century while remaining true to the foundational principles of Islamic education. Al-Māwardī's vision of education, which combines intellectual rigor with moral and spiritual growth, offers valuable insights into how modern Islamic curricula can be designed to cultivate well-rounded individuals who are prepared to navigate both the modern world and their religious obligations.

One of the central tenets of Al-Māwardī's educational thought is the idea that education must be holistic, addressing not only intellectual development but also moral and spiritual growth. Modern Islamic curricula can benefit from this perspective by ensuring that academic subjects are not taught in isolation from the ethical values and religious teachings that form the foundation of Islam. Al-Māwardī's emphasis on *ta'dīb* (moral discipline) and *ta'līm* (knowledge transmission) suggests that students should not only learn facts but also internalize the virtues and ethical principles that guide proper behavior and decision-making. This holistic approach encourages educators to integrate character education, spiritual development, and intellectual growth into all areas of the curriculum, creating a learning environment where students are prepared to be ethical, intellectually capable, and spiritually aware.

Al-Māwardī's educational philosophy provides a framework for developing curricula that align both religious knowledge and secular subjects. His model suggests that knowledge should not be compartmentalized into separate domains (religious and secular), but instead integrated in a way that ensures students are well-prepared for both their worldly responsibilities and spiritual obligations. In a modern Islamic curriculum, this could be achieved by integrating Islamic studies with other subjects such as science, literature, and history, in a manner that demonstrates the connection between faith and reason. For instance, discussions in science classes could incorporate Islamic views on the natural world, emphasizing the harmony between revelation and rational inquiry.

The teacher, according to Al-Māwardī, plays a crucial role in shaping not only the intellectual abilities of students but also their moral character. In modern Islamic educational settings, this underscores the importance of training teachers not only in academic subjects but also in their role as moral and spiritual guides. Teacher professional development programs should therefore include training on how to model ethical behavior, provide moral guidance, and foster a supportive, respectful learning environment. Teachers should be encouraged to embody the values of *adab* (good conduct),

ta'dīb, and *ta'lim* in their teaching practices, demonstrating the principles they seek to impart to students.

Al-Māwardī's focus on the development of religious piety and moral character should be explicitly incorporated into modern Islamic curricula. The inclusion of values such as humility, patience, justice, and empathy within the curriculum can help nurture students' emotional intelligence and character. For instance, dedicated classes or extracurricular programs focusing on character education, ethics, and social responsibility can be included alongside traditional academic subjects. By including these values as part of the formal curriculum, Islamic schools can ensure that students grow not only intellectually but also morally and spiritually, preparing them for leadership roles in both religious and secular spheres.²⁵

While integrating Al-Māwardī's ideas into modern Islamic curriculum development offers numerous benefits, there are also several challenges that must be addressed. These challenges include the balancing of traditional and modern educational practices, the adaptation of his ideas to a diverse student population, and the practical limitations of time, resources, and teacher training.

One of the primary challenges is reconciling the traditional methods of teaching based on classical Islamic texts with the demands of modern education, which often emphasizes standardized testing, technological integration, and a more secular approach to knowledge. Modern Islamic schools may struggle to find a balance between preserving the traditional methods and the religious content of Islamic education while adapting to the requirements of contemporary educational systems. A potential solution is to integrate modern teaching methods with Al-Māwardī's values, ensuring that traditional teachings are not discarded but woven into the modern curriculum. For example, project-based learning, critical thinking, and collaborative learning could be used to teach both religious and secular subjects in a way that aligns with Al-Māwardī's holistic approach. The focus could be on developing the intellect, moral reasoning, and spiritual awareness simultaneously.

In the contemporary world, Islamic educational institutions serve a diverse student body with varying levels of religious knowledge, cultural backgrounds, and exposure to secular subjects.²⁶ Adapting Al-Māwardī's thought to accommodate this diversity presents a challenge in terms of curriculum design and pedagogy. Different students may require different approaches to effectively integrate religious and secular knowledge. To address this challenge, Islamic educational institutions could offer differentiated curricula that cater to varying levels of prior knowledge while still maintaining core principles. For instance, foundational courses in Islamic ethics, history, and jurisprudence could be tailored for younger or less experienced students, while advanced students could delve deeper into

²⁵ Florian Pohl, "Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia," *Comparative Education Review* 50, no. 3 (2006): 389–409, <https://doi.org/10.1086/503882>.

²⁶ and Zakiyah Zakiyah Tabroni, Imam, Ahmad Paisal, Rafani Aura Suci, "Character Establishment Through Islamic Religious Education," *Character Establishment Through Islamic Religious Education* 1, no. 2 (2022): 5–9, <https://doi.org/10.51903/education.v2i1.97>.

the works of Al-Māwardī and other classical scholars. Furthermore, a more individualized approach to education, where students are encouraged to pursue areas of personal interest while maintaining a strong ethical and spiritual foundation, can help bridge the gap between diverse backgrounds.

Another challenge in applying Al-Māwardī's pedagogical ideas is the need for teacher training programs that emphasize both intellectual expertise and moral mentorship. In many modern educational settings, teachers are trained primarily in their subject matter and pedagogical techniques, with less emphasis on their role as moral and spiritual guides. This gap can hinder the effective implementation of Al-Māwardī's vision, where the teacher is viewed as a role model for both intellectual and moral development. To address this challenge, teacher training programs should include a focus on ethics, character education, and the integration of moral guidance within the classroom. Teachers should be encouraged to embody the values they teach, and professional development opportunities should provide strategies for fostering a supportive and ethically conscious learning environment. Additionally, mentorship programs for teachers could help facilitate the sharing of best practices in moral and spiritual guidance.

Islamic educational institutions, particularly in developing regions, often face limitations in terms of time, resources, and infrastructure. The integration of a comprehensive moral and spiritual education alongside academic subjects may be constrained by these practical challenges. Schools can creatively integrate moral and character education into existing curricula through short, focused lessons on ethical issues, community service projects, and discussions on social responsibility. Additionally, leveraging technology, such as online resources and educational apps, can help supplement traditional learning and provide students with opportunities to explore moral and spiritual topics outside of regular class time.

J. Conclusions

This study has provided a comprehensive analysis of Al-Māwardī's educational philosophy, focusing on the integration of intellectual development, moral education, and spiritual growth within the context of modern Islamic education. Al-Māwardī's educational framework is deeply rooted in the notion that knowledge should not be seen in isolation but should be intertwined with ethical values and religious duties. His emphasis on *ta'dīb* (moral discipline) and *ta'lim* (knowledge transmission) highlights the holistic nature of education, where intellectual and moral development are inseparable.

Al-Māwardī's ontology and epistemology provide a strong foundation for an educational model that integrates both religious and rational knowledge, offering a balanced approach to teaching that fosters well-rounded individuals who are prepared for both their worldly and spiritual responsibilities. His pedagogical approach, which underscores the importance of the teacher as both an intellectual and moral guide, further reinforces the relational aspect of education, where the teacher-student relationship is central to the process of learning and character development.

The concept of *taklīf* (accountability) in Al-Māwardī's educational philosophy provides a framework for understanding the moral and spiritual responsibilities of individuals, ensuring that education goes beyond intellectual achievement to include personal accountability before God and society. The relevance of Al-Māwardī's ideas in contemporary Islamic education contexts is evident, particularly in addressing the challenges posed by globalization, technological advancements, and the need for ethical education in modern times.

In terms of educational policy, the integration of Al-Māwardī's educational principles can help reshape the way educational systems approach the development of students. Policymakers should prioritize the inclusion of moral and character education alongside intellectual learning. This can be done by embedding ethical values, religious teachings, and the principles of *adab* (good conduct) into the curriculum at all levels of education. Moreover, teacher training programs should be developed to emphasize the dual role of teachers as intellectual and moral mentors, in line with Al-Māwardī's model. Curriculum developers should also aim for an integrated approach that connects Islamic studies with other academic subjects, demonstrating how religious values and intellectual inquiry complement one another.

For further research, future studies should explore how Al-Māwardī's educational ideas can be practically implemented in diverse Islamic educational contexts around the world. Comparative studies between traditional Islamic educational systems, such as pesantren, and modern Islamic schools could offer insights into how his philosophy is applied in different settings. Research could also focus on the development of comprehensive character education frameworks that incorporate Al-Māwardī's ideas, assessing their effectiveness in promoting ethical behavior and moral responsibility among students.

Further studies could also examine the specific ways in which teacher training programs can incorporate the principles of moral and intellectual guidance. Research could focus on the pedagogical methods that best support the development of teachers as both scholars and moral exemplars, as well as the impact of such training on student outcomes. Additionally, longitudinal studies on the impact of integrating *ta'dīb* and *ta'līm* into contemporary Islamic education systems would be valuable in understanding how moral education influences students' academic performance, social behavior, and spiritual development.

Lastly, research should explore how Al-Māwardī's educational philosophy can be adapted to various cultural and educational contexts within Muslim-majority countries, such as the Middle East, Southeast Asia, and Sub-Saharan Africa. Comparative studies in these regions would offer important insights into the challenges and opportunities of applying Al-Māwardī's thought. As technology increasingly plays a central role in education, future research could also investigate how digital tools and platforms can promote both intellectual and moral development in line with Al-Māwardī's educational vision.

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