

Syekh Nawawi al-Bantani's Thought on Adab Toward Others and Its Relevance in Contemporary Islamic Education

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Abstract

The thoughts of Sheikh Nawawi al-Bantani are an important part of the Islamic tradition in Indonesia. The objectives of this study are 1) To analyze the thoughts of Sheikh Nawawi al-Bantani in *Maraqī al-Ubudiyyah* about the etiquette of fellow creatures understood and explained in his classical literature; 2) To analyze the concept of etiquette of fellow creatures in *Maraqī al-Ubudiyyah* relevant to Islamic education in the contemporary era; 3) To analyze aspects of etiquette of fellow creatures that need to be prioritized in the implementation of the contemporary Islamic education curriculum based on Nawawi's thoughts; 4) To analyze the comparison of nuances between etiquette towards fellow creatures and etiquette towards God in *Maraqī al-Ubudiyyah*, as well as its implications for the design of modern moral education programs. This research method uses qualitative with a library research approach (literature study) which is a data collection method that focuses on in-depth analysis of written texts, both published and unpublished. Data analysis in qualitative library research generally uses content analysis or critical discourse analysis methods. The results of the research are: 1) Adab towards fellow creatures through three main paths: (a) the basis of hadith in his commentary on Ghazali, (b) the construction of Sufi *maqāmāt* which gave birth to social ethics, and (c) the relevance of classical literature to the practice of adab in the Islamic boarding school environment of the archipelago; 2) Adab towards fellow creatures in *Maraqī al-Ubudiyyah* can be operated in the context of contemporary Islamic education, by referring to relevant literature on adab, *ta'dib*, *maqasid*, and the integration of knowledge with morals; 3) Imam Nawawi and contemporary studies related to adab, teacher-student ethics, and social relations in the context of Islamic education, the priority of adab towards fellow creatures in the implementation of the contemporary curriculum needs to place adab teacher-student as the main foundation, followed by adab students, family adab, and school environment adab; 4) The book *Maraqī al-Ubudiyyah* offers a complementary two-value framework between adab towards God and adab towards fellow creatures.

Keywords

Book of *Maraqī Al-Ubudiyyah*; Contemporary Era; Islamic Education; Manners of Fellow Creatures; Sheikh Nawawi Al-Bantani.



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INTRODUCTION

The thoughts of Sheikh Nawawi al-Bantani are an important part of the Islamic tradition in Indonesia, particularly regarding teaching and ethics in interacting with fellow creatures and designing an education based on monotheism. Previous authors have highlighted the relevance of Nawawi's ideas in the context of contemporary Islamic education.

Nawawi's book *Maraqī al-Ubudiyyah* explicitly discusses adab (ethics) in the relationship between educators, students, and other creatures, and how adab influences the learning process. A literature review shows that educator and student ethics are central to Nawawi's educational framework (Nasar & Fatonah, 2023). Nawawi's perspective on education emphasizes the relevance of adab not only theoretically but also as a practical guideline for human interaction with fellow creatures, both humans and other creatures, in educational and social settings. Many researchers emphasize that adab is a crucial foundation for the character and moral development necessary in contemporary Islamic education (Rahmawati & Supriyanto, 2023).

The contemporary era demands a restructuring of curricula and learning approaches, taking into account Islamic values relevant to global challenges such as the secularization of science, information technology, and multicultural dynamics. Several studies emphasize the importance of the Islamization of science and *ta'dib* as an integrative framework in modern Islamic education (Abrori & Nurkholis, 2019). Contemporary literature also considers how adab (principles of morality) can serve as a pivot for building the character, ethics, and professionalism of educators within a contemporary Islamic curriculum that is inclusive of scientific advancement (Siregar et al., 2020).

Nawawi al-Bantani's own thoughts on adab emphasize educators' patience with students' questions, respect for knowledge, and learning accompanied by ethical interactions with fellow creatures. This is supported by biographical accounts linking *Maraqī al-Ubudiyyah* with the ethics of educators and students (Maulana, 2022).

The contemporary challenges of Islamic education are not limited to moral aspects alone, but also involve integrating adab (good manners) with developments in science, technology, and a curriculum that is responsive to the needs of millennials and Gen Z. Recent research demonstrates the need for integration between adab (good manners), science, and learning practices within a modern Islamic framework (Mulyadi, 2019). Numerous studies highlight the need for a conceptual framework of *ta'dib* (civil conduct) that focuses not only on cognitive aspects but also incorporates spiritual and social aspects as part of contemporary Islamic education (Nuryanti & Hakim, 2020).

The relevance of Nawawi's study to contemporary Islamic education is also based on the study of community ethics, namely how individuals interact morally with other creatures and the environment, including other living things. Studies related to *ta'dib* as a solution for Islamic education in the global era underscore the importance of adab as the core of holistic Islamic education (Syifa et al., 2022).

In the context of the rise of Islamic civilization, Nawawi's concept of adab can be used to reconstruct a more civilized, just, and humanitarian-minded educational institution culture, as debated by researchers on ta'dib and the Islamization of contemporary science (Ali et al., 2023). Several studies have focused on the concept of humanity in Islamic education in general, including how Ad-Din and ta'dib shape a complete human being (*insan kamil*) capable of being just and ethical in their interactions with other creatures (Rofiq & Afif, 2022). This model of humanity provides a theoretical basis for developing a curriculum that emphasizes adab and faith in a balanced manner.

Studies on the relevance of Nawawi's thinking to the contemporary era also emphasize that adab can bridge the gap between Islamic boarding school traditions and the need for national and international curriculum reform, particularly in maintaining Islamic identity while opening up to scientific advancements. The emphasis on adab towards other creatures also has practical implications for project-based learning, collaboration, and teaching that engages the surrounding environment, including living things. Several studies highlight program designs that emphasize learning adab (civility) through social interaction and empathy for fellow creatures (Abrori & Nurkholis, 2019).

This background demonstrates that the relevance of Maraqi al-Ubudiyyah in the contemporary era is not only historical but also practical in shaping a pedagogical approach grounded in adab (civility), morals, and the ethics of brotherhood within the context of modern Islamic education (Siregar et al., 2020). However, there are varying views regarding the concrete application of Nawawi's adab in the modern curriculum. Some researchers emphasize the need for caution in transferring classical values into the context of the modern classroom, which is heavily influenced by technology, media, and the demands of global professionalism (Maulana, 2022).

This debate has given rise to a research focus on the research gap regarding how Maraqi al-Ubudiyyah can be operationalized as a comprehensive framework for inter-creature etiquette in contemporary Islamic education (Syifa et al., 2022), including how etiquette toward the non-human environment can be integrated into the Islamic Religious Education (PAI) curriculum in Indonesia and other Muslim countries.

Some literature reviews that Islamic education reform requires the integration of adab, knowledge, and character, but there is still a lack of explicit linking Nawawi's Maraqi al-Ubudiyyah to contemporary curriculum design or learning practices in the modern classroom (Ali et al., 2023). Drawing on al-Attas's spirit of ta'dib (Islamic etiquette) in the Islamization of knowledge, this study assesses Nawawi's potential as a thinker offering a universal ethical foundation compatible with efforts to Islamize knowledge in the contemporary context (Abrori & Nurkholis, 2019).

The literature gap is also evident in the lack of comparative studies comparing Nawawi's adab with other concepts of adab, such as the ta'dib of Al-Attas, Ibn Jama'ah, or Ibn Khaldun, in the context of etiquette between creatures. Therefore, a cross-sectional study is needed to strengthen the argument for Nawawi's relevance to the contemporary era (Mulyadi, 2019).

Previous research has often focused on the general ethics of students or teachers separately, while the need for this study is to understand how Nawawi's adab toward other creatures shapes inclusive patterns of interaction between humans, animals, the environment, and technology in the context of modern Islamic education (Hidayatullah et al., 2023).

This research is expected to provide theoretical and practical contributions to the development of an Islamic Religious Education (PAI) curriculum that prioritizes not only memorization but also the formation of etiquette toward all creatures, as well as the application of etiquette values within the school environment and the broader Muslim community (Jaelani, 2021). Methodologically, this study emphasizes the need for a qualitative approach based on the study of the *Maraqī al-Ubudiyyah* text, supported by comparisons with *ta'dib* literature from al-Attas and other relevant contemporary figures, to assess the extent to which Nawawi's etiquette can be actualized in the 4.0 era and the post-globalization of science (Nasution et al., 2023).

This study also proposes the design of an indicator-based etiquette evaluation framework, encompassing etiquette toward knowledge, etiquette toward teachers and students, etiquette toward fellow creatures, and etiquette toward the environment and technology, as part of the implementation of a modern Islamic Religious Education (PAI) curriculum (Syafri et al., 2022). Empirical gaps that need to be filled include field studies exploring how teachers in contemporary Islamic schools apply the Nawawi concept of adab in classroom interactions, as well as how students respond to this adab in the context of cross-cultural and cross-disciplinary learning (Syafri et al., 2021).

This research also acknowledges the interpretive nuances between the classical text *Maraqī al-Ubudiyyah* and current educational practices, necessitating caution in copying the concept of adab without negating diverse local social and cultural contexts. In line with Al-Attas's view of *ta'dib* as a means of forming civilized individuals, this study assesses how *ta'dib* Nawawi can be developed into a universal principle that remains flexible enough to be applied in national education policies and international curricula based on Islam (Firnanda, 2022). In the contemporary context, literature also shows that adab (good manners) is not solely related to personal ethics, but also relates to 21st-century competencies such as collaboration, empathy, digital literacy, and social responsibility in Islamic values-based learning.

This research has the potential to pave the way for the development of practical guidelines for Islamic education stakeholders, including educators, curriculum makers, and policymakers, to instill adab (good manners) towards other creatures in learning patterns relevant to the digital era and the globalization of knowledge. Finally, it can be affirmed that Nawawi al-Bantani's thoughts in *Maraqī al-Ubudiyyah*, when contextually reconstructed, can serve as a reference for policies and practices that direct contemporary Islamic education toward the formation of civilized human beings, capable of ethically interacting with other creatures, and capable of facing the challenges of the times without sacrificing core Islamic values. Thus, this research gap lies in the need for a comprehensive study that formulates the relationship between Nawawi's adab with curriculum design, classroom practices, and learning evaluation in the context of

contemporary Islamic education, accompanied by comparisons with the ideas of ta'dib of other figures to strengthen the relevance for the 4.0 era and the future of Islamic education in Indonesia and globally.

METHODS

This study employed a qualitative approach with a library research approach, a data collection method focused on in-depth analysis of written texts, both published and unpublished. This method differs from field research because the researcher does not interact directly with the subject but rather explores the meaning, concepts, and theories of relevant documents or literature. The primary goal is to build a comprehensive understanding of a topic through a critical synthesis of various library sources. This approach is particularly appropriate for philosophical, historical, or theoretical studies that require the exploration of arguments across time and disciplines.

The steps in library research include determining a specific topic and problem formulation, for example, "What is the thinking of Sheikh Nawawi Al-Bantani in the book *Maraqī al-Ubudiyah* regarding the etiquette of fellow creatures and its relevance to contemporary Islamic education?". Researchers then compile keywords and identify relevant primary, secondary, and tertiary sources. Primary sources can be original books, journal articles, or official documents, while secondary sources include reviews or critiques of primary sources. Source selection criteria are based on the author's credibility, year of publication, and consistency of argument.

After collecting the sources, researchers organize the data by skimming and scanning to identify the most relevant sections. The data is then grouped into initial thematic categories, such as conceptual definitions, historical context, criticism, and recommendations. At this stage, researchers also create analytical memos containing critical comments on the weaknesses or strengths of the author's arguments. These notes serve as essential material for constructing their own interpretations that go beyond the original text and beyond. This organizational process requires precision to avoid overlap between categories.

Data analysis in qualitative library research generally uses content analysis or critical discourse analysis. Content analysis is conducted by systematically coding text to measure the frequency of occurrence of themes or keywords. Meanwhile, critical discourse analysis focuses more on power relations, ideology, and social constructions hidden behind the text. The choice of method depends on the nature of the problem formulation; for normative research, content analysis is sufficient, but for critical studies, discourse analysis is more appropriate. Both approaches require researchers to continuously compare between texts (constant comparative method) (Miles, Matthew B., A. Michael Huberman, and Johnny Saldaña, 2019).

FINDINGS AND DISCUSSION

Shaikh Nawawi al-Bantani's thoughts in *Maraqī al-Ubudiyah* regarding the manners of fellow creatures are understood and explained in his classical literature

Sheikh Nawawi al-Bantani's thoughts in *Maraqī al-Ubudiyyah* on the etiquette of fellow creatures, seen from his classical literature, show that Nawawi emphasized that etiquette towards fellow creatures is an integral part of worship (*ubudiyyah*) which cannot be separated from human relations with God. In the book *Maraqī al-'Ubudiyyah*, Nawawi explicitly links the etiquette of worship with etiquette towards fellow creatures, so that horizontal etiquette (*hablu minannas*) becomes a concrete expression of the verticality of human relations with God. He emphasized that the *maqâid* of worship lies not only in formal rituals, but also in social ethics involving *muamalah* and interactions with other humans. This is evident in Nawawi's efforts to explain the etiquette of worship through the hadiths of the Prophet SAW which form the basis of his commentary on *Bidayatul Hidayah*, so that the commentary is not only technical in the *fiqh* of worship, but also implies the dimension of human relational morality in the community. In the context of *Maraqī al-'Ubudiyyah*, Nawawi embodies two important patterns: first, the presentation of the etiquette of worship in an *adabi* manner validated by the Prophet's hadiths; second, an emphasis on how etiquette toward God radiates into etiquette toward fellow creatures, for example through politeness, patience, asceticism, contentment, and social empathy. This connection is reinforced by Nawawi's citation of the hadiths as the foundation for the ethics of worship, so that etiquette toward fellow creatures is not understood as an addition, but as a core part of the broader practice of worship. Some literature emphasizes that *Maraqī al-'Ubudiyyah* is Ghazali's commentary that deliberately revives the guidance of etiquette in worship through the hadiths of the Prophet, so that etiquette toward fellow creatures is reflected in the way of worship, interaction, and managing social relations within the *pesantren* community and the Nusantara society of his time (Nadhiran, 1970).

Nawawi's methodological aspects regarding etiquette among fellow creatures in *Maraqī al-Ubudiyyah* also reflect the approach of hadith discourse built on the *Bidayatul Hidayah* text. He frequently presents *sanad* (translations of the narrators) and hadith quotations to emphasize etiquette toward worship, which culminates in etiquette toward others. This demonstrates that etiquette toward humans is seen as an extension of etiquette toward God, as worship cannot be separated from harmonizing interpersonal relationships within the overall framework of Islamic morality. Nawawi's texts also demonstrate that inner *maqamat* (states of patience, asceticism, contentment, and *ihsan*) have practical implications for how one treats others, making etiquette toward others an inseparable part of one's spiritual journey (Ihsan et al., 2024).

The Sufi nuances in *Maraqī al-Ubudiyyah* further reinforce the idea that etiquette toward fellow creatures is a manifestation of the essence of worship. Nawawi links Sufi *maqamat* (states of the Qur'an) with social ethics. For example, patient and empathetic greetings are interpreted not only as personal qualities, but also as dimensions of worship that guide behavior toward others, thereby achieving the common good (*maslahah umum*). Several literature reviews emphasize that *Mawqī' al-Nafs* (*tazkiyyat al-nafs*) and *maqâamat* in *Maraqī*

al-'Ubûdiyah have direct implications for how humans treat other creatures, because etiquette toward creatures reflects etiquette toward the Creator (Pangestu, 2021).

In the context of etiquette toward fellow creatures, Nawawi also highlights the importance of maintaining social relationships within the Islamic boarding school community and the surrounding environment. While *Maraqî al-'Ubûdiyah* is a commentary on Ghazali's book, which extensively cites hadith as its foundation, Nawawi not only outlines the procedures for worship but also demonstrates how etiquette in social interactions (*hablu minannas*) serves as an ethical framework that underpins worship as a whole. This is consistent with the view that etiquette toward fellow creatures is part of the broader etiquette of worship, not merely a ritual pillar. Thus, primary literature demonstrates the integration of individual, interpersonal, and social etiquette within the framework of *ubudiyah*.

Thus, *Maraqî al-'Ubudiyah's* interpretation of etiquette toward fellow creatures emphasizes that etiquette is not merely personal politeness, but rather an ethical paradigm that animates social interactions and relationships, making etiquette toward fellow creatures a valid practice of worship proven through hadith. The debate between textual and contextual approaches to hadith studies also emerges in the literature on Nawawi's methodology in his commentary; although there is a nuanced emphasis on *sanad* (chain of evidence) and *matan* (translation), there remains a push for social etiquette to be relevant to the contemporary context through enjoining good and forbidding evil and applying etiquette to everyday life, as examined in the literature review related to *Maraqî al-'Ubudiyah* (Ihsan et al., 2024).

In summary, a comprehensive description of *adab* among fellow creatures in *Maraqî al-'Ubudiyah* is: *adab* with fellow creatures is an expression of worship (*hablu minannas* is a dimension of *ubudiyah*); Interpersonal manners such as politeness, patience, asceticism, *qanā'ah*, and empathy grew from the Nawawi Sufistic *maqâmat* and were humanized through the Prophet's hadiths; his *sharah* on *Bidayatul Hidayah* emphasizes how the etiquette of worship includes the etiquette of interacting with other humans; Contemporary literature recognizes that Nawawi interpretation ties social etiquette to the continuation of faith and piety; At the same time, there are nuances of differences in emphasis between textual versus contextual approaches to hadith which still reflect the relevance of *adab* towards fellow creatures in the contemporary context.

The concept of etiquette among creatures in *Maraqî al-'Ubudiyah* is relevant for Islamic education in the contemporary era

An analysis of the concept of etiquette among fellow creatures in *Maraqî al-'Ubudiyah* and its relevance to Islamic education in the contemporary era, namely:

1. Etiquette among fellow creatures as the foundation of *ubudiyah* in *Maraqî al-'Ubudiyah*. The concept of etiquette in *Maraqî al-'Ubudiyah* emphasizes the importance of sincere intentions in seeking knowledge if those intentions are solely for God, so that the process of learning becomes a path to His guidance (*taqdir ubudiyah*). This emphasizes that etiquette is not merely etiquette, but an integral part of human relationships with God and with fellow creatures, which form the framework of humankind as caliphs on earth (Nasar

& Fatonah, 2023). These values of adab are also related to the ethics of educators and students, patience with questions, and the ability to build a learning atmosphere that honors knowledge (noble morals) in horizontal relationships; this aligns with al-Attas's thinking on ta'dib as a comprehensive education of adab toward God, oneself, others, language, nature, and knowledge (Siregar et al., 2020). Its relevance for contemporary times is seen in the effort to integrate ubudiyah with modern scientific principles without losing its Islamic identity.

2. Implications of adab for interpersonal relationships in the context of education. Maraqi al-Ubudiyyah emphasizes adab toward fellow human beings as an essential part of forming a complete Muslim personality, one who not only understands the nature of existence in the world but also engages in civilized social interactions. Adab toward teachers, students, family, friends, and the social environment is also mapped out in the classical Islamic scholarly tradition; this guide is relevant for character education in contemporary Islamic schools, where social ethics, democratic standing, and harmonious relationships are emphasized as part of the goals of Islamic education. (morals, etiquette, and role models) (Mulyadi, 2019). The contextual differences between the tradition of textbook-based guidance and modern classroom dynamics need to be acknowledged, but the foundation of etiquette remains consistent as a pillar for shaping student behavior and the professional relationship between educators and learners.
3. The theoretical relevance of etiquette to the integration of contemporary science and culture. Contemporary Islamic education policies demand a balance between science and Islamic values. The Maqasid al-Shariah (Islamic law) and the ta'dib (ethics and civilizational principles) oriented towards the enrichment of morals and civilization direct Islamic education to develop civilized individuals capable of interdisciplinary collaboration without losing their Islamic ethical identity. In this context, Maraqi al-Ubudiyyah provides a framework for etiquette that aligns with the goals of Islamic epistemology: etiquette as a way of life that disregards excessive secularism and encourages the integration of science and ethics in learning practices (Hidayatullah et al., 2023). As education faces the currents of globalization, etiquette serves as a balancing mechanism between technological innovation and a moral compass, in accordance with the dialogue between etiquette, knowledge, and ubudiyah (obedience). adopted by classical and modern scholars.
4. Challenges of implementing adab in the digital and global era. In the contemporary era, the main challenge is how to implement adab (civil conduct) towards fellow creatures in a fast-paced, digital, and globally connected learning environment. Several studies emphasize the need for ta'dib (religious guidance) as a foundation of civility capable of guiding students in dealing with abundant information without losing ethics, tolerance, and social justice. The concept of adab in Maraqi al-Ubudiyyah can serve as a foundation for curriculum design that emphasizes adab (civil conduct) towards God, oneself, fellow human beings, and the environment, while incorporating the strengthening of morals through role models, patience, and respect for others, as reflected in contemporary theoretical studies on the

integration of knowledge and morals in modern Islamic schools (Firnanda, 2022). The debate between classical adab traditions and the need for innovation has also emerged, suggesting linking adab with the ta'dib al-Attas framework and the maqasid sharia (objectives of sharia) for relevance in modern learning institutions (Gustanto et al., 2024).

Aspects of etiquette among fellow creatures that need to be prioritized in the implementation of the contemporary Islamic education curriculum based on Nawawi thinking

Classical studies on Nawawi's adab (Islamic etiquette) and contemporary studies on the relevance of curriculum, educator ethics, and the integrity of relationships between creatures to form a framework of adab that needs to be prioritized include:

1. Nawawi's conceptual framework of adab related to relationships between creatures

Imam Nawawi al-Bantani and his works emphasize adab as the ethical foundation of Islamic education, with a division of adab for educators and students, encompassing relationships with oneself, knowledge, students, and the environment, as well as relationships between humans and God and other creatures. The educator's etiquette toward students is considered essential as part of the educator's professional and spiritual ethics; the student's etiquette toward the teacher, knowledge, and the assembly of knowledge is also an integral part of the learning process (Nasar & Fatonah, 2023). One study highlighted that Nawawi emphasized four components of the teacher's etiquette toward themselves, knowledge, students, and the teaching process; while the student's etiquette toward themselves, their teacher, and knowledge and the assembly of knowledge is the primary focus of adab teaching (Abba et al., 2022).

Other Nawawi literature, such as "Adabul Alim Wal Muta'allim," provides a detailed explanation of the ethics of educators and students, encompassing patience with students' questions, humility, modesty, and the courage to guide students toward goodness. This is relevant for formulating standards of teacher-student etiquette in contemporary Islamic schools. Furthermore, Nawawi's thinking is also presented through the interpretation of the adab framework in *Maraqiy al-'Ubudiyah* and the interpretation of *fiqh-tasawuf* (Islamic jurisprudence), which emphasizes the balance between sharia and reality, encouraging character development through noble morals and etiquette toward all creatures (Suwahyu et al., 2021).

Nawawi also narrates the complexity of relationships with other creatures through a Sufism-fiqh perspective, which emphasizes the integration of etiquette of worship, etiquette of social interaction, and etiquette toward the environment. This aligns with the ideas of moderation, mutual assistance, and the relationship between humans and nature as part of prophetic ethics and a holistic educational framework.

2. Priorities of etiquette according to Nawawi for each domain of the contemporary curriculum: A. Teacher-student (the relationship between educators and students)

Imam Nawawi emphasized the etiquette of educators toward students, emphasizing patience in dealing with student questions, humility, calmness, modesty, and

dignity. This serves as the basis for professional behavior that needs to be prioritized in the development of the contemporary Islamic Religious Education (PAI) curriculum, particularly in the professional ethics module for educators (teachers as role models) (Pulungan, 2022).

Ethics of students toward teachers: Nawawi emphasized respect and obedience toward teachers as part of the epistemic and spiritual relationship. This is relevant to curriculum design that encourages open communication, respect for teachers, and fair learning evaluation without tarnishing the dignity of educators (Suandi, 2019).

Practical implementation can be carried out using the methods of *mau'izah* (advice), *uswatuh hasanah* (exemplary practice), *ta'wid* (habituation), and *targhib tarhib* (motivation/deterrence) taught by Nawawi. These can be adapted as a learning approach in Islamic Religious Education (PAI) classes to foster communication etiquette, empathy, and social peace (Khairulanwar et al., 2022).

Cultural and intercultural disparities: Imam Nawawi himself lived within the Shafi'i school of thought, but his thoughts on educator-student etiquette are universal in Islam. Cultural and scientific differences do not diminish the relevance of basic etiquette to students from diverse backgrounds, allowing the curriculum to incorporate a variety of etiquette expressions without sacrificing Nawawi's core morals.

3. Fellow Students (Relationships Between Students)

Etiquette among students includes empathy, mutual assistance, mutual respect, and avoiding jealousy and hatred, which can trigger conflict. In Nawawi's context, etiquette toward fellow students is also linked to etiquette toward knowledge, scientific assemblies, and teachers. Its implementation includes collaborative learning, teamwork, and a culture of polite classroom discussion (Ikhwan, 2019).

Social moderation and dialogue among students also appear in Nawawi's literature on Sufism and Islamic jurisprudence. This is crucial to avoid *madhhab* fanaticism and foster tolerance, which is relevant to the contemporary multicultural school climate (Abba et al., 2022).

4. Family (the family's role in educational etiquette)

Imam Nawawi emphasized that educational etiquette cannot be separated from the home: etiquette taught at home will shape children's behavior patterns at school. Families need to be role models and facilitators of the practice of etiquette, such as patience, humility, and maintaining the honor of others, to ensure synergy between home and school in shaping students' morals.

The family's role as an agent in shaping a culture of etiquette aligns with the concept of *maqamat* (the principles of morality) in Nawawi's Sufism, which emphasizes the practice of ethics through the household as the basis for character formation, so that etiquette taught in the family can perpetuate etiquette in the school and school community (Suwahyu et al., 2021).

5. School environment (physical-social environment of the school)

School environment (physical-social environment of the school)

The school environment needs to be designed as a civilized environment: healthy relationships with others, morally based discipline, exemplary educators, and a school culture that normalizes civility toward Allah, oneself, fellow humans, animals, and the environment. Nawawi's approach to civility toward other creatures, continuous habituation through knowledge assemblies, and a balance between sharia and reality are the foundations for building a school environment that is *rahmatan lil-'alamin* (blessings for all the universe) (Ridwan & Supraha, 2022).

The value of civility toward the natural environment is also relevant as part of civility toward Allah's creation; this aligns with contemporary literature linking human civility with environmental sustainability (eco-pesantren, respect for nature, etc.). Curriculum framing can incorporate a commitment to the environment as part of the civility of creatures and their vicegerents on earth (Arifah et al., 2022).

A nuanced comparison between adab towards fellow creatures and adab towards God in *Maraqi al-Ubudiyah*, and its implications for the design of modern moral education programs

The book *Maraqi al-Ubudiyah* by Nawawi al-Bantani, adab towards God (*adab ubudiyah*) emphasizes obedience, exaltation of God's rights, and *ta'abbud* which is directed at absolute servanthood to Allah. This adab is understood as an ethical foundation that forms inner orientation, intentions, and a structured pattern of worship and devotion: adab towards God includes recognition of the oneness of God, obedience to revelation, as well as devotion that is realized through worship, asceticism towards worldly things, and humility towards Allah (*ta'dib* worship, *ta'dib al-ublah*). This nuance emphasizes the vertical relationship between creatures and the Essence of God, where the laws and meaning of life are directed by divine commands, so that adab towards God becomes the primary framework of morality that organizes all human actions according to sharia and Sufism which balances inner nature with sharia (Aldianto, 2020).

In contrast, in *Maraqi al-Ubudiyah*, etiquette toward fellow creatures is placed more in the practical-relational dimension, guiding ethical behavior among humans and toward other creatures. This etiquette emphasizes intersubjectivity, empathy, respect, and social obedience, reflected in attitudes toward parents, teachers, friends, neighbors, and the surrounding environment. In the Sufi tradition, blended with Islamic law, etiquette toward others is not merely interpersonal ethics; it is seen as a manifestation of etiquette toward *ubudiyah*, which guides humans to view all creatures as manifestations of God's names or attributes, thus treating them with compassion, justice, and social responsibility. Thus, etiquette toward others contains nuances of "relational ethics" that strengthen community solidarity and social role models in response to God's creation (Subaidi et al., 2023).

The nuanced comparison between the two also reflects two complementary dimensions of moral education: (a) the vertical dimension (humanity's relationship with God), which emphasizes spiritual discipline, submission, and devotion, guiding character formation from

within through the practice of worship and recognition of God's rights; (b) the horizontal dimension (human relations with others) which emphasizes the etiquette of interaction, communication, mutual respect, and ethical responsibility towards the environment. These two dimensions are conceptually not mutually exclusive but complementary, as Nawawi's thinking accommodates the balance between ta'dib al-'ibadah (religious obedience) and ta'dib al-akhlaq fi al-sahbah (ethics towards others) within a holistic educational approach framework (Solihah & Irham, 2022).

CONCLUSION

Based on the analysis and discussion above, the following conclusions can be drawn: Adab towards fellow creatures follows three main paths: (1) the basis of the hadith in his commentary on Ghazali, (2) the construction of Sufi maqamat that gave rise to social ethics, and (3) the relevance of classical literature to the practice of adab in Islamic boarding schools in the archipelago. Adab towards fellow creatures in Maraqi al-Ubudiyyah can be implemented in the context of contemporary Islamic education, with reference to relevant literature on adab, ta'dib, maqasid, and the integration of knowledge with morals. Imam Nawawi and contemporary studies related to adab, teacher-student ethics, and social relations in the context of Islamic education, prioritized adab towards fellow creatures in the implementation of the contemporary curriculum, placing teacher-student adab as the primary foundation, followed by adab between students, family adab, and school environment adab. The book Maraqi al-Ubudiyyah offers a complementary dual-value framework: adab towards God and adab towards fellow creatures. This holistic nuance provides clear direction for the design of modern moral education programs: ensure a balance between strengthening adab ubudiyah (spiritual-theological dimension) and adab fi al-sahbah (social-ethical dimension), so that the curriculum not only shapes ritual obedience but also builds a character that is empathetic, just, and responsible towards nature and others. This integration is supported by literature on character education, Sufism, and Islamic ethics, which consistently emphasizes the relationship between humans and God and obligations towards other creatures as part of the realization of authentic adab.

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