

IBNU MISKAWAIH PERSECTIVE OF CHARACTER EDUCATION

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Abstract: Character education is an education that is very urgent to be discussed because various kinds of problems related to character such as social deviations in children certainly give a hard slap to educators, especially Islamic education. Education is an effort made by someone to make changes for the better. Education thinking aim according to Ibn Miskawaih is not only a transfer of knowledge but also accompanied by a transfer of values. This research was a library research. The data were collected by documentation method. Data were analyzed by descriptive qualitative methods. By using the study literature research, the results obtained according to Ibn Miskawaih, education is based on noble character or noble ethics with the ultimate goal that one will feel happiness in the world or the hereafter. The concept of education offered by Ibn Miskawaih is known as the middle way. He revealed that the basic character of humans is restraint, courage, wisdom, and justice. Ibnu Miskawaih views education as a means to make students' subjects noble not just to have high knowledge.

Keyword: Character education, Ibn Miskawaih.

INTRODUCTION

Education is an important part of human life that can never be abandoned. As a process, there are two different assumptions regarding education in human life. First, it can be considered as a process that occurs accidentally or runs naturally. In this case education is not a process that is organized regularly, planned, and uses the methods learned and the rules agreed upon by the implementation mechanism of a community community (state), but rather a part of life that has been going on since humans there is

This understanding refers to the fact that basically humans are naturally creatures that learn from natural events or the surrounding environment to develop their lives.

Secondly, education can be considered as a process that occurs deliberately, planned, designed, and organized based on applicable regulations, especially laws made based on community agreement. For example, we have a National Education System Law (Sisdiknas) which is the basis of education. Therefore, the word education comes from English education comes from Latin educare, which means to train and tame and also means to fertilize. Islamic education develops knowledge based on faith, Islam and piety. Science and

technology are developed to foster faith, Islam and piety. The method of thinking is also arranged in harmony with faith, Islam and piety. Science is not fostered dogmatically but rationally. Not positivistic rational, but analogous rational that follows sensual, logical, and ethical truths; the axiolytic recognizes sensual, logical, and transcendental values; and the epistemology uses proof of truth that not only reaches the sensual and logical, but also uses the method of thinking that is able to reach the truth of transcendental ethics. Islamic education is based on Islamic values in addition to instilling or shaping human characteristics, Islamic education is also a means of integrating faith and piety with science. National Education System Law No. 20 of 2003 Chapter I Article 1 says: "Education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and skills that are it needs itself, society, nation and country ".According Fazlur Rahman, Woldview, The Qur'an is moral and the basic elan is social justice. Faith, Islam and piety are the keywords of the Qur'anic ethics. These three words contain almost the same meaning, which is to believe, surrender, and obey everything that is ordered and leave everything that is forbidden by Allah SWT.

Islamic Ummah Education seeks to direct students to have the Qur'anic ethics. With Al-Qur'an ethics, students will be able to develop all the potential that exists in him to regulate the universe demin the benefit of the life of all humanity. Character or (Khuluq) is a state of soul. This situation is the soul acts without thought or consideration deeply. There are two types of this situation. First, natural and depart the smallest or who are afraid of facing the most trivial incidents. Second, it is created through habits and practice. At first this situation occurs because it is considered and thought about, but then, through continuous practice, it becomes character.

Character education aims to foster the formation of good behavior for everyone. That is, character education is not just understanding the rules of right and wrong or knowing about good and bad provisions, but must really improve one's character / behavior. Therefore, evaluating its success must use the application of behavior as a benchmark. Character development is basically an interaction, a reciprocal relationship between children and children, children and parents, between students and educators, and so on. This element of reciprocity is so important because only by the interaction of various aspects within a person (cognitive, affective, and psychomotor) with others or with their environment, a person can develop into more mature both physically, spiritually, and morally. Personality formation through increasing moral considerations fundamentally

supports and directs all teachings to realize positive values as taught in character education, otherwise it can avoid negative traits.¹

The rise of moral issues among adolescents such as the use of narcotics and illegal drugs (student), student brawl, pornography, rape, damage to other people's property, deprivation, fraud, abortion, mistreatment, gambling, prostitution, murder and others, has become a social problem which until now has not been completely resolved. The resulting consequences are quite serious and can no longer be considered a simple problem. Because these actions have fallen into crime. This condition is very concerned about the community, especially parents and teachers (educators), because the perpetrators and their victims are teenagers, especially students and students. Many people are of the view that such conditions are thought to originate from what is produced by the world of education. It is education that actually contributes the most to this situation. Those who pass through the education system so far, ranging from education in the family, the environment, and school education, lack the ability to manage conflict and chaos, so that children and adolescents are always victims of conflict and chaos.

Moral decadence among children is very worrying, this is a hard slap for all of us as people who foster Islamic education. The low morale of students can be seen from the lack of courtesy of students towards their teacher. This is influenced by the times that tend to be free so that they do as they wish in accordance with their wishes. The question arises why this can happen to children who have been educated? Education should facilitate the child to form good character / morals in accordance with religious norms. From the explanation above related to character education, in this article the researcher tries to focus on the problem of "Moral Decadence" and the negative impact caused in Islamic education. Because our education in Indonesia only assesses the end result without regard to the process that makes students want the maximum results. This makes students do anything to get a high score. So that the character embedded in the students' values is contrary to religious norms. To analyze problems related to moral decadence, the author uses the thought of Ibn Miswakaiah as a reference for analyzing these problems.

CONTENT

The concept that bases Ibnu Miskawaih's Educational Thoughts in the Modern Era

Ibn Miskawaih's thought patterns were inspired by Greek philosophers even more so in psychology, as expressed by M. Sharif that Ibn Miskawaih's psychology rests on the

¹ Sjarkawi, *Pembentukan Kepribadian Anak*, (Jakarta: Bumi Aksara, 2011), p. 35.

traditional spiritualistic teachings of Plato and Aristotle with Platonic tendencies, so it can be ensured that by inheriting the mindset of the two figures then Ibn Miskawaih also holds that human reason (power of thought) has an important role to make humans in a more noble position. Based on this power of thought humans can also distinguish between right and wrong, as well as good and bad. And the most perfect human beings are those who have the right way of thinking and the most noble of their efforts and actions.²

Ibnu Miskawaih's educational thinking includes various elements in education. Among them are the goals of education, Islamic education materials, the concept of the ideal teacher, educational environment, and educational methodology. All important elements in this education will be comprehensively covered. The topic of the discussion will be as comprehensive as follows:

The Concept of Plenary People (*Insan Kamil*)

There are two kinds of human perfection, cognitive and practical. Human cognitive tends to various kinds of knowledge and knowledge and is practically inclined to organize things. These two perfections are discussed. Philosophers assume that if someone masters these two parts, then he gets the peak of happiness.

Ibn Miskawaih views humans as being perfect beings who possess various powers. Menurutanya humans have at least three powers namely, the power of lust (an-nafs al-bahimiyyah) as the lowest power. Brave power (an-nafs as-sabu'iyah) as middle power. And the power of thinking (an-nafs an-nathqiyah) as the highest power. These three powers are elements of human spirit with different origin. An-nafs al-bahimiyyah and an-nafs as-sabu'iyah come from the spiritual element in the form of material while an-nafs an-nathqiyah comes from the holy spirit of God. In essence the relationship between an-nafs al-bahimiyyah and an-nafs as-sabu'iyah with body is a relationship that influences each other. Strong or weak body, healthy or sick body is very influential on the strength or weakness and health or illness of both kinds of soul or nafs. Then, the soul or the power of passion and courage will have a real impact on the health or illness of the human body.³

The explanation above can be concluded that the concept of the perfect human being according to Ibnu Miskawaih is that it has an element of the body and an element of spirit. The spiritual element has various powers. The two elements are interdependent and related to one another.

² Ramli, "Pendidikan Dan Ilmu Pengetahuan dalam Upaya Mencari Format Pendidikan yang Islami Kajian Pemikiran Ibnu Miskawaih" *Jurnal Dosen STIU: Almujtama' Pemekasan*, Vol. 01, No. 001 (Agustus 2015), p. 174-175.

³ Yanuar Arifin, *Pemikiran-Pemikiran...*, p. 60.

The Concept of Morals in Islam

Morals is the nature of human nature from birth and the results of the practice of getting used to, therefore we humans can change their innate nature from bad to good. Ibnu Miskawaih emphasized the possibility of humans being able to change their nature, so it takes advice from various kinds of education about customs and manners that people will use their minds in choosing and differentiating what should be done and abandoned.

Ibn Miskawaih offers the concept or doctrine of the middle way (al-wasath) as a foothold to obtain a balance of character, character or action. He argues that the virtues of morality are the middle position between the good and evil of humans. In other words, a person can behave well and avoid evil, if he relies on the middle way.

It can be concluded that the concept of morality according to Ibn Miskawaih by taking the middle way. A person's character can change, with education being a human being uses the mind in choosing and differentiating what should be done and abandoned.

Educational Objectives

The purpose of education according to Ibn Miskawaih is three. First, print good human behavior, so that humans can apply praiseworthy and perfect in accordance with the nature of being human. The second elevates human beings from the most despicable degrees. The third directs humans to become perfect human beings. Spiritually, education is directed at perfecting morals and improving spiritual quality. Physical education is directed to develop the birth potential (intellectual and physical) of students.⁴

The conclusion of the purpose of education according to Ibn Miskawaih is to score good behavior, raise one's level and direct humans to be perfect.

Ahklak Educational Materials

Moral education materials according to Ibn Miskawaih are grouped into two namely the first sciences relating to thought and the second sciences relating to the senses. For moral education material that is required is prayer and fasting. Moral education materials that are mandatory for the needs of the soul are the creed. Material related to human needs of other humans including muamalah science, agriculture, marriage, advice, war and so on. Educational materials that can be found to date include nahwu science, manthiq science, arithmetic, geometry and natural sciences. Ibn Miskawaih also recommends studying special books talking about morals so that humans get a strong motivation for civilization.

⁴ Yanuar Arifin, *Pemikiran-Pemikiran...*, p. 63.

According to Ibnu Miskawaih's educational material which is knowledge related to thought and senses, according to him, all aspects of humanity receive education material in order to achieve educational goals..

The Ideal Teacher Concept

In particular, Ibn Miskawaih paid great attention to the teacher. According to him, parents are the first teachers for their children. Because, parents are figures who from the beginning took an important role in their children's education. Parents and children must weave harmonious relationships based on love and affection. As educators it is best to unite themselves with their students emotionally, spiritually, or intellectually. Educators also need to pay attention to the environment and subject matter so that educators truly understand the state of the material thoroughly both textual or contextual, as well as comprehending the students as a whole.⁵

According to Ibnu Miskawaih, the concept of an ideal teacher fulfills at least four main requirements, which are trustworthy, smart, loved, and have a positive image in the community. Educators are also able to be a mirror or role model of their students. According to him a true teacher is not just qualified in terms of intellect but must have noble character. The concept of an ideal teacher according to Ibn Miskawaih namely, which has four conditions. According to him personally the teacher is also very instrumental in shaping the learner's personality. Ibnu Miskawaih states that humans are social creatures. Therefore, humans need a condition or environment from outside themselves to achieve happiness. He also stated that the best human beings are those who do good to their families and people who are still related to them. According to Ibn Miskawaih, the best human being is the most beneficial for fellow humans. To be useful human, then someone needs help or cooperation from others. Ibnu Mikawaih discusses the educational environment in a general way. Namely by discussing the community environment in general, ranging from the school environment that involves the relationship of teachers and students, the government environment that involves the relationship of the people with their leaders, to the household environment that includes the relationship of parents with children and other members of the environment. The entire environment is accumulatively related to the creation of an educational environment.⁶

⁵ Ahmad Wahyu Hidayat, Ulfa Kesuma, "Analisis Filosofis.....", p. 101.

⁶ Suwito dan Fauzan, *Sejarah Pemikiran.....*, p. 94.

Ibnu Miskawaih say that in order to achieve a conducive condition or environment for the formation of a clean soul, the role of the government was needed, because the state apparatus was able to contribute greatly in creating a conducive socio-political climate.⁷

A conducive educational environment creates a good atmosphere for the educational process both within the home, school and the state. This environment is mutually sustainable with one another, if the environment is conducive then the educational process will feel comfortable and will produce superior educators and student subjects.

Effective Islamic Education Methodology

The method of education is in line with the goal of referring to changes to the better. The methodology of moral improvement here can be given a meaning as a method of achieving good morals, and methods of correcting bad morals. There are several methods proposed by Ibn Miskawaih in achieving good character, as follows⁸:

a. Practicing Seriously

To gain moral virtue, one must practice fully or earnestly. This exercise is directed to fortify or deter humans from desires according to lust and anger. For that we need the exercise of restraint by fasting. A sincere will to practice continuously and refrain (al-'adat wa al-jihad) to obtain virtue and politeness that is actually in accordance with the primacy of the soul.⁹

According to Ibnu Miskawaih by practicing seriously it will produce good results, to get good results it is necessary to have a strong practice of yourself. **Reflect on the Knowledge and Experience of Others**

Ibnu Miskawaih states that someone who wants to gain virtue, then he is willing to reflect on the knowledge and experience of others. Because by reflecting on the knowledge and experience of others, a person will know his weaknesses and shortcomings. He will not be able to catch the negative side inherent in him. According to him, knowledge and experience relating to moral laws that apply to the cause of the emergence of good and bad for humans. Ibn Miskawaih assumed that a person would not not be carried away by bad deeds, because he reflected on bad deeds and the consequences for others. Knowing and seeing the weaknesses of others to measure one's own shortcomings makes a person reflect and help that person to improve themselves.¹⁰

⁷ Yanuar Arifin, *Pemikiran-Pemikiran.....*, p. 67.

⁸ Suwito dan Fauzan, *Sejarah Pemikiran.....*, p. 94-95.

⁹ Suwito dan Fauzan, *Sejarah Pemikiran.....*, p. 95.

¹⁰ Suwito dan Fauzan, *Sejarah Pemikiran.....*, p. 95.

Conclusions that reflecting on others makes someone more introspective and can take lessons from the stories of others, by reflecting with others will open up insights.

RESEARCH METHODS

In this research used descriptive qualitative analysis. Qualitative descriptive analysis is a method of analysis that tends to use words to describe and explain phenomena or data obtained. The steps used in data analysis in this study are data reduction, data presentation, and drawing conclusions on an object.

The type of research used is library research, namely research used to solve problems that are conceptual-theoretical, both about educational figures or certain educational concepts such as goals, methods, and educational environment. In a simple literature research is a type of research that seeks to collect data from various literature and make it as the main object of its analysis. In this study the authors wanted to examine and analyze Ibnu Miskawaih's Character Education. The author collects data by means of documentation. Documentation or documentary study (documentary study) is a data collection technique by collecting and analyzing documents, both written documents, pictures and electronics. The books, journals and internet sources used in this study aim to obtain data on Ibnu Miskawaih's Character Education.

THE RELEVANCE OF IBN MISKAWAIH'S EDUCATIONAL THOUGHTS

Ibn Miskawaih as a Muslim philosopher in his life and life always tried to give priority to good morals, this is in accordance with the title he obtained namely the Father of Islamic Ethics or the third teacher after Aristotle (Al-Mu'Alim Ast-Tsalast) many of his works that discuss moral issues adjusted to the teachings of Islam. The purpose of the Islamic philosopher is to combine the human mind with revelations originating from God, Ibn Miskawaih explained a lot of the concepts of thought originating from Islamic teachings namely the Qur'an and Hadith with human reason, although for ordinary people it is difficult to understand, but this shows something useful for the progress of human life in general and Muslims in particular.¹¹

Article 1 of the 2003 National Education System Law states that among the objectives of national education is to develop the potential of students to have intelligence, personality and noble character. Education does not only form intelligent people, but also character and noble character that breathes the noble values of the nation and religion.

¹¹ Widyastini, *Filsafat Islam.....*, p. 82.

According to Diane Tilman there are twelve characters that need to be internalized, namely, peace, appreciation, love, tolerance, honesty, humility, cooperation, happiness, responsibility, simplicity, freedom and unity. Here are 11 pillars of character for people to be successful in facing global culture, namely: religious spiritual values, values of responsibility, integrity and death, values of respect/appreciation and love, trustworthiness and honesty, values of friendship/communication, cooperation, democracy and care, the value of self-confidence, creative, hard-working and never give up, the value of discipline and persistence (*istiqomah*), the value of patience and modesty of heart, the value of example in life, the value of enthusiasm and curiosity. The relevance of Ibnu Miskawaih's educational thought to the modern era is very related, because Ibnu Miskawaih's concern is ethics or morals and in article 1 of the 2003 National Education System Law and the pillars of character have a goal that students are not only required to be smart, but also have personality and noble character. Thus, Ibnu Miskawaih's thoughts with education in the modern era are so relevant and harmonious, according to him, in intelligence based on noble values among the many noble values, namely faith, morality, and good deeds primarily based on the values of Islamic teachings. Character education according to Ibnu Miskawaih can be applied using macro and micro strategies, because the nature or human values inherent in Ibnu Miskawaih's thinking, for example humans must indeed be wise, brave, self-controlled and fair. The four character values become an integral part of the universal human character, and that character also applies to Indonesian people who are predominantly Muslim¹²

In practice character education can be designed by including the values of character education in the national education curriculum. The implementation of character education in Indonesia will be presented in an integrated manner in the contents of the 2013 curriculum. This means that every subject given to every education unit or formal education institution must develop aspects of character planting. In this perspective the character values developed by Ibnu Miskawaih can be used as one of the references in implementing education both in elementary schools and in universities. The expected character values are that education can form character based on religious norms that are in line with Islamic education that is sourced from the Qur'an and Hadith. In line with the concept of the teacher offered by Ibnu Miskawaih, the teacher's task in fostering the character of Islam (the subject of students) is very noble and has the dimension of an effort

¹² Zainal Abidin, "Konsep Pendidikan Islam Ibnu Miskawaih dan Implikasinya Bagi Pendidikan Karakter Di Indonesia", dalam jurnal Tapis, Vol. 14. No. 2, 2014, p. 87.

to cleanse the hearts, souls and spirit of the students. Teachers (Educators) must familiarize noble traits, not only develop intellectual (cognitive) aspects but most importantly must instill noble personality as a figure of Islamic education. Therefore, in the thought of Ibn Miskawaih the ideal teacher concept, when teachers are able to touch the souls of students by means of educators must unite themselves with their students either emotionally, spiritually, or intellectually. Educators also need to pay attention to the environment and subject matter so that educators truly understand the state of the material thoroughly both textual and contextual, as well as understanding the students as a whole.

As the author has explained, that the thought of Ibn Miskawaih was built to grow to moral education. The objective of Ibn Miskawaih's moral education is in the form of character (*akhlak*), namely the formation of an inner attitude that is able to encourage spontaneously to be able to give birth to all good deeds, so as to achieve true perfection and happiness. If an educator has been able to cultivate high wisdom values Ibn Miskawaih considers that the teacher has been in a high position and can be said to be successful in making his students' subjects as plenary humans¹³

Character education which was popularized by Ibn Miskawaih is based on middle ground doctrine. Middle-class doctrine or what is known in English as The Doctrin of mean or The golden. Ibnu msikawaih generally gives the meaning of the middle (middle way), among others, by balance, harmony, main, noble, or the middle position between the extreme advantages and extreme shortcomings of each human soul. The four characters that form the foundation for the development of human character are al-Iffat (restraint / self control), al-syaja'at (courage), and al-hiikmah (wisdom) and al-adalat (justice).

Tabel 1: Konsep Pendidikan Akhlak Ibnu Miskawaih

No.	Eksterem Kekurangan (<i>Al-Tafrith</i>)	Posisi Tengah (<i>Al-Wasath</i>)	Ekstrem Kelebihan (<i>Al-Ifrat</i>)
1.	Kedunguan (<i>Al-Balah</i>)	Kebijaksanaan (<i>al-Hikmah</i>)	Kelancangan (<i>Al-Ifrath</i>)
2.	Pengecut (<i>Al-Jubn</i>)	Keberanian (<i>al-syaja'ah</i>)	Nekat (<i>Al- Tathawwur</i>)
3.	Dingin Hati (<i>Al-Khumud</i>)	Menahan diri menjaga kesucian (<i>al-iffat</i>)	Rakus (<i>Al-Syarah</i>)

From the author's safety related to the table above, human nature is to have good traits and bad traits, but humans can also be in the midst depending on how humans direct

¹³ Zainal Abidin, "Konseop Penddidikan Islam Ibnu Miskawaih Dan Implikasinya Bagi Pendidikan Karakter Di Indonesia", *Jurnal Tapis*, Vol. 14. No. 2, 2014, p. 45.

the traits that exist in themselves, if the students later will be in the family environment that always directs them to things positive things then we can be sure the subject of students will be more dominant in developing good qualities and vice versa. To form the character of students' subject, educators who have good character are needed so that they can make role models to their students. Gradually the traits exhibited to children themselves will be exemplified so that later they will make it as a person of good character who is in the middle position.

CONCLUSION

According to Ibn Miskawaih, basic education with noble character or noble ethics with the ultimate goal is that one will feel happiness in the world or the hereafter. The concept of education offered by Ibn Miskawaih is known as the middle way. He revealed the basic human character of self-restraint, challenge, refute, and justice. Ibnu Miskawaih views education as a means to make students' subjects fortunate not just to have high knowledge.

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