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MORAL EDUCATION ACCORDING TO IBN MISKAWAYH AND AL-GHAZALI

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ABSTRACT

One of the most essential Islamic messages is to instill an excellent character to every human being, according to the guidance of the Prophet Muhammad (peace and blessings of Allah be upon him): "Allah sent me to fulfill *akhlaq* (morals)". The fundamental message of Islam is to build *akhlaq* in human life. In Islam, a good character is known as *Al-Akhlaq Al-Karimah*. All Muslim thinkers do their research on *Akhlaq* or a good character. The research attempts to illustrate the concept of *Al-Akhlaq Al-Karimah* according to Ibn Miskawayh and Al-Ghazali and to describe their fundamental thoughts on the matter, explicitly dealing with the building of human character. The research is based on library research with a philosophical approach. From this study, I concluded that according to Ibn Meskavayh, look more philosopher while Al-Ghazali is more Sufistic. In the meantime, they have similarities to the fundamentals of the human faculty. Ibn Miskawayh and Al-Ghazaly had similarities to the basic human faculties, and this faculty should be preserved and developed. According to Ibn Miskawayh, the faculty of man should be educated by keeping all of these faculties always balanced in a way that he calls the middle way. This means that the human faculties must be balanced between over (*Israf*) and Distillation (*Taqthir*). The best of all is the middle thing. Al-Ghazali focuses his thoughts on building a good character on the Sufi approach to build a closer relationship with Almighty God through good and closer relationship to Almighty God.

Keywords: *Akhlaq* Education, Ibnu Miskayh, Al-Ghazali

INTRODUCTION

Education is conscious guidance by educators on the physical and spiritual development of the students towards the formation of a prominent personality (Mahmud, 2011: 21). Meanwhile, moral education is a process of educating, nurturing, forming, providing training on morals and intelligence of thinking, both formal and informal, based on Islamic teachings (Yatimin Abdullah, 2007: 23). In the view of Islam, moral education is one of the crucial things to build individuals, society, and culture. In all Islamic teachings, morality occupies a unique and vital position. Therefore, morality is one of the things that need to be emphasized in the world of education.

The task of educators is not only to spread knowledge but also to educate their students in terms of morals because good morals can prevent moral decadence, value degradation, and deterioration of heart and mind. Morals lead people to the values of glory and peace and respect each other. The vital role carried out by educators is part of the effort to create the next generation who has the knowledge, potential, competence, and pleasing personality.

Someone who wants to get true happiness (*alsa'adah alhaqiqjyah*), should make morals the basis for acting and behaving. On the other hand, people who do not care about moral development have no meaning and purpose in life. Moral development is closely related to two substantial elements in humans, namely soul, and body with good character, which also means filling noble behavior and actions that can be manifested by the body or/ in other words, the character contained in the soul also influences one's virtues. Therefore, morality must be used as a life orientation at all times and times. Rasulullah saw. has an exceptional concern about morals, he even asserts the following:

اِنَّمَا بُعِثْتُ لِأُتَمِمَ مَكَارِمَ الْأَخْلاَقِ

Meaning: *"I was only sent to perfect the moral virtues" (*Ahmad, 1976: 75).
On another occasion, the Prophet also stated as follows:

مَا مِنْ شَيْءٍ يُوضَعُ فِي الْمِيزَانِ أَثْقَلُ مِنْ حُسْنِ الْخُلُقِ

Meaning*:" There is nothing heavier in weight in the hereafter than good character"* (Tarmizi: 363).

The Prophet's statement. It shows that the more essential qualities in humans are ethics, morals, etiquette.

This study aims to find the point of difference between these two figures' concept of moral education and see the advantages of each and its relevance for moral education and human character in the future. Seeing the development of education among the Muslim community who are facing many challenges —especially pursuing the quality of education that is ready to form a generation that must be able to compete with the quality of mastery of broad and deep knowledge in many fields— they need to be equipped with strong ethical or moral qualities, forming the quality ethics in all its potential.

Reflecting on Ibn Miskawayh's theory of moral cultivation, it seems to be more focused in the sense of putting forward the potential that God has created in every human being, while al-Ghazali's moral theory seems to be more directed to his spiritual dimension and more specific to Sufism.

Al-Ghazali mentions morality as a steady force in one's soul to do commendable things and leave despicable things. The strength of moral cultivation by Ibn Miskawayh and al-Ghazali appears in faith-based character building by building one's capacity as a creature or servant of Allah, while the difference seems to be in its emphasis and application. Ibn Miskawayh seems to be aiming at the strength of building mental strength both through personal and environmental efforts, while al-Ghazali is more focused on the process of emptying (التخلي), filling (التحلي) and strengthening (التجلي) individually as is the case among Sufism experts.

Indeed, al-Ghazali, in the final period of his life, found the truth or the results of his intellectual journey in the way taken by Sufism experts, while his predecessor Ibn Miskawayh did not. That is why some Muslim thinkers consider al-Ghazali's thought to bring decline to the Islamic world because it is considered to leave aspects of rationality and the power of reason.

This study seeks the substance of the thoughts of these two figures, Ibnu Miskawayh and al-Ghazali, in terms of instilling morals. It is hoped that the results of their thinking can enrich the treasures of Islamic education to face the challenges of the quality of Islamic education in the future.

The objectives of this research are:

1. To find out the views of Ibn Miskawayh and al-Ghazali on morals as a whole, including how to instill morals in humans.

2. To find out the similarities and differences in the views of Ibn Miskawaih and al-Ghazali.
3. To find out the level of relevance of the thoughts of Ibn Miskawaih and al-Ghazali to the current conditions for strengthening the character of Muslims and advancing their education.

The importance of the concept of morality built by these two great thinkers is that the context of their era has similarities with the era when this research was conducted. The similarity, especially, is in terms of the severity of the challenge in reviving the values taught by religion, especially Islam, and the overall development of thoughts and political situations that do not support the application of moral values.

At least the thought about the moral cultivation built by these two figures reminds and encourages us to always istiqamah in reviving these commendable moral values (*al-akhlaq al-karimah*).

LITERATURE REVIEW

According to the Big Indonesian Dictionary, education is a process to change a person's attitudes and behavior to mature a person through teaching and training efforts (Ministry of National Education, 2005: 263).

Akhlaq (اخلاق) is the plural of the singular *Khuluq* (لق). *Khuluq* is the antonym of the word *khalq* (to create). *Khuluq* is an inner form, while khalq is an outward form. *Khalq* can be seen through the natural eye (Basyar); however, *Khulu*q can only be seen through the inner eye (*Basyirah*). Both words come from the same root, namely *khalaqa*.

Al-Ghazali defines morality as follows:

فَالْخُلُقُ عبَارَةٌ عَنْ هَيْئَة فِي النَّفْسِرَ اسخَةٌ عَنْهَا تَصْدُرُ الْأَفْعَالُ بِسُهُوْلَةٍ وَيُسْرٍ مِنْ غَيْرِ حَاجَةٍ إِلَى فِكْرٍ وَ رِوْيَةٍ

"*Akhlak* is one of the traits embedded in the spiritual which can have a behavioral effect on a person easily without the need for thought first".

Imam Al Jurjani stated:

"*Akhlak* is a spiritual building that can provide direct and real behavior without the need to be considered by the mind first, which will produce good morals (good behavior) and bad morals (bad behavior)".

Ahmad Amin in defining morality is as follows:

Morals are one of the sciences that explains the meaning of good and evil, explains things that individuals must do to other individuals, morality explains the goals that are the goals of individuals in carrying out behavior, and provides directions in carrying out any behavior. What should be done".

From several educational figures who have defined the meaning of morality, it can be concluded that morality is an action and will that has been integrated into the individual personality in his life not to be separated. Because will and action have become inseparable, individuals can realize their will and actions quickly, not requiring much thought and consideration.

Therefore, it is not wrong if morality is also commonly translated as personality because his will and actions have become part of his personality. Morals have four main elements, namely:

1. There are good and bad actions,
2. The ability to implement,
3. There is knowledge of good and bad deeds, and

There is a tendency of the soul towards one of the good or bad deeds.

Ibn Miskawaih gives the notion of Khuluq as a state of the soul that encourages him to do actions without thinking and calculating beforehand.

Islamic morality is to behave by Islamic teachings, so the source of morals classified as good or bad is from the Quran and Hadith, which are the primary Islamic teachings sources. There are also limitations to distinguish the two (Hasan Langgulung, 1987: 117-118).

Ibn Miskawaih stipulates things that an individual may experience during a change in Khuluq, and from this site, it is necessary to have various shari'ah rules; it takes a lot of advice and various kinds of teachings about *adab* and manners. It will allow individuals to do things with their minds to choose and distinguish what to do and what not to do. From this perspective, Ibn Miskawaih also sees the importance of education, environment, and surrounding behavior for humans and their relationship to the moral formation (Helmi Hidayat, 1994: 178).

RESEARCH METHOD

Research Types and Approach

This research is qualitative. The method of collecting data and analyzing the thoughts of Ibn Miskawaih and al-Ghazali was carried out using content analysis

techniques and Semantic Analysis, namely reading the writings of these two figures directly and taking the substance of their thoughts, deepening the understanding of their concepts, and compare them and summarize them thoroughly.

Research Data Source

The data sources consist of primary data sources (primary sources) and secondary data sources (secondary sources). The primary data sources are the views of Ibn Miskawaih and Al-Ghazali on the Concepts and Strategies of Moral Education. The secondary data are other works that talk directly or indirectly about the concepts and strategies of moral education, such as Moh's Research. Sullah with the title Comparative Study of Syaid Muh's Moral Education Concepts. Naquib Al-Attas with Ibn Miskawaih, Research by Achmad Basuni with the title The Role of Parents in Children's Moral Education (Study of Thoughts of Ibn Miskwaih in the Book of Tahdzib al-Akhlak), by Hasan Langgulung with the title Principles of Moral Education, by Abuddin Nata with the title Educational Thought Islam and the West, and so on.

FINDINGS

Biography of Ibn Miskawaih

Abu Ali al-Khazim Ahmad ibn Muhammad ibn Yakub ibn Miskawaih, better known as Ibn Miskawaih or Ibn Maskawaih, is a Muslim philosopher who focuses on Islamic ethics. Although in fact, he is also a historian, healer, scientist, and writer. After exploring various sciences, he finally focused his attention on the study of history and ethics. The teacher in history is Abu Bakr Ahmad ibn Kamil al-Qadhi, in the field of philosophy is Ibn al-Khammar.

Miskawaih's name was taken from his grandfather. His grandfather was originally a Magian and then converted to Islam. His title is Abu Ali which is derived from the name of Ali's friend, who for the Shiites is seen as a person who has the right to replace the Prophet in his position as leader of the Muslims after him. With this title, most people say that he is a Shiite. While the title al-Khazim, which means treasurer, was given to him because he gained the trust as treasurer during the leadership of Adid al-Daulah from Bani Buwaih.

The real name of Ibn Miskawaih was Ahmad ibn Muhammad ibn Ya'qub ibn Miskawaih. He lived for seven years with Abu-Fadl ibn al-'Amid (360 AH/970 AD) as his librarian. After the death of Abu-Fadl, he served his son Abu al-Fath Ali ibn Muhammad

ibn al-'Amid, with the surname Dzu al-Kifayatin. After that, he also served Adid al-Daulah of Bani Buwaih and then to some of his princes. Abu Bakr Atjeh called him Ibn Maskawaih, but M. Natsir, T.Y. de Boer, and Dairotul Ma'arif mention Ibn Miskawaih, while M.M. Sharif just called it Miskawaih without Ibn.

While the author chooses to call it Ibn Miskawaih, according to the information in the book of Tahdzib al-Akhlak, Ibn Miskawaih was born in Ray (Teheran); regarding the year of his birth, there is no certainty about the year and date. M. Syarif mentions that Ibn Miskawaih was born in 320/932, Margoliouth mentions that in 330/942, Abd al-Aziz Izzat was given to him because he was trusted as treasurer during the leadership of Adid al-Daulah from Bani Buwaih.

Ibn Miskawaih was born in Ray (Teheran); regarding the year of his birth, there is no certainty about the year and date. M. Syarif mentions that Ibn Miskawaih was born in 320/932, Margoliouth mentions the year 330/942, Abd al-Aziz Izzat mentions the year 325. While all of them died on 9 Shafar 421/16 February 1030.

Ibn Miskawaih's Works

Ibn Miskawaih is a person who has extensive knowledge, many fields of knowledge that he mastered. Therefore, there are also many books of his work, which can be seen in the following table:

No.	Book name	Explanation
1	*al-Fauz al-Asghar* (the book of divinity, soul and prophethood (metaphysical)	Published
2	*al-Fauz al-Akbar*, (book about ethics)	Published
3	*Thaharat al-Nafs*, (about ethics)	Manuscript
4	*Tahdzib al-Akhlak*	Published
5	*Tartib al-Sa'adat*	Published
6	*Tajarib al-Umam*, (about history)	Published
7	*al-Jami'*, (about medicine)	Published
8	*al-Adawiyah*, (about drugs)	Published
9	*al-Asyribah*, (about drinks)	Published
10	*Maqalat fi al-Nafs wa al-'Aql*	Published
11	*Jawizan Khard*	Published
12	*Risalah fi al-Thabi'at*	Manuscript

13	*Majmu'at Rasail Tahtawi 'ala Hukm Falasifat al-Syarqi waal-Yunan*	Manuscript
14	*Al-Washaya al-Dzahabiyah li Phitagoras*	Manuscript
15	*Washiyyat li Thalib al-Hikmah*	Published

There are still many works of Ibn Miskawaih; most of these works are lost or only in the form of manuscripts.

Biography of Al-Ghazali

Al Ghazali's full name is Muhammad bin Muhammad bin Muhammad bin Ahmad Abu Hamid Al Ghazali. He was born in 450 Hijriyah (1058 AD), in Teheran Village, Thus District. At that time, the Khurasan Province of Persia was one of the Islamic world centers. He is an Islamic thinker who holds the titles of Defender of Islam (*Hujjatul Islam*), Ornament of Religion (Zainuddin), The Drowning Ocean (*Bahrun mughriq*), and others.

The names of Imam Al Ghazali and Thus are attributed to the place of his birth. He is known as an Islamic thinker throughout Islamic history, a theologian, a philosopher, and a famous Sufi. Imam Al Ghazali is of Persian descent and has family relations with the Seljuq kings who ruled Khurasan, Jibal, Iraq, the Peninsula, Persia, and Ahwas. Zainal Abidin Ahmad revealed that since childhood, he had the name Muhammad bin Muhammad bin Muhammad bin Ahmad. Then after he married and had a son named Hamid, he was called Abu Hamid.

Imam Al Ghazali died at the age of 55 years on Monday 14 Jumadil End of the year 505 H (1111 AD) in Thus. Moreover, he left three daughters and one son named Hamid, who had died since childhood before the death of Imam Al Ghazali. Because of this son, Imam Al Ghazali was given the title "Abu Hamid" (Father of Hamid).

Imam al-Ghazali is one of the many figures who have colored the treasures of Islamic thought, adopting various thought models, ranging from rational and irrational. He was one of the most respected and controversial figures of his time. In understanding Imam al-Ghazali's thoughts, of course, many studies must be carried out on the literature that explores his life history and his monumental works in various disciplines. Concerning his profession as a thinker, Imam al-Ghazali has studied in-depth and chronologically at least four disciplines to become an expert in kalam or theology, a philosopher, a Sufi

because of his Suf, and an anti-mysticism. In order to fully understand the thoughts of Imam al-Ghazali, it is also necessary to know the background of his thoughts as a whole.

Among those which can help understand Imam al-Ghazali's rationale, it is necessary to know the socio-political background experienced by Imam al-Ghazali, because by knowing the socio-political conditions at the time of Imam al-Ghazali, the reasons and rationale for this can be traced. Imam al-Ghazali was born in a straightforward family, and it can be said that the values inherited from a father of Imam al-Ghazali to him about the values of simplicity, honesty, and enthusiasm in seeking religious knowledge. That is one of the things that influenced his thinking always to study.

In addition, if traced from the lifetime of Imam al-Ghazali, he lived in the classical period, namely 1250 AD, but at that time also entered the year of Islamic decline. At that time, the government was still led by the Abbasid dynasty. The Abbasid government began to experience a decline which was influenced by the occurrence of internal conflicts.

However, even though the Abbasid dynasty led the government, the government was very concerned about the problem of science. At that time, much knowledge emerged from Islamic and Greek scientists. The power of the Abbasid dynasty began to weaken due to internal conflicts that did not end. Previously, the government or power was held by 15 Arabs and Persians, but the Seljuqs mostly held the government from Turkey from this setback.

The period of Imam al-Ghazali can also be said to be a time of the emergence of various religious sects and opposing thought trends. Various problems emerged, and the first problem that emerged was a complicated political issue because it influenced the aqidah at that time. The influence of the problem is the emergence of the Khawarij sect.

Understanding the problem of aqidah continues to grow, causing the emergence of other schools such as Qadariyah, Jabariyah, Murji'ah, and the more dominant ones are Mu'tazilah and As'ariyah. However, many new schools emerged as a reaction to the two schools. Among them is the spiritual flow. It was challenging to influence the people at that time because the mu'tazilah were based on naqli arguments and included aqli (ratio) in the flow.

The three schools refer to schools based on theology, logic, and spirituality. Of all these schools that influenced the thought of Imam al-Ghazali at that time, he was still thirsty for knowledge about these schools. However, Imam al-Ghazali was not satisfied with the knowledge of one of these schools, so he studied all of them so that there would be no doubt among them.

In the view of Imam al-Ghazali, there are four groups that cause a crisis in the field of thought and intellectuals caused by their conflicting opinions, namely the kalam (*mutakallimin*), the spiritual, the philosophers, and the Sufis. Imam al-Ghazali, at the time of his intellectual brilliance, was concerned and restless about the condition of the Muslims at that time. His anxiety was mainly due to the prevalence of strongly oriented thoughts towards Hellenism, which is an understanding that was influenced by Greek philosophy, such as the *Mu'tazilah*. The group that likes to develop this ratio is also covered by several Muslim philosophers, such as ibn Sina and al-Farabi.

After studying all these schools, he began to think deeply about understanding them. Imam al-Ghazali thinks that knowledge about these schools is sensory, which sometimes has no truth and is misleading. Therefore, he decided to leave sensory science and began to pursue Sufism, which always uses the heart. Imam al-Ghazali's most famous view is his view of human nature, which is based on the essence of man, namely his soul, which is eternal and unbreakable.

Imam al-Ghazali puts forward four general terms in his in-depth discussion of the essence of man, namely the heart (*qalb*), spirit, soul (*nafs*), and reason (*aql*). So it can be concluded that the birth of Imam al-Ghazali as described above coincided with the increasingly warm differences in various dimensions of religious life, both in normative contexts and in academic descriptive discourses, which led to the sharpening of different views along with the emergence of schools and groups. The flow of various distinctive characteristics.

The above condition is the background of Imam al-Ghazali to sharply criticize the schools in Islamic thought because he was motivated by the phenomenon of free thought raging at that time, which made people leave worship. The influence of philosophy on him is also powerful.

He compiled books containing criticisms of philosophy, such as the book At-Tahafut which exposed the ugliness of philosophy. However, he agreed with them in some respects, which he thought were true. His greatness is not based on basic knowledge and expertise in the hadiths of the Prophet, which can destroy philosophy. He also likes to research the book of Ikhwanush Safa and the books of Ibn Sina. Therefore, Shaykhul Islam Ibn Taimiyah said, "Al-Ghazali in his words was strongly influenced by the philosophy of the works of Ibn Sina in the book Asy Syifa," the treatise of Ikhwanush Shafa and the work of Abu Hayan At Tauhidi.

It is seen in his book Ihya Ulumuddin. So Shaykhul Islam Ibn Taimiyah said, "His words in Ihya Ulumuddin are generally good. However, it contains destructive content, in the form of philosophy, kalam science, Sufiyah lies, and false hadiths."

Thus Imam al-Ghazali, with his genius and expertise in *fiqh*, *tasawuf*, and *ushul*, but very little knowledge of the science of hadith and the *Sunnah* of the Prophet Muhammad who should be the guide and determiner of truth. As a result, he liked philosophy and entered into it by researching and dissecting the works of Ibn Sina and the like, although he had objections against it. It makes him further away from the actual teachings of Islam. In the field of education and teaching, Imam al-Ghazali devoted much attention.

His analysis of the human essence bases his thinking on these two fields. According to al-Ghazali, humans can get the most honorable degree or position among the many creatures on the earth's surface and sky because of their knowledge and deeds. Following Imam al-Ghazali's view of humans and their deeds, namely that the amaliah will not appear and its appearance will only be meaningful unless there is knowledge.

So it is natural that in his monumental work, Ihya Ulumiddin, Imam al-Ghazali explores science at length in a separate chapter, Kitabul Ilmi. In his discussion of science, Imam al-Ghazali described it that man's obligation is not only to seek knowledge but also to share the knowledge he has acquired in the social order of society.

Judging from the first chapter of Ihya Ulumiddin, Imam al-Ghazali is an adherent of equality in the world of education, he does not distinguish the gender of his students, nor from which group they belong to, as long as he is Muslim, then the law is obligatory, no exception to anyone. He is also an adherent of the concept of education who can color it with the right things.

Ibn Jauzi told the story of the death of Imam Al Ghazali that Monday morning before dawn, he rose from his bed and performed the dawn prayer, after which he ordered a man to bring the shroud. After the shroud was given to him, he raised it to his eyes and then he said, "God's orders are ordered to be obeyed". After that, he straightened his legs and breathed one last time.

Al-Ghazali's Works

The works of Al Ghazali include (A. Mudjab Mahali, 1984: 3):

1. *Ihya' Ulumuddin* (complete book)

2. *Tahafutul Falasifah* (Explaining the error of opinion of the philosophers in terms of religion (Islam). There are twenty of their opinions. Three of them disbelieve, while seventeen others are wrong).
3. *Al Iqtishad fil I'tiqad* (The essence of the science of kalam)
4. *Al munqidz minadl-Dlalal* (explain the purpose and secrets of science)
5. *Jawahirul Qur'an* (The secrets contained in the holy verses)
6. *Mizanul Amal* (Religious philosophy)
7. *Al Maqshadul Asna fi ma'ani Asmaillah Al-Husna* (the meaning of the name of Allah Azza wa Jalla)
8. *Faishalth Tafriqoh bainal Islam Waz Zindaqah* (Differences between Islam and Zindiq)
9. *Al qisthasul Mustaqim* (Ways to resolve disagreements)
10. *Al Mutaz-hiri*
11. *Hujjatul-Haq* (The correct argument)
12. *Mufshilul-Khilaf* (keep away disputes in Usuluddin)
13. *Kimiyaus Sa'adah* (explain the subhat of worshipers)
14. *Al Basith* (Fiqih Syafi'i)
15. *Al Wajiz* (Fiqih Syafi'i)
16. *Al Wasith* (Fiqih Syafi'i)
17. *Khlashatul Mukhtashar* (Fiqih Syafi'i)
18. *Yaqutut Ta'wil Fi Tafsirit Tanzil* (40 Volumes of exegesis)
19. *Al mustashfa* (Usul Fiqih)
20. *Al Mankhul* (Usul Fiqih)
21. *Al Muntahal fi ilmil Jidal* (good ways of mujdah (discussion))
22. *Mi'yarul Ilmi* (Science scales)
23. *Al Maqashid* (which is aimed)
24. *Al Madhnun bih Ala ghairi ahlihi*.
25. *Misyjatul Anwar* (Religious students)
26. *Mahkun Nadhar*
27. *Asrar Ilmid Diin* (The secret of religious knowledge)
28. *Minhajul Abidin* (Tasawuf)
29. *Ad Dararul Fakhirah Fi kasyfi Ulumil Akhirah* (Tasawuf)
30. *Al Anis fil Wahdah* (Tasawuf)
31. *Al Qurbah ilallah Azzawa Jalla* (Tasawuf)

32. *Akhlaqul Abrar* (Tasawuf)
33. *Bidayatul Hidayah* (Tasawuf)
34. *Al Arbain Fi Ushuluddin* (Usuluddin)
35. *Adz Dzari'ah ila mahakimis Syari'ah* (religious court door)
36. *Al Mabadi wak Ghayaat* (beginning and goal)
37. *Talibis Iblis* (Devil's Trick)
38. *Nashihatul Muluk* (Advice to kings)
39. *Syifaul Alif fi Qiyas wat ta'lil* (Ushul Fiqih)
40. *Iljamul Awam An Ilmil kalam* (Usuluddin)
41. *Al Intishar lima fi ajnaas minal Asraar* (Nature's secrets)
42. *Al Ulum laduniyah* (Ilmu laduni)
43. *Ar risalatul Qudsiyah* (Sacred treatise)
44. *Itsbatun Nadhar* (Setting the view)
45. *Al Ma'khadz* (Retrieval source)
46. *Al Qaulul jamil firraddi ala man Ghayyaran Injil* (Kind words for people who change the gospel)
47. *Al Amaali*
48. *Mi'Rajus Salikin* (Tasawuf)
49. *Minhajul Arifin* (Tasawuf)
50. *Raudhatut Thalibin Wa Umdatus Salikin* (Tasawuf)
51. *Ayyuhal Walad* (Hi my son, contains advice).

The Concept of Moral Education According to Ibn Miskawaih

According to Ibn Miskawaih, *Khuluq* or morality is a state of the soul that encourages actions without the need for thought and consideration (1985: 38). According to him, morality in Islam is built on the foundation of good and evil. Goodness is something that humans can achieve by carrying out their will because it will direct humans to the purpose they were created. Evil is anything that hinders humans from achieving good, whether in the form of will and efforts or laziness and reluctance to seek goodness.

So, it seems that Ibn Miskawaih thought that humans have the instinct to do good. It seems that Ibn Miskawaih believed that morality was acquired and learned as a whole. It is influenced by factors of time, place, situation, and condition of society, customs,

traditions, systems, and expectations. He is not maintained (*ma'sum*), but morals can change through the environmental factors that have been mentioned.

Regarding this, Ibn Miskawaih said: "Every character can change. Whereas anything that changes is not natural. Because nothing can change something natural. No one can make stones that are thrown so that they fall up, not down" (Team Lecturer of the Tarbiyah Faculty of UIN Maulana Malik Ibrahim, 2009: 143).

There are four main things in the effort to maintain mental health (good morals). First, associating with people of the same kind, namely those who are both lovers of virtue, essential knowledge, and valid wisdom, stays away from lovers of evil pleasures. Second, when you have reached a certain level of knowledge, do not be proud of yourself (*ujub*) with your knowledge, but must continue to learn because knowledge is not limited and above every person who has knowledge there is an All-Knowing One, and do not be lazy to apply the existing knowledge and teach it to others. Third, you should always be aware that mental health is a precious blessing from Allah that cannot be exchanged with others. Fourth, constantly looking for one's own disgrace with weighty introspection, such as through a correcting friend or enemy, the enemy is even more effective in exposing this disgrace (Helmi Hidayat, 1994: 74-76).

More specifically, in Tahdzib he said: "*Akhlaq* education is education that is focused on directing human behavior to be good (as I will convey)" (1985: 30). Ibn Miskawaih said that the purpose of moral education is the realization of an inner attitude that can encourage humans spontaneously to do good behavior, so that he behaves commendably, achieves perfection following his substance as a human being, and obtains true and perfect happiness (*as-sa'adah*)(1985: 30-31). What should be underlined from the purpose of moral education offered by Ibn Miskawaih is that it aims to encourage people to behave well to achieve happiness (*as-sa'adah*).

So, according to him, people with noble character are happy people. A reasonable person is a person who is in harmony with his thoughts and actions when doing good deeds. For this reason, Ahmad Abd. al-Hamid as-Syair and Muhammad Yusuf Musa classify Ibn Miskawaih as a philosopher with the al-Sa'adah school of morality in the field of morality. However, unfortunately, the meaning of al-sa'adah as stated by M. Abdul Haq Ansari cannot be found synonyms in English even though it is generally interpreted as happiness.

According to him, as-saa'dah is a comprehensive concept that contains happiness, prosperity, success, perfection, pleasure, and beauty. Good character is the opposite of

bad character. According to philosophers, human virtues and goodness are divided into four parts: wise, simple, brave, and just. The four parts of goodness are born from the ability to control the three parts of the soul. The opposite of the four virtues is flawed characters, namely stupid, greedy, cowardly, and despotic (Ibn Miskawaih, 1985: 15-16).

The four virtues will only be commendable if they are felt or reached by others. If someone only owns it and only uses it for himself, it is not worthy of being called a person with good morals, and his name will change. Generosity, if others do not feel it is called extravagant, courage will turn into arrogance. According to Ibn Miskawaih, wisdom is the virtue of the soul of thinking and knowing. A wise man is a human being who can distinguish what is good and what can be done, what is terrible, and what should not be done. The parts of wisdom are clever, quick to remember, think, quickly understand, correctly understand, a clear mind, and learn quickly. Modesty is the virtue of lust. So that a simple person is a person who can control the part of the soul that is related to lust, this simplicity is seen in man when he directs his passions, and he is freed and not a slave to his passions. The parts of simplicity are shy, calm, patient, generous, integrity, contented, loyal, self-disciplined, optimistic, gentle, graceful, authoritative, and virtuous. Courage is the virtue of the angry soul, which is the middle point between the two humiliations of cowardice and recklessness and fear of what should not be feared. Being reckless is daring in things that he should not dare. Justice is the middle point between doing wrong and being wrong. A person is called dhalim if he gets his wealth from the wrong source and in the wrong way. People are punished if they submit and respond to the wrong people and in the wrong way. Part of being fair is friendly, enthusiastic, social, friendly, giving rewards according to work, being good in cooperation, observant in deciding problems, loving-kindness, worship, far from envy, gentle in appearance, authoritative in all fields, abstaining from hostility, do not tell inappropriate things, abstain from foul words and etc.

A person can only be considered trustworthy just if he can harmonize all the faculties/parts of his soul, behavior, and condition in such a way that one does not exceed the other. This alignment is also done in transactions and honors and is carried out for the sake of the primacy of justice itself, not with ulterior motives. Therefore, everything described above is the final result of moral education, according to Ibn Miskawaih.

Ibn Miskawaih's thought (1997: 44) regarding Moral Education Ibn Miskawaih views humans as having three faculties, namely the faculties of lust, anger, and thought, where the essence is the faculty of thought. The moral concept is the doctrine of the

middle way as the basis for moral virtues, namely wisdom, simplicity (accompanied by generous nature), courage (accompanied by patient nature), and fair (Halimatus Sa'diyah, 2011: 270-271).

The purpose of moral education is the realization of an inner attitude that can spontaneously encourage the creation of all actions of suitable value, to achieve perfection (theoretical and practical) and obtain perfect happiness (*alsa'ādah*), control the faculty of lust and anger that is obedient to reason and Shari'a, then accompanied by cooperation (life) with the community and enjoyment (spiritual) in carrying out various noble morals (Halimatus Sa'diyah, 2011: 60).

The methods of moral education are natural, habituation, riyāḍah, and mujāhadah. The educational material is essentially the science of sharia, the science of morals, and reason (Ibn Miskawayh, 1997: 59-60). For the first time, the obligation to educate children is their parents because a newborn child is still clean (sacred). Furthermore, he argues that the environment can affect a person's moral growth.

The term that is in line with character is morality. Moral means character, behavior, temperament (Pius A Partarto and M. Dahlan Al-Barry, 2011: 14). Etymologically, morality comes from the word khalaqa, which means to create, or Khuluqun, which means temperament, character, custom, or khalqun, which means events, creations, creations (Zainuddin Ali, 2008: 29).

Morals are essential in human life. Ibn Miskawaih defines *morality* as a condition of the human soul that spontaneously encourages him to do an action without thinking and doubting. The field of morality is one of the underlying concepts in education. The basic concept of education offered first is sharia as a determining factor as a determinant of character education to obtain happiness.

The second concept is psychology, as knowledge of the soul in forming good character. The thought of moral education in Ibn Miskawaih's perspective is based on his thoughts on humans whose natural conditions have never changed so that the concept is always actual and able to provide answers to educational problems. In actualizing his moral education, Ibn Miskawaih divides two particular methods. First, there is always motivation to practice getting used to and holding back. Second, all knowledge possessed and experience of others as a form of the mirror for himself. These three methods prioritize ibn Miskawih's view to achieving akhlaqul karimah (Abidin Z., 2012: 270-290).

Ethics in Ibn Maskawaih's view has a relationship with personality traits or Islamic character because of the mission of the Prophet Muhammad sent to this world to perfect

human ethics. The building of Ibn Miskawih's theory of moral virtue is the "middle" (*al-wasath*) or "middle way" theory. This doctrine was well known to the philosophers before Ibn Maskawaih with the term The Doctrine of the Mean or The Golden Mean as in mainland China, known as the middle way through the Chinese philosopher, Mencius (551-479SM). Likewise, among the Greek philosophers, Plato (427-347 BC), and Aristotle (384-322 BC), and Muslim philosophers such as al-Kindi and Ibn Sina also had views on the doctrine of the middle way (Abdul Halim Mahmud, 1982: 320).

According to Ibn Miskawaih, in the human soul, there are three kinds, namely the soul of al-Bahamiyyat (the lustful soul), the soul of al-Ghadabiyyat (the angry soul), and the soul of *al-Nathiqat* (the thinking soul). The "middle" position (*al-wasath*) of the soul of al-bahimiyyah is maintaining self-purity (*al-Iffat*/temperance). While the middle position of the soul of *al-ghadabiyyat* is courage (*al-syaja'at*), and *al-nathiqat* is wisdom (*al-hikmat*). Moreover, the middle position of the combination of all souls is justice/balance (*al-'adalat*) (Muliatul Maghfiroh, 2016: 207-218).

The middle position referred to by Ibn Miskawaih is a standardization for human life. The natural middle position (*alwasathal-haqiqi*) is one, which is called virtue (al-fadilat). This one is also called a straight line (*al-khathathal-mustaqim*). Because there are four main virtues, namely wisdom, courage, restraint, and justice, while there are eight reprehensible ones, namely recklessness (*al-tahawwur*), cowardice (*al-jubn*), greed (al-syarah), cold-hearted (*al-khumud*/frigidity), impudence (*al-safah*), stupidity (*al-balah*/), persecution (*al-jaur*/*alzhulm*/tyranny), and persecuted (*al-muhanat*/*al-inzhilam*/servility) (Nur Hamim: 40).

According to Abuddin Nata, in describing the middle attitude in morals (*al-wasath fi al-akhlaq*), Ibn Maskawaih did not use the Quranic verses' arguments and hadith to strengthen the doctrine of the middle way. The doctrine of the middle way can be understood as a doctrine that contains the meaning and nuances of the dynamics of life. It is based on humans' existence as social beings whom one day can do good and bad. Humans in their journey will always be in motion (dynamic) to follow the development of science, technology, education, economy, and others.

According to ibn Maskawaih, by using the theory of The Golden Mean, four main moral characters must be built in oneself, namely *al-Iffat* (self-control), *al-Syaja'at* (courage), *al-Hikmat* (wisdom), *al-Syaja'at* (courage), and *Adalat* (justice). The four main qualities are referred to as *al-fadlilah*, which is always in the middle position (*al-wasath*), from the two extremes of bad human character or nature. The two

extreme poles are *al-Tafrith* (extreme deficiency) and *al-Ifrath* (extreme excess). According to Ibn Miskawaih, every virtue of human character has two extremes, and the one in the middle is a commendable character.

Tahdzib Al-Akhlak by Ibn Miskwayh contains thoughts and moral teachings based on noble values, a collaboration between theoretical, philosophical studies, and practical guidance, where the education and teaching sections are more prominent. In this case, Ibn Miskwayh is more in favor of the solution approach.

The following are the main points of Ibn Maskawayh's thoughts in instilling moral education, among others:

1. *Al-Hikmah (*Wisdom*)*. Ibn Maskawaih sees a wisdom is to put forward a rational soul to know the actions he chooses are excellent or wrong. The implication of this paradigm is the ability to maximize the ratio of making decisions about something that must or must be done or abandoned. Al-Hikmah is in the middle position or the golden mean between al-safah (brazenness) and al-balah (ignorance). The meaning of Al-Safah is to use the wrong thinking ability. Meanwhile, Al-Balah is that there is a delay in thinking even though it can optimize the results of its thinking power (1398 H: 432).
2. *Al-Syaja'at* (Bravery). Al-Syaja'at (courage) is part of a virtue of the soul of *al-ghadabiyyah* / *al-sabuiyyat*. This character will appear in humans when lust is guided by the soul of al-Nathiqat so that this situation becomes the loss of fear in humans (1398 H: 433).
3. *Al-Iffat/*temperance (Keeping Chastity or Refraining) Keeping chastity/restraint (*al-Iffat*) in Ibn Maskawaih is a character that comes from al-syahwatiyyah-bahimiyyah. This character appears to control his lust by prioritizing his ratio to do the right thing (1398 H: 433). As an initial step in achieving a middle (moderate) position, the conditioning process must be done in much practice so that character is formed—the character of al-'Iffat aims to achieve spiritual salvation. Besides Al Ghazali, Al-Iffat, much discussed by Aristotle and Ibn Maskawayh.

Al-'Adalat/Justice (Justice) in Ibn Maskawaih's view will appear in humans when they combine the characters of al-hikmah, al-syaja'at, and al-iffāt simultaneously (1398 H: 440). Philosophers agree on the concept that justice is not a virtue in itself but an amalgamation of several other virtues.

The implementation of character education is an effort of habituation/conditioning to produce a positive behavioral response. Cognitive abilities, learning outcomes, attitudes, and experiences are manifestations of the implementation of character education. Moral education must begin with the motivation to find self-concept for students. For Ibn Maskawaih, religion must be the primary basis in implementing ethical and moral education in children. This thought is based on Ibn Miskawaih's tendency to put forward his spiritual and philosophical reasoning in thinking. So that ethical education starts from the implementation of religious education at an early age. Thus, when someone places religion as the initial foundation of family education, that person has laid the foundation for building ethics in the future.

The Concept of Moral Education according to Al-Ghazali

Imam al-Ghazali's thoughts are familiar to scientists and students of knowledge. However, not a few books written by him are used in academia and the world of Islamic boarding schools. The most phenomenal book is the book of *Ihya Ulumuddin* which is said to be a perfect book of the works of Imam al-Ghazali. In this work of his, many of his thoughts about moral education. From this chapter, Imam al-Ghazali's thoughts will be discussed, especially about moral education.

According to Al-Gazali (1994: 33-68), humans have three kinds of power, namely the power of ambition, emotion, and knowledge, where the essence is the power of knowledge. The concept of morality is the doctrine of the middle way as the basis for moral virtues, including wisdom, restraint of lust, courage, and justice, and the measure is reasonable and the Shari'a.

According to Imam Al-Ghazali in *Ihya Ulumuddin* (1993), morality is a form of expression embedded in the soul that causes easy and easy actions without the need for thought and consideration. According to the term, *morality* is defined as a condition inherent in humans from which easy actions are born without going through thought and consideration or research. If what comes out is a good deed, then it is called an excellent moral or commendable character. On the other hand, if what is born is an evil deed, it is called madhmumah or despicable morals.

Moral education, as formulated by Al-Ghazali, is an effort towards realizing an inner attitude that can spontaneously encourage the birth of good-value actions from a person. In this moral education, the criteria for right and wrong to judge the actions that

appear refer to the Qur'an and Sunnah as the highest sources in Islamic teachings. Thus, moral education can be said as moral education in Islamic education.

The purpose of moral education is to form humans who are zuhd in the world and love Allah swt., as well as to control ambition and emotions, submit to reason and the Shari'a, then feel pleasure when someone performs various kinds of noble character. The material for moral education is various kinds of commendable morals, according to the Shari'a. The method of moral education is divine grace and perfect fithri, habituation, *mujāhadah*, and *riyāḍah*.

Parents are the first educators because a newborn child is still pure, and according to him, the environment significantly affects a person's character. The elements of food and drink that are halal or haram will later affect a person's morals. Moral education, according to Al-Ghazali, is the process of forming an ideal personality. The best example of morals is the Prophet, who has the morals of the Qur'an, perfect morals that are taught to all his people. Moral education is carried out using the mujahadah, riyadhah and uswatun hasanah methods. A Muslim must always give himself away from bad morals and adorn him with good morals. Four ways can be taken, namely following the advice of a wise teacher, looking for trustworthy friends, taking advantage of the reproach from the mouths of enemies, and socializing widely so that the reproach in society becomes a reckoning for ourselves.

Efforts to improve morals and treatment of the soul are called tazkiyat an-nafs. Tazkiyat an-nafs conceptualized by al-Ghazali is closely related to efforts to improve morals and mental treatment. Tazkiyat an-nafs is an effort to purify the soul and coach and improve the soul towards a good life. The scope of its meaning is limited to tathir an-nafs and tanmiyat an-nafs (growing the soul) towards a better direction. Neglect or lack of education in a person will be fatal. This result can be in the form of ignorance and a decrease in human values from nature. Most people have bad habits because of the actions of their parents, who underestimate them and do not invite them to carry out religious law. Since childhood, they have fallen into error, so that they grow and develop without religious control.

The nobility of character is a vital necessity for the survival of every Muslim because morality is an essential capital in the association. Every social interaction must stimulate awareness of the magnitude of the function and position of each individual as a member of society. Therefore, moral education in Islam is an inseparable part of religious education because what is good is considered reasonable by religion, and what is immoral

is what is considered wrong by religion. The values of moral virtue in Islamic society are the morals and virtues taught by religion. A Muslim is not perfect in his religion, so that his morals become good.

The responsibility of moral education includes improving the soul, straightening deviations, lifting humans from all humiliation, and guiding them to good behavior.

According to Imam Al-Ghazali, morality is not just an act, the ability to act, nor is it knowledge. Akhlak is an effort to combine himself with the situation of the soul that is ready to give rise to actions, and that situation must be attached so that the actions that arise from it are not temporary but become a habit in everyday life. The concept of morality built by Al-Ghazali is based on the Qur'an and as-Sunnah. This teaching has passed the rational contemplation of these two guidelines. At that time, the moral works that existed were the result of actual practice shown by Al-Ghazali himself in his life. In other words, al-Ghazali's moral teachings are not only religious-rational but practical and realistic. Al-Ghazali argues that enhancing moral values to the level of al-karimah morality is the primary goal of Islamic education. This goal is the same and congruent to be achieved by the apostolic mission, namely guiding people to have noble character. Al-Ghazali also has a particular view on how to educate. He focuses more on efforts to bring children closer to Allah SWT., so that educational activities must lead to the introduction and approach of children to the creator. The road to achieving these goals will be more comprehensive if children are equipped with knowledge. As explained in his book, "actually the result of knowledge is getting closer to Allah SWT., Lord of the Worlds, connecting with the heights of angels and getting close to high angels..."

The knowledge in question is obtained through teaching. The learning principle instilled in mastering a science is directed at strengthening religion (*tafaqquh fi ad-ddin*). It is one way to lead a Muslim to the pleasure of Allah. Many of the virtues of tafaqquh fi ad-din he explained in the book *Ihya 'Ulumuddin* suggest that *tafaqquh fi ad-din* is a noble job.

Such is the process by which al-Ghazali in forming morals, namely focusing on efforts to get closer to Allah through learning science. Al Ghazali argues that noble character begins to build based on Aqeedah and Faith in Allah; no noble character is created without being based on that foundation. The difference in principle between the views of Western philosophers in general and Imam al-Ghazali's view in seeing human nature is evident. Western philosophers view humans as anthropocentric creatures, while al-Ghazali views humans as theocentric creatures. The purpose of education is to educate

the mind and try to guide, direct, improve, and purify the heart to draw closer to Allah. Al-Ghazali emphasizes spiritual values, such as gratitude, repentance, trustworthiness, and others, and directs moral goals to the achievement of ma'rifatullah and happiness in the hereafter. All of this is rooted in Islam with the basis of the Qur'an and Sunnah, which is not found in rational Greek ethical thought.

Al-Ghazali's concept of morality has the characteristics of being religious, rational, and Sufistic-intuitive. In addition, it also shows diversity due to the variety of sources studied by al-Ghazali. According to al-Ghazali, morality is an expression of a permanent state in the soul, from which emerge actions quickly and easily, without the need for thought and research. If this situation emerges good and commendable deeds according to reason and the Shari'a such as honesty, responsibility, fairness, then that condition is called good morals, and if that arises terrible actions such as lying, selfishness, untrustworthy, then the situation is called bad morals (1979: 52). In everyday life, morality is often identified with morals and ethics. Morals are different from moral or ethical formulas because morals are more indicative of the inner situation of humans. Morals also mean reducing a human tendency to other tendencies in himself, and that continues to be moral (Ahmad Amin, 1986: 62).

In that definition also impressed, al-Ghazali hinted that the backing of good and bad morals and outward behavior is the Shari'a and reason. In other words, to judge whether morality is good or bad, it must be traced through religion and common sense. It is in line with the statement that reason and shari'a are complementary; reason alone is not sufficient in the moral life, and so is a revelation; the two must be brought together.

The perfection of morals as a whole depends on a personal aspect, but four strengths in humans are elements for the formation of good and bad morals. These forces are the power of knowledge, the power of lust, the power of anger, and the power of justice among these three powers.

Morals are one of the entire human life whose goal is happiness. Morals can be changed, corrected, and cultivated with effort until someone is affected. A person's bad character can substantially be changed into a noble character. Al-Ghazali argues that a person's morals are possible, for example, from rudeness to pity.

Al-Ghazali also confirmed that there were changes in the circumstances of some of Allah's creations, such that one can be perfected through education. On the other hand, it is impossible to eliminate lust and anger from the face of the earth, but to minimize them is possible by taming lust through some spiritual practice.

Wills, advice, and education are meaningless if there are no morals. So one of the crucial pieces of advice in education is to improve your morals, especially in controlling anger, curbing lust, and greed. If this has been implemented, it means that it has been successful in inculcating morality. This success will not be achieved except through mujahadah and patience for all that we hate so that all efforts towards goodness become commonplace.

In the history of human life, the cause of destruction, accident, regret, humiliation, sin, and disease from ancient times until the Day of Judgment later stems from lust. The first sin committed by the devil was due to lust and lust, so that it dragged him into the abyss of error, even though he had worshiped for eighty thousand years (2001: 122). Good morals guide us to become perfect believers, believing in Allah SWT. and His Messenger, without a doubt.

Good morals give color to life, which is filled with the delicacy of faith. It is what Imam Ghazali meant by his words, "the purpose of morals is to make the deeds that are done become pleasure". A generous person will feel delicious and relieved when giving his wealth, and this is different from a person who gives wealth out of necessity. A person who humbles himself feels the deliciousness of tawadhu'.

As for bad morals, it is like a disease that lodges in the soul, which will destroy and destroy. Treating the soul is an act of eliminating low morals and then rehabilitating them into good morals. We must be aware that physical illness will soon disappear when we die, but the mental illness lodged in the heart will become a chronology of suffering in the world and will remain forever until we die and are resurrected later. So how to treat heart diseases, of course, will feel bitter because you have to make an effort to fight against what the soul itself wants, even though it is just a feeling (Surah An Naziat: 40-41).

Bad morals need to be changed because sometimes good humans can be defeated by lust and plunge into doing evil and vile things. We need to improve morals by practicing or getting used to doing good (*riyadhah*). Furthermore, it is hoped that we can realize and return to the middle; we should be able to always be moderate in guiding lust. For example, generosity is a very commendable trait from the point of view of the Shari'a and human reason. Generosity is an intermediate trait between two kinds of bad qualities, namely wastefulness, and miserliness. Extravagant is a benefactor who exceeds the limit, and miserliness is a complete loss of generosity (Q.S Al Furqan: 67 and Q.S Al Isra: 29).

Al-Ghazali with *al-Takhalluq bi-Akhlaqillah 'ala taqothil Basyathiyyah*, or *al-Shifatir-Rahman 'ala Taqhathil Basyathiyah*, teaches that humans as far as they can

imitate the temperament and nature of Godhead. These qualities are goodness such as loving, compassionate, forgiving, patient, honest, piety, *zuhud*, religious sincerity, etc. According to the parent, there are four morals, namely (Jamaluddin Al Qasimi al Dimasyqi, 1984: 504-505):

1. Wisdom is a state of the soul in which the right things can be found by setting aside what is wrong in all the affairs faced sincerely.
2. Courage is a state of the soul that is the nature of anger, but which is guided by reason to go forward or curb it.
3. Spaciousness is educating the power of lust or will with an education based on reason and religious law.
4. Justice is a force in the soul that can guide anger and lust and lead it in a direction by wisdom. Sometimes it is left, and sometimes it is restrained. All this is by remembering the circumstances and the atmosphere that is being faced.

Al-Ghazali put morals, not as the ultimate goal in the journey of human life. Morals are a tool to help support the highest function of the soul in achieving the highest truth, namely ma'rifatullah, in which humans can enjoy their happiness. The happiness that the human soul expects is the engraving and unification of the divine essences in the soul so that these essences are as if the soul itself.

According to al-Ghazali, pleasure has two levels, namely satisfaction and happiness. Satisfaction is when we know the truth of something. The more people know the truth, the more people feel happy. Finally, the highest happiness knows the truth from the source of all happiness itself. That is what is called ma'rifatullah, which is knowing the existence of Allah without the slightest doubt and with a very sure heart witness. So, morality is one of the whole human life whose goal is happiness.

According to al-Ghazali, the path that must be taken for moral education is through mujahadah, riyadhah, and uswatun hasanah. Although human nature and character are different, it must be realized that every human being has the opportunity to be good if he is serious about eliminating the despicable qualities that reside in him. In addition, a Muslim must always see his faults to practice himself and be serious in changing his character to be good. There are four ways that can be taken (Syeikh Ahmad bin Abdurrahman bin Qudamah Al Dimasyqi, 1997: 194-195):

1. Following the advice of a wise teacher and carrying it out with sincerity accompanied by a firm commandment, where the advice is a medicine that must be swallowed with certainty.
2. Looking for a friend who can be trusted, who likes to justify mistakes, strong religion, and good behavior. Amirul believer Umar bin Khatab said, may Allah have mercy on someone who wants to show me what is wrong with me. "Immerse in Umar's words.
3. One should be able to take advantage of the reproach from the mouths of the enemies because the eyes of those who hate can reveal vices that are impossible for those who love to know. As the saying goes, if someone wants to know his faults, then let his enemy answer, and if he wants to know someone's goodness, then ask his friend.
4. We should socialize widely so that the reproach in society becomes a reckoning for ourselves. We need to remember that a Muslim is a mirror for other Muslims. We can see our faults because we see the faults of others.

Moral education is the essence of education, which leads to behavior. Akhlakul karimah is behavior that follows Islamic rules in every aspect of life, as implied in the hadith 'Aisyah ra, which means "The morality of the Messenger of Allah is the Qur'an" (HR. Muslim). As for education outside of moral education, it is only technical or life-skill.

Moral education in al-Ghazali's conception is not only limited to what is known as the intermediate theory but includes the nature of personal virtues, reason, and individual charity in society. On that basis, according to al-Ghazali, moral education has three dimensions, namely (1) the self dimension, namely the person with himself and God, (2) the social dimension, namely society, government, and association with others; and (3) the metaphysical dimension, namely creed and essential grip (Ahmad Daudy, 1986: 35).

The concept of moral education offered by al-Ghazali is by the objectives of Islamic religious education in general. The goals of Islamic education cover a broad scope, which consists of several dimensions of monotheism, moral dimensions, individual differences, social dimensions, professional dimensions, and space and time dimensions. The concept offered by al-Ghazali is profound and comprehensive. In this case, al-Ghazali classifies the most crucial moral education and must be known by every Muslim as follows:

1. Education about good and bad deeds.
2. Education about the ability to do good and stay away from evil.
3. Education to know the moral conditions.
4. Education to understand the nature that tends to one of two different things can choose between good or bad.

Efforts to improve morals and treatment of the soul are called tazkiyat an-nafs. Tazkiyat an-nafs conceptualized by al-Ghazali is closely related to efforts to improve morals and mental treatment. Tazkiyat an-nafs is an effort to purify the soul and coach and improve the soul towards a good life. The scope of its meaning is limited to tathir an-nafs and tanmiyat an-nafs (growing the soul) towards a better direction (Yahya Jaya, 1994: 7).

In reviewing the morals of Sufism, al-Ghazali views *tazkiyat an-nafs* as *takhliyat an-nafs* and *tahliyat an-nafs* in the sense of emptying the soul of despicable morals and decorating it with commendable character. *Tazkiyat an-nafs* al-Ghazali is part of the Sufism method, especially in the effort to foster and form a soul with noble character or the spirit of life with Islamic values.

From the overhead view, it can be seen that tazkiyat an-nafs is closely related to morals and psychology, namely as a pattern for the formation of human beings who have good morals, have faith and fear God and have courage in life. Efforts to purify the soul carried out by humans will produce peace, happiness, and coolness in their souls.

So this method is used by al-Ghazali in education and the formation of good morals. It is said that the *Tazkiyat an-nafs* al-Ghazali method in moral education efforts is based on Allah SWT., begins with cleansing from within and then socialized to all humans with muamalah, which is called morals by way of ethics.

The obligation for tazkiyat an-nafs can be done by:

1. Prioritizing the sanctity of the soul. Al-Ghazali said: "Prioritize the sanctity of the soul from low morals and despicable traits because science is a devotion of the heart, the prayer of the soul and brings the mind closer to Allah SWT.
2. Willing to migrate to seek knowledge. Al-Ghazali said: “A student should reduce his ties to worldly activities and distance himself from his family and homeland. Because all relationships affect and turn the heart to the other.
3. Do not boast about his knowledge and oppose his teacher. Al-Ghazali said: "A student should not be proud of his knowledge and should not oppose his teacher,

but be obedient to all opinions and advice, just as a stupid sick person obeys his expert and experienced doctor".

4. Knowing the position of science. Al-Ghazali advised: "A student should know because he knows the noblest position of knowledge. This can be known for two reasons: the glory of the result and the belief and strength of the argument.

Tazkiyat an-nafs is very important in order to achieve success in moral education. In addition to the teacher, students must do tazkiyat an-nafs. It gives an understanding that tazkiyat an-nafs is the most appropriate method in moral education. Several figures then rely on the concept of Al-Ghazali's educational goals, namely al-Abrasyi, Asma Hasan Fahmi, and Munir Mursi.

Sheikh Al-Abrasyi argues that moral development is an effort to prepare students to live in the world and the hereafter, mastery of knowledge and skills to work in society. Sheikh Asma Hasan Fahmi argues that religious education includes the development of reason and morals, cultural teaching, and personality development. Meanwhile, Munir Mursi concluded that the goals that a Muslim must achieve are to be happy in the world and the hereafter, worship Allah SWT, strengthen Islamic ties, serve the Islamic community, and have a noble character (Ahmad Tafsir, 2001: 4).

CONCLUSIONS AND SUGGESTIONS

Conclusion

Based on the research results and discussion conducted by the researcher, the conclusion in this dissertation research is that morality is one of the foundations of Ibn Miskawaih's educational concept. He offered his moral concept based on the doctrine of the middle way (*al-wasath*). He means balance, moderation, harmony, supreme, noble, or a middle position between the two extremes. However, he argues that moral virtue is generally interpreted as a middle position between the extremes of advantages and extremes of shortcomings of each human soul. Three essential things can be understood as material for moral education: mandatory things for the needs of the human body, mandatory things for the soul, and mandatory things for relationships with fellow humans.

Meanwhile, Al-Ghazali's view in his books on moral cultivation, where the characteristics of Imam al-Ghazali's thinking emphasize exemplary and cognitivist teaching. In addition, he also uses a behavioristic approach as one of the approaches in education that are carried out. It can be seen in his view, which states that if a student

excels, a teacher should appreciate the student, and if he violates, he should be warned. Al-Ghazali uses tsawab (reward) and *uqubah* (sin) as his reward and punishment. Then Imam al-Ghazali, in the concept of moral education, Imam al-Ghazali elaborated behavioristic with a humanistic approach that said that educators must view students as human beings holistically and respect them as humans. Al-Ghazali's language about this is how a teacher must be gentle and full of love for students as if they were their biological children. With an expression like this, of course, al-Ghazali wanted a humanization of students by the teacher. According to Imam Al-Ghazali, morality is not just an act, the ability to act, nor is it knowledge. Al-Ghazali argues that enhancing moral values to the level of al-karimah morality is the primary goal of Islamic education. He focuses more on efforts to bring children closer to Allah SWT. so that educational activities must lead to the introduction and approach of children to the creator.

The concept of Ibn Miskawaih's education allows it to be applied in a contemporary context. Students must be provided with materials related to morals in every learning activity, even though the field of study being taught is not a moral lesson because it will raise awareness of his whereabouts and what to do. So that requires educators to be able to guide and lead students in the direction desired by them. In his concept of education, Miskawaih begins by first describing human beings. According to him, humans have three powers: the first, the power of lust (*al-Nafs al-Bahimiyyah*) as the lowest power. Second, courage (*al-Nafs al-Sabu'iyyah*) as the middle soul and the third power of thinking (*al-Nafs al-Nathiiqiyah*) as the highest power, all three of which are human spiritual and the origin of the incident is different. Three essential things can be understood as material for moral education: mandatory things for the needs of the human body, mandatory things for the soul, and mandatory things for relationships with fellow humans.

Imam al-Ghazali's thoughts on the concept of moral education are still relevant, as evidenced by the many educators who still use his concept. It is just that they differ in the presentation of their thoughts and the cases they face, like Imam al-Ghazali in educating according to the age of the child and not absolute. Based on this overhead, moral education is dynamic, and it can be implied that the values of the concept of moral education are in contemporary times and are still relevant. The methods offered by Imam Al-Ghazali have similarities to those offered by Ibn Miskawaih, namely habituation, riyadah, and mujahadah. The method also has relevance to Indonesian education. Meanwhile, the difference between Imam Al-Ghazali's method and Ibn Miskawaih's method is the method of divine grace and innate perfection. The definition of this method

is when a human being is created and born in a state of perfect intellect and good temperament, with controlled, moderate, balanced, and proportionate powers of ambition (*syahwat*) and emotions (*ghadhab*), and following reason and the Shari'a.

Suggestion

From the conclusions above, the author must provide constructive suggestions for the world of education, both for educators and institutions that handle education:

Given that education is a process, the goal is also changing according to technological developments and the times. Determined that in order to define the goals of education, they refer to three domains, among others:

a. Cognitive area development

b. Development of practice areas and

c. Motor skill area development

From the explanation above, a common thread can be drawn that education aims to direct people to a better place. In this case, Ibn Miskawaih's methods, such as natural methods, guidance, habituation, punishment, rebuke, and light strokes, are more general. It seems that the author is more inclined to the method used by Imam Al-Ghazali because it is more specific in nature, namely the method of mujahadah, riyadhah, busying oneself with purification of the soul, and improving morals (*tahzibu al-akhlaq*).

Even better, if the methods of Ibn Miskawaih and Imam Al-Ghazali are combined. Thus, the method used supports students to improve morals in a more positive direction, for worldly and hereafter affairs. Strengthening Character Education (PPK) does not change the existing curriculum but optimizes the curriculum in the education unit. The implementation of KDP is adjusted to the curriculum in the education unit. Strengthening character education can be carried out based on the school's curriculum structure, namely class-based character education, school culture, and society/community. Therefore, it can be understood that the methods or methods used in character education have relevance to the educational methods offered by Ibn Miskawaih with Al-Ghazali, because the methods used in character education, such as habituation, are methods offered by Ibn Miskawaih. According to Ibn Miskawaih and Al-Ghazali, the educational method can be used as a reference for existing methods in character education. Thus, Ibn Miskawaih and Al-Ghazali's educational method will help achieve the goals of character education, be it class-based, school-based, and community or community-based.

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