



THE ETHICS OF DUTY IN IBN MISKAWAIH'S THOUGHT: AN ANALYSIS OF INDIVIDUAL RESPONSIBILITY IN SOCIETY

Abstract: Every individual certainly has obligations and responsibilities in social life. Ibn Miskawaih is a philosopher who is called the father of Islamic ethical philosophy. In ethics, the obligation emphasizes how each individual obeys, adheres to, and carries out his responsibilities as part of the social community. The purpose of this research is to examine Ibn Miskawaih's ethical obligations and find out what individual responsibilities are in society. Through a qualitative approach, this research uses library research and text analysis methods to obtain in-depth information about Ibn Miskawaih's ethical thoughts and individual responsibility in society. The results of this research show that an ethic of obligation can encourage every individual to carry out their obligations or responsibilities in society.

Keywords: Ibn Miskawaih, Obligations, Individuals, Society, Responsibility.

Abstrak: Setiap individu tentu memiliki kewajiban dan tanggung jawab di dalam kehidupan bermasyarakat. Ibnu Miskawaih merupakan Salah seorang filsuf yang dijuluki sebagai bapak filsafat etika Islam. Di dalam etika kewajibannya menekankan bagaimana setiap individu untuk mematuhi, menaati dan melaksanakan tanggung jawabnya sebagai bagian dari masyarakat sosial. Tujuan dari penelitian ini adalah untuk mengkaji etika kewajiban Ibnu Miskawaih dan mencari tahu bagaimana tanggung jawab individu didalam masyarakat. Melalui pendekatan kualitatif, penelitian ini menggunakan metode kajian pustaka (library research) dan analisis teks untuk mendapatkan informasi secara mendalam tentang pemikiran etika Ibnu Miskawaih dan tanggung jawab individu didalam masyarakat. Hasil dari penelitian ini menunjukkan bahwa etika kewajiban mampu mendorong setiap individu untuk menjalankan kewajiban atau tanggung jawabnya di dalam masyarakat.

Kata kunci: Ibnu Miskawaih, Kewajiban, Individu, Masyarakat, Tanggung Jawab

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INTRODUCTION

Discussion of human behavior certainly cannot be separated from the name of ethics. One of the most important things in human life is ethics. Ethics has a universal vision and applies to all humans in every place and time. Although humans are born separate from other individuals, humans cannot live alone apart from others but always live together in a group or society. (Nizar et al., 2017) Ethics has the purpose of shaping a person, to become a good human being, a citizen of society, and a good citizen. (Mulyasana, 2019) Within the framework of Ibn Miskawaih's thinking, the ethical concept of obligation emphasizes responsibility as one of the principles in society. However, how the concept of duty ethics in Ibn Miskawaih's perspective can be implemented and to what extent it can help humans in fulfilling their responsibilities in society is still a question mark. Because in community life, of course, every individual has obligations and responsibilities. Responsibility is an important thing in society, if each individual carries out and understands how his responsibilities in society then community life can run well.

Therefore, this research problem wants to examine and reveal how the concept of obligation ethics from the perspective of Ibn Miskawaih can help each individual understand and carry out their responsibilities in society. The purpose of this study itself is to examine the ethical thinking of obligations from the perspective of Ibn Miskawaih and how a person can understand his responsibilities in society.

In this study, the author will use philosophical research methods with a text analysis approach. Analysis will be carried out in the thought of Ibn Miskawaih related to ethics contained in journals and articles, as well as other literary sources, as well as related texts that discuss concepts related to the ethics of duty. Not only that, this research will also apply library research



methods to support and deepen the understanding of ethical concepts relevant to Ibn Miskawaih's thought. The author will review sources related to Ibn Miskawaih's thoughts on the ethics of duty. Ibn Miskawaih's ethical idea of obligation became the theoretical basis of this study. The ethical theory of obligation will be used as a framework for understanding how this concept applies to Ibn Miskawaih's thought.

Through this research, the author hopes to find insight into how the concept of duty ethics from the perspective of Ibn Miskawaih can help humans understand their responsibilities in society. It is hoped that the results of this research can contribute to understanding the ethical thinking of obligations from the perspective of Ibn Miskawaih, and can add insight for readers regarding individual responsibilities in society.

DISCUSSION

1. Biography of Ibn Miskawaih

One of the most famous Islamic philosophers in Islamic philosophy is Ibn Miskawaih. Abu Ali Ahmad ibn Muhammad ibn Yaqub ibn Miskawaih thus the full name of Ibn Miskawaih. (Usman, 2019) Ibn Miskawaih was born in Rayy (now known as Tehran, a city in Iran) in 320 AH / 932 AD and died around 421 AH / 1030 AD. He was a self-taught philosopher who was successful in studying various disciplines, especially ethics so that he earned the title of "father of Islamic ethical philosophy" and "father of Muslim educational psychology". (Mulia, 2019)

Throughout Ibn Miskawaih's life, he lived under the rule of the Buwaihi Dynasty around the year (320-450H/ 932-1062 AD), Shi'a was the understanding held by its leaders. Ibn Miskawaih had a job as a librarian, treasurer, secretary, as well as a teacher for the children of the dignitaries of the Buwaihi Dynasty. (Busroli, 2019) Regarding his educational background, there are not many sources that explain him

validly, but it can be estimated that he underwent the process of education, not much different from children his age.

Ibn Miskawaih's intellectual activities began by studying history with a teacher named Abu Bakr Ahmad Ibn Kamil al-Qadhi. Then Miskawaih continued his intellectual activities by studying philosophy with Ibn Al-Khammar, who was a critic who studied Aristotle's various writings. In addition, Miskawaih also diligently studied chemistry with his teacher named Abi Al-Tayyibah Al-Razi, a scholar who was an expert in chemistry and famous in his time. Iqbal classifies Ibn Miskawaih as the most famous thinker, moralist, and historian, due to his expertise in a wide variety of disciplines. (Syarifuddin et al., 2019)

Ibn Miskawaih has many privileges and extensive experience, this is because he has long worked and served the government. Ibn Miskawaih was also able to obtain various information from original and reliable sources. He also mastered and understood warfare strategy and administrative models so that he could easily write down various events clearly and in detail. In addition, Miskawaih mastered various ways of doing politics well, he often discussed the country's economy very precisely and clearly, even he was able to write it into a very lively political history. Because of these privileges, he trusted to work in the government. (Mubara, 2020)

In addition to having closeness with government officials, it turns out that Ibn Miskawaih also had closeness to various scientists of his time, such as Yahya Ibn 'Adi, Abu Hayyan at-Tauhidi, and Ibn Sina. He is also known as a historian who was quite famous in his time, even his fame surpassed his predecessors, such as At-Thabari (310 AH / 923 AD) not only that he was also known as a poet, doctor, and literary expert.

As the father of Islamic ethical philosophy, Ibn Miskawaih has



formulated basic things about ethics in his phenomenal work entitled *Tabdzib Al-Akhlak Wa Tathir Al-A'raq* (maintenance of mind and purification of morals). Ibn Miskawaih's ethical philosophy draws from Greek philosophical thought, Islamic Sharia teachings, Persian civilization, and his own experience. Ibn Miskawaih is a critical person related to the study of ethics, meaning that he has studied and explored the philosophy of *akhlaqiyah* through in-depth analysis of knowledge. Not only got the title of the father of ethical philosophy, it turned out that Ibn Miskawaih also got the title the third teacher (*Al-Mualimin Al-Tsalits*), after that the second teacher was Al-Farabi (*Al-Mualimin Al-Tsani*) and the philosopher who was given the title of first teacher was Aristotle (*al-Mualimin al-Awwal*). (Ujud Supriaji, 2021)

2. Ibn Miskawaih's Ethical Thought

The notion of ethics etymologically comes from Greek, namely *ethikos*, an *ethos* which means custom, custom, or practice. As Aristotle said, the term includes the ideas of "character" and "disposition" (tendency). (Efendi, 2020) Ethics as the study of moral philosophy, examines and reviews the facts of real experience but does not only stop at description but also seeks to review human ought (must) to be a morally good human being. (Sumasno, 2015) Ethics are good values that are present during human life. These good values are deliberately presented as needs that must be met and carried out in the context of community life. (Rohmatul Fatihah, 2018)

One of the philosophers who earned the title of the father of ethical philosophy in Islam is Abu Ali Ahmad bin Muhammad bin Yaqub ibn Miskawaih who is familiar with the name Ibn Miskawaih. This is because the discussion of Ibn Miskawaih's philosophy discusses more about ethics. He formulated the basics of ethics in his phenomenal work entitled



Tabdzib Al-Akhlak Wa Tathir Al-A'raq (maintenance of mind and purification of morals). (Syarifuddin et al., 2019)

In Ibn Miskawaih's view, ethics is a condition of the soul that can present actions without going through the thought process first. This kind of attitude is divided into two, namely first from the original disposition or nature and second from habits and through the process of practice. Morals that come from their original nature will usually present bad morals and rarely present good morals because they do not go through certain thought processes and exercises. While morals that go through the process of habituation, and training will usually present good morals. Therefore, Ibn Miskawaih strongly emphasized how important it is to train oneself to produce good morals and be praiseworthy.

According to Ibn Miskawaih ethics can be divided into two parts, the first, character or fitrah, and the second by way of trying (effort) then over time it will turn into a habit. However, Ibn Miskawaih is more inclined to the second ethic, which says that ethics is the result of effort (effort). He considers that every individual has the potential to have good ethics through his efforts and continue to train himself even though he has to go through a process sooner or later. Therefore, there is a need for advice, sharia rules, and teachings about civility and manners so that it can be a guide for each individual to train themselves towards good morals. (Nizar et al., 2017)

The ethical thought formulated by Ibn Miskawaih in his phenomenal work, namely, Tahdzib al-Akhlaq specifically does contain virtue ethics, which tends to focus on aspects of a human being (what kind of person I will be) I should be a person. Virtue ethics does not examine human actions one by one, whether or not they are by applicable moral norms, but tends to focus on the human aspect itself. But in its current



development, the ethics of obligation has begun to develop, resulting in the ethics of virtue not getting too much attention anymore. Especially when the theory of ethics began to be put forward by Immanuel Kant (1724-1804). Ethics according to Immanuel Kant's view tended to encourage and emphasize the aspect of duty, so Kant formulated his opinion on ethics better known as "duty ethics". The ethical thought formulated by Ibn Miskawaih in his phenomenal work, namely, *Tahdzib al-Akhlaq* specifically does contain virtue ethics, which tends to focus on aspects of human being (what kind of person I will be) I should be a person. Virtue ethics does not examine human actions one by one, whether or not they are by applicable moral norms, but tends to focus on the human aspect itself. But in its current development, the ethics of obligation has begun to develop, resulting in the ethics of virtue not getting too much attention anymore. Especially when the theory of ethics began to be put forward by Immanuel Kant (1724-1804). Ethics according to Immanuel Kant's view tended to encourage and emphasize the aspect of duty, so Kant formulated his opinion on ethics better known as "duty ethics".

According to the author, the purpose of this kind of ethics is to lead a person to understand that he as an individual has a moral obligation or responsibility. For Zainul Kamal, the book of *Tahdzib Al-Akhlaq* which explains Ibn Miskawaih's ethical thinking is a combination of a philosophical approach using the word of Allah in the Qur'an and the hadiths of the Holy Prophetsa., with a structured and systematic frame of thought, he has the intention of instilling in a person moral qualities in the main actions of man spontaneously.

The ethics of duty guides man to understand how and what he should do as a human being (what should I do). Ethics of obligation when associated with laws or norms will be more applicable in its application.

Efforts to carry out one's obligation to obey and obey applicable laws will be more controlled through ethical obligations, because each individual has the responsibility to obey and uphold every law that has been in force in a society and such things are his obligation to do so.

Carrying out obligations is not an easy thing to do, for example: the rules that apply in society are that everyone is not allowed to throw garbage carelessly, but the habit of littering still occurs, for example, car or motorcycle drivers who still litter on the highway. This is due to a lack of awareness in a person of his obligations and responsibilities as part of the community. (Hakim, 2016)

3. Individual Responsibility in Society

Responsibility is something that is closely related to the norm or rule of social reciprocity that teaches the principle of balance between receiving and giving in the social relations of society. According to the author, everyone has a moral obligation within him so it will make him realize that he has a responsibility both to himself and the surrounding environment. Responsibility can be a moral force that can control oneself from various kinds of impulses and desires to act. Moral responsibility has three limitations:

1. An attitude of selectiveness to perform certain actions so that what he does is effective and avoids actions that can harm others;
2. Responsibility has a moral nature;
3. Responsibility has a very clear moral, someone who has a sense of responsibility always acts well and carefully by what has been regulated in moral guidance. (Darmo Wihardjo, 2017)

Responsibility is the main thing that is the basis of all actions taken by each individual. (Sobon, 2018) Each individual has a



responsibility towards himself; by keeping it or damaging it. A person's responsibility for himself is the secret of the honor they have in this universe, where they gain a position more honorable and higher than any other being. The goal of individual accountability is the achievement of human values as individuals.

Every individual has responsibilities in social life according to his position in society, which is called social responsibility. The responsibility of each individual in this social sphere is carried out according to the level of his ability and his obligation as a society. This relates to a person's ability and opportunity to act in society. This social responsibility is a manifestation of social bonds and the principle of mutual help.

The social responsibility of each individual can be seen in the smallest social sphere, namely the family. A father as the head of the household is responsible for the family of his dependents. In the hands of a father is the pace of struggle to realize happiness and welfare for his family. If one family member finds something undesirable, then actually the one who is hit by the disaster is his father as the head of the family. It is he who must overcome and find a way out. (Supriyanto, 2022)

According to the author, responsibility is something that becomes the basis of a person acting in society. Everyone in society certainly has a responsibility either to obey the rules or to carry out an obligation. Through an ethical obligation that emphasizes and encourages someone to obey, obey, and carry out every rule that applies in society. In addition, the ethics of obligation also encourages a person to understand that he is responsible for his obligations in society.

According to Spaemann, to know more about responsibility, we can learn two types of responsibility, namely responsibility to ourselves and responsibility to others. First, we realize that we have a responsibility to ourselves, namely by fulfilling what is required of our basic needs, such

as eating, drinking, and so on. However, some demands do not originate from basic needs, for example, to develop themselves such as studying, vacations, and others. In addition to having responsibilities towards ourselves, there are also forms of responsibility towards others, for example towards those whose lives depend on us. This form of responsibility is responsibility for my life towards others, will only appear to be real to me; And that means is in a moment of kindness. (Nugraha, 2012)

CONCLUSION

One of the philosophers who earned the title of the father of ethical philosophy in Islam is Ibn Miskawaih. This is because the discussion of Ibn Miskawaih's philosophy discusses more about ethics. In his ethical discussion, Ibn Miskawaih also discussed the ethics of virtue and the ethics of obligation. In ethics, its obligations emphasize and encourage each individual to obey, obey, and carry out his responsibilities as part of society.

Every individual has responsibilities in social life according to his position in society, which is called social responsibility. This responsibility means that the individual has obligations that must be done, and these obligations are responsibilities for him. According to the author, responsibility is something that becomes the basis of a person in acting in society, either to obey the rules or carry out an obligation. Through an ethics of obligation that emphasizes and encourages a person to obey, obey, and carry out his responsibilities in society. In addition, the ethics of obligation also encourages a person to understand that he is responsible for his obligations in society.

Of course in the research process that the author did, there are still many shortcomings, which are caused by various factors, one of which is the



lack of references relevant to the discussion. Therefore, the author hopes that this research in the future can be a reference for future research. The author recommends that this research be developed again in the future because the discussion on ethical philosophy is quite interesting and relevant to facing future social challenges.

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