

RECONSTRUCTION OF CHARACTER EDUCATION IN THE GLOBAL ERA (IBNU MISKAWAIH CONCEPT ANALYSIS STUDY)

Nur Zaidi Salim^{1*}

Maragustam Siregar²

Mufrod Teguh Mulyo³

^{1,2,3}Program Doktor Pascasarjana UNU Surakarta

e-mail: nurzaidi7111@gmail.com¹, maragustam@uin-suka.ac.id², mufrodteguh1983@gmail.com³

*Correspondence: nurzaidi7111@gmail.com

Submitted: 28 March 2022,

Revised: 05 April 2022,

Accepted: 16 April 2022

Abstract. Character education is an urgent education because considering the moral crisis that occurs on all fronts in the era of globalization, in addition, the impact caused by this era of globalization and information has positive and negative impacts, such as in Indonesia, which is currently experiencing a crisis and lacks figures who can be used as an example, because many public figures are now committing crimes such as corruption, collusion, prostitution, and so on. Ibn Miskawaih is one of the prominent Islamic philosophers who touched the concept of character education which is famous in his book Tahzib al-akhlaq wa tathir al-a'raf. This study aims to describe and analyze: (1) the concept of Ibn Miskawaih's character education (2) the reconstruction of character education in the global era (Ibn Miskawaih's concept analysis). This research is library research that refers to primary literature including the book of Tahdzibul Akhlaq (Ibnu Miskawaih), secondary library books, relevant books, journals, and documents. This study uses a qualitative approach in addition, objective and pragmatic, with the method of content analysis. Drawing conclusions using the deductive method. The results showed that: The concept of Ibn Miskawaih's character is, namely The Golden (The Doctrine of The Mean). He stated that human character is built on four foundations, namely self-restraint, courage, wisdom, and justice. Viewing education as a means of inculcating noble character, humanizing humans, socializing individuals, and inculcating shame, must be reconstructed in the current global era so that it can be used as human nature or the result of exercises in order to make a good character.

Keywords: character education; global era; Ibn Miskawaih's concept.

INTRODUCTION

The discussion about character education is not something new because the perception of character education is the same as moral education, the terms character and morals are familiar to us in the world of Islamic education. Character leads to morals which means the attitude of spontaneity possessed by humans and is also related to actions that are inherent in humans with one another without thinking about it when they want to behave (Cahyono, 2016); (Alfulana et al., 2021). Character is a trait that has been fused in one's thoughts and feelings that differentiates one human from another. Character education can be an effort to instill basic values in individuals by way of education, based on experience, habituation, regulations, supportive environment, and sacrifices to adapt to the values in individuals as a foundation in behaving, thinking, and behaving well in life conscious and free state (Pala, 2011); (Berkowitz et al., 2017).

The era of globalization is an era that must be passed and felt by all groups and ages, including children to teenagers, which has positive and negative impacts, if this negative impact cannot be balanced with a strong filter, it can result in a moral crisis that occurs at all levels ranging from children, students, to state officials. Among students, for example, the increase in crime rates, ranging from drug cases, murder, pregnancy out of wedlock, liquor, student brawls.

Responding to the problems mentioned above, it is very urgent to do character education reconstruction efforts

in this global era, each must have a role not only in the school environment but the role of families and communities must be optimized in order to support the creation of character education habituation programs in the community. education World. Based on the problems above, the researchers are interested in further analyzing the phenomena that occur in the global era and their solutions, how is the concept of child character education according to Ibnu Miskawaih?, how is the reconstruction of children's character education in the global era (Ibn Miskawaih's concept analysis)?

METHODS

This research is library research or literature with data sources based on literature studies (study literature). There are two sources that will be used as material for analysis, namely primary sources and secondary sources. The primary source that will be used in this research is the book of tahdzib al akhlaq written by Ibn Miskawaih. while secondary sources are books, books, journals, news sources related to the problems to be discussed. The method used is content analysis, namely analyzing the data obtained as a result of research. This method is used to analyze in-depth related to the reconstruction of character education in the global era (Ibn Miskawaih's concept analysis).

RESULTS AND DISCUSSION

Ibn Misakwaih whose full name is Abu Ali Ahmad bin Muhammad bin Ya'kub bin

Miskawaih was born in 330-421 H / 941-16 February 1030 AD, came from Ray who lived in Isfahan and died in 421 H / 1030 AD in Isfahan and has expertise in many fields including Chemistry, philosophy, and logic for a long time, besides being known as Al-Khaniz (librarian) because he is believed to hold the books of Ibn al-Amid and Adhud Al-Daulah bin Suwaihi. He is also an expert in history and philosophy, during his scientific development, he is also known as a moralist, poet and has a lot of knowledge in the field of chemistry. Ibn Miskawaih is better known as a philosopher of morality. The works of Ibn Miskawaih only a small part that still exists:

1. Al-Fauz al-Akbar (great victory)
2. Al Fauz al-Asghar (little victory)
3. Tajarib al Umam (the experience of the nations)
4. Uns al-Faraid (unmatched victory)
5. Tartib as-sa'adah (about morals and politics)
6. Al-Mustafa (chosen, selected poems)
7. Jawidan Khirad (collection of wise expressions)
8. Al-Jami' (about the congregation)
9. As-Siyar (about the rules of life)
10. Kitab al-Asyribah (about drinks)
11. Tahdzib al-Akhlaq (moral development)

Ibn Miskawaih's Character Education Concept

Ibn Miskawaih states that the state of a human soul in which the soul acts without any deep consideration is called character (khuluq) Ibn Miskawaih, 1398 H: 56). The formation of children's character, according to Ibn Miskawaih, is carried out through four stages, including: first, naturally, every

human child has a naturally good character, even though the number is small, and never changes to a bad character, on the other hand, humans naturally have bad characters and do not. change into a good character ([Hrp et al.](#), 2019); (Harahap, 2017). The influence of the environment will color a person's character, every child will experience changes in good character if it is supported by a good family and environment, otherwise, if the environment is bad, it will also affect bad character ([Muhtar et al.](#), 2021); ([Wahyudi](#), 2021).

Children's character education according to Miskawaih that changes in behavior and character can be formed in a natural way, then as an educator of course you can make changes and be educated according to the stages by observing the existence of potential that exists in children and undergoing the development process from within humans naturally ([Busroli](#), 2019).

Second, the formation of habits, state of attitudes, and behavior becomes something that is considered and thought about and is carried out continuously based on practice so that it forms character ([Hernández & Mateo](#), 2012). Internalization of early childhood character education values through habituation and example. Character education for early childhood is intended to instill good values as the basis for further personal development. Character education for early childhood is to shape the minds and character of the nation in the future. The low awareness and competence of early childhood educators towards character education is a problem that must be resolved in relation to shaping

the character of children in the future.

The habituation method is a way of getting children to think, act and act. This method is very useful for developing and shaping the character of children by increasing the habit of doing an activity. The essence of habituation is actually the essence of experience. Getting used to it is an effort to carry out activities with practice (Chard et al., 2014). The habituation method is very effective in developing attitudes because it teaches children good habits. Habits are inculcating the skills of doing and saying something so that children like the correct form. Addiction has a much deeper effect than growing a way of acting and speaking.

Humans have absolute power to determine and change their psychological character from bad to good. Humans are creatures with various potentials and have privileges because on the one hand basically, humans have the power of reason, Ibn Miskawaih said that the superiority of the human soul over animal souls, with the power of thought which is the origin of every behavior it displays, which always leads to goodness.

Third, is the training approach, which is a process of certain activities carried out in a systematic and continuous form to achieve certain goals. In Ibn Miskawaih's view, guidance and training become an important method to direct children to be able to take a direction that is in accordance with educational orientation. For example, if this guidance method is denied, then of course the process of character building from outside humans will not be successful.

Ibn Miskawaih gives a statement about

the character (character) of humans. Humans have two kinds of character, first, is *tabi'i* (natural), and second, a character that is obtained through habit and practice. Classical scholars differ on this point. Some say that character is natural and unchangeable, while others say that nothing in character is natural, everything is changeable.

According to Aristotle, bad people or people who have bad character can change with education, but not absolutely. Continuous teaching and education as well as the good guidance that humans strive for will certainly have different effects on various people. There are those who receive education quickly, while others receive it slowly towards virtue.

The concept of training provides a good theoretical foundation and guidelines relating to the objectives, content, methods, and general framework of an exercise, so habit can be said to be the result of practice, therefore, practice and habit are closely related. An exercise is an approach in shaping character, for example in the form of sports and art, exercise is an important activity that must be done repeatedly.

Fourth, light punishments and beatings, Ibn Miskawaih said that in the process of guiding children to form character by means of light punishments and beatings, it is the last way, if other methods do not give a better effect. This method gives the effect of a deterrent element to do bad things a second time in order to become a human being who has good character. In addition, said Ibn Miskawaih, through character education, can change from bad morals to

commendable morals with a process of repeated practice. The view above is in accordance with Islamic teachings that religious law aims to build better human character.

Ibn Miskawaih indicates that there is a lot that can be done in educating, as noted above, and carried out in a very strict manner according to the required demands. That is, if students do not implement the values that have been taught, they are given various sanctions so that they return to the existing value order. However, the imposition of sanctions must be gradual in its implementation, namely threats, rebukes, then blows (physical in nature), and punishments both physical and spiritual ([Mahmud, 2011](#)).

Fifth, flattery and praise as a method of character education. Ibn Miskawaih asserted, if a student implements the Shari'a and behaves well, he needs to be praised. Furthermore, if he is found to have committed an act that violates the Shari'a and noble character, the students should not be immediately reviled, especially in front of many people.

Character Education Component

Discussion about character education according to Ibn Miskawaih there are five components; First, the foundation of character education, which is used as the basis for Ibn Miskawaih's character education is the Qur'an and hadith complemented by several thoughts of Greek, Persian, Indian, Arabic writers, and other Muslim philosophers ([Efendi, 2020](#)).

Second, the purpose of character education is the realization of an inner

attitude that is able to spontaneously encourage all actions of good value. So that it reaches perfection and obtains perfect happiness (al-sa'adat). In addition to this description that the purpose of character education is the creation of humans who behave in a divine manner, this kind of behavior arises from the divine mind that exists in humans spontaneously. In essence, it can be understood as a way to motivate oneself and others to imitate the morals of the Prophet.

Third, Character Education Materials, there are three main things as character education materials: things related to human needs, things that are mandatory for the soul, things related to fellow humans. Mandatory character education materials for the needs of the soul include prayer, fasting, and sa'i. According to Miskawaih, the obligation to pray, fast, and perform Hajj is not understood as a religious doctrine, because humans have elements of the body that must receive education, so one is obliged to pray, fast, and perform Hajj.

Mandatory character education material for the soul's needs regarding the true faith, motivation to learn about science, as for the material for human needs for others, for example, muamalat science, agriculture, marriage, mutual advice, war, and others.

Fourth, educators and students, according to Miskawaih parents are the main educators for their children by teaching the Shari'a by obeying what is taught with the aim of obtaining the virtues of the Shari'a. According to Miskawaih, the relationship between parents and children

is categorized as love (al mahabbah), compared to love for parents, Miskawaih recommends that children/students love their educators or teachers more. The position of the student's love for his teacher is between his servant's love for his Lord and the love of his parents. The reason put forward is because the teacher plays a bigger role in educating the psyche of children or students in order to achieve true happiness.

The teacher functions as a glorified person (Rabb basyari), and the good given is divine goodness; for it brings students to wisdom, fills it with high wisdom, and shows them eternal life and eternal enjoyment. So the love of students for ordinary still occupies a higher position than the love of children for their parents, but it does not reach the love of students for their ideal teacher. The best is the middle ground of the position of an ordinary teacher, it can be placed between the ideal teacher and parents. Miskawaih does not mean that children are demeaning the function and role of parents, but it has become sunnatullah that the advice of teachers is obeyed by children more than the advice of their own parents.

Fifth, Educational Environment, as social beings while in nature, humans need good conditions outside themselves. The environment is the most important factor in the educational process because human nature is created to relate to others. In this issue, Ibn Miskawaih did not go into too much detail, he only explained globally which included three things, namely the family environment, school, and society. Ibn Miskawaih argues that the three environments should be pursued as

conducive as possible in order to create a good environment. Regarding the responsibility for the educational environment, Ibn Miskawaih argues that leaders must strive for an existing environment.

Reconstruction of Character Education in the Global Era (Ibn Miskawaih's Concept Analysis)

Character education is a very brilliant problem-solving in dealing with the problem of students' moral degradation. Character education is not just giving an explanation to participants about good and bad behavior, but more towards implementing the basic values of character in everyday life by habituation so that it becomes self-characteristic.

There are three streams that have been very popular in explaining the factors that influence the formation of character. First, the flow of Nativism, second, the flow of Empiricism, and the third flow of Convergence ([Abidin, 2019](#)).

First, the flow of nativism that the most influential factor in the formation of a person's self is an innate factor that can take the form of tendencies, talents, reason, and others. If someone already has a disposition or inclination towards the good, then that person automatically becomes good. This school seems so sure of the potential that exists in humans, and this seems to be closely related to the opinion of the flow of intuition in terms of determining good and bad as described above. This flow seems to lack respect or take into account the role of coaching and education.

The second stream of empiricism is that

the most influential factor in the formation of a person's self is an external factor, namely the social environment, including the guidance and education provided. If the education and guidance given to the child are good, then the child is good. And so if it's the other way around. This school seems to believe more in the role played by the world of education and teaching.

Third, the convergence flow argues that character formation is influenced by internal factors, namely the nature of the child, and external factors, namely education and coaching that are made specifically, or through interactions in the social environment. Fitrah and inclination towards good are within.

There are three things that can be done in reconstructing character education in the global era with Ibn Miskawaih's concept, namely: first, educators must first make personal introductions with students, in other words, recognize differences in the characteristics and maturity of students, so that good communication is established between educators and students. Second, all parties involved in educational institutions must present themselves as role models for students. Third, implementing character education based on and guided by the Qur'an and hadith with four stages, namely learning experience, reflection, action, and evaluation.

To reconstruct character education in the global era, Ibn Miskawaih's concept, which is based on the theory of the virtue of his character in the "middle" (al-Wasath), will first mention the notion of the theory, generally providing an understanding for

the middle or middle way, among others, with balance, moderate, harmony, major, or middle position between two extremes. That is between the extreme advantages and extreme shortcomings of each human soul.

The main virtues of character according to Ibn Miskawaih are wisdom, courage, maintaining self-purity, justice. These four virtues can be reconstructed in the face of this global era. To obtain the virtue of the soul in forming character, it is necessary to practice from an early age, namely the soul of al jahiliyyah and the soul of al ghadabiyyat is to eat and drink that can nourish the body, not for enjoyment, not too full and not too hungry with a little hunger, it is better to train the soul in other words riyadhah.

Another way to build character in this global era is in terms of eating and drinking, keeping children and young people away from drinking areas for drunkards. Besides, it is also necessary to pay attention to how to dress.

The doctrine of the middle way can also be understood as a doctrine that contains meaning and nuances of dynamics. The dynamics lie at least in the tug-of-war between needs, opportunities, capabilities, and effectiveness. As social beings, humans are always in motion (dynamic) following the movement of the times, not only having dynamic nuances but also being flexible, therefore, the doctrine can continue to apply (relevant) to the challenges of its era in this era of globalization, without losing its values. the essential value of the principal virtues of character, by using the doctrine of the middle way, humans will not

lose their way under any circumstances.

The main points of character virtue according to Ibn Miskawaih; first, are the wisdom of the virtue of a rational soul who knows all forms of existence, both divine and human. This knowledge produces a rational attitude that is able to distinguish between behaviors that must be carried out and behaviors that must be abandoned. Wisdom (al wisdom) is a state of the soul that allows one to distinguish right from wrong in all circumstances voluntarily without any pressure or coercion from other parties, one must have the right qualities in this era of globalization without compromising a superior character. namely: love of science, easy to learn, faithful to memory, and easy and correct in reproducing what has been remembered, either in the form of words or inactions. In simple terms, this wisdom can be applied in this era of globalization with the ability and willingness to use their thoughts correctly to obtain rational knowledge, being able to make decisions that good behavior needs to be implemented and bad behavior must be abandoned.

CONCLUSIONS

Based on the results of research and discussion on the reconstruction of character education in the global era (study of Ibn Miskawaih), several conclusions can be drawn in response to the formulation of the research, namely:

Character education according to Ibn Miskawaih is based on his concept of humans. The task of character education is to strengthen the positive power possessed by humans who are balanced/harmonious

(al-is) so that their actions reach the level of divine action (af'al divineyya-yat). Such actions are purely good and born spontaneously, the concept of which has a lot to do with education. Ibn Miskawaih is known for his concept of the middle way or the golden mean. There are four characters, which become the foundation for the development of noble human characters, namely self-restraint, courage, wisdom, and justice. These four characters are the basics of human morality. These values should be developed in character education in the global era.

The approach used by Ibn Miskawaih to achieve a balanced/harmonious human is: first, the power of lust (al-bahimmiyyat/al-syahwiyyat) is directed to reach the level and be able to maintain self-purity, namely not to sink in (desire) pleasures beyond limits. Second, courage (al-nafs al-ghadabiyya) is directed to reach the level of courage (al-syaja'at) not being afraid of something that does not need to be feared and daring to something that should not be needed. Third, the power of thinking (al-nafs al-nathiqat) to reach the level of wisdom (al wisdom) has the rational and scientific ability to use straight reasoning power, not vice versa in bad things. Fourth, the values of character education according to Ibn Miskawaih put the position of Shari'a and philosophy in their place, religion departs and originates from faith, while philosophy comes from reason. The main interest of religion is for human education in early childhood or childhood, while philosophy is suitable for adults or the elderly so that in the conditions of the global era, every child must be equipped with good faith that is not affected and

changes in character when he grows up. The purpose of Ibn Miskawaih's character education is noble behavior whose end is to achieve spiritual enjoyment or happiness.

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