AL RISALAH: Jurnal Ilmu Syariah dan Hukum

VOLUME 26 NO 2, NOVEMBER 2026
P-ISSN: 2252-8334 / E-ISSN: 2550-0309
This work is licensed under a Creative Commons Attribution 4.0 International License
https://doi.org/10.24252/al-risalah.v26i2.69909

Reconstruction of Educational Ethics Imam al-Mawardi's Perspective in the Book of *Adab ad-Dunya wa ad-Din* and Its Relevance to the Contemporary Moral Crisis in Indonesia

Syamsul Bahri Galigo[1*], Muhammad Suaib Tahir[2]
[1]*E-mail: galigo55@yahoo.com*
[2]*E-mail: stahir@ptiq.ac.id*
[1]*IAI DDI Mangkoso, Indonesia*
[2]*Universitas PTIQ Jakarta, Indonesia*
*corresponding author

Article history:
Received in revised form: 15 May 2026
Acceptance date: 27 June 2026
Available online: 13 July 2026

Keywords:
Educational Ethics; Imam al-Mawardi; Adab ad-Dunya wa ad-Din; Moral Crisis; Bullying; Muru'ah.

How to Cite:
Galigo, S. B., & Tahir, S. (2026). Reconstruction of Educational Ethics Imam al-Mawardi's Perspective in the Book of Adab ad-Dunya wa ad-Din and Its Relevance to the Contemporary Moral Crisis in Indonesia. Al-Risalah Jurnal Ilmu Syariah Dan Hukum, 26(2). https://doi.org/10.24252/al-risalah.v26i2.69909

License:
Copyright (c) The authors (2026)
This work is licensed under a Creative Commons Attribution 4.0 International License.

Abstract

Education in Indonesia is currently facing serious challenges in the form of moral crises, such as high rates of bullying, violence in the school environment, and learning orientations that focus too much on grades or degrees (academic pragmatism). This research aims to examine the concept of educational ethics according to the views of Imam al-Mawardi in the book Adab ad-Dunya wa ad-Din, as well as analyze its relevance as a solution to moral crises in contemporary educational institutions. This research uses a literature research method with a historical and philosophical approach. Data collection is carried out through text documentation, which is then analyzed using content analysis techniques. The results of the study show that the essence of education according to al-Mawardi rests on the balance between intellect and character formation (ta'dib). In the learning process, educators are required to have sincerity of intention, be a good example (uswah hasanah), prioritize a gentle approach, and reject violence. Meanwhile, students are required to be humble (tawadhu'), straighten out intentions, respect teachers, and consistently maintain self-respect or human dignity (muru'ah). Al-Mawardi's classical thought proved to be very relevant to the conditions of the modern era. The cultivation of the muru'ah concept can be a strong preventive measure against the rampant bullying between students. In addition, this thinking also restores the important role of emotional closeness and teacher role that cannot be replaced by artificial intelligence (AI) technology, as well as being a criticism of commercialization and loss of meaning in education today.

INTRODUCTION

Education is a fundamental pillar in constructing the civilization of a nation and is an essential instrument for human humanization. Ontologically, through educational institutions, a generation does not only internalize the transformation of knowledge cognitively, but must also go through the process of cultivation, character improvement, and inheritance of noble moral values (Suryani, 2021). In the contemporary era marked by a shift towards *Society 5.0*, information technology disruption, the penetration of artificial intelligence (AI), and the massive flow of globalization of capitalism, the challenges in the world of education have experienced a significant paradigm shift. Society 5.0 is the concept of the future society that Japan has created as a human-centered society, where the integration of cyberspace and physical space is used to solve social problems while promoting economic progress" (Cabinet Office, Government of Japan, n.d.)

The unstoppable accessibility of information and the reorientation of the education system, which tends to be reduced to mere pragmatic-materialistic processes, have a direct impact on the emergence of acute moral decadence among the academic community (Amiruddin, 2021). Educational institutions, which are actually a garden of civilization, are now often trapped in a narrow competitive orientation. These institutions race to simply produce graduates with high cognitive achievement to meet the demands and needs of the labor market, but articulate aspects of character formation, ethics, and manners in a secondary, even marginal, manner. This epistemological inequality creates an anomaly, namely the birth of a generation that is intellectually intelligent, but morally and emotionally stuttering.

The phenomenon of moral crisis in educational institutions in Indonesia is currently increasingly concerning and reflects the existence of axiological dysfunction in the national education system structurally. Daily social reality shows the rampant cases of bullying, physical and verbal violence, degradation of students' respect for educators, academic deviations such as plagiarism and structured fraud, to violations of the code of ethics by the educators themselves (Lubis & Ramli, 2020). Based on national data, the crisis of violence against children in the educational environment shows a very worrying escalation from year to year. A joint report from the Indonesian Child Protection Commission (KPAI) noted that a series of violence and bullying continues to worsen, where manifestations of physical and psychological violence dominate classrooms that are supposed to be safe zones and incubators for children's mental development (KPAI, 2024).

Specifically, regions with the largest student population in Indonesia, such as West Java Province, are consistently faced with complex challenges related to the high rates of child vulnerability and violence in primary to secondary education environments. The demographic density of students that is not balanced by adequate counseling guidance ratios, as well as social media penetration that triggers *cyberbullying*, exacerbates this social pathology at the grassroots (Satriawan et al., 2021).

Table 1. *Escalation of Data on Victims of Child Violence and Abuse in Indonesia (Processed from the KPAI Report 2023-2025).*

Year	Number of Victims of Child Violence & Abuse	Percentage of Case Increase	The Majority of Forms of Bullying
2023	10,617 individual	-	Physical Violence (55.5%)
2024	12,216 individual	15,0%	Psychological/verbal violence (29.3%)
2025	14,512 individual	18,7%	Physical & Cyber Violence

The destructive symptoms depicted in Table 1 indicate a fatal crack in the foundation of national education ethics. The intellectual intelligence exalted in the formal curriculum fails to be balanced with emotional and spiritual maturity. When science is distributed and developed without moral accentuation, the axiological essence of education will be substantially alienated. In the intellectual treasures and classical Islamic thought, the problem of moral marginalization and the danger of the dominance of lust over reason has actually been philosophically anticipated by scholars through the concept of adab. The Islamic intellectual tradition views science and manners as two integral entities that cannot be separated ontologically or epistemologically; Manners is a container, and knowledge is its content (Suryani, 2021).

One of the monumental thinkers who formulated the concept of character education theoretically long before the modern era was Abu al-Hasan Ali bin Muhammad bin Habib al-Mawardi, or the famous one known as Imam al-Mawardi (364–450 H). Through his *magnum opus* in the field of ethics, namely the book *Adab ad-Dunya wa ad-Din*, al-Mawardi offers an integrative approach that emphasizes that worldly affairs, including pedagogical activities, academic interactions, and social institutions, must always be connected with transcendental guidance (Al-Mawardi, 2015). According to his conception, human beings are entities that are susceptible to domination, ambition, and aggression, so the intellect requires the intervention of ethical guidance through a persistent educational process. The effectiveness of teleological achievements from education is highly dependent on the fulfillment of the code of ethics by two central

actors, namely educators who transmit knowledge, and students who acquire knowledge. Al-Mawardi's thoughts on the urgency of the sincerity of educators' motivation, humanistic and non-violent teaching methodologies, and the sincere obligation to maintain self-honor (*muru'ah*) and be humble (*tawadhu'*) for students, provide a very solid and relevant conceptual foundation to revitalize the character education system in Indonesia today. In the midst of the onslaught of pragmatic educational trends, this classical thought is present as an antithesis that returns human nature to its glorious nature.

Therefore, the formulation of the problem in this study is focused on philosophically dissecting how the conceptual construction of the ethics of educators and students in the perspective of Imam al-Mawardi as stated in the book *Adab ad-Dunya wa ad-Din*, as well as how the contextual relevance of educational ethics to efforts to resolve moral crises and social pathologies in the world of contemporary national education. This research aims to analyze and describe in depth the axiological structure of educational ethics in the constellation of al-Mawardi's thought, as well as evaluate its sociological relevance as an alternative solution to academic de-humanization, pragmatism, commercialization of education, and the crisis of bullying.

The study projects two essential benefits. Theoretically, the results of this study synthesis are expected to be able to enrich the scientific treasures of Islamic educational epistemology, provide a critical deconstruction offer to Western education theories that are often secular, and fill in research gaps related to the study of holistic classical pedagogical thought. Practically, this research is intended as a reflective discourse, systemic evaluation material, and strategic recommendations for educators, scientific practitioners, policy makers at the regional and national ministry levels, as well as students in implementing the values of manners to stem social pathologies and restore schools as institutions that guard civilization.

Literature Review

1. Intellectual and Socio-Historical Biography of Imam al-Mawardi

Imam al-Mawardi was born in the Basrah region of Iraq in 364 Hijri (974 AD) and died in Baghdad in 450 Hijri (1058 AD). He lived at the same time as the golden age of the Islamic scientific tradition, but paradoxically it was also a transitional period marked by political turbulence in the era of the Abbasid Dynasty, especially when the power of the caliph was under the shadow of the military intervention of the Buwaihi Dynasty (Lubis & Ramli, 2020). He grew up in a family environment that had a high dedication to science. The nickname "al-Mawardi" itself is pinned because of his family lineage who worked as

a maker or seller of rose water *(ma' al-ward),* a profession synonymous with precision and fragrance, which would later be metaphorically reflected in his works that "perfumed" civilization.

Al-Mawardi's intellectual journey began in his homeland, Basrah, which at that time was the epicenter of the debate on theological discourse (kalam), Arabic grammar (nahwu), and philosophical discourse in the Islamic world. He came into direct contact with the rationalist thoughts of Mu'tazilah and Ash'ariyah orthodoxy, which trained his logical acumen. He then migrated to Baghdad to deepen the discipline of jurisprudence in the tradition of the Shafi'i school, the science of tafsir, hadith, to the theory of political philosophy and sociology.

The epistemological excellence of al-Mawardi lies in his extraordinary ability to synthesize the sciences of *naqli* (which are derived from the text of revelation, the Qur'an and the Sunnah) with *the sciences of aqli* (which are derived from rationality, empiricism, and philosophical logic). Although in modern Islamic historiography, al-Mawardi is more often reduced to his existence only as an expert in jurisprudence and political science through his phenomenal book *Al-Ahkam as-Sultaniyyah*, his dedication to moral sociology, human psychology, and educational ethics is actually very fundamental (Amiruddin, 2021). His bureaucratic experience while serving as *Qadhi al-Qudhat* (Supreme Judge) as well as the caliph's envoy diplomat gave him empirical acumen in observing sociological realities and weaknesses of human character (corruption, arrogance of power, ignorance). This empirical observation then inspired him to formulate a comprehensive, logical, and grounded moral guideline, namely the book *Adab ad-Dunya wa ad-Din*.

2. The Concepts of Reason, Lust, and *Muru'ah*

The theoretical structure of al-Mawardi education is not built from a vacuum, but rather is laid on the foundation of an ontological understanding of the eternal psycho-spiritual tension in human beings: the battle between reason (*aql*) and lust (*orgasm*). In his book, al-Mawardi classifies reason into two main hierarchical categories. The most basic is *al-aql al-gharizy* (instinctive intellect or intrinsic intellect), which is the innate potential (fitrah) of humans to know axiomatic things, distinguish between existence and non-existence, and detect the basic morality of actions (Suryani, 2021). The second category is *al-aql al-muktasab* (cultivated intellect), which is empirical knowledge developed through scientific experience and reasoning.

However, al-Mawardi realistically explains that this innate intellect is not immune from distortion. The intellect is constantly intervened, attacked, and obscured by human animal passions that naturally always have a *tendency* to futility, instant pragmatic

pleasure, and selfish destructive behavior. To prevent the dominance of these passions, reason urgently needs external stimulation in the form of guidance, moral habituation, ethical supervision, and transmission of transcendental values through educational institutions (*ta'dib*).

One central concept that distinguishes al-Mawardi's thought from other philosophers of Islamic education (such as al-Ghazali or Ibn Sina) is its deep emphasis on the concept of *Muru'ah* (self-respect, self-respect, nobility, or human integrity). *Muru'ah* in al-Mawardi's sociological conception is not just pride in social status, aristocracy, or tribal chauvinism, but an instrument of psychological defense to protect the soul from all dirty, immoral, irrational, and degrading acts of reason (Al-Mawardi, 2015). True education, according to al-Mawardi, is not only to order humans to do things that are useful in a utilitarian-economic way, but to educate humans to do something that is most "beautiful", noble, and civilized in accordance with the nature of *human beings (*perfect humans). The maintenance of this *muru'ah* is the key to operational ethics that will limit an educator from exploiting his students, and on the contrary prevent students from acts of violence between others, cheating, or degrading the dignity of their teachers.

The discourse on Imam al-Mawardi's educational thought has been explored by a number of previous researchers, but the majority of studies are still specific and focus on the normative realm without a sharp sociological contextualization. For example, a study conducted by Amiruddin (2021) highlights the relevance of al-Mawardi's thinking in the era of technological disruption, with a narrow focus on the ontological challenges of artificial intelligence to the existence and mechanical role of teachers in the classroom. Another study conducted by Lubis and Ramli (2020) conducted a comparative study between the ethics of educators from the al-Mawardi perspective with contemporary thinkers such as Zakiah Daradjat, but focused more on theoretical-conceptual aspects without drawing a common thread that is critical of the current empirical crisis of national education. On the other hand, the study by Suryani (2021) seeks to contextualize the concepts *of the manners of reason* and *the manners of* al-Mawardi in mitigating the moral decadence of adolescents in general, but has not touched the structural realm of educational institutions.

From the mapping of the literature, there is a very significant research gap. Various previous studies have not cohesively operationalized the concept of *Muru'ah* al-Mawardi as a sociological and psychological analysis knife to deconstruct the root of the crisis of systemic violence, academic deviation, and bullying which is clearly illustrated from the latest KPAI empirical data (2023-2025) in Indonesia, especially in the context of extreme vulnerability in densely populated areas such as West Java. In addition, al-Mawardi's

harsh criticism of pragmatism and the commercialization of science *(Ghairu Bukhli al-'Ilmi)* has not been critically confronted with the phenomenon of contemporary academic dysfunction (such as the commercialization of higher education, *diploma disease*, or the commodification of scientific journals). This research positions itself to conduct a much more comprehensive critical synthesis. This research integrates the epistemology of the classical text *Adab ad-Dunya wa ad-Din* with the sociological reality of Indonesian education in the *era of Society 5.0*, in order to formulate structured, preventive, and philosophical ethical resolutions.

3. Design and Research Approach

This research was designed using the *Library Research* methodology. Based on the conceptual limitations formulated by Mestika Zed, literature research should not simply be interpreted as a routine of reading reading materials and passively recording literature. More than that, it is a series of comprehensive, in-depth, and methodical scientific activities related to the methods of collecting library data, validating the originality of texts, interpreting hidden meanings, and processing research materials autonomously to answer complex social phenomena (Zed, 2014). This design is based entirely on the qualitative-literary paradigm, as its epistemological orientation focuses on an in-depth analysis of the abstraction of thoughts, past texts, and ideas of classical figures without the need for field test instruments, independent variable intervention, numerical data manipulation, or statistical testing.

The operational approach that is strictly applied in this literature review is a historical-philosophical *approach*. The historical approach functions as an instrument to trace, reconstruct, and understand the socio-biographical background of Imam al-Mawardi, the constellation and political dynamics of the Abbasid Dynasty civilization in the 5th century Hijri, as well as the intellectual ecosystem that dialectically constructs his paradigm of thought. This historical understanding is crucial to preventing the trap *of ahistoricism*—ensuring that classical texts are not read, uprooted from their roots, and judged with the lens of today's recklessness. Meanwhile, a philosophical approach is implemented to dissect the ontological essence, epistemological structure, implicit substantive meaning, and axiological values of the concept of educational ethics expressed by al-Mawardi. This approach allows researchers to penetrate the literal textual layer and formulate their evocative significance for the problems of the modern era.

The data corpus in this study is classified into two complementary levels. First, the primary data source that is the absolute material object as well as the main theoretical foothold of this research is the original text and authoritative translations of the book

Adab ad-Dunya wa ad-Din by Imam al-Mawardi. In order to maintain the depth of analysis, the search for texts in the book is focused specifically on articles that elaborate the constellation of thoughts on the virtue of reason (*fadhilat al-aql*), ethics and manners of seekers of knowledge, and moral imperatives in the teaching-learning process.

Second, in order to contextualize and test the relevance of these classical ideas to modern reality, this research is supported by secondary data sources. The existence of this secondary data functions strategically as a supporting instrument, argument reinforcement, *comparative tool*, and catalyst for validation of primary data. In detail, this secondary corpus includes books on al-Mawardi's intellectual biography to trace his historical background, as well as *peer-reviewed scientific journal articles*. Furthermore, to map its sociological urgency, this research also incorporates contemporary factual data reports, such as the release of official statistics from the Indonesian Child Protection Commission regarding the escalation of cases of bullying and violence in educational institutions (KPAI, 2024; KPAI, 2025).

The data collection technique is applied through the systematic stages of the documentation method. The process began with tracking (searching) to collect the book *of Adab ad-Dunya wa ad-Din* and all supporting literature through an authoritative academic database. Next, a selection stage is carried out to purify the literature, select, and limit specific narratives that exclusively contain essential data regarding educator ethics, students' ethical obligations, and psychological problems that trigger immorality. The last stage is *classifying*, where the selected textual data is categorized into clusters: educational ontology, teacher ethics, student ethics, and modern educational pathology clusters to minimize analysis overlap.

METHODS

This study employs a qualitative library research design to examine al-Mawardi's ethical conception of education and its relevance to contemporary educational challenges. The research integrates historical and philosophical approaches. The historical approach is used to situate al-Mawardi's educational thought within the socio-intellectual context of the Abbasid period, enabling a comprehensive understanding of the circumstances that shaped his ethical framework. The philosophical approach is applied to critically explore the normative foundations, conceptual coherence, and educational values embedded in his ideas, particularly concerning the relationship between knowledge, character formation (*ta'dīb*), and human dignity (*muru'ah*).

The primary source of this study is *Adab al-Dunyā wa al-Dīn* by Imam al-Mawardi. Secondary sources include peer-reviewed journal articles, scholarly books, classical

Islamic literature, and contemporary studies on Islamic educational philosophy, ethics, character education, bullying prevention, and the integration of artificial intelligence in education. These sources were selected based on their academic relevance, credibility, and contribution to the theoretical framework of the study.

Data were collected through systematic document analysis by identifying, classifying, and extracting textual evidence related to educational ethics, teacher–student relationships, moral development, and character education. The collected data were then analyzed using qualitative content analysis. The analysis involved three stages: data reduction through thematic coding, categorization of key ethical concepts, and interpretive synthesis to identify the philosophical principles underlying al-Mawardi's educational thought. To enhance analytical rigor, the findings were continuously compared with contemporary educational literature and current educational issues, including moral degradation, school bullying, educational commercialization, and the increasing reliance on artificial intelligence in learning. This comparative analysis enabled the study to evaluate the contextual relevance and practical implications of al-Mawardi's ethical framework for addressing present-day educational challenges.

RESULTS AND DISCUSSION

1. Ontology and Educational Subjects in Al-Mawardi's Perspective

The epistemological construction of Imam al-Mawardi's education is rooted very strongly in his psychological and sociological understanding of human existence. Based on an in-depth analysis of the early chapters *of Adab ad-Dunya wa ad-Din*, al-Mawardi dissects human beings as psycho-physical entities that are basically neutral, born with innate limitations (*ajz*), ignorance, and highly dependent on guidance from outside themselves (*faqr*). Al-Mawardi affirms a fascinating psychological postulate: that the human soul is inherently and constantly intervened by the hegemony of irrational passions. This passion, if left unchecked, has an absolute tendency to pursue pragmatic pleasures, dominate the weaker side (aggression), and ignore social norms. In order to prevent the structural destruction of civilization due to the wildness of lust, God bestows the potential of the guardian called 'reason'. However, the human intellect, especially *al-aql al-gharizy* (basic rationality), demands continuous functional training, moral habituation, and external educational stimulus in order for it to operate optimally in distinguishing objective virtues from evils disguised by orgasm (Al-Mawardi, 2015).

It is at this ontological crossroads that the role of incarnate education becomes an existential need, not just a complement to civilization. Al-Mawardi consciously, precisely, and consistently uses the diction *of Ta'dib* (the process of forming noble

manners/morals/character) side by side with *Ta'lim* (transmission of empirical knowledge) to define the essence of complete education (Suryani, 2021). According to his perspective, education is not limited to the mechanical process of transferring instrumental information (such as mathematical formulas or grammar) from the teacher's empty space to the cognition of students. More than that, education is a holistic cultural engineering for the purification of the soul (*tazkiyatun nafs*) and the formation of the moral architecture of man.

Pedagogical effectiveness aimed at producing a complete human being rests absolutely on normative adherence and synchronization of a comprehensive code of ethics that is held crosswise by educators and students. The failure of educational actors to adhere to and internalize this ethics will distort the essence of science itself, turning it from an instrument of enlightenment into a weapon destructive to humanity (like a tie-in corruptor who uses his knowledge to manipulate state regulations).

In the stratification of al-Mawardi's thought, the figure of educators is projected at the highest social and spiritual hierarchy, placing them as the rightful heirs of prophetic (prophetic) transmissions who bear the enormous burden of civilizational responsibility. The ideal teacher in the conception of al-Mawardi should not be reduced to mere academic facilitators or mere "technical workers" of information transfers, but rather complete individuals who are required to fulfill a series of strict and interdependent moral and pedagogical ethical clusters.

The axiomatic starting point of the ethical building is rooted in the purification of the teleological orientation, namely the sincerity of intention and the purification of all forms of commercialization of knowledge. Al-Mawardi makes it morally forbidden for an educator to manifest his intellectual activity solely for the sake of pursuing the accumulation of material capital, temporal social prestige, or the fulfillment of the ego of superiority that he is "smarter" (Lubis & Ramli, 2020). Teaching must be imbued with the motive of transcendental devotion to the Divine entity (*Lillahi Ta'ala*) and the sincere commitment of humanity to distribute rational benefits to the ummah. Sincere educators will have resilience, psychological resilience, patience, and a level of creativity that will not fluctuate easily even if they do not get luxurious material compensation from their rulers or students. They realize with full conviction that educating is a noble intellectual activity whose essential honor can never be measured by economic and currency equivalence alone (Al-Mawardi, 2015).

The purity of the intention must then be manifested empirically through the obligation to provide a real example of praxis (*uswah hasanah*). The formation of students' character cannot be engineered instantly solely through brilliant rhetorical orations in

classrooms, but demands absolute synchronization between the spoken words taught and the daily factual actions of the teacher. Educators are obliged to operate as living moral prototypes that manifest virtue, justice, politeness, and piety. This is based on the psychological argument that an educator's factual actions have a psychological assimilation and persuasion that far exceeds the effectiveness of any theoretical diktat (Amiruddin, 2021). As a logical implication, if an educator eloquently instructs the importance of academic honesty but is proven to manipulate his own research data or commit plagiarism, his epistemic authority and spiritual authority will be destroyed instantly, which in turn will trigger a domino effect in the form of mass cynicism towards the educational institution itself.

Furthermore, the moral integrity and exemplary of these educators must be articulated into the teaching methodology through the implementation of a humanist and non-violent pedagogical approach. In weaving educational interactions in the learning space, al-Mawardi radically deconstructed orthodox educational patterns that were authoritarian and tyrannical. He obliges educators to always prioritize affective attitudes that are gentle, compassionate, empathetic, and reject very strongly all forms of repressive actions, discriminatory insults, and physical punishment that degrade the dignity of students. Based on his psychological analysis, violence and intimidation (*coercion*) in the classroom may be able to impose temporal obedience momentarily, but in the long term it will only give birth to traumatic resistance, inner cowardice, alienation, and latent hatred of students towards science itself. Therefore, civilized educators must act as an inclusive humanist motivator, have the instinctive sensitivity to map the disparity in individual intelligence, talent, and variability of the psychological fatigue threshold of each student, so that the transformation of science always takes place in a supportive and conducive emotional climate (Al-Mawardi, 2015).

This humanist and supportive learning ecosystem ultimately boils down to the principle of academic generosity and efforts to destroy information monopolies. In al-Mawardi's eyes, knowledge is not a personal property or an elitist commodity that can be monopolized by a certain social class in order to control power. Therefore, teachers are strictly prohibited from adopting a miserly attitude (*bakhil*), being stingy, or deliberately being exclusive to their scientific treasury. The act of withholding knowledge, providing explanations that are deliberately obscured, or deliberately hiding the substance of the essence of knowledge from students who have shown the readiness of mental capacity and the nobility of their learning intentions, is categorized by al-Mawardi as a high-level academic tyranny and deviation that betrays the ontological essence of science (Suryani, 2021). Instead, educators are ethically required to open spaces

for interactive discussion, facilitate healthy scientific debate, and devote all of their time and energy to addressing the intellectual anxieties of their students without the expectation of exploitative financial reciprocity.

2. Construction of Student Ethics

Turning to the role of students, success in absorbing knowledge deeply is determined by mental readiness, clarity of mind, and discipline of manners. According to al-Mawardi, the ethics of the student of knowledge is not just a formality of physical politeness, such as bowing the head, but an inner foundation that is ready to receive the light of truth. The first step of this mental readiness is to cultivate humility and get rid of the ego completely *(Al-Tawadhu').* Arrogance, feeling the most intelligent, and arrogant are the most fatal obstacles in the process of acquiring knowledge. Therefore, students are morally obliged to shed their egos and position themselves lower before their teachers. This aims to keep their minds wide open to receive guidance, reprimands, and correction objectively. Al-Mawardi analogizes this concept to the law of nature: like a stream of water that always flows rapidly to a lower place, true science will only flow and settle in those souls who have emptied themselves of intellectual pride (Al-Mawardi, 2015).

Humility must then be accompanied by purity of purpose and clarity of intention *(sincerity).* Students have a moral obligation to constantly purify their learning intentions, solely for the sake of upholding the truth, eliminating ignorance from within, and preparing the ability so that in the future it can provide benefits to the wider community. If this intention shifts—for example, making education just a tool to argue and bring down others, showing off intelligence in order to get false recognition from society, or simply hunting for a diploma—then the noble value of this knowledge will be lost. Knowledge that is sought with a narrow materialistic goal will eventually lead the perpetrator to moral disgrace.

Furthermore, this sincere intention needs to be manifested in the form of proportionate respect, obedience, and patience when accompanying educators. Honoring teachers plays a very important role, not as a form of individual cult, but as a fundamental requirement for obtaining the blessings and benefits of knowledge in real life. This respectful attitude must be shown through reasonable obedience to the teacher's directions, prudence in maintaining communication ethics, the ability to refrain from interrupting conversations, and patience in going through the often tiring learning process (Lubis & Ramli, 2020). Although current educational methods strongly encourage a more equal and relaxed classroom atmosphere, al-Mawardi still insists that

students must maintain a reasonable "ethical distance". They are not allowed to treat their teachers carelessly like peers.

The culmination of the entire series of ethics of students boils down to the maintenance of honor, integrity, and human dignity *(Al-Muru'ah).* The concept that acts as a "moral crown" in al-Mawardi's thought requires that students consciously and constantly maintain their human dignity so as not to fall into uncivilized behavior. This is achieved with a strong commitment to practice noble morals and stay away from all dirty, despicable, cheating, or unnatural acts (Suryani, 2021). *Muru'ah* serves as an inner shield that prevents the disciple from destructive acts. For example, a student who manages to maintain his or her honor will automatically strongly reject the practice of cheating in the exam room because he is aware that it degrades his own intellect. He will also avoid the destruction of public facilities (*vandalism*) and strongly condemn acts of bullying against fellow friends. This deep awareness arises from the understanding that such shameful acts are tantamount to damaging one's self-esteem and destroying one's dignity as an educated human being (Al-Mawardi, 2015).

Table 2. *Comparative Matrix of Ethical Codification of Educators and Students Based on the Synthesis of the Reading of the Book of Adab ad-Dunya wa ad-Din.*

Parameter Etis	**Projection on Educators**	**Projection on Students**
Foundation of Intent & Orientation	Teaching is purely a form of transcendental devotion (*Ikhlas*); strongly rejects all forms of exploitation and commercialization of knowledge.	Sincerely study to reduce self-ignorance; abstinence from using academic instruments as a tool for social class arrogance.
Characteristics of Pedagogical Relations	Prioritizing a humanist approach, being highly empathetic to the variety of intelligence, and rejecting physical/psychological punishment that degrades dignity (*Al-Rifq wa al-Mudarah*).	Honoring the teacher's scientific authority, consistently maintaining a proportionate ethical distance, and committing oneself to obedience with extra patience management (*Tawadhu'*).
Knowledge Management System	Possess abundant academic generosity and philanthropy; do not act miserly or deliberately hide vital	Be persistent in breaking through cognitive barriers, not discriminate against the validity of a science, and be

	information from students (*Ghairu Bukhli*).	very tenacious in overcoming the fatigue of intellectual processes.
Mechanism of Maintaining Personal Integrity	Ensuring absolute synchronization and without gaps between the ethical theories he voiced in class and the reflection of his actual daily behavior (*Uswah Hasanah*).	Maintaining the sanctity of human dignity like an heirloom, by boycotting and avoiding all immoral or destructive maneuvers (*Muru'ah*).

3. Al-Mawardi's Thoughts and the Crisis of Education in the Era of Society 5.0

Classical thinking is often considered outdated by some modern education experts who are too fascinated by technical innovation. However, if Imam al-Mawardi's philosophical ideas are critically juxtaposed with the reality of the education ecosystem in Indonesia in the era of Society 5.0, its relevance actually offers a very sharp radical critique. In the midst of a pseudo-pride in the achievement of competency-based curriculum, the digitalization of learning, and high graduation rates, our education system actually harbors much more serious structural fragility: a crisis of morality, a crisis of pedagogical authority, a crisis of the meaning of knowledge, and a crisis of institutional orientation. In this framework, al-Mawardi's thought does not simply exist as a classical Islamic intellectual heritage, but as a tool of ethical criticism to dismantle the illusion of modern educational progress that often only prioritizes outward performance, but fails to form inner depth.

The first most worrying crisis is the collapse of student morality which leads to rampant cases of bullying, verbal violence, physical violence, digital harassment, and a culture of mutual degradation in the educational space. This symptom suggests that our formal education often succeeds in producing administrative compliance, but fails to establish internal moral control. In many cases, students understand school rules only as external boundaries that must be avoided in order to reduce the risk of punishment, not as an expression of ethical awareness born of respect for human dignity. Therefore, a disciplinary approach that only emphasizes the points of violations, sanctions, or integrity pacts often does not touch the root of the problem. It only moves deviant behavior to a more hidden space, not changes the perpetrator's consciousness structure.

This is where al-Mawardi becomes particularly relevant. For him, education should not stop at the mastery of knowledge, because knowledge that is not supported by manners can easily turn into a tool of destruction. Humans have the potential for reason,

but they also have lust that can drag them into destructive actions if not ethically guided. Therefore, true education must build a balance between intellect, manners, and self-control. In this context, the concept of muru'ah is an important center. Muru'ah is not just self-esteem in a superficial psychological sense, but ethical awareness to maintain one's honor and not to commit actions that degrade human dignity, both oneself and others. A student who has muru'ah will not bully his friend not because he is afraid of being sanctioned, but because he realizes that the act is a form of degradation of humanity.

The implications are huge. If muru'ah is truly internalized in education, school is no longer just a place for the transfer of knowledge, but an arena for the formation of moral sensitivity. Students are not only taught what is right and wrong in theory, but are formed to feel ashamed of doing wrong. This is important, because moral shame is a much stronger bulwark than fear of formal punishment. In an increasingly competitive, hard, and digitized society, the ability to feel shame to oppress the weak is one of the important prerequisites for the birth of a civilized civilization.

In addition to the moral crisis between humans, the systemic weakness of our education is also tested by the vortex of digitalization currents, especially the dominance of artificial intelligence. The ease of access to technology makes various assignments, syllabus, summaries, problem solving, and historical literature can be answered by algorithms in just a matter of seconds. On the surface, this appears to be progress. But pedagogically, this condition holds a great danger: the birth of the illusion of understanding. Students feel that they have understood because they get a quick answer, even though they do not necessarily understand the thought process behind the answer. As a result, knowledge changes from the process of forming reason to simply consuming instant information (UNESCO, 2023).

In such a situation, al-Mawardi's thinking actually gives a very important affirmation: education cannot be reduced to a stream of data. Teachers should not be understood only as information operators, because the role of teachers goes far beyond the delivery of material. Teachers are the guides of reason, guardians of moral direction, and role models of life. AI may be able to come up with neat answers about justice, but it lacks the soul, responsibility, inner experience, and moral integrity to be a living example for learners. Machines can process data, but they cannot replace the presence of humans who are able to love, advise, correct, and shape character through relationships.

Therefore, in the era of Society 5.0, teachers must be repositioned to become more human and deeper figures. If technology takes over mechanical functions, then the role of teachers must shift to areas that cannot be touched by machines: spiritual mentoring, mental strengthening, empathy formation, habituation of self-reflection, and ethical

example. This is where al-Mawardi's relevance is particularly strong. The principles of uswah hasanah and al-rifq in his thought emphasized that education should not be built on violence, authoritarianism, or cold emotional distance. A good education requires gentleness, compassion, and real example. Teachers must present themselves as a person who is consistent between speech and action. Without it, no matter how sophisticated technology is, it will only accelerate the distribution of information, not form wise humans.

At its peak, al-Mawardi's ideas unleashed a very harsh critique of the trend of pragmatism and commercialization that now grips educational institutions. Currently, schools and campuses are often downgraded to just become factories that print labor or economic tools in order to pursue a diploma. Education is reduced to profit-loss calculations; Students demand high grades in order to apply for jobs, while institutions compete to open expensive entry paths for financial gain. This narrow orientation creates a generation alienated from the true meaning of science. Knowledge is no longer understood as a path to truth, wisdom, and benefit, but rather as a commodity that must produce market value.

In al-Mawardi's logic, this kind of deviation is a form of destruction of intention. He placed sincerity as the main moral foundation in teaching and learning. Sincere intentions do not mean anti-success, anti-career, or anti-material well-being. Rather, he places worldly success in a proportionate position, that is, as a consequence of the correct educational process, rather than the final goal of education itself. When schools are only used to satisfy the ambitions of wealth, prestige, and social status, education has lost its dignity. It no longer humanizes humans, but simply prepares individuals to compete instrumentally in the market.

From this point, al-Mawardi's criticism became very modern. It helps us see that the education crisis is not just a matter of facilities, methods, or curriculum, but a matter of orientation. Education that loses its ethical orientation will easily get caught up in a superficial academic culture: cheating is considered normal, plagiarism is normalized, diplomas are pursued without mastery of knowledge, and degrees are hunted without integrity. In that context, al-Mawardi reminded that knowledge that does not bring manners will only give birth to cunning intelligence. A smart person is not necessarily civilized, but a civilized person will undoubtedly use his intelligence for good.

The era of Society 5.0 reinforces the urgency of al-Mawardi's thinking because it is characterized by a strong integration between physical and digital spaces, as well as the use of intelligent technology in almost all walks of life. Theoretically, Society 5.0 promises a more efficient, adaptive, and human-centered society. But in practice, that promise can

turn into dehumanization if technology is made a center, not a tool. Education can become very fast, highly connected, and highly digitized, but at the same time lose relational depth, exemplarity, and moral warmth.

Al-Mawardi helps balance this paradox. He reminded that technology must not erase the most basic need of education: the human relationship that forms manners. In his framework, the intellect must be guided, lust must be controlled, and knowledge must be directed for the benefit. This means that technological advances are not enough to be responded to by increasing digital literacy alone, but must be accompanied by ethical literacy. Students need to be taught not only how to use AI, but also when AI can be used, what are its ethical limits, how to maintain academic honesty, and how to ensure that technology does not kill reason and moral responsibility.

Thus, Society 5.0 without al-Mawardi risks giving birth to a generation that is technically intelligent, but ethically fragile. They are able to access anything, but do not know how to interpret what is accessed. They are fast, but superficial. They are productive, but they lose direction. Here, al-Mawardi is not just a figure of the past, but a critical counterweight for future education. Indonesian education needs to restore manners as the core, not a complement. Grades, achievements, and academic achievement remain important, but they should not trump character building. Teachers need to be positioned as moral figures, not just technical facilitators. The use of AI in education must be framed with strict ethics so as not to degrade the quality of thinking and academic integrity. Educational institutions must also stop seeing students as objects of the market, and start viewing them as human beings to be glorified.

CONCLUSION

Imam al-Mawardi's thought provides a very sharp and relevant guide to unravel the moral crisis in the modern world of education. Al-Mawardi reminded that the essence of education should not only be centered on the pursuit of mental intelligence, but must be balanced with the formation of character or manners. True education is actually an effort to humanize humans, to guide common sense so that they do not succumb to destructive impulses.

Al-Mawardi builds an ethical foundation that binds educators and students in a mutually respectful unit. A teacher is not only in charge of transferring information, but bears a moral responsibility to educate with sincere and sincere intentions. Teachers are obliged to set a real example in daily life, as well as prioritize a compassionate approach and stay away from all forms of violence. In line with that, a student is required to learn

with humility, cleanse one's intentions of narrow worldly ambitions, and maintain one's dignity and honor, which in al-Mawardi's thought is known as the concept of *muru'ah*.

When these classical values are confronted with the reality of modern education in the *era of Society 5.0*, the idea actually appears as a very contextual solution. Instilling *the value of muru'ah* has proven to be a much stronger preventive measure to overcome the bullying epidemic in schools. A student who earnestly preserves his own honor will not oppress his friends, because they realize that hurting the weaker is the same as degrading his own human dignity. In addition, the principle of sincerity from al-Mawardi is also an antidote to the disease of the commercialization of education today, where school institutions often deviate into mere places to hunt for diplomas, instant grades, and social status.

Furthermore, in the midst of the vortex of artificial intelligence (AI) that is able to complete academic tasks very quickly, al-Mawardi's thinking again makes us realize that the role of a human can never be replaced by a machine. Computer programs are not equipped with the soul, empathy, or moral responsibility to be an example of life. Therefore, the presence of a teacher as a guide to mental maturity and an ethical guideline remains the main heart of education. In the end, this study confirms the important message that no matter how sophisticated the technology and academic system are built, everything will lose its direction if it is not turned on by manners. Moral values must be restored as the center of national education, so that this nation not only gives birth to a generation that is quick to respond to technology, but also noble, civilized, and wise.

REFERENCES

Al-Mordi, A. H. (1986). *Adab al-Dunya Parents* Dar al-Iqra'.

Al-Mawardi, A. H. (2023). *Ethics of world life and religion* (Translation of Adabud Dunya Waddin) (F. S. H. Utomo, Editor). Library Guardian.

Amiruddin, M. (2020). The relevance of Imam al-Mawardi's Islamic educational thought in the era of technological disruption. *Al-Ilmu Islamic Education Journal*, 3(1), 45–58.

Asari, H. (2018). *Uncovering the treasures of classical Islamic educational thought*. Perdana Publishing.

Cabinet Office, Government of Japan. (n.d.). *Society 5.0*.

https://www8.cao.go.jp/cstp/english/society5_0/index.html.

Indonesian Child Protection Commission [KPAI]. (2024). *Combined Data: The Number of Bullying Cases Doubled*. National Police Headquarters. Accessed from the publication of the release of child violence data.

Indonesian Child Protection Commission [KPAI]. (2025). *KPAI Records: A total of 2,031 Violence against Children in 2025*. Tempo.co.

Lubis, M. A., & Ramli, M. (2021). Ethics of educators and learners: A comparative study of the thought of al-Mawardi and al-Ghazali. *Journal of Contemporary Islamic Studies*, 12(2), 112–126.

Nata, A. (2019). *The Thoughts of Islamic Education Figures: A History of Islamic Education Series*. RajaGrafindo Persada.

Suryani, I. (2022). The concept of the manners of reason and the manners of science from the perspective of Imam al-Mawardi in overcoming the moral decadence of adolescents. *Journal of Ta'dib: Journal of Islamic Education*, 11(3), 201–215.

Zainuddin, A. (2017). *Methodology of literature research in Islamic studies*. Student Library.

Zed, M. *Literature Research Methods*. Jakarta: Yayasan Pustaka Obor Indonesia, 2014. ISBN 978-979-461-888-2.