



DEVELOPMENT OF CHARACTER EDUCATION ON IBN MISKAWAIH'S THOUGHT

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Abstract: Development of Character Education on Ibn Miskawaih's Thought.

The focus of the problem in this study is how to develop character education in Ibn Miskawaih's view. This type of research is a library research method, in the form of character studies. The results found by the author were that Ibn Miskawaih himself acknowledged that the essence and function of education is to shape the human personality so that humans who have evil and praiseworthy characteristics are formed. According to Ibn Miskawaih, the nature and function of education is to shape the personality of the human being so that a person who has a commendable character is formed. Because basically human morals can be changed through education and the environment. Therefore, in its implementation character education can be designed by including character education values in the national education curriculum.

Keyword: Character Education; Development

Abstract: Pengembangan Pendidikan Karakter dalam Pemikiran Ibnu Miskawaih.

Fokus permasalahan dalam penelitian ini adalah bagaimana mengembangkan pendidikan karakter dalam pandangan Ibnu Miskawaih. Jenis penelitian yang digunakan adalah metode penelitian pustaka berupa studi karakter. Hasil yang ditemukan oleh penulis adalah bahwa Ibnu Miskawaih sendiri mengakui bahwa hakikat dan fungsi pendidikan adalah membentuk kepribadian manusia sehingga terbentuklah manusia yang memiliki sifat jahat dan terpuji. Menurut Ibnu Miskawaih, hakikat dan fungsi pendidikan adalah membentuk kepribadian manusia sehingga terbentuklah seseorang yang memiliki karakter terpuji. Karena pada dasarnya akhlak manusia dapat diubah melalui pendidikan dan lingkungan. Oleh karena itu dalam penyelenggaraannya pendidikan karakter dapat dirancang dengan memasukkan nilai-nilai pendidikan karakter dalam kurikulum pendidikan nasional.

Kata Kunci: pendidikan karakter; pengembangan

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A. INTRODUCTION

Character education is a very strategic topic in the context of education in Indonesia today. This is related to the moral crisis that has occurred recently. Almost all cases that occur are caused by the failure of educational institutions to implement character education. Many of these cases on a national scale are caused by the lack of a process of imparting moral education to school-age children. In the current context, good ethical values of education are needed to shape the character of the younger generation who are planted through education. This is due to the fact that increasingly modern humans are experiencing moral and ethical crises which are the principles of social life.

One of the most common crises in Indonesia is the crisis of emulated figures, many criminal cases committed by people who are figures in society, such as cases of corruption, collusion and so on. Likewise among students, what happens is behaviors that are contrary to Islamic morals or morals such as free sex, drugs, brawls, and so on which have an impact on the mental development of students (Unayah: 2015). Not to mention the influence of foreign cultures that are easily accessed by children through negative sites in cyberspace (the internet). Therefore, it is necessary to establish and foster good ethics from an early age in the context of education.

In Islamic psychology, Islamic character design is derived from moral teachings which are a special part of the Islamic component (Mujib: 2012). So that in the development of character education it cannot be separated from the giving of the moral realm in education. In the perspective of the content of character education, it must be embodied in every educational curriculum content from various disciplines taught in schools and in madrasas. Therefore, it is necessary to re-examine the concepts of Islamic ethics which are the pillars of the development of character education in the country, by examining the ethical concepts initiated by Islamic scholars. One of them is the concept of ethics according to Ibnu Maskawaih. This concept can be used as a reference

for initiating ideal concepts and praxis about character education that comes from the thoughts of Muslim scholars or philosophers.

B. METHOD

In examining Ibnu Maskawaih's thoughts, the author uses literature studies or literature from various existing references and data. Then the data is packaged as information material that can provide an overview of character education according to Ibnu Maskawaih and its relevance in the modern era. This research was conducted with this writing method using literature study, namely the method carried out by collecting data and information from books and writings that are related to the research object which is discussed descriptively-analytically through philosophical studies with a qualitative approach. -rationalitic

C. RESULTS AND DISCUSSION

Biography

Ibn Maskawaih's full name is Abu Ali Al-Khozin Ahmad Ibn Muhammad bin Ya'qub bin Miskawaih. The name Miskawaih is taken from the name of his grandfather who was originally a Magi (Persian) who later converted to Islam. His title is Abu Ali, which is obtained from the name of Ali bin Abi Talib's best friend. For the Syiah Ali ibn Abi Talib is seen as having the right to replace the Prophet Muhammad as the leader of the Muslim community after his death. So from this title, it is not wrong for people to say Miskawaih is a follower of the Shi'ah sect (Rahmaniyah: 2010).

Ibn Miskawaih is known by the nickname al-Khazain, and is also called the "third teacher" after Aristotle and al-Farabi. He was born in Rayy (which is now Tehran, Iran) in 320 H / 932M and died in 421 H / 1030 AD (Miskawaih, 1994: 29). Ibn Miskawaikh was a self-taught man who was successful in various disciplines, making him the "Father of Muslim Ethical Philosophy"

and "Father of Muslim Educational Psychology". In addition, he is also a historian, writer, and educator (Mahmud: 2011)

If you look at the year of birth and death, Miskawaih lived during the reign of Bani 'Abbas under the influence of Bani Buwaih who were Shi'ah and came from Persian descent. The Bani Buwaih began to be influential since the Caliph al-Mustakfi of Bani 'Abbas appointed Ahmad bin Buwaih as prime minister (amir al-Umara') with the title mu'izz ad-Daulah in 945 AD. It was at this time that Miskawaih gained the trust to become treasurer. It was also during this time that Miskawaih was known as a philosopher, physician, scientist and poet. However, one thing that was displeasing to Miskawaih was the moral decline that swept through society. Therefore, Miskawaih was interested in focusing his attention in the field of Islamic ethics (Bashir: 1983).

Miskawaih's educational history is not well known because he did not write his own autobiography. In addition, his biographers do not provide a clear picture of this. However, it can be assumed that Miskawaih was no different from the habits of children at that time in studying knowledge. Ahmad Amin describes the education of children in the 'Abbasid era that in general children started from learning to read, write, learn the Koran, and Arabic language procedures in the surau, and by bringing in private tutors in the family. Then after completing the basic sciences, the child is then given jurisprudence, history, and mathematics (Basyir: 1983).

It is suspected that Miskawaih also had this kind of education in his youth. Although according to other allegations, he also stated that Miskawaih did not take private lessons, because his family's economy could not afford to bring in teachers, especially for advanced lessons which were expensive. The further development of Miskawaih's knowledge was obtained by reading a lot of books, especially at times when he gained confidence in controlling the library of Ibn al-'Amid (Bashir: 1983).

Ibn Miskawaih is known as a productive thinker. He has produced many written works, but only a small part is still in existence today. The number of books and articles written by Ibn Miskawaih is 41 (Rahmaniyah, 2010: 111). According to Ahmad Amin, all of Ibn Miskawaih's works do not escape the interests of moral philosophy. In this connection, it is not surprising that Ibn Miskawaih is known as a moralist. Abu Mansur al Tslabi explained that Ibn Miskawaih was a noble person who was full of virtues, was refined, literary expert, expert balaghah, tenacious, and as a poet (Gunawan: 2014).

Ibn Miskawaih's writings and works were heavily influenced by Greek philosophy, Persian civilization, the teachings of Islamic law, and personal experiences (Rahmaniyah: 2010).

However, if you pay attention to Ibn Maskawaih's list of writings, no found none that discussed specifically about education. However, there are several books whose discussions are considered to be related to education, such as about psychology, reason, and ethics. One of his books that discusses many educational theories and concepts is *Tahzib alAkhlaq wa Tathir al-A'raq* - Moral Education and Moral Cleansing - (Mahmud: 2011).

Educational Concept

Ibn Miskawaih developed his concept of education which was grounded on moral education. Because Ibn Miskawaih's basic education is in the field of morals, the concept of education that is built is moral education which includes: (i) Educational Objectives, (ii) Educational Functions, (iii) Educational Materials, and (iv) Educational Methods and Tools.

Ibn Miskawaih suggests that the goal of education is the formation of a person with noble character, known as *isbah alkhuluq asy-syarif*, that is, a noble person substantially and essentially. In addition, the purpose of education is also synonymous with the purpose of human life. The achievement of the goals of education is a step towards achieving the ultimate

goal of human life, namely goodness, happiness and perfection as expressed by Mahmud.

According to Ibn Miskawaih, the function of education is as follows (Mahmud: 2011): (i) Instilling noble morals. For Ibn Miskawaih,

the formation of noble morals is an educational goal, as well as an educational function. Noble moral values that need to be instilled and accustomed to in spiritual aspects such as honesty, steadfastness, patience, and others. Also in physical aspects such as manners of dress, speaking, and so on. (ii) Humanizing humans. Ibn Miskawaih stated that the task of education is to subdue humans according to their substance as the noblest beings. In addition, education is tasked with lifting people from the lowest level to the high level. (iii) Individual outreach. A number of individuals must unite to achieve mutual happiness so that one another can perfect each other. Each individual makes himself like a body that supports each other. (iv) Cultivating shame. Shame that is meant here is the fear of something bad born from him. Ibn Miskawaih said that the initial sign of the development of reason is shame because it shows that the child has realized about badness (Majidi : 1995).

In Ibn Miskawaih's educational material, it is intended that all sides of humanity get educational material that provides a way for the achievement of educational goals. The materials in question are also dedicated as a form of devotion to Allah SWT. The moral education materials are: things that are obligatory for the needs of the human body, and things that are obligatory for the soul. Mandatory moral education materials for the needs of the human body include prayer, fasting and sa'i. Furthermore, the moral education material that must be studied for the needs of the soul was exemplified by Ibn Miskawaih with a discussion of the correct faith, affirming Allah with all His greatness and motivation to be happy with knowledge and material related to human needs with humans exemplified by material science of muamalat, marriage, mutual advice, and so on (Hariyanto: 2016).

The Relevance of Ibn Miskawaih's Thought in the Modern Era

As previously explained, there are four characters inherent in humans, namely wise, courageous, self-controlled and just. The four values / characters become an integral part of the universal human character, and that character also applies to Indonesian people, the majority of whom are Muslims. It could be considered that these four characters are the main pillars for the formation of human character as a whole. These universal values are then developed in character education which is becoming a trend in education today (Abidin: 2014).

In practice character education can be designed by incorporating character education values in the national education curriculum. The implementation of character education in Indonesia can be presented integrally in the content of the 2013 curriculum. It means that aspects of character cultivation must be developed in every subject given either in educational units or formal educational institutions. In this perspective, the character values developed by Ibnu Maskawaih can be used as a reference for the implementation of education in Indonesia, especially in the context of the implementation of Islamic education, as well as the implementation of national education in Indonesia. The expected values or characters are the formation of a personality which is based on the norms of religion, culture and ethics of the Indonesian nation.

The task of educators in fostering Islamic character is very noble and has dimensions of efforts to cleanse the hearts, souls and souls of students. Teachers (educators) must always get used to noble qualities, not only developing intellectual (cognitive) aspects but also instilling a noble personality as a figure of Islamic educators. Therefore, in the moral perspective of a good educator, in order to be able to transfer the formation of noble characters, among them must have characters, including robbaniyah character (educator in the sense of being God-oriented, maintaining noble

character), sincere, patient, fair, zuhud, clean body and soul, and most importantly intend on his duty to get closer to Allah SWT, rational, not emotional, and have a social spirit (Abidin: 2014).

Likewise from the student aspect (learners), Islamic character education must pay attention to the special characteristics of students. First, students are not miniature adults, but have their own world. Second, learners are human beings who have a developmental and growth deferiance period. Third, students are humans who have needs, namely physical needs, compassion, security, self-esteem, self-actualization. Fourth, students are God's creatures who have different talents and interests. The five students have two potentials physically and spiritually, and have absolute potential, namely divine and human nature. By paying attention to the special potential of students, it is hoped that Islamic character education by educators can run well (Abidin: 2014)

In a practical perspective, Islamic character education can be pursued by designing an alternative educational curriculum that uses the choice of character education models. Character education is given with a separate model as a separate subject, or with an integrated model in each subject, or a model that is given outside of teaching, it can even be done with a combined model. This indicates that the character education model is open and flexible to be applied in the world of education.

As explained above, Ibn Maskawaih's thinking was built on moral education. The goal of Ibnu Maskawaih's moral education is the formation of character (morals), namely the formation of an inner attitude that is able to spontaneously encourage all deeds of good value, so as to achieve perfection and obtain true and perfect happiness. If a teacher has been able to create students at a high level of wisdom attainment, Ibn Maskawaih considers that the teacher is already in a high position and is at the level of al-mu'alim, al-mitsal, al-hakim, or al-mualim alhikmat. Such degree according to Maskawaih

is in accordance with his concept of the ideal human being (al-Insān al-Fadīlat). Those who are in the line of the highest position are equal to the position of the Prophets, even though he is not a Prophet, especially in terms of the nature of his love

D. CONCLUSION

From the description above, it can be concluded that Ibn Miskawaih was a great Islamic philosopher, most of whose knowledge was obtained through reading. He holds the third teacher title after Aristotle and al-Farabi. Ibn Miskawaih's thinking is very much influenced by character education, but in some of his works it is considered to have a lot to do with education.

Ibn Miskawaih is known for his concept of the middle way or the golden mean. There are 4 characters, which become the foundation for the development of human noble character, namely restraint, courage, wisdom, and justice. These four characters are the principles of human morality. These values are then developed in character education today.

According to Ibn Miskawaih, the nature and function of education is to shape the personality of the human being so that a person who has a commendable character is formed. Because basically human morals can be changed through education and the environment. Therefore, in its implementation character education can be designed by including character education values in the national education curriculum

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