IBNU MISKAWAIH: PHILOSOPHICAL THOUGHTS ON MORAL EDUCATION AND ITS RELEVANCE TO CONTEMPORARY ISLAMIC EDUCATION

Handal Pratama Putra
Islamic University of Indonesia, Yogyakarta, Indonesia
E-mail: 20913085@students.uii.ac.id

Solihah Hayeesama-ae
Fatoni University, Thailand
E-mail: shalihah_05@hotmail.com

Abstract

The purpose of this study is to discuss Ibnu Miskawaih's concept on the philosophical thoughts of moral education and its relevance to contemporary Islamic education in Indonesia. Ibn Miskawaih is a Muslim scholar who has composed many works on ethical philosophy. This research is a qualitative descriptive and a kind of literature study. The method used content analysis. The results and discussion explained that Ibn Miskawaih has the concept of morality, that states the condition of the human soul that encourages to do an act without prior consideration and calculation. Ibnu Miskawaih formulated about moral education, it begins with the method of moral education, moral education material and the purpose of moral education. The relevance of Ibn Miskawaih's philosophical thoughts to contemporary Islamic education is considered reasonable and relevant in terms of the objectives, materials, and methods of Islamic education, that to realize individuals developing noble characters and obeying the Islamic values.

Keywords: *Philosophy, Moral Education, Ibnu Miskawaih*

Introduction

The main goal of Islamic education is to improve morals. Human is a perfect creation of God, but it will be even more perfect by having a commendable character. Through the educational process, it can guide human to have this commendable character. Education is a process of internalizing values to a person until it lead them to have noble character (Alim, 2020; Maimun, 2014). Education does not only guarantee people obtaining deeper knowledge, but also building good personalities and morals. Regarding the importance of moral education, the government of the Republic of Indonesia has established a long-term development goal for 2005-2025 which is to create Indonesian society to live a life of noble character, have high moral standards, ethical, cultured, and civilized (Laws of the Republic Indonesia Number 17, 2007). That has showed us how education is important, until it becomes a measure of the progress of individuals, groups and the nation and state. The effect of education tends to create individuals to be noble, civilized and have high moral.

The dynamics of human civilization in the Industrial 4.0 era depend on technological advances, many changes and human perspectives cause the decline of moral or character (Pratama, 2019). Technology and information has grown faster and bring positive impacts, indeed also negative impacts that causes moral change in the

realm of education (Alim, 2020). The positive impact of technological progress is the existence of internet operated by academics, providing a lot of references, books, articles and scientific publications on the internet (Harun, 2015). Learning materials can be easily obtained, it is even up to date and economical. While the negative impact of technological progress, as we can see the phenomenon in the mass media, students fight against their teachers, doing anarchy such brawls between schools and so on. It is caused by watching the bad entertainment from the social media. So, it needs some efforts from various parties to improve and overcome the moral degradation. Regarding the ideal moral education literacy in overcoming moral degradation and its relation to relevance in the present, there are several studies, namely research conducted by Ahmad Wahyu Hidayat and Ulfa Kesuma in 2019, which examine the analysis of the philosopher of Ibn Miskawaih's thinking (biographical sketches, concepts of educational thinking, and its relevance in the modern era) (Hidayat & Kesuma, 2019) and research conducted by Alimatus Sa'adah and M. Farhan Hariadi in 2020 which examines the ibn miskawaih's (religious-rational) thoughts on education and its relevance in the industrial era 4.0 (Sa'adah & Hariadi, 2020). However, from this research, no one has explained in detail the direction of educational policies and curricula applied to educational institutions, especially Islamic educational institutions today normatively.

Therefore, this study aims to describe the philosophy of moral education and its relevance in contemporary times. This moral education has been discussed by previous Muslim scholars, and the philosophical scholars still have relevance as well as solutions to the problems of contemporary society (Afifuddin, 2017). Last muslim figure who often speak up about his thoughts on moral education was Ibnu Miskawaih, he lived in the period of Abbasid dynasty. He seeks to integrate Islamic teachings with ethical philosophical theories (Afidah, 2019). Ibnu Miskawaih is a famous philosopher in Islamic history. Every discussion related to morals, Ibn Miskawaih's thoughts must be the main reference (Aizid, 2017). The concept of moral education formulated by Ibnu Miskawaih aims to realize a good behavior that achieve perfection and happiness of life. During his lifetime, one of his monumental works is Tahzib Al-Akhlak wa Tathhir Al-A'raq (A Way to Moral Perfection) (Arifin, 2018). Most of Ibnu Miskawaih's works discuss moral education, it interested the researcher in discussing more deeply about moral education in the realm of philosophy according to Ibn Miskawaih's perspective Moreover, reviewing its relevance in the contemporary era. The benefit of this research is knowing the concept of an ideal philosophy of moral education according to Ibn Miskawaih and how it is relevant to contemporary Islamic education.

Ibn Miskawaih, the Muslim figure who wrote the most works on moral education and gave an overview of ideal Islamic education, but until now there has been continuing development of ideal Islamic education by Muslim scholars around the world. In this article, we will explain Ibn Miskawaih's views on moral education thoroughly and systematically. The first part of this article describes the life of Ibn Miskawaih starting from the family background, Ibn Miskawaih's journey in gaining knowledge, roles, and positions during the Buwaihi dynasty until the end of Ibn Miskawaih's life. The second section contains a list of works by Ibn Miskwaih during his dominant life on moral education. The third part describes Ibn Miskawaih's philosophical thought starting from the notion of philosophy and the notion of morals. The fourth division describes the concept of moral education according to Ibn Miskawaih starting from the concept of human beings, moral education methods, moral education materials, moral education environments, educators, and students as well as the purpose of moral education. The article ends by discussing the relevance of Ibn

Miskawaih's thoughts to contemporary Islamic Education, which is about 1000 years after his death. Ibn Miskawaih's thoughts are still being studied today and in the future.

Method

This research is a qualitative descriptive. The researcher collected data related to Ibn Miskawaih's thoughts in the philosophy of moral education and its relevance to contemporary Islamic education. The type of research used library research. The researcher investigated the theories and concepts from some literatures such as books and articles, published journals. The method used content analysis, that is explained in-depth review about the information. The research results were described holistically after an in- depth review from some relevant literatures have been carried out.

Finding and Discussion

Brief Biography of Ibnu Miskawaih's

Ibn Miskawaih is known as the father of Islamic ethics (Maghfiroh, 2016). He has a complete name Abu Ali Ahmad bin Muhammad bin Ya'qub bin Miskawaih, but then called as Ibnu Maskawaih or Miskawaih (Aizid, 2017). He was born in Ray, Iran in 941 AD/330 H (Aizid, 2017). Other sources stated that he was born around 932 AD/320 H (Arifin, 2018). The name Ibnu Miskawaih was taken from the name of his grandfather, Miskawaih. His title is Abu Ali, and he is a member of Shia, the title Abu Ali comes from the name of prophet's best friend Ali bin Abi Talib since the Shiites consider their group as the legitimate heir of the Prophet. In addition, he has the title of Al-Khazim, which means treasurer, he was given the mandate to serve as treasurer during the reign of Adhud Ad-Daulah of Bani Buwaihi (Aizid, 2017). If we try to observe the lifetime of Ibnu Miskawaih, it shows that he lived during the reign of the Abbasid dynasty, exactly under the authority of Bani Buwaihi. At that time, the Abbasid dynasty was only a symbol of Islamic government, and actually controlled by some small dynasties, one of them was Buwaihi dynasty. Ibnu Miskawaih was an important figure in the government of the Buwaihi dynasty whose majority of the people were Shia, and he was also the follower of Shia.

Ibn Miskawaih was a historian, scientist, writer and philosopher. His understanding was focused on ethical philosophy. The educational history of Ibnu Miskawaih was unknown since there was no valid references about it. To gain certain sciences, Ibnu Miskawaih learn it from several figures at that time. The history science, he learned it from Abu Bakr bin Kamis Al-Qadhi (960 AD/350 H), focusing on Tarikh Al-Thabari. The chemistry science, he acquired it from Abu Al-Tayyib Al-Razi. The philosophy science, Ibnu Miskawaih studied with Ibnu Al-Khammar, undertanding the works of Aristotle (Zainuddin, 2021). Ibnu Miskawaih spends his life diligently learning various scientific disciplines such as history, chemistry, philosophy and medical science, literature, language, and Islamic religion.

During his lifetime, Ibnu Miskawaih used to play a role in the reign of the Buwaihi dynasty, in Baghdad city. He left Ray his homeland and then went to Baghdad as a treasurer, and held other important positions (Afidah, 2019). In addition, Ibnu Miskawaih had worked for an important figure at that time, Abu Fadl Al-Amid as his librarian. After Abu Fadl Al-Amid died, he then served his son, Abu Al Fath Ali bin Muhammad Al-Amid (Nizar, 2018). Both figures were ministers during the reign of the Buwaihi dynasty. Besides leading in the political governance, Ibnu Miskawaih as a Muslim scholar also has composed many useful works. Ibnu Miskawaih well-known as the figure of philosophical ethics, he has written about 41 works. Tahzib Al-Akhlaq wa Tathhir Al-A'raq is the phenomenal work. During his life, he achieved many

extraordinary achievements, such occupying important positions in political governance and contributing his works that we know today. And he died in the Isfahan area, Iran in 1030 AD / 421 H (Arifin, 2018).

The works of Ibnu Miskawaih

Ibn Miskawaih is famous for his works, even though he died thousands of years ago in 1030 AD, but today we can still utilise and learn his 41 works (Arifin, 2018). The works of Ibnu Miskawaih are Al-Fauz Al-Akbar (The Great Victory), Al-Fauz Al-Asghar (Small Victory), Tajaribul Umam (History of the Great Flood in 979 AD), Uns Al-Farid (A colection of anecdotes, poetry, proverbs, aphorisms), Tartib Al-Sa'adat (Morality and Politics), Al-Musthafa (A collection of poems), Jawidan Khirad (A collection of wisdom words), Al-Jami' (About congregation), Al-Siyar (About the behavior of life), On the simple drugs (Medical science), On the composition of the bajats (the art of cooking), Kitab Al-Ashribah (Drinks), Tahzib Al-Akhlaq wa Tahhir Al- A'raq (Morality), Thaharat al-Nafs (Ethics) (Afidah, 2019; Zar, 2017).

Among several works of Ibnu Miskawaih, the most famous is Tahzib Al-Akhlaq wa Tathhir Al-A'raq (A Way to Moral Perfection). This work contains seven chapters that are explained systematically, starting from discussing the soul, human nature and its origins, morality, justice, friendship and love, and spiritual treatment (Arifin, 2018). This work focuses on moral education which is discussed in depth and aims to guide for moral development.

Philosophical Thoughts of Moral Education According to Ibnu Miskawaih

Philosophy in Ibnu Miskawaih's Perspective

Ibnu Miskawaih does not provide a specific definition about philosophical understanding. He distinguished philosophy from wisdom. According to Ibnu Miskawaih, wisdom or ability is a power in an intelligent soul how it can determine between the good and the bad and it is called mumayyiz. He explained specifically that wisdom is how you know something that exists as it is or you know about divine and human matters, until you find spiritual truths that guide you to differ good things and bad things (Aizid, 2017). So, wisdom means a person who has an understanding about the truth of something, and he realize to carry on it or to leave it. Meanwhile, Ibnu Miskawaih does not define the meaning of philosophy explicitly and specifically. He only explained about the classification of the philosophy. According to Ibnu Miskawaih, philosophy is divided into two aspects, theory and practice. Regarding theory, he stated that human perfection can be determined by his potential learning some knowledge. And regarding practice, Ibnu Miskawaih revealed that human perfection is portrayed from his moral actions (Aizid, 2017). So, the philosophical thought of Ibnu Miskawaih about a perfect human being is a person who can perform both theoretical and practical aspects, that guide them to find the perfection and happiness.

Ibnu Miskawaih had studied moral and psychology sciences perfectly before understanding the philosophy (Aizid, 2017). Unlike other philosophers who take the logical or theoretical science before philosophizing. Although there are different systematics in learning philosophy, Ibnu Miskawaih was able to master the works of previous philosophers until he was called the third teacher of philosophy after Aristotle and Al Farabi.

Morals According to Ibnu Miskawaih

Morals is related to philosophy of science. Philosophy presents various disciplines as follows, metaphysics, cosmology, logic, ethics, theolica and anthropology (Nasrul, 2015). Ethics or morality is one component of philosophy, but along with its

development, morality becomes a new scientific disciplines and has its own identity. Understanding of moral comes from the Qur'an and Hadith (Arifin, 2018).

The word of 'morality' comes from the word Al-Khuluq or Al-Khulq which means character, behavior, habits, customs, civics, chivalry, masculinity and religion (Sa'adah & Hariadi, 2020). Meanwhile, Ibnu Miskawaih defines morality as a state of the human soul that encourages to do an act without any considerations and thoughts (Afidah, 2019). Then Ibnu Miskawaih divides morals into two, innate morals and morals in habitual action (Arifin, 2018). So, morality comes from good habits that encourages the soul to get used to act the right things without consideration. But it has difference meaning when people do something intentionally, it means behavior. Moral is an action that occur spontaneously. The Concept of Moral Education According to Ibnu Miskawaih, Ibnu Miskawaih had studied morals and souls before he understand philosophy. Therefore, he discuss the materials of philosophy systematically, it is first described about the human element to the methods, theories and objectives of moral education.

Concept About Humans

Ibnu Miskawaih explained that humans consist of two substances, it implies the body which is called material insight and the soul as immaterial insight (Afidah, 2019). The soul is non material because it is not a part of the body, it has no shape and has no space (Miskawaih, 1998). This immaterial substance can not be reach out by the human senses, but can feel its existence. Furthermore, Ibnu Miskawaih describes humans as consisting of three powers, first, the power of lust / desire (Quwwat Al-Shahwiyyah / Al-Bahimiyyah) the encouragement of appetite and drinking and all things related to sensory pleasure. Second, courage or anger (Quwwat Al-Ghadabiyyah) it is the courage to take risks, ambition for position and power. Third, thinking power (Al-Nafs Al-Nathiqiyah) it is the highest function of the soul such how to think and see some facts by the brain (Afidah, 2019; Ramli, 2015). This is the highest power level. The human mind filters all kinds of information and becomes the controller of an act (Karim, 2021). Humans who can control their minds well, so they can overcome the impulses of the bad lust and anger. Those three powers can be developed as its function through the educational process, because it can measure the potential we have and develop it according to God's provisions until we find the true happiness.

Ibn Miskawaih also mentioned the disposition of man, according to him the disposition of man is twofold. First is a natural disposition such as people who are irritable, anxious, timid, and so on. The second is the disposition created by practice and habituation. At the beginning of the exercise, a process occurs mindfully and then is carried out continuously so that it becomes a character (Miskawaih, 1998). Humans have differences in accepting learning according to their disposition. Controlling the character of students who are not good, of course, through the educational process so that the disposition and nature of students are always in goodness and accordance with Islamic values.

Moral Education Method

In moral education, Ibnu Miskawaih divides it into four methods. These include the natural method, habituation, the riyadah method (self-training) and the mujahadah method (sincerity) (Afidah, 2019). First, the natural method is a way to perfect the morals gradually, it takes a long process and it seems natural (Miskawaih, 1998) due to human growth and development (Hidayat & Kesuma, 2019). Second, habituation. It presents people behavior that guide them to act the good deeds and avoid the bad deeds

(Sa'adah & Hariadi, 2020). Third, riyadah or self-training. The riyadah method is similar to the habituation method, but it has a coercion to do good deeds (Sa'adah & Hariadi, 2020). Fourth, the method of mujahadah or sincerity, that grows because of the good behavior (Sa'adah & Hariadi, 2020) and the desire of the human soul. The four methods have the same function and purpose. It concludes that people need a compulsion to have a good habitual action through the method of habituation and riyadah, because it will establish their behavior, and when it has been achieved, mujahadah method plays a role, that will automatically boost the desire of human to have more good deeds, and this is called human with a perfection moral.

Moral Education Materials

People need the understanding of moral education to achieve good characters. According to Ibnu Miskawaih, there are three important points in moral education, the need for human body, the need for human mind and other elements related to this matter (Maghfiroh, 2016). Ibnu Miskawaih explained that the obligatory materials for the necessary of human body include prayer and fasting. Then, the obligatory material for the human soul is an understanding of the faith that have to believe in Allah and acknowledge the greatness of Allah. Furthermore, the other material is the science of muamalat, marriage, agriculture to war (Maghfiroh, 2016). People have to learn these three materials and practice it in everyday life.

Moral Education Environment

The implementation of moral education is supported by a good environment as well. Humans as social beings certainly need other people in their lives, this also applies to moral education. The first environment for children's moral education is the family. In the family environment, it was first formed, it starts since they born to the world, they have the instinct to drink Mother's Milk (ASI) even though there was no one to teach, then the child showed a happy expression and cried. Then gradually there is a change in the child's behavior according to its growth and development. When the child begins to feel ashamed, it shows that the child has been able to distinguish between good and bad. At this time, the child's soul is ready to get moral guidances and watch them out from the influence of other children who have bad morals, because it can damage the soul development of a child (Miskawaih, 1998). Based on the opinion of Ibnu Miskawaih above, he explained that the environment can influence children's morality. Parents must pay attention to children's friendship to save their morals, and promote them to a good environment.

Educators and Learners

The educator in question is a teacher, lecturer, ustadz and also includes parents who have an essential role in the continuity of teaching and learning activities to achieve the goals that have been set (Hidayat & Kesuma, 2019). And the learner in question is a person who receives learning from educators or commonly called students who are the primary targets in education and get more attention to develop their potential. Students certainly have different abilities in accepting learning, so appropriate teaching strategies and methods are needed. Both aspects received significant attention from Ibn Miskawaih. The role of educators is very influential in achieving educational goals' success, including shaping students' personalities. According to Ibn Miskawaih, parents are the first and foremost educators for their children with educational materials according to Islamic law (Maghfiroh, 2016). Teachers and parents are spiritual parents who can lead students to achieve wisdom, wisdom, bring enjoyment and eternal life

(Miskawaih, 1998). Therefore, educators are required to have competence in order to guide students to be intelligent and have good morals. Of course, parents choose the best school for their children in order to achieve specific goals.

The Purpose of Moral Education According to Ibnu Miskawaih

Ibnu Miskawaih explained that the purpose of moral education is the creation of a human soul that encourages spontaneous good deeds so that he get used to behave commendably until he reaches the perfect moral as human being who try to find the true happiness (Afidah, 2019). Ibnu Miskawaih (1998) classifies two kinds of perfection, the cognitive and the practical. These aim to develop human behavior. First, the cognitive refers to a desire to gain knowledge, insight and positive thoughts. That way, he believes in the truth and obey the orders. The highest knowledge is about divinity, if he strongly believe in God that his soul and heart will be at peace and saved from any doubts (Miskawaih, 1998). Second, the practical refers to character perfection. People be expected to live in harmony and peaceful since it matters to their social life (Miskawaih, 1998). Both elements of cognitive (theoretical) and practical have to complete each other, because it can not reach the moral perfection when one is not fulfilled. In addition to achieving perfection, the goal of moral education is to elevate the degree of human being to a higher place (Hidayat & Kesuma, 2019). Such a picture of God elevates the degree of a knowledgeable and educated person.

The Relevance of Ibnu Miskawaih Philosophical Thought to Contemprorary Islamic Education.

Islamic education in contemporary era required to survive and compete for the science and technology advances. The modernity challenges and problems were increasingly complex and complicated, so they need to reorganize professionally as long as the time passes. If we do not oversee the Islamic education system, we will find overbalances and complex challenges. In social and cultural life, we receive many socio- cultural values from around the world. These would impact the shift of socio-cultural values particularly Islamic values. Therefore, Muslims have to filter and have to be selective for accepting the global information to save society.

In framework of national development, the country come to solve the modernity challenges in contemporary. Indonesian republic government formulate the purpose of long term development in 2005-2025 that has stated in the constitution republic of Indonesia Number 17 of 2007 that is the realization Indonesian society with noble characters, have high morality, ethical, cultured, and civilized (Laws of the Republic Indonesia Number 17, 2007). Those purposes are in line with Ibnu Miskawaih's opinion about the important of moral education to promote society on good deeds. In the Islamic aspect, the educational policy must have a strong foundation and internalize the faith values to human soul in order to create integrity human being with noble character (Ismail, 2017).

In Indonesia, Islamic educational institution such as Islamic School (Madrasah) and Islamic boarding school have the same purposes to build human morality. Islamic boarding school is a place to embed faith and piety for learners that boost them to have noble character and believe in Islam (Peraturan Menteri Agama Republik Indonesia Nomor 31 Tahun 2020 Tentang Pendidikan Pesantren, 2020). The curriculum that applied in the Islamic school and modern Islamic boarding school is the curriculum 2013, and it is added with curriculum of the institution to reach the specific purpose. It also implements the general curriculum and religious curriculum as applied in the public school. Religion subject has a higher number than general subject. It should be one

hundred percent contains of general subject and added by religious subject, such Al Quran and hadith, moral theology, Islamic cultural history, Arabic (Ismail, 2017) and fiqh. The description above, it summarized that the subject in Islamic educational institution is still compatible with Ibnu Miskawaih's concept about obligatory needs for physic and human's soul as well as the other needs that discussed human being. In detail, the obligatory needs for physic is presented in figh subject that explain about fasting and prayer. For soul needs, it is presented in moral theology subject that clarify believe in God. Furthermore, it can be obtained through subject of fiqh muamalat, fiqh for trading, and etc.

In the method of moral education implementation, every Islamic educational institution has their own way to promote morals education. Most of Islamic school and Islamic boarding school applied habitual and riyadah method. The learners get used to pray together in the mosque and taught to obey the teachers. Therefore, The conscept of Ibnu Miskawaih is appropriate and relevant to contemporary Islamic education in Indonesia for this time. The concept of moral education according to Ibn Miskawaih is normative and philosophical. The dilemma of education at this time is still a lack of attention regarding moral education and needs improvement in various aspects, and it is necessary to integrate morals and science so that it runs dynamically together according to the progress of the times. Islamic education must develop ethical and moral values that have conformity and relevance to the progress of the times with science in order to achieve the goals and expectations of Islamic education (Nisrokha, 2017). So, that the implementation of contemporary Islamic education is relevant to the concept of ideal Islamic education, namely by carrying out the concept of Islamic education that has been formulated by Ibn Miskawaih. This aims to correct the moral decline that occurs a lot today. With good human morals, life in the world will be peaceful and serene, of course, by going through the educational process so that students can distinguish good things from bad things.

Conclusion

According to Ibnu Miskawaih, moral is a state of the human soul that encourages them to do an act without considerations in advance. While the science of philosophy, Ibnu Miskawaih divided two kinds of concept, theoretical and practical. The theoretical concept refers to the present of knowledge, while the practical concept refers to moral actions. Besides, Ibnu Miskawaih explained that human has two substances; material insight and immaterial insight. Furthermore, he described that human consist of three powers, desire or lust (Quwwat Al-Shahwiyyah/Al-Bahimiyyah) such the activity of eating. courage or indignant (Quwwat Al-Ghadabiyyah) the sense of ambition, and the last one is the way of thought (Al-Nafs Al-Nathiqiyah) thinking about the fact.

Ibnu Miskawaih has four methods of moral education, these are natural method, habituation method, riyadah method (self-training) and mujahadah method (sincerity). Then, there are three important points in moral education,the needs of human body, theneeds of human soul, and the needs of other things related to human being. The purpose of moral education based on Ibnu Miskawaih is to realize the human soul to do good deeds, to reach perfect morality, and true happiness. Afterwards, The influence of environment can determine human behavior or actions. The relevance of Ibnu Miskawaih philosophical thoughts is supposed to the purpose, concept, method to contemporary Islamic education since Islamic education aims to create noble character of individual and believe in the Islamic values.

References

Afidah, I. (2019). Pendidikan Akhlaq Perspektif Pemikiran Ibnu Miskawaih (Tokoh Filosof Muslim Masa Abad Tengah). *Falasifa: Jurnal Studi Keislaman, 10*(1), 17–26. https://doi.org/10.36835/falasifa.v10i1.149

Afifuddin, H. (2017). Ibnu Miskawaih Dan Pemikirannya Tentang Pendidikan: Analisis Terhadap Konsep Pendidikan Akhlak Dalam Kitab Tahzib Al-Akhlaq Wa Tathhir Al-A'raq. *Ash-Shahabah, 3*(1), 25–32.

Aizid, R. (2017). *Para Pelopor Kebangkitan Islam*. Yogyakarta: DIVA Press.

Arifin, Y. (2018). Pemikiran-Pemikiran Emas Para Tokoh Pendidikan Islam. IRCiSoD. Harun, I. (2015). Efektifitas Penggunaan Teknologi Informasi Dan Komunikasi Dalam Pembelajaran Pendidikan Agama Islam. *POTENSIA: Jurnal Kependidikan Islam, 1*(2), 175–190. https://doi.org/10.24014/potensia.v1i2.1449

Hidayat, A. W., & Kesuma, U. (2019). Analisis Filosufis Pemikiran Ibnu Miskawaih (Sketsa Biografi, Konsep Pemikiran Pendidikan, Dan Relevansinya Di Era Modern). *Nazhruna: Jurnal Pendidikan Islam, 2*(1), 87–107. https://doi.org/10.31538/nzh.v2i1.189

Ismail, F. (2017). *Paradigma Pendidikan Islam: Analisis Historis, Kebijakan, dan Keilmuan.* Bandung: PT Remaja Rosdakarya.

Karim, P. A. (2021). Pendidikan Akhlak Ibnu Miskawaih. *Ittihad, 4*(1), Article 1. https://ejournal-ittihad.alittihadiyahsumut.or.id/index.php/ittihad/article/view/85

Maghfiroh, M. (2016). Pendidikan Akhlak Menurut Kitab Tahzib Al-Akhlaq Karya Ibnu Miskawaih. *Tadris: Jurnal Pendidikan Islam, 11*(2), 206–218. https://doi.org/10.19105/tjpi.v11i2.1169

Maimun. (2014). *Menjadi Guru Yang di Dirindukan (Pelita Yang Menerangi Jalan Hidup Siswa)*. Yogyakarta: Kurnia Kalam Semesta.

Miskawaih, I. (1998). *Menuju Kesempurnaan Akhlak (H. HIdayat, Trans.; Cetakan IV)*. Bandung: Mizan.

Nasrul. (2015). *Akhlak Tasawuf*. Yogyakarta: Aswaja Pressindo.

Nisrokha, N. (2017). Konsep Kurikulum Pendidikan Islam. *Madaniyah, 7*(1), 154–173.

Nizar, N. (2018). Pemikiran Etika Ibnu Miskawaih. *Aqlam: Journal of Islam and Plurality*, *1*(1). https://doi.org/10.30984/ajip.v1i1.498

Pratama, D. A. N. (2019). Tantangan Karakter Di Era Revolusi Industri 4.0 Dalam Membentuk Kepribadian Muslim. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam, 3*(1), 198–226. https://doi.org/10.33650/al-tanzim.v3i1.518

Ramli. (2015). Pendidikan dan Ilmu Pengetahuan Dalam Upaya Mencari Format Pendidikan yang Islami Kajian Pemikiran Ibnu Miskawaih). *Jurnal El- Furqonia, 1*(1).

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

Zainuddin. (2021). The Concept of Ibnu Miskawaih Moral Education for Students. *Fitrah: Jurnal Kajian Ilmu-Ilmu Keislaman, 7*(1). http://jurnal.iain-padangsidimpuan.ac.id/index.php/F/article/view/3924/2744