

THE CONCEPTS OF ISLAMIC EDUCATION FROM THE PERSPECTIVE OF IBNU MISKAWAIH

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ABSTRAK

Dinasti Bani Umayyah menjadi catatan sejarah dalam perkembangan ilmu pengetahuan, bahkan memacu lahirnya zaman keemasan Islam dimana banyak sekali muncul tokoh dan ulama yang tidak hanya paham dalam ilmu agama, namun mereka juga sangat tertarik dengan dunia pendidikan. Salah satunya adalah Ibnu Miskawaih. Maka tujuan dari penelitian ini adalah untuk mendeskripsikan terkait konsep Pendidikan Islam dalam Perspektif Ibnu Miskawaih. Metode yang digunakan adalah deskriptif kualitatif dengan pendekatan studi kepustakaan kemudian dikumpulkan datanya, dilanjutkan dengan menganalisis isinya dan terakhir adalah melakukan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa konsep pendidikan Islam dalam perspektif Ibnu Miskawaih lebih didominasi pada aspek penanaman akhlak yang berdasarkan pada al-Qur'an dan mengacu pada al hadits sehingga seseorang yang dididik tersebut dapat menjadi manusia seutuhnya. Selain itu ia harus didukung oleh 3 komponen penting dalam pendidikan yaitu pendidikan keluarga yang mana memupuk kebiasaan seseorang dari kecil, pendidikan sekolah yang mana seseorang bisa mengenal konsep reward and punishment lalu terakhir adalah pendidikan lingkungan yang mana menjadi tempat praktek dari hasil seseorang dalam berpendidikan serta belajar di tengah masyarakat.

Kata Kunci: Konsep, Pendidikan Islam, Ibnu Miskawaih

ABSTRACT

The Umayyad dynasty became a historical record in the development of science, even spurring the birth of the golden age of Islam in which many figures and scholars emerged who not only understood religious knowledge, but were also very interested in education. One of them is Ibn Miskawaih. So the purpose of this study is to describe the concept of Islamic Education in the Perspective of Ibnu Miskawaih. The method used is descriptive qualitative with a literature study approach then the data is collected, followed by analyzing the contents and the last is drawing conclusions. The results of the study show that the concept of Islamic education in the perspective of Ibnu Miskawaih is more dominated by the aspect of cultivating morals based on the Qur'an and referring to al-hadith so that someone who is educated can become a complete human being. In addition, it must be supported by 3 important components in education, namely family education which cultivates one's habits from childhood, school education where one can get to know the concept of reward and punishment and finally environmental education which becomes a place of practice from one's results in education and learning. in the middle of society.

Keywords: *Concept, Islamic Education, Ibnu Miskawaih.*

A. INTRODUCTION

The Umayyad dynasty (660-750M) became a historical record for Muslims in developing knowledge, religious sciences, science, and technology. Because at that time the Muslims succeeded in translating books from India, Greece, and Alexandria into Arabic which were useful for the welfare of the people, such as books on chemistry, astronomy, medicine, and mathematics. The activity of translating all the books of the pre-Islamic civilization spurred the birth of "The Golden Age of Islam" throughout the 8th to 12th centuries AD (Hitti, 2002).

From the golden age of Islam, great figures emerged to the surface such as al-Ghazali, Nasiruddin al-Thusi, Ibn Jama'ah, Sahnun, Ibn Hajar al-Haitami, al-Qabisi, Ikhwan al-Shafa, al-Farabi, Ibn Sina to Ibn Miskawaih. The existence of these Islamic figures became the main pillar of Islamic culture and civilization in the classical era, including the pillar of education (Ihsan, 2007). One of these figures who paid great attention to the field of education was Ibnu Miskawaih (d. 1030 AD) who was a Muslim philosopher of that era who received much attention from modern scholars, both from Muslim and non-Muslim circles besides Al-Ghazali.

Apart from being a scholar who is an expert in religious knowledge, Ibnu Miskawaih also has a very complete view of education, where he does not only focus on religious values which include cognitive theories but also have to pay attention to aspects of balance in the afterlife which includes practice. / psychomotor and more importantly dominant with moral and moral values so that they can become fully human.

The essence of the concept of Islamic education is not only material-oriented but also must be oriented towards the afterlife and also moral values. Based on this background, the author tries to explain the concept of Islamic education brought by Ibnu Miskawaih in-depth and comprehensively.

B. RESEARCH METHOD

The method used is literature, namely by collecting data through places where research results are stored, namely libraries, and then the theory is described systematically by referring to relevant research results (Ahmadi, 2016). The data taken are primary and secondary, after collecting the data it is followed by analyzing the content contained in it accompanied by increased persistence and reference support, then finally concluding.

C. RESULTS AND DISCUSSIONS

Biography of Ibn Miskawaih

Ibn Miskawaih's full name is Ahmad ibn Muhammad ibn Ya'qub ibn Miskawaih or known as Ibn Miskawaih, he also has another name, kunyah Abu 'Ali and Iaqab Al-Khazin (librarian, because he is believed to handle Ibn Al-'s books Amid and 'Adlud Ad-Dawlah ibn Bu-Wayhi). He was born in 320 H/932 AD in Rayy (Iran) and died in Isfahan on the 9th of Shafar in 412 H/16 February 1030 AD. Ibn Miskawaih lived during the reign of the Buwaihi dynasty in Baghdad (320-450 H/932- 1062 AD) where most of the leaders belonged to the Shia school of thought (Basri, 2009).

Ibn Miskawaih was a historian, physician, scientist, and writer. Over time, after he explored various sciences, he finally focused his attention on historical and ethical studies. The most influential in his education in the field of history was

Abu Bakr Ahmad ibn Kamil al-Qadhi, while in the field of philosophy was Ibn al-Khammar.

The name Miskawaih was taken from her grandfather who was originally a Zoroastrian and then converted to Islam. His title was Abu Ali which was obtained from the name of Ali's best friend, who for the Shi'ites was seen as someone who had the right to replace the Prophet in his position as the leader of the Muslim community afterward. With this title, most people say that he is a follower of Shia. Meanwhile, 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 the Bani Buwaih (Zar, 2009).

The author, Jurzi Zaidan, for example, argues that he was a Zoroastrian before converting to Islam. Whereas Yaqt and author Dairah al-Ma'rifah al-Islamiyyah disagree with that opinion. According to them, it was her grandmother who was a Magian, then embraced Islam. This means that Ibn Miskawaih himself was born into a Muslim family, as can be seen from the name of his father, Muhammad.

He was suspected of being a Shia wing because most of his age was spent serving the government of the Buwaihi dynasty. After all, during the Bani Buwaih period in the Abbasid dynasty, the people were of the Shia wing. When he was young, he served Al-Muhallabi, the vizier of the Buwaihi prince named Mu'iz al-Daulah in Baghdad. After the death of Al-Muhallabi in 352 H (963 AD), he tried and was finally accepted by Ibn Al-Amid, the vizier of Mu'iz Al-Daulah's brother named Rukn Al-Daulah who was based in Rayy (Nasution, 2013).

The pinnacle of the power of the Bani Buwaih was at the time. Adhud Al-Daulah who ruled 367-372 H. His attention to the development of science and literature was very great. So that at this time Ibn Miskawaih gained the trust to become treasurer of Adhud Al-Daulah. And it was during this period that Miskawaih emerged as a philosopher, physician, scientist, and poet. But political success and scientific progress at that time was not accompanied by high morals. Even hit by a decline in morals in general. Both among the elite, middle and lower. This seems to have motivated Miskawaih to focus on Islamic ethics. He moved to Baghdad and studied Arabic and Persian literature under the minister al-Mahlabi in 348M. And settled there with other literary experts until his teacher died in 352 H. After that, he returned to Rayy and recited the Koran to ibn al-Amid, a professional intellectual in the field of architectural architecture, philosopher, logician, and expert on Arabic language and literature, as well as famous poets and writers. Approximately seven years he studied until ibn al-Amid died in 359 H.

In several other sources, it is stated that Ibn Miskawaih also studied history from Abu Bakar Ahmad ibn Kamil al-Qadli, studied philosophy from ibn al-Akhman, and studied chemistry from Abu Tahyyib al-Razy. He also worked as treasurer, secretary, librarian, and educator for the children of the Buwaihi dynasty leaders. His father was a civil servant, so he had the opportunity to associate with respectable circles and bureaucrats (Alavi, 2003).

Ibn Miskawaih was very interested in historical, philosophical, and ethical issues. His thinking was influenced by the thoughts of Plato, and Aristotle. His philosophical thoughts can be found in his book al-Fauz al-Asghar. In the book, he discusses his philosophical ideas in three parts, namely: proof of the existence of God, the soul, and prophecy. He tried to make a reconciliation between Greek thought and Islamic teachings.

Educational background

Miskawaih's educational history is not known clearly. Miskawaih did not write an autobiography, nor did his chroniclers provide clear information about his educational background, however, it can be presumed that Miskawaih was no different from the habits of children studying in his time. Ahmad Amin gave an overview of children's education during the 'Abbasid era that in general children started by learning to read, write, learn the Qur'an the basics of Arabic, Arabic grammar (nahwu), and arudh (the science of reading and making poetry).

These basic subjects are given in surau-suaru; among families where teachers are brought to their homes to give private lessons to their children. After the basic sciences were completed, then the children were given lessons in fiqh, hadith, history (especially Arabic, Persian, and Indian history), and mathematics. Apart from that, he was also given various kinds of practical knowledge, such as music, playing chess, and furusiah (a kind of military knowledge). It is also alleged that Miskawaih did not attend private lessons, because her family's economy was not able to bring in teachers, especially for advanced lessons which were expensive.

The development of Miskawaih's knowledge was mainly obtained by reading a lot of books, especially when he gained the trust to control the library of Ibnu Al-Amid, Minister of Rukn Al-Daulah, and finally gained the trust of the treasurer, Adhud Al-Daulah. Miskawaih's knowledge which stands out from the results of reading the book a lot is about history, philosophy, and literature. As a philosopher, Miskawaih earned the title of Father of Islamic Ethics, because it was Miskawaih who first put forward the theory of ethics and at the same time wrote a book on ethics (Mustofa, 2007).

In 384 H, Ibn Miskawaih moved to Baghdad and served al-Mahalbi al-Hasan bin Muhammad al-Azdi to become his private secretary. After al-Mahalbi died, Ibn Miskawaih returned to the city of Ray (now Tehran) and then served Ibn al-Amid, as the head of the library as well as his secretary to the minister of Ibn al-Amid in 360 H. Ibn Miskawaih studied history, especially Tarikh al -Tabari to Abu Bakar Ahmad bin Kamil al-Qadli (350H/960 AD), and studied philosophy with Ibn al-Khammar, is a figure who is considered capable of mastering the works of Aristotle. As for chemistry, Ibn Miskawaih studied with Abu al-Thayyib al-Razi.

His Works

Although his scientific disciplines include language, history, and philosophy, he is more popular as a moral philosopher (al-Falsafah al 'Amaliyah), as well as a philosopher of divinity (al-Falsafah al-Nadzariyyah al-'Amaliyah) (Tholhah, 2004). This is evident from the large number of works that talk about issues of education, teaching, primary ethics, and good methods for all of these problems. The works are:

Ibn Miskawayh is a productive thinker, this can be seen from a number of his writings covering various fields, while his writings include (Basri, 2009):

1. Al-Fawz Al-Ashghar
2. Al-Fawz Al-Akbar
3. Tajarib Al-Umam (a history of the great flood, written 979 AD)
4. Uns Al-Farid (Anecdotes, Poetry, proverbs, and aphorisms)
5. Tartib As-Sa'adah (morals and politics)
6. Al-Mushthafa (Selected Poems)
7. Jawidan Khirad (Collection of wise sayings)

8. Al-Jami', As-Siyar (about rules of life), simple medicines (medicine), Bajat compositions (the art of cooking)
9. Book of Asyribah (drink)
10. Tahdib Al-Akhlaq (ethics)
11. Treatise fi Ladzdzat wa Al-'Alam fi Jawhar An-Nafs
12. Ajwibah wa Asilah fi An-Nafs wa Al-'Aql
13. Al – Jawwab fi Matsa'il Ats-Tsalat
14. Risale fi Answer fi Su'ul 'Ali ibn Muhammad Abu Hayyan Ash Shufi fi Haqiqat
15. Al-Aql
16. Thaharat An-Nafs.

But of the many works, the most famous are:

1. Al-UNS al-Farid (contains anecdotes, poetry, proverbs, and aphorisms).
2. Tajarrib al-Umam (about history)
3. Al Fauz al Ashghar (metaphysics)
4. Al Fauz al-Akbar (ethics)
5. Tahzib al Akhlaq wa That hir al 'Araq (ethics/morals)
6. Tartib al Sa'adah (political ethics).

The Concept of Islamic Education in the Perspective of Ibnu Miskawaih

In education, there are processes and stages, which require time and systems. Opinions on educational issues can be divided into two groups, namely groups that use internal angles, and groups that use external angles. For the first group, they assume that the development of human potential is determined by heredity factors, namely innate factors that are natural from birth and cannot be changed by the environment or teaching from outside. Furthermore, the idea of internal angle was developed by Arthur Schopenhauer (1788-1860) with his nativism flow. While the external angle group is the opposite of the internal angle group where they consider that the development of human potential must be learned and not natural, or innate.

Regarding these two groups, it seems that Ibnu Miskawaih is in a middle position between internal and external groups, wherein one of his explanations divides humans into three groups, namely: First, a group that is good according to their character. If a person is good according to his character, then he cannot turn into a bad person, both humans are bad according to their nature. The third is a group that can be good or bad, this happens due to environmental factors or the educational factors they receive. This is the majority of humanity and the function of moral education is to guide this class. The important point of the definition of moral education according to Ibnu Miskawaih is to direct human behavior. According to him, humans tend to prefer the good over the bad (Nata, 2012).

The human instinct to do good can be seen when people see a disaster, both big and small, that befalls somewhere. Then everyone can see, both people who are known for their kindness and people who are known for their badness. They have mercy, share their sorrows, and even try to lend a helping hand in various ways. But among all the people who feel sorry for them, some are only quite compassionate, even indifferent to the disaster. and partly with awareness moved his heart to help (Maftuhin, 2012).

Basic Concept of Education Ibnu Miskawaih

Ibnu Miskawaih never mentions the basis of moral education directly in his book. It's just that in the discussion of Tahdzib, mental problems (psychology) and religious law are the main discussions related to morality. Therefore it can be concluded that religion and soul (psychology) are the two factors that form the basis of moral education for Ibnu Miskawaih.

1. Islam adheres to two main sources, namely the Koran and hadith. When someone acts like what is taught in both, then that is a human being with good morals. While people who act deviate or are not by both, then that person who has bad character. Therefore, Ibnu Miskawaih said that religious law plays an important role in the formation of morals.
2. Psychology According to Ibnu Miskawaih, education, and knowledge about the soul are closely related. To become a good character, one must go through education and systematic direction. If the soul is well-directed, humans will arrive at the highest and noblest goal. Therefore, the soul is an important basis for the implementation of education. Education without knowledge of psychology is like work without a footing. Thus psychological theory needs to be applied in the educational process. In this case, Ibnu Miskawaih was the first person to base education on psychological knowledge (Yulis, 2006).

Islamic Education Goals

The purpose of moral education formulated by Ibnu Miskawaih is the realization of an inner attitude that can spontaneously encourage all actions of good value, so that he behaves commendably, achieves perfection under his substance as a human being, and obtains true happiness (as-sa'adah) and perfect. What should be underlined from the purpose of moral education offered by Ibnu Miskawaih is that it aims to encourage people to behave well to achieve happiness (as-sa'adah). So, according to him, a person with noble character is a happy person. A good person is in harmony with his thoughts and deeds when he does good deeds.

Islamic Education Materials

To achieve the goals that have been formulated, Ibnu Miskawaih explains several things that need to be learned, taught, and practiced. Following his concept of human beings, in general, Ibnu Miskawaih wants all sides of humanity to get material that can provide a way to achieve the goal of life, namely happiness. The material is used as a form of devotion to Allah. Ibnu Miskawaih mentions three things that are used as material for moral education, namely: first, education is mandatory for the needs of the soul. Second, education is mandatory for the needs of the body. The three mandatory educations are related to human relations with each other. Mandatory moral education material for the needs of the soul such as discussion of true faith (Miskawaih, 1996).

Miskawaih mentions moral education materials that are obligatory for the needs of the human body, such as prayer, fasting, and pilgrimage. Ibnu Miskawaih does not provide further explanation for this proposed example. As for material related to human needs for each other such as material in muamalat, agriculture, marriage, mutual advice, warfare, and other materials. These various materials are always related to devotion to Allah.

Components of Islamic Education at Ibnu Miskawaih

1. Moral Education Method

The educational method can be interpreted as a method that can be used to achieve the stated educational goals, namely changes to a better condition than before.

There are several educational methods put forward by Ibnu Miskawaih, including:

a. Natural Method

This method is related to psychology (psychology). So, beforehand educators need to know the conditions and tendencies of students. The approach to knowing this is psychology. It can be seen that after a child is born, he can drink milk from the source (ASL), without being taught, only directed. Then as it develops it can request it by voice. According to Ibnu Miskawaih, education must begin with paying attention to eating and drinking habits, because with it a syahwiyyah soul will be educated, then only related to the ghadhabiyah spirit which functions to give rise to love, and only then does a nathiqah soul appear which functions to fulfill the tendency of knowledge. This sequence is called the natural method.

b. Guidance Method

This method is important for directing students to the expected educational goals, namely obeying the Shari'a and doing good. Advice is a powerful way of educating only with language skills and word processing.

If a person is educated to follow religious law, to carry out the obligations of the law, until he gets used to it, then he reads books on morals, so that morals and commendable qualities are included in him. He is also familiar with the right words and the right arguments.

c. Habituation Method

According to Ibnu Miskawaih, to change the morals of students to be good, in education a method that focuses on two approaches is needed, namely through habituation and training, as well as example and imitation. Habituation can be done from an early age, namely by being good, polite, and respectful of others. While the training can be applied by carrying out worship with the family such as prayer, fasting, and other exercises.

d. Methods of Punishment, Reprimands, and Light Beatings

Ibnu Miskawaih said that in the process of developing morals, sometimes it is permissible to try a way of rebuking, punishing, and light beatings. But this method is a last resort as medicine (ultimatum medium) if other methods don't work. Ibnu Miskawaih believes this method will make students not dare to do the same thing again. In the book Tahdzib al-Akhlas, Ibnu Miskawaih allows light punches, and the like intended so that students are aware of their mistakes and hopefully will not repeat their mistakes (Suarsini, 2004).

Educational Principles

Fundamental principles, which need to be considered in the process of educational activities such as:

1. The gradual principle, namely the principle based on the differences that are owned by each individual so that education is effective and effective.
2. The principle of readiness, in which humans have the readiness to obtain levels, between one different from another.
3. The principle of gestalt, namely prioritizing general knowledge, then detailing, because particulars cannot be separated from universals.

4. The principle of exemplary, namely setting a good example for students, both in the family, school, and community.
5. The principle of freedom, in which the subject is free to choose between glory and dishonor, or to become a creature at the level of an angel. It's all left to the subject of students.
6. The principle of habituation, this principle is a practical effort in fostering student subjects, following their life habits, because life habits are difficult to change (Urbiyati, 2001).

Educators and Students

In this case, the teacher, instructor, ustaz, or lecturer plays an important role in the continuity of teaching and educational activities to achieve the set goals. While students, hereinafter referred to as pupils, students, students, or students, are the targets of teaching and education activities, which are parts that need careful attention. Differences in students can cause differences in material, methods, approaches, and so on.

Educators have the duty and responsibility of straightening students through rational science so that they can achieve intellectual happiness and direct students to practical disciplines and intellectual activities to achieve practical happiness. The teacher's position is the same as that of the two parents who gave birth to and educated them from childhood. Even Ibnu Miskawaih put the students' love for their teacher between love for their parents and love for God. In this way, it is hoped that teaching and learning activities based on love between teachers and students can have a positive impact on the success of education.

What caused Ibnu Miskawaih to give a special position to teachers? It is true and undeniable that the teacher is the cause of human intellectual existence, the teacher is considered to play a more important role in educating the psychology of his students to achieve true happiness, besides that, he wants to elevate respect for the teacher compared to other positions in society. The teacher functions as a spiritual parent or father, a person who is glorified and the goodness that is given is divine goodness. In addition, the teacher's role is to bring students to wisdom, fill the souls of students with high wisdom and show them eternal life in eternal pleasures as well.

The true educator meant by Ibnu Miskawaih is an ideal human being as contained in his conception of an ideal human being. This is clear because he aligns their position with that of the Prophet, especially in terms of love. The love of students for their educators ranks second after love for God (Team of the Tarbiyah Faculty of UIN Malang, 2009).

Educators can simply be understood as teaching what was previously unknown to be known, or what was previously forgotten to be remembered again. Educators are also students, they learn from experience and education. In the Al-Qur'an it is mentioned about the virtues of a teacher and student are contained in QS al-Mujadil: 11, which means that:

"O you who believe, when it is said to you: " Make room in the majlis ", then make room for it, Allah will make room for you. And if it is said: "stand up", then stand up, surely Allah will exalt those who believe among you and those who are given knowledge of several degrees. And Allah is Aware of what you do."

In this verse, Allah equates believers with knowledgeable people. Whereas faith is the culmination of everything. But a knowledgeable person can be equal

to a believer. Of course, a knowledgeable believer is more important than just a believer and only knowledgeable.

Textually it appears that the science in question is any science that can bring benefits to humans, including for example health sciences, astronomy/Falak, mathematics, and so on. Ibn Miskawaih's presentation of the science section is in line with that delivered by Ibn Sina where he said knowledge is divided into two, namely knowledge that is eternal (wisdom) and knowledge that is not eternal.

Meanwhile, based on the purpose, science is divided into practical science and theoretical science. Theoretical sciences such as natural sciences, astronomy, mathematics, divinity, and the like. While practical knowledge includes such as the science of morals, the science of managing the house (management), Sharia science, and so on.

The purpose of this explanation is to make it clear to Muslims that seeking knowledge of any kind is part of serving Allah. Regarding the ideal teacher or educator, this is explained by al-Ghazali which is summarized by Ahmad Syar'i, namely (Husain al-Munawwar, 2000):

1. Teachers must love students like loving their biological children
2. The teacher does not expect wages as the main goal, because educating is a task inherited by the Prophet, while salary or wages lies in the formation of students who practice their knowledge.
3. The teacher must always remind his students that the goal of studying is not to be proud of themselves or to achieve personal gain, but to get closer to God.
4. The teacher must encourage his students to seek useful knowledge and bring happiness to the world and the hereafter.
5. The teacher must set an example, such as being gentle, polite, gracious, and having noble character.
6. Teachers must teach lessons according to the scientific level and inclination of students.
7. The teacher must practice what is taught because he is an idol for students.
8. Teachers must understand the interests, talents, and souls of their students

If it is related to educational goals as stated by Ibnu Miskawaih that the purpose of moral education is to realize an inner attitude that can encourage humans spontaneously to do good behavior so that they behave commendably, achieve perfection by their substance as human beings, and obtain the happiness that is true and perfect.

So the ideal teacher characterized by Imam al-Ghazali is very reasonable and precise. As for what is meant by a teacher by Ibnu Miskawaih, not the sense of just being a formal teacher because of his position. According to him, teachers are those who have various requirements, including trustworthiness, cleverness, and love, their history is not polluted in society.

Besides that, he should be a reflection or role model and even be nobler than the people he educates. The need for a relationship based on love between the teacher and students mentioned above is seen as so important because it is related to success in teaching and learning activities. Teaching and learning activities based on love between teachers and students can have a positive impact on the educational success (Daudy, 1992).

Educational Environment In the process of moral education

The environment that plays the biggest role is the family, where the family is the first environment that children go through. The phases of these children will determine the formation of character in adulthood. Family is the first environment that a child will go through when he is born into the world, so everything he finds, he listens to will make an impression on him and will be formed according to what is found in the family education. Moreover to a mother, who contains it. And even when in the womb a child can respond to any stimulus from the outside.

Ibnu Miskawaih argues that efforts to achieve al-Sadat cannot be done alone, but must be done together based on mutual assistance and complementarity. Such conditions will be created if fellow human beings love one another.

Each person feels that his perfection will be realized because of the perfection of others. If this is not the case, then al-sa'adat cannot be achieved perfectly. On that basis, each individual has a position as one of the members of the entire body. Man becomes strong because of the perfection of his limbs. Ibnu Miskawaih argues that while in nature, humans need good conditions outside of themselves. He also stated that the best person is someone who does good to his family and those who are still related to him, starting from relatives, children, relatives, descendants, partners, neighbors, to friends (Supriyadi, 2010).

Besides that, Ibnu Miskawaih argues that one of the human traits is the nature of self-preservation, and because of that humans always try to acquire it together with creatures of their kind. One of the ways to go about it is to meet each other, the benefit of meeting them is that it will strengthen true faith and the stability of love for one another. Furthermore, what about the educational environment which is the subject of discussion in this section?

So far, it is known that there are three educational environments, namely the family, school, and community environment. But Ibnu Miskawaih does not discuss these three but discusses the educational environment in a general way. Namely by discussing the community environment in general, starting from the school environment which concerns the relationship between teachers and students, the government environment and its people, and so on. All of these environments influence one another.

Implications of the Concept of Islamic Education Ibnu Miskwasih

Moral education, which was first put forward by Ibn Miskawaih, has a significant urgency of value in shaping the nation's personality in the future. As we know that all the crises that are happening today both economic, political, and socio-cultural are caused because morals are no longer the frame or frame of life (Syarif, 1996).

Behaviors of corruption, collusion, gambling, adultery, drugs, and violence that have occurred so far have been caused by the destruction of moral and ethical education. It stands to reason that Ibn Miskawaih emphasized moral education for human development. Because true human development is building the soul with virtue (ahsan taqwîm) it must be directly proportional to physical enjoyment, wealth, and power. Human life is not a life of zuhud and rejection, but a compromise and adjustment between the demands of the body and the spirit (physical and spiritual). A wise man is not a person who completely abandons the pleasures of the world but connects them with spiritual pleasures with ethics as their control.

This is quite relevant if we make it a reference in today's era so that we don't only care about worldly life or better, but we have to combine the two and arrange it in such a way that everything we do in this world is solely for the life hereafter which more eternal. Such educational values must be instilled from an early age. Because it is not natural in humans but must be cultivated so it is an obligation to teach the basics of knowledge and social ethics in the process of learning and education.

Of the two methods offered by Ibn Miskawaih, namely through habituation and continuous training as well as exemplary and imitation of those around him.

It can be seen that there is a need for efforts from educators, both parents, and teachers, who should be role models for their students. Apart from parents who have a very urgent role, teachers also play an important role as representatives of their parents. Therefore, teachers are required to be professionals in their field, besides that they must also have affection like that of parents.

So a teacher is expected not only to transfer knowledge but also to carry out scientific and educational transformations for his students. Whatever the system or ethical education it teaches, according to Ibn Miskawaih, the teacher is a center of learning that determines the success or failure of the educational process. However, its existence is not based on the knowledge it has, but on good behavior and the strategy or methodology it uses in education (Hidayat, 1994).

It seems that Ibn Miskawaih's educational theory is based on Aristotle's educational theory which emphasizes the intellectual, psychological, and moral aspects of education which are directed at efforts to give birth to good human beings in the eyes of society and to achieve eternal life happiness and practice it in their lives. Like Plato and Aristotle, Ibn Miskawaih believes that education must be related to his skills. Because according to him the purpose of education is to combine human desires with God's desires.

If observed, the perspective of the approach is more directed towards life skills (life skills), both personally and socially, these competencies are included in the Education Unit Level Curriculum (KTSP) design implemented in schools/madrasas today. Therefore, before carrying out education an educator must identify competencies by defining and describing the characteristics, types, and quality of competencies. This is done so that our education is right on target and follows the character of students.

D. CONCLUSION

From the explanation above, it can be said that the educational concept of Ibnu Miskawaih refers to Islam and Psychology and is more focused on instilling morality and morality which refers to the Qur'an and hadith. when a person acts as what is taught in both then that is a human being who has good morals, while a person who acts deviant / not by both of them can be said to be a person with bad morals. Meanwhile, in terms of psychology, it is described that to have good character, it must be pursued through education and systematic direction. If the soul is directed to good things, humans will reach high and noble goals. The most striking goal of Islamic education in Ibn Miskawaih's ideas is the realization of an inner attitude that can encourage the soul spontaneously to give birth to all actions that are of good value so that it behaves commendably. This goal can be realized if the educational material to be implemented is synchronized, namely

material that contains compulsory education for the needs of the soul, the needs of the body, and education related to the relationship between humans and each other. Educators in Ibn Miskawaih's thinking are placed parallel to the position of both parents who gave birth to and educated them since childhood, even the love of students for their teachers is between obedience to parents and obedience to God. All of these Islamic education concepts are enhanced by environmental conditions that continue to provide/emanate good benefits.

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