Implementation of Ibn Miskawaih's Theory on Modern Education

Dennis Mutiara
dnnsmutiara@gmail.com
UIN Sunan Kalijaga, Yogyakarta
Ahmad Fauzi
ahmad.fauzi@uin-suka.ac.id
UIN Sunan Kalijaga, Yogyakarta

Abstrak
Perkembangan teknologi dan globalisasi menuntut partisipasi semua lapisan masyarakat dalam mengikuti tren, termasuk dalam penggunaan smartphone. Meskipun memberikan kemudahan akses informasi, dampak negatif terutama terlihat dalam perilaku siswa di lingkungan pendidikan. Penelitian ini menggunakan tinjauan kepustakaan dengan pendekatan kualitatif untuk memahami dan menafsirkan fenomena terkait. Penjabaran hasil temuan mengenai teori etika Ibnu Miskawaih menunjukkan bahwa karakter manusia dapat dibentuk melalui pengelolaan jiwa. Ibnu Miskawaih mengusulkan teori al-Insan al-Kamil dengan tiga tingkatan jiwa: An-Nafs al-Bahimiyah, An-Nafs as-Sabu'iyah, dan An-Nafs an-Nathiqiyah. Pembentukan karakter dilakukan melalui proses pembiasaan, pujian, ancaman, dan hukuman. Upaya pengembangan karakter dalam pendidikan dapat diwujudkan dengan menggabungkan beberapa aspek dalam pendidikan modern mulai aspek humanis hingga aspek sibernetik dengan tujuan untuk tetap terhubung dengan lingkungan sekitar, sebab manusia dididik berhulu dan berujung pada cara bertindak.
Kata Kunci: Akhlak, Ibnu Miskawaih, Karakter

Abstract
Technological developments and globalization require participation from all levels of society to follow the trend, including by using smartphones. Even though it provides an easy access to reach some informations, the negative impact is visible in student behavior in education environment. This research uses a literature review with a qualitative approach to understand and interpret related phenomenas. The finding is regarding Ibnu Miskawaih's ethical theory shows human character can be formed by managing the soul. Ibnu Miskawaih proposed the theory of *al-Insan al-Kamil* with three levels of soul: *Al-Nafs al-Bahimiyah*, *Al-Nafs as-Sabu'iyah*, and *Al-Nafs an-Nathiqiyah*. Character formation is carried out through a process of habituation, praise, threats and punishment. Some Efforts to developing character in education can be realized by combining several aspects of modern education, from humanist aspects to cybernetic aspects with the aim of remaining connected to the surrounding environment, because human education begins and ends in how to act.
Keywords: Akhlak; Ibnu Miskawaih, Character

PRELIMINARY

The development of technology and the pace of globalization require all elements of society to feel and follow things that are trending, including the use of smartphones (Abbas et al., 2018; Mutiani et al., 2021). The fitness gained from this progress finally forms two sides, while the positive side that can be felt is the ease of getting information and knowledge from the outside world without having to travel (Maulidah et al., 2024). However, the negative impact is also felt from various sides. Various mass media have published several cases related to inappropriate behavior that occurs in the world of education, such as cases of bullying

between students or carried out by teachers to students (Handayani & Alwin, 2024; Jumriani et al., 2021). Based on the Kompas Daily, there were at least 23 similar cases from January to September. One of them is carried out between fellow students and teachers to their students (Wiryono & Setuningsih, 2023) In addition to this case, a student who was known to be a drug dealer in Sulawesi was also found and the incident of demolition of his school-level younger brother occurred in Temanggung (Prihatmojo & Badawi, 2020)

Reviewing several cases that have occurred, there is at least a degradation of the character of the nation's young people, especially those who are still in school. In this context, the moral crisis is not only caused by actions that are not in accordance with morals, but also a decrease in responsibility, a decrease in creativity and the values of tolerance among others. The various moral crises faced can be reduced by implementing a good education system (Ilmy et al., 2024; Taufik Rahman, 2023). Education is not only a solution but also an effort to realize its goals, as in Law No. 20 of 2003 concerning the function of education to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe in and fear God Almighty. have noble character, be healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Fahdini et al., 2021)

A similar study was conducted by Harpan Reski from UIN Sunan Kalijaga which focused on the analysis of Ibn Miskawaih's character education, with the results of the analysis that schools are the right suggestions to carry out character formation by applying Ibn Miskawaih's thinking (Mulia, 2019) Then it was carried out by Alimatus Sa'adah and Farhan who explained the relevance of Ibn Miskawaih's theory of Morals to the condition of character among current students (Alim, 2020) Meanwhile, in the presentation I Nyoman explained the aspects that contribute to the development of modern education (Temon Astawa, 2016) The above presentation gives rise to the purpose of this research to offer the theory carried out by Ibn Miskawaih which can be used as one of the efforts to be applied to the process of character formation in modern education.

METHOD

The preparation of research on Ibn Miskawaih's theory of Morals and its integration with modern education is offered as a solution to the foundation of character education that can be applied in schools to face the modern education paradigm. The method used in this research process uses a literature review with a qualitative approach The qualitative approach was chosen as an effort to understand and interpret something that happened based on the researcher's view (Suyitno, 2018)

This research collects data sourced from books, journals, or newspapers related to the topic raised (Oktaviana & Dewi, 2022) Some of the platforms used in literature studies are Ipusnas, the Litera website owned by the Jakarta library, and other accredited journal pages. The analysis carried out is using data reduction techniques, by categorizing data that have the same value as the topic of discussion and making the keywords Ibn Khaldun, character, and education as limitations. The next stage is the interpretation of the reduced data. At the interpretation stage, it will be influenced by readings, norms that apply in society, and the views of experts on student cases spread on social media such as Instagram, Twitter, and TikTok. The results of the interpretation will be concluded and presented in the form of a narrative (Syahrizal & Jailani, 2023)

RESULTS AND DISCUSSION

The elaboration related to the findings and discussions will be presented with several parts:

A. Biografi Singkat Ibnu Miskawaih

Ibn Miskawaih was a scholar who was born in 932 AD and died in 1030 AD. He has the name Abu Ali al-Khazin Ahmad Ibn Muhammad Ibn Ya'qub Ibn Miskawaih. He is a Muslim scholar who wrestles with Islamic thought. However, he is also famous as a Muslim historian, *scientist*, and librarian. When he was young, Ibn Miskawaih studied with Abu Bakr Ahmad Ibn Kamil al-Qadhi (Mukti et al., 2021) Its popularity was raised when the Abbasids were influenced by the Buwaihi Dynasty. At that time he was trusted as the treasurer of Adid al-Daulah which was referred to as *Al-Khaziim*. The trust given to him was the beginning of his thoughts on ethics, he was anxious to see the moral deterioration that occurred around him. Therefore, he decided to deepen his research on ethics (Romadona, 2021)

Ibn Miskawaih's thoughts were not only derived from previous Muslim thinkers, Ibn Miskawaih also studied Pre-Islamic books and Greek philosophers such as Aristotle, Plato, and Galen. Then he collaborated these thoughts with the Islamic knowledge that he mastered. There are several books written by him, including *Al Fauz al Asghar*, *Tajarib al Umam*, *Tahdzib al Akhlak*, *Risalah fi al Ladzdzat wal Alam fi Jauhar al Nafs; and Ajwibah wa As'ilah fi al-Nafs wal Aql.* All of them have something in common, namely the management and formation of self-character. Of his most phenomenal works, *Tahdzib al-Akhlak* (Romadona, 2021)

B. Ibn Miskawaih's Theory of Ethical Education

Ibn Miskawaih as a philosopher carried the theory of *al-Insan al-Kamil*. He realized that human beings have a soul that is able to encourage to feel something or do an activity, regardless of spontaneity or through a certain consideration. Quoted from Amin in Sudarsono's

book, it is stated that according to Ibn Miskawaih, the soul that exists in human beings has three powers, namely *An-Nafs al-Bahimiyah, An-Nafs as-Sabu'iyah,* and *An-Nafs an-Nathiqiyah.*

1. *An-Nafs al-Bahimiyah* is the lowest power of a human being. It is said to be the lowest power because at this point the soul is filled with lusts such as hunger, drowsiness, and worldly things like other creations of God.

2. *An-Nafs as-Sabu'iyah* is the second level of soul management. In this phase, the human soul begins to develop and eat up its cognitive abilities, so humans dare to take risks, maintain their dignity, and have ambitions.

3. *An-Nafs an-Nathiqiyah* is the highest peak of the human soul. Human beings are able to manage the soul and harmonize with their minds so that everything can be faced calmly and wisely (Nasbi, 2015)

Humans who are able to know the position of their souls will find it easier to form their own character. So, Ibn Miskawaih also expressed his thoughts inspired by Aristotle regarding efforts in forming character such as habituation. Although he realized that every human being born has its own characteristics. According to him, the basis of this process is religious or moral shari'a which is used as a benchmark for an act and this coaching is obtained through education (Romadona, 2021)

In the process of habituation carried out to form good character, Ibn Miskawaih offered several ways. This is because he understands that the potential that humans bring is different. So, for those whose mental and emotional management skills are stable, there is no need for any hard action to behave well. As for some people who are still in the process of management and formation, they are allowed to intervene. Another way offered is the praise method. This is intended to influence the human soul that is happy with praise, through this method it is hoped that a person will always repeat his good habits. Furthermore, with threats and punishments (Mulia, 2019) The imposition of threats and punishments is not only aimed at harm, but to form a responsible person with the risks faced from a decision.

These efforts will reach their maximum point when all elements work well together. So, the environment and a strong will to be good and moral—virtuous.

C. Implementation of Ibn Miskawaih's Moral Theory on Modern Education

Modern education refers to several focuses, first on humanist values. The humanist aspect is one of the aspects that is emphasized because in the all-digital era, the sense of empathy and sympathy for others is increasingly sliced (Temon Astawa, 2016) One of the causes is triggered by the lack of direct communication between individuals so that emotional

relationships are not built. The critical point on the humanist value that is raised is used as a counterweight to the existence and existence of dehumanism. The reason is, this value has a vision that everything that is learned begins and boils down to humans as evidence of self-actualization (Baharudin & Makin, 2007) This is starting to happen to a group of people, including students in the world of modern education, self-development and character education should go hand in hand so that the purpose of the presence of education can be realized.

One of the efforts that can be made is to do a combination of both, namely with *human being* and *tecno being* (Fawzi et al., 2022) The concept of *human being* can be done by applying the theories and efforts presented by Ibn Miskawaih, such as fostering a sense of empathy in students that no human being on earth is able to ask for form, form, potential before being born So, hate speech or any act that refers to uncommendable things cannot be a justification for them. Furthermore, the concept of *techno being,* it is undeniable that in this time technology is a necessity. So, educators are also obliged to be able to master the same technology so that they are able to control and limit the use of technology.

The second aspect that supports modern education is the aspect *of behaviorism*, according to some experts such as Edward Lee and John Watson that this aspect is a response to stimulus. According to Watson, humans are created in a package with emotional responses (Rusuli, 2014) The meaning of emotional response is a reflex in responding to an event or facing someone. The response given depends on the absorption of the individual. Thus, this capability can be formed based on experience or environmental influences.(Pratama, 2019)

By reviewing the aspects of behaviorism, it can be stated that this theory has similarities with the theory of moral education initiated by Ibn Miskawaih. There is one thing that can be used as a gap for collaboration between theories, in the theory put forward by Watson does not explicitly describe efforts to create an environment that is able to form wise responses (Hill, 2009) Meanwhile, Ibn Miskawaih proposed efforts to form a good self and environment so that it can train human beings to be wise. The establishment that can be applied is to enforce regulations, including sanctions that are approved without burdening any party. By carrying out this kind of enforcement and involving all agents in the process, a person will think about the risks that may be faced when they want to act and create an attitude of responsibility (Bahri, 2020) (Saswili et al., 2024).

The next aspect of modern education is the cognitive aspect. A cognitive mindset will affect a person through his experiences or observations, in other words, the process of cognitive learning is the process of human self-development through the connectivity that occurs with the surrounding environment. The argument is in harmony with Vygotsky's. In his view, the

process of developing human mindsets is influenced by three main factors, 1) Involvement in something, 2) Communication-interactive, 3). Social and cultural relations. He also stated that in this process a person is seen based on his age category and needs assistance from more capable figures known as *the Zone of Proximal Development* (Santrock, 2008)

The cognitive aspect proposed by Vygotsky can be in harmony with Ibn Miskawaih's proposal, namely the mind management system. An educator can imply this offer by combining and utilizing local content in the curriculum, such as conducting *outing class* activities. This program can be filled with activities that train cohesiveness and bring out *problem solving* skills. Things like this can help students in a fun way but still shape their personality and manage their soul *(tadabbur)* by looking at the prevailing reality. In the concept of character education, educators must also have strong self-principles so that students can emulate the character reflected in the educator and communicate with students' parents to help the development and formation of character (Bisri, 2021) (Firdaus et al., 2024).

The fourth element regarding the value of modern education is the cybernetic aspect, namely self-development through the processing of all information obtained and focusing on the source and system of information. This element is divided into two types that are opposite to each other, namely algorithmic thinking that refers to a specific target empirically and heuristic which gives the freedom to target many things without uncertainty. Broadly speaking, this element is the final point of everything that has been obtained and has been learned from previous elements so that a person or student can explore based on experience and data received.(Furaida & Suryo, 2021) Looking at the cybernetic element in the concept of modern education, it can be offered as a companion to Ibn Miskawaih's moral education theories, because this element has not been mentioned in his efforts. The interlation built from the two can produce results and achieve the goal of *al-Insan al-Kamil.*

The above explanations show that the concept of modern education has similarities with the theory of Morals conceptualized by Ibn Miskawaih, namely upholding character education so that not only a mindset is formed but forms a good personality. In addition to character education, the two concepts also carry ethical awareness as a method to achieve good character. However, even though they have similarities, the two also encounter differences. The first difference from the philosophical review, Ibn Miskawaih refers to Aristotle's concept of perfect human beings while modern education refers to empirical, rational, and humanist thinking. Furthermore, differences in social backgrounds, the concept of modern education was formed as a response to technological developments and advances. Meanwhile, the concept carried out by Ibn Miskawaih was influenced by the social conditions of the community at that time.

17

CONCLUSION

Ibn Miskawaih put forward the concept of the formation of Morals as a critical to the changing times. This shows that personality, character, traits, and attitudes are the result of habits that are formed periodically. In other words, character is volatile depending on the environment in which a person lives. However, humans are creatures who are created with a package of intellect so that they are mandated to take advantage of this gift, including cultivating the soul. The process of soul processing and personality development must also be supported by educational institutions, so educational institutions should balance between the transmission of scientific knowledge and character formation. One of the efforts that can be made to carry out this mission is to hold a collaboration program with parents to provide understanding, moral cultivation and escort in shaping and developing character.

BIBLIOGRAPHY

Abbas, E. W., Aksara, P., & Warnidah, R. (2018). *Penguatan Pendidikan IPS di Tengah Isu-Isu Global*.

Alim, A. sa'diyah. (2020). Pemikiran Ibnu Miskawaih (Religius-Rasional) Tentang Pendidikan dan Relevansinya di Era Indsutri 4.0. *Jurnal Penelitian Keislaman*, *16*(1), 16–30. https://doi.org/10.20414/jpk.v16i1.1746

Baharudin, & Makin, M. (2007). *Pendidikan humanistik (konsep, teori, dan aplikasi praksis dalam dunia pendidikan)*. Ar-Ruzz Media.

Bahri, S. (2020). *Filsafat Pendidikan Islam*. Penerbit Adab.

Bisri, K. (2021). *Konsep Pendidikan Akhlak Menurut Ibnu Miskawaih dan Implikasinya dalam Pendidikan Islam: Seri Antologi Pendidikan Islam*. Nusa Media.

Fahdini, A. M., Furnamasari, Y. F., & Dewi, D. A. (2021). Urgensi Pendidikan Karakter dalam Mengatasi Krisis Moral di Kalangan Siswa. *Jurnal Pendidikan Tambusai*, *5*(3), 9390–9394.

Fawzi, T., Ahid, N., Abdullah, A. A., & Akhsanul, M. M. (2022). Desain Kurikulum Pembelajaran Berbasis Pendidikan Karakter. *Jurnal Pendidikan Dan Konseling*, *4*(6), 12026–12036.

Firdaus, A., Anis, M. Z. A., Subiyakto, B., Wahyu, W., & Putro, H. P. N. (2024). Biographical Character Values K.H. Abdul Syukur as a Source for Learning IPS for Strengthening Character Education. *The Kalimantan Social Studies Journal*, *5*(2), Article 2. https://doi.org/10.20527/kss.v5i2.11644

Furaida, L., & Suryo, E. (2021). Implementasi Teori Belajar Sibernetika Pada Pembelajaran Filsafat Ilmu. *Jurnal EPISTEMA*, *2*(1).

Handayani, N. P., & Alwin, A. (2024). Community Perception Related to Flood Mitigation in Kalodran Village, Walantaka District, Serang City, Banten. *The Kalimantan Social Studies Journal*, *5*(2), 177. https://doi.org/10.20527/kss.v5i2.11869

Hill, W. F. (2009). *Theories of Learning: Teori-Teori Pembelajaran Konsepsi, Komparasi, dan Signifikansi* (Terjemahan). Nusa Media.

Ilmy, Z. A., Abbas, E. W., Putra, M. A. H., Sari, R., & Handy, M. R. N. (2024). The Important Role of Intra-School Student Organization (Student Council) in SMA Negeri 1 Anjir Pasar. *The Kalimantan Social Studies Journal*, *5*(2), 209. https://doi.org/10.20527/kss.v5i2.8939

Jumriani, J., Mutiani, M., Putra, M. A. H., Syaharuddin, S., & Abbas, E. W. (2021). The Urgency of Local Wisdom Content in Social Studies Learning: Literature Review. *The Innovation of Social Studies Journal*, *2*(2), 103. https://doi.org/10.20527/iis.v2i2.3076

Maulidah, M., Arisanty, D., Aristin, N. F., Hastuti, K. P., & Angriani, P. (2024). Level of Community Participation in 3R Based Household Waste Management in North Banjarmasin District. *The Kalimantan Social Studies Journal*, *5*(2), 155. https://doi.org/10.20527/kss.v5i2.12025

Mukti, A., Drajat, A., & Mourssi Hassan Kahwash, M. A. (2021). Moral Education According To Ibn Miskawayh and Al-Ghazali. *Jurnal Tarbiyah*, *28*(1), 56. https://doi.org/10.30829/tar.v28i1.972

Mulia, H. R. (2019). Pendidikan Karakter: Analisis Pemikiran Ibnu Miskawaih. *Tarbawi : Jurnal Ilmu Pendidikan*, *15*(1), 39–51. https://doi.org/10.32939/tarbawi.v15i1.341

Mutiani, M., Supriatna, N., Abbas, E. W., Rini, T. P. W., & Subiyakto, B. (2021). Technological, Pedagogical, Content Knowledge (TPACK): A Discursions in Learning Innovation on Social Studies. *The Innovation of Social Studies Journal*, *2*(2), 135. https://doi.org/10.20527/iis.v2i2.3073

Nasbi, I. (2015). IBNU MASKAWAIH (Filsafat al-Nafs dan Filsafat al-Akhlak). *Journal of Chemical Information and Modeling*, *4*(2), 1–15.

Oktaviana, D., & Dewi, D. A. (2022). Peran Pancasila Dalam Menangani Krisis Moralitas Di Indonesia. *Jurnal Kewarganegaraan*, *6*(1), 1599–1600.

Pratama, Y. A. (2019). Relevansi Teori Belajar Behaviorisme Terhadap Pendidikan Agama Islam. *Jurnal Pendidikan Agama Islam Al-Thariqah*, *4*(1), 38–49. https://doi.org/10.25299/al-thariqah.2019.vol4(1).2718

Prihatmojo, A., & Badawi, B. (2020). Pendidikan Karakter di Sekolah Dasar Mencegah Degradasi Moral di Era 4.0. *DWIJA CENDEKIA: Jurnal Riset Pedagogik*, *4*(1), 142. https://doi.org/10.20961/jdc.v4i1.41129

Romadona, E. P. (2021). Konsep Pendidikan Pembiasaan Perspektif Ibnu Miskawaih. *Muslim Heritage*, *6*(2), 277–302. https://doi.org/10.21154/muslimheritage.v6i2.3308

Rusuli, I. (2014). *Refleksi Teori Belajar Behavioristik Dalam Perspektif Islam*. *8*(1), 38–54. https://doi.org/10.13170/jp.8.1.2041

Santrock, J. W. (2008). *Psikologi pendidikan* (Kedua). Kencana.

Saswili, E., Syaharuddin, S., Jumriani, J., Mutiani, M., & Ilhami, M. R. (2024). Rice Milling Business in Anjir Serapat Muara Village. *The Kalimantan Social Studies Journal*, *5*(2), 119–127.

Suyitno. (2018). Metode Penelitian Kualitatif: Konsep, Prinsip, dan Operasionalnya. In *Akademia Pustaka*.

Syahrizal, H., & Jailani, M. S. (2023). *Jenis-Jenis+Penelitian+Dalam+Penelitian+Kuantitatif+dan+Kualitatif*. *1*, 13–23.

Taufik Rahman. (2023). *Aktivitas Keagamaan Masyarakat Anjir Serapat Muara Sebagai Sumber Belajar IPS*. Universitas Lambung Mangkurat.

Temon Astawa, I. N. (2016). Teori—Teori Dalam Dunia Pendidikan Modern. *Jurnal Penjaminan Mutu*, *1*(1), 67. https://doi.org/10.25078/jpm.v1i1.40

Wiryono, S., & Setuningsih, N. (2023, October 4). FSGI Merilis Terjadi 23 Kasus Perundungan di Sekolah Sepanjang 2023, 2 Korban Meninggal. *Kompas.Com*.